



Devoted to the Spiritual Elevation of Humanity.

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A PRAYER FOR THE DEVIL.

St. Thomas Aquinas, the greatest scholar and theologian of the Romish church, died in the year 1274 and was canonized in 1323. There comes down to us a curious Latin poem, in which the saint is represented as wrestling all night in prayer for the devil. The following is an English version:

"O, God!" he said, "it cannot be
Thy morning star, with endless moan,
Should lift his fading orbs to Thee,
And thou be happy on thy throne;
It were not kind; nay, Father, nay;
It were not just, O, God! I say;
Pray for the devil, Jesus, pray!

How can thy kingdom ever come
While thy fair angels down below?
All holy voices would be dumb,
All loving eyes would fill with woe,
To think the lordliest peer of heaven,
The starry leader of the seven,
Could never, never be forgiven!

Pray for the devil, Jesus, pray!
O, word, that made thine angels speak!
Lord, let thy pitying tears have way;
Dear God, not man alone is weak!
What is created still must fall,
And fairest still we frailest call;
Will not Christ's blood avail for all?

Pray for the devil, Jesus, pray!
O, Father! think up n thy child;
Turn from thine own bright world away,
And look upon that dungeon wild.
O, God! O, Jesus! see how dark
That den of woe! O, Savior! mark
How angels weep! now hark, hark, hark!

He will not, will not do it more;
Restore him to his throne again;
O! open wide the dismal door,
Which presses on the souls in pain;
So men and angels all will say
Our God is good; oh! day by day!
Pray for the devil, Jesus, pray!

All night Aquinas knelt alone—
Alone with black and dreadful sight,
Until before his pleading moan
The darkness ebbed away in light.
They rose, the saint and God; said he,
"If darkness change to light with Thee,
The devil yet may angel be."

—The primary use of knowledge is for such guidance of conduct in all circumstances as shall make living complete. All other uses of knowledge are secondary.

MAN'S SPIRITUAL HEREDITY.

It is being more clearly demonstrated every day, that the most important study for mankind to pursue is man. Heretofore all the energies of mind and thought, in a religious sense, have been directed into other channels. Men seemed to feel that it was of more importance to discuss the character and attributes of Deity, than to try and find out who and what they were themselves. Taking as a starting point the mysterious accounts of creation, they dare not go back of these accounts, fearing they might offend some one, and thereby bring down upon their devoted heads the wrath of God, and consequent consignment to eternal torture; but with the growing skepticism of the age, aided by the light which has been thrown upon this subject of man's origin, from spirit realms, not a small number have outstepped the boundaries of ecclesiastical authority, and have shown a determination to learn something in relation to themselves, the object of their being, and their future prospects; but in so doing, they have encountered a certain amount of opposition from that class who still adhere to the Mosaic theory of creation.

But, at the outset, we find two classes of investigators: one claiming that man is a natural product of the soil, that he is matter only, and that after the present existence has been lived, all that remains is the memory of good, or evil deeds performed. Admitting that men may inherit certain traits of character coming from their ancestors, much the same as children inherit the property of their parents; they deny any existence of individual life after the death of the physical body. The other class, admitting all that the former claims, go still further, and attempt to prove that the present life is but the beginning of man's existence; that after the dissolution of the body takes place the real or entire man lives on as an individual, as much so and as fully as when occupying a place among mortals. It will be clearly seen that there can be no fellowship or sympathy between these two schools of thought, only so far as the material interests of man are concerned; and it belongs to us to say which is right and which is wrong.

In the first place it becomes necessary for us to prove that man is something more than dust and ashes. If he is not, it would matter very little what became of him after physical death. In fact it is a question whether man

would ever have dreamed of a future life, had there not been implanted in him a desire to live; but it is not alone in man that we discover a dread of death. There is not an animal, bird, or creeping thing, but what manifests a dread of pain, and a desire to live; but only in man are the powers of comprehension developed so as to enable them to give an intelligent reason why they dread taking a leap in the dark. Before dust and ashes can be endowed with intelligence, there must be a blending of these concrete elements with the spirit forces in nature; and then there must be a difference between the forces which give life to a tree, beyond that animating man; for man reasons logically from effects back to causes; no other of the myriad forms of life possesses the power to do this; therefore it is both natural and logical to argue that man is something more than dust, is more than an animal. He is divine.

The question may be asked, how do we know that it is spirit which animates mankind, and is the fountain from whence thoughts arise, seeing that spirit is invisible to human sight? Is it not, after all, a matter of speculation? We answer, it is not, for while spirits may be invisible to mortal sight, to the spiritual seer spirits are as clearly defined as the mortal is to the physical senses; and after having demonstrated that man continues to live beyond the world of matter, and is in form the same as when in material life, yet visible only to the spiritual seer, we hold that if the seer is a reliable person, one whose evidence is unimpeachable, the world is in duty bound to accept his statements; and the bible as well as other books holds "that by the testimony of two or three witnesses every truth shall be established," and there are thousands of individuals living on this mundane sphere to-day who see and hold daily intercourse with spirits who once inhabited forms of flesh. Considering this matter as settled, we will retrace our steps to where we alluded to man as having a desire for a continuous life. We think the argument holds good that it is from this spirit which survives the body that all these aspirations spring; for we do not find them anywhere else.

Taking it for granted then that there is a spirit man, as well as a material man, from whence does the spirit come? We can trace the physical body back to dust and ashes, and it is logical to infer that in retiring it has sim-

ply been re-absorbed into its primitive elements while the spirit still lives. Why is it not re-absorbed the same as the body? For the simple reason that spirit is the life force of the universe, and is not subject to laws which control matter, but virtually uses matter to do its will. We are told that God is spirit; then all spirit is a part of God. Being individualized does not detract from the actual existence of the spirit force, but proves that there are gradations in spirit development, as there are gradations in matter, and in material bodies. The desires felt must be the result of an intellectual force existing in man, but invisible to mortal sight or touch; nevertheless a powerful influence is exerted by it on all mankind; nor can they resist this influence if they would. Its effects are felt as soon as the child reaches a point in life enabling it to reason and distinguish between good and evil.

It is a well known fact that all things which manifest living principles have the power to transmit their peculiarities to their off-spring, and if there be no mixture of seed, the same in kind will be repeated year after year. This is true of cereals, fruit and vegetables, and it is true of animals, and is also true of men; but by experiment it has been proved that by a mingling of seed and a change of parentage different qualities and races are produced; hence, if the creative theory be true, these changes in vegetation and races would be an impossibility, and instead of the endless varieties of cereals, fruit, flowers and animals we now have, we should only have the original stock reproducing itself over and over again. It is a fact that nations who never intermarry in time run out,—become enfeebled in mind, and diminutive in stature; and we hold that the progress in human development as well as the varieties in fruits, flowers and animals, is the result of human ingenuity, together with a knowledge of laws governing in these matters. The miracle worker is not Deity, but man. But no matter to what extent these experiments are carried, we always find traces of the parent stock.

It is claimed that man is a product of spiritual creation, that life breath was breathed into him by God himself; and this divine breath is now the living soul, or spirit,—is a direct emanation from the fountain of eternal life, and then whatever spiritual aspirations a man may have are traceable back through all generations to the point of beginning; but do we find any more purity of stock or character in the first pair (admitting there was a first pair,) than in the present race? The first act recorded of them is disobedience. Did they inherit this rebellious spirit, or whence did it come? The custom of to-day, when a rebellious child is found, is to trace out the pedigree of its parents, and there is no trouble about finding the origin of those traits manifest in the child.

