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For the OLIVE BRANCH.

### *I'D BE AN ANGEL.*

O, I would be an angel sent down from heavenly spheres,  
With words of consolation to dry the orphan's tears.  
Such as we often hear of that flit on golden wing  
Unseen by those they're cheering, a real, heavenly thing.

O, yes, I'd be an angel sent down from climes above,  
To stand beside the dying with pacifying love,  
To upward buoy the spirit along its untried path,  
To plains it will inherit beyond the vale of death.

I'd like to be an angel begirt with holy powers,  
To come to prisoned mortals, and break the strong-  
locked doors,  
To open every window that hides true light from them,  
And bid them hearty welcome, a freeman's life to claim

I fain would be an angel arrayed with gentle grace,  
To seek the broken-hearted in every humble place,  
To bind the wound that sin made, and make them  
laugh with joy,  
And fill their hearts and hands with peaceable em-  
ploy.

An angel's voice seraphically seems caroling close by  
Responding most impressively to each aspiring sigh:  
"One earthly angel's worth ten thousand those un-  
seen,

The world is full of work, thy angel-task begin."

The tender thought that struggles within thy heart  
of clay,

Thine own sweet angel gushings are with thee every  
day ;

The flowers of thine own casket hoard not with miser  
care,

Each real claim of science that comes within thy  
reach,

Fear not to boldly practice, while others only preach ;  
Fear not the scornful finger that points with cold dis-  
dain,

For deeds of love and mercy where custom doth re-  
frain.

Whatever your heart or hand would do, could you  
come forth from heaven,

That work most faithfully pursue whene'er a chance  
is given ;

When deeds deserving merit are spurned with rude  
dismay,

Then think how spirit angels, are often turned away.

Thy footsteps may be lonely along thy angel path,  
Yet working angels only, are happy on this earth ;  
Be sure each worthy gem-spark that burns in this  
frail frame

Will blaze at last in heaven, life's bright seraphic  
flame.

TRYPHENA C. PARDEE.

### *A BUNDLE OF PARADOXES.*

A DISCOURSE DELIVERED IN THE UTICA CITY  
OPERA HOUSE, BY REV. E. P. POWELL.

Circumstances have, the past week, driven me to look through a few of the popular creeds of Christendom and into a few theological treatises. The peculiar tangle everywhere present in these, suggested to me the topic, *A Bundle of Paradoxes*. Talking with a very distinguished astronomer about these things, he said : "It is not strange that there should be in the past a vast amount of blundering, but the wonder is, people insist on taking such things for facts now. If I find an error in the figures of my predecessors, I am permitted to correct the same ; but in theology the chief thing is not to make any corrections at all. If Venus makes a transit across the sun, shut your eyes every night, lock up your telescope, and don't find out anything new. I think the reason people profess to believe such monstrous paradoxes, is the desire to hold on to ecclesiastical power."

But I said, they profess to be open to proof. "O very well, but then they believe all the same ; because faith is above reason, and the highest proof is because so many have believed." And this is my first paradox that reason should be given to man as the final arbiter in all things. But what things are contained in a specified book are not to be subject to reason ; they are revealed of God. How do we know they are revealed ? An appeal is made to our reason, to show that they are revealed because of miracles and prophecies. But how do we know the miracles were genuine ? On testimony. But if we pronounce the evidence unsatisfactory and contradictory, we are told that these are the mysteries of God, and to be taken on faith. So that our first Paradox concerns the authority at the basis of the whole system.

The rationalist answers no book is above reason. Whatever reveals is revelation. Reason is the final arbiter as to the authority of all facts. Faith is never above reason. It is a crime against our intellectual and moral natures to credit the incredible. Spiritual facts are like all facts, data to work with to reach truth.

Paradox No. 2—God revealed himself specifically and supernaturally, during a period of human history. He will, we are told, do so no more ; yet the same or greater reasons remain for continual supernatural revelation.

The Rationalist answers : God reveals him-

self in and through the union of matter and mind ; where matter is there must be God ; where mind is, there must be God. All matter and all mind is a revelation of God in proportion to its quality ; there is no supernaturalism.

Paradox No. 3—God, we are told by the creed, created the world to manifest his glory. Manifest it to whom ? evidently to his creatures. Was God not glorious before creation ? is he more glorious for the admiration of the creatures of his hands ? Why then did he not so create, that all of his creatures should be an honor to him, and recognize his glory.

The Rationalist answers : All creation is a progressive unfolding of the true, beautiful and good. There never was a creation ; or a time before creation. God is the totality of the true, beautiful and good, and is no more glorified by us than the sun is honored by our looking at it through our smoked glasses.

Paradox No. 4—God is the essence of primal goodness, out of which all goodness is born. Yet his end in creation, we are told, was not goodness, but to glorify himself ; so that he recognizes no obligation to what he makes.

The Rationalist answers : A moral being is under obligation just in proportion to his power and knowledge ; God being power and knowledge absolute, is infinitely more responsible to a man to be just and kind, than a man is to Him. God we are taught to call Father. We mean the universe is home. We are children, God is the Head of the family of all intelligence ; yet Father God deliberately of his own good pleasure decreed the eternal badness and misery of a part of his family. Any other father doing the same, would be pronounced a villain. Yet God is not only to be respected but to be loved.

The rationalist says the divine and ethereal moral power in the universe is, and always was a force to save and ennoble every one of us.

Paradox No. 6—The creed says God in his anger doomed all to eternal perdition, and that he is every day angry at the sinner. But that Jesus died to save a few, and for them he sits in his flesh at God's right hand, pleading his promise to spare for the sake of the death on the cross ; yet we are told God sent Jesus to die for this purpose ; making God masquerade ; or else a contradiction in the Divine nature. He is angry yet not angry. He will damn, but he will save.

The rationalist answers : The anger and

vindictiveness is affliction of undeveloped moral natures. There is no real difference between Moloch who demanded that children should pass through the fire, and a God who elects some children to be saved and leaves the rest to go to Hell. There is no essential difference between the God who requires human sacrifices of bodies, and one who sacrifices souls. The Christian God surpasses all others in malignity and unbending wrath. The scheme that ends in Hell, is the scheme of a Supreme Demon.

Paradox No. 7—The creeds tell us God forewilled the whole future; when did he begin to forewill? Was there a time before creation? What did he will then? Did he exercise no will? Or was it a will that was exercised on himself? But if there was no matter and no soul, what was there? Could God as a creative power ever have been without creative will?

The rationalist answers, God and nature are one. All matter and all soul, always existed and always will.

Paradox No. 8—We are told God decreed the whole future, involving the salvation of some men.

But the elect would not have been saved had not Jesus interfered and died for them, and pacified Deity. But unless the Holy Ghost works on the heart of the elect, they will not accept of Jesus, who alone can save them; although decreed to be saved.

Nor even then can they be saved until they will to let the Holy Ghost work in their hearts, to incline them to accept Jesus, who will see that the absolute decree be indeed a certainty.

If this reads slightly like the house that Jack built, you must not blame the reader.

The rationalist answers, salvation is wholly in the human will to do the right and obey the true.

I come now to a second set of Paradoxes, which concern Jesus.

1st.—Jesus died for all, and the creed declares that we are to pray for all. Yet as the facts are, not one-hundredth of men have ever heard of Jesus. As it is positively asserted that in this life only is pardon, why should we pray for those who evidently will never have the least chance for salvation.

The rationalist answers, it is insufferable conceit for you to pray for men a thousand fold better than yourself. And to assert that the divine demand felt in every human heart to be true, pure and honest means nothing, and when obeyed, goes for nothing, with one who seeks for human betterment, is contrary to every conviction of human nature.

Paradox No. 2—In the contract with Jesus a certain inheritance of men was eternally given to him. These were granted as a sign of love to him. But if he be God, it was only a sign of love of God for himself. Yet after being eternally chosen for Jesus he had to buy them with his blood. But if he be God he bought them of himself; yet he forever stands at the right hand of God, pleading for the saved. If he be God, then God stands at his own right hand. If they be saved, why farther plead for them?

Rationalism answers, that all such complications and contradictions of personality and

character, are puerilities to be classed with tales of magic.

Paradox No. 3—Jesus is God, God is Jesus. God is unwilling to save us; Jesus wills to save us, therefore God is set against God.

Paradox No. 4—The creed says, Jesus was both God and man in one person, and sometimes the divine nature acted, and sometimes the human. Therefore while acting as God he held the human in absolute abeyance and nullity, but when acting as man, did he hold his Godhood in nullity? Who or what was it in him over both natures which decided which should act. Was it reason? If so, was that reason human or divine? While acting purely as human, was he not capable of sin? Was he anything but a man? What did he do with his God head when it was rendered non active.

These we are told are mysteries of Godliness and above reason.

The rationalist answers, they are either above reason or beneath it.

Paradox No. 4—We read in Homer, Virgil, and many other old authors, that on several occasions virgins bore sons to Gods; indeed nearly all notable heroes, traced their origin to such a source. In the Bible I read that Jesus was born of a virgin and of the Holy Ghost or God. The proof is nowhere attempted in any such asserted case. I am taught to believe the one case of Jesus, but to disbelieve all others.

Reason answers, this is the highway to foolishness, and such a belief is a finger post.

Paradox No. 5—Jesus bears my sins on the cross, and atones for them. I also must suffer for the same. His righteousness is accounted mine, and I am saved by his deeds.

Rationalism answers, you cannot be pious by proxy. Proxies have controlled the destiny of mankind only for the worse. Kings have acted by way of proxy for a whole people, depriving them of suffrage; priests have served as proxy for the conscience of the people; by proxy, babies' bodies are baptised to save their souls; Adam was proxy for all his descendants in misery. He ate for us and therefore we die. A goat was sent off into the wilderness bearing the sins of the Jews by proxy; Jesus was God's proxy to man; he is man's proxy to God; He died for us, and we are good by the proxy of trust in Him. Your creeds come by proxy; Moses was proxy for all astronomers and geologists to expound the world and heavens. Paul was proxy for all women to the end of time. Rationalism declares that salvation demands my own personal attention and consists in my personal obedience to the right.

Paradox No. 6—"Jesus is eternally begotten of God." "The Holy Spirit proceeds from the Father and Son." But Jesus is "begotten of the Holy Spirit," who proceeds from himself; whereas he was already begotten of the Father from whom also the Holy Spirit proceeds.

Reason leaves this unique problem to be solved by inspiration.

Turn now to a few paradoxes of a third class.

No. 1—God is supreme and absolute, but he had hardly finished a creation out of nothing, with no hindrances or perplexing antagonisms, than a force broke loose among those he had called into existence, and wrought immense havoc. It defiled and ruined his whole work, and left the Absolute Master to gather up a few

fragments from a general wreck. From that time God deserted the world, pronounced man a rebel and eternally gave up his scheme and creation as ruined. The perfect becomes imperfect. Then hereafter all is an effort at restoration. Then comes in hopelessness; then a heaven for the restored and also a hell for the refused. Your magnificent Creator becomes a wrecker gathering a few floats from the break up.

The schedule of restoration changes to one of salvation, that to one essentially of damnation. Punishing and destroying becomes the creator's chief end.

The chief end of man is to glorify God.

The chief end of God is to punish man.

Reason answers; man is responsible only for his own deeds and not for his forefathers. He is responsible only so far as his abilities and advantages reach, and neither the world nor the flesh are necessarily temptations. They are more generally the most positive helps to progress. Man is a creature under a process of development. We live not under our best conditions but where we can, where the brute in us permits. The struggle for existence is an attempt to adapt ourselves to necessary surroundings. It makes Esquimaux, Patagonians and Caucasians. It saves the fittest as things are, but not fittest ideally.

Paradox No. 2—Satan is a conscious moral being, capable of moral choice and responsible. Not one effort has ever been put forth to save him, or to turn him to rightness. He is the legitimate object of wrath; God as absolute, might at least end his existence. He does not, yet God is wise. He might never have created him foreknowing what he would be. But he did, and God is good.

Rationalism says: Try to convert the devil, if he exists. But as a matter of fact Satan is only the result of looking in the glass of your own conscience. There is no more proof of the existence of a devil, than of the existence of the Medusa or witches.

Paradox No. 3—Man is to be held absolutely responsible for his actions and his beliefs; yet his character was decreed before the world was made. He sinned in Adam 4000 years before he was born. The devil was his companion, with full access to him to lead him astray in his infancy. The world in which he lives is a temptation, so is his body. The scheme of salvation only the elect can accept. Three-fourths of men never heard of it, yet every man is fully responsible for not accepting it.

Paradox No. 4.—Men are divided into saints and sinners, but all saints are sinners and all sinners when saintly are yet sinners.

Reason avers that a saint is only an advanced sinner, one whose moral choice is instinctively for the good. A saint is by no means one who has united with believers and been baptized.

Paradox No. 5.—Miracles were wrought 2000 years ago for God's glory. An authenticated miracle now would certainly do as much as then to glorify God; but it is forbidden us to ask for or believe in any.

The Church is divided against itself on this point and one party uses against the supposed miracles of the other party precisely the same arguments that rationalists urge against the miracles of both parties.

Reason declares that the relation of God to the coincidences of every day life is purely that of nature. He is law, and law is the life of the universe. It is the expression and proof of Divinity. But read your Thanksgiving Proclamations, and you find even the State bidding you render thanks for special providences. As if God had been specially benign this year or specially pliant to prayer or peculiarly and unusually good natured, and we were to thank Him for it.

Reason says all things work for good at all times to men of right mind.

Paradox No. 6.—We are told that nature was God's own work, His will and idea put in shape. Natural law is His legislation, yet we are also told of the darkness of nature and the lost condition of the natural man. Then must we have a supernatural revelation of God to make His natural work good and fit.

But as far as I can find it is from Nature we get law, beauty, progress, love, truth, father, mother, responsibility, and God himself. From the supernatural we get broken laws, miracles and prophecies; and for morals the duty of obeying father and mother for the Kingdom of Heaven's sake; for philosophy that faith is above reason; a general subversion of physical, moral and mental laws.

Rationalism answers that in Nature is the whole law of the Supreme and Infinite good; that the laws of nature hold as irresistible; and no pretended prophet, priest or God can reverse them. He only stands true to his own eternal welfare who stands true to the laws of every day life.

Paradox No. 7.—We are told that God planned in absolute wisdom and unlimited power the universe and its inhabitants; but His plans were upset and a sad wreck made of His work; yet we are told that there were prophets in Israel who foretold what would take place thousands of years in the future.

Reason asks if God himself cannot be sure of the future, how can a man foretell what will be a certainty.

Paradox No. 8.—It is declared to be a sin for a non-elect person to do a right deed; but that it is equally a sin for him not to do it; nothing being sinless but what is done for God's glory.

Rationalism declares that right is right and wrong is wrong, and that every right deed must honor a good God; but that a selfish God can be honored by neither those who serve Him nor those who despise Him.

Finally a Theological Paradox involved in all the paradoxes enumerated is this:

The essence of true religion is unselfishness. No one can escape the fact that Jesus' Gospel is the law of loving others truly and that it involves human equality.

Yet the creeds unanimously and vociferously point to the attainment of Heaven as the supreme end of a religious life.

And this greed for Heaven has made Christian history a charnel house of murder and torture.

Put side by side the following: (1.) From the Westminster Confession of Faith. "At the day of judgment the righteous, being caught up to Christ in the clouds, shall be set on his right hand, and there openly acknowl-

edged and acquitted, shall join with him in the judging of reprobate angels and men, and shall be received into heaven where they shall be fully and forever freed from all sin and misery; filled with inconceivable joys, made perfectly holy and happy both in body and soul, in the company of innumerable saints and angels, but especially in the immediate vision and fruition of God the Father of our Lord Jesus Christ and of the Holy Ghost to all eternity." (2) This from Jonathan Edwards on "The torments of the wicked, no occasion of grief to the saints in Heaven." "When the saints in glory shall see the doleful state of the damned, how will it heighten their sense of the blessedness of their own state; when they shall see the smoke of their torment, and hear their dolorous cries and shrieks, and consider that they are, in the meantime, in the most blissful state, how will they rejoice." "It is now our duty to love all men; but this is not the case in the other world." Now read Church history and see for a certainty that the righteous have not waited altogether for the judgment day to increase their joys at the expense of the sinners; and you will join with me in saying that so detestable unrighteous and immoral a system of theology never existed as this which overlies and does its best to smother the religion of nature and the religion of Jesus.

I do not fight religion, but the Christian theology, that is a complexity of contradictions ending in the ferocious struggle of the elect to be happy, at the expense of the rest of God's creatures.

Poor abhorred reason, "sinful reason," "insufficient reason" says the sum of all religion is to visit the fatherless and the widow in their affliction; and to keep yourself unspotted from the world.

The rationalist says, that which conduces to my neighbors joy alone can give me joy; and that only can be salvation, which renders the soul pitiful of even the most fallen.

Poor "despised nature," in its darkness, "fallen nature" goes rolling on through its golden seasons working out the freedom and equality, the joy and progress of every human being—it tends for rightness. The heavens have not forgotten to declare the glory of God, nor has night forgotten to speak wisdom unto night. But theology grinds humanity under its wheels, points to a vindictive God, announces a great day of revenge and constructs a Hell of eternal torture. Nature smiles, the stars are our friends, the days are treasure houses of delight, the minutes drop down to us from the mint of Divine love. Time bears ever onward, but we have not yet come in sight of any change from the parental plan of providence. Reason suggests we shall not. It leads us to the brink of the grave. We stoop and pick up there the most beautiful flowers of tenderness and human love. Saints and sinners alike smooth the pillow of the rich and minister to our needs. Their tears mingle in the grave. Reason says it will never be otherwise, but that humanity will move helpfully forward beyond the grave, God inspired, toward a final brotherhood of the true, beautiful and good.

O soft eternal blue,  
Could I your depths look through,  
This glorious night;

Beyond the stars of gold,  
Should I somewhere behold,  
An everlasting frown,  
An angry God bent down,  
Mortals to affright?

What means this earthly sheen,  
These hills and valleys green,  
Fillel with delight?  
Freighted with love each day,  
Smiles joyful on its way,  
Entrance I with rest and peace,  
Comes on the night.

Somewhere in ages past,  
In the Infinite vast  
Of nothingness  
Was there a God, alone  
With neither child nor throne,  
Who planned creations round;  
Its glories without bound  
In selfishness?

Then willed to mar it all,  
His creatures doomed to fall  
And deemed it well;  
Who coolly did debate  
Alone deliberate,  
Creations without bound,  
Stars by stars unbound,  
And then a Hell?

And with sardonic face,  
Call it infinite grace,  
To save a few;  
Order that all shall love  
Himself, themselves above,  
E'en those who're doomed to burn,  
Whose prayers his wills to spurn,  
Must honors strew?

O, mild eternal blue,  
I turn again to you,  
Inquiring turn;  
The stars and I grow one,  
Betwixt us smiles the sun;—  
'Tis here the storms beat down,  
And here, not there, the frown,—  
Here mortals burn.

The February *North American* opens with a "symposium" on the revision of creeds. The Rev. Dr. Henry C. Potter says that modern doubt concerns itself rather with the middle-age and modern excrescences of Christianity than with its primary truths—its essence. He does not regard it as an incurable or in all cases a harmful disease. Out of it, he believes, "there is coming for those who are to come after us a *Credo*, heartier and less intricate formularies of faith, and a more honest love and reverence for those masculine virtues of which the longest creeds have often been the least prolific but for which the world of to-day, weaker ever in its morals than in its faith, is most of all waiting." The Rev. Dr. Howard Crosby knows of no Presbyterian minister or layman who does not accept the Presbyterian standards "as an entirety," though it is thought that "some of the wording might be improved." The Rev. Dr. J. B. Thomas thinks the alleged divorce of creed and opinion in the evangelical churches has been greatly exaggerated, but confesses that, for his own part, he prefers green pastures to baled hay. The Rev. Dr. J. O. Peck reports that the Methodist clergy and laity are orthodox, but admits that there is "more liberality and breadth in the statement of truth than formerly." He thinks it would not pay the church to revise her creeds "in the vain hope to harmonize them with newspaper theology." The Rev. Dr. G. F. Krotel says the Lutherans are satisfied with their creeds just as they stand; and the Rev. Dr. Talbot W. Chambers, though personally in favor of modernizing the wording of the creeds of the Reformation, gives it as his opinion that the difference between accepted formula and actual belief in the Reformed (Dutch) church is "hardly appreciable."

For the OLIVE BRANCH.

**HAMLET WITH HAMLET LEFT OUT.**

I have looked through several of the Easter sermons, thinking it possible that some of the polished, heavenly ambassadors would set in order the evidence of man's immortality; but I am reminded of the words of that renowned, consecrated, pulpit clown of New York, in declaring that after reaching Heaven he would like to spend the first ten thousand years in looking into the broken side of Jesus. These silk-plush, conservative gentlemen of the pulpit would insist on gazing into the open sepulcher of the noble religious reformer, who departed this life near two thousand years since, and there find all the evidence they want, bearing upon the question, "If a man die shall he live again?" The consoling proof crops out all along the centuries, not only previous to the birth of the lowly Nazarene, but since that time; while during the last thirty-five years it has come upon the world as an over-sweeping avalanche; and yet these highly illuminated pulpit orators seem disposed to ignore all but that one open sepulcher, in summing up their evidence. As the Scriptures abound with allusions to spirit-return, we might suppose that this would be counted in while summing up; but, evidently, they are fearful of carrying a grist to the mills of the Spiritualists; therefore, they will confine their argument to the resurrection of one individual. If, as the orthodox churches claim, Jesus was divine in a sense that no other man ever was, then the clergy prove nothing in favor of the immortality of the human family. A God might rise up from out a sepulcher, while a finite being could not. The only way to make of Jesus an example, is to admit that he was only a good man. Even then it is doubtless a mistake to hold that his physical body rose from the tomb. The Scriptures declare that "Flesh and blood cannot inherit the kingdom of God." Science has demonstrated that a physical body rising above a certain height, the atoms must be dispersed.

But when one of these pulpit men gets fully under way, in support of any special doctrine, a few opposing texts from the Scriptures, or facts from the domain of Nature, don't seem to stand in their way. I do not allow myself to be surprised by anything an orthodox clergyman may say, as it is germane to their trade to hand out all sorts of fancy theological wares, that will not stand the test of analytical investigation.

But when we hear from the Unitarian clergy, with their accustomed liberality, refinement and breadth of culture, we expect them to hew pretty close to the line of reason, facts and common sense. Rev. Wm. H. Furness, D. D., of Philadelphia, has long held the reputation of being a man of talent and wisdom—a man of whom the Unitarians may be proud; but his late Easter sermon appears to be a tangled web. He starts off by saying: "The event which this day commemorates, the re-appearance of Jesus alive, after death, to Mary, is taken by the Christian world upon trust. The faith professed in it is not a genuine conviction founded upon evidence. It rests solely upon authority." Notwithstanding this frank declaration, the worthy divine

goes on through his discourse treating the matter as though there need be no doubt about the facts. He gives us to understand "that no similar case of the return of the dead to life has ever been known before or since the instances of it recorded in our Christian Scriptures." Had his memory served him a little better, he would not have forgotten that upon the authority of the church fathers, during the first two or three hundred years after the death of Jesus, it was no uncommon thing for the dead to be raised to life through the instrumentality of highly religious persons, and long before Jesus was born the Jewish Scriptures give similar accounts; but all rest upon authority, all are unauthentic, and all contradict the unchangeable laws of nature. This reverend gentleman is a little bolder than some other clergymen, for he ventures to lift his eyes for a moment from the tomb of Jesus and looks farther for the evidence of a future life. He says: "I have just virtually admitted that no similar instances of the re-appearance of the dead have occurred before or since those related in the Gospels. But it must not be kept out of sight that, whatever of fraud and delusion composes *modern Spiritualism*, so called, there are facts, not a few, well attested, not by Spiritualists, facts which indicate that the circle of our knowledge is not complete." While this is a truthful admission, the mode of stating it is rather a backhanded wipe upon Spiritualistic investigators. What would this gentleman think if some one should say to him: "There may be much truth in Unitarianism, but Unitarian clergymen, as witnesses in the matter, are not to be counted."—It is equivalent to saying that a man who has studied law for twenty years is not as good a judge of law as some one who has never taken the trouble to look into the subject.

All Spiritualists know very well that there are dishonest frauds, trying to obtain a living by imitating the Spiritual phenomena, but these frauds are continually being brought to grief by Spiritualists. Mr. Furness will admit that all good things have their imitations; even his sacred calling has its imitating frauds. About every week the newspapers give us accounts of one or more of the consecrated knaves who have fallen out of their pulpits for the want of moral strength to keep in their position. But if all these knaves who are aiming to live by preaching, should be eliminated from their pulpits, still, Rev. Mr. Furness would be left, together with many other noble men, who honor their profession.

In this Easter discourse, Mr. Furness says: "While some of the wonders recorded in the Gospels may be exaggerations of ordinary incidents, or even pure fictions—real wonders are commonly attended by false ones—most of the extraordinary things narrated I find to be not miracles at all in the sense of interruptions of the laws of nature, but events that took place entirely within the order of nature and in obedience to the deepest and most central of natural laws; namely, the law of the power of the mind over the body, of the spirit over matter." This is good sound Spiritual philosophy and proves that in some respects this worthy gentleman is not far away from

the Kingdom of Truth. He complains that "The materialism, which is in the air, is making skeptics of us all." But spirit-communication is the true antidote for Materialism.

The properly informed Spiritualist is a devout worshipper at the shrine of divine principles, his faith in God is unbounded, and his faith in the future happiness of the entire human family is assured. The terrible death-bed to him is transformed, comparatively, into a bed of roses. The poverty-stricken waif is on his way to glory, and the lonely prisoner in his cell, will yet be educated by lofty souls in the grand universities of the higher life.

We adore the wisdom of the Most High in planting us at the foot of an ascending ladder and giving us an inherent impulse to upward climbing, and that forever.

Unitarianism is good, so far as it goes, but compared with Spiritual philosophy, it is but the early dawn of the morning. Mr. Furness seems to grieve over the fact that some "have so feeble a faith in the energy of mind spirit, that they find it incredible that the same power that created the organism can restore it to instant soundness, when to all human seeming it is fatally injured, and this, too, without any violation of the pre-established order of nature." It is about time the clergy made up their minds to excuse the people of this country from believing that God turns his laws upside down, or in any way twists them from their regular course of action, in order to accommodate any special case.

Pretty much the whole nation prayed to God to save the life of President Garfield, but he did not. The clergy say they did not expect that Garfield's life would be spared, unless in keeping with the divine will. There is an uncomely seeming about such a statement. It is equivalent to saying that God could have saved the president's life, but would not. How much more rational and philosophical to say that God's laws are the same "yesterday, to-day and forever." He performed no special providence to save the life of any man. His laws are his will, and science declares that these laws operated thousands of years since, the same as they do now.

It may be asked, do not Spiritualists believe that remarkable cures are sometimes produced by invisible powers? Certainly they do, but they have ascertained to their entire satisfaction that such cures are performed by finite, invisible beings, acting under limitations. In some cases they can produce a cure, but there are many cases of disease which they cannot cure. The instances which we see in public print, attributed by well-meaning persons, to God, are doubtless brought about by ministering spirits. If Omnipotent Power acted in such cases of restoration to health, we might reasonably expect that any and all cases of disease might be cured, but the power is limited, and subject to conditions. Mr. Furness says that Jesus "saw in faith a power to which, in the nature of things, in the very order of the world no bounds can be set."

The experience of the human family daily demonstrates that faith is not only blind, but far from being omnipotent. Men are daily falling down the financial ladder, because they had faith to believe they could do that which



they failed to do. This preacher says that "God is not cabled, cribbed, confined in a material mechanism. Through the agency of faith, He can give instant sight to the blind, speech to the dumb, and recall the dead to life, and not one jot or tittle of nature's laws be disturbed." These are brave words, but the proof is needed and that the gentleman does not produce. If faith is such a far-reaching element as here indicated, the evidence would be over-abundant everywhere; it would not be necessary to refer us to unauthenticated instances in the long ago, or doubtful statements at any time.

Clergymen no doubt intend to compliment his Serene Highness, when they claim that he can do innumerable things different from anything he has done; but this is all pure assumption on their part. Men much accustomed to philosophical thinking, are not prone to view the subject in that way. It does not seem at all probable that God, the very soul of all law, should set aside his own rules of action. We are obliged to walk agreeable to his laws, or suffer the consequences, and it is fair to presume that God does not change his rules of action, or depart from them.

W. CHURCH.

WINDSOR, Jan. 23d, 1883.

BRO. JONES:—Having a leisure day I feel prompted to write you respecting one of my *very first* experiences in the way of spiritualism.

My first seance was with Dr. Slade, in the spring of 1872, an account of which I may give you at some future time. I wish to speak now of the first verses that were written by my hand under a powerful and irresistible influence. At various times in my younger days I would try to compose a single verse in rhyme but it was always a failure, and for years had never made any attempt in that line. In the fall of 1872 being at home, too sick to attend to business, sitting near a table, my mind almost a blank, a voice commanded me several times to write (spoken to the inward ear of course,) my hand was compelled rapidly to write the following verses, after giving a fearful war-whoop that made the very house ring again:

#### AN INDIAN COMMUNICATION.

Many, many moons ago,  
Dwelt our fathers in these lands,  
Hunted here the buck and doe,  
Where the white man's wigwam stands.

On our lakes in sunlight gleaming,  
Sped we in our light canoe,  
Trapped the beaver and the otter  
Till the shades of evening grew.

In the rocky, mountain gorges,  
Slew the panther, killed the bear;  
Met our foes in bloody battle,  
Rang our war-whoop on the air.

We could not with bow and arrow,  
Face the rifle and the gun,  
So they drove us, slow retreating,  
Toward the western setting sun.

Soon, our fast decreasing warriors,  
Gathered in the Spirit Land,  
Miantonoma, Uncas, Saugus,  
There they formed a glorious band.

All the white man's wrongs forgotten,  
In our hunting grounds once more,  
Learn we great Manitou's lessons,  
Learn his wisdom evermore.

When from earthly life ascended,  
Gathered on our peaceful plain,  
Here, most distant tribes are blended,  
Ne'er to separate again.

Come they from the northern mountains,  
Come they forth from southern vales;  
Come from Holyoke from Wauchusett,  
From sunny lands of perfumed gales.

From the Rocky Mountains came they,  
From beyond Nevada's snow;  
From the Sacramento's fountains,  
Where the golden crystals glow.

From the falls of Minnebaha,  
From the great lakes of the north,  
From the land of Pocahontas,  
From the land of Choctaws birth.

From the mighty Mississippi,  
From Missouri's turbid stream,  
California's rocky gulches,  
Where the silver treasures gleam.

From that valley where our fathers,  
Gathered many moons ago,  
Reared their wigwams, sat in council,  
On the river Ohio.

From the prairies wide of Texas,  
Border land of Mexico,  
Comes Apache, and Comanche,  
The wild and free Arapahoe.

From our homes long since deserted,  
Driven by our pale-faced foe,  
We are gathered here in council,  
Where the peaceful waters flow.

Here, Great Spirit, He doth teach us,  
Love to all his sons below,  
Love that makes us all as brothers,  
Makes our hearts with peace o'erflow.

Now we come to earth to cheer you,  
Guide and help you on your way,  
Through the darkness that surrounds you,  
Lead you up to heavenly day.

To the land of endless summer,  
Where immortal roses bloom,  
Where the breath of pure white lilies,  
Fills the air with sweet perfume,—

Where sweet birds are ever singing,  
In the bowers of Paradise.  
Where the air is always balmy,  
There will loved ones meet your eyes.

When life's moments fast are waning,  
And you near the shining shore,  
There we'll be with hope sustaining,  
Guide to pleasure evermore.

Bright the spirits that will greet you,  
In the glorious summerland,  
Bright the homes that there await you,  
Mansions, of your loving band.

F. BOLLES, 1872.

#### CAMP MEETING AT LEILY DALE

The 7th annual camp meeting of Spiritualists, will convene at Leily Dale, Casadaga Lake, N. Y., Saturday, July 21st, and close August 12th, 1883.

The prospects are that this will equal, or surpass any previous meeting held on those grounds, in quality of speaking and character of mediumship. It has been the observation of speakers, mediums and visitors, that the Leily Dale camp-meetings are unsurpassed in excellence and spirituality. Thus far the most attractive and exalting influence have prevailed, which are tangible to all who come within the sphere of the Leily Dale meetings, and it is hoped the same spirit will continue to bless and prosper these annual gatherings. The following speakers are engaged:

Judge R. S. McCormick, Franklin, Pa.; Prof. A. B. Bradford, Enon Valley, Pa.; Moses Hull, Erie, Pa.; Geo. W. Taylor, Lawton, N. Y.; Mrs. Mattie E. Hall, Erie, Pa.; Mrs. C. Fannie Allyn, Stoneham, Mass.; Mrs. E. C. Woodruff, South Haven, Mich.

Among noted mediums who are engaged are:

Mrs. Maria Randell, Lavona, N. Y.; Miss Inez Huntington, Randolph, N. Y.; Mrs. Carrie E. Twing, Westfield, N. Y.; Mrs. Anna Kimball, Dunkirk, N. Y.; Mrs. Jennie Allen, Gowanda, N. Y.; Mrs. S. Hearwick, Jamestown, N. Y.; Mrs. M. E. Williams, New York City, who is one of the best mediums for materialization. Henry B. Allen, Massachusetts; D. A. Harrick, New York.

This meeting is located on a beautiful island in a charming lake on the line of the Dunkirk, Allegany Valley and Pittsburg R. R. To meet the growing needs of visitors, a large addition to the hotel is now in process of construction. There will be ample accommodations for all visitors, at reasonable rates. Tents supplied on the grounds for those who wish. Ample room for tenting free. Board on the grounds, \$1.00 per day. Admission 10 cents. Come and enjoy one of the most interesting occasions that the season affords.

Passengers over the Lake Shore, Michigan Southern, New York and Erie railroad will change cars at Dunkirk, and take the Dunkirk and Allegany Valley railroad for Leily Dale. Passengers over the New York, Pennsylvania and Ohio R. R., and passengers over the Buffalo and Jamestown R. R., will change cars at the Atlantic and Great Western looping and take the D. A. W. and P. R. R. to Leily Dale. Passengers can get excursion tickets to Chautauqua at low rates; change cars in Dunkirk or Atlantic and Great Western, looping.

THEO. C. ALDEN.

Casadaga, N. Y.

#### THREE ANGEL VISITANTS.

Selected by F. Bolles, Windsor.

Father, dear father, a young child said,  
At she stole one night to his lonely bed,  
Father, O come to my room with me,  
And three beautiful angels there you'll see.

Just now as I lay with half-closed eyes,  
I heard a sweet song from the sparkling skies;  
And as I was wondering what it could mean,  
Mother, Mary and Willie came gliding in.

They hovered around my little bed,  
And each laid a hand on my aching head;  
The tears from my eye lids fell like pearls,  
But they wiped them away with my loosened curls.

I'll tell you, dear father, why I cried;  
'Twas because with them we had not died;  
I thought when they'd gone how lonely 'twould be  
To live all alone here, just you and me."

" 'Tis a dream, a dream, my precious child,  
Your aching head made your fancy wild;"  
"A dream, O, father? that could not be,  
For dreams do not come and talk with me.

"And they did talk, for sister Mary said  
Her spirit was blest though her body was dead;  
And she said that but once the flowers would die  
Ere I found my home 'neath her own bright sky.

And little Willie, as he stood there,  
With his mild blue eyes and shining hair,  
Lisped amid smiles I still can see,  
'Come, little sister, go home with me.'

But my gentle mother's eye grew dim,  
As she said 'let him stay and comfort him,  
To both a few days of sorrow are given,  
We'll then have them, Willie, with us in heaven.'"

**WHAT ARE WE TO UNDERSTAND  
BY THE TERM GOD, AS MADE  
USE OF BY BOTH SPIRITS AND  
MORTALS.**

The subject before us was suggested by a reader of the OLIVE BRANCH, and as we frequently make use of the term God or Deity, we feel that it is due to the parties, that we give an explanation of what we mean by the term when used. A great deal of valuable time has been wasted in attempting to define what God is, what he is like, and what his purposes are in relation to mankind. Certain ones entertain the idea that a spirit after leaving the physical form comes into possession of powers and faculties which the human knows not of, thereby assuming, that a spirit though in all respects human before the change occurred, loses all its human attributes, and, as if by magic is transformed into something not wholly human or deific; but by some process he obtains enough of the Deific to enable him to confound the most wise in human form with superior logic and powers of reason. Though we have been an inhabitant of the spirit world for centuries, we have never had the good fortune to meet any of those demigods, but in every instance the human is plainly manifest as when occupying a place among the children of men; but mentally some have acquired a knowledge of spiritual things that they could not have done had it not been possible for them to have continued in their fleshly form for as many centuries. It should be understood that a man's education is often controlled by circumstances surrounding him. As Paul puts it, "When they would do good, evil is ever present," so it is in regard to man's progress in the pursuit of knowledge, when they would be something more than human, they find themselves environed by those very qualities which make them what they are.

Man's conceptions of God are in most instances borrowed from the mythologies of past ages; the only perceptible difference consists in the character ascribed to Deity by men of the present age, which is largely the result of education. In olden times, every human passion was supposed to be the influence of some god operating upon them, and every exalted thought was credited to this same power; when all things were lovely, God was pleased; when there was commotion, pestilence, war and famine, God was angry; God was sunshine and storm, light and darkness. In those days men fashioned their gods according to their own conception, and if any one wishes to see the kind of gods which rule the world in ancient times, they can do so by visiting some of the museums of the old world.

But the Christian man deigns to have a better conception of God than did of ancient times; but the highest idea yet reached is the exalted human. They ascribe to Jesus powers that no other being ever possessed, but they never lose sight of the human. But it has never been proven that in any instance did Jesus manifest powers or ability to perform anything that has not been duplicated by man since his time, therefore, if the possession of strong medium powers by Jesus was evidence of divinity, then every one possessing kindred powers must be equally divine; for only by the works he per-

formed did he leave an impression upon the minds of men that he was other than human. When we compare the accredited sayings of Jesus, with the sayings of other noted characters, we fail to see wherein he transcended other men, but ignorance of the law by which his works were preformed, led his immediate followers to deify him; but slowly as the mind of man grasps the principles underlying the law, and upon which it rests, they lose their reverence for past idolatries and the human is made to shine more brightly. The most that can be said of Jesus is, that he was mentally and spiritually far in advance of the age in which he lived; but if every such person is to be deified by those who know them best, in a few years there will be countless numbers of deities, and it will be difficult to determine which one is to be most honored.

The idea entertained by many regarding Deity is, that he is a something neither wholly human, nor wholly divine, but is so constructed that it is possible for some finite beings to influence him by prayers and petitions; a little flattery too is deemed very potent at times, frequent reminders are also necessary to keep him in his line of duty. While considered all powerful, he lacks in power to control and keep in check the evil propensities of his children; is All-wise and yet refuses frequent reminders of his duty. Is all merciful, yet decrees before birth the destruction of a part of the human family. Is unchangeable, yet promises to forgive the sins of his children in one stage of existence, but turns a deaf ear to all their appeals for mercy after a change of worlds has been made. Is a Father to-day; a relentless Judge to-morrow. The spiritualistic idea of God differs from all these which we have mentioned; we do not look for spiritual favors, but when changes are desired we know that they only can be perfected through a knowledge of law, and a compliance with its demands. The Bible says no one can look upon the face of God and live. This may be true of the kind of God whose character is given in the Bible; but the thinking men of this age do not any longer confine themselves to the Bible, but in the universe they both see and feel the influence of a power which they recognise as more than human, more than angelic, and hence in speaking of this power they use the term God, not because there is no other term equally comprehensive, but because the world through the influence of education comprehends better our meaning.

In speaking of wisdom as being an emanation from the divine soul of the universe, we do not refer to the Christian's God, but to that unknown power which acts upon the sensibilities of mankind, bringing them into closer relationship with the soul forces of the universe. We hold that it is just to gauge what is called Infinite intelligence by the same means we would be warranted in appealing to human intelligence, the exercise of reason, for by no other means can the finite mind come to a just conclusion regarding both. In forming conclusions as to the value of human intelligence the character of the individual is enquired into; the oral and written words and opinions analyzed, and in the majority of cases very little found worth pursuing. Now the mind of man must be a

part of what is called the divine mind, differing only in degree, and therefore while you are analyzing human intelligence, you are at the same time criticising the forces which operate upon man, producing thoughts and awakening in him intelligence, and while some people would be shocked at the idea of questioning what they suppose to be specifically Deific, they to a certain extent do what they so much object in others. If it is a crime to question the value of intelligence derived from one source it is equally criminal to accept without question in the other case, because there is in reality but one source or fountain of intelligence; though operating or flowing through countless channels, the chain which links man to the spirit Father of the universe is the same in effect mentally as physically. If we are children of a common parent, then we must inherit in a certain degree the characteristics of that parent, and as we see men swayed by passions so we read of God being moved by similar passions; and as we see men actuated by a spirit of love, so we also read that God is a being of love, hence there are parallel lines running all through the spirit and material universe, and it is as impossible for anyone to define distinctly when the Deific ceases and the human begins as it is to say positively this is of God and that is human.

The God idea is as old as time; everywhere we find man whether in a state of barbarism or in the highest walks of civilization, he feels the presence of this overshadowing power, and by common consent they call this power God. The source from whence intelligence is derived is a mystery that never has been solved; thoughts flow in upon the human brain, but who can trace them to their fountainheads? In olden times every new idea was ascribed to the ruling Deity of the person or people; hence, we find that Moses makes it appear that God spoke to him directly, but not to the people, using the organism of Moses as his mouthpiece. Now, we don't believe that any intelligent person really believes what Moses says of Him, and the most advanced thinkers deny the authority of Moses to speak for God as he was in the habit of doing; but they recognise an intelligent power existing from whence intelligence is imparted, and so long as man is unable to trace out the source from whence they obtain their knowledge of things, they will continue to acknowledge their ignorance by the use of the terms God or Deity. In reference to spiritual communication we see this same custom continued, for spirits know no more of these fountains of intelligence than mortals do. As for seeing God, they can no more see Him than can mortals, but being divested of their material clothing, they are rendered more susceptible to the influence of the powers that be, but God is as much an unsolved problem to them as when they were clothed in mortal flesh.

In speaking of God as Father we have reference to this overshadowing spirit of intelligence. Our thoughts come to us as silently as the breezes of evening, and there is an influence operating upon us—leading us away from what we feel to be human, and we say these things are from God. Before the advent of modern spiritualism gods were as plentiful as the stars.

in the skies; every one had their god though they may deny our statement, yet we know it to be true; every denomination has its God even at the present time, and never until denominations or sects are swept away, will there be a recognition of one God, the Father of all and no respecter of persons.

The general drift of religious thought is in the direction of theism; at the present time the only truly ones who can be called theists are spiritualists, but there are those who deny the divinity of Jesus, but still they cannot let go this idea that somehow God manifests his presence in more than one form, they are in a transitory state, and will in due time arrive at the point when they must accept the spiritualistic idea, or cast their lot with the materialist. The more the Bible is studied analytically the less of God will there be seen in the sayings of Moses; and the more the character of Jesus is studied in comparison with other men, the more human will he appear. There is on the part of the Church a tendency to deplore what is called the degeneration of man; but can his searching after truth though it may make him skeptical regarding things of the past, be considered as lapsing into a degenerate state? The most earnest seekers after truth in the world to-day are spiritualists. Not being satisfied with what nature reveals to them in our sphere of life, they have invaded the universe of spirit life, and demand from those dwelling therein information touching the condition of the so-called dead; for with all the knowledge possessed regarding temporal matters, there is a vacancy in the mind of man when brought to consider spiritual things, that can only be filled by a knowledge of what lies beyond the boundaries of mortality. To this end the most active of human research is now being directed; these truth seekers meeting men upon the street, or in business relationship may not make an exhibition of this interesting question, but still the stream of thought flows on the spirit refuses to down at the bidding of custom or trade, and insists on being heard.

To search after these things which have a direct bearing upon man is perfectly legitimate, but suppose man was able to define what God was, and could give in detail every attribute of character he possesses, what benefit would it be to the world of humanity? No one could ever expect to reach the plane of perfection, therefore we repeat what has been often given before, "that the study of God in the direction of finding out what He is or where He is, is a waste of valuable time. The all important study for man is himself, and if feeling the need of help, let him ask some one that he can call by name, and one he knows has a kindred feeling with himself; never go away from home to ask for favors until you have been denied them there, never call upon God until you have tested to the fullest extent all human resources, and when we speak of the human we do not confine ourselves to the terrestrial sphere of life alone, but we include every sphere where human intelligence can be found. There is no reason why mankind should not be in full communion with other worlds, if they will get rid of that feeling of saintliness regarding what lies beyond them, and which is traceable to ignorance and the influence of what is called

religious education. Man is the highest type of animal life yet developed, but the mind of man can go no farther in its conceptions of perfection than a perfectly formed man, in the acquisition of knowledge no matter how earnestly nature may speak, human intellect is required to study into and explain the secrets hidden in the unfolding forces of natural life.

Wherever we find mankind, whether as mortals or spirits, we find them traveling in circles; they start with the early morning breezes of life, with a determination to find out who they are, where they came from, and where they are going, as they grow in years they become self-conceited; but follow them on as they continue their investigation, and invariably they will close their earthly career by returning to their first lesson, and if you were to question them they could only answer, we come, we go, we shall continue to live, but the final goal of human destiny is as yet as deep a mystery as it was centuries ago.

Spiritualism has performed an important mission since it was revealed to mankind; we hear less doubt about Gabriel's trumpet blowing, and less about Judgment Days, no intelligent person believes in the resurrection of the physical body any longer, only an occasional fossil is found who will admit that they ever believed it. In olden times men professed to know a great deal more about God than they do to-day, the more the race grows in wisdom the more they are willing to confess their ignorance. All we can say is, beyond the boundaries of present human discoveries there appears to be a something possessing intelligence, power, strength and wisdom; we don't know who or what it is, we call it God, other nationalities have other names which they apply to it, but when any one is asked to define God they never yet found the limits of their fancy, they picture an exalted type of manhood, that is all. God by any other appellation would be the same incomprehensible power; this power we seem to sense intensely, and as we contemplate it we feel our own weakness to such an extent that instinctively we bow before it and render homage to it. But if asked to describe or define what we earnestly feel we cannot do it; every one must form their own conceptions of what Deity is; no two will ever agree, for while two persons may see alike they cannot feel alike, hence whatever is to be fashioned by the interior soul forces of man, will be a true conception to that individual, but not to another. With these thoughts we take leave of you for the present.

JOHN MILTON.

### THE GHOSTS OF TO DAY.

THE MYSTERIOUS WARNING IN THE EARL OF AIRLIE'S FAMILY.

From the London Telegraph.

Mrs. Ann Day (formerly Gladden) of 31 Burgoyne road, S. W., writes questioning the statement of Mr. Macleod that the traditional warning of impending disaster in the Airlie family consists only of the sound of a drum. She says:—

Early in the year 1845 I went to Cortachy castle in attendance upon Miss Margaret Dalrymple, who was paying a two days' visit to

the Earl and Countess of Airlie. We arrived late in the evening, and Miss Dalrymple had only just time to dress for dinner. As she rested for a few minutes on a sofa, however, (this she told me some time after we had left the castle,) she heard distinctly, as if immediately beneath the floor, the sounds of fife and afterward the beating of a drum. While at dinner she remarked to Lord Airlie, who sat near her, "What is that strange music you have about the house? You assuredly have an excellent piper." Lord Airlie, without replying, dropped his knife and fork and retired from the dining room. Later in the evening the place seemed to be all in confusion, and I learned that Lord Airlie, after leaving the table, went to the library and dined in solitude.

The next morning, while the family were at breakfast, I was quite alone in Miss Dalrymple's room, and as I stood before the fire I heard, as I thought, a carriage drive up, and stop dead, directly under my feet. Immediately there followed the sound of another carriage driving up and stopping in exactly the same manner. And then, as if following the vehicles, came the tramp, tramp, tramp, of marching soldiers. Then I heard some shrill notes of the fife so distinctly that I looked round instinctively, expecting to see a piper in the room. In another moment I was still more startled by the beating of a drum. About this there was something indescribable disagreeable; it seemed as if the drummer were making his way through the floor. Being a perfect stranger to the place, I thought there might be a coach road and an entrance door to the castle, near the room in which I stood, and that some distinguished guests were arriving or departing. On looking out of the window, however, I found there was no door or coach road near, and not a human being was to be seen. I concluded, therefore, that the sounds must have been echoed from a distance.

The next morning before our departure, Lady Airlie came to the door of Miss Dalrymple's room, to give her a £5 note for an orphan school in which she was interested. Neither of us ever saw the countess again. She was confined of twins at Brighton some months afterward, and died. It was not until Miss Dalrymple, a few days after we left the castle, asked me if I had heard "the strange music there," that I disclosed my experience, and then for the first time I learned from her the tradition about the Airlie drummer boy. She told me that she herself had been totally in ignorance of it until her allusion at the dinner table to the music she had heard elicited from another guest an explanation.

It becomes more certain every day, that some more tenable views concerning the relation of Divine grace to the heathen world than orthodoxy has held, must be found. Men will no longer believe that millions of people are going annually to everlasting perdition through the failure of men to go and tell them that God loves them. The recent anti-Dorner theology that has arisen in Boston is little better than ridiculous. At the same time the New Testament plainly teaches that a knowledge of the Gospel is indispensable; a knowledge of God as the Gospel reveals Him. Christ charges his disciples with the duty of preaching his Gospel in all the world to every creature.

The true theology, new or old, is one that will contain all the facts in the case, and at the same time promise that the heathen are not all going down to hell. The doctrine that they are thus doomed is no longer believable.

## OBITUARY.

The death of Mrs. Mary Powell, removes another of the old landmarks of Clinton. She had resided in this county for about 60 years; in Clinton over 50; the rest of the time in Utica, on Washington street. When she married John Powell, her only son, L. O. Matthews, was one of the wealthiest owners of propellers and schooners on Lake Erie, as well as forwarding merchant, located in Cleveland. He was proud of being able to get to Chicago in six days including nights. Mr. Powell had, also, two sons, both now deceased. There were born to the two, Edward and Platt, both ministers, and one of these now located in Clinton, but preaching in Utica.

Mrs. Powell was 78 years old, and her illness became serious on her birthday. Two days previous, she had asked to have a tree ready for her to plant on her birthday. When told she should have one to plant on her 90th, she replied. This is my last birthday: I am nearer my end than you think. On the evening of her sixth day of illness, she died as if still sleeping, without a struggle. She left tender words for all and was to the last moment, a peculiarly motherly character.

Her views had for nearly ten years, been decidedly averse to common theology. When dying she said: "I have not one worry about what is to come. It is all right. I am no longer afraid of God." She requested to be buried among her flowers instead of a cemetery; a place she had always disliked. Her whole life had been devoted to culture of plants and trees, for which she was noted.

An emphatic character, a hard worker, devoted to anti-slavery and temperance reforms when they were most unpopular, she never failed to stand true to principle at any sacrifice. Mr. Powell died 38 years ago, suddenly, in the field. Since that time, she had been untiring as a mother and honored by all for her neighborly kindness.

Her funeral was on Sunday, at 2 P. M., at her residence on College Hill. Many friends were present from Utica and Deansville as well as Clinton. The exercises were largely singing, by the choir of Mr. Powell, who kindly came out from Utica; also by a delegation of the Delta Upsilon college society, which society was formed in her house, holding its meetings there for over a year. David Williams, of Utica, read a few appropriate passages from different writers, and made a few exceedingly apt remarks, of which the following is a summary:

We are again, dear friends, brought face to face with that ever recurring force we call Death! It is universal in its demands. It lays its hands alike on budding infancy and old age. To the materialist, it brings deep gloom and black despair. To the open eyed and healthy soul it adds another link in the golden chain that binds the two worlds in one. For, it is as natural to die as it is to be born; and so, in obedience to this primal law of nature, our loved ones pass one by one, from terrestrial scenes. They glide from our gaze, like a cloud in the azure blue; they slip through our affections like a passing sunbeam—we clasp their hand and only a shadow remains—we twine them round our heart-strings, but the golden

chord is severed, and they have disappeared from view. And yet our dear ones are not dead—we can never bury them. When Socrates was asked where they should bury him, he said, "bury me where you please, but catch me first." Our venerable friend and mother is not in this casket; we see only her clothing, the old worn out house she once inhabited. This corruptible must put on incorruption and this mortal must put on immortality.

O Death, thou sweet messenger of life and light! Thou liberator of the spirit from the tabernacle of the flesh in which it cares to live and work no longer. O friends, were our eyes opened and our vision purged—did we but live more in the spiritual and less in the sensual, we should never lose sight of our dear ones in their transition from the realm of sense into the realm of spirit.

For this change, we call it death, from lower to higher conditions, is in harmony with the will of the Infinite wisdom and goodness, it is essential to the unfoldment and development of the possibilities that are wrapped up in our nature, and for the ripening of the life germs that inhere in our being at birth. Our true Father has given humanity an eternal and unperishable life. And O! how inspiring the assurance (for I feel it to be an assurance) that we shall meet our loved ones gone before, and perform with them whatever of tasks that are adapted to our highest improvement and best welfare. And how true it is, that in an hour like this, when our hearts are saddened, we come in sweet communion and sympathy with heroic spirits and loyal souls and say as Jesus did in his agony of souls when he exclaimed, "My God, my God, why hast thou forsaken me?" But he had to pass through the gate of Death to glory and immortality. Our venerable sister has also passed over the same stream, and is now living a more real, truer and nobler life than this earth condition could furnish. May we so live, so adjust ourselves to the seen and unseen, that when our work is ended in this sphere, our loved ones will welcome us with, "well done thou good and faithful servant," enter thou not into *rest and eternal psalm-singing*, but into more active service, where our brightest hopes and best aspirations will be more and more fully realized. O how joyous to die in springtime when nature is unfolding her ever hidden and mysterious forces, but how much more blessed to wake up, as our sainted mother has, in a land of spiritual beauty. Heaven, did we but know it, is in our very midst. May we be so developed in the soul forces of our being that we each may realize that condition of deep repose and inward harmony here and now.

Before the body was deposited in the grave, the following poem, written by Rev. E. P. Powell, was read:

Let me lie among my flowers she said,  
The flowers I loved so well;  
Where the lilies will blossom over my head,  
And the roses their love will tell,  
  
Let the mignonette creep around my feet,  
And the tulips ward the rain;  
Let the Junes and Augusts their love repeat,  
And bring me their songs again.  
  
Plant no stone above my head,  
Draw warm, sweet earth around;

Then let me rest not like the dead,  
But as one whom Peace has found.

Say no prayers to win me a right,  
To the Heaven my life has won;  
What is wrought that stands in his right:  
And the deeds that I have done.

Let no one come to prate wild dreams,  
Of a world he has not seen;  
I see, as I look, the morning gleams,  
Of a nobler day, I ween.

So bear her, friends, to the resting place,  
To her cush on of turf and flow'rs;  
While ever we think of her motherly grace,  
And treasure her still as ours.

The body was then deposited in a beautiful evergreen enclosure, filled with tulips, after which friends flung in handfuls of flowers, and the following poem by the same author was read:

Dear hands! So full of toil and care,  
Rest thou in peace;  
Dear heart! so full of love and prayer,  
Take thy release.

A life filled full of goodly deeds,  
Can never die;  
Thou needest not the pledge of creeds,  
This change to try.

Among thy flowers! there we lay,  
Thy weary head;  
Thou lovedst them alive; and they  
Will love thee dead.

Thy love for us again shall bloom,  
In lily sweet;  
And in the violets' perfume,  
Our souls shall meet.

Above thee, naught but God, we see,  
And He is love;  
He came to us, brave soul, in thee—  
A Holy Dove.

O mother love! Now say all men,  
Can God reveal;  
Himself incarnate, more than when  
Such love we feel?

Thy work was done! the tools grown old,  
Were laid away;  
The twilight lingered long, till gold  
Hemmed in thy day.

Another day will break thy sleep,  
Another morn,  
And thou wilt smile, e'en as we weep—  
Thy strength reborn.

For night is but the nurse of day,  
And death of life;  
And what seems most to be decay,  
With growth is rife.

Led by both choirs all sang, "Nearer, my God, to Thee," and the beautiful service was closed.

But recently we recorded the case of Pastor Byse of Brussels, who was excluded from the Evangelical Synod of Belgium for holding and teaching the doctrine of "conditional immortality." A fund is rolling up for his support as pastor of one of the largest churches in Brussels. Now comes the case of the Rev. Walter Denning, who, for ten years, has been a successful worker in Japan under the auspices of the Church Missionary Society of England. He has repudiated the doctrine of the natural immortality of the soul, and avowed the doctrine of a conditional immortality. For this doctrinal change he has been excluded from his association with the missionary society. The question threatens to become a "burning" one in England, where many eminent and godly men hold the heretical views. Let us hope that this particular question may burn itself out or up over there.—*Hartford Courant*.



HANCOCK, MINN., June 8th, 1883.

To the Editor of the Olive Branch :

Sitting here all alone this beautiful evening, I am, after all, not alone; there are unseen faces which seem to whisper to me these words, "Let your light shine," and so right here I obey the command. I have now and then let a little light shine, and have found it to be a comfort to others and perhaps some one in darkness will find comfort and consolation in my poor formed letters; if so, I will be doubly paid for it.

I will give in as close a space as possible some of my experience: I was converted to good as a christian at eighteen years of age, and I truly have never been sorry I experienced so good a change; for through it, I have been brought to see and live on the borders of a summer-land. I studied medicine and had not a cent to educate myself with. I sawed wood and cared for the doctor's horses for my board and use of his books, and through answer to prayer the money came to attend college with. I have always prayed and prayer has done much for me. I longed so much to have something besides my education in medicine and one morning riding alone I got out of my buggy and prayed. O, the darkness around my soul was so great! yet I tried to sing. After that prayer and on the prairie alone the angels came. How little I understood the manner in which God answered prayers that day. I heard of Dr. Mitchell in Minneapolis and how I trembled to approach him. How could I meet a Spiritualist? Never will I forget how deeply I drew in my soul every word he spoke.

I was at this time running a hospital in answer to prayer. I had not a cent to help these suffering ones around me, and not a cent did we have to ask for out side of praying for it. And how wonderfully we prospered. I did not lose but one patient in two years, and our usual number of patients was six, at time Dr. Mitchell told me I had a guide, a spirit-doctor, and described him to me. How I longed to see it myself. How earnestly did I pray for it, little dreaming of the terrible persecution that must come with these divine helps.

I saw Mitchell often and as often condemned for it. Finally I wrote to different mediums and all told me the same thing and described exactly the same spirit guides and all said they could not get his name. One medium, Mrs. Carrie Cross, of Boston, did so much for me. God only knows how I suffered to get these blessings I now enjoy. Persecutions almost unbearable; it nearly ruined my business. Death would almost be welcomed, yet how graciously my unseen guide led me on. I could feel him close by, but could not see him. Mrs. Cross said I would ere long see him and hear him speak. O, I longed so for this, and she said my guide would come and give me his name himself when I was not looking for it. One lonely day I sat here by my desk and trying a planchette, when right under my hand came a name; yes, three or four of them. But one was so far closely printed in my soul I could not shake it off. A few days later a beautiful face appeared. I knew

who it was because he had been described to me before, and I just wrote down just how that beautiful face looked; so grand, his hair flowing over his shoulders. He wore a long, gray beard. What a grand picture it was! And under my pen came these words: "Write to a certain doctor in St. Louis; I'll influence him to send you my picture." I did as I was directed and the doctor, A. Emmond, M. D., I wrote to proved to be a student of my new guide while on earth life. Months passed and once more my guide said: "As a token that God has commissioned me to be your guide, write to my wife in Philadelphia and I will influence her to send you my picture." As yet I had not seen the one from St. Louis. The doctor in St. Louis declared I had described Dr. H— perfectly and to him it was a great mystery that I should be directed to write to him. A few weeks more passed and with joy almost unspeakable I saw the cabinet size photograph of my spirit guide, Dr. H. The more I prayed, the plainer they came. One of the mediums who so often was controlled by Dr. H. was sitting near me. I tossed the picture of Dr. H. in her lap and said, "Mrs. D., do you know that?" Her whole face glowed with delight as she said, "I guess I do; that is your guide, Dr. H." She had never seen Dr. H., for Dr. H. lived and died in Pennsylvania, and Mrs. Dr. then and nearly always lived in Minnesota. I ventured out more boldly and grew, oh, so slow.

The conditions were such around me, I wondered I ever did grow in soul, or so my guide to control me. Token after token came every day to convince me I had one of Heaven's choicest guides; yet I feared and doubted.

At last my guide said, "As a lasting token that God has surely sent me to be your guide, you will yet see something that was mine." How I longed to hold in my hands something Dr. H. had handled. My guide told me to write Mrs. H. for a penholder or pencil. I hardly dared wait for them, Mrs. H. is so against Spiritualism. I wrote her and received no answer. About six months after my guide said, "You will surely receive something that was mine as a token; this is true." I never knew the family of Dr. H.; we are entire strangers, and I gave up almost looking for the promised gift, when I accidentally stepped into the depot and a package was handed me. I came to my office trembling, yet almost crying, I was so overcome. In that package was the old quill pen the world owes so much to in Homeopathy, and the old snuff-box half full of snuff. His old worn-out, leather medicine case, his lead pencil and pamphlets he wrote. Oh, yes, this was joy indeed. How could I help but believe; and he said I would see his dressing-gown. That I expect every day, as they have sent it. What a fulfillment this was of all he promised me. Every token comes to pass he gives me. The greatest wonder to me is why such a man that the whole world has been blessed by should come to me. I asked him why. He said in reply, "Why did Jesus go to the poor fishermen of Galilee?" That was enough.

I will close here by saying to all who are seeking these grand truths, that if you will seek honestly and patiently here, all the clouds

and storms that so great a blessing necessarily has to come through, you will surely find light, You may not see them, but you can feel their presence. How many dark days this great and heavenly guide has led me through. Cast off all the outside elements which are of no use to you, and come up higher. Come out of darkness into light. Out of sadness into glory. Truly death to the body is life indeed to the soul. Your loved ones are not dead, but do truly live. Heaven is not way off, but close at hand. The kingdom is very near, if you only believe it.

C. L. G.

The following resolutions were adopted by the Lee Center Spiritualist Convention:

WHEREAS, Under the operation of that Divine love of life misnamed Death, our respected Brother, and earnest co-worker in the cause of Spiritualism, Warren Woolson has been born in Spirit Life, since the last meeting of this Association, therefore,

*Resolved*, That this Association feel it to be a privilege, as well as a duty, to bear testimony in this public manner, of his great ability as a lecturer and a medium—his fearless courage in expressing his honest convictions, his sincere devotion to the truth, as he understood it—his noble character as a pure minded man and citizen, and the long and valuable service he so generously gave to the cause of Spiritualism.

*Resolved*, That we admire and venerate his memory, and learn with profound satisfaction of the clearness of his intellect and spiritual vision on his death-bed, dictating as he did to a friend, a short funeral sermon, expressing his unshaken faith and consciousness of the truth of Spiritualism.

*Resolved*, That we will cherish his memory—emulate his noble self-sacrificing devotion to truth, while we entertain the unquestionable faith and expectation of meeting him again in the "Sweet By and By."

MRS. JAMES HALL, Secretary.

Parties from New York State and the West who intend visiting Lake Pleasant during the camping season, will ask for tickets on the Troy, Boston and Fitchburg Rail Road. Excursion tickets can be had at every prominent station. This road runs through the camp grounds; no long stage rides over dusty roads. Bear this in mind and govern yourselves accordingly.

For the OLIVE BRANCH.  
**THE BRIDAL.**

White on her pallet as the pale night snow,  
That lies fold over fold where the drift winds blow,  
Our Margaret lay, with her eye far away,  
'Twas the morn they had set for the bridal array,  
Ere the angel had taken her beloved away;  
The finger crept over and over the scrip,  
And a smile crept wordless over her lips.  
Far away her eye looked up the golden street,  
Soft the spirit the bridegroom to greet,  
The flush on her cheek, 'twas the blush of a bride,  
And the smile on the marble was left as she died.

E. P. POWELL.

**\$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, TRUS & Co., Augusta, Maine.

—Faithfulness and sincerity are the groundwork of all goodness.

—Be deaf to the quarrelsome, blind to the scorner, and dumb to the mischievously inquisitive.

—Instruction does not prevent waste of time, or mistakes; and mistakes themselves are often the best teachers.

## The Olive Branch.

PUBLISHED MONTHLY.

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### OUR CAMP MEETING SEASON.

Before another issue of the OLIVE BRANCH, most of the different camps will be reorganized and practical work inaugurated. The stigmas attached to camp-meetings, through the indiscretions and lack of management among religious or more properly theological leaders, is fast wearing away; and the public are beginning to look upon these yearly gatherings as a means whereby great good can be accomplished. The influence of Lake Pleasant is being felt all over the American continent. Camp meetings are the order of the day; thousands flock to them, some out of curiosity, others for instruction, and both parties go away satisfied. The curiosity seekers learn what the Church with all her machinery has failed to give them, and they look for the reopening of those meetings with deep solicitude.

The present year is especially prolific in this direction; east, west, north and south we hear of gatherings of this kind, and we know that all who attend them with pure motives will be repaid. The growing interest in Spiritualism makes it necessary for increased facilities to hear and study into the different phases of phenomema. A few years ago Lake Pleasant could supply the demands of the people, but now twenty such places would be inadequate to the demands made by investigators. Within the past two years meetings of this kind have been organized in many of the States, and sites for camping purposes seem to spring into view as if by magic; barren wastes are made to wear the garb of summer, and the common expression is, why did we not think of this place before. There is always a time when what is needed will be supplied. Nature seems to play the coquette at times, but when there is a soul demand some guiding hand leads us on and the heart's wishes are gratified.

There is no organization of spiritualists in this country that has done so much for the cause of Spiritualism as the Lake Pleasant society, and there are reasons for this; nature has been very bountiful in her department. Lake Pleasant camp ground is all that can be desired, is easy of access, well supplied with water, plenty of shade for the hottest day, and the same shade trees serve to break the cold winds which might be a little unpleasant were it otherwise. The hotel accommodations are good. In fact, every thing wanted is supplied, and what more can be expected.

In the list of speakers we find the names of some who are new to us, but the increased number of meetings makes it necessary for an increase in the number of speakers. Diversity in thought demands diversity in ideas and though we receive the same ideas through different channels, there is a variety of forms and expressions of speech which keeps alive the interest and helps to spread the truth.

Though more camps have been organized,

yet there is none of them that can compete with or surpass in beauty and usefulness Lake Pleasant. It is the parental home; there all their children were born, and though for several reasons some of the old habitants of Lake Pleasant are not now permanent campers there, yet when they visit the old grounds the common expression is, there is no place like Lake Pleasant. The present is the tenth year of holding camp meetings on these grounds, and every year has shown an increase in attendance and interest, and we shall be greatly surprised if the present will not surpass any thing witnessed on those grounds at any previous year. We hope to see New York State well represented. Remember, while Lake Pleasant camp is located in New England, it is not a State affair; it is a national spiritual home, where all are made welcome.

The various committees have been untiring in their efforts to make those meetings a success. Special rates have been secured over all the railroads, so that traveling expenses are reduced to a mere nominal sum. Good board and lodgings can be secured at reasonable rates, and any one visiting these grounds will receive a cordial welcome by the officers and their convenience studied. Parties from New York State and the West visiting these grounds, will be sure to ask for tickets on the Boston and Fitchburg Rail Road, which runs through the grounds. The direct route from the West is over the New York Central to Troy; there they will change cars, taking the Troy, Boston and Fitchburg Rail Road, passing through the Hoosac Tunnel, which is worth the amount asked for fare on this road. Let there be a grand rally of all interested in the cause of spiritualism to Lake Pleasant this year.

Copies of the OLIVE BRANCH will be distributed on the ground, and subscriptions solicited. We hope to receive a goodly number of additional subscribers to our list. Bring a dollar with you for the OLIVE BRANCH this year; it will be a good investment for you and help along the cause.

STARTLING FACTS IN MODERN SPIRITUALISM is the title of a book just issued from the press, by Dr. N. P. WOLFE, of Cincinnati, Ohio. A very interesting and instructive work. For sale by J. C. Bundy, *Religious-Philosophical Journal*, of Chicago, Ill. Price in fine English cloth, gold back and sides, \$2.25 per copy; in half turkey morocco, marbled edges, \$2.75.

J. B. PAYNE, of Cambridge City, Ind., sends us five popular songs:

1. There is Always Room at the Top.
2. Old Ireland Shall be Free.
3. Shall Women Vote.
4. Trichonosis. A Comic Song.
5. Equal Rights, Justice and Liberty.

Any or all of the above songs and choruses can be had by addressing OLIVE BRANCH Office, 49 Rutgers street, Utica, N. Y. Single copies 35 cents, full set for \$1.25. The above are full size sheet music, beautifully engraved.

Parties who have been notified of their indebtedness to the OLIVE BRANCH will please remit, as we are in need of the money.

### THE TRUE AND FALSE.

It matters little whether we live among the highest culture or walk the paths of the more lowly; two things are to be met with, two paths stretch out before us; one leads us upward, the other downward. Two avenues of thought present themselves to every thinking person; the true and untrue. Two principles are known to exist; one true, the other false. Two lives are to be lived, a true life or a false one. Thus at the beginning of life's journey, there is a demand for the exercise of reason. If we think it is better to think aright, if the problems of life are to be studied, it is best to know that you have a correct comprehension of things. Living to-day should form the ground-work of future living. Study to-day that you may be better informed to-morrow. The fact of there being a right and a wrong side to every problem or question, makes it possible for man to take a wrong view of things, quite as easily as he can obtain a correct view; and we may say that the wrongs suffered in human experience, are owing to a lack of comprehension in determining the difference between what is wrong and what is right.

Evil thinking is one of the things which has caused the world more than any other known to the race. What people do not understand they feel at liberty to condemn. Thus Spiritualism has suffered untold wrongs from the ignorance of man, when it should have been helped and sustained by him; and Spiritualists who refuse to do better for the right, when they know what the right is, are guilty of high treason against their soul convictions, and are not worthy of being enrolled among the persons of this great army of workers. Human life may be compared to a bee-hive, in which we find certain ones who direct the movements of others. Then comes a class of workers who gather in the essentials for future use. And then we find a certain number of drones, too idle to gather honey, and the only use they can be put to is to do the drudgery, and they never get beyond that position. In spirit life there are drones, and for aught we know, they will be drones through eternity. It is not a pleasing task to point out the false in human life. It would be a greater pleasure to know that the time was most sought for and most earnestly lived.

Through wilful ignorance men have acquired a wrong conception of spirit life. They will not have it that spirits can influence mortals, and yet they are not willing to admit that the spirits of their immediate friends are so far removed from them that they have no knowledge of their presence, or the cravings of their minds. It is always someone else who is forgotten; but ask them if they believe there is a channel of communication opened between the two conditions of existence, and they will deny the possibility of such a thing. The very idea causes them to shudder; but when asked to give a reason for their belief, they are as dumb as the earth beneath their feet. False pride deters many from investigating the subject of spirit return. They lack that moral force which makes of men heroes. Yet in the quiet hours of night, they sense not only the presence of their own friends, but the presence of those who were not, strictly speaking, friends before they

passed away, but who seem to be attached to them for some purpose not yet made clear.

The Church has always turned its back upon Spiritualism, and yet they are being led by spirits into avenues of thought they dare not give public utterance to, for fear of offending the more ignorant classes, the human drones. Our life in the spirit world is but a moment in comparison to the lives of some who are co-workers with us, and yet we have learned by watching the lives and actions of men, that nine-tenths of the whole population of the world are living false lives, with the expectation of having matters righted by some power after they reach spirit life. Very few have got far enough in the school of Spiritualism not to be able to discover the possibility of a miracle working power. If men could be changed in the twinkling of an eye, and all the past be blotted out, it would matter very little what manner of lives they lived; but this is a religious delusion which only Spiritualism can remove; and upon this ground rests much of the opposition manifest to-day. Religious delusions are, of all errors, the most fatal. Think for an instant of a man holding the position of priest over a large body of people, seeking to impress upon the minds of a number of children taking their first Sacrament, that the bread given them was actually the body of God, and the wine was literally His blood; and yet such an occurrence took place but a few rods from where I am now controlling this medium. Just think for a moment of a number of young communicants feasting upon the body of God, and then ask of what value is Spiritualism to the world. Why my friends you have no conception of the exigencies of such doctrine. They are not only the events of an hour, but they are life-long curses, upon all who accept them.

It is charged that spirits encourage those whom they influence, most strongly to doubt and skepticism; but if what are accepted by the religious world as vital truths, and known to spirits to be false in principle and in theory, it is their duty to so instruct all who can be reached by their influence, for error known to be such, and permitted to work upon the lives of men by parties having it within their power to counteract the same, is most subversive of pure morals. Hence if what is called heresy, or skepticism, tends to broaden out the natures of men, give them more correct views of life and its duties, great good will be accomplished, notwithstanding the protests and denunciations of the religious pulpit and press. Now our allegiance is to society and material customs, only so far as such customs do not infringe upon their individual rights; the moment they do, then their claims should be declared null and void. Truth, though it divide bone and marrow, should not be held in abeyance. To do so is to allow the false to take root and grow. The pulpit is guilty of wrong when it advocates that Spiritualism is a barrier to man's highest development. The growth observable during the past five years in the direction of liberal thought must, and will awaken the slumbering millions to the full conception of their duties in this direction. To say that the great masses of the people are disinterested in regard to their spiritual welfare, is false. Everything points in an opposite direction, and the efforts of the

Spiritualists show to what extreme the opposers of Spiritualism are driven.

It is a common expression among the so-called elect that Spiritualism unfits the people of this world for enjoying and carrying forward the duties which naturally devolve upon them. This is another false statement. The more a man learns of and about himself, the better prepared he must be for performing what belongs to him to do; else, why do men spend their time and means in the erection of places of worship? Are they not supposed to be places where instruction can be given them upon these important matters? It is very easily seen that instead of being driven away from spiritual things, they are attracted to them. Every system of religious thought has its specific work to do, and when completed it should give way to other more recently discovered methods. As well might the agriculturist stick to the crooked stick for a plow, and eject the more recent improvements. If the genius of man is not for practical benefits, why are they so generally adopted. Not an invention that has blessed the world but what had its origin in thoughts that were improvements upon the past, and the world would be lost without them. And what is true in principle in mechanics is also true in religion, and shows clearly that the ultimate has not been reached. If man can bring to perfection one piece of mechanism, he can, in time, reach perfection in all mechanical appliances, and as everything in this line had its origin in the brain of man, why not look for perfection in systems of religion? The fact that different organizations exist is the best possible evidence that the inventive genius of man is an active force, as much so to-day as fifty years ago. The cry of heresy cannot stop the activities of the human brain. It may hinder investigation in certain localities, but they will crop out in other places. For a man to turn his back to the light and contend that it is midnight, is no proof that the sun does not shine. For a man to refuse to investigate the claims of Spiritualism and say there is no channel of communication open between the two worlds, is no evidence that such channels do not exist. It only proves one thing, the ignorance of the man making the charges.

Wisdom is not a mercantile commodity. Unless there is a brain force there can be no manifest investigation. Because Mr. A. claims that God has through his unsearchable wisdom called him to perform a certain work, is no evidence that such a call has been given. We want some proof of the calling to corroborate the statements; for the so called are in all respects, so far as we can judge of one another, similar to the uncalled; and if they cannot give some clear demonstration, of their calling, it is safe to class them as imposters. It is charged that mediums profess to have been called to perform a certain work, but nowhere is the name of Deity associated with the calling; but in every case the praise is given to the spirits of the so called dead.

Has any of the professed servants of the Most High ever demonstrated the truth of man's future existence. Where is their God? Is he still resting after his six-days work of creation, or is he attending to the creation of other

worlds? Why is not the matter made plain in his revealed word if such a revelation has been given? But if by the genius of man these matters can be made plain, then to whom are we indebted for the knowledge thus gained? It is not natural for man to be selfish; it is natural for him to go where he can obtain the most complete satisfaction. If God turns a deaf ear to his appeals, has he not the right to make an appeal to others? Who is to prevent him? Is it to be supposed that a power knowing all things, and refusing to listen to these appeals, will interpose his power to prevent the questions asked of another from being answered? Are we to understand that God is so humanly selfish as to want to keep the race in ignorance eternally? What right have we to expect that any one will be permitted to explain the depths of wisdom after one life has been lived than before? Is there any ground for supposing that there will be any change in the decrees of an unchangeable power? If spirits are to continue in ignorance of the laws of the same, there as here, is there any reason why men should not question the existence of a supreme being? It seems to us that the exercise of a little common sense will solve the matter right at once, and there can be no trouble in determining the true from the false.

If a plausible theory regarding a future life was sufficient, there would never have been a demonstration. The machinery of the universe is operated by fixed laws, and men cannot change them. What has been intended must manifest itself on the surface. Mediumship instead of being a special gift, is an inherited power. God is not going to prevent the exercise of these inherited powers to please a few self appointed individuals; nor is there any known force in nature to silence the tryings of nature's servants. Spiritualism is either true or false; it is either a manifestation of an inherent force in nature and in man, or its claims are false; but demonstration proves it to be a truth and we include in these demonstrations any phase of spirit power known; to wit: rapping, tipping, trance, disturbance, mechanical movements of human limbs and bodies, and materialized forms. These are all proved facts and there is no logic or force that can argue them out of existence; neither can these movements of bodies be prevented by prayer or opposition. They are facts and will remain so as long as their mission can be of any service to mankind. But should a time come when Spiritual matters can be comprehended without the use of such arguments, or the spirit would discover a better means for proving, immediately old methods will be no longer employed.

Men have been accustomed to speak of the decrees of God as though he was one of them, but what do they know about him, or the intentions of a power they have no ability to comprehend? If they could distinguish between what is infinite and what is finite, there would be an end to all aspiration. Men would dictate terms to Deity with as much freedom as they now do to their fellow-men. They may with equal assurance present their claims to the consideration of their spirit friends; and they have right to expect that

their appeals will not be disrepected, and the experience of the past proves that men have not appealed to them in vain. The amount of intelligence possessed by the world to-day is the best evidence that can be given that there are ears open to the cries of the needy.

One truth demonstrated is better than a million theories that cannot be made practical; therefore we assert that in regard to the spiritual necessities of mankind, modern Spiritualism is without a flaw. It is the only system that offers anything tangible, regarding a future life. All else is simply speculation.

This may be considered a bold assertion, but if true, it is none too bold, nor has it been made too early in the history of the world. We are of the opinion that had the early inhabitants of earth taken as strong ground as we do, much that is known to be false to-day, would not now exist. It is not the opposition of to day that we have to meet, but the accumulation of past centuries condensed into as small compass as is possible, and by this condensation the poison is the more deadly. So long as men entertain erroneous opinions regarding their fellow men and refuse to be convinced of the error it is natural that they will have equally absurd ideas concerning spirits. Hence we find certain ones demanding that certain demonstrations be made for their particular benefit. They attempt to control what they can neither see, feel nor handle; and how do they know that their conduct on such occasions is not as offensive to the spirit, as the refusal of the spirit to become their servant is to them. It is always well to consider that there are two sides to every question. Every refusal by the spirit has a legitimate reason. Every time spirits acquiesce in the demands of mortals, it is because the law under which a compliance becomes possible has been adhered to; it may be unconsciously to those in earth form. The little girls at Hydesville complied with the law and made the proper conditions, and the waiting spirits flung open the door and there was a meeting of the inhabitants of both worlds. The organisms of the little girls became the Jacob's ladder on which the angels ascended and descended.

Then for the first time was the true and false in religion placed side by side. Theologians had held the fort for centuries, and claimed to hold possession of the keys, but their claims were declared to be spurious and of home manufacture. From that time we date the downfall of the false in religion and the establishment of the true. From that time we see man taking upon himself certain prerogatives which had been denied him for the past eighteen hundred years. He was no longer a coward skulking in the dark, willing to become the tool of designing men. His manhood was aroused and he felt the forces within him swell and grow, until the most elastic creed was too small for him.

The birthday of modern Spiritualism is the day above all others that should be kept as a holy day, for it is the birthday of man's spiritual freedom from the autocratic power of the priesthood. Men celebrate the birthday of the Nazarene. They take pride in commemorating the victory won over the mother country. But what is the freedom of the body when com-

pared to the freedom of the spirit, the freedom of the mind? The Church has her festal days, every nation has their fete days. They remind the people of some important event in the past. But the greatest victory ever won was when the spirit world captured the little girl mediums at Hydesville. All material victories sink into insignificance when compared with these.

One important matter demands consideration at this time. There is a strong effort being made by the Church to absorb the spiritual element. This is the last enemy to be conquered. The work began must be carried forward. If there is to be any surrendering, the false must yield to the true. Let your light shine, that they who sit in darkness may see and learn the way which leads to the New Jerusalem. Truth and error like two giants are wrestling. Each feels confident of victory, but as true as the sun shines at noonday, so surely will error fall and truth triumph over all.

W. H. REYNOLDS.

### PEN SKETCHES.

DEAR OLIVE BRANCH:—My last sketches were penned at Los Angeles, where on Tuesday evening previous to my departure, I gave a reception at the hospitable home of Mother Burdetts, and where some thirty persons convened for social and spiritual communion, and the christening of a child. The harmony that prevailed testified to the enjoyment and pleasure each one felt on that happy occasion. Long shall I remember those genial-hearted friends I met there, and who so nobly and generously sustained me in my public work, and oft in coming years, when shadowed with earthly cares, will the light of their smiling faces illumine my heart and be a solace to my declining years.

Leaving Los Angeles, I stopped at El Monte, and through the politeness of Brother and Sister Lewes gave a week-night lecture to a large and attentive audience. Brother Lewes and wife are warm supporters of our cause and subscribe for the OLIVE BRANCH. Their genial, quiet home in the valley of a fertile country, left a pleasant impression on my mind and soothed away the turbulent spirit of avarice and strife, which is so manifest in the more populous towns.

By previous arrangements I came on southward to San Bernardino to fill an engagement of two Sundays. The society here own a plain, commodious church, where at different times in the past, it has echoed the voices of some of our most prominent Eastern speakers.

The distance to San Francisco by rail is five hundred miles, and consequently it is not often that good mediums and speakers can be obtained at the prices they necessarily must ask to defray expenses.

I am the guest of Father Neaps (as everybody here calls him) whose humble house and farm-home nestled near the towering mountains, seems surrounded by an atmosphere of peace and admirably adapted to the sweet communion of spirits. Brother Neaps has been a resident here thirty years and was one of the first to embrace Spiritualism. He shows his true devotion to the cause by subscribing liberally for the Spiritual periodicals.

I met a large and intelligent audience Sunday morning and afternoon. Many of the friends come in from the surrounding country and at noon an ample supply of creature comforts are spread out in convenient places for all to come forward and partake without money and without price. The sociability manifest on such occasions is one of the pleasantest features of the meeting, and, like a Methodist love-feast, one feels it is good to be there.

This place numbers five thousand inhabitants, and is a strange mixture of all nationalities. The Spanish and Indian races figure most conspicuously, as seen in groups standing and sitting on the bare walks of the streets, and in idle contentment they amuse themselves with their half-naked children, munching some stale provision, and view with curiosity the well-dressed passers on the streets.

The evidences of improvement here are not as manifest as at any other place I have visited on the coast. The same careless tradesmen do their business in the way their fathers did before them and their grandfathers before that and their ancestors for generations back, whether they came from summery Spain or the land of Montezuma.

The same stares greet one as he passes the streets, behind whose counters the same salesmen one can easily imagine that stood there a century ago. Old Father Time seems to have played a trick upon this place and has merely turned the hour-glass without disarranging the combination. But this iconoclastic hand of progress has need of a check somewhere and where could a better spot be found for calling a halt than here in this sequestered valley, in the embrace of the snow-mantled mountains, with its evergreen meadows and forest trees waving in the light of continual sunshine.

The foot-hills are gardens of orange, lemon, apricot, peach and fig trees, and an endless variety of flowers, roses and trailing vines that bloom and fruit the year round. The frost in the valley during the winter months renders it unsafe for cultivation of the orange trees, but it is admirably adapted for dairy farming.

I cannot close this somewhat lengthy letter without mentioning the celebrated boiling springs located near here, now owned by Dr. Smith. The doctor is an uncompromising Spiritualist and reformatory in diet and the treatment of his patients. The springs are located some six miles from the town on the mountain side overlooking the valley below, extending four miles, until eye loses sight of objects in dim obscurity of space.

The clouds that fold the mountains in a fleecy drapery roll, or rather tumble, fold over, fold down the hillside, and it is late in the morning before jocund day is recognized as standing tip-toe on the mountain-side.

From here I take up my pilgrim staff for San Diego, commencing my engagement there the third Sunday in May and closing the last Sunday in the month.

From your worker,

BISHOP A. BEALS.

San Bernardino, Cal., May 12th, 1883.

—No better time than now to pay for your paper.



# CHARITY, AND THE CULTIVATION OF SPIRITUAL GIFTS.

A LECTURE BY MRS. MARY F. LOVERING, GIVEN AT REPUBLICAN HALL, NEW YORK CITY, BEFORE THE AMERICAN SPIRITUAL ALLIANCE, SUNDAY, JUNE 3d, 1883.

We find gems of truth in all the records of the past. The following passages from the writings of Paul, bear the stamp of truth and spiritual merit: "And now abideth Faith, Hope and Charity; these three, but the greatest of these is Charity." "Following after charity and desire spiritual gifts, but rather that ye may prophecy,"

"The greatest of these," charity, and the cultivation of spiritual gifts, I shall take for my subject this afternoon. In this connection it signifies that disposition of heart which induces men to think and speak favorably of their fellow men, and to do them good. It is synonymous with love, benevolence, good-will, liberality. When a charitable spirit enters the heart, the daily life and conversation bear its impress; the soul is uplifted into a higher conception of the purposes of life, and he exemplifies the principles of christianity and true spiritualism, not merely by an outward show of good works and correct deportment, but by a thorough consecration of his thoughts, his aims, and his life to good.

He speaks words of peace, good-will unto all, willing to give unto every one their just due, and though he may differ with them in opinion, yet he is ready to listen to the ideas of others, feeling that all have a right to investigate the truth as the spirit moves upon their hearts, and to accept and understand it as they are inspired with knowledge from on high. If one and all had more charity towards others, what a change would soon be brought about in our communities, in our social intercourse!

If charity could enter into all the avenues of life, permeating every soul with its gentle influence, that Christ would again walk in our midst, as the comforter promised to "abide with us" forever. Among those last words of his so full of tender pathos and moral sublimity, none bring more joy to the soul than these: "And I will pray the father and he shall give you another comforter, even the spirit of truth." Does he not send the comforter to all believers and say to them, "because I live, ye shall live also." In other words, "Believe in me," that is, in truth and goodness "and ye shall never die."

Glorious hope of immortality, inspiring us to cultivate all the graces needful for a life of usefulness here and continued existence in more exalted spheres! Hope strengthens faith, and is the ladder of progress that must be ascended step by step in order to gain the summit where we may catch visions of the delectable mountains and the promised land.

Let all be encouraged to persevere, there is a height to be attained in our experience, that will bring to our souls more satisfaction and happiness than the possession of untold wealth. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

The reward for well doing is found in peace of mind, goodwill toward men, a conscience void of offence. A slight action upon the will

force helps us rise every day a little higher, so gradually as hardly to be perceived, but each new point gained builds for us a structure, in which are chambers of wisdom, and things both new and old are brought forth, and their real meaning is discerned, and new beauties discovered as the spiritual sight becomes clearer. In the depths of men's nature new desires and aspirations are awakened, the soul is athirst for learning, eager to penetrate farther into this inexhaustible store house of knowledge.

We are invited to ask for spiritual gifts, and if we desire them, we shall of necessity ask, and who that ever asks God to bless them, from the sincere desire of the heart, is ever turned away empty? Oh no, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you."

Therefore, whosoever has faith in these promises will receive even more abundantly than he expects. And now what gifts should we most earnestly covet? Paul said "that without the gift of charity we have nothing; charity never faileth, charity covereth a multitude of sins, it brings kindness and peace, it thinketh no evil."

Let all then cultivate this choicest gift, and drink into the soul the spirit of inspiration, with which Paul was filled when he gave expression to those sublime, soul stirring words that come down from past ages, and if closely interwoven in our lives will reflect their radiance all around. In those days, the inspired leaders and advocates of the course of true christianity shed their light over all, and the people were uplifted by their presence and words, and the intelligence gained from them led them into chambers of thought and action.

All advocates of the truth in past ages waded through difficulties, and fought many battles in its behalf; martyrs yielded up their lives, and succeeding generations have reaped the benefit of their advance into fresh fields of study and independent thought. At the present day many are being taught of God, as were the olden prophets. Through his messengers he is speaking directly to them, preparing them to do his work, which is to preach and practice justice, truth and charity. Though exposed to calumny and reproach, yet by the exercise of those virtues that adorned the Christ life, they may disarm opposition and make the new light that science and spiritualism throws over the ancient doctrines a welcome one. Spirit power will conquer, truth will prevail.

The attributes of God, charity, self abnegation, moral heroism, will become more widely appreciated and emulated, and the divine hand will raise him according to his desires and efforts for good. As the door of his heart is opened, angels of peace and love enter in, and take up their abode. They come with words of wisdom and cheer and bring joy to the sorrowing and help to the spiritually needy, unbinding the shackles that press upon them, and lifting them upward by their inspiring presence to the very gate of heaven.

Who would not be fed with this bread from on high and drink the healing draught that will refresh the soul?

Who would not gladly admit the heavenly guests, who are in sympathy with our spiritual

needs, and whose presence stimulates and strengthens for more active endeavor and arduous work?

God's servants of old prophesied and in his name they "healed the sick, cast out devils," and did many wonderful works, each performing the part to which they were especially adapted.

Their example shines upon and for us to-day. His spirit is moving upon the heart, enlightening the mind that we may impart to others the true spiritual knowledge. The wise are confounded by the weak as the spirit giveth utterance.

"Take no thought of what ye shall say, for in the self same hour it shall be given unto you" Reliance upon this promise gives courage and strength, and timidity and lack of self confidence are superseded by the stronger elements of love and zeal for the cause they are elected to espouse, and the desire for spiritual growth and life that it brings. "To be spiritually minded is life and peace." As the soul is drawn nearer the fountain of eternal joys and bright visions of immortality come before our enraptured gaze, we are animated with an earnest zeal to bring the truth home to others. We are stimulated with a desire to learn more and more of the infinite wisdom of Him who overrules our destiny, who holds our breath as in the hollow of His hand, and through implicit faith in the unseen power surrounding us, do we try to mount higher and higher in wisdom and knowledge.

We are taught by God's ministering ones, His own agents who are ready to do His bidding, and we should be willing to receive, and give to others when it is so freely bestowed upon us. All may have spiritual gifts, differing according to the various organisms, the capabilities of receiving any efforts toward their cultivation. Let us boldly ask for all needed grace, and cultivate our talents for the glory of his kingdom, and the promotion of the cause of truth, so that all we come in contact with may glean facts and ideas that will help build them up in the true faith.

Many avenues are opened, many rough places made smooth, the journey less tiresome, as daily blessings descend and man is brought to a deeper sense of his obligations to the higher power.

Charity should prevail and all love one another and seek the promotion of each others good and the welfare of their fellowmen, unmindful of creeds and sectarianism, all working together with one aim, and that the establishment of the kingdom of righteousness and truth upon the earth, not only for the sake of the same reward, but for humanity's sake, with hearts beating in unison with the great heart that yearned for the welfare of the human race with divinely parental love.

The light of a noble religion of charity, as taught by spiritualism is permeating all portions of the earth, the mountain top, the sandy desert, the isles of ocean, the distant prairie, and all nations of every language are awaking to new life and activity under its vivifying rays.

It is a faith that sustains and strengthens the soul, elevates the mind and leads into purer channels of usefulness.

[Continued on page 136.]

## SOCIAL EVOLUTION.

[Concluded.]

When Constantine—surnamed the Great—by a single decree declared the Roman Empire christian, which the day before was heathen, he equally proclaimed all the subjects of the empire to be slaves, as to their mental and moral nature; and he stamped the character of his new religion, by leading forth his warlike legions on their errand of death and devastation, under a banner bearing the image of the cross on which he who said "Resist not evil," suffered unresistingly. Was Constantine a christian? God forbid!

From such a soil and such a root, grew that immense power which overshadowed Europe, and absorbed the substance of her population, under the name of the christian church, of the middle ages.

Jesus himself repudiated those who called him their Lord, yet did not the will of his Father in Heaven. He taught that in the after-life men will receive according to the deeds done here in the body; that the tree is known by its fruits; and he declared that many would come to him saying "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (all evidences of their faith) "and then," he says, "will I profess unto them, I never knew you, depart from me, ye that work iniquity."

Yet Calvin scoffs at the men who "endeavor by their works to merit the favor of God;" and Luther says, "every doer of the law, and every moral worker is accursed," in the face of the declaration of Jesus that love to God and man is the law and prophets.

Were Calvin and Luther christians? who taught that men are saved by faith alone. Go, prodigal, wanderer from thy Father's house, and feed on the dry husks of faith alone, until thy soul's hunger for *divine love* compels thee to turn thy steps homeward, where thou mayest satisfy thyself with its abundance.

I charge that through the teachings of Luther and Calvin, religion degenerated into a mere matter of intellectual opinion, and fallacious hope, without a spark of spiritual vitality, except what its professors gained through the perusal of the teachings of Jesus, the liberty of doing which is the only good protestantism has accomplished for the christian world.

For if the Roman pontiffs denied the right of private judgment, equally so in effect did Calvin, who caused the martyrdom of Servetus for denying the coeternity of the Son with the Father, for which Calvin received the thanks of even the gentle Melancthon; and Luther too, who refused the hand of fellowship to Zwingli, and invoked curses on the learned and amiable Erasmus, because of differences of opinion on matters of abstract theology.

But the right of private judgment has asserted itself, in spite of the efforts of Lutherans and Calvinists, to repress the indomitable energies of thought. Luther did well, but the printing press did better, for it enabled men to read for themselves, not only the Bible but all literatures, ancient and modern, and reading to *judge of them*, each for himself, in the rightful exercise of reason.

The theory of the Church, both catholic and

protestant, was and is, to save men's souls from the eternal penalties of divine vengeance; but the mission of Jesus and of Spiritualism was and is, to teach men how to perform the duties of this life, and to fit themselves for the beatitudes and employments of the celestial after life—the kingdom of Heaven. The church taught that the kingdom of God is the church. Jesus said to every man "The kingdom of God is within you."

The crusades taught the civil potentates of Europe that the See of Rome was a power superior to that of any one of themselves. What chance had a monarch, though armed with the power of life and death, in comparison with the Vice-gerent of the Son of God, holding the keys of heaven, and able to turn away from the paradise of God and consign to infernal torments the soul of whoever might offend him; and who had acquired so absolute an ascendancy over the minds of men, that under his interdict even a monarch was liable to be deprived of food and cast forth to die of destitution. The sword was ready to cut off any communities that dared to assert their own right to think, and the dungeon, the faggot and the rack, were the methods by which the mother church disciplined those sheep who strayed from the fold. Science was under interdict, as it is to-day, with only the difference, that then the church could imprison, torture and burn, where now she can only curse.

The church purposely asserted dogmas which no reasonable mind could believe, for the very purpose of enslaving reason, and compelling passive obedience to her dictates, however opposed to the judgment and moral sense of her subjects. Compared to this servility of soul, what men commonly call slavery is freedom itself.

*Alexanders and Cæsars*, Timoors, Alarics and Omars may overrun vast continental spaces, devastating cities and fruitful fields, despoiling temples and palaces and cottages, slaying tens of thousands and enslaving the bodies of other thousands; they may mount their war steeds from the necks of prostrate king, and compel nations to pay them tribute, and yet leave opinions and consciences free. When Diogenes, captured by pirates, was exposed for sale in the slave market, he said, pointing to Xenias who was passing,—"Sell me to that man, for he wants a master;" and when the man asked him what he could do, he answered: "I can govern men." Xenias bought him, gave him his freedom, and made him tutor to his sons. Epictetus, a Roman slave, had for one of his pupils his own master, who gave him his freedom for his body; but Epictetus and Diogenes freed the *minds* of hundreds in their own days and of many thousands since.

Priests and hierarchs had their use in barbaric ages, to restrain the unbridled passions of the warrior classes. But in later times they associated themselves with civil governments, ranging themselves on the side of arbitrary and despotic dominion, teaching that tyrants ruled by divine authority, and that resistance to their oppressions was a crime against God and religion; making true the old definition of religion, as a binding back; for they have indeed bound back and hindered the progress of

men's minds, enslaving their souls, while tyrants only enslaved their bodies.

Jesus, adopting the language of Isaiah, said his mission was "To preach deliverance to the captives;" and likewise to declare the truths which should make men free; but ever since, prelates and pontiffs have done as he said the Scribes did, they have shut up the kingdom of heaven, refusing to enter in themselves, or to permit others who were willing to do so. Truth is progressive in its revelation of itself to man, as it can enlarge his capacity for its reception, yet its worst hindrances have been those who professed to be its teachers. Yet truth, by virtue of the soul's affinity for it, has progressed, in spite of the cords and withes with which its custodians have endeavored to bind it down. Protestantism is a progressive principle. At each step it takes, the effort is made to let that be the last; but it is of its essence to ever protest against authority, and no sooner does it feel itself tied than it again bursts loose. It is the natural effort of the human soul to exercise and expand its powers, just as the tree in growing overturns the walls that impede its expansion. The priests procured the crucifixion of Jesus, but the words he had spoken survived and proved to be far beyond their power of control. The deadliest attempt they ever made against the truths he taught, was, when they set themselves up to interpret these truths to the world, for by perverting them they came near defeating their benign purpose, and might have succeeded, but for the discovery of the art of printing. The world has betaken itself to protesting, and it even protests against what calls itself protestantism. "And now also the ax is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The present aspect of the world is full of meaning. The teeming populations of eastern Asia are after their quiet fashion adjusting themselves to the new order of things, while the western half of the world is preparing for another decisive advance movement. In Europe and America science and art have within the last century moved forward with giant force and with accelerating rapidity, while religious establishments have remained stationary. What astronomy was to the church in the fifteenth century, geology proved to be in the first half of the nineteenth century. The church had partially succeeded in smothering the voice of paleontology, but geology was beyond her control. The priestly cry of atheist and infidel, was unheeded by the busy workers among the rocks, and geology stood forth an acknowledged science. And then came steam and the railways, revolutionary agencies, and along with them mesmerism, phrenology and psychometry, the solar spectrum and the electric telegraph.

It has become apparent that the human mind is bursting the bonds which hierarchs and prelates have imposed upon it, and is preparing to stand forth, emancipated by its own expansive energies.

When England threw off the yoke of papal supremacy, she substituted in its place her own church establishment, transferring to it the dogmas of Apostolic succession and Infallibility; and the same attitude is to-day maintained, in

theory, by the English church. But there, also, mind is bursting its fetters. The church has been disestablished in Ireland, the Kirk is relaxing its iron grasp in Scotland; and the English tories maintain their staunch allegiance to the church, not so much from zeal for religion, as for the reason that the establishment is the main pillar and prop of the throne and the hereditary aristocracy. France is republican, the government of Austria is becoming secularized, and the temporalities of the Papal See have been swallowed up by an united Italy. Germany is becoming independent of the church, both Catholic and Protestant.

The universal education of her people has so far freed their minds, that henceforth no authority can control them, except it shall first secure the assent of their reason. The civilization of Germany has reached the point of intensest patriotism, but her masses have not received the gospel of humanitarianism. Their warlike capabilities are developed to their highest possible pitch, and united Germany now stands in central Europe, the most powerful of its nations, surrounded by nations jealous of her sudden ascendancy, and watchfully preparing for an opportunity to reduce her to a level with themselves, and to be avenged for humiliating defeats and for real or fancied wrongs.

At this time, the imperial government is endeavoring to rid Germany of that insidious papal influence, which was silently sapping the foundations of its power and sway in the hearts of the people. For the Papal See, stripped of its temporal possessions and almost prisoner in the Vatican, is putting forth an amount of energy that astonishes the world. The Jesuit Order, which in the sixteenth century sustained the failing power of the Papal See, again comes forward prominently, to rescue the Church of Rome from destruction, and ambitious to even invest it with that universal supremacy, which has long been the fond dream of its devotees. Hostile as the Pope is, professedly, to secret societies, we see that secret orders, especially among youths of both sexes, and among the laboring masses, are already organized wherever the Jesuits have a foothold, all which are subservient to the head of this, itself the most united, secret and efficient organization in the world now scheming for universal dominion.

The eyes of all christendom are turned towards the chief actors in the struggle, now going on between the German Imperial government, the French republic and the Papal hierarchy. While Germany and France act openly, the Jesuit order does not confine itself to secret measures.

Are we not justified in asserting that all progressive development of the human mind, and all advances of science and philosophy, as well as every social and political amelioration, have forced their way in spite of the determined and constant hostility of the Ecclesiastical power? Where do we find that power arrayed to-day? Is it not invariably on the side of the party of reaction?

But, while we are gazing at Europe, the adversary is busy in our midst. The Catholic Church, which in Catholic countries consigns her children to ignorance, in Protestant countries devotes herself to the business of educating the young, that she may influence their plastic minds to embrace her tenets, sugar-coated with all manner of plausible glosses, impressed by all imaginable persuasive arts and devices.

Between this educational movement, on the one hand, and the advancing tendency of en-

lightened minds on the other, the Protestant Church, anchored to the gloomy dogmas of Calvinism, having suffered dismemberment by first, the anti-Calvinist movement under Wesley; and second, by innumerable revolts against church authority and infallibility, resulting in a multitude of sects, all protestant against the parent sect, has made a concerted movement to obtain by force, what it despairs of gaining by persuasion.

Adopting the postulate of one of its leaders,—that “if we have a christian constitution, we are a christian people”—a sentiment worthy of Constantine himself, they proposed to engraft a theocracy upon our purely civil form of government, as has been done with almost every other government, by inserting an acknowledgment of God, Jesus Christ and the Bible, in our constitution, and so carry this last stronghold of religious liberty. As Jesus quoted from Isaiah, so we may quote from him: “Well hath Esaias prophesied of you hypocrites, as it is written:

“This people honoreth me with their lips,  
But their heart is far from me.”

This was the first definite issue, which demanded the attention of liberal minded men and women throughout this land. I would fain hope that we may avert such a result, yet confess that I have fears from a civilization so little advanced, that to be a free thinker is held to be a shame and a reproach. Look at the red man of our western wilds, with whom the stone age has come down to us. Simple and untutored as he is, he has lived so near to nature and to God that in the dignity of his simple manhood, he would scorn the idea of any restraint of his freedom of thought, as a blasphemy against the Great Spirit, as indeed it is.

This illustrates the great principle with which this discussion opened, that not in man made Bibles, so much as in the study of nature herself, are we to search for the perfect and divine laws which should govern man as a religious being, and as associated in civil communities.

These laws are, for man, in civil communities *individual freedom and protection*, and as a social, moral and religious being, *reciprocal love and good will*.

I accept the teachings of good and wise men, and of true prophets, in all ages and of all religions, (for all religions are one, differing only as opinions differ) as helps to advance mankind in developing out of the brutal into the purely human type; and I deprecate all religious authorities, so far as they hinder the progressive development of man into a nobler and purer manhood and womanhood, free from all restraints, except such as are needful to check and restrain the abnormal exercise of any of the human faculties, either the physical, intellectual, affectional, moral or devotional. I maintain that all restraints upon the normal exercise of our faculties are in violation of nature's dictates, which are the supreme and divine law, hinder development and tend to enslavement. In a word, I am in sympathy with the Spirit that animated Thomas Jefferson, when he said:—“I have sworn on the altar of God, eternal hostility to every form of tyranny over the mind of man.”

I distinguish between the teachings of Jesus, and those of the church which bears his name. Jesus did not dogmatise—the church does little else. He established no church. That word had no equivalent in the language in which he talked with his disciples. He established no ordinances or sacraments: “Jesus himself, baptized not;” the command to baptize, said to have been given after his crucifixion, is a manifest interpolation. What is called the Sacrament of the Lord's Supper, was only a lesson in mnemonics. The supper was of bread and wine, their common fare, and as bread is solid, like flesh, and wine liquid, like blood, he charged them that whenever they ate and drank, they should remember his body

and his blood, and so daily keep in mind his sufferings, example and teachings. He admonished his followers against public prayers and fastings; and he told the woman of Samaria that God (the Father) was Spirit, and was not to be worshipped in either the temple or in the mountain, and could only be worshipped in spirit and in truth. The sum of the religion he taught was embraced in love to God and man, which could only be exemplified either in secret devotion or in the daily walks of common life. He instituted no Sabbath, but taught that the Sabbath which had been instituted for the Hebrews, and for no others, was made for man and not man for it, and that any good action might be done on that day. I do not undertake to say now, that the church is a good institution, or the reverse; but I do assert that the church, with its creeds, articles, catechisms, ordinances, sacraments and officers, was never instituted by Jesus of Nazareth, nor by the Christ-Spirit of Truth, which through his lips proclaimed the law of love.

To my mind, the church represents human authority, the lust of power and the repression of the noblest and purest aspirations of the human soul, and I predict that if it does not lower its proud pretensions, and receive the kingdom of heaven as a little child, it must fall like the house in the parable, which was built upon the sand.

The world is approaching a new social order. Thick growing forests are no longer the natural order, but trees to bear fruit and afford shade, in order to which they require space for the utmost amplitude of lateral development of which they are susceptible; and the analogy holds good with human beings. As in Darwin's theory of evolution, the higher developments are characterized by wider differentiations, by a more perfect individualization, and a more distinct integration, so humanity has reached a stage where the individual must stand by himself—by herself—a distinct individual entity, no parasite, clinging to or leaning upon another individual or body of individuals for support, but self-poised, and, as Phillips phrased it, “sublime, in the attitude of freedom;” and with every faculty developed and in natural and healthy exercise, obedient to the law of nature, the true divine law. Institutions growing out of a precedent order, and suited to a lower civilization, must undergo modification, or become exfoliated from the body of humanity, and give place to others, suited to the present and prospective needs of humanity. Yes, the prospective needs. For now the curtain is drawn aside, which gives us a certainty, of what was before hardly more than conjecture; namely, that this earth-life is not to us a finality; that it is only a brief embryonic state of existence, imperfect and painful, as befits, for those about to be born into the real and true life, that shall endure, we do not know and cannot conceive how long.

Preliminary is it, also, to development, by successive gradations, into conditions of nobleness and exaltation, and into the exercise of powers inconceivably august and potential, far even beyond those anciently attributed to the gods our progenitors worshipped. To our matured selves, in the after-life, how puerile and pitiful will appear the proud potentates and powers, and all the sacred shows and shams, by which we mortals are deluded and enslaved.

But even in this life, there must come to us enlargement and emancipation. The death-struggle between absolute infallibility and free-thought, is imminent. The world feels the birth-throes of the new order, which seems destined to the baptism of fire and blood. Though the contest be fierce, yet the issue is certain, and freedom's battle won:

“Then reign the worlds great bridegals, chaste and calm,  
Then springs the crowning race of human kind.”

OMRO.

[Continued from page 133.]

The question naturally arises, are we following after charity? Are we making steps in that direction, and by so doing helping spread the gospel of love and peace, good-will toward all? Are we not slow to believe good report, lending a willing ear to evil? If when speaking of others we would dwell on their highest traits of character, put the best possible construction on their words and actions.

If we would refuse to listen to the tongue of slander, backbiters would soon be few, and the tone of all social and religious societies would undergo a change, and their influence be largely increased.

It behooves us then to elevate and not depress, to raise up and not cast down, to heal the wounded spirit instead of piercing it afresh.

The charities that sooth and heal and bless are scattered at the feet of man like flowers; and now woman has come to the front, out of greatness she is raised to do the spirit's bidding. From the rostrum she is proclaiming her views on the great questions of the day, she is wielding her power to stay the sin of intemperance, she is working for the interests and advancement of her sex, and aiding in the promulgation of the spiritual philosophy.

Let charity be engraven upon the tablets of the heart, and written as in letters of gold upon the door of every home, for she needs helping, strengthening influences in her arduous work. Though dangers encompass her on every side, though charitable friends may be few, yet amid the fiery darts of the enemy, the wrongs of evil doers, and evil thinkers, she comes forth girded with the armor of faith, with hope her breastplate. From her mouth proceed words of wisdom; it is not for man to condemn, for she is taught by the spirit.

She comes as the disciple of the spirit band whose office it is to impart wisdom to those delegated to come before the people. She would do what she can to propound the doctrines that are to elevate mankind by lifting them out of gross animosity and materiality into more exalted realms of thought, opening the heart to receive and quickening the perception to a better comprehension of truth. She teaches her own sex that life has a deeper meaning than the average woman attaches to it. It is not bounded by the home circles or compassed by the narrow routine of daily duties, even though granting that woman's true province is her home, and her first duty lies within its sacred precincts.

She would teach woman true womanhood, true motherhood, true sisterhood and that far reaching charity that embraces all her sex and the world.

She would teach a nobler conception of life and its purposes as pertaining to the spiritual welfare of all. Beginning with the souls entrusted to her care and keeping; she would mould and direct and instruct them by the light and inspiration of spirit power and influence, rather than by that by which man claims to have interpreted biblical teachings, with only the cold aid of science and learning and technical knowledge, allowing the young mind to think, reason and study for itself, and form unbiased opinions.

Reaching out beyond the home, she speaks

to the young everywhere, to the middle aged, and the aged. To the young, "seek for spiritual knowledge through the right channels and you will be fortified against the allurements of sin."

To the middle aged, "if you are bound by creeds and intimidated by opposition and contumely break the bonds and cast aside the fear, and set about seeking the truth, and your reward shall be the possession of a faith that shall satisfy all the cravings of your nature."

To the aged, "Seek to know something of the country to which you are hastening and must very soon reach, and you will learn that in place of an angry God and burning hell, a multitude of loving spirit friends will await you on the borders of the better land, to introduce you to the rest and tangible joys of a happy home." Men of letters have reached out their hands and from musty shelves and volumes exposed musty beliefs to the searching light of scientific study, purging them from the errors that have hitherto shrouded them in their moldy coverings.

God's word is now being interpreted as never before, its pages shine with a new lustre as the pure truth is revealed, and it gently winds its arms of love around the heart of the earnest seeker.

Instead of its value being depreciated because errors have crept in, it should be to the liberal thinker, a thousand fold enhanced by the undeniable proof that it verifies by numerous examples the fact of spirit return and communion which is the heart and soul of our philosophy, and also teaches the possible possession of special spiritual gifts.

It should not lessen the value of a work because the ignorance and prejudice of men have misconstrued some of its parts. It should not cause any to array themselves against Christ, because man has clothed him with divinity. He did not arrogate this to himself, but was the man Christ Jesus, the humble Nazarene, and it would be better for all among our ranks to take Him for the example, rather than speak of Him in derisive terms as too many do. The fruits of charity which he possessed to an eminent degree are loving kindness, humility, patience, and a gentle and quiet speech.

Let all improve life and every opportunity to cultivate the graces of the spirit and to gather in the harvest of good works, for by our fruits we shall be known. In so doing we elevate our own minds as well as benefit others. We should count it joy to be living witnesses of the truth, martyrs if need be to the cause we have espoused; willing to be crucified in spirit, thereby identifying ourselves with Christ and his followers. "He bore the cross despising the shame," while he worked for his fellow men, and taught the love principle that will live forever. Following in his footsteps we may be able to catch something of the inspiration, the tender loving spirit, the moral strength that made him what he was, the noblest type of manhood that ever walked the earth.

This broad field, the Master's vineyard, is around us. Much is to be done and much undone, many repairs are to be made, tearing down and building up, till a more perfect structure is reared on the ruin of the old.

This can only be done through continuous

labor, much weariness, some faltering by the way and but for the aid of the unseen helpers, the eclipse of hope and faith at times.

Spirit power goes hand in hand with human effort, it is the motor, controlling, directing the machinery and supplying working power to the laborers.

The voices of our loved ones speak to us and say, "We are not dead, only passed on before, we are aiding you in every good word and work. We will give you all needed strength and stand by you to the close of your earth labors. On every passing breeze may be heard some spirit voice which if listened to will bring joy and gladness to the heart. We shall weigh well our words and take heed to all our ways, exercising that spirit of charity and good will shown by the Great Teacher, commended to us in words that "are like apples of gold in pictures of silver," that come to us through the vista of time from the lips of the apostles, and is taught us by the world of spirits.

Thus in our weakness we may grow strong, and walk in the genial light of infinite love, and become fully established and equipped for the remainder of our earthly journey. We see everywhere the evidences of successful work, in the direction of advanced thought, and we have every reason to feel encouraged.

The God of love answers the prayers of his people and crowns their labors with success. He is opening their eyes to perceive the truth. In almost every pulpit in the land spiritualism is being taught. It is presented under various guises, for the stigma of reproach is attached to its true name. It is still mingled with error, and this must be eradicated before it will be an honored guest among us; but yet, despite these drawbacks, it is gradually and surely wending its way into popular avenues; it is permeating all grades of society and growing stronger every day, and soon will evangelize the entire world. Free thought, free speech, liberty and unity of action will be the universal watchword. There can be no nobler exercise of charity than toward those who still adhere to the old faith with all its errors, and who regard any departure thereof as sacrilege. Bear with such in love, lead them gently, remembering how they have been grounded in the religion of their fathers from the cradle, and it is not easy to exist even, except on the food they have been nourished upon all their lives, and even more difficult to accept the seemingly unpalatable food we present.

Pray earnestly that the scales may fall from their eyes and they be led to welcome and acknowledge the new Christ heralded by the star in the east.

Thirty-five years ago, since its birth, behold what great things it has done for humanity; what a revolution, the change in the religious sentiment of the people has brought about.

And when the christian Church shall arrive to a higher state of spirituality, they too shall be recipients of greater spiritual gifts.

When less of avarice, selfishness, bigotry and self righteousness exist, and its members follow after charity and the golden rule, and open their hearts to receive, an inflow of heavenly light shall descend and enter in, that



shall quicken the dead body to life, such as it never had before.

Paul himself, an inspired teacher, said, in order to discern spiritual truths, we must ourselves become spiritually minded, and we are exhorted to pray without ceasing, and whosoever is in communion with heaven will not fail to receive the blessings of heaven in the spiritual gifts so freely offered to all.

Oh, that we may be more fully awakened to the great responsibility resting upon us to enlighten minds with the new faith of this progressive age. Let us daily ask for more wisdom and the supply will never fail to reach us when in need, for there is much in store to be received and according to our faith so it will be granted unto us.

The underlying principle of all good works, is our simple and confiding trust in the All Powerful arm to shield, protect, guide and direct our minds in receiving and imparting unto others. In the hidden force within the soul the sparks kindle a flame that bursts forth in the utterances of truths from the messengers, so that often times simple words uttered by persons inspired by the spirit, touch the inner recesses of the heart and stir up emotions that have hitherto lain dormant, but when aroused set a thousand wheels in motion, and the influence exerted is felt through the various grades of society.

Take, for instance, the drunkard, who seems lost to all that is spiritual and is living only in the sensual delights of sin. No human power has been able to awaken him, not even the tender voice of wife and children have been able to stay the devastating hand of vice upon him, and yet in some secret recess of his soul is a spot that has never been reached. God's spirit moves upon him, light shines in from the windows of heaven, the dark spot is lighted up, is all aglow, the spirit breath has fanned the spark of light that penetrated through the darkness. What is the result? He is aroused, his soul has received a nourishment the intoxicating cup can never bring, he dashes it at his feet, he embraces his loved ones, he kneels with them around the newly erected family altar, he is saved, perhaps through the ministering angel who descended from the realms of bliss, and gently touched his heart with the kindly word, the charitable deed, or the prayer of faith through the lips of some earth mortal, inspired from above to enter that household when hope had almost died away in hearts full of anguish.

As he revives in bodily condition, although a wreck of his former self, he goes forth and proclaims to manhood he is rescued from a drunkard's grave. Are not hundreds of hearts touched and prayers offered that his words may snatch loved ones from the evils of intemperance.

Jesus said to his disciples, "A new commandment I give unto you, that ye love one another." The exercise of a gentle, lovable spirit and a disposition to pass charitable judgment upon the words, deeds and character of others, doubtless forms the highest standard of a true christian and a true spiritualist.

The more knowledge we gain of God's law, that is, the universal law of love, binding all together in a common brotherhood, the less

sin will abound, and peace and harmony will prevail. When this is fully established and powerful, everything is strong, solid, peaceful, fruitful.

Charity suffereth long and is kind, charity envieth not, doth not behave itself unseemingly, seeketh not her own, rejoiceth not in iniquity, but rejoiceth in the truth, "beareth all things, hopeth all things." Though we have all other good gifts and have not charity, they profit us nothing.

It deals gently with all, prays for those who persecute, and blesses those who despitefully use us, and returns good for evil; makes us pure in heart, in word, in deed.

It enables us to gain a conquest over sin and its hallucinations, over temptation in its varied forms and the many evils by which we are encompassed. It bears fruits in deeds of kindness to all and labors of love for the human family.

In its bearing upon spiritualism, charity cannot be over-estimated in importance.

All praise be to our own beautiful faith that has done so much already for the world, liberating men from the cramping influence of creeds, illuminating the valley and the shadow of death with light, joy and hope, and transforming a mythical heaven promised to a faithful few, into a world as real as our own, whose open portals beckon all to an immortal life, when they shall pass over the threshold of this, whence on and on to Infinite heights the soul ascends, for as progression is written upon the heart of the material universe, so it is the law of the spiritual kingdom.

But there are errors to be corrected, abuses to be reformed, the chaff separated from the wheat, fanaticism and radicalism on the one hand to be modified and toned down, on the other a too rigid conservatism in a tenacious holding on to established forms and ceremonies to be lessened, till a happy medium between the two is reached, and spiritualism will become more popular than theological creeds and dogmas.

The one is the living, breathing sentient being, the other the still, cold, inanimate statue. To give soul and life to the statue by infusing the breath of the spiritual religion into it, the latter must become in every respect worthy, and the Church will no longer refuse it. Worthy to guide the young, and lead them into paths of virtue, purity and honesty. Worthy to teach all mankind high principles of honor, truth, loving kindness and charity.

To this end let all work with a will, beginning with ourselves, cultivating all the heavenly graces in our hearts, and so regulating our lives, that we shall be prepared to lead others into the better way and into a higher life.

What though obstacles are encountered at every step, and obliquy, scorn and the thousand terrors that the hatred of the enemy can invent surround us. We should count it joy to suffer for truth's sake.

In olden times to die for truth was considered the highest test of christian faith and moral courage. To live and work for the right may be regarded as a greater evidence of the existence of the true religion, of the soul.

Blessed are they who die for God,  
And earn the martyr's crown of light,  
Yet he who lives for God may be  
A greater conqueror in his sight.

## SIXTH ANNUAL MEETING OF THE CENTRAL NEW YORK ASSOCIATION OF SPIRITUALISTS, AT LEE CENTRE, N. Y.

At 2 P. M., Saturday, June 9th, the Association met in the Union Church. President Beals, of West Winfield, N. Y., called the meeting to order. The exercises were opened with singing by J. Frank Baxter, of Massachusetts. President Beals made a few appropriate remarks, welcoming the members of the Association to another annual meeting, and making important suggestions regarding the work before it. The meeting was then addressed by A. A. Wheelock, of Vienna. Subject: "Are we drifting or sailing." At the close of Mr. Wheelock's address, a committee of five were appointed, Mr. Peck, Mr. Moyer, Mrs. Hicks, Mrs. Hall, and Mr. Wheelock, to consider the business interests pertaining to the Association, and to recommend such changes in the organization and methods of its business, as they might consider wise and best. Exercises closed by a song from Mr. Baxter.

SATURDAY EVENING.—Meeting was called to order by the President. Mr. Baxter delighted the audience with another song. He then delivered a very interesting address. Subject: "The Enigma of Life." At the close of his address, Mr. Baxter gave quite a number of positive tests. So correctly were they given, and so plainly were the spirits described, that all were recognized without difficulty, by those in the audience who knew them in earth life. Many of them revealed an unmistakable identity of their existence, and the fact that they "still live."

SUNDAY MORNING.—Meeting was called to order at 10 A. M., by President Beals. Music by Mr. Baxter. Mr. Wheelock read the resolutions, embodying the report of the committee. The suggestions of the committee were discussed, by different members of the Association, and adopted. Mr. Hicks moved an amendment to the fourth recommendation of the committee, that six persons be added to the list of officers of the Association, all of whom should and hereby constitute an executive committee, to transact all business of the Association; adopted. Mr. Baxter gave the morning address. Subject: "Spiritualism: its facts and fancies." Exercises closed with a song by Mr. Baxter.

SUNDAY AFTERNOON.—At 2 P. M., Association met and elected the following officers and committee for the ensuing year: President, Frank A. Ely, of Marshall; Vice President, Dr. Beals, of West Winfield; Secretary and Treasurer, Mrs. James Hall, of Lee Centre. Committee, Wm. H. Hicks, of Western, Samuel Moyer, of Oneida, Wm. Ives, of Peterboro, Eli Bliss, of Georgetown, Seth W. Peck, of Deansville, and Cyrus Tremain, of Vienna. After the election of officers, A. A. Wheelock gave an address. Subject: "The False and the True." A song by Mr. Baxter closed the exercises.

SUNDAY EVENING.—Meeting called to order by the President. Song by Mr. Baxter. By special request, Mr. Baxter delivered an address upon the subject, "Spiritualism and the Church face to face." At the conclusion of Mr. Baxter's address, he gave a number of tests, all of which were recognized. Mr. Wheelock then read resolutions of respect he had written to the memory of Warren Woolson, and made a few appropriate remarks upon them, and moved their adoption. The resolutions were unanimously adopted. The meeting was largely attended and all enjoyed a pleasant and profitable time.

### RATE AT WHICH THE SPIRIT WORLD IS BEING POPULATED

Do you know how many people die every year? In order to know this we need only examine the statistics of the world's population. Asia has 800,000,000 inhabitants; Europe 305,000,000; Africa 204,000,000; America 86,000,000; Oceania 5,000,000. These, remember, are low estimates, which give a total of only 1,400,000,000. Allowing to the inhabitants of the earth an average life of thirty-nine years, we find that every year 35,135,000 people die, which gives a total of 90,720 deaths per day, 3,780 deaths per hour, 63 deaths every minute, or more than 1 every second. Thus, every second, as a French author expresses it, "a leaf falls from the vast tree of humanity, to be forthwith replaced by a new one."—*N. O. Times Democrat*.

A casual observer of things as they occur from day to day would no doubt be appalled at the magnitude of these occurrences when presented as a total, including not only this particular locality, but embracing the whole world. People living in one country form the habit of considering their country as embracing as regards population the greater part of the whole world. Americans speak of their country above all others, forgetting that it is but an infant in the household of countries or nationalities, but it will be seen that with one exception it is the smallest as regards population. Europe and America are the recognized christian lands, and when the statistics of these two are examined it will be found that but a small fraction of their population are christians in spirit. there are more dissensions among them than among any, or all of the other parts of the globe. And we are told that only those embracing the Christian religion, can have any hope of enjoying the presence of God and his angels after they leave the world of mortality; if this be true, what a fearful fate awaits the millions who are passing away momentarily, and if honestly believed in what a fearful responsibility rests upon every professed christian, and upon every church organization for not making use of every dollar that can be gathered, and devoting the same for the dissemination of their religious views among the heathen at home, and the ignorant of other countries, instead of holding some \$7,000,000,000 in church property which is only used one day in seven, and then such services calculated more for the building up of special tents and creeds than in trying to convert the world.

The existence of a spirit world is a recent discovery; for ages men have been consigned to graves; there to remain until at some future time they would be awakened from their long sleep, and appear before the throne of God, there to be judged. Then even the ungodly would have an opportunity of looking upon the face of their judge and listening to his voice, either consigning them to eternal torment or awarding them palms of victory. We cannot consider this subject without feeling that a great responsibility rests upon us, called as we are to confute what we know to be false, and yet we cannot help wounding the feelings of some honest souls who accept the doctrines of the church as infallible, but we must not shrink from the task, believing it better to wound a friend's feelings by telling them the truth, than attempting to lead them along flowery paths and when they reach the end, awake and find

that their whole lives have been spent in chasing phantoms, which now only mock them and grin with spectral fiendship at them in their moments of despair

Until a recent date there were only three conditions of life believed in: the earth existence, heaven for the redeemed, and hell for the unregenerated. If this doctrine be true, what a vast herd of human beings are being daily consigned to places of torment, and the greater number for not knowing that Jesus died for them; but we are told that this ignorance will not weigh anything in their favor when judged. We can imagine if permitted to do so, what this judgment might be. Seated upon a throne, high above all surrounding objects, sits the Creator of all things, not a smile on his countenance, but out of his nostrils liquid fire is poured forth. At his feet the man Jesus with his heart bleeding for the poor unfortunates as they appear at the bar. We can hear him pleading for them, but this Judge gives no heed to his supplications, but rebukes him saying they did not accept the ransom provided for them, away with them, let the trial proceed. So we see parents interceding for their children, children begging for mercy for their parents. The Judge relents not, but orders them to move on, and make way for others. This Judge was once all merciful, but now he knows no mercy. Men were told that His mercy endured forever, but in the brief time allowed to man his infinite patience has been exhausted. His infinite mercy has changed to infinite wrath. Being able to declare Himself to every child born he neglects to do so, and poor finite man must suffer the consequences; it is not a pleasing picture to us, and so we will leave it. It may be pleasing to others, if so, they are welcome to gaze upon it and if it awakens in their souls feelings of love and reverence, all we can say is like God, like man and vice versa.

The doctrine of a final resurrection of the body has been disproved. Only a crystalized fossil of God's love any longer entertains such ideas, but in its place we see spirits passing through the change of physical dissolution, emerging from their old worn out bodies and being clothed upon with spiritual bodies. We see them as they lay their earthly arms down, and taking up their spiritual arms as if there had been no break in the thread of their existence. Just think for a moment, one spirit born every second and more than one mortal taking their place made vacant, and this has been going on for untold centuries, and when we realize that there is no death after the pleasant change has taken place, what must be the population and cultivation of the spirit world? If every one passing away had attained to angelhood or satan ship and returning to earth to communicate, there would be no conflicting statements made, for all would go to one place, locality or sphere, and enjoying themselves as only angels or saints know how to; but what would be the effect upon the inhabitants of earth if God changes in his dealings with mortals after death. Would not these glorified angels change too. Is it not a supposable case that being in the enjoyment of all that heaven could give them, they would soon forget the weary toilers here below, and think only of themselves. We are afraid such would be the case, therefore are glad

to know that all who enter the spirit world are not all glorified bodies, but that they carry with them their humanity, and do not forget that there are millions following after them, and all of them desirous to know something of the country to which they are going.

It is evident that from this great influx into spirit life, there can be no essential difference in mentality from what existed among men. As there are differences in opinion here, there must be differences in opinion there, and because of these differences is seen the necessity for self study, and the accumulation of such knowledge as can be made available there. There are spirits who retain their love for church organization, and if they could get control of mediums would advise the adoption of creeds, and church discipline, but those who are more psychical and have outgrown such things, hold them in restraint, and make it their duty to show that such things are unnecessary, that ever thing which savors of past ignorance is detrimental to both spirit and mortal. We know that our position is in opposition to the religious views of christianity, but if we have proof of its reliability, it is our duty to so proclaim it to the world.

Differences in opinion expressed by spirits is made use of in the attempt to discredit the reliability of spirit communion, but instead of bringing discredit upon the cause of spiritualism, it only proves how ignorant a man may be, and yet consider himself an oracle of wisdom. Some express the idea that the spirit world must become one population, and wonder what will become of the millions who are yet to follow. To all such we would say that we know no limit to space, and as yet there appears room enough for all, and the numberless additions do not seem to absorb any more of the room than we were conscious of when first entering spirit life. The tide of life is ever current, and though there may be a few sluggards who loiter by the way, the vast majority have passed beyond the earth sphere, they have entered the angel sphere, and become missionaries to those occupying lower spheres. Only among mortals do we find any cavilers about what God is, and what he intends doing, and there would be less of bickering if these facts were better known. As the case stands to day, the salvation of the race is supposed to be confined to a select few, and after their eyes are closed in death they cease from their labors, but when we take into account the shortness of material life, and the endless duration of eternity, the few years devoted to labor here are as a breath. Suppose that when one becomes tired of one form of government and then emigrates to another country, and after landing upon its shores they should fold their arms, and their example be taken up by the daily increase of new comers, what kind of a country would they make of it? Would they develop its resources, would they be qualified to give information regarding its geographical limits. Who knowing their proclivities would trust them? The truth is they would all die of starvation; and the spirit entering spirit life expecting to live a life of idleness will not only feel the pangs of hunger, but they will find that moral degeneration which a life of idleness always engenders.

A spirit world to meet the wants of the

whole human race must be cosmopolitan in character. Children find their homes there as well as those of more mature years, the unlettered savage finds a home there, the wild African is not shut out, every tribe and race find the gates open to them, but what of the judgment day, is there no method of punishing the evil doers. Yes! there is a judgment day and there is such a thing as punishment, but not as the majority of religious teachers would have you believe. Judgment follows each daily a naturally as light follows darkness. The Judge is not a throned monarch, who refuses the offices of mercy, and we are inclined to think that the christian theory was intended only as a figure, but men have made it a reality. The human conscience has always been man's judge, and the enormity of his crime, has always been estimated by his opportunities for doing good. Man's judgment day never ends, so long as he continues to violate nature's laws, no matter where he may be. Having cast off the old body does not release him from his responsibilities, every day is a new birth, every day has its duties, and every revelation brings the offender pain and suffering, and every good deed, every smile bestowed upon a fellow being, kindles in the breast a fire that cannot be quenched, but will continue to grow in value and power until it becomes a part of the individual.

We never think of man but what we associate with him good and evil, and our estimation of evil is made from our knowledge of goodness. With him is always associated happiness and misery. The frailties of human nature are such, that we can not think of man in one condition but what we instantly feel that he might be better, and enjoy a greater degree of happiness, and when we see spirits born into the higher life, having had within their grasp the true relations of life, and refusing to profit by them, we find how much they have lost, but when we meet for the first time the rude unlettered savage, we can only pity him. He lived perhaps the highest life he had any conception of. Would we be justified in saying to such a man, depart ye cursed in to eternal torment. Might not the same have been said to us by those who had better facilities for learning what was demanded of us which we neglected to do. The golden-rule becomes doubly precious when we apply it to ourselves. We are not placed here to judge one another, but to spiritualize the masses. When we take into consideration the shortness of mortal life, the momentary influx of human beings and the steady departure from earth, we should hesitate before passing judgment upon any one, but rather turn our attention to the causes by which the divine image is transformed into unsightly deformities. If man could be changed as Paul says, in the twinkling of an eye, we might question the infinite for permitting evil to exist in any form, but when we open the book of human life, we read of human frailties, and the question presents itself, how came they so? Why are not all mankind born with a keen appreciation of the good and true, and we ask, how do we know but they would have inherited more lovable traits of character had it not been for the influences affecting their outgrowth of the religious prejudices of former ages?

The fear of God, and a dread of Him has had

a powerful influence in making man such as we find him at the present time, and while there was a longing desire for a higher and more blissful state, they dared not indulge the hope which burned within them. Religious caste has destroyed that feeling of true fellowship that would otherwise have existed. Every one has been educated to look their sect as the most favored one. The heathen as they are called would be by the nature of their being heathen outcasts from the divine presence, and all unbelievers in their doctrines would be compelled on account of such unbelief to dwell in darkness and despair, but we find that such distinctions instead of being a barrier to future attainments, have only a geographical significance, lines which men have drawn. And we are happy to state they extend no further than the influence of mortals extends; when the river of death has been crossed, all earthly distinctions cease. In the spirit world there is neither caste nor creed. The soul aspiring heathen are recognized as fully children of God as the most devout christian. Justice and equity are the governing principles in spirit life; no one is asked what his previous religious beliefs were, no one is condemned because born of African parentage, these are things beyond the control of man; no matter what their professions may be or have been, no one is asked whether they have been washed in the blood of the Lamb or not, no one is asked how often they fasted, or how many paternosters they have repeated. All that is asked is, do you believe in the possibilities of the good becoming triumphant, and are you willing to labor for that end? We know of but one sect in spirit life, and their creed is love for humanity, and reverence for the good, whether found in a Hindoo or a christian.

Persons not familiar with the facts given, and which serve as a basis for this communication would no doubt be appalled could they see the inflowing tide of spirits into spirit life. People are so accustomed to gauge the whole world by their particular localities, and they judge the world by their standard of individual opinions, and prejudices, while the truth is, these things only affect themselves, nor do they weigh a feather's weight in the scales of Infinite justice. A God that could be swayed by individual preferences would be no God at all; and as this appears to be the opinion of religionists especially of the Christian world, we sometimes wonder what kind of a heaven they would have providing every one had their say about it. Most of them find it difficult to live in harmony with their neighbors when they have all to do in framing laws for the government of society, and if there is one thing we should be thankful for more than another, it is that in spirit life there is none of this sectarian feeling, a spirit is known for what he is, not what he claims to be. God is no longer regarded a God of sects, but the Father of all, and a lover of the whole human family.

With such a rapid increase of population drawn from all parts of the globe, and every one feeling an interest in those left after them, it would be strange indeed if every returning spirit should or could clothe their messages in classic terms. Were they to attempt it, it would be one of the most powerful arguments against the reliability of spirit control. How many,

taking the aggregate of mankind, who have received what is called a finished education? How many, if called upon to give their experiences or views of life, would without preparation, clothe their thoughts in the purest grammatical terms. Experience proves that the most polished statesmen find it necessary to revise and re-revise their verbal or written essays before they become the property of the world; and should not the same rights and courtesies be extended to a spirit? But men have an idea that infallibility is a possible human attainment; hence, in criticising a spirit communication, instead of attempting to arrive at a fair estimation of what was the probable intention of the spirit, they set to work and try to throw discredit upon the matter communicated, because of grammatical errors; which are only human standards at best, and depend largely upon geographical limits. The veracity of mediums is sometimes questioned, when communications are given purporting to have been given by some one known to the world as possessing scholarly attainments. They seem to forget that mediumship is not to be measured by such rules; mediumistic power or qualifications do not depend upon a college education, but are natural endowments, and no medium can help being what they are, any more than an African can help having a black skin, and curly hair. Mediumship is to be taken as evidence of a growing development of the race, whereby mortals can be placed in close relationship with the spirit world.

Every materialist has their distinctive qualifications, and some of the so-called heathen natives far outstrip their Christian neighbors in this respect, though differing in phases of development. The Indian jugglers, as they are called, are in many instances mediums for physical manifestations, their feats surprise the staid Christian philosopher, but could they look beyond the limits of mortal sight they would find unseen forces at work showing that spirit power is the controlling force in mind and matter. Even a limited knowledge of spiritual things would tend in a great measure to remove the prejudices which exist at the present time, but so long as men refuse to look beyond the realms of mind and matter, as at present recognized, they will remain ignorant of their own possibilities, and judge harshly the qualifications of their associates.

All of us have but a limited conception of what there is wrapped up in the form of man, and not knowing what they are at present, can form no estimation of what they may attain to. The greatest of all studies for man is man; the secret of the physical world may be explained with a degree of certainty, but man can only be learned in spiritual things as the powers within him unfold and manifest themselves. It has been taught that when the immediate followers of Jesus passed from active life among men, that all power designated as supernatural was withdrawn. At and from the time when the last Apostle breathed his last, until the end of time there would be no further revelation from the unseen world, and in order to make their prediction bear a semblance of truth, every person manifesting, even in a small degree, similar qualifications to what was admitted to be possessed by the Apostles, were

set aside as blind leaders of the blind, and to crush out these divine qualities, the stake and rack was brought into use. But men may fight against the powers that be, but there is a power mightier than man, even the forces in nature sweep them out of the way as easily as though they were but atoms of dust.

There is abundant evidence before the world to-day, going to prove that there never has been any cessation in the active forces of spirit, by its influence men have been led to examine into every department of philosophy and science. The astronomer to-day reads the heavens with as much ease as the average man reads his newspaper. The geologist reads the earth as though it was an open book. The philosopher reasons from effects to causes, and the results of their explanations and reasoning fill volumes, and form the basis of your elementary school exercises. And would it not be a strange circumstance if there were some found through whom the facts relative to spirit life could be revealed. It seems to us that a moment's reflection would prove how natural are all these revelations, and being natural they come within the scope and range of every intelligent mind. The revelations from the spirit world are not more startling and wonderful than the revelations of the astronomer, geologist and philosopher, for when examined and analyzed, it will be found that they all tend in one direction, and that the education of the race. Every revelation may be regarded as mile stones showing how far we have progressed, and at the same time serve as reminders to show how much farther we have to travel on the same road; prejudice and bigotry may remove these land marks, but just beyond present boundaries we shall find them again. Every age leaves its impress upon the next succeeding age, and the spiritualists of this age are only cutting the path in the which future ages shall travel, and they will be guided so far by present experiences. Beyond these limits they must survey a route for themselves but as these two worlds have been brought into such close connection with each other, future ages will find it less difficult to perform their part in the drama of human life, than preceding ages have done.

We are just entering the gates of a new school age, science has broken the bars and bolts which shut out the studies of natural and spiritual philosophy, the way is now comparatively clear; if we are only true to the principles we profess, we shall soon reap the harvest former ages have sown. A knowledge of spiritual laws will make us masters of the situation, and though forced to contend for what we know to be true, time will give us the victory.

JOHN F. MCQUADE.

A very important conference of the London Presbyterians has recently been held to consider the question of a revision of the Westminster confession of faith. A paper was read by Mr. Robert Whyte, an elder in Dr. Dyke's church, in which he pointed out the defects of the confession, which he declared was inharmonious with the living faith of the church. The following points were made and argued by Elder Whyte:—

The confession represented the stern decrees

of a sovereign, whereas the living faith of the church exhibited itself in God's eternal love. The confession said Christ died for the elect, which was not the teaching of the Lord Jesus, nor was it the teaching of the apostles. It teaches that man's action is unalterably determined for him and that he lies no longer under any burden of responsibility for his own salvation or loss, which was not the teaching of Scripture. The Christian conscience revolted at the confession's teachings regarding the fate of the heathen and of non-elect children who died in infancy. Since Christians of other denominations looked to their standards for the church's beliefs, a serious responsibility rested upon them to see that they clearly testified the truths they held, and upon the decision the church came to in this matter depended her growth in the future. Not only elders, but young men who would have entered her ministry, were lost to the church because they would not resign their liberty to differ from a document framed more than two centuries ago.

Dr. Edmond considered the confession to be gravely defective in its statements of the truths which the church believes. Dr. Jeffrey thought a new and better creed should be made. Elder Robertson thought the confession too long and too stern. Dr. Fraser wished the old truths might be put into modern language. Dr. Morrison said it was becoming difficult to find intelligent elders who would accept the present confession. Dr. Oswalk Dyke closed the debate, and spoke of the difficulty of accepting theological opinions in the phraseology of two centuries ago. He did not like the confession, nor did he wonder that there was difficulty in getting elders to accept such a body of stiff theological matters. He mentioned the difficulties that beset them, and favored the framing of some short, easy, modern creed, such as might be used in public worship, letting the old confession stand as a kind of monument.

Altogether a remarkable discussion for a conference of Presbyterians, one would say. It seemed to be generally acknowledged that the old confession of Faith is not what they actually believe and confess!

Two angels came at set of sun,  
And brooded o'er earth awhile;  
One saw the day's work was well done,  
The other waited the morning's smile.

And at the midnight hour they stood  
Expectant on the verge of heaven,  
Just where golden bars of light  
Seem melting into morn or even.

Twin angels seemed they; one of birth,  
Bearing burdens of buds, of flowers,  
They had not wakened into earth,  
And knew not life's surpassing powers.

The other, silent, white and cold,  
Touched lip, and heart, and brow on earth.  
No story was by those lips told,  
No song of joy nor outward mirth,  
But silently, with snowy hand,  
Beckoned them to her silent land.

One angel was the one of Life;  
The other was the one of Death;  
One lures men here to earthly strife;  
The other calms their fevered breath.

One praised in song, and heralded  
By loud acclaim of mirth and glee;  
The other dreaded silently,  
As though no potent minstrelsy

Was heard in that still voice, so still  
You could not wake one sound or thrill.

Oh, snowy angel! white and pure,  
Thou coverest all the earth below  
With a sweet snow-shroud, and the flowers  
Slumber beneath the drifted snow,  
Waiting at last the boon of life  
To give them joy with beauty rife,

Angel of Death! we wait thy hand;  
Unto thine arms all unafraid  
We come, and when thy high command  
Awaits us, all that here is said,  
The glory or the dimness made  
By earthly life—it matters not;  
Thou shieldest, and thy robe without a spot  
Is drawn around all spirits here,  
And thou, blessed angel, art most near.

Father of souls! by birth, by death,  
By whatsoever means we come,  
Oh, let us own thy blessed control,  
Guide thou our spirits to thy home.

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