

OLIVE BRANCH

Devoted to the Spiritual Elevation of Humanity.

VOL. VIII.

UTICA N. Y., JUNE, 1883.

NO. 6

The Olive Branch.

SINGLE COPIES.....10 CENTS
ONE YEAR.....\$1.00

Selected for the OLIVE BRANCH by F. Bolles.

VITTORIA TO FRANCESCO.

FROM LONGFELLOW'S MICHAEL ANGELO.

Parting with friends is temporary death,
As all death is. We see no more their faces,
Nor hear their voices save in memory;
But messages of love give us assurance
That we are not forgotten. Who shall say
That from the world of spirits comes no greeting,
No message of remembrance? It may be
The thoughts that visit us, we know not whence,
Sudden as inspiration, are the whispers
Of disembodied spirits speaking to us
As friends, who wait outside a prison wall,
Through the barred windows speak to those within.
As quiet as the lake that lies beneath me,
As quiet as the tranquil sky above me,
As quiet as a heart that beats no more,
This convent seems. Above, below, all peace!
Silence and solitude, the soul's best friends,
Are with me here, and the tumultuous world
Makes no more noise than the remotest planet.
O gentle spirit, unto the third circle
Of heaven among the blessed souls ascended,
Who, living in the faith and dying for it,
Have gone to their reward, I do not sigh
For thee as being dead, but for myself
That I am still alive. Turn those dear eyes
Once so benignant to me, upon mine,
That open to their tears such uncontrolled
And such continual issue. Still awhile
Have patience; I will come to thee at last.
A few more goings in and out these doors,
A few more chimings of these convent bells,
A few more prayers, a few more sighs and tears,
And the long agony of this life will end,
And I shall be with thee. If I am wanting
To thy well-being, as thou art to mine,
Have patience; I will come to thee at last.
Ye minds that loiter in these cloister gardens,
Or wander far above the city walls,
Bear unto him this message, that I ever
Speak or think of him or weep for him.
By unseen hands uplifted in the light
Of sunset, yonder solitary cloud
Floats with its white apparel blown abroad,
And wafted up to heaven. It fades away
And melts into the air. Ah, would that I
Could thus be wafted unto thee, Francesco,
A cloud of white, an incorporeal spirit.

Attention is called to the great decrease which has recently taken place in the membership of the United Presbyterian Churches in Scotland. It has been suggested that the chief cause is the ultra-orthodoxy of the United Presbyterian clergy; and their harsh treatment of certain cases of heresy—one of their ministers, who has been thus dealt with, having carried his congregation bodily out from among them.

WHAT WENT YE OUT FOR TO SEE?

Motives and inclinations are important factors in forming human character. If a man's motives are pure, it is safe to say of him he is a good man. If a man's intuitions lead him in pursuit of truth, we say of him, he is on the highway to present and future happiness, but if his motives be of a sordid and impure character, no goodness can be expected from him unless there comes a change to the person. All matter which tend to the betterment of mankind are essentially good, no matter whether the lead, being in and of themselves good, the influence they exert will be necessarily good. All things which appeal to the spiritual part of man, if listened to and the lessons conveyed and duly applied, are profitable. There is a vein of the marvelous in every one, and it is essential that this element in our natures be gratified to a certain extent, but like other things this has been inherited; too great care cannot be exercised in order that this love of the marvelous, of investigation do not lead us into making extravagant demands upon those persons or things through whom information is sought. It should be borne in mind that whatever comes within the range of human possibilities is finite and imperfect. Man may reason intelligently about the causes of things, but if the things reasoned upon transcends finite powers, their conclusions will necessarily be limited and imperfect. Human judgment cannot transcend human attainments; the most learned judge may have his decisions reversed; we never get at all the facts in any case, we base our opinions upon such evidence as we can acquire through examination and investigation, but circumstances often casts a shadow over the object or individual under examination, and sometimes the innocent suffer while the guilty go free.

It is therefore unsafe to yield at all times to popular judgment; it is better to be lenient than too severe. All judgments should be conditional, giving the individual, object or principal the benefit of every doubt, for doubt there will be in the minds of some, no matter how clear a case may be proven against them. All criminal courts are supposed to be courts of justice tempered with mercy; the decisions of any judge may be questioned, hence it has been deemed wise to have higher courts of appeal, and there has been provisions made whereby even the decisions of the higher courts can be appealed from.

Our subject at this time is not so much to discuss the laws by which society is protected, and human life made sacred, as it is to inquire into the motives which actuate individuals in their investigation into the more prominent phases of occurring phenomena. Every one at all familiar with the spiritual philosophy, knows that human agencies are necessary to

every form of manifestations. Without these channels there would be no phenomena, and the question to be settled is, how far can human judgment be accepted as final in deciding what is essentially spiritual, and what is of the earth earthy. Has anyone been endowed with more than human abilities? Has nature established any final court in which and at whose bar every phase of phenomena can be passed upon? Is there no court of appeal from individual judgment? If not, then the powers which are Infinite, are less merciful than courts established by men.

It is fair to presume that every person investigating the phenomena of Spiritualism, is actuated by certain pure or impure motives. They either investigate for the purpose of getting at the facts in the case, or they are led by curiosity, and with one idea that there is fraud somewhere, and they are the ones delegated to discover the fraud and declare it to the world. But have we here anything more than the opinion of more men, and may they not be biased? May they not resort to unjust measures in order to gain a certain amount of notoriety, and have others of their kind applaud their cunning and shrewdness? How far is man qualified to form an opinion upon what he can neither see nor handle. Has he any right to say that a certain kind of phenomena is fraudulent, when from his own confession he knows nothing of the laws by which these manifestations are produced. Is it not a manifestation of egotism for anyone not familiar with law, to assume the prerogatives of a judge? And is it to be expected that a person possessing mediumistic gifts, if brought before such a judge would receive an impartial trial? Would not his case be decided before he was arrayed?

Examination into a subject embracing so much that is beyond the limit of physical sight and hearing, requires far more skill than is required to decide upon a case based simply upon obtainable evidence. And yet some of the most intellectual among men, do not hesitate to condemn any and all phases of spiritual phenomena, and their decisions are accepted by the world as final. Because an opinion has obtained popularity, is no evidence that it is right, and should not be appealed from. Experience proves that the majority is as liable to be in error as the minority, and we will go still farther and say, that in the majority of cases the minority is more apt to be right than the majority. Numbers may add might avoidupois, but it is questionable whether they always embrace the greater amount of intelligence. Therefore, in forming an opinion, it is unwise to accept the opinions of numbers without examining into their intellectual attainments.

The spiritual seance is not a place for curiosi-

ty seekers. If there are no higher aims than to gratify this morbid spirit, then it were better that the doors of the seance room be closed against them, regardless of what they may say or do. There is no safety for mediums or honest investigators so long as the spiritual seance is made a public highway, and every one applying for admission should be asked: "What came ye for to see?" A reed shaken by the wind, to see a table tip, to hear a rap, to see a materialized form? What did you come for? What are your motives? Such questions might be considered impertinent, but they are in every sense proper. What man will admit a stranger into his home without inquiring the nature of his business? What man will allow another to call him friend, without first informing himself whether the one professing friendship is every way worthy. There is no necessity for yielding to former customs when the custom has been proved detrimental to the general welfare of mediums and inquirers into the truths of Spiritualism. When investigators will learn to deport themselves as they would have to upon entering any church or religious gathering, and respect the feelings and opinions of Spiritualists, it will be time enough to admit them, and not before. We hold that there is no place so holy as the seance chamber; it is there you meet with those who have passed to the better land; you are holding communion with the spirits of those mourned as dead, but who, in the kindness of their souls, return to assure you that they still live. And if any human being is entitled to respect, it is the returning spirit.

Mediums, or their attendants, are often the ones most open to censure, for the results attending public seances. Their love of money make them reckless as to results and conditions, and the cause must suffer from their indiscretions. The interests of Spiritualism are not conserved by promiscuous gatherings. At seances, as every medium well knows, seances are not chargeable to spirits but to mortals, their object is to instruct and not amuse; and often lecturers merely skim over the surface, and fail to reach bed rock in the arguments; the fault is not with the spirit or bands controlling them, but with the lecturer who neglects to cultivate his powers, relying solely upon the ones controlling to use them, when often they are in no condition to be used. It is a great error to suppose that spirits can perform miracles. They are finite and bounded by conditions, as well as the instrument they attempt to use, and a failure to do themselves justice, is more often chargeable to a want of proper consideration and preparation on the part of the medium than upon the spirit or band of spirits. Levity and frivolity, is not alone chargeable to investigators; old Spiritualists to often set examples which bring discredit upon the seance, and lay the foundation for many of the harsh criticism seen in public print.

Spiritualism to fulfill its mission, must become a deep, settled principle. It must be interwoven into your very souls, and form a part of your being. Ministers are protected by law while in the performance of their clerical duties; even their most common place utterances are received with respect, no matter how severely they may be criticised after the sermon is over. The ministry is regarded as sacred, but how much more should the occasion demand when you meet face to face the friends once so dear. There seems to be a lack of interest among Spiritualists in this particular line, while they scout the dear of "casting their burdens upon the Lord," yet, they do not hesitate to cast their burdens upon their

spirit friends. How can such people, consistently speak in derogative terms of the Christian, while they practice in another form, what they condemn in others. It would be well for all of us to remove the motes from our own eyes, before we attempt to pluck the unruly member out of the eyes of our neighbors.

We regard the words chosen as a basis for our remarks, quite as applicable to Spiritualists, as to those beginning their investigations into the subject; and would recommend every one to ask themselves what they are looking for; if only a reed shaken by the wind, or by spirit power, to go their homes and remain there until they are duly prepared to continue their investigations. There are vast numbers who seem seem to think that witnessing phenomena is the whole of Spiritualism; they never after witnessing the phenomenon think it necessary to search for the laws underlying these manifestations, and if asked to explain some of the principles they profess, are wholly incompetent to do so; the most most they can do is to relate what they have witnessed, and are often surprised that the whole world is not converted to Spiritualism. Let such persons count up the number they have been instrumental in bringing into the spiritual fold, and their wonderment will cease to astonish them. Another class ignore all phenomena, and seek only for what they are pleased to term the more intellectual phases, but this is like teaching the child its alphabet, they carry with them their old ideas of people entering heaven in droves, which cannot be done; no man can enter a heavenly state until intellectually qualified to comprehend what that state is. Men never attain eminence at a single jump, every step of the way must be carefully studied; our most prominent lecturers, beside having abilities, make use of every opportunity to cultivate their natural inherited gifts, and what is beneficial in one department will be found equally so in every department.

Spiritualism is the study of a lifetime. Its problems are so intricate that only by continual application can they be solved. If it was a surface philosophy or religion, it would have been buried long ago, but because its lessons are profound and the love it has kindled in the breasts of a few of its followers is why it occupies the place it does at the present time. The spirit world has never been remiss in its labors. All the lack of interest seen and felt is charged to the indifference of mortals, and the sooner they learn this truth the better will it be for them and the cause they pretend to serve. All important undertakings, if successful, demand the strictest attention from every one connected with the enterprise. The reason for so many failures in life is owing to the unstableness of men. The cause of Spiritualism would have been better understood by the world and there would have been less persecution and harsh criticism, had its representatives been more thorough in their work. It is a great mistake to suppose that spirits know all that is worth knowing, and that every person not identified with Spiritualism is an ignoramus. The best educated spirit was once a mortal, and we often test the genuineness of their presence by the character of their communications. We rely largely upon the scholarly attainments and manner of expression by which the spirit was identified when in earth life. No one expects to receive an intelligent communication from an idiot, spirit or mortal; men may be ignorant of some of the things another person may be familiar with; one man may be versed in spiritual lore, he may have a very clear understand-

ing of the laws of control, and may be able to entertain an audience profitably for a time, but if he stops there and never attempts to improve upon the present, he will remain just where he now is: the spirits controlling him may have made rapid progress, but when they attempt to use the organism of the medium, they find it much in the same condition as a farmer would be if compelled to lay aside his modern plough and harness his team to one made out of a crooked stick, which was well enough in its day; but there has been wonderful progress made since the time when crooked sticks for ploughs were at a premium.

But to come back to our subject again, "What came ye out for to see?" Is there anything about Spiritualism that is not explainable? Did you expect to see a miracle wrought? If so, you will be disappointed. And yet you may witness similar manifestations to those occurring in the presence of the medium of Nazereth. The people called the healing of the sick a miracle, because the methods adopted were new to them. But there is no mystery about this kind of manifestation to day, they are so common, that people have ceased to wonder at them or to relate them to their neighbors. In the early days of the spiritual dispensation, the healing of a sick person by laying on of hands, would have been, and no doubt was the wonder of the age. But the present race have become familiar with those things and pass them by with as little concern as they would the most trivial circumstance in every day life. A few years ago a materialized spirit form would have filled the world with wonderment, but 'tis not so now. You speak of such manifestations as among the common occurrences of life, and yet how few there are, even with all the enlightenment of the age, that fully realizes that when they look upon a spirit form, or listen to a spirit speaking to them, that things are what they purport to be. You don't seem to grasp the reality of the matter; only think for a moment that what has been the burden of the ages from remotest time down to the present, the cry has been, "O God, give us some proof of a future life; but age has followed age into the bottomless abyss of time and space, and these anxious souls have, one by one dropped out of the line of march without any proof of immortality. But how is it today, with the gates of the spirit world flung wide open, and the so-called dead coming back and taking upon themselves temporal bodies, and controlling another's ignorance of speech, for what purpose? Simply to answer the prayers of the ages, to prove that there is no death. Do you love to hear them tell of their homes in spirit life? Does it bring you any nearer the great *Over Soul*? And do you feel to thank all the powers that be, that your lot has been cast in such heavenly places? We are afraid a great many may forget even themselves upon such occasions, and treat the returning spirits with less consideration than they would a boon companion returning home from a journey.

Modern Spiritualism is peculiarly adapted to meet the wants of all truth loving souls. There is not one grain of sense in the structure of mankind but what is appealed to, and all that is required is for mortals to lay hold of the facts before them and profit by them. Spiritualism to become a success, must be separated from immoralities; what even appeals to the baser passions, and tends to degrade mankind, must not be saddled on to the already overloaded backs of spirits. Let mortals bear all their own burdens of this character, and study how they can rid themselves of all that is vile and unseemly in them. Let your investigations

be made in a spirit of earnestness, with humility and candor, and we promise you, you will not return to your homes unrewarded. The people of this age seem not to understand how much they are aroused above all preceding ages, but we trust ere long that there will be a general awakening of the people to their own best interests. We are not travelers here, bound to some distant clime. This is your home, you are in your school boy days, learning a little every day. May we continue to learn through the unmeasurable eternities of the future, and find that happiness which can only come from honest motives and manly endeavor.

JOHN MURRAY.

THE LONE GRAVE.

BY MRS. HARRIET JONES.

I saw within the Potters' Field
A sunken and neglected grave;
The form within the casket sealed,
O'er which the branches sadly waved,
Had laid forgotten many years—
At least, none came by day or night
To water the green earth with tears
That shut the form from mortal sight

I gazed upon the sunken mound,
And pondered long on what I saw,
While lengthening shadows all around
Awaked a sense akin to awe,
Sometime, back through the vanished years,
A father loved that buried form;
Sometime were whispered in those ears
Endearing words, the heart to warm.

The form beneath the grasses green
Once felt a mother's fond embrace,
While she, the cherished household Queen,
Rained kisses on her darling's face
Those eyes, long closed, emitted rays
That gave to one heart rapturous bliss;
Way back in long forgotten days,
Those lips could give a thrilling kiss.

A pauper's grave! Yet that lone heart
Could beat with feelings just the same
As those which never felt the dart
That gave to him the dreaded name.
Dead! And forgotten! None to claim
The right to drop a silent tear—
Not one to even give the name
Of the lone sleeper lying here!

I thought: "How sad it is to die!
How sad if none are left to miss
Our absent form, as days go by,
Our grave forgotten, like to this."
While gazing on that pauper's tomb,
I dropped a tear and breathed a sigh;
Then turned away, o'er-pressed with gloom;
That one should thus forgotten lie.

ORAN, N. Y., Jan. 9th, 1883.

WHAT THE CONSISTENT INFIDEL CAN DO, AND CANNOT AFFORD TO DO.

As the word "infidel" is a sort of blackguard word, and many people the liberty to stigmatise all with it who disagree with them in theology, I shall be under the necessity of telling who I mean by it, if I am to be understood. Jesus was an infidel to the Jews because he did not believe on the God that they worshiped the God of vengeance, and they were infidel to him because they did not believe on the God of mercy that he served and called his Father. All reformers are infidel to the errors that they disbelieve and oppose. But what I mean by infidel is the one that thinks the death of the mortal form is the final end of mankind, and have no belief or hope of life beyond the grave.

They have no infinite God to love or fear, no hell to shun, or heaven to gain beyond the present life. But the infidel, like every intelligent creature, desires to be comfortable and happy, and wants to enjoy himself the best way that he can think of. Very many people make mistakes and make themselves and others miserable. But the consistent man, no matter what his belief is, studies his own being, and his own feelings, and thereby learns what is agreeable, and what is disagreeable to them. I am not talking about a savage or a fool, but about a consistent infidel. He finds that he cannot be happy by beholding the misery of others, for that is painful to him; therefore he cannot afford to do anything that he thinks will make others unhappy, for that would make him unhappy. He finds that he can afford to do all that he can to make others happy, for that makes him happy, and sweetens the rough journey of life. He don't expect he has a Christ to prepare a heaven for him, therefore he is under the necessity of making his own heaven as he goes along. No one desires happiness any more than he does, and he finds that he has feelings that protest against every thing that is mean or low, and to keep peace with himself, he is obliged to omit doing anything that he thinks is wrong. He finds that he must live in harmony with his best feeling, if he would be happy, and with laws of his own being, as they are the highest laws that he knows of, or cares for, therefore he can not afford to do what will injure his best feelings, and make war at home. If he does what he knows to be wrong, his better feelings will twit him of it when he is alone, therefore he is obliged to be virtuous, kind and honest, to be at peace with himself, and be happy. Though he thinks he has no God to fear, he has feelings within him that he has to look out for, and be very careful not to offend them, while he wants to be happy. As long as he can live in harmony with himself, and with the laws of his own being, he will have a heaven at home, and that is all he ever expects. He cannot afford to make himself miserable while he is on earth, in order to gain a happy heaven beyond the tomb, that he thinks is not, but he can afford to make a heaven for himself that he may enjoy in this life.

He cannot use profane or low vulgar language without lowering himself in his own estimation, and being reproved by his own conscience, therefore he cannot stoop to profanity or vulgarity. He cannot afford to be dishonest or untruthful, for, if he is, his conscience will declare war with him. He cannot afford to swear falsely to injure any one, for, if he does, his conscience will goad him till he makes full restitution for the injury thus done. He has no Jesus to forgive his wrongs and settle his accounts for him, but he has a feeling within that will never be satisfied till he has paid the last parting. He can not afford to cultivate or cherish revengeful or angry feelings, for such would make him unhappy, and cheat him out of that heaven that he is so anxious to make for himself. But he can afford to feed the hungry, give water to the thirsty, clothe the naked, visit those that are sick and in prison, and entertain the stranger, for such acts make him happy and make heaven within.

Benevolence is queen of the mind, and when

that is obeyed there is peace at home. The infidel finds that to be happy himself, he must do all that he can consistently to make others happy. He is happy in receiving favors from others and finds that it really is more blessed to give than to receive, for in receiving he feels under obligation to the giver, but in giving he is free from such an obligation. No matter what the infidel believes about life beyond the grave or a future heaven, if he lives in harmony with himself, and with the laws of his own being, he lives in harmony with God's laws, and does the will of that God who is love, and having made a heaven for himself, which is his own private property, he will have that as long as he exists, unless he barter it away; and Christ will own him as a brother, while many, who have made high profession of religion, saying Lord Lord, and have made hell all around them in earth life, will turn out to be nothing but strangers to Christ. It is those that do the will of love that Christ will know as his near relations, regardless of belief, color, nation, age or profession, for "he that loveth is of God."

The consistent infidel cannot afford to do what will injure his health, for that would be making a hell of himself instead of a heaven. He cannot afford to drink intoxicating liquors, for such would injure his nerves, stupify his brains, poison his blood, and shorten his life. He cannot afford to misspend his time in loafing or lounging around in stores, taverns and shops when he has no business there and when he should be at home providing for himself and others, the things necessary to make life happy. He cannot afford to be a mischief maker or a tale bearer, while he has a plenty of other business to attend to that pays better. The consistent infidel makes a better neighbor, husband and father than those that worship, "they know not what." The infidel has no God outside himself to forgive his sins, therefore he is obliged to be very careful that he does not do what he cannot forgive himself for.

But there are some infidels that are not thus consistent; like brutes they live, like brutes they die. There is but very little difference in the lives of such, and many that join some church, and by so doing think they have got a through ticket to heaven, that if they do wrong Christ will forgive them, and prepare a heaven for them. Those that don't know how to make heaven, cannot know how to enjoy it. Those that won't try to make heaven, don't want it, and would not stay in heaven if they were put there. No one can enjoy heaven till after trying to make it for self and others. The heaven that is made by another cannot appear as beautiful and lovely to us as the one that we make for ourselves. God knew that, and, that we may be the most happy has left us to make our own heaven or hell just as we like. Jesus taught common sense and humanitarian principles, and whoever lives in harmony with themselves are living in harmony with what Jesus taught, and the reward is sure to follow. There is but one way to find or obtain heaven, and that is by well doing, and living so as to make it within. A guilty conscience shuts out heaven.

JACOB A. SPEAR.

DELINQUENTS, PAY UP,

SPIRITUAL BROTHERHOOD.

Among the majority of men the idea prevails that all the social qualities which go to make up the pleasant episodes in life are purely of earthly origin, and when death intervenes, all these pleasurable emotions cease, and if there be another state of existence, every thing must be made over again. Instead of present attainments and social qualities being enhanced, we are compelled by some laws not previously known to mankind, to begin like children at the foot of the ladder and learn all their lessons over again, which if true would prove that all present attainments were scarcely worth the efforts put forth to acquire them. The Christian's idea of heaven is anything but cheering to the lover of good society, for as is well known, it costs much in time and study to fit one's self for the enjoyment of the pleasures of life; some people devote their whole time to the study of how to please; they with great expense draw around them those who are congenial to them, and if the Christian theory obtain, all study and expense is but for other enjoyments of a day, and when night comes, then there is an end to all enjoyments which interested mortals with them. Angel life is something peculiar to the locality where angels reside, and they are special creations, and have not been compelled to wade through seas of difficulties in order to realize a small stream of pleasure, created to occupy places near the throne, living entirely in the presence of God. But how is it with the man created only a little lower than the angels, and yet bearing the impress of divinity in his finely developed brain power. What of him? Is not his life lived in as strict conformity to the laws of his life as may be claimed for the high born angels, and why shall he not carry with him his love of society, and greet his friends of former years with as much enthusiasm as a spirit, as one angel greets another.

It is a very unwise doctrine to teach, that certain creatures of the Father's love are to sleep on downy beds, while others equally deserving, though lacking in some peculiar trait of character which was never given to them, must lie down on the cold pavements is repugnant to all human sensibilities. We do not present this as being literally true; experience in spirit realms has taught us, that it is not true; we bring it forward to show the inconsistencies which are attached to the most popular religions of the age, and ask is it any wonder under the circumstances that men are growing skeptical? Is it any wonder that infidelity is on the increase, is it not a greater wonder that men have confidence in any religion? That man is a social being, is clearly demonstrated; it does not require the services of an inspired angel to prove this true. What makes him a social being? Is it not for the enjoyment he derives from meeting friends, and from an interchange of thought? Men create social ideas, and to make them beneficial to the world as well as instructive, they enact rules, regulations and by-laws, making it obligatory upon all members to contribute to the worthy poor and destitute brothers; and these organizations, are in most cases, places of refuge for the weak and down trodden—the love of humanity makes man a humatarian; he

should be without creed or caste; but unfortunately he has not yet reached that point of excellence in his development, but he is approaching toward it, and when a few more generations shall have come and gone, then we shall behold a type of manhood such as the early patriarchs never dreamed of.

It is a pretty clearly demonstrated fact, that whatever man is here he will be upon entering spirit life. Every spiritualist knows this to be true, and if there are any who do not know it, the fault is their own, and they must suffer disappointment, or be made doubly happy in finding things so much better and more natural than they supposed. All social societies such as we have referred to, spring from one common root, but like some trees having been transplanted the nature of the soil where they grow changes their general appearances, and by frequent transplanting, the original is nearly lost to sight, but there is always some distinctive feature that cannot be outgrown or obliterated, and through that distinction the relationship can be traced to the parent stock. Strange as it may sound to some people, we claim, that whatever has been devised for the benefit of the race, socially, morally, or spiritually, had its origin in spirit life. While man was in his first or primitive state, nine-tenths an animal, he never dreamed of a lodge or lodge room, his hand was raised against every other man, and every other man's hand was against him; and never until he began to exercise the faculties of reason, did he ever dream of welcoming his fellow men to his cave home, and treating him as an equal. At the same time he had a kind of an intuitive reverence for a God, such as he could comprehend, any you may rest assured that his God was not far removed from his own mental condition. The beginning of social orders was not so much for enjoyment and mental culture, as for protection against kindred tribes and wild beasts, but having been found to be both instructive, protective and remunerative they have become a part of man's life; he inherits a love of them, and when he arrives at a suitable age he is admitted, and placed in possession of the secrets and passwords by which he can make himself known, and by their use he can enter into the secret chambers, and enjoy the friendship of his fellow craftsmen. Now if man was not naturally a social being, he would not seek for admittance into one or more of these different organizations for in the most of them there is, at opening and closing, what might be called a semi religious service performed. It is a mistaken idea that without the influence of the Church man would not be a religious being. He is by nature such, and there is not power enough on earth to change him, or make him otherwise. No matter if he be infidel in sentiment, when you come to analyze him, it will be found that he is a worshipful being in some form or other. These are inherited traits of character, and they have formed a part of man's existence from the earliest records we have of him down to the present time, and we see a steady unfolding of these powers going on step by step along the highway of destiny, and it is absurd to suppose that any man or races of men have reached the ultimate in human attainments, even spiritualism though far in advance of any religious

principles or philosophy the world has ever known, even this is in its infancy.

The question asked by many investigators is, what does spirit life consist in, as regards the individual. Naturally social, a lover of his fellow men, and finding as much true happiness in contributing to the general fund of good will, as his neighbor does in psalm singing and much praying; in what will his enjoyment consist in spirit life? This is a question that can only be answered by one who has had experience in this, and who was a member of some of the orders when in earth life. I found that accordingly as I had been true to my obligations as a man and a citizen—the record of my truthfulness and integrity was known among the social orders in spirit life, and I found as much enjoyment among the members of orders in spirit life, as I did among the distinctive religious classes; and I found that true religion consisted in loving the whole human family, or in other words, having and practicing a good will to all. I found that the stronger this feeling took possession of me, the nearer a resemblance to our Heavenly Father. This good-will feeling did not always lead me into prayerful devotions, but rather into rejoicing, I feel a fullness of soul that language cannot express.

The years passed in spirit life have been devoted to investigation, the natural inclinations of the mind does not stop influencing us in this direction after death, but the things which were peculiarly of an earthly nature, do not intrude themselves upon us, therefore the natural inclinations of a person is in the direction of practical information, and the mind being elastic and expansive, finds avenues for its exercise as varied as the most prolific mind could desire. Social orders in spirit life would be better understood perhaps by the term spheres, and we mean by spheres mental and spiritual attainments, and instead of there being only seven spheres, they are beyond computations; but no matter whether in the higher or lower there are always objective points to be reached and our success depends upon the efforts put forth for their attainment. Passing from one sphere to a next higher may be compared to the conferring of degrees upon a worthy brother; they are rewards for industry and proficiency and not for favor, for whatever is earned the individual has a right to all the benefits belonging to the position aspired to and conferred.

If only half or a part of the things which go to make up a complete whole in human life was carried forward into spirit life, it might be questionable whether or not the whole was not blotted out. Recognition of a part always leaves a doubt regarding the whole, and if human attainments which are exclusively the property of the mind and spirit are only partially recognized, what assurance could we have to urge the necessity of storing the mind with all things which tend to unfold the interior soul forces, and present man as a fully revealed and developed child of God. If any part of a man's identity be lost, who can say but what at some future time in passing through other changes, what was personal at a previous change has not been brought to perfection, its mission completed, and he cease to be. It is absolutely

necessary that the spirit be allowed to resume its individuality. Spirits are recognized by marked peculiarities of character, quite as frequently as from what they may say in an educational sense. Investigators seek first for something by which they can identify the spirits; this must be furnished in order that there may be confidence. Now if man's mental qualifications were wholly changed, they could not appear as they were, mortals would not know them, and all investigation would cease from this view of the case; it is plainly to be seen that if one thread be broken all the pearls are lost. Man must be carried forward as a unit or not at all, and all that belongs to man must continue a part of his personality, hence if man as an individualized entity lives as a spirit, whatever formed part of his identity must live also, but whatever is antagonistic to his future growth, will gradually lose itself and become extinct, but all things possessed that blend harmoniously with his life in spirit will be enhanced, in that he will grow to greater perfection.

Mankind having passed from these rudimentary conditions and become repositories of the great principles of life, could not be at home unless associated with those they were in sympathy with. They may not in earth life have been connected with any distinct religious movement, but from their sympathies leading them into fellowship with some of the social orders existing, their obligations made them religious and moral beings and upon entering spirit life, their natural inclinations would lead them into seeking for similar institutions. But if there were none such their attainments would not profit them, they would be as strangers away from home. It has been the experience of every one entering spirit life, to find some one they were in sympathy with; some one they could call brother or sister, and instead of feeling as though they stood alone—find themselves surrounded by companions known to them before the change occurred. The term Heaven does not apply to a location, but to spiritual and mental conditions, and they who carry the most of these conditions with them are prepared to enjoy the greater happiness by finding that all through the journey below, they were laying up treasures in heaven.

The term brotherhood implies a union of all kindred spirits. In earth life society is divided into numerous castes or cliques; moral worth is not always considered essential to fellowship; rank and position often take the place of real worth, but in spirit life this law is reversed, an undeveloped spirit cannot intrude its presence upon those of higher attainments unless permitted to do so, which is sometimes allowed for educational purposes. Such spirits as Theodore Parker, W. E. Channing, and others of like mind would be out of place if compelled to associate with their inferiors; a continual life to them limited by legal restraints would be anything but heavenly to them, and yet these great teachers find soul enjoyment in ministering to those less favored than themselves.

All progressive teachers find in spirit life full exercises for all their faculties in teaching ignorant spirits the way to become wise. Our public services are marvelous in their scope and

influence, it is not alone to mortals that we are called upon to labor. The population of the spirit world far out number the inhabitants of earth and they are not all saints either. We find all grades of intellect here, some vicious and revengeful, others more teachable and willing to be educated. Some rove around among the dens of infamy that disgrace civilization, others seek only the "good, the beautiful and true." Spirit bands controlling media find it difficult at times to restrain the lower strata of spirits from assuming control and giving as their experiences what would change the whole order of society, and turn into chaos and moral death all that now bind mankind in bonds of fraternal fellowship.

In the early days of modern spiritualism, whatever was given through media was regarded as authoritative, and great evil was the result; which has not yet been obliterated, though it is rapidly being supplanted by a higher order of instruction. Men and women under the influence of a class of undeveloped spirits were made to do what in their more rational moments they would have discountenanced. Scarcely two could be found who would consent to work in harmony with each other. But with an increased knowledge of the laws of control, things are changing, and order and harmony are taking the place of discord and strife; these gratifying results are from the combined efforts of spirits in the body as well as spirits in spirit life, a better understanding exists, better measures are being adopted, carrying all things forward to a grand ultimate.

It must be apparent that the closer the two spheres of life are brought in unison with each other, the greater amount of good can be effected; non essential differences of opinions are being set aside, reason is taking the place of "thus saith the Lord." Men and women are passing to spirit life with a full consciousness that they are going to meet those who have preceded them without any intervening space or time; being released from one condition, they are born into another state of existence, to move forward in the enjoyment of all that was theirs to enjoy before the change took place. There need be no fear of a future judgment; rather fear a present condemning conscience. The brotherhood of man is a type of that spiritual brotherhood and fraternal love and harmony which exists between spirits. May its influence continue until the whole human family may become as one, honoring and respecting each and every one for their moral worth and spiritual attainments.

DOLPHUS SKINNER.

THE RELIGIOUS WORLD.

A respected gentleman of Hartford, who is pleased to think quite kindly of our humble labors in this column of *The Courant*, wonders why we do strike at certain evils or faults of the management of ecclesiastical affairs in our own city, and give Joseph Cook a rest. He sets forth in lively manner and with much indignation how revivalists and their services have been pushed and puffed and advertised in the papers, and what false impressions of their work have been made by laudatory notices and

descriptions. He calls attention to the unworthy advertisements of churches, the "ludicrous if not painful" character of some of their musical announcements, which are personally pretentious and remind him of concert posters.

We prefer to indicate, as we have done, the drift and tenor of this criticism, without printing it in full. While we confess to considerable sympathy with these views, it is doubtless true that our friend is needlessly excited on the subject. He does not appreciate the ephemeral nature of newspaper "puffery" most of which is written for the newspapers by interested parties outside. The puffers and puffed are usually identical.

Experience has made us shy of such hot water as our friend would have us plunge into. And it may be well to remind him and all who agree with him, that such faults as he specifies are best treated and mended by neglect. They thrive on attention. If the beatings of a drum offend you, the best way to deal with the offense is, not to rush out and punch a hole in the drum or swear at the drummer, but to wait patiently till the show passes on or the happy drummer gets weary—why rob the drummer of his pleasure?

These flaming newspaper advertisements, whether of dry-goods, sermons, or music, are commonly discounted at sight. They deceive few people. The Rev. Terrible Soulshaker, is an estimable gentleman whose meteoric passage within our horizon excites a day's mild wonder, but the marvels of his doing, as prepared for the paper by some coadjutor and admirer, are perused with more or less skepticism, and are not treasured in the memory. Dr. Blow was an English organist and musician of happy fame but very unfortunate name, and there exists, numerous in all times and in all cities, enthusiastic musicians who seem to emulate his name rather than his fame, and who, like certain marine creatures, come to the surface, periodically, to blow. But good Dr. Blow did not exclusively occupy the world's attention for any great length of time, and his successors may wisely be permitted to blow themselves out and enjoy themselves in that harmless occupation. Meanwhile the great majority of sensible people will keep on in their sober ways of modesty and peace, and the prudent editor will give the hot waters of Hartford a wide berth and go harpooning after Brother Cook in the colder waters of Massachusetts Bay.—*Hartford Courant*.

Joseph Cook squanders his strength when he seeks to breathe a spark of life into the old New England theology. Calvinism is deader than a gravestone. Infant damnation, heathen damnation, predestined damnation, with their blue and ghastly exhalations, have lost their spectral power. Mr. Cook is not serving his day and generation by reinvoking the reign of sulphur.—*Syracuse Standard*.

The Rev. John W. Satterfield was seen at Brownsville, Pa., with an empty bottle protruding from his pocket, and the whisky which it contained was manifest in his staggering gait. Such is the accusation that was made by the deacons of his church, and his wife charges that he frequently whips her.

"BLASPHEMOUS LITERATURE."

I saw it mentioned in *London News*, under March 5th that "The Society for the Suppression of Blasphemous Literature, propose to get up cases against Professor Huxley and Tyndall, Herbert Spencer, the publisher of John Stuart Mill's works, Mr. John Morley, and others, who by their writings have sown widespread unbelief, and in some cases rank atheism."

This should be interesting to all scientists, philosophers and liberal thinkers. It might be well for our English neighbors to send for Mr. Comstock, just to give them a safe start in the business. This gentleman's olfactory nerves, must have become very sharp from much experience, and he might be able to smell moral putrescence, where one of less experience might scent nothing worse than ottar of roses or jockey club. Of course we should be sorry to spare him, but possibly we could get along for a few weeks during his absence. Should he go, it is to be hoped there will be plenty of boats to pick him up, if by any accident he should fall into the sea. We can't afford to feed sharks on food, so near the celestial in quality, I say this with all due respect to that delectable gentleman, for in his field of service, in many respects he has done well—doubtless sent many an author up "Salt River" and their books deserved no better fate than to be sent to the bow-wows.

If it is the English Church that is moving in this matter of "Blasphemous Literature," It may be an opportune time to do something that will stand out boldly, and shed a halo of glory over the pages of history. If some of the English Bishops would take hold of the matter in a way to get Huxley, Tyndall and Spencer cremated, it would be very interesting reading in centuries to come. It would give these scientists great distinction through many ages. The Bishops would be entitled to special notice by historians, and they might be as respectfully remembered as John Calvin for the part he took in burning Servetus. While the learned Bishops were superintending the martyrdom, they might have a pleasant time in fixing up the wood around the noble heretics, they could hold sweet converse about the tender mercies of God to the Church faithful, and if the day was cool they might warm their coat-tails by the fire, while the cremation was proceeding.

These distinguished scientists, at first blush, might not think favorable of this mode of departure; but a little reflection would bring the fact to their minds that they have only a drapers remnant of life remaining and perhaps no better use could be made of the balance, then to place themselves in line with Hypatia, Socrates, Bruno and Servetus. Their names would then be glorified in all colleges of learning, and live in the memory of all persons acquainted with history. These men are understood to hold that all the immortality anyone can have is the memory of their deeds, in the minds of those who live after them, and the experience of the past shows that martyrdom is the surest way to keep the memory of the great, green as early summer.

Churchmen, may for the present set men of science down as guilty of blasphemy, but the time is coming when public opinion will give

Churchmen their place in the criminals box, as the most blasphemous of all. No unbeliever ever dreams of attributing to the Supreme Ruler, such an atrocious character as churchmen do. To honestly disbelieve in the existence of a personal Divinity, would seem a mere bagatelle in crime, compared to believing that such a being exists, and then proceed to charge him with many crimes that would be a deep disgrace to any honorable human being. If we are to believe the Record, touching the conduct of that Omnipotent Power, which the churchmen assume to be true, then this personal Divinity gave to the Jews a special form of government under which they could not continue to exist as a nation. Jurists and statesmen of to-day, readily point out the fatal defects in that system of government. Human slavery was a part of that system, which was proved to be the concentrated sum of all villainy, and a dry rot to every nation that has indulged in such flagrant injustice to humanity. This Bible God is set down as saying to the Jews, (Deut. 20 : 16, 17.) "But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites and the Jebusites, as the Lord thy God hath commanded thee." It appears that Saul, in destroying the Amalekites, put to death everything but some oxen, sheep, fatlings, lambs and Agag the king, but this so displeased the Lord, that Samuel found it necessary to hew Agag to pieces. The utter malignity of spirit charged to this Church Deity, will be seen in 1 Kings, 20 chap. 42 verse: "And he said unto him, Thus saith the Lord, because thou hast let go out of thy hand a man whom I appointed to utter destruction—therefore thy life shall go for his life, and thy people for his people." In Deut. 32 : 22 to 25, we find this language: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them; they shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of the serpents of the dust. The sword, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." It seems absurd to attribute such sentiments to the loving Father that Jesus speaks of, or to be great Over Soul before whom we reverently worship. But the 26 and 27 verses indicate quite plainly that it is not the God of the universe who speaks. The writer thus modifies these threatenings: "I said I would scatter them into corners, I would make the remembrance of them to cease from among men; were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, our hand is high, and the Lord hath not done this." We would not expect the Omnipotent Ruler of all worlds to take counsel of his fears in this way. The language is evidently that of a half barbarian, unregenerate Jew, giving vent to his rage. If

the Jewish Jehovah had power to make the waters of the Red Sea as wall on the right hand and the left, giving dry land for the entire host of the Jews to pass over in safety, and then turn the waters back just in time to drown the whole Egyptian army; if He had power to cause the sun and moon to stand still in their course; if he could destroy more men in battle with hailstones from heaven, than the whole army of Israel slew with the sword, then He had nothing to fear in any battle with human beings. Every careful reader of the Bible must know, that the book abounds with statements which compromise the justice, the goodness, love and mercy of the All Father. No Christian has been known to paint the fabulous Satan in as dark colors, as the Scriptures paint the Jewish Jehovah. And the Churches tell us that this description of His Serene highness, is infallibly correct. I would not censure any man for believing in an ever present, all-pervading Intelligent Power, but when he attempts to form perceptions of that Universal Intelligence, I would have him send forth his imagination into depth, breadth, and height, until his thoughts weary and linger in the flight. Having reached the noblest perception he possibly can, I would ask him to multiply that ten million times, and even then, his ideal Divinity would be too small. To my mind, it seems no part of wisdom, for Christendom to attempt to force to force upon the present age, these false perceptions of Deity, which were born in an age of semi-barbarism, darkness and ignorance. The Heathens, held their gods to be a sacred reality, and put to death some of the noblest of men, who failed to believe in these gods, and now no one believes in them. The time will surely come, when the character attributed by the Churches to the Supreme Ruler of the universe, will be among the things that were, but are no more forever.

W. C. W.

FOR THE OLIVE BRANCH.

OUR COUSINS ON THE LOWER PLANE.

Most of the heavenly Ambassadors, dwelling in earthly tents, greatly dislike the idea, that they have come up from protoplasm by the way of the monkey and chimpanzee. The world renowned scientists, and clergymen with large heads, well filled, do not blush to admit this evolutionary mode of upward climbing; but the narrow-brim clergyman is likely to see something exceedingly degrading in such a proceeding. He don't mind admitting that snakes were much in advance of Adam and Eve in general intelligence, while the nude pair remained in their primitive state of loveliness. The serpent knew the quality of apples, but the young tenants of the garden did not. Animals knew that they needed neither blue, or butternut colored jean for clothing, but the full grown pair did not know that. They must have been as innocent of knowledge as newborn babes, which they were, only born about six feet high. This fabulous garden story has a wonderful charm for most pulpit orators. It was among their early Sunday school lessons, and the old affection for it is so strong. They very naturally conclude, that if this precious bit of mythology is abandoned, they may next

be called upon to doubt whether two she bears ever required forty two children for breakfast; whether Jonah ever took up several days lodging in a whale's belly—smokes his pipe there, or left one of his boots, marked with the letter J. Yes, throwing away one beautiful myth after another they might be expected to question, whether untold millions of quails were blown up from the sea, as food for the children of Israel; whether manna rained down from the heavens, or that during forty years in the wilderness the clothing of the Israelites did not wax old—never needing a round or square patch all that time. When one begins to lay aside old traditions, it is difficult to tell where the stopping point may be. They may depart like a flock of pigeons from a tree, now one, then two, three, four, and then the balance of the flock.

However much we may despise the animal kingdom below us, we hold our attributes in common with them, and in many respects they are our superiors, that is, they hold important attributes in greater perfection than we do. Their olfactory powers are very sharp, so much so that some dogs detect shades of moral character. A friend of mine had a dog that he kept in his store. This animal could readily smell out a thief, and watch him close, and when some persons came to the store to do business, it was necessary to protect them against the dog; but my friend assured me that such persons were always those whom he knew to be of a very dubious moral character. I once owned a very sagacious dog that I kept in a backyard, next to an open common, where people frequently passed. The fence was high and so tight that the dog could see nothing through, or over it; yet when low, slovenly kind of persons went by he would rage as though he were in high temper, but when persons passed that I knew to be respectable citizens, the dog kept still. When I was absent from home and there was ringing of the doorbell in the evening, and the dog objected to my wife going to the door, except he stood guard in front of her, she always found it to be some person she ought not to let into the house. Last year I had two dogs, one large and one small,—the small one was very watchful, the large one was not over watchful until the small dog died; since that the large one evidently considers the entire responsibility of keeping guard, as resting on him, and his watchfulness has fully doubled, and he seems in all respects more sprightly and active. In the matter of eye sight animals have an advantage over us, they can see when we cannot, this in some instances comes from the pupil of the eye being large, but many of them must be naturally clairvoyant. Some dogs set down two or three hundred miles from home, with all pains taken to keep them blinded, yet in two or three days they were back home, though having rivers to swim.

The Southern mule can be let loose almost any distance from home, and he will take a direct line on his return, going aside only for obstructions, and coming back to the strait line. Pussy may be closely bagged and set down many miles from home, but she will be shortly back to her old haunts. The carrier pigeon, caged and transported several hundred

miles from home, when set at liberty, rises up to some considerable height, takes a circling sweep round in the air, and selects a strait line for home. The evidence that this bird does not, in its passage, depart much from a direct line, may be found in the fact, that its average flight is not far from one mile per minute.

The honey-bee from its dance among flowers, rises up and takes a "bee-line" for home—if its way lies through forests, it turns aside for trees, but resumes the strait line. Persons who lose their eye-sight, sometimes become natural clairvoyants. Some spiritualists suppose that clairvoyance is always a spiritual gift; doubtless it may be and often is induced through spirit agency, but when that is the case, it will not be likely to continue longer than spirit power is exerted for that purpose; but the natural clairvoyant may be so at all times, without the aid of spirits.

Paul evidently understood this to be numbered among the spiritual gifts; but Balaam's ass possessed this power of clear seeing. Sojourner Truth, during the late civil war, very nicely flowered a clergyman who attended an Abolition meeting in Philadelphia. The clergyman told the audience that it was the first meeting of the kind he had ever attended, and it would be the last, for he considered those engaged in carrying on such meetings Jackasses! Sojourner rose up in her mild way and simply remarked, that it was the ass that saw an angel, not Balaam. That laid out the clergyman more thoroughly than an hour long speech, and that too, by one of the race whom the preacher would like to have kept in slavery.

There are many cases on record in which both dogs and horses, have clearly indicated that that they saw a spirit or spirits. When the wind is favorable, horses and dogs can scent out a dangerous wild animal at a distance of two miles; while a panther may be crouched within five feet of us, and we not know it. In speed most animals are our superiors; and many of them, when sick, instinctively know the best thing to do, while it can hardly be said that human beings have any intuition on the subject. Many persons might gather lessons of wisdom in providing for the future, from the bee and from the squirrel, while mechanical genius is not unfrequently displayed by some of the animal kingdom. Drive a horse on a journey of one hundred miles, and a year after he will more correctly remember the turns in the road than his driver. The birds are musicians without the expense of a teacher, and while we are obliged to plod along on the dusty highways of life, the bird soars away in the air, sweetly singing as it rises towards the heavens. The faithful dog some times lies down on his master's grave and dies with grief, while the widow, in a few weeks, dries the salt from her eyes, and looks around *prospectively*. In personal beauty the elegant horse and the bird go beyond us. Need we then be so very much ashamed of our cousins? As a general rule they behave themselves better than their proud relations on the higher plane. They are not addicted to opium, tobacco, tanglefoot whisky, or any of the demoralizing vices which disgrace humanity. They do not depart from the rules of conduct which Infinite wisdom has granted them, while man with his boasted superiority to guide him, goes staggering on through life, getting along so badly, that according to our orthodox friends, every passing hour of time sends out of this world from two to three thousand ruined souls to a country so tropical in climate, that brown linen, the most delicate in texture, would be to warm for clothing.

W. CHURCH.

THE MINISTER'S DAUGHTER.

In the minister's morning sermon

He had told of the primal fall,
And how henceforth the wrath of God
Rested on each and all.

And how, of His will and pleasure,
All souls, save a chosen few
Were doomed to the quenchless burning,
And held in the way thereto.

Yet never by faith's unreason
A saintier soul was tried,
And never the harsh old lesson
A tenderer heart belied.

And, after the painful service
On that pleasant Sabbath day,
He walked with his little daughter
Thro' the apple bloom of May,
Sweet in the fresh green meadows
Sparrow and blackbird sung;
Above him their tinted petals
The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled;
"How good is the Lord who gives us
These gifts from his hand, my child!

"Behold in the bloom of apples
And the violets in the sward
A hint of the old, lost beauty
Of the Garden of the Lord!"

Then up spake the little maiden,
Treading on snow and pink:
"O Father! these pretty blossoms
Are very wicked, I think.

"Had there been no garden of Eden
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush, child!" the father answered,
"By his decree man fell;
His ways are in clouds and darkness,
But he doeth all things well."

"And whether by his ordaining
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh, I fear Him!" said the daughter,
"And I try to love him too;
But I wish he was good and gentle,
Kind and loving as you."

The minister groaned in spirit
As the tremulous lips of pain,
And wide, wet eyes uplifted
Questioned his own in vain.

Bowing his head he pondered
The words of the little one;
Had he erred in his life-long teaching?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he lent the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter
He read a lesson of love.

No more as the cloudy terror
Of Sinai's mount of law,
But as Christ in the Syrian lillies
The vision of God he saw.

And as when in the clefts of Horeb,
Of old was His presence known,
The dread Ineffable glory
Was Infinite goodness alone.

Thereafter his hearers noted
In his prayers a tenderer strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful
And the blinded eyes found sight,
And hearts as flint aforetime,
Grew soft in his warmth and light.

—John G. Whittier.

RELIGIOUS OR CHURCH MONOPOLY.

Within the last few years parties have been organized whose objects and aims are, the destruction of all industrial corporations, and the accumulated wealth of such corporations or individuals, distributed pro rata among the laboring classes, whether such laboring classes had in any way contributed to the accumulated capital of such institutes or individuals or not. We hear the cry down with monopolies. It is not for us to champion any cause when only material interests are concerned, it is our duty to champion the cause of the over-ridden spiritually poor. Material affairs regulate themselves; the rich man of our age is not necessarily the prince of merchants for all succeeding ages; riches often take wings and fly away, and are gathered up by those classed as the poor of communities. But we hear very little said by the poor layman in opposition to the men or organizations who claim the right to decide for them, what they shall believe in religious matters, or whether they shall believe at all or not. One man may by lawful or unlawful means amass a colossal fortune, and yet be regarded as a very consistent Christian, and his religious pretensions will serve as a shield to protect him against the accusations of those who feel that they have been robbed of their honest earnings; but these same parties will suffer themselves to be led from childhood to old age by men and organizations, and never feel that they have been imposed upon in the least, proving that as a rule men are more concerned about their temporal affairs than they are about their spiritual prosperity.

From the earliest date the Church has assumed control of man's spiritual education. Men thought as the Church thought, they believed what the Church told them to believe, and they fought her battles whenever called upon to do so; and yet they never seem to realize that they are simply slaves, doing the bidding of men as unscrupulous in their respective stations as any monopolist who walks the earth. It has become a matter of some moment to determine what will be the outcome of the present war being waged against capital; but we see no prospect for any relief from the so-called material evil, so long as men are satisfied to remain under the domain of ecclesiastical councils or religious monopolies. A man to be a free citizen must be mentally free, but so long as they are content to be bound by one class of men, they must expect to be ruled over by other men or bodies of men. He can only say he is a free man who respects his own right. No man can be a slave to one party, and feel free in other departments; mankind are so organized that they must move as a unit or they cannot move at all.

The cry of the antimonomopolist is against the accumulation of vast wealth by men or organizations. They say the manufacturer or the merchant has a right to only a fair compensation for their labor; but there are members of religious organizations, who hold their billions of property that is non-producing but is in fact a heavy tax upon the producing classes, yet utter no protest. The monopolist cannot refuse to pay his portion of state and municipal taxes, but the Church claims exemption on the

ground that she more than contributes her share in educating the people in religious virtues, and the anti-monopolist never raises an objection, but rather sanctions the claim; if not openly, then by continuing and contributing to its support. We see no consistency in the two positions when placed side by side; if monopolies are wrong and detrimental to the welfare of communities in one case, are they not equally detrimental in both cases.

Spiritualism is the poor man's religion as well as the rich man's; it is the foe of caste and creed, its principles tend to individualization of man as a unit, not to the gathering together in one body the masses, and offering to one and all, and demanding that they accept, whether what is presented is applicable to individual cases or not. A clergyman made the remark in our hearing a short time ago, like this: "you spiritualists set yourselves up in opposition to the councils of the Church, that is each individual considers him or herself qualified to determine for themselves what is God's word and what is not." Could we have answered him we should have said, "Brother, you comprehend correctly so much of the spiritual philosophy," and our reason for so answering would have been, that every thing in the natural order of things tends to individualization. The tree is a perfect tree of itself, the horse is a horse, and you cannot make anything else out of him. Everything in the realm of nature is a unit, and is complete in itself, the world is a complete world, though it may sustain a certain relationship to other worlds, but in no instance can the existence of one world be monopolized over by any other world. Man is a unit, and has his individual rights, that no one can usurp or trample upon without taking from him what nature has given him.

There are men who claim that man is a religious being only so far as his education makes him such. This is a mistake. All men are naturally inclined to lead a religious life in some form or other. There may be a few exceptions but when you read the secret thoughts of mankind you will find a vein of spirituality in them, which if cultivated would in all probability make them useful citizens; but so long as they retain the idea that "Jesus has paid it all," they will continue on in the reprobate course, trusting to Jesus to save them. This is the Church idea. They send the whole human family to heaven or hell in bulk, their system of education is the masses rather than the individual, and here is where the conflict arises between spiritualists and churchmen; it is the Church monopolizing heaven, earth and hell. Human souls are their stock in trade, and they are held as the monopolist holds his bonds; the individual has neither choice nor voice in the matter, which we consider a very dangerous position for any one to assume.

If man was not naturally spiritually inclined all the education the world has would not change him. You may educate a man to the legal profession, or to the ministry, or as a business man, you appeal only to his love for worldly pursuits, and the compatenay such pursuits will bring him; he may be strictly moral, and yet not have any spiritual aspirations, or if he has been educated in the lines we have alluded to, they will not call out his

interior soul powers. The education of mankind to be useful must be general, every faculty possessed by him must be brought into active use, if when a perplexing question is asked by some plausible individual, it should be answered if an answer can be given; it is folly to say to him, an ancient council of Bishops decided that matter long ago, and their authority must not be questioned. The teachers from the spirit world recognize neither Pope nor council, but the individual man. Heaven if it be peopled at all, will be by individuals and not by masses thrown together irrespective of education or bias.

We hear much said in relation to political leaders or as they are termed bosses, men who override individual preferment, but the time has come when such men are being regarded as dangerous to the welfare of nations, but how is it with your ministerial bosses? Do they not crack their partizan whips over the heads of their laymen, and say to them, "thus far and no farther." And yet the anti-monopolist seems never to even dream that he is being made a tool of, a human stepping stone which some other person expects to mount to heaven upon. Because power and authority was usurped years ago, is no reason why such authority should be continued; if man yielded when he was mentally disqualified to resist it, is no reason why he should, after having attained to the estate of manhood, continue to act the part of a slave.

A great many assert that Spiritualism grants too much freedom to the individual. We answer it does not, and if it were not right it would not be. Spiritualism is a natural growth, and every thing that rightly belongs to it mentally or in its phenomenal phases is natural, and and the world can no more stay its progress than they can the revolutions of the earth. Every reformation from first to last has been the legitimate outgrowth of law and order. Men are carried forward despite themselves, and yet the individuality of no one is infringed upon; for man is a part of the great whole, and is that part through which law and order is presented to the world in a tangible form.

Spiritualism recognizes neither caste nor creed, but appeals to man as a unit. No one can so effectually monopolize the reasoning powers of an individual as the person himself, and it remains with the individual to say what he or she will be. No one can trample upon the rights of another in religious matters unless there is a yielding of the man to the person seeking to use and control them. The charge brought against Spiritualism is, that it advocates individual rights as against the established religions of past ages; to which we answer, the Church having failed to do what she claimed to be able to do, is no longer entitled to the confidence of the people. She monopolizes your prisons and penitentiaries, her scholars can be found wherever public plunder is to be had, she professes to teach temperance in all things, and yet is not temperate in her use of language when denouncing a neighbor who may differ upon religious matters, heaven is closed and hell opened by clerical counsel; men are saved or lost according to some Papal order or decree of council, and yet we are told there is no such thing as religious monopoly.

There never was a disease natural to mankind but what nature had a remedy for it. Men have become diseased by too much yielding of self to the dictates of others, and the only remedy for that is a return to self-consciousness of individual powers and abilities to do and be something more than a slave; men may become religiously diseased, fanatical, insane, hypocritical, envious, bigoted, superstitious, evil inclined, quarrelsome and a great many other diseases, and there is no remedy for any of these only to go back to when first attacked, and try and become men and women. As the case stands to-day every theological student considers himself duly commissioned to act as conductor of one or more of these heaven bound trains; they monopolize the whole business; spiritualists have no special right they feel bound to respect; and yet all this assumption of power can be traced back to the times when man was neither qualified to act for himself, nor to establish customs binding upon future generations.

The gentleman before referred to in this communication in conversation with the instrument we are using stated, that the principle object of spiritualism as he saw it was to counteract the tendency and influence of materialism, but said he, they do not present anything new. The Church has always held to the doctrine of the communion of Saints. All that spiritualists claim to have, the Church has had in her pigeon holes, to be used when occasion required. But if the statement be true, has the Church not kept these matters hid away so long that she has lost the art of applying them. Of what value is it to profess a belief in the communion of Saints and ridicule the idea of any but such as are on the Church calendar being permitted to communicate? Who is to determine who are saints? Are we to leave it to a council of Bishops, a Pope, or some ecclesiastical body? Are saints made such by rate, or are we to take their life record and determine their proper place in the calendar. Here again we see the effects of Church monopoly. All noted saints are of Church manufacture. But are there none outside of this favored circle? What shall be done with those who have been publicly prominent in the spiritual movement from the first tap at Hydesville down to the present time? Are any of them in the list of canonized life? No. Are they not in a majority of instances spirits who when in earth life had to toil for their daily bread? Some were in the ministry, but they were like others, poor in worldly wealth; but the Church does not admit that such as these can return again. The Lord would not permit it. Well, friends, in so far as the Lord has any special supervision over this matter, the truth is, every one can act their own pleasure. There are no monopolies, no Popes, no ecclesiastical councils in spirit life, and no one to say "go and suffer the wrath of God." All such assumptions of authority are purely of mundane origin, and pass out of existence with the death of the body, only so far as their actions have been interwoven into cononical laws and decrees.

It is well for humanity that men do not have supreme control over the spiritual development of the race. If such authority were granted to them, the world would be a scene of conflict,

for men are so organized that they can only be trampled upon to a certain extent, and confidence ceases to be a virtue when once it is abused. The tendency of the age is to an increased liberality in all things which pertain to man's spiritual welfare. All obstacles in the way of progress must be removed. Public sentiment will remove many of them, but there are others that must be met and vanquished. The right must triumph no matter how seriously the thoughts and prejudices of men may have to suffer. In this conflict the wrong must be done away with. Organized resistance can only stay the movement temporarily. Church monopolies have had their day. The time has come when man as a unit must face this foe and under the banner of individuality assert his rights and maintain his principles. The frequent scisms in the Church prove which way the tide is setting. Ministers of the gospel are becoming more bold in their utterances. They manifest less fear of Church councils than they were accustomed to. Being called a heretic does not deter some of them from proclaiming publicly their doubts in regard to plenary inspiration of the Bible. Every such departure from the crystallized customs of past ages proves, that spiritualism is doing its work; but what is potent to-day is but a prelude of what will be in the near future. The power of spirit once felt cannot be stayed. Its plan of operation are unknown to mankind. Men may build walls, and say, "now let these unseen forces attempt to change our works;" but it is impossible for any man, no matter how skilled in the science of engineering, to erect a barrier so as to exclude the influence of the spirit world.

Individualism is the dethronement of Church monopolies, and the struggle in future will be between organized bodies and the individual; but as all bodies are composed of many members distrust in individual cases will weaken the power of corporate bodies, and soon they must disintegrate and pass away. But what is to become of the masses, when once they out loose from their present religious anchorage? Will they forget they are men and women? Will they forget that there are law giving societies? Will they become less spiritually inclined? Will the whole world lapse into infidelity and barbarism? To make such charges as these is a libel on the intelligence of the age, take for example the non-affiliated classes. Are they not equally as law abiding as the Church communicant? Are they not equally worthy of public trust? In what respect does the affiliated Church member excel in virtues and goodness the unaffiliated? Men should not suffer themselves to be hoodwinked, but should stand firm on their own feet, and leave the result for future years to decide. We are called to decide upon the merits and wisdom of ages preceeding ours, and future generations will pass judgment upon what we doing to-day. Every individual life will become a chapter in the future history of this world. Our cause seems weak at the present time but you know not the influence every earnest worker in the cause of spiritualism exerts nor will you fully realize your real moral worth until long after your earthly bodies shall have mouldered back to Mother earth again.

You may not all of you find your names engraved in marble, you may not all be classed in the catalogue of saints, but all will have that intense consciousness of having honestly and truly performed their duty.

Spiritualists in this age are sailing in comparatively smooth waters. There is but one thing to guard against, and that is the sophistries of the Church. If you must have a Church organization, call together all who are willing to enrol themselves under the spiritual banner, prove to the world that when vital principles are at stake, they can be sustained and supported without creed or ecclesiastical dogma; but with an unyielding confidence in the good judgment of mankind go forth in the night of right and you need have no fear of results.

We would not be understood as waging war against the social interests of the Church. It is against Church monopoly we war. We are opposed to any power that robs men of their individual right to think and reason upon all things which pertain to their future welfare. Sectarianism is the enemy of progress. When men become anchored to one idea all hopes for future attainments are at an end. There is no necessity for any one anchoring themselves; the mind of man must be left free to roam the universe at will, and gather from every manifestation some revelation of the divine. But there is a marked difference between liberty and license. While we advocate the broadest liberty, we denounce license to think wrong or do wrong. Respect every man's opinion that is based upon sound principles, but first investigate the principles and do not hesitate to have your own principles criticised but prove by your daily lives that there is something more to pure spiritualism than idle words and loud protestations.

T. STARR KING.

FARADAY PAMPHLETS.

FOR SALE AT OUR OFFICE.

No. 1.—THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL: Two papers given in the interest of Spiritual Science, by Spirit Faraday, of England. Price, 10 cents.

No. 2.—ORIGIN OF LIFE; or Where Man Comes From. The Evolution of the Spirit from Matter through Organic Processes; or How the Spirit Body Grows. By Spirit Faraday. Price, 10 cents.

No. 3.—THE DEVELOPMENT OF THE SPIRIT AFTER TRANSITION.—THE ORIGIN OF RELIGIONS. By Spirit Faraday. Price, 10 cents.

No. 4.—THE PROCESS OF MENTAL ACTION, OR HOW WE THINK. By Spirit M. Faraday. Ready Feb. 1, 1882. Price, 15 cents.

ACHSA W. SPRAGUE'S AND MARY CLARK'S EXPERIENCES IN THE FIRST TEN SPHERES OF SPIRIT LIFE. Medium: Athaldine Smith, Oswego, N. Y. Price, 20 cents.

No. 2.—CONTRASTS IN SPIRIT LIFE; and Recent Experiences of Samuel Bowles, late Editor of the Springfield (Mas.) *Republican*, in the First Five Spheres. Also a thrilling account of the President Garfield's reception in the Spirit World. Written through the hand of Carrie E. S. Twing, Westfield, N. Y. Price, 50 cents.

ROME NOT BETHLEHEM THE BIRTH PLACE OF JESUS. by M. Faraday. Price, 10 cents.

JESUS CHRIST A FICTION FOUNDED UPON THE LIFE OF APOLLONIUS OF TYANA. Price 55 cents.

The Olive Branch.

PUBLISHED MONTHLY.

UTICA, N. Y., JUNE, 1883.

Entered at the Post Office in Utica, N. Y., as second class matter.

PROSPECTUS.

THE OLIVE BRANCH FOR 1883.

A monthly journal devoted wholly to the cause of Spiritualism and its philosophy. Published at Utica, N. Y., by D. JONES.

The low price at which the OLIVE BRANCH, is furnished to subscribers, (\$1.00 per year postage paid,) should stimulate them to assist in extending its circulation.

We ask as a favor that our patrons in renewing their subscriptions will, if possible, secure us one or more additional subscribers.

The price for the coming year will be

ONE DOLLAR, PAYABLE IN ADVANCE.

As very little space is taken for advertising, subscribers cannot fail to see, that we intend giving the

MOST READING MATTER FOR THE LEAST MONEY

of any spiritual paper published.

Terms of subscription in advance:

Per year,.....	\$1 00
6 months,.....	50
3 months,.....	25

AUTHORIZED AGENTS FOR THE OLIVE BRANCH.

Bishop A. Beals, Jamestown, N. Y.
 Mrs. Mary C. Gale, Michigan.
 W. J. Colville, 30 Worcester Ave. Boston, Mass.
 Albert Holt, Alstead, N. H.
 Augustus Day, 73 Bagu street, Detroit, Mich.
 Charles R. Miller, Brooklyn, N. Y.
 S. B. Gaylord, Springville, N. Y.
 T. O. Jones, Henrietta, N. Y.
 B. Doscher, 136 Meeting street, Charleston, S. C.
 Miss J. R. Lane, 148 Woodward avenue, Detroit, Mich.
 Lyman C. Howe, Fredonia, N. Y.
 J. R. Hawley, 164 Vine St. Cincinnati, Ohio.
 C. S. Murdock, Medina, N. Y.
 Dr. E. H. Denslow, South Bend, Ind.
 J. J. Graham, Hartford, Ct.
 Dr. J. S. Loucks, Potsdam, N. Y.
 Edwin Cheney, Milford, Mass.
 Boston Star, & Crescent Co., 993 West Polk street, Chicago, Ill.
 G. A. Fuller, Dover, Mass.
 O. J. Willard, Mayville, N. Y.
 Specimen number sent free when desired.
 Make all money orders payable to D. JONES.

Address,

D. JONES,
 49 Rutger street, Utica, N. Y.

PEN SKETCHES.

DEAR OLIVE BRANCH:—I have just closed my second engagement here for the Los Angeles Spiritual Society, and although a new society organized at my first meetings here last winter, yet I am pleased to report that the audiences continued to be zealous and interested until the close, and satisfactory to the few steadfast friends and workers who showed their interest in the success of my spiritual efforts by their ready attendance and personal influence.

There is a shameful neglect on the part of some professed spiritualists which very greatly retards the growth and progress of spiritualism. As soon as the theological idea of a local heaven and hell are exploded by spirit communion many so-called spiritualists seem to consider the work finished and they relinquish their efforts in promulgating the truth, and settle back in cold indifference and leave unsettled those vital truths that lie at the foundation of

the spiritual philosophy of life. There are distinctly but two classes in California, the stereotyped religion of the Christian Church and cold materialism.

May the angels hasten the time when spiritualism will mean more than a sign or a sensational wonder, when instead of seeking mediums for idle pastime and amusement, or for the aggrandizement of self they may learn to bend the ear in adoration to catch the tender whisperings of love and sympathy borne back to earth on the angel breath of mercy.

As I wrote you last describing some of the interest points of this most beautiful semi-tropical land, I can but add in parting a few more incidents in my experiences which may be of interest to your readers.

The story of Los Angeles covers a century and is a romance of daring adventures, love, bloodshed and hate, a constant struggle for supremacy and ownership. No one would suspect as he walks the cheerful streets of Los Angeles now astir with the advance steps of civilization, and ablaze at night with electric light, the bold and lawless life of the earlier decades, and the only suspicion of its existence is what comes to you when you visit some Spanish quarter wherein the mixed air of sadness and hopeless revenge lingering about the dark faces, that half asleep about the low doorways of the adoba huts, you read of the inevitable conquest civilization and progress are making over ignorance and superstition.

But to see Los Angeles one must go out of it and drive through its lovely gardens and fragrant orange groves.

I was the guest of Brother Hall, at Passadina, some eight miles from town, a country surpassing in beauty anything I have ever seen or my imagination ever dreamed of. The whole country was a barren waste eight years ago, but by irrigation it now blooms a perfect Paradise. We drove through lemon and orange groves where the air was heavy with the perfume of orange blossoms mingled with the sweeter fragrance of an endless profusion of roses, and commanding one of the most picturesque views the mind can imagine. The bare mountains that shut in the valley are now covered with a velvety green carpet while some of the more lofty peaks still wear the white mantle of snow, and bathed in the sunlight they seem like angel sentinels guarding the valley below.

We visited the San Gabriel Mission Church erected I believe in the year 1780 at the time Los Angeles was founded by order of the Spanish Governor of California, then at San Francisco. The first citizens were twelve in number, two being natives of Spain, nine of Sinoloa, Sonora and Lower California, and whether the Californian likes it or not, one was a native of China.

It was at San Gabriel Mission that the Spanish bandits used to meet and divide their spoils and plunder, and pay tithes enough to save their souls from purgatory. We entered the ancient doorway of this quaint old church now grim with the finger marks of time, and walked up its aisles that still echo the tread of solemn worshipers of olden times and had no difficulty in going back to the time when this Church was thronged with Spanish grandees

and princely cavaliers who counted their herds and acres by the ten thousand. Now these lands are under the Saxons control and the whistle of the railway engine tells of the new age of progress bearing through these old Spanish acres the rich golden fruits of labor and industry.

From Los Angeles I take up my pilgrim staff for San Bernardino, a town not far from here, where I am engaged the first two Sundays of May and then proceed to San Diego, California, for the two remaining Sundays of the month. With fraternal love to all the dear friends, I subscribe myself your worker.

BISHOP A. BEALS.

Los Angeles.

SUNAPEE LAKE SPIRITUALISTS CAMP-MEETING.

The Spiritualists of New Hampshire will hold their sixth annual camp-meeting, at Blodgett's Landing, Newbury, N. H., commencing Aug. 24th and closing Sept. 10th. The grounds need no description, because they are already so well known to nearly all the leading spiritualists of New England. Many improvements will be made this season. Several cottages have already been built this spring and about twenty-five have been contracted for to be in readiness for the opening of the camp-meeting. A good orchestra and excellent singers have already been secured.

The following speakers have been secured, but dates have not been assigned to all as yet: Mrs. Addie Stevens, Claremont, N. H.; Mrs. Carrie Tryon, Nashua, N. H.; Mrs. E. J. Durant, Lebanon, N. H.; Dr. C. H. Harding, Salem, Mass.; Dr. H. B. Storer, Boston; Geo. A. Fuller, Dover, Mass.; Capt. H. H. Brown, Brooklyn, N. Y.; Dr. J. P. Greenleaf, Salem, Mass.; Joseph D. Stiles, Weymouth, Mass.; Mrs. Emma Paul, Morrisville, Vt.; A. E. Stanley, Leicester, Vt., also Mr. Edgar W. Emerson, Test Medium of Manchester, N. H.

The officers for 1883 are as follows: Geo. A. Fuller, Dover, Mass., President; Dr. H. B. Storer, 29 Indiana Place, Boston, Mass, Secretary; Dr. V. C. Brockway, Newbury, N. H., Treasurer; and Geo. W. Blodgett, Newbury, N. H., Committee on Grounds.

Circulars will be issued about the middle of June and may be obtained of any of the officers.

GEO. A. FULLER,
 President.

NATIONAL CONFERENCE OF SPIRITUALISTS AT STURGIS, MICH., JUNE 15, 16 and 17.

The National Convention held at Detroit, October, 1882, directed their Committee to call a Conference in or near May, 1883, at such place as might be best.

That National Conference will be held at Sturgis, Mich., June 15th to 17th, three days. Societies of spiritualists in all parts of the United States, or in Canada, are invited to send delegates, and spiritualists are invited to attend as individuals. The best method of National organization will be discussed and arranged, and of local societies and personal effort for the sacred cause of Spiritualism. The Yearly Meeting (always large and valua-

ble) of the Sturgis Harmonial Association, will be held at the same time and place, each adding to the excellence of the other. The "Elliott House" and other good hotels will take guests at one dollar a day, and our friends will entertain as many as possible. Sturgis is on the Michigan Southern Railroad, and the Grand Rapids and Indiana Railroad crosses it there, giving easy access from all directions.

G. B. STEBBINS, for the Committee.

DEDICATED TO MRS. EDWIN
WILCOX.

Again a sorrow has clouded our home, and our hearts are sad and lonely for baby is gone. Oh! our darling, our wee pet lamb, where art thou? They placed your little form in a casket and the cold grave has hid you away from our sight. The little playthings, the tiny dress and baby shoes, all, all have been tenderly, reverently laid aside. The crib is empty, and thy carriage waits idly at the door. No more thy dimpled hand stretches forth to greet our coming, or thy baby mouth give back the kiss. Oh, we miss thee, sweet flower of our hearts, but the Angels, wanted you, and you had a baby brother waiting for you up there. Many winters the snow has covered that little mound where thy baby brother too, was laid, but its coldness has not shut out from our hearts the tender memories of that little one gone before. Thy mission on earth was short, thou wert only a little bud, a tiny plant, given us to cherish for so short a season, and then be transplanted to grow and blossom in the summer land. We shall miss you. Oh; how long, but may the thought that no earthly sin can ever tarnish thy pure soul, comfort our sad hearts. Louie, our baby, our sweet wee lamb, farewell.

MRS. W. S. MOORE.

STONY FORK, Pa.

LAKE CHAMPLAIN SPIRITUAL
CAMP-MEETING.

Queen City Park is situated in the town of South Burlington, Vt., about two miles from the city of Burlington, on Shelburne Bay, an arm of Lake Champlain. Nature has done much toward making these grounds suitable for camping purposes, and art also has assisted in beautifying this grove. The scenery is unexcelled in New England. Several cottages have already been erected, and others are in process of erection. Last season was experimental in every sense of the word, all our efforts culminated in a grand success. Arrangements are being consummated for a very large gathering this season. The meeting will commence August 13th and close September 15th. A fine orchestra has been secured for the dancing assemblies; also an excellent choir for the meetings.

The following list of speakers have been engaged: Aug. 16, Mrs. Fannie Davis Smith, Brandon, Vt.; 17, Geo. A. Fuller, Dover, Mass.; 18, Dr. H. B. Storer, Boston, Mass.; 19, Geo. A. Fuller, and Dr. H. B. Storer; 20, Mrs. Geo. Pratt, Braintree, Vt.; 21, Dr. H. B. Storer; 22, Geo. A. Fuller; 23, A. E. Stanley, Leicester, Vt., and Mrs. Fannie Davis Smith; 24, Mrs. Abbie Crossett, Waterbury, Vt., and Mrs. M. E. B. Albertson, Boston, Mass.; 25,

Capt. H. H. Brown, Brooklyn, N. Y.; 26, Capt. H. H. Brown and A. E. Stanley; 27, Mrs. M. E. B. Albertson; 28, Joseph D. Stiles, Weymouth, Mass; 29, Mrs. Sarah A. Wiley, Rockingham, Vt.; 30, Capt. H. H. Brown and Mrs. Emma Paul, Morrisville, Vt.; 31, Jennie B. Hagan, South Royalton, Vt., and Mrs. M. E. B. Albertson; Sept. 1, Joseph D. Stiles; 2, Cephas B. Lynn, Mrs. Emma Paul, and poems by Miss Jennie B. Hagan; 4, Miss Jennie B. Hagan and A. E. Stanley; 5, Mrs. H. Morse Baker, Granville, N. Y.; 6, Cephas B. Lynn; 7, Mrs. Lizzie S. Manchester, West Randolph, Vt.; 8, Mrs. H. Morse Baker; 9, C. B. Lynn and Mrs. Fannie Davis Smith.

Dr. E. A. Smith, of Brandon, Vt., is the president; Lucius Webb, of Granville, Vt., Geo. A. Fuller, and Mrs. E. A. Short, of Morrisville, Vt., are Vice Presidents; O. G. Rughie, of West Randolph, Vt., is Secretary, and Alonzo Hubbard, of Tyson Furnace, Vt., is Treasurer. Circulars giving full informations will be issued early in June, and may be obtained of the Secretary.

GEO. A. FULLER,

Chairman Com. on Speakers and Music.

MEETING AT LEE CENTRE, N. Y.

The sixth annual meeting of the Spiritualists of Central New York, will be held in the Universalist Church at Lee Centre, Oneida county, on Saturday and Sunday, the 9th and 10th of June, commencing on Saturday at 2 o'clock, P. M., and closing Sunday evening.

Mr. J. Frank Baxter, of Chelsea, Mass., the test medium, singer and speaker is engaged, and other good speakers will be secured.

Good hotel accommodations at one dollar per day, and friends in Lee Centre will accommodate all possible.

The hall in the basement of the Church will be used for a lunch room, and all who wish to avail themselves of this privilege will bring their baskets and enjoy a good social lunch.

Parties wishing to be carried from Rome are requested to send in their names to H. J. Hitchcock, Lee Centre, before the fifth of June.

We hope to see all of the Spiritualists and Liberals present, and extend a cordial invitation to all, to this Feast of Reason, for no pains will be spared to make this meeting one of the best since our society was organized.

MRS. WM. H. HICKS, Sec'y.

COMMUNICATION.

A. L. B.

To Mrs. Bruce Palmer:

MY DEAR SISTER:—Years have come and gone since I entered spirit life, and I have never communicated satisfactorily with any of my earth friends, although greatly desiring to do so. I have waited and watched for the opportunity, and hail the present with pleasure. I was unacquainted with the philosophy of spirit intercourse, and had felt but little interest, as I was young and too full of gayity to think upon a subject of so serious a nature, as it then seemed to me. But when I was called away, I grieved that I had not learned more of the true philosophy of life. I had friends in spirit life who aided me in many ways, but I hungered after those I had left behind, and have

been trying to draw their minds upward to investigate spiritualism. I welcome my dear friends to our home, as they are coming one by one; and, am learning to look upon earth trials as lessons only, to lead us upward toward a higher condition, unfolding and purifying our spirits to receive the benediction of our Father, who is in heaven. When your darling child passed on, I was near you with other spirit friends, to lift the burden of anguish, and breathe into your souls a solace that only messengers of peace and love can bring. Messengers prompted by divine influences of universal good. Little Clifton is a bright spirit, and is around you every day. Not lost, but gone before to prepare the way for you all to follow. You guided him for a brief time, you think, but, dear sister, you may guide him still, by your earnest desires to do right and by dealing justly by yourself and others, and by your highest endeavors for universal good your influence will still reach him. O, dear sister, think of him as your own dear boy, progressing into more perfect beauty, into a fuller life, as time passes onward. He says: "Papa and Mamma and little sister, I love you more and more. I do not like to have you so sad. Wear flowers and smiles for little Clifton."

And now, dear sister, with much love to all our earth friends, I will say adieu for the present.

From Sister, ELLA.

A VISION.

Silently the day God hides away
Behind his curtained bed,
And heavy hangs the mountain spray
In slumberous gloomy dread;
Along the valley slowly winds
The streams like threads of light,
And solemn moan the troubled winds
As evening weds the night!

My thoughts like stars grow luminous
As earth recedes from view,
And in God's home and universe
I see the good and true,
Where hate and envy never come
To blight one gentle flower,
Where sin-sick souls are welcome
To Heavens richest dower.

Where broken-hearted sorrowing ones
Find sheltering love and care,
And waves of music rippling runs
As healing words of prayer;
Where youth restores the wrinkled brow,
And roses warm the cheek
And light and knowledge there indow
The lowly ones who seek.

My vision sweeps the earthly rounds,
And star-lit aisles above
Nor is there limit in its bounds,
Its circles are of love;
And all the changes of death and time
But echo the heavenly song,
And rise to heights of joy sublime,
Amid the angel throng.

And still my vision reacheth on
Like the hurrying feet of time,
And warmed and lighted by the sun,
Of God's most beautiful clime;
Finds duties for my earnest heart,
To conquer sin and wrong
And from my spirit thoughts impart,
New grace to every song.

BISHOP A. BEALS.

San Bernardino, Cal.

LIFE.

The insect that stings only for defence,
That shrinks from danger and escapes from death,
Is gifted by kind Nature with a sense,
Common to every creature that has breath.

The love of life, the care for self existence,
Unthoughtful in low natures though it be,
And only evidence of Life's persistence,
In man is Hope of Immortality!

S. G. D.

The Salvation army is at last in hot water of some depth. We noted last week Madame de Gasparin's arraignment of it, which has made quite a sensation. A correspondence between General Booth and the Rev. Mr. Charlesworth has ensued in relation to the plucky but impulsive daughter of the latter gentleman, in which the "general" admits that he teaches men to regard all personal and family interests as subordinate to the kingdom of the Lord. But he seems to assume that the Salvation army and the kingdom of the Lord are identical. The application of his doctrine is as dangerous as anything in Jesuitism. It would make all home interests, rights and duties, and all obligations of parental relation subservient to the interests of the Salvation army.

Sensible people will not be much divided on the question whether or no it is the "Lord's work" to send forth young English girls, fancifully decorated, to sell the *War Cry* on the boulevards of Paris or in the thoroughfares of London and Geneva. The inculcation of such notions of womanly duty is most distinctly *not* the Lord's work, but—well General Booth's work.

Lord Shaftesbury goes to an extreme in saying, as he does, that the whole movement seems to him to be of the Devil who, having long striven to make Christianity odious, now attempts to make it ridiculous.

Dr. Presseuse writes from Paris condemning the policy of sending detachments of "halleluiahs," composed of young girls of 16 or 17 years of age, out into the thronged avenues of Paris to sell papers, and also notices the similarity between the Salvation Army and the Jesuit order in respect of the principle of arbitrary authority insisted upon, and the disposition to regard the end as justifying any means.

Finally, Mr. Spurgeon comes out with his utterance which, as usual, is most sensible:—

It is time that somebody spoke, now that the attempt is made to make men religious by turning all religion into a game of soldiers. Because they would not hinder anything that promised well, Christian men have borne with much that grieved them, but there is a point beyond which long-suffering charity cannot go. That point is nearly reached; even the most ultra tolerant must feel that hope has been disappointed, and a fear now takes its place.

Phrenology clearly indicates a worshipping faculty in man, and the universality of the practice (moral idiots excepted) confirms the declaration of this noble science. Now how was it that "No God" implanted in man a disposition to reverence some God, or in other words, made an adaptation of one thing to a second, when that second never did exist?

LA FARGVILLE, N. Y. May 6, 1883.

BROTHER JONES:—I thought it best to keep my word. So remit for the OLIVE BRANCH, which pays for a year. I have nothing new to write upon our cause in this place. All is quiet, but the glorious truth is working to every nook and corner of the wide earth, and filling minds with an inspiration that will be benefiting and lasting to all eternity. Whenever Spiritualism begins to work the old crafts of orthodoxy are tossing on agitated waters and they begin to see they are in danger of sinking. I can see this disturbing influence of our philosophy working in this place ever since the good fire was kindled, and light has been overpowering the darkness. Our Church friends are disturbed in mind. Of course they think us on the wrong road, and bound for that place of eternal torment, but still I know they think way down deep in their souls that there must be something in spiritualism. If they are at ease why do they talk upon the subject so much as they do, and try in every way to say anything but good of us. Ah, my good Brother, is that Christian like? No, not according to our views and understanding of true Christianity. If they are in the right and know we are in the wrong, why do they not come to us in a gentle and kind spirit and take us into the paths that lead to truth. But no, this is not the spirit our Christian friends manifest. Our Christian friends, I say, can we call them Christians when they seek in every way to talk about us upon things they know nothing of only what can be surmised in their own minds, and we know to be false from beginning to end? Let an All-wise and intelligent Father answer. Oh, when will our people lay aside all prejudices and look into these truths and know for themselves, whether they are of God. If thy only once started on a tour of investigation they would never turn back, but keep on seeking for knowledge. And as they traveled on through life they find would that Spiritualism was a soul comforting belief, and has come into the world to stay.

The last number of The OLIVE BRANCH is brim full of good rich communications, and was glad to see it contain my letter. My knowledge goes but a little way, but I am anxious to do all I can to give a little light to the world as far as I am able, and see the good cause and truth lighting up every soul that is ready to receive it.

I am yours for truth,

H. J. KILBORN.

P. S. Miss E. Anne Hinman has been in the County for some time, and lectured a week ago at Watertown, in the Court House, and is expected at La Forgeville during the summer, and probably will give the people some fine speaking under spirit controls. H. J. K.

LAKE PLEASANT CAMP MEETING FOR 1883.

We copy from the *Banner of Light*, the following statement in reference to the tenth annual meeting to be held at this favorite place of resort:

Each year thousands of spiritualists from all parts of the country visit this beautiful place for spiritual

instruction, rest and rational amusement. The prospects for the tenth annual meeting are very flattering. Over three hundred lots are already engaged, and letters come in daily asking for information relative to hiring lots, cottages, hotel accommodations, etc.

THE GROUNDS are in excellent condition. The work of clearing the streets has already begun. The buildings are all in good shape, and many painters have begun the work of beautifying the cottage houses of a large number of the resident campers. Contracts for the erection of large cottages have been let to expert builders.

The *Banner* representative promenaded Broadway, Montague street and the "Bluff," and his thoughts reverted to the happy throngs of people that made that thoroughfare look so lively last August. The weeks are gliding rapidly by, and soon, dear friends, we shall all meet again at the Lake.

IMPROVEMENTS.—All needed repairs will be made. New fences will be put up, foot-rests will be put upon many of the seats in the great auditorium; the supply of water will be greatly increased, and the "new ground" will be cared for in that direction. In fine, the entire camp-ground will be renovated and improved. It is confidently expected that the season of 1883 will transcend all others in point of the cleanliness of the grounds, and the completeness of all the details involved in such a great undertaking.

THE HOTEL.—Landlord H. L. Barnard of Greenfield, Mass., will conduct the Lake Pleasant Hotel. He is a very competent man for the place; his long experience as a hotel proprietor fitting him, in an exceptional degree, for the duties of such a position. The house will be rehabilitated throughout, and Mr. Barnard will take special pains to care for the comfort of his guests. Table board will be five dollars per week. Rooms, from one dollar per day upward. Parties desiring to secure rooms should address H. L. Barnard, Greenfield, Mass., at an early date.

MUSIC.—The celebrated Fitchburg Band will discourse choice music throughout the entire meeting. Already Capt. Russell is "coaching" his men for the Camp-Meeting season. The latest and most popular airs, with choice selections from the "higher grade," will be given. The concerts by this Band are special features of this meeting which are highly appreciated by all—campers and transient visitors.

THE SPEAKERS.—The list of speakers for 1883 appeared in the *Banner of Light* several weeks ago, but is reproduced here:

Sunday, July 29th, Dr. Geo. H. Geer, Farmington, Minn., and J. Clegg Wright, England; Tuesday, 31st, Cephas B. Lynn, Boston, Mass.; Wednesday, Aug. 1st, Mrs. Emma L. Paul, West Randolph, Vt.; Thursday, 2d, J. Clegg Wright, England; Friday, 3d, Mrs. Sarah A. Byrnes, Boston, Mass.; Saturday, 4th, Austen E. Simmons, Woodstock, Vt.; Sunday, 5th, Hon. A. H. Dailey, Brooklyn, N. Y., and Capt. H. H. Brown, Brooklyn, N. Y.; Tuesday, 7th, Walter Howell, Brooklyn, N. Y.; Wednesday, 8th, Capt. H. H. Brown, Brooklyn, N. Y.; Thursday, 9th, Eben Cobb, Boston, Mass.; Friday, 10th, Rev. D. M. Cole, Brooklyn, N. Y.; Saturday, 11th, Mrs. Fannie Davis Smith, Brandon, Vt.; Sunday, 12th, Cephas B. Lynn, Boston, Mass., and A. B. French, Clyde, Ohio; Tuesday, 14th, Giles B. Stebbins, Detroit, Mich.; Wednesday, 15th, Dr. W. H. Atkinson, New York, N. Y.; Thursday, 16th, A. B. French, Clyde, Ohio; Friday, 17th, Giles B. Stebbins, Detroit, Mich.; Saturday, 18th, Cephas B. Lynn, Boston, Mass.; Sunday, 19th, Ed. S. Wheeler, Philadelphia, Pa., and Mrs. R. S. Lillie, Philadelphia, Pa.; Tuesday, 21st, Mrs. N. J. T. Brigham, Coleraine, Mass.; Wednesday, 22d, J. Frank Baxter, Chelsea, Mass.; Thursday, 23d, Ed. S. Wheeler, Philadelphia, Pa.; Friday, 24th, Mrs. A. H. Colby, Chicago, Ill.; Saturday, 25th, Mrs. R. S. Lillie, Philadelphia, Pa.; Sunday, 26th, W. J. Colville, Boston, Mass., and J. Frank Baxter, Chelsea, Mass.

RAILROAD FACILITIES.—The railroad facilities of Lake Pleasant are unequalled. Excursion rates will be sold on the Great Trunk Line called the "FITCHBURG RAILROAD"—one of the most popular and one of the best managed roads in the country—and all connecting roads. Call for "Camp-meeting tickets to Lake Pleasant, Mass." Excursion rates will be given from Buffalo, N. Y., over the New York Central, and the expectation is that special rates can be secured from Chicago. Negotiations are now pending with several Western railway companies relative to excursion tickets to Lake Pleasant. Full details will appear in the *Banner of Light* at an early date.

A beautiful depot has been erected at Miller's Falls, Mass., and this year the "scoot train" will make its "run" to the Lake without any long "waits," making close connection with the day express train.

Last year the accommodation trains and the 6 P. M. train from Boston stopped at the Lake, and the same rule will, undoubtedly, hold good this year.

The publisher of the OLIVE BRANCH expects to be on hand with a supply of sample copies for distribution and hopes to receive a goodly number of additional subscribers.

THE MIND IS THE STOREHOUSE
OR RESERVOIR OF THE
THOUGHTS.

Thoughts change so rapidly, following one another with the rapidity of a current, that they would be lost or forgotten, did not the mind, or that part called memory, catch and retain the fugitives. Thoughts are produced by the action of the electric or spirit brain, upon the nerves and tissue of the mortal brain; all outside or earthly circumstances being made known to the spirit through the bodily senses, the reasoning or current of thought follows, and the direction of the thoughts will be according to the culture the intellect has received. With the scientific, cause and effect will be studied, every circumstance will be considered, each point of observation will be scrutinized till the mind has formed its opinion or theory, agreeing with the peculiarities or bent of thoughts indulged by each individual, and there are some thinkers, who after they have formed their opinion, will retrace their thoughts as they have succeeded each other, to analyze the workings of the brain, in the hope of gaining a clue to the mystery of the union of the spirit with matter, and here, the mortal brain fails to respond, nor can it be understood by the spirit till freed from its earthly environment.

The man possessing a practical mind examines the movements or circumstances he observes, with a view to ascertain the powers, the forces that have caused them, with the wish to utilize those fears for the benefit of mankind; such men have been well known, for the discoveries, improvements, and general advancement of human knowledge, in every branch of art, science or industry is plainly to be seen by all who study the events of the nineteenth century, and they are benefactors of society.

The thoughts of the benevolent consider all events or circumstances, in the hope of ameliorating the sorrows, the trials of his fellow creatures, and he endeavors to trace the causes of sin, and to convince his fellow man that much of suffering is caused by a violation of the laws of nature; here instruction and example are needed to elevate the masses from following the instincts of a low, depraved nature, to lead them to a knowledge of the spiritual nature each individual possesses; though not freely understood, may yet be guided into the path of right doing, which will lead to happiness, and now we wish to call the attention of all to the importance of the culture of the mind, making a reservoir of good thoughts, a storehouse of blessings for themselves and associates.

The thoughts of the selfish are always low, their aim being to bend all circumstances to their own aggrandisement; the selfish man looks at the harvest nature gives for all; he cares not for his fellow creatures, but how he can monopolize the very grain before it is formed to the filling of his coffers, regardless of the millions taxed by the high prices of the necessaries of life; that these smart speculators may revel in ill gotten wealth. Could these speculators be made to realize the future they are preparing for themselves, their very selfishness would recoil at the thought of the cries of the oppressed entering their souls like so many daggers; the freed thoughts witnessing

the misery that selfishness brings here, are continually warning mortals to beware of it, to lead the mind to study the welfare of others, if they would enjoy a happy eternity.

The address finished, a communication was written by the spirit of a speculating merchant who had carried on his business in Liverpool, England.

MY FRIENDS:—I wish to address a few words to those with whom I associated in earth life. Many were the speculations into which I entered with the one sole object, gain; my own aggrandisement was all I desired, I succeeded, I was envied by hundreds, but what can a man enjoy in earth life, except satisfying his bodily wants; it is true artificial society creates artificial wants, but pomp, luxury and bodily wants are dropped at the grave. When the spiritual nature soars triumphant, the earthly body being lost, the spiritual body finds its level and is degraded or elevated, as the thoughts have been occupied during the journey of earth life. My experience was darkness and solitude. I would see nothing, all was dark, horror seized me as I heard the muttering of curses from those who had envied my worldly prosperity. Where was my superiority all gone? I would gladly have accepted annihilation, but it could not be; my thoughts were my clothing, and could not be shaken off. Let me warn all my associates to prepare for the state of existence which earth life leads to, for it is a terrible mistake to think that one world at a time is all that is necessary for a man to attend to. The future follows the present as day follows the night, and it is a terrible awakening to find that the paltry concerns of a daily vanishing life, have made us neglect the preparation necessary for eternity.

DETROIT, Mich., April 15th, 1888.

To the Editor of the Olive Branch:

DEAR SIR:—Enclosed please find one dollar for the OLIVE BRANCH another year; with it receive my best wishes for your unvarying manner in conducting your paper, as was desired of you at its commencement by those who projected it.

Spiritualism here is apparently very much under a cloud. A lack of energetic vitality on the part of those who are its adherents seems to be the cause of the cloud that now keeps it so obscure—think the same is the case all over the country. There is no doubt of there being just as many adherents to the cause of the Spiritual Philosophy now as ever, and its present adherents are far more spiritual and philosophically minded now than at any time prior. True there is not as much public demonstration as heretofore, but an internal working and developing process is going on. Soon this must become apparent to all thinkers.

I have said our cause is under a cloud, if not it certainly is very much under cover, which we readily see upon visiting the Universalist and Unitarian Churches; their pews are measurable filled, filled with those who believe in the return of spirits to this our earth. There is much taught by those who teach in those Churches that has a tendency to draw liberal minds to them, and so carry a class of people with them that are not cared for otherwise. Yet there is but little given for the believer in the spiritual philosophy to feed upon. Ministers of those Churches watch their words with great care and tenacity, so as not to appear admitting the intercourse between man in the form and man out of the form; by them official-

ly it is not admissable—but people will gather where there is a semblance of spiritual things taught, no matter how vague it may be, and until they are offered something more tangible they will go to those Churches.

Spiritualism in this city and state is thought to be *dead*, and by some *buried*; but there is virtue in the *old ship yet*. There is a gradual sifting out process going on, and with it comes a great many disputations and agitations, from which all will come aright, when the great levelers *time* and *truth* have had a chance to do so with our associations. In this city and state there is quite an unusual agitation among them as to what *name* they shall be called by. They have been called Spiritualists and Liberalists, and are organized by State authority under that name; but many seem to be dissatisfied at being called Liberalists and so applied for and obtained (in their own way) a divorce, will not allow themselves to be known as connected with Liberalists. We now have a body known as the Spiritualists, and one as the Spiritualists and Liberalists. I am a Spiritualist, am known as such, and cannot see anything very obnoxious in the name Liberal; and am willing to work under any name that has for its object the good of humanity, and often think the trouble with our cause is Spiritualists are not liberal enough.

Spiritualists have one great disturbing element in their ranks, it is *materialism*; they should concentrate action against that as an encroachment and not as an outgrowth. There can be no affiliation between those two elements. There is nothing in them that can mix—and the sooner this is understood the better it will be, and while I am a Liberal Spiritualist I am not willing to allow the *Materialistic elements* to control what little we have of the spiritual. We want more of the spiritual, less of the materialistic; let our materialistic friends work with the phenomena, and until they can solve that satisfactorily and scientifically it is useless to attempt to grapple with the laws of mind over matter. I should like to see Spiritualists at work harmoniously for humanity and make this their speciality. When they do this they must progress as a body. In conclusion would offer this resolution:

Resolved, There is no affiliation between what constitutes a Spiritualist, and what constitutes a Materialist; by so doing place both subjects independant of each other.

I am very respectfully yours,

WM. C. CLAYTON.

It is a terrible shock to one's feelings after singing "Salvation's Free," to hear the announcement that "the collection will now be taken."

"'Tis not victory to win the field
Unless we make our enemies to yield
More to our justice, than our force; and so
As well instruct as overcome our foe."

\$72 A week made at home by the industrious. Best business now before the public. Capital not needed. We will start you. Men, women, boys and girls wanted everywhere to work for us. Now is the time. You can work in spare time, or give your whole time to the business. No other business will pay you nearly as well. No one can fail to make enormous pay, by engaging at once. Costly outfit and terms free. Money made fast, easily and honorably. Address, TOWN & Co., Augusta, Maine.

CAPITAL PUNISHMENT, CONSIDERED FROM A RATIONAL SPIRITUALISTIC BASIS.

We hear a great deal said about the wonderful changes for the better taking place in the affairs of men; how from the very high state of perfection man fills, and how by a remarkable interposition of divine wisdom and favours, he was to be resuscitated in all his former greatness; from being a child of wrath, he is to be made an heir of heaven. But when we view the matter as we are compelled to, we fail to see, except in a few cases, the improvement claimed; when we go back in Jewish history, we find the law was an "eye for an eye and a tooth." This law was given centuries before Jesus was born, and since that time, descending to the beliefs of the world. A Son of God has walked the earth, and a new dispensation inaugurated, and yet, this Jewish law is found on the statue books of every Christian nation, "an eye for an eye and a tooth for a tooth." It is claimed that the Old Testament Scriptures were fulfilled when Jesus appeared, that from and after that time, a new order of things was to be established, and the affairs of men were to be turned in another direction; love was to take the place of hate, and fraternity to supercede the selfish propensities of the race. But has there been any such change as some claim there has been? Is the world, in a religious sense, any farther in advance of what it was two thousand years ago? Is there any more toleration among the professed followers of Jesus than was practiced by the followers of Moses? If there is, to what are they attributable, to religious influence? or to a growing tendency in the nature of mankind irrespective of religious influence or bias.

We do not intend to say that there has not been marked development of character in education, in art, and scientific attainments; for the affairs of men prove that there have been remarkable changes in these respects; but we do say, that as a religious being, man has not kept pace with the natural development of his faculties in other directions. There are many charitable institutions that were never dreamed of in past ages, opportunities for acquiring knowledge were never better than at the present time, but the religionist for some reason fails to comprehend the true state of affairs. The old effete laws of Moses stand as the foundation of church laws to-day; and what are the results? More murders are committed than was ever known before in the history of the world; (we refer now to the private life of individuals.) All the leading journals of the world are burdened with the history of crimes in one form or another, defalcations, and abuse of public trust and confidence, are reported every day together with murders and suicides which shock the susceptibilities of the reader and they form an important column of daily news. Notwithstanding the millions that are contributed for the propagation and spread of the gospel, and when the character of these criminals is inquired into, in nearly every case they are found to be members of Christian families and churches, scarcely an exception to this rule can be found. Now if this increased criminal record could be attracted to Spiritual-

ism, state and national interference would be demanded, and there would be a stop put to the propagation of spiritualistic literature and lectures, but seeing it is the opposite of this is being grown, nothing is done about it; but crime follows crime, and the Christian continues to invoke divine grace and heaven wafted petitions are as plentiful as dead leaves in autumn, and about as effectual.

Is it not plain to every one that there is something wrong in the religious education of the people? The ten commandments, it seems are no more binding upon the consciences of men, then if they had never been written. Sending murderers from the gallows to heaven, is proving an incentive to crime, for in most cases according to the Christian theory, very few, if any who stain their hands with another's blood, had hopes of reaching heaven before the perpetuation of their crimes, but immediately after, they become special subjects for prayers, and although the Bible says, that murderers and all liars have their place in the lake of fire, Christian clergyman proclaim to the world that God has vouchsafed pardon to the criminal, and Jesus stands with outstretched arms to receive them, and to introduce them to their Father, and they are to receive clean white robes, and golden harps are to be placed in their hands, and they will forever more chant praises to the glory of God.

We ask, in all sincerity, can anyone possessing common intelligence, believe such things? If so, what kind of a God must they have, that such theories and practices and delusions must be preached to everyone who possesses even an average amount of intelligence? If Spiritualism advanced such theories as these, the whole world would rise up and demand that their doctrines be suppressed. Then knowing the fallacy of such proceedings, have not Spiritualists a right to demand that a stop be put to these proceedings? But so common have these exhibitions become, that when an account of a murder is published, there should be added; another whitewashed angel born; for if not born at the time the deed was committed, they will be at the hanging. Discreditable as these things are, they have become episodes in human life and history. As matters stand at the present time, it is difficult to form a true estimate of what will be in future years; admitting that the same process be continued; heaven, instead of being the home of the pure, noble mankind of earth, will be a marvelous paradise, and when they have gained the majority, the saints will have to find some other location.

It is a well-known fact that children inherit from their parents their evil and well as their love of the good; and they also inherit their religious beliefs as well. And so loving Jesus can be made the scapegoat for the sins of the parents; they must occupy the same position with regard to their children, and when these ideas are supplanted by the clergy, is it any wonder that crime is on the increase? In proportion as individual responsibility for individual acts is ignored, just so far are the tendencies to crime increased. What is wanted is purer morals and less religious teachings such as the world has at the present time; religion that does not carry with it a moral force, is on of

particular value. It may do for those who have inherited fine spiritual qualities, for they would live true moral lives even though they had never heard of a Jesus. It is the diseased person who is in need of a physician, not the healthy not the healthy man; and it is a very irrational plan to suppose that any one can gather good fruit because they have planted good seed; nature works no miracles, but all her works are performed through due process of law, and we have yet to find a single instance where nature's laws have been interfered with by the power we call God. Men may project theories, and claim that under peculiar circumstances the natural order of things are sometimes changed, but they are only theories, when the practical is looked for in this respect they are not found.

The ability of man to cause a change in the economy of things through prayers and petitions, only proves how little is known where so much is professed. It seems to us, that the whole plan of salvation needs to be changed; and instead of attempting to save or remodel over a man or woman steeped in crime, they should begin with the parents; have them to understand that their children will be just what they make them, then we shall have stronger hopes for the salvation of the race. The present system seems to be, how much of Moses can be crammed into the brains of the young. Instead of teaching them that for every evil deed they will be held responsible, and that only by individual effort can their sins be washed away. We have no doubt but what clergymen think they are moved by the spirit of charity in what they call preparing criminals for heaven; but would it not be far better to instil into the minds of the young, that the only way to gain a heavenly condition is in being men and women, shunning evil at all times and places.

It is a well known fact that drunkenness is the fruitful cause of nearly all the crimes known to the world, the confession of nine-tenths of murderers executed bear testimony to this fact, then in order to save men from crime, they should be from earliest infancy taught that a temperate life is the secret to success, and that intemperance whether in the use of intoxicating drinks, or passion is the forerunner to disgrace and death. In order to build up a system of true manhood, it is their spiritual faculties which need spirit cultivation, for when the moral sense of mankind is awakened, it becomes the guiding star in human lives, then the physical man will be led into paths of peace. In this department of life spiritualism far transcends any other system known to the world; though a great many complain at first because Jesus as a Saviour is taken from them, and they are told that only by individual effort can they be saved; the idea shocks them, but is it not true? does not the experience of the past two thousand years prove that a belief in Jesus is no prevention to crime. Such belief having been proven a failure in this respect, why continue it any longer? Why not exercise reason in this as well as in other matters? if a man engages in an enterprise, and after a time finds that it is not profitable, he abandons it, or adopts other means to accomplish the desired ends. Why

not exercise the same judgment in dealing with the moral sentiments of men. The only reason we can see why they do not, is, their fear of offending God, but if God be what is claimed for him, is not the failure on the part of God to stay the increase of crime the greater offence. What man is there having the power to correct growing evils, and either neglects or refuses to do so; that would be tolerated for any length of time, in society. The whole world would rebel against him, and justly too. Then is there any reason for tolerating a system that claims to possess the power necessary to mould the desires and ambitions of men, and yet fails to do it; we fail to find any reasonable excuse in its favor.

A knowledge of spirit life we hold to be far more effectual as a prevention against crime, than anything formulated by Church or creed. A knowledge of what lies beyond the present existence of man that God never forgives sins, and that every crime must be atoned for by the guilty person, will cause men no matter how depraved they may be, from staining their hands in the blood of a fellow creature; and every religion which fails to leave an impression upon mankind, is not a safe doctrine to advocate. For the past year there have been almost daily accessions to the number of criminals now in spirit life, not one of them has found Jesus standing ready to receive them; and every declaration made by priests or culprit, is only a delusion theory, that certain men can by prayer exert an influence over the divine mind. Changing the laws of nature is of all delusions the most delusive.

Religious instruction to be beneficial must embody the whole law; if the Ten Commandments do not do this, then mankind has the right to so amend or add to them so as to make them effectual; then self deception will be an impossibility. If physical death was the end of man, then there could be no objections raised against the practices of whitewashing criminals and making them believe that they were simply put out of the way for the good of society; but every one at all familiar with spiritual things, knows that death does not end all, and that after the delusion is past, the criminal is still the same revengeful desperado as before, and will seek opportunities to satisfy their spirit of revenge, it is not every man who can say as did Jesus "Father, forgive them, for they know not what they do. The greater number of murderers executed carry with them the same spirit which prompted them to commit the deed for which they were executed, and the people still living in earth life, are in as much danger from them as before. Let priests and clergymen prate of their influence with Diety, the time will come when they will know for a certainty that they were blind leaders of the blind; and with those they filled with their sophistries at last fall into the same gulf.

What then is best to be done in reference to these matters, sit with folded hands and see the crowds rush on, knowing that sad disappointment will be theirs; or preaching to the world the true condition of affairs, and impress upon the mind of the condemned one, that the only way to obtain happiness is by restraining their passions and lifting up the fallen.

Is there not a better way of disposing of men guilty of murder than by hanging them, does this mode of punishment check the career of men who have inherited uncontrollable passions from their parents, does not the daily record of events prove the present system a failure; if so, is it wisdom to continue on in the same course, for no other reason, than that Moses or some one else said, "he that sheddeth man's blood, by man shall his blood be shed." Is it possible that all succeeding ages must be compelled to adopt the Mosiac law as the best that can be devised for human protection; is it possible that these old patriarchs, or the power inspiring them to write, who were ignorant of the laws of gravitation, who had no current ideas of astronomy, who believed the world was a flat surface, with a hole on either side for the sun and moon to pass through, or else that by some celestial machinery the sun was carried backward during the night ready for another day's work, now totally against of all scientific learning, and know no more about philosophy than an idiot of the nineteenth century, and yet in religious matters the opinions of these men take precedence over the most cultured scientist of the present age.

What is needed more than Churches is proper systems of education. If you can arouse the moral force of a man and educate him to master himself, he will need no other conversion, for in proportion as a man becomes master over himself, so far is he saved. If instead of hanging men known to be vicious and whose freedom would endanger the lives of others, far better to put them where they can do no injury to their fellow men. The expense of prosecuting and defending criminals of this class, would if devoted to educational purposes advance them to manhood, and when freed from the bonds of flesh, which now environ them, they would enter the spirit world full of hope and joyous anticipations; whereas under the present code of laws, they enter the sphere of criminal life, and through the law of philosophy carry out the evil propositions of their natures.

We are aware that customs once rooted are hard to be removed, but the way to begin a reform is to agitate the subject embodied in the reforms sought. That we purpose doing, until public sentiment shall demand imprisonment and education in place of legalized murders.

X. X. X.

SOCIAL EVOLUTION.

The supreme law, for man, as for all beings is revealed in himself. Vattel, one of the ablest of legal commentators, maintained that no human legislation is valid, which is not in conformity with the principles of natural law; and he held, likewise, that all rights of man are his by nature and of divine sanction.

The legislation of Nature is simple, harmonious and uniform; and hence we may learn much of her laws by studying their analogies. She permits all her children to germinate and grow up to maturity, and to develop their parts and proportions, in all the grace and strength and beauty of which their typical organizations are susceptible. A tree or plant, rooted in a congenial soil grows to its normal stature, and sends out its branches in unconstrained free-

dom, presenting a realization of Nature's beautiful. Trim and prune it as you will, you cannot improve, but will only mar, the grace and beauty which are the gifts of bounteous Nature.

The same law holds good in the animal kingdom, where natural selection and the survival of the fittest produce the most admirable specimens, in point of agility and grace, as well as strength and beauty.

But trees in forests, are not permitted by nature to have the same lateral expansion as when standing alone, the liberty of each tree in this respect being limited, or bounded, by the equal liberty of every other tree; and the same natural law holds good of human beings in the social state. But the restraints which nature imposes, are by her own laws amply compensated. The forest tree attains to a loftier altitude, and is protected from the climatic rigors to which its solitary congener is exposed. Man, in departing from and attempting to improve upon Nature's kindly methods, has introduced deformity, disease and blight.

Without going so far backward as to discuss the theories of Darwin, Wallace and Spencer, concerning spontaneous evolution from lowest organizations to highest manifestations of life and function, we may trace man back to the quarternary geological era; and from that time forward shall find his long history to be that of a continual struggle to emerge from a lower animal nature, and advance into that higher condition in which intellect and the moral sense bear supreme sway.

Place the Neanderthal skull—of a man of the quarternary era—besides that of a man of this century, and mark the contrast. In the former, you have little more than the base brain, and that scarcely distinguishable from that of a mere beast. In the latter, the brow is crowned by the noble arch of reason, will-power sits in its high tower, the virtues and graces fill the expanded galleries, and the worshipful faculty domes the middle space; all together forming "a palace where a god might dwell." Yet in all the long space of time during which this wondrous change has been wrought, human rights and the principles of human government have remained essentially the same.

The Primitive Man, anterior to and during the first and second ages of stone, dwelling in trees, in caves or in burrows, was mainly concerned in defending himself and his home from wild beasts and reptiles, and in obtaining the food actually necessary for subsistence. Forced by climatic and other vicissitudes to lay up some store of provision for use in times of uncommon scarcity, he was liable to have his stock of necessities encroached upon by predatory visitors. He was taught by nature to esteem these fruits of his labor and skill as his own and not another's, and to look upon whoever should attempt to deprive him of them as his enemy, to be repelled by whatever force or artifice he could employ. Here we have the idea of separate property, in its simplest form, as shared even by brute beasts. Those inclined to robbery, not content with seizing their spoil by surprise, and seeing the necessity of superior force to overcome resistance, associated themselves together and made combined at-

tacks upon single proprietors. In consequence of this, the owners of property perceived the necessity of clustering together so near to each other that when one was attacked the others could aid in his defence, and in this manner the safety of their common wealth would be secured. We have here the origin of war, and in this social arrangement the initiation of civil government, in the precautions needful for the protection of life and property, against the strong and fierce, who preferred to obtain property by craft and force rather than by industry and prudence. Here, too, arose the necessity for the definition and protection of individual rights, in closely related communities; the rule of duty in which is: "So use your own as not to injure another." In this simplest form of social life we find the *basic moral principle of mutual help*. The first artificial human habitations were formed of such light and portable materials as a single man or family could collect and put together without other assistance, but as the necessity for more secure structures became apparent, so that a man's house might be also his fortress, it became necessary to incorporate into the structure stones and timbers which could only be moved by the united strength of numbers of individuals. Numbers united to help one, each in expectation of his help in return. If one were unfortunate in the chase, or his provisions failed through calamity or casualty, the others would supply his needs, thereby saving one man for the defence of the commonwealth, as well as from the consideration that all might be liable to fall into like destitution; and in this way, out of the natural necessities of man's condition as a social being, and not from any arbitrary mandate of a superior authority, grew into existence the golden rule:—"Whatsoever ye would that men should do to you, do ye even so to them." Imagine how, in such a simple community, the man would be despised, who, having received such help should refuse to give similar help in return; and you can then appreciate how strongly the sense of natural justice must have become imbedded in human character, from the very necessities of his condition in a social state.

It is apparent that man is a social being, and that civil communities are a natural outgrowth of his social necessities, and that the laws which should govern in a state—which is only a large community—are those which grow naturally out of the equal rights of its constituent members, and the necessity, and not merely the policy, that he should be protected in the exercises of those rights; for no institutions founded or administered in injustice can be of long duration.

In harmony with these views, I quote the following passage from Vattel's Commentary on the Law of Nations: "Nations, being composed of men naturally free and independent, and who, before the establishment of civil societies, lived together in a state of nature,— Nations, or sovereign states, are to be considered as so many free persons living together in a state of nature." Again, he says:—"The law of nations is originally no other than the law of nature, as applied to nations."

It is very apparent, that had these simple and comprehensive ideas of the limitations of

the rightful authority of human government, been allowed to prevail as the supreme law, to which kings and oligarchs must be subject all forms and degrees of despotism would ever have been esteemed as flagitious crimes against the states and commonwealths, towards which such usurpations were attempted; but human ingenuity has devised justifications for every abuse of authority by which mankind have been enslaved and oppressed.

The first of these devices is the "*Social Compact*," by which every person on becoming a member of a civil community is said to consent to the surrender of certain of his natural rights, in consideration of the protection he is permitted to receive in the enjoyment of the rights not so surrendered. The writers who assume the existence of this compact omit to state that the civil community makes any promise in return, and if it does not, and if no person in a state of nature was ever heard to make such a surrender, the social compact may be considered as an altogether imaginary fact. In a pure Democracy, where the people decide upon all matters for themselves, no supposititious social compact can be regarded as necessary; but where the people in special emergencies, or because of their great numbers and extent of territory, are constrained to delegate authority to chieftains or kings, some kind of compact would seem to be appropriate. Accordingly, in all Republics, those to whom the exercise of authority is entrusted, are required to promise fidelity to the constitutions and laws by which the people have agreed to abide, and in which their will is embodied; and in this way all the elements of an actual and positive compact are presented, by which officials are bound, equally as are the people.

The "*divine right of kings*," is another device for justifying despotic authority, in derogation of the rights of man. It may be news to some of my hearers, that the true theory of monarchical government is that of an actual compact between king and people; yet it is a fact easily made apparent. John Milton, in his treatise "*On the tenure of the kingly office*," shows, by an exhaustive analysis of the history of kingdoms, ancient and modern, that persons chosen as kings, by the voice of the people, and those who succeeded to that office, were never permitted to assume the crown, or to exercise royal authority, except provisionally, until they had first sworn a solemn oath to faithfully administer the laws, and protect the people in their ancient rights.

According to this theory, the people as a whole were sovereign and the king was their servant, but as individuals they were subject to the king as the representative of the sovereign whole, and they were accustomed to swear allegiance to him as such. This, also, is an example of a mutual compact; but here, also, as in the case of Republics, we fail to find evidence of a surrender of rights by the people. So far from this, Milton defends the execution of Charles the First on the express ground that this was an act of the whole people in their sovereign capacity, for a breach of his oath of office, as a party to the kingly compact; and that for this act they had no need of an act of Parliament, because, themselves being the source of all law and authority, their will and

acts in their sovereign capacity were *ipso facto* both law and authority. On principles of natural justice, the people had a right to depose Charles for a breach of the royal compact and oath of office, and if he offered such resistance as to render it necessary to take his life, they were judges of the necessity, and of the righteousness of the act of regicide. James the Second, when deposed, offered no resistance, and remained abroad unmolested. In France, Louis the Sixteenth after being deposed was sacrificed to popular rage, rather than state policy. Charles Tenth and Louis Phillippe were permitted to leave the country, especially the latter, without any serious show of personal violence, because they promptly desisted from attempt to resist the will of the people.

The maxim that *The King can do no wrong*, is not a corollary from the doctrine of his Divine right, but has a very different origin and significance. The total sovereignty of the people is lodged in the king for exercise and from his fiat there is no appeal. Judges represent him in all judicial proceedings; and he being the supreme Judge and Executive, he cannot by law be tried nor can any pass judgment on him; and hence it is impossible to say, in a legal sense, that the king does wrong. His voice is the voice of the people, and theirs is said to be the voice of God; according to a principle enunciated by William H. Seward, when he said:—"What human nature requires, God Almighty decrees;" and so the only Divine right of kings comes to them through the people, whose agents and servants they rightfully are. It was because of this principle of the ultimate sovereignty of the people, that when Louis the Fourteenth said—"I am the State,"—he shocked the moral sense of the civilized world.

The impeccability of kings, rests on the same principle as the dogma of Papal Infallibility. The people in the one case, and the body of the church in the other, are supposed to be wiser than any one of their number; and from their decision there is no appeal. Practically, therefore, their decisions must be taken to be always right, as what is decided by courts of last resort is law.

If the infallible church declares that the Pope, its organ and voice, is infallible, when speaking *ex-cathedra*, it says only in effect that he is so as the representative of the church; and, moreover, no member can gainsay what the church affirms, else he questions its infallibility. And so all this questioning arises out of nothing of more real significance than the legal fiction that the king can do no wrong; which nobody believes, but every subject under a monarchy confesses with his lips.

Even the Feudal Tenure of land, out of which grew the doctrine that all land belongs to the king, who can give it to whom he will, was originated in a principle of justice among men. It was an understanding that conquered territory should be parcelled out among the conquerors, in shares corresponding to the force each contributed toward its acquisition; and it was the prerogative of the principal chief, or king, as supreme arbiter, to make the distribution among the chieftains who followed his standard; his patent alone being valid. The next step was, to assume that the land was

his at the outset, and that on the failure of heirs it escheated to the crown. So power steals from the many to the few. It is apparent that in all systems of civil government, beyond the patriarchal, the *needs of humanity* have been the basis of law and the standard of right, and that the sovereignty of the people has ever been recognized as an underlying principle.

There is a species of government whose theory is almost the reverse of this, and that is the *Theocratic*. The purely theocratic governments have been but few in number, but their theory has been largely incorporated into our civil governments, with results, some of which I will endeavor to point out. In the earlier ages of human history, when courage and strength were recognized as the greatest of manly virtues, the warrior class held the ascendancy, and the world was governed by force and fear; but there came a time when intellect and moral force acquired such strength, that they aspired to dominion, intellect taking the lead. The problem to be solved, was—how to rule the rulers, who then swayed the world by the fear which their superior strength and fierceness inspired. How could the warrior class be ruled through *their* fears, while they were themselves the sovereign arbiters of life and death? Only by terrors exceeding those of death. The attempt was made by the Brahminical caste in India, and the priestly class in other oriental countries. The methods varied in many particulars, but in general they were essentially the same. The priests did not attempt to restrain the fierce instincts of the warriors, but rather to give them direction. They persuaded them that the gods were able to give them victory or overwhelm them with defeat. They invented histories of wonderful interpositions of the gods in the wars of former generations. By their superior knowledge of the sciences, and particularly of astronomy, they were able to take advantage of natural phenomena, and to interpret them as tokens of divine favor or displeasure, as auguries of victory or omens of defeat. They invented multitudes of observances, for propitiating the divine favor, and averting actual or threatened disasters and calamities, and being themselves the mediums of communication and reconciliation between the gods and the people, they secured the inviolability of their own persons, and became the recipients of immense revenues. Their influence with kings and rulers became unbounded, for whoever held the sword controlled the state. In many instances they made and deposed kings, and sometimes they openly ruled the state themselves.

But their people were not always at war nor were the soldiery always docile and subservient. To make their ascendancy more complete, and to perpetuate their power, the sacerdotal class resorted to another expedient. Drawing with unstinted freedom upon their imagination, they devised a system of rewards and punishments *after death*, the former suited to the tastes and inclinations of their devotees, and the latter the most torturous, disgusting and abominable that the wildest fancies could devise; and these atrocious falsities they imposed on the credulity of their peoples, as truths verified by divine revelations. When they anointed a king they

asserted that the act was done by divine command. The king was anointed of God, to touch his person was sacrilege, and to question his authority was punished by the ignominious death of the body and the damnation of the soul. It has finally come to pass, that no king can rule who has not been crowned or anointed by some kind of priest. It was considered an act of gross impiety, as well as unparalleled audacity, in the First Napoleon, to take the imperial crown from the hands of the Pope and place it on his own head. It may have been thought that these priestly devices were the only means for overcoming the dominant ascendancy of brute force and unbridled passion, but some will ever question whether the world has become better by the large addition to its stock of fable, and whether superstitious fears are any great improvement on martial courage, or even on savage ferocity. Theocracy has become a parasitic appendage to every considerable government on earth. In many instances, it has been an *impirium in imperio*, the very government itself, in all but its external forms. We are enabled to review its career in the pages of history, and to estimate its influence on human character and institutions, and its general effects on civilizations.

In India, and especially in farther India and China, the sacerdotal class having gained an almost complete ascendancy many ages ago, adopted the policy of national isolation, for the purpose of rendering the soldier class insignificant, except as a police to enforce the observance of their laws. In India proper, their civilization had many admirable features, yet their civil government was in most respects adverse to the advancing improvement of the great mass of the people. The people were classified by colors, which marked the distinctions of race, (the word *casta* signifying only color) and to all below the second caste the keys of knowledge were denied, and they were doomed to perpetual slavery; for—

"He is a freeman whom the truth makes free;—
All else are slaves."

Whoever will look over the Institutes of Menu, the Hindoo Justinian, will find there a strange mingling of sentimentalisms, with a formidable list of crimes and peccadillos, most of which are fantastical rather than real, and the penalties denounced against them are shocking to decency as well as to the sense of justice.

In China, the martial spirit had become extinct long before the christian era, and the races inhabiting that country being more homogeneous than in Hindoostan, the people were on an equality. Under the general tendency of humanity to advance to higher planes of individual and social development, the Chinese peacefully emerged to a good degree from the dominion of the priesthood; they came into a recognition of the doctrine that human beings survive the death of their bodies; and exercise a watchful care for the welfare of those who yet remain in the earth-life. They accustomed themselves to invoke the aid and advice of the departed spirits of ancestors and sages; and as many among us believe they received through teachers, such as Confucius, Mencius and others instructions, which, commending themselves

to the common sense of the people by their justice and their adaptation to the needs of humanity, came in time to have the force of law, and superseded the necessity for legislative enactments, other than such as the imperial councils might deem needful in special emergencies, and which they took care to shape in harmony with the teachings of the sages.

In China, alone, has the leading idea of Plato's republic—the rule of the wisest—become a practical fact. In that country, no man can hold a public station without having passed through rigid public examinations, touching his general intelligence and his fitness to discharge his duties. It is related of the late Sir Frederick W. Bruce, formerly Ambassador of China, and subsequently Minister at Washington, that he declared the imperial cabinet of China to be the ablest body of men, and the Prime Minister of China the wisest man, he had ever seen. In the article on China, in Appleton's New Cyclopedia, it is declared that in no other country is intelligence so generally diffused among the people. The immense pressure of population upon the means of subsistence, and the too great fixedness of ideas, have led to a decadence in character and in the general prosperity of the country, within the last century or two; yet those best informed assert that, with the exception of the recent inventions of the steam engine and the telegraph, they are unexcelled in the arts and sciences. They have a religion of the purest and sublimest theism, and I have heard intelligent gentlemen, personally familiar with their manners and customs, stoutly affirm that their civilization is superior to our own. I do not understand what some persons mean, by styling that large proportion of the human family a semi-barbarous people. Sure I am that Mr. Burlingame would have repelled the unjust imputation. Whether their civilization is as exalted in quality as ours, or not, it is the most perfect on earth; and would not in my opinion be one whit improved, by sending to the ports of the Central Flowery Kingdom any number of our characteristic mixed cargoes of "*Rum, Gunpowder and Missionaries*."

With the exception of China, and perhaps Burmah, what is here said of India proper applies to nearly every Asiatic nation. The most formidable obstacle to the establishment of foreign relations with Japan, was the opposition of the Mikado, the pontifical sovereign of that people, which by a fortunate condition of affairs was forestalled by the favorable action of a Ty-koon, which committed the government past recall.

The Saracens conquered half of Asia, northern Africa and southern Europe, as well as the valley of the Danube, even to the walls of Vienna, under the lead of a succession of theocratic chieftains, bearing the Koran in one hand and the scimitar in the other. They taught the unity of God, abolished idolatry, encouraged literature and invented algebra; but they destroyed the Alexandrian library, their religion became sensual, they ruled by brute force, practiced polygamy and enslaved their enemies. But their domination over the minds and bodies of men was insignificant, in comparison with another already begun in Europe, for the religion of Mahomet obtained no permanent ascendancy except in portions of Asia, where the human mind only exchanged another form of slavery for this, which, by its abolition of idol worship and diffusion of intelligence had made at least one advancing step.

[To be Continued.]

RELIGIOUS HUMBUG.

By Miss EMMA LIVELY.

When God created Adam, he made him pure and good ;
 Of course for his protection, he did the best he could,
 He placed him in a garden, with fruits, and herbs replete,
 And of the tree of knowledge, he told him not to eat.
 And then, when God Almighty, it seems, had stepped aside,
 In slipped the oily serpent, and told him God had lied,
 The devil's wit and logic, pleased Adam and prevailed,
 And much to God's annoyance, His sacred project failed.

For Adam overrated His most supreme command
 And this entailed damnation, forever on the land ;
 It seems that God mistrusted, the trick the devil played,
 So in cover of the evening, he took a promenade.

And found the cunning serpent, but Adam ran and hid,
 Till God by calling found him, and asked him what he did,
 And Adam owned up frankly, he knew that he was found,
 But God became so wrothy, he cursed the very ground.

And through His own creation by disobedience fell,
 They lost their claims to heaven, and soon were doomed to hell ;
 Then God was quite defeated, in reference to man,
 The devil was the victor, and thwarted God's whole plan.

For man become so wicked, though God had made him good,
 He finally concluded, to drown him with a flood,
 And still He hesitated, to do the barbrous deed,
 Without selecting Noah, to save at least the seed.

Now Noah took the vessel and floated high and dry,
 While every living creature outside was doomed to die,
 We wonder where the devil was suffered to abide,
 While Noah and his household, were floating o'er the tide ?

For Noah had selected, his inmates just before,
 And when the Ark was loaded, God fastened down the door ;
 But when the Ark was landed, and all the worldly crew,
 Went forth in peace and grandeur, to fill the earth anew.

We read that Noah, that good old moralist monk,
 Soon planted him a vinyard, and got most beastly drunk,
 Now God as if discouraged, with Noah and his sins,
 The heart of man is deceitful above all earthly things.

And in his cogitations, He tried another plan,
 By which to bring salvation to His fellow creature man,
 A ghost shall over-shadow, a virgin bear a child,
 His name shall be called Jesus, the pure and undefiled.

About the time appointed, Jesus had his birth,
 To whom all power was given, in heaven and on earth,
 A faithful, honest human, who did the best he could,
 To rescue man from evil, and make him wise and good.

He gave men good examples, and precepts pure and true,
 And made Himself a martyr, 't was all that he could do,
 But when they say that Jesus, hath died for you and me,
 And bore mankind's transgressions, Himself upon the tree.

And made propitiation with His own precious blood,
 Where as mankind was pardoned, should turn from sin to God,
 We simply ask the question, why evil yet prevails,
 And why it is that Jesus, in all his efforts fails ?

With all the host of preachers, who preach, and sing,
 and pray,
 The millions o' prayers and sermons, down to the present day,
 All, all have thus been trying, this eighteen hundred years,
 And countless millions dying in gloomy doubts and fears.

The only true salvation in each one's bosom lies,
 It rests in shunning evil, and being good and wise,
 And never trust to Jesus, or any other man,
 But seek the fruits of knowledge, and do the best you can.

A PLACE FOR WOMAN.

Nature never commits any blunders, and when it was discovered that it would be necessary for the happiness of man that he have a companion, one was provided, whether through the orders of creation or evolution it is not our purpose at this time to consider; yet we have very little faith in woman being created from the rib of man, that would be a miracle, and nature works no miracles, but carries on her government by due process of laws, but we find male and female among every species of living things, and in no case but that of man is there any reference to the female being an after consideration. We affirm that woman is as truly entitled to the honour of being called the queen of creation, as man is to be called the lord of creation, before the law they are equally responsible.

Whether it was intended that woman should have any legitimate sphere in the world, above that of an inferior is to some extent still a mooted question, and only by the evolution of thought will she ever acquire her true position in life.

For the past quarter of a century, there has been a movement in this direction, but a religious prejudice interposes its objections, and the majority of men have not the moral courage to rise above this element in society, and declare themselves in favor of equal rights to all. When received in its true sense, man alone constitutes but one half of the world, and there can be no such thing as an perfected state of society, until woman stands by his side as his equal, and has a voice in the affairs of government. Every person living under legal enactments, amenable to them, and having attained mature age, has a legal right to say who shall be chosen to enact laws for them. That woman has no voice in governmental affairs is one reason why so much crime exists, being compelled to occupy a menial position, that alone stamps her offspring with her own feelings of dependence, and dependence in a man leads to indolence, if not to imbecility and crime.

The political world does not differ essentially from the religious world, but one is an outgrowth from the other. The laws of Moses are carried forward in both departments and form the basis of universal law to day; Moses said "God inspired him to write, that an eye for an eye and a tooth for a tooth, was the true aim of justice, and he that sheds man's blood, by man shall his blood be shed." There is no provision made whereby the antecedents of a criminal may be enquired into, unless it be in cases of insanity. Many of the criminals of to-day are as irresponsible for their acts, as if they were actually insane; and the same is true of thieves and liars, some children are born

thieves, others are born liars, it may be that their mothers were under the necessity of stealing in order to obtain what were her rights, and when questioned added falsehood to theft, and in after years these traits of character manifest themselves in the children born to them, but in a sense of strict justice who is to blame? We contend, the one who compelled the mother to steal, and not the woman. It is customary for men when considering this subject to go back and resurrect that old Biblical story of the Garden of Eden, and plead that woman is at the foundation of all wrong, but something more rational as moral causes will have to be invented, for the world is growing away from these old mysteries; the light of science and truth is clearing away the mists of past ages, and as a natural result, the men of this century are starting anew in the journey of life, and upon a higher plane of mental unfoldment.

The agitation for reform in behalf of woman, does not antedate the inauguration of modern spiritualism, in fact they seem to have been born about the same time, and bear a close relationship to each other, it is well known that one of the objects of spiritualism is to remove the shackles from the religious convictions of mankind, making them feel free to look upon the beauties of nature as the works of an Infinite power, designed for their benefit and education, and leading them to feel their sonship with the Father. But has not woman as keen a sense of the beautiful in nature as man, is she not equally as susceptible to influence from them as man? is she not more so, has she not equally the same rights to freedom in thought as her brother man? has she not the same right to give expression to her thoughts, and in all cases carry out the life plans nature has devised for her, without feeling that she is trespassing upon the rights and privileges of others. Is there any law only that born of prejudice and religious anarchy which makes a distinction between the mental rights of different sexes? We regard an intelligent woman as capable and as competent to master the political problems of the times, and to carry forward measures of reform, and meet the opposing elements which have to be met as man can be, only give her a chance.

Has woman a place in the political field? we answer she has, if not, by whom and by what authority has she been deprived of this right? Is it by her own self, or by man, and if by man only, then we ask by what authority has she assumed to legislate for her; unless we go to the Bible we shall look in vain for any authority upon this matter, we continue that whatever affects the home reaches the heart of woman, and here is woman's kingdom, there she reigns a queen, and from the home circle go forth the influences which mould the lives and character of the world's most renowned statesmen; but there she can only work in private. She is not permitted to appear before the world and give her views in regard to laws being enacted, she is virtually a slave. If she enjoys a limited amount of freedom, she is not sure but whatever is hers to-day, may be taken from her tomorrow, she has no direct voice in the matter. Is it to be supposed that if the Bible had not consigned her to a subordinate

position, that the law making powers would have placed a ban upon her and bid her be silent? If the disfranchisement of woman only affected her temporary welfare, and was for the purpose of shielding her from the associations of the rougher element in society, it might be tolerated, but she is not protected from them, but is by the necessities of the case forced to meet these same elements on the streets, in public halls, and not unfrequently in places of worship. The protection offered her is no protection at all, unless one of the opposite sex be present with her.

This brings us to consider what the Bible has done for woman. In no place does it recognize her as the equal of man, but in all cases she is accorded an inferior position, and yet we are told that the Bible was given to mankind by a God of Justice, in whom there can be no wrong conceived or injustice done. This alone furnishes all the proof necessary to refute the claims set up for the book. If woman were soulless then we might accept the Bible as authority, but she has a soul as well man. She has faculties and is as competent to use them as man, she reasons as logically as man, she feels as keenly as man, and as a rule has a firmer spiritual organization than man. Then we ask in what respect is she his inferior.

When we enter the Church we find woman the projector and principal worker in works of charity. Without her there would be no established Church. The whole christian structure rests for membership and largely for support upon woman, and yet she will sit and listen complacently to the reputed dictations of Paul and she accepts it as a divine command. It is only in the spiritual ranks that woman is acknowledged as the equal with man. Before the advent of modern spiritualism it was considered a disgrace for woman to appear on the lecture rostrum, in class meetings she might tell what the Lord had done for her soul, but she could not tell this in public for fear of insult, not only from those who might listen to her, but from members of her own family. The gifts nature had bestowed upon her she was compelled to bury, and yet according to the Bible she must some day give an account of her stewardship. If the judge before whom she is to appear is as relentless as he is depicted what chance has she for salvation. Will pleading the customs of society avail her? hardly, she must stand condemned and we ask where the justice in her case is to be found?

It is not alone for the ballot that we contend, there are other and more important matters to be considered, but when woman has the ballot she can legislate for herself. Then dens of infamy will not mar the beauty of every city in the world; then man will be held accountable for the part he takes in filling these dens of infamy with innocent trusting women. Rum will not rule the political world then as it does now. Every drunkard had a wife, sister or mother, and as there beats in the breast of every woman a feeling for the fallen unknown to man, then provision would be made whereby the unfortunate ones could be cared for. The place for woman is in all fields of reform. Her influence is far more effective than the influence of man; it is the little things in life which make up the whole, but woman must be

given opportunities to act, and be regarded as one of the factors in the field of reform.

Thus far we have considered this subject upon a material basis, we now propose to take up the spiritual side of the question and show that the evils complained of do not end with the present existence, but the effects produced by them, reach beyond the material environments of life, and take from her the measure of happiness and usefulness which should belong to her as an immortal soul. It should be remembered that whatever contracts the usefulness of a person in one sphere of life, leaves its impress upon that person for a long time after the mortal has been laid aside, personal responsibility is the result of growth, and it is just as impossible for a tree to bear fruit immediately after being transplanted into different soil, as it is for a human being to become an active worker in spirit life, with the influences of servility weighing them down, it requires time for the necessary changes to be wrought out, and a new start given.

The natural conditions in spirit life are those of equality according to ability and capacity, and a person accustomed to think and act independently as a mortal, will upon entering spirit life feel that that they have something to do, and will set to work to do it. The field of labor for woman in spirit life is fully as broad as that of the opposite sex; the thousands of children who pass yearly from one sphere of life to another, and the spirit child feels as keenly the want of a mother's sympathy as though it had remained with its earthly parents, gives to woman an opportunity to develop the fine powers of her soul, but in many States of the Union woman has not the right to say what shall be done with her own child. All authority rests in the man. Many of the most earnest and influential workers in spirit life are woman, but it has taken a long time to development them up to that standard. The only exceptions are those who were emancipated through the knowledge imparted to them through the ministrations of spirits.

In spirit life woman is recognized as an equal according to the abilities manifest. As teacher of the young she is eminently fitted for her work, but the seeds of despondency sown in early childhood must be first removed. If any one will note the published accounts of returning spirits, they will find that the account in numbers is largely in favor of woman, and we ask why this is so? Is it not on account of her strong desire to benefit humanity? What we ask would be heaven with woman occupying the same position she does in the material world, compelled to ask for permission to control a medium, and liable to be refused if her spirit lord did not think it expedient? Happily such conditions do not obtain in spirit life. Mothers and many of them who sit in abject silence and listen to the old ideas of the inferiority of woman, are indebted to their spirit sisters for the care and education of their children, labor performed without any hope of pecuniary reward, yet years are spent in training these little travellers to know their own parents, and to assist in reclaiming them when the change in conditions occur. Is she not performing angelic work, and when she through mediums tells you of what she has done, and what she

hopes to do, is she not entitled to the same consideration as if the same should be said of or by the opposite sex?

But is it not strange that woman must leave one sphere of life before she can find her proper place in the domain of humanity, but who is it that has robbed her of her inheritance? if not the creeds and by-laws of Churches framed by men living at a time when might made right, but is it just, that such a state of affairs should continue, if so, then of what value are your schools of education? If they are not soul elevating then the sooner they are blotted out the better for the world at large.

It has been stated frequently that in regard to natural affairs the reform measures adopted, are largely through the agency of spirit interference, but in every case the voice of woman is heard, she is as much a participator in spirit councils, as male spirits are. The question of sex is never raised in spirit life; an idea, or thoughts expressed is considered regardless of where it emanates from, the only question raised is, is the thought or idea of value to mankind, and it seems to us that this should be the true basis for all to build upon. Some of the clergy whether honestly or otherwise still contend that the place for woman is at home with their families, if they would such men as Dr. Dix would have the pleasure of speaking to empty pews. We regard it as an insult to the female sex, to have men continually telling them where their place is. If they do not possess intelligence enough to know this for themselves, it is time they sought for information where it could be found, and from some other sources than the Church, but so long as she will find men willing to keep her there, let her demand recognition, and it will be granted, the political world is ready to award her a place in the field of action, but the Church says, no, and the Church rules the state, and will so long as woman will submit to be ruled.

Centuries have passed since I, a poor, but so far as I was able to be, a thorough medium. A small sketch of my life still exists, and is read and sometimes a tear falls as the recital of indignities heaped upon me is recounted, but those things only affected the natural body, the hate and malice of man can go no further, and I am thankful that my spirit still lives, and that I can assist in leading the forces of the spirit in their endeavor to elevate the condition of my sisters and carry the world onward and upward in the great contest for freedom and justice, nor do I care to have another take my place. From the stake my spirit ascended to the ones who gave me encouragement and confidence in hours of despondency; I hear their voices even now saying, "lead on, and the victory shall be ours." The powers which triumphed over my physical body, can not silence me now, they won a temporary victory but we shall win a permanent one. I am not alone now and I see that there still remains a little of the same bigotry which was triumphant then; sister women learn what you are, and dare maintain your place in the family of our God.

JOAN OF ARC.

—•••—
PAY YOUR SUBSCRIPTION,

ANGEL ISLE.

Angel Isle of the beautiful sea!
 Dear land where the weary are free!
 In my spirit's sweet visions of thee,
 The home of immortals I see.

O, thou art the Isle of the blest,
 Where mortal feet never have pressed;
 Where mortal eye never may see,—
 Sweet home of infinity!

Thy shores are laved in gold
 That sweeps from the depths of the sea;
 With corals and shells untold,
 And pearls from the beautiful sea.

Thy mountains majestic and grand,
 Tower high above lakelet and lea;
 Thy rivers and forests and strands
 Are enclasp'd by the beautiful sea.

In thy rocky dells are shining beds
 Of moss and "maiden hair;"
 And nodding cups of blooming flowers
 Are ever trembling there.

In thy forests green are flowers rare
 And ivy twines each tree;
 And palest lillies pure and fair,
 Breathe incense to the sea.

O fairest fields of clover sweet,
 O ever blooming tree,
 O buds that ever breathe perfume
 In the Island of the Sea.

O castle halls remote and grim
 That overlook the sea;
 O mansions beautiful and grand
 That smile upon the lea;—

In fairest dreams and visions bright
 My spirit goes to thee;
 And roams amid thy beauties rare,
 O Island of the Sea!

'Tis there we'll find the loved and lost
 We missed so long ago;
 Beyond the reach of autumn's frost,
 Or winter's breath of snow.

For to thy shores perennial youth
 Has set his shining sail;
 While gentle words of love and truth
 Float back on every gale.

And promise bring of brighter days
 In that glorious "yet to be;"
 When we shall learn the Father's ways
 In that Island of the Sea.

Mrs. L. E. Wood.

TO THE COWSLIP.

Where the meadows bare are seen,
 Dappled with thy tufts of green,
 Opening your tender eyes
 Ever upward to the skies;
 Little cowslip, brave and true,
 I will always welcome you.

Where the shallows lie the deepest,
 There you bud and bloom the sweetest,
 Tossing to the breezy air
 All your wealth of golden hair;
 Little cowslip, bright and free,
 I will gladly welcome thee.

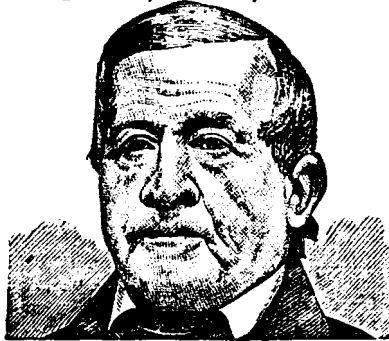
Where you peer your yellow heads,
 In among the marshy beds,
 Following the brooklet down,
 Almost to the busy town;
 Little flower of sunny hue,
 I will surely welcome you.

DALTON, May 11, 1879.

M.

The Free Church congregation at Creebridge, in the Highlands of Scotland, has been in a state of great excitement over a change of posture in prayer. The protesting elders demanded of the minister and his party any evidence that our Lord or his apostles ever sat at prayer, and declared if the elements of communion were offered while the state of ferment continued they would be thrown into the elder's face. And yet these men fight ritualism as an invention of the "Scarlet Woman."

Daughters, Wives, Mothers!



DR. J. B. MARCHISI,
 UTICA, N. Y.,

Discoverer of DR. MARCHISI'S
UTERINE CATHOLICON,

A POSITIVE CURE FOR FEMALE COMPLAINTS.

This remedy will act in harmony with the Female system at all times, and also immediately upon the abdominal and uterine muscles, and restore them to a healthy and strong condition. Dr. Marchisi's Uterine Catholicon will cure falling of the womb, Leucorrhoea, Chronic Inflammation and Ulceration of the Womb, Incidental Hemorrhage or Flooding, Painful, Suppressed and Irregular Menstruation, Kidney Complaint, and is especially adapted to the Change of Life. Send for pamphlet free. All letters of inquiry freely answered. Address as above.

FOR SALE BY ALL DRUGGISTS.
 Price \$1.50 per bottle. Be sure and ask for Dr. Marchisi's Uterine Catholicon. Take no other.



We continue to act as solicitors for patents, caveats, trade-marks, copyrights, etc. for the United States, and to obtain patents in Canada, England, France, Germany, and all other countries.

Thirty-six years' practice. No charge for examination of models or drawings. Advice by mail free. Patents obtained through us are noticed in the SCIENTIFIC AMERICAN, which has the largest circulation, and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentee understands.

This large and splendidly illustrated newspaper is published WEEKLY at \$3.20 a year, and is limited to be the best paper devoted to science, mechanics, inventions, engineering works, and other departments of industrial progress, published in any country. Single copies by mail, 10 cents. Sold by all news-dealers.

Address, Munn & Co., publishers of Scientific American, 261 Broadway, New York. Handbook about patents mailed free.

BRUNSWICK
 Electro-Magnetic and Medical
 SANITARIUM.

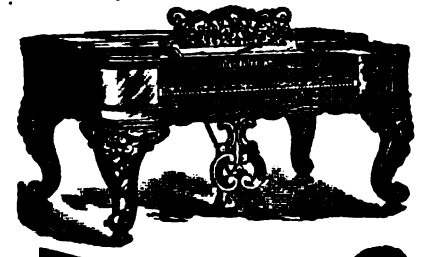
The most complete institution of the kind in the United States, for the Treatment and Cure of all

CHRONIC AND NERVOUS DISEASES

Open for the reception of Guests and Patients
JULY 15, 1882.
 Send for Circular and References. Address
 Drs. HOFFMAM & PALMER,
 WATERVILLE, Oneida County, N. Y.

WISE people are always on the lookout for chances to increase their earnings, and in time become wealthy; those who do not improve their opportunities remain in poverty. We offer a great chance to make money. We want many men, women, boys and girls to work for us right in their own localities. Any one can do the work properly from the first start. The business will pay more than ten times ordinary wages. Expensive outfit furnished free. No one who engages fails to make money rapidly. You can devote your whole time to the work, or only your spare moments. Full information and all that is needed sent free. Address STINSON & Co., Portland, Maine.

MEDELSSOHN
 PIANO Co's.



PIANOS

\$850 Square Grand Piano for only \$245.

PIANO STYLE 31 Magnificent rosewood case, eleven Octaves, full patent cantante agraffes, our new patent overstrung scale, beautiful carved legs and lyre, heavy serpentine and large fancy moulding, full iron frame, French Grand Action, Grand Hammers, in fact, every improvement which can in any way tend to the perfection of the instrument, has been added.

Our price for this instrument, boxed and delivered on board cars at New York, with fine Piano Cover, Stool \$245 Reduced from our late and Book, only \$245. Reduced from our late wholesale factory price, \$295, for 60 days only, to have this beautiful Piano introduced. This is now, by far, the greatest bargain ever offered the musical public. Unprecedented success! Tremendous demand for this style! Order at once.

This Piano will be sent on 15 days test trial. Please send reference if you do not send money with order. Cash sent with order will be refunded and freight charges paid by us both ways if Piano is not just as represented. Several other special bargains: Pianos, \$160 up. Over 15,000 in use, and not one dissatisfied purchaser. Handsome Illustrated Catalogue, mailed free, giving the highest testimonials ever awarded any manufacturer. Every Piano fully warranted for 5 years.

SHEET MUSIC 1/2 price. Catalogue of 3,000 choice pieces sent for 3c. stamp.

MEDELSSOHN PIANO Co., Box 8205 N. Y.

REST not, life is sweeping by, go and dare be fore you die, something mighty and sublime leave behind to conquer time." \$66 a week in your own town. \$5 out fit free. No risk. Everything new. Capital not required. We will furnish you everything. Many are making fortunes. Ladies make as much as men, and boys and girls make great pay. Reader, if you want business at which you can make great pay all the time, write for particulars to H. HALLETT & Co., Portland, Maine

EARS FOR THE MILLION!
 Foo Choo's Balsam of Shark's Oil

Positively Restores the Hearing, and is the only Absolute Cure for Deafness Known.

This Oil is abstracted from peculiar species of small White Shark, caught in the Yellow Sea, known as CAROCHARODON RONDELETTI. Every Chinese fisherman knows it. Its virtues as a restorative of hearing were discovered by a Buddhist Priest about the year 1410. Its cures were so numerous and many so seemingly miraculous, that the remedy was officially proclaimed over the entire Empire. Its use became so universal that for over 300 years no Deafness has existed among the Chinese people. Sent charges prepaid, to any address at \$1.00 per bottle.

Hear What the Deaf Say!

It has performed a miracle in my case. I have no unearthly noises in my head and hear much better. I have been greatly benefitted. My deafness helped a great deal—think another bottle will cure me.

"Its virtues are UNQUESTIONABLE and its CURATIVE CHARACTER ABSOLUTE, AS THE WRITER CAN PERSONALLY TESTIFY, BOTH FROM EXPERIENCE AND OBSERVATION. Write at once to HAYLOCK & JENNEY, 7 Dey Street, New York, enclosing \$1.00, and you will receive by return a remedy that will enable you to hear like anybody else, and whose curative effects will be permanent. You will never regret doing so"—EDITOR OF MERCANTILE REVIEW.

To avoid loss in the Mails, please send money by REGISTERED LETTER.

Only Imported by HAYLOCK & JENNEY, (Late HAYLOCK & Co.)
 SOLE AGENTS FOR AMERICA. 7 Dey St., New York.

THOS. H. FLOYD,
 Book, Job & Newspaper
PRINTER,
 Corner Broad & John Sts
 Opposite Government Building,
 UTICA, N. Y.