Casting aside the Mosaic theory of creation, and assuming that man is a natural production, and seeing the countless varieties in character and intelligence among men; and also noting the development of the race from lower to higher conceptions of life, we naturally conclude that the advancement witnessed is the result of this entire spirit force seek-

ing to assert itself, and by so doing the child is carried forward and becomes more like the Father, that is, the spiritual faculties come into more prominence, and the question of immortality or life beyond the boundaries of material life, presents itself with greater force. For centuries only the small still voice was heard, but at the present time the question is thundered in the ears of every man, woman and child, in terms not to be misunderstood. This spirit voice is the modern John the Baptist, crying in the wilderness of doubt and skepticism, "Make the paths straight!"

When we take into account the ceaseless prompting of the spirit, we wonder how anyone can doubt or discredit its meaning. If these thoughts came at stated periods in life, we might question their origin, but they are continuous. Not an hour passes but what something pertaining to a future life is presented, and cannot be argued away. Why? Because they are a part of the individual. It is the real personality manifesting itself. It is the spirit voice speaking to the natural man.

Spirituality is not a special gift, but a development. Not a being lives but what has a spirit form, and spiritual faculties; but the difference in degree is the result of heredity. Parents with largely developed spiritual faculties, transmit the same to their offspring. This inheritance becomes intensified by years of study and application, and by the laws of heredity the increased force is transmitted to their children; but it has taken centuries to develop this spiritual force sufficiently to enable the inhabitants of spirit realms to manifest their presence to mortals in tangible form; and as yet it can only be done partially; yet there are phases of phenomena by which spirits can be identified; and taking what has been produced, there is no reason to question the possibility of more perfect channels of communication in the near future. Every principle showing evidences of vitality and growth, must attain to higher degrees of perfection. Whatever is possible in one phase of life, will serve as a basis upon which to predicate future growth, and more perfect development.

Mankind grow in spirituality in proportion as they yield to the promptings of the forces working within them. They are also aided by an outside force which operates upon them. Then there are to-day two sources of power or influence where formerly there was but one. The all-absorbing influence of the world, such as money accumulation, must become a secondary matter. We do not wish to be misunderstood on this point. Inherited traits of character must be lived, but the more vital interests should not be lost sight of.

There is a time and place for everything. Spiritual things should not intrude themselves so as to make the individual careless of his duties to himself, his family and to society; and for the same reason the pleasures of the world should not be allowed to absorb the whole of any person's life. The spirit and the physical body were destined to live together. Physical comforts assist the growth of the spirit when not carried to excess; and spiritual culture enables the physical man to enjoy the legitimate fruits of his labors.

The spiritual aspirations of a person are sure indications that there is something to them besides matter—that something has been inherited; but until there is a definiteness of impression, there may be doubts as to the cause producing these effects. Men cannot always say to their material instincts, "be quiet," while we listen to the voice of the spirit. The combinations in the human structure are so complete that few really know themselves. They may profess a certain amount of knowledge in this direction, but when brought into practical use, it can only carry them so far. Beyond that point they cannot even reason logically, unless aided by intelligences who have explained the regions beyond. Here is where the spiritualists enjoy the advantage over their less favored neighbors. There is no one not familiar with the spiritual philosophy, who can give any assurance of a future life. They may speculate upon it, but this is an age of facts. Men demand to know where they came from and whither they are going. To the spiritualists these are questions easily answered, but not so with the majority of men. Those who have not had their spiritual senses quickened, have not felt the power within them expanding and rounding them out into the fullness of manhood, and womanhood, can have but a limited idea of what the spiritualist enjoys.

It is folly to talk about human perfection. We can only dream of it. The spirit, if perfect, would not feel the pangs of remorse after passing to spirit life. And yet it may be asked if the spirit be an emanation from the fountain head, can it be other than perfect? A stream of water may be clear as crystal at the fountain, but after it leaves there, and mingles with the earth, it becomes impure, but the natural tendency is to purification, and it will in time become as it was in its primitive state; but how long will it take? We cannot say, neither can we state how long it will take a spirit after being contaminated with unholy influences to regain its condition of purity. There is not a spirit we have met who can solve this problem, but every step found in the path of progress is a point gained.

Because we inherit from our spiritual parent this life force, is no argument that we should necessarily be pure and sinless. The earth brings forth thorns and briars; but they have their uses; so the thorns and thistles in human life have their purposes; we inherit many of them, we imagine a great many more, and we manufacture a great many. So long as man occupies a place on the material plane of life, he must expect to meet with opposing forces, he can't be an angel if he would. Mankind are indebted to their spiritual heredity for the brightest moments of their lives. It is when we can look through the falling mists, that we catch the clearest glimpse of what awaits us in the future. The social standing of thousands rests upon the name and position of their ancestors; but let it be known that there has been a mistake made in tracing their lineage, that instead of inheriting blue blood, they belong to the common walks of life, how soon would they find the once open doors closed against them. The family record is as essen-

tial in the walks of social life, as the Bible is essential to church fellowship. A great many people presume a great deal on their heredity. Positions are demanded, not so much for merit, as for caste and blood. Public opinion is too often accepted as the voice of justice. The complications met with in human life in most cases are by their nature calculated to crowd out all spiritual aspirations, and more frequently among professed religionists than among what are known as the world's people.

It is time there was a return to the Father's house, and becoming children again—heirs to that spiritual estate which, by a natural law of heredity belongs to mankind as a divine right. Kings are said to rule by divine right; but he is most a king who rules himself honestly, is true to his convictions, casting aside the calumnies of the majority, and fearlessly treading the path of duty. Perfection is not a human attribute; it is something belonging to a higher phase of life, but each and every one has inherited a spark of it, and it is within the power of every one to approximate toward that goal. Whether ever reached or not is not the question. We can keep climbing up the sides of the mountain; if we can reach the summit well and good, if not, there is a satisfaction in knowing that our best endeavors have led us onward. The most pressing need of humanity is a knowledge of those things which lead them over the rough paths of every-day life. This information does not come from the material side of life. It is the spirit which needs buoying up, leaving the mind free to receive the influx of spiritual truths, which are ever flowing from that eternal fountain of truth. When the mind is open and the reason unfettered, there will be a more rapid growth in the direction of true spirituality than is possible, when the fear of God is the only incentive to noble living. It is not Hell men should fear, but the christian's paradise, which is but another name for eternal idleness, a fate every spiritualist should pray to be delivered from. The best working capital anyone can have is plenty of true spirituality. Without it, man is but little more than an animal. He may plod along through life, but when he enters another sphere, he will find himself of all creatures the most abject.

JOHN E. REYNOLDS.

TO BE DEAD.

What is it to be dead? I think that I
When I am dead, shall know no more of pain,
Shall still be glad in sunshine or in rain;
May at my mood, unto the ones who lie
Fast bound in sleep and whom I love, draw nigh
And nestle close, and kiss and kiss again
The sweet pink lips; or when the sunbeams wane
And soft stars shine surely in the sky,
With veiling vapors o'er my spirit face,
And feet with silence shod, I may as now
Glide through the rooms where my small work was
done

And those who sit within that haunted place
Shall say "How near he is!" And how
The dear, sad souls will long to see the face,
And once more hear my gentle words of love.
And thus it shall be dearest friends; I will
Come back again to you, and you shall
Hear the words of comfort I will bring.
So for the present, dear ones: 11.

THE INFLUENCE OF ART IN FORMING RELIGIOUS OPINIONS.

Whatever man excels in, be it as artist, in sculpture, as scientist or philosopher, his productions in whatever direction his mind leads him into will create a demand for them, and ever after they become objects of worship; not that the man will be worshipped, but the genius—the power of imagery seen there wins the admiration of men. They worship the picture, they bow before the chiseled figure, they speak only in the highest terms of the scientist and philosopher. To some there is a fascination in a picture; it seems to talk to them and they talk to the figures portrayed on the canvas, and it seems that all that is wanting is the breath of a God breathed into them to transform them into living beings. We admire the man or woman who loves art. It proves that they have souls attuned to the beautiful in nature, and there is no danger of their ever wandering very far from the path of rectitude. There is no one thing in the world which has a stronger influence over the minds of men than art. The most debased man in the world, one who will neither listen to logic or reason, will stop and admire to the full extent of his abilities a work of art. As a means to higher education art has no peer. But while it embodies all that is beautiful and grand in human conception, it should be borne in mind that the most finished painting or chiseled image is but the work of man and should only be regarded as such.

In the study of art you are brought in contact with the minds of artists, for whoever paints a picture other than a portrait or landscape draws largely upon their powers of imagery, and these imaginations are colored to a greater or less extent by early religious influences. It is very easy to detect in an artist's work what his early education has been, particularly in a religious sense; and when we take into account the fact that there never was a picture of Jesus taken from the original, and the same is true of Mary and Joseph, and yet a picture of Jesus can be had for a few pence, and you will be told that it is a copy of the original; and if you wish a picture of Mary you can get it for a more reduced sum, with Jesus as a babe thrown in, so that you will be sure of getting the worth of your money. If these were simply works of art, and so considered by the world, there would be no harm in admiring them, but there is attached to them through tradition a kind of sacredness, and though the picture be nothing more than a daub of paint, you hesitate to destroy it or even to remove it from the wall. There are no proof copies of the immediate disciples of Jesus, and yet it is an easy matter to get the twelve pictures, or in a group. As for instance the feast of the Passover, Jesus is represented as occupying a seat at the middle of the table, and his disciples surrounding him, with John like a love-sick swain leaning on the bosom of his master. These are works of fancy, but they exert a more potent influence upon the minds of men than anything recorded in the Bible.

But what may appear singular to a strict observer of church etiquette and discipline, is that while Jesus was a Jew and his mother a

Jewess, in nearly all the pictures of them there is very little of the Jewish cast of features in either of them, but they are particularly Grecian. Now these people who have been worshipping Jesus through the medium of these pictures or sculptured forms will be disappointed should they ever meet him, for instead of the Grecian cast of features his are peculiarly Jewish.

In the year 1276, or very soon after, Giotto, an Italian artist, painted a portrait of the Virgin Mary appearing to St. Bernard, and in the picture she is attended by other female forms. The question which presents itself to us is, did she really appear as represented, or is the work a sketch of fancy? If the latter be the true version of it, then whatever has been for so long a time regarded as sacred in connection with this painting is a burlesque upon religion, and is misleading. If she did appear as represented, then it was a spiritual manifestation, and wherever this picture is to be found—in books or hanging on church walls, there is proof of what spiritualists claim at the present time, that under certain conditions spirits can and do appear. If the picture is a true representation of an actual occurrence, then other spirits can return as well as Mary; and if she could manifest in sufficient light for the artist or St. Bernard to catch and retain in memory her features, and reproduce them at some future time, it shows clearly that the seance was equal to anything produced through mediums in the nineteenth century. It is questionable whether there would be such universal belief that angels are winged messengers, did not the artist who gave us the first picture, have such conceptions of angel life; but that is no reason why the same thing should be carried forward and mark the ground work of the nineteenth century out. Just think of angels in long robes with wings folded and kneeling on clouds, while surrounding their heads is what resembles more an American half-dollar than anything of a spiritual character.

Nearly all the old masters in art were identified with the Romish church. Their richest productions are to be found in some of the old cathedrals of Italy and Rome, and it is safe to say that were it not for some of the noted artists' work of olden times, much that is regarded as of a religious character would be regarded simply as works of art, beautiful in conception and design. Every one of the old masters have left after them representations of mother and child; yet no two agree in form or feature. There cannot be a more touching picture than a mother with her first born in her arms, and if there are discrepancies in form and feature, we can overlook any fancy sketch the artist might make use of, for when we admire the picture we are only reading the soul of the artist—a man in love with his mother.

The Last Judgment, by Michael Angelo, once seen can never be forgotten. As a work of art, it is grand beyond conception, not only to the mind of an artist, but the detail of the picture shows clearly that even one so gifted as was Angelo could not rise above the line of human kind in his conceptions of a judgment day. The picture is as correct a representation of the biblical account of the closing

scenes of time as could be produced; but when we examine the work the human is everywhere present. Even the central figure intended to represent Deity is simply a huge man surrounded by saints and angels, bearing emblems of their work in the world. Some are accepted, others are driven from the presence of the Judge into outer darkness. In another place there is a group of angels with horns or trumpets calling the world to judgment; in a remote corner are the wicked beings driven into endless fire by his sublime Majesty. It is very easy to see what effect such a picture would have upon a person who believes that God is angry with the wicked every day—that there was to be a day of judgment, when all the old bodies long since mouldered back to dust were to be rehabilitated and the devil ready to receive his share. The effect upon a person naturally superstitious could never be eradicated. The moment they begin to doubt, these scenes will pass before their mind, and like cowards they shrink from the performance of known duties simply on account of what some one else has considered to be a true representation of the fate of mankind. Milton gave the idea of a hell more perfectly than God gave it in the Bible; Michael Angelo has immortalized himself by his Judgment Day, and in both cases the evil effects live and are a power in the hands of a designing priesthood, to bring the world in subjection to them.

Nature furnishes the most perfect studies for artist or philosopher, and when reproduced on canvas gives to the world the best food for reflection. They do not open the door by which religious bigots can enter, and through the excuse of logic and argument stamp upon the minds of ignorant persons false conceptions of God. Every Catholic church has a coterie of saints and martyrs, and they are made to do far more effectual work as images than they did as living beings. The boast of the present century is that they have outgrown all idol worship; but the facts do not warrant the making of the claim. In a strict sense christian worshippers are as devoted to their images as these so called heathen are, though manifest in other forms. The interest of a person has much to do with the actual performance of the act or deed. Example is one of the most successful teachers known; the ignorant follow in the footsteps of the more educated, and we hold that no man or woman has a right to indelibly impress upon the minds of others as facts or true representations of existing realities what they know are only fancy sketches. Though they may rank as artists or word painters, there are limits beyond which they should not permit themselves to go.

The charges brought against spiritualists are that they are iconoclasts, that they delight in tearing down, but they never build any thing. The facts in the case are that a certain amount of destructive work must be done before there can be any building. It would be impossible to erect a new building, so long as an old one occupied the ground. Every sensible person knows that the first work to be done is to remove the old, and after the rubbish has been disposed of, then the work of building can be carried forward with a prospect of success. It is well known that what

meet the wants of one age will not answer the demands of a future age. If it were other wise, then instead of the palatial buildings which adorn our cities, we should have only the mud hut and cabin of now extinct races; instead of having our homes made beautiful by architecture and art, bare walls and unsightly dwellings would greet us at every step. We are willing to admit that, so far as the mental freedom of man can be acquired by iconoclastic work, it seems to be a part of the mission of spiritualism to point out the evil influences of things which men seem to hold most sacred, and this is one of the reasons why the church, the flesh and the devil array themselves against it. If instead of exposing the fallacies of spiritual religion and pointing out the things to be avoided, no heed was given to them, there is not a christian but what would take their brother spiritualists by the hand in token of friendship. But light cannot illumine the dark places of earth, only as the outer covering is removed; but by the removal there are at times more things exposed than were supposed to be hidden; hence enmity is fostered, but the truth must triumph at last.

In one sense every person is an artist. Their work may not adorn the outer walls of your dwelling, but they can be seen by the interior or spiritual organs of sight; they can be examined by the soul sense of reason and comprehension. What is painted to-day may not bear the marks of a skilled artist, but as time rolls on the daily additions that may be made to the picture will, if true artistic taste be displayed, become a thing of beauty, and will attract the attention of all lovers of the beautiful and true. The greatest teacher man can have is nature; when her works are copied there can be no misconception placed upon the design: instead of leading the mind away from things which of themselves contribute to make life attractive and keep the soul in harmony with its environments, and nearer to the central fountain from whence all things spring, they draw upon every channel in the organism of man and must make him more a lover of nature and of man.

Every life is of itself a picture, and one that can never be destroyed; is not subject to the elements and defies the power of man to efface it. The frame may be moulded, the gilding lose its burnished beauty, but the mark of the artist can never be destroyed. Changes in time may deface the work of an Angelo; the elements may destroy in an hour what it required years to perfect, like the bodies we carry around with us. We bear in them the image of the heavenly around with us, but father Time keeps making one day less as the sun sets, but the picture is continually growing more perfect. Such work of art has no hidden mummy, leaves no unhealthy influence after it. Popes and priests can make no use of them to trouble the spirit of man, and bring him under subjection to them.

Word painting is another emissary of evil. The so called religious songs which are sung have a stronger influence over the minds of men than paintings on canvas, because more universally used. The world has had but a few who excelled in the art of painting, but she has on her lists many writers of poetry

and song. The revivalist selects the latter as the most effectual in winning souls to his dictums. In fact music is the art employed to set on fire the imaginations of men, and when their blood is at fever heat then the skillful reaper gathers them in, as the spider gathers in his web the flies he would destroy. Revival scenes, though not of so frequent occurrence as in former times, yet they have not been banished altogether. There are certain fields where they find a plentiful harvest, but the day of wonders is drawing to a close, and ere long the mantle of night will enshroud them, and they will be remembered only as transient lights whose glory has been lost through the illuminating force of reason and conscience.

With the case as it stands to-day can any one reasonably charge spiritualists with being over zealous, or that no good can arise from a discussion of matters? Rather will future ages turn to the present and honor the names of every man and woman who had the manhood and womanhood to declare what they know to be wrong, and who gave the best years of their earthly lives in the promulgation of truth.

The star of church bigotry is losing its brilliancy, as the sun of spiritualism climbs nearer the horizon, and if there be any virtue in prayer, let the whole world pray the angel world to assist in freeing them from their yokes which they have worn for many centuries. As spiritual painters let each one confine themselves closely to nature's works. By so doing the human will ever be in the foreground. It is the duty of man to labor for the elevation of his kind. Far better will it be when the spirit freed from the clouds which now hold it a prisoner, when the life recedes, can be compared; if they have done well they will receive a welcome into spirit life, such as no artist can receive whose genius was displayed in the interest of religious sects, and whose greatest efforts form a barrier between man and his spirit Father.

S. W. FISHER.

SPIRITUALISM.

THE INFLUENCE OF REALIZING A CONSTANT SPIRITUAL PRESENCE.

The following is a portion of an address delivered by Dr. J. A. Marvin of Detroit at the recent national convention of spiritualists at Sturgis:

Man to day asks for a positive knowledge of the after life, if there be such a life, and he very practically says that if such knowledge ever was communicated from a spirit world to a man in the earth life, it can now be communicated. He demands a theology that is founded on the highest principles of love, justice and mercy, and which shall tend to the development of that which is most divine in his nature. He demands a practical theology that shall go into the business, political and social circles of society, and insist upon the principles of absolute honor, and equal justice to all, with due respect and a positive protection of the rights of the weak. He demands a theology that shall open the way to a better life and greater and more universal happiness in the social and domestic relations. He demands that it shall not only denounce crime, but that it shall so seek to deal with the criminal, as to make him a better man, and by all of its influence in society to lessen the sources which give birth to criminal instincts and inclinations. He says

if there be an after life and if man be immortal, then give him a theology that shall best prepare him for the highest condition attainable on entering that life.

Does Spiritualism furnish the basis for the needed theology? It brings to man positive proof of a future life in well identified communications and manifestations from friends who have passed to the spirit world. It unfolds the future and lays it like a scroll before his vision, so that he may learn and become wise in those things which pertain to his spiritual growth and development into that world. It opens up and removes the veil that for many centuries has hung like a pall between those of the earth life and those of the spirit-world, giving to man undeniable evidence that his friends and loved ones of the spirit-world are cognizant of all his thoughts, deeds, motives and intentions; of all that actuates and moves in his daily labor and life work, and that they may influence him by their presence and mould and direct his thoughts and desires.

In establishing and making known to man the relationship between him and the spirit world, spiritualism has made known the fact that as he lives and as his thoughts and earthly associates are, so will he draw to him, and be guided by good or bad spirits. It has made manifest the importance of the highest spiritual development possible while in the earth body in order to obtain the best condition in the future life. It has established the inspiration of the present as adapted to the time and age in which we live. It has said to man, "You may still draw from the great fountain of knowledge, Love and Truth, for that which shall meet your present wants and demands." It insists on a life of good works, of good deeds, of the exercise of a pure, unselfish love toward our fellow man as the only means of attaining to the best conditions on entering the spirit world. It teaches that all the acts of his life must enter into and go to making up of that life. It teaches the brotherhood of man with all the duties and obligations implied in such a relationship. It teaches that all that is good and pure is divine, and that man attains to the divine only as he exercises that which is good and pure in his nature, in all the relationships of life. It teaches that man is progressive in his nature, both in this world and the next, and that he should constantly aspire for that which is better. Would the better and more general knowledge and acceptance of these facts and the practice of these teachings and principles, tend to overcome the faults that have sprung up and exist under the practices and teachings of the present theology, and lessen the evils and sufferings due to the present condition of society, and lead to a higher development and a more perfect life?

As man is progressive, if these teachings be true, then will they tend to his better development, for all truth is given that he may be benefited thereby. All religions have been founded upon spiritual manifestations. Under the Jewish dispensation the authority of the prophets to speak by inspiration, was attested by manifestations. The Christian era was ushered in with, and given its life and force through manifestations from the spirit world. Those who listened to John the Baptist and believed regarded him as a harbinger of the spirit world. On the mount, in the presence of Jesus, Peter, John and James, Moses and Elias, whose earthly remains had, centuries before, been laid with their fathers, appeared in materialized forms and talked with those present. Paul, Silas and Peter were released from prison by spirit hands. Unto Simon the tanner the spirit appeared and gave instruction concerning Saul of Tarsus. On the day of Pentecost the apostles spoke as the spirit gave them utterance, so that every man present heard his own tongue. To John the apostle one of the old prophets appeared and displayed the vision as recorded in Revelation.

Are the manifestations which purport to come from the spirit world to-day a reality? Are they true? Thousands of our most intelligent, candid and careful minds, have cautiously investigated this matter, and testify that the manifestations are from no human source; that they are from a force of power identical with the human mind, only that it seems to have a clearer conception and comprehension than the mind in the body. This power or superior intelligence always claims to be the spirit of some one who once lived in the form in the earth life. The evidence of the reality of these manifestations, and that they are from the spirit world, and from many of the best and noblest minds that have lived, are stronger and better authenticated than are the evidences of the reality of the manifestations recorded to sustain any of the religions of the past. The evidences are perfect, and fully and freely attested by those known to you, of whose honesty and ability you cannot doubt and whoever so desires may himself become a witness of these things. But, says the orthodox theologian, "It is the work of bad spirits; it is Belzebub." So said the Jews of the manifestations through Christ and the Apostles. The similarity is the same, and the answer then is appropriate now. By their works you shall know them that come to you. Bad spirits do not come to cultivate the divine in human natures. They do not come to give comfort and consolation to the bereaved, worried and suffering ones of earth. They do not come to speak words of love and cheer, and to encourage one to noble works, and a higher and purer life. They do not come to do the works of the gods. Christ promised on His departure to the spirit world to come again to His apostles in spirit form, to lead and direct them in the truth. He made good that promise. From the world of spirits the noble and the true come to-day, to lead man upward to a higher and a better life, and in teaching him his true relationship to his fellow man, they seek to inspire him with that spirit of love which shall lead him to deal with all—be they rich or poor, high or low—as with a beloved brother, and as he would under like conditions have another do to him. They bid us remember that the spirit is immortal, and is the real man, and that in our dealings with the erring ones in the earth life, we should seek to throw around them those conditions and influences that may develop their better natures, while we hold in check their inclinations and lessen their opportunities to do wrong, thus better preparing them for their advent into the spirit world. They not only teach but demonstrate that man may by extortion and wrong in his business dealings, although not over-stepping the bounds of what may be termed the legitimate, cultivate within himself a spirit which when entailed to his child may lead him beyond the bounds of the legitimate to that of a criminal. They tell us that the tendency to wrong, vice and pernicious habit, is due largely to the want of spiritual development, to the exercise of selfishness, depraved appetites and evil passions in the parents and their progenitors, and that these tendencies can only be bettered by a better development of the spiritual—not in theory, not in blind faith, but in the exercise of a true love manifested in good works, and the holding in abeyance the selfishness within our own natures. They tell us that a high spiritual development must be a matter of growth, and not attainable by an instant regeneration; that the condition of one on entering the spirit-world is dependent wholly upon the spiritual development.

Of the influence of spiritual communion and a realization of a constant spiritual presence, peradventure of those who were near and dear to us in the earth life, we cannot too highly appreciate in its force, in causing us to be more careful in our lives, that we do nothing which will displease or cause them sorrow and pain, and that we do that which shall give them joy and gladness, and bring them nearer to us by

carrying us nearer to them. To this influence in the social and domestic relations, in the homes and family circle, are we to look for great good and most happy results. Let it be understood by both parents and children, that a harmonious, happy home circle will draw to it a corresponding spirit influence; that to such a home and to such a family circle the best loved ones who have passed to spirit life may come both to give and gain strength. Let one or two evenings in each week be set apart for a family circle for spiritual development, communion and communication, giving to it the best conditions possible for good and pure spiritual influences, and you will build up a harmony in thought, in desires and aspiration; a deep and abiding love that will enter into, and bind the hearts of its members, as with chains of gold; not only those in the earth life, but it will include those whom they may cherish as dear in the spirit life. And to these, too, will there be given the better opportunity of directing and guiding by their love, spiritual wisdom and influence the thoughts and lives of those of the earth circle, so that they may result in greater happiness and usefulness.

But says the orthodox critic, "If those in the spirit-world wish to communicate—if they wish to manifest themselves for the good of man, and inaugurate a reform, why do they not come through those distinguished in the church." Likewise said the Jews in the days of Christ and the apostles: "If the powers from on high wish to manifest themselves, if they wish to establish a new order of spiritual teaching, why do they not come to us through those distinguished in Israel? Why should they come through that lowly Nazarene, and these simple minded fishermen of Galilee? "Have not you of the church closed your doors against the spirit-world? Have you not hedged yourselves in by creeds that are unchangeable and unyielding? Have you not as a whole refused to give the spirits an opportunity to manifest themselves to or through you? And to the few of you to whom and through whom they have manifested themselves, have you not hid your talents and your knowledge, as it were, under a bushel, that your brethren and your neighbors should not know it? Do you not even deny these things, when you know them to be true, for fear of derision? Through Christ, the old teachers and prophets in Israel came to their own, but their own would receive them not. Your fathers of the past; your teachers in the church, those of your own household, now seek to come to you, but you will receive them not. Then complain not that they come to others to give that light to the world which you have refused. Complain not that they come to bring tidings from a world that you would put far away and surround with an ocean of doubt and darkness. Complain not that they come to bring knowledge to the minds of doubters and to put in the hands of their servants a flaming sword that shall not rest or be returned to its scabbard until the doubt and gloom that now surround the world shall be dispelled, and all men shall know their true relationship to the great world of spirits and recognize in all their institutions, in all their teachings and practices, the importance of the development of the God within man.

THE CIRCLE.

Within thy magic curves what wonders dwell;
The pearl cast upward by the heaving sea,
The earth that holds our joy an agony,
The burning tear from Mary's eye that fell.
All beauty breathes of her—the curved shell,
The vaulted sky, and strange far aphy,
The apple pucker on the torrid den tree,
Close followed by a tolling funeral bell.

The sweetest song that human heart can sing,
The moon that makes the life tide ebb and flow,
The reef of woe on which a soul may strand,
Are encompassed by a little golden ring
'Tis lighter than the slightest flake of snow,
'Tis heavier than the heaviest iron band.

COMPENSATION EVERYWHERE.

Selected by F. Bolles.

If all our life were one broad glare
Of sunlight clear, unclouded,
If all our path were smooth and fair,
By no deep gloom enshrouded ;

If all life's flowers were fully blown
Without the slow unfolding,
And happiness mayhap was thrown
On hands too weak for holding ;

Then we should miss the twilight hours,
The intermingling sadness,
And pray, perhaps, for storms and showers
To break the constant gladness.

If none were sick and none were sad,
What service could we render ?
I think if we were always glad
We hardly could be tender.

Did our beloved never need
Our loving ministration,
Life would grow cold, and miss indeed
Its finest consolation.

If sorrow never smote the heart,
And every wish were granted,
Then faith would die, and hope depart,
And life be disenchanted.

And if in heaven is no more night,
In heaven no more sorrow,
Such unimagined pure delight
Fresh grace from pain will borrow.

As the poor seed that underground
Seeks its true life above it,
Not knowing where it will be found,
When sunbeams touch and love it ;

So we in darkness upward grow,
And look and long for heaven ;
Yet cannot reach it here below,
Till more of light be given.

SPIRITUALISM THE CORNER-
STONE OF THE FUTURE
CHURCH.

And no man putteth new wine into old bottles :
Else the new wine doth burst the bottles, and the
wine is spilled, and the bottles will be marred : but
new wine must be put into new bottles.—Mark 11th
chapter and 22d verse.

The attention of the world is called to decide questions of greater importance in a religious sense, than at any previous time in the world's history. It is plainly to be seen that old things are fast falling into decay. There is a spirit of unrest pervading the whole human family. Dogmas and creeds once so powerful are being discarded. The old theological bottles after being tested, have been found unfit for the new wine of the growing age, and are being cast aside as worthless. They have fulfilled their mission, and whether for the best interests of the race or not, must be determined by the experiences of the present and coming ages. But if the present just emerging out of the old shell, finds that past supplies are inadequate to meet present demands, may not the future ages call in question the propriety of there ever having been systems inaugurated which had but one purpose in view, and that the mental enslavement of the race.

There is an attempt being made by a class of professed spiritualists, to cling to the old forms and customs of by-gone days, as if there was any virtue in forms and ceremonials, and these same persons deplore greatly the lack of those social elements which give to the Chris-

tian religion its present standing in the communities. While claiming to be spiritualists, they by their reverence for churchly etiquette not only become stumbling blocks in the pathway of progress, but by their daily walk and conversation close the doors against the returning spirits, and bring into disfavor the very means by which the theological shackles were removed from their own limbs. To all such we have a word to say at this time. You cannot fill the old theological bottles with the new wine of spiritualism. Spiritualism is a fermenting power, and cannot be confined, not even in the breasts of mortals ; but wherever found, it will make its influence felt. In the investigations of this subject gross inconsistencies in old systems will be found, and the advice of every intelligent spirit is, to sift all things, retaining what is of any value, and discarding all that is proven worthless.

Every church which refuses to examine into the great questions of the present time, may be classed as old bottles grown hard and brittle with age. Most of them have been so long emptied of their contents, that they are worthless. Save as mementos of a past age. Now every one of these old bottles stand as so many obstacles in the way of truth and truth seeking, and we know of but one thing we can compare them to, and that is a field dotted over with the stumps of old forest trees, neither useful nor ornamental, but are finger posts showing that at a previous time in the world's history a beautiful forest once stood, where now are seen only decaying stumps ; any attempt to replace these forest trees upon these old trunks would be an impossibility, for the roots are dead, they no longer draw any sustenance from the soil, and all that can be said of them is, that there was a time when men and maidens found shelter beneath their leafy branches. The genius of man has invented machinery by means of which these old relics can be removed and the soil put to better uses. The growth of the world is noticeable mostly in ideas, in art and scientific attainments. We no longer look upon the past as an infallible age, but as an age of progress, of which the present is a legitimate result. Empires, kingdoms, and even Republics change in exact ratio with the growing intelligence of the people. No one of the present day desires to have the old Roman dynasty restored to power ; no one desires to see the inquisition restored. They have done their work and only live in history. Every such old dynasty or instrument of torture only seems to show how far we have advanced beyond their day and uses. No man feels like going back to the days when John Calvin was supposed to be God's prime minister on earth. All these things have been outgrown ; they served the same purpose as mile stones to indicate how far we are on the road towards that heaven which every loyal heart aspires to. These men, kingdoms and dynasties are old dried bottles, placed in niches in the mental museums of the present, and we cannot restore them to their former usefulness if we would, and should the attempt be made, they would not be found serviceable ; they could not withstand the fermentation of the new wine of the spirit, and experience has taught the most of us, that it

would be folly to ever attempt the restoration.

The present is peculiarly a growing age ; not in our line of thought only, but in every department the cry of the angel world is around. The cry of the past is halt ! you are going too fast. We ask who are the most competent to judge in those matters, the old bottles or the new ones ? Can men in love with nature, and in sympathy with the divine power of truth, more too fast, is there any danger of any one ever having too much ? As well might the driver of an old stage coach cry out to the engineer of a lightning express train, "Stop ! friend, you are going too fast." But even if he felt inclined to listen to the stage driver, would the people agree with him ? No, they would replace him with some one more advanced in thought. It is the people who are to be consulted in these days, not some private individual. Would the people of this age consent to have all the telegraph wires torn down because some old croaker said they were going too fast ? Would the people consent to have the telephone system done away with, because some antiquated person thought the world was going too fast ! But we find in every country a few of those fossil remains ; they resemble the wheel mules in a team, whose practical qualification is holding back. We are sorry to say there are a few of these wheel mules attached to the spiritual cause. They are good for holding back, but upon the use of a goad to make them go forward, they say we are going too fast ; but they never look at the mental thermometer to see how high the mercury stands. Born in a slow age, having inherited the sluggish disposition of their forefathers, they see only what has been, and never look forward to what lies before them.

Spiritualism is a natural product of this age, and men can no more block its wheels than they can stay the earth in its course. Men may stay the progress of invention, they may destroy works of art ; but they cannot destroy the genius of the inventor, nor the skill of the painters. There are secret forces in nature and in man, that defy the malignity of opposers, and when men array themselves in opposition to the powers that be, they are always brushed aside with as much ease as a cyclone sweeps away everything that man has created which happens to lie in its track. If spiritualism was an invention of the nineteenth century, it would long ere this have passed out of existence. That it lives, and is a growing power to day, is because it has not allied itself with any of the orders of ancient times, but like Samson of old, it has grasped the pillars of the old temples, and they are toppling from their bases, and nothing short of a miracle can restore them to their former positions. A system so charged with vital force as spiritualism, cannot be confined to the consideration of any one of them. Its philosophy embraces all that is of interest to mankind. Practically it is the greatest moral teacher the world has ever known. It makes the individual responsible for his or her own acts, and by leavening the units will in time regenerate the masses. One of the charges brought against it is, that while it possesses philosophical merit, as a religion it is not adapted to the present needs of society ;

and these charges must be met, and if false they must be proved such; and in the first place let us ask, what is the essential difference between philosophy and religion? The definition of philosophy as given in standard authorities is, the means employed by which to ascertain facts or truth, and the causes of things or the phenomena; to enlarge our views of God and his works, and to render our knowledge of both practically useful, and subservient to human happiness. Religion consists in true Godliness, with the practice of all moral duties. Hence true philosophy and true religion must ultimately meet and combine, creating in man a love of truth, and a feeling of reverence for whatever is good. In the study of spiritualism, we are brought in contact with not only the works of man, but with the works of God, as revealed to the world in nature; hence the deeper we explore the phenomena of nature, and ascertain their causes, the more we shall know about God, and as we find no revengful forces in nature, the natural conclusion to be drawn is, that we shall not find anything revengful in the character of the Infinite; and as true knowledge possesses a saving power in and of itself, the more we know, the more we are saved from the effects of ignorance and its influences, and any power that interposes and says that man can extend his researches too far, is not only an enemy to the race, but is in direct conflict with the divine mind, and should be set aside as unworthy of and degrading to mankind. A true philosopher must be a truly religious man. A philosopher is a doer as well as an investigator. They may not have a stated hour for prayer, but if true to their purposes, their whole life is a constant prayer, and any attempt to meet their prayer only with the men who combine both praying and doing, would be an ineffectual union, for sooner or later they must be divorced." June and December can not be truly mated; advanced ideas cannot generate and bring forth perfect fruit if united to a system fast going to decay. Spiritualism and theology can never blend; they are June and December in thought and experience. Nature has divorced them, and what has been separated let not man attempt to unite, for if united the issue would be a family of monstrosities.

We regard spiritualism as a common sense philosophy, where without fear any and every subject can be examined into, and thus far her treasure houses have been found full of just what the souls of men have been wanting; and we also regard the religious principles advanced by spiritualists as based upon common sense and enlightened reason; but certain ones in the spiritual ranks deplore the lack of that social element they found in their church relationship. But is this necessary, is it instructive, is there a free discussion allowed involving any thing of church history? Does the average church-man know anything more about the works of God and nature than when he was a scholar in the Sunday school? If they are called to investigate any of the occurring phenomena, can they give any satisfactory solution of them or their purposes? How much of valuable information can be gained from these social gatherings? Then if they are not

educational and instructive, is not the time spent at them a waste which is to be deplored? There are certain duties which belong to mankind to perform; there are always the poor in any community whose temporal wants cannot be supplied by prayer; charity is a universal virtue, is not the property of any sect, but true charity knows no creed, no caste, and no God save the broad liberal spirit of benevolence which lives in the human soul. Every spiritualist of any experience knows that from the moment their attention was called to this subject, they have found their time fully occupied in trying to solve the problems which crowd upon them; they have no time to waste in caviling over things past and gone. The present is full of important matters demanding their attention, and they grow in knowledge in proportion as they are diligent and persistent in what their hands find to do.

Since the advent of modern spiritualism, how many royal souls have declared in its favor; men in all the different ranks and stations in life; and in no case has it been recorded that they ever faltered, and when the history of spiritualism shall be written, it will not only be a surprise to the world, but to spiritualists themselves; we only see now as through a glass, darkly, then we shall see things as they are.

All along the pathway of human life we see where the new has supplanted the old. At one time Rome ruled the world; kings were the standard bearers of the Pope; human conscience was trained according to papal decree, heaven was bought not won by individual doing, all the doing was for the church, and she doled out tickets and rewards in heaven, according as she received an equivalent; but human nature revolted; but so accustomed had men become to ruling and being ruled over that instead of cutting loose from the old, they sought to reform the old, or in other words they attempted to put the new wine of the spirit of freedom, in the old papal bottles; but the new wine kept fermenting and one after another of the old bottles burst and the new wine was scattered—not lost. Every protest against the old has been in the right direction, but the time had not come when men could live together, work together without a creed. When John Murray protested against the orthodox religion of his time and laid the foundation of universalism, he took a long stride in advance of his peers, and had the religion founded by Murray been pursued and added to as we had a right to expect it would be from time to time as the age progressed, universalism would not be in the unfortunate condition it is at present. Instead of moving forward with the tide of progress, she attempted to put his new wine into the old theological bottles, and there she stands, funnel in hand, trying to drive the last drops of his vital forces into these old bottles for the sake of a little popularity. In securing that she lost her power and influence and is to-day regarded as a wayside inn, where travelers can rest for a while, but cannot call it by the endearing name of home.

We bring these cases forward as suggestions to spiritualists, that they may steer their vessel clear of the rocks upon which so many have foundered and gone down to rise no more.

Feast days and fast days are distinctive marks with some organizations as essential in procuring divine favor, but the new religion knows no distinction in days only such as the demands of nature make. Feasting is injurious to health, and there is nothing religious about it; fasting may help to restore health—in such cases, it is beneficial; but as a religious observance designed to placate Deity, it is an insult to common sense, and an outrage upon mankind. Mortifying the flesh is regarded as a religious virtue, but who that has felt the inspiring influences of God's love in their souls can accept any such doctrine as regeneration? It is said man was created a little lower than the angels; that may be as to form and texture, but we question whether the angels in heaven have a keener sense and appreciation of the beautiful than mortals. Moral force is the same in God, angel, and man. The difference is only in degree, and if the Christian theory of heaven as regards angels be true, the chances are, that they will be outstripped by mortals in the race for mental acquirements. A finite being created perfect, can have no aspiration for anything intervening between itself and the Infinite. But man was left in an imperfect state; he has all to gain; between him and the Infinite is a broad plain, and no one can, with authority, say to him "thus far and no farther."

We have shown here that all religious systems inaugurated upon reformatory principles, attempting to combine so much of the old for which this reformation was started, in order to retain a certain amount of quasi respectability among the members of the old, have in every case failed. If there be a mingling of races, the offspring of such union will reflect both father and mother, and if inheriting both natures, will from these inherited traits of character find it difficult to decide between the two, and therefore can be best compared to a stationary engine, at one time driving up passenger trains, at other times freight. Spiritualism rests upon demonstrative facts; all other religions are based upon revelation coming from questionable sources and miracles—on the whole an imaginary basis. Now facts and fiction cannot blend any more than the ideas of heaven and hell can become one idea embracing both conditions, but in the school of morals both can work in harmony, for moral law is universal, is not a creed, or religious evidence; the moral law appeals to their reason. Christianity says throw reason aside and substitute faith. Spiritualism is a rational school of philosophy and out of this school grow those religious principles which are to-day leavening the whole world.

Honesty, truthfulness and fidelity are common motives; spiritualists find them in their philosophy, they incorporate them into their religion, and they become the corner stone of the new or spiritual dispensation. We have traced the two systems in their relations towards one another, and we think have clearly proven that the new wine of spiritualism can not be confined in old theological bottles, and whoever makes the attempt will fail in their purpose. There is matter enough in the spiritual philosophy to occupy the minds of the whole world, for if they look for it, they will

find it every where, in all things, and always asking to be inquired of. By study and investigation, the mind unfolds and becomes a storehouse for reserving immortal truths. No one unless wholly absorbed in material affairs, is asked to neglect the duties they owe to themselves, their families, and neighbors, and devote their whole time in the interest of the spirit world. Every sphere of life has its duties and its obligations, and he who discharges life's duties most truly, becomes the better fitted for the enjoyment of the duties which will be theirs as immortal spirits. A true life always carries its reward with it; living an untrue life and at the same time expecting the blessings of the spirit world to rest upon them, will be met with disappointment on every hand. X. X. X.

ONLY WAITING.

Selected by F. BOLLES.

Only waiting till the shadows,
Are a little longer grown,
Only waiting till the glimmer,
Of the day's last beam is flown,
Till the night of earth is faded
From the heart once full of day;
Till the stars of heaven are breaking,
Through the twilight soft and grey.

Only waiting till the reapers,
Have the last sheaf gathered home;
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers, gather quickly,
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels,
Open wide the mystic gate,
At whose feet I long have waited,
Weary, poor and desolate.
Even now I hear the footsteps,
And their voices far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows,
Are a little longer grown;
Only waiting till the glimmer,
Of the day's last beam is flown.
Then from out the gathered darkness,
Holy, deathless stars shall rise,
By whose light, my soul shall gladly,
Tread its pathway to the skies.

OH, DO NOT GRIEVE.

Selected for the OLIVE BRANCH by F. Bolles.

Oh, do not grieve for souls ascended;
More truly than before
Their lives and ours are fondly blended,
With no dividing shore.
Yea, they are with us yet, and nearer,
Unfailing still in love;
The wandering guardians, seeing clearer
Our pathway to the above.
All hail the great awakening glory,
A new world's golden morn;
Farewell, ye hollow myths and hoary,
In ancient darkness born;
Now languid Hope, dim eyed and pining,
Feels her dull torch aspire,
While angel groups, in white robes shining,
Send down celestial fire.

No night unstarred, no valley dismal,
Awaits the pilgrim worn,
O'er whom is shed the flame baptismal,
From whose supernal born;
Oh, bleeding heart! thy deep affliction
Is but the summer shower;
In peace receive its benediction
Of sweetness and of power.

Written for the OLIVE BRANCH.

CAN A SWEET FOUNTAIN BRING FORTH BITTER WATER, OR A BITTER FOUNTAIN SWEET WATER?

BY DR. E. B. WHELOCK.

Both in philosophy and theology, if our premises be right, our conclusions may be legitimate. In mathematics we sometimes work problems from a supposed number, and reach a true answer. In theology a similar process may also give us correct conclusions. We will therefore make a theological statement, thus: The Christians' three Gods in one, or the Mohammedans' one big God, or the Infinite Spirit of the universe, as conceived of by spiritualists, are or are not the author and controller of all events. Should we affirm that neither is the author and controller of any event—that chance, blind chance, rules? If this be admitted, then where is absolute certainty in anything? And where is God?

But should we affirm, or suppose the existence of a God, and say that he is infinite in wisdom, in power, and in goodness, and is the legitimate Father, and Author and Controller of all events—then we should ask in all seriousness of thought, from whence came the millions of apparent misdirections, and consequent evils? This brings us to our text: Can a sweet fountain bring forth bitter water?

Is it a law of the Gods, or of the universe, that like should beget unlike,—that wisdom should be author of folly, or goodness the father of crime? Should the answer to our theorem or problem be no, then comes the more difficult enquiry, thus: From whence came the almost universal antagonisms of the universe? From whence the endless dissimilarities, and seeming wrongs which everywhere abound? If absolute perfection exists in the infinite cause, how is it possible that real evil should exist in any conceivable sense whatever? If absolute divine goodness is a principle, or an attribute of the universe, or of the Gods, existing, omniscient, and omnipresent, then, O ye Doctors of Divinity, please tell us where, and in what corner of the universe we may look for a wee bit of real evil, or a local hell?

Oh! gracious goodness, the subject of Godology, or the science of God, seems to be but little understood. Methinks upon this subject the common conceptions of mankind are far down in the regions of mythical darkness. Constant enquirer, there is one of the roads which will lead us on, and still on, to a higher wisdom, and greater knowledge. For our mutual benefit then, let us enquire still further along the meandering highway, which in the end may lead us up to the garden gate, wherein dwells the great Supreme, the universal Creator—God.

QUERIES.

1st, Do not all effects presuppose a prior cause? If so, from whence came the cause of the first cause? 2d, It may be true that the two words, first cause, may imply a beginning of the beginning cause; for the unit one is the unavoidable beginning of all series of numbers. But, 3d, is it not conceivable that the vast domain of space never had a first or beginning end, and can never have a last or final terminus?

It is even the same with our idea of time. We may call it a moveable idea of an immovable eternity, uncaused, and without beginning or end. 4th, Now the same thought must apply to what we call spirit and matter. Each are self-existent and indistructible from necessity; and for this reason, that which we call nothing, cannot resolve itself into something. Hence, whatever something now is, always was, in some form or mode of existence. 5th, Fixing our predicates upon the self-existence of everything as primates, we have no use for the word "create, and creation." But as new identities are constantly unfolding from this infinite sea of self-existent material, we have learned to use truer and better terms—such as *evolve*, or *unfold*, or to make manifest into tangibility by growth, as change, unceasing change ever rolls on.

Our 6th enquiry may be this: From whence and what is life? God considered as an infinite and an all-pervading, self-existent spirit, either does or does not possess an equally infinite, and an all-pervading sea of life, underrived and uncaused. And, like space, like time, like God, must from necessity, be just as much everywhere, as anywhere.

7th, Admitting the truth of the above thesis, and then should we hear a baboon or a curly-headed pulpitarian affirm that death—real death—has an existence, would it not be equivalent to saying that infinite life, or God, had suffered death somewhere, or in some portion of his infinite and undying selfhood?

8th, To me it is far wiser to say: "there is no death," and neither can there be; for that which we call such is but the law of life in a negative mode of action, producing a wise organic change, for the noble purpose of unfolding for man a higher, and a sublimer organization, ultimating finally in a brighter realm of pure spirit, retaining still a conscious identity as demonstrated to mankind under the law of re-materialization of spirit. 9th, If pulpitarians were only philosophers, they would soon begin to inform the Pagan church that there is no such thing as absolute creation, nor annihilation; but a perpetual evolution, a constant formation, and re-formation of entities from out of an infinite and endless ocean of self-existent material. And further, they would affirm that there never was, and never can be, more nor less of matter or of spirit, or of life, than now.

10th, Consequently the endless series of individualizations, which may or must forever go on, can neither increase, nor diminish the self-existent, and infinite whole. 11th, To make discoveries let us be taught to think. For by so doing, the world may yet possess noble men and nobler women. If in the future, as in the past, we are only taught to "believe", then shall we only become bigots and slaves. If sweet fountains give us sweet waters, deep thinking will surely give us wisdom. And in this realm of independent thinking lies the beauties of that anti-creedal philosophy and religion—*spiritualism*.

REST

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

FLOWERS.

"Gather a wreath from the garden bowers,
And tell the wish of thy heart in Flowers,"—Wordsworth.

I have culled a wreath from the garden flowers,
To reveal to thee the wish of my heart;
Please accept and cherish from their green bowers,
A true revelation may they impart.
Shall we through the changes of life forever
Need tokens to reveal that which we are?
The dissector, chemist, analyst ever
To theorize th' law 'tween granite and star?
Nay, nay, gifted poet, not thus forever
Can the vain dissembler practice his art;
For eternity reveals and not conceals,
That hidden flower, the wish of the heart.

CLARA.

Waitfield, Vt.

OBITUARY.

Passed to the higher life, July 8th, 1883,
from her home in New York City, Mrs. MARY
A. HALSTED, aged 73.

For more than a year Mrs. Halsted had been an invalid. Several times during that period her spirit seemed about to enter the portal called death, but would return and raise the hope that her stay among us might be prolonged into years. "The release" came suddenly and her spirit passed quickly out of the shadows of earth life into the light of the "summer land." She was among the earliest to embrace and advocate spiritualism, and lived upon the evidences of immortality. For many long years no doubt disturbed her; no question of "the life beyond" entered her mind, and she continually derived the sweet satisfaction consequent upon a knowledge of spirit communion. Her doors were wide open to mediums of every place; her table was spread with free bounties prompted by her generous hospitality, which had its foundation in her large, ready sympathy. In the spirit world, beside her loved ones, many awaited her coming with glad welcome, because of the gratitude they bear her. On this side "the river" she has left a large circle of loving relatives and friends who mourn their loss, but rejoice for her gain.

Fearless, outspoken, and loyal to her highest conviction of right, the cause of spiritualism has sustained a great loss; but we know her life is continued, and that she will labor even more ardently to advance the truth. Her only wish to live was expressed in the anxiety to care for her daughter, who grieves for her best friend. May the mantle of this good woman fall upon this daughter, that she may work in the vineyard as faithfully and effectually as did our good sister, whose earthly presence we so sadly miss.

The funeral was largely attended, and the service conducted by her old friend, Dr. J. M. Peebles, whom she had requested to officiate when the last rites should be performed. The discourse was eloquent, impressive, rational, deep and eulogistic—winning for Dr. Peebles many encomiums of just praise. A large company of relatives and intimate friends followed the remains for interment in "Sleepy Hollow" cemetery, Tarrytown, N. Y.

MRS. MILTON RATHBUN.

"An honest man the noblest work of God."

From Vineland, New Jersey, July 10th,
JESSE DUBEN HOLTON advanced to spirit life.

Born in Northfield, Mass., in 1816, of a thoughtful and religious nature, he professed religious faith, and very early in life united with the Methodist church, of which he was an active and faithful member.

In 1840 he removed with his young wife to Northampton, where his zeal and ability soon won him the position of class-leader, steward and chorister—in all things true to his religious convictions, until spiritualism began to attract attention. In the new manifestations he became intensely interested, and in spite of foregone conclusions, and much against his will, rapidly developed into a fine physical and healing medium. The church counting him as fallen from grace, would partially discard him, but his frank nature would not brook concealment, and insisted as he professed Methodism before the church, he held it his privilege and duty to go before that church and give his reasons for the new "faith that was in him," which he accordingly did, and was debarred that communion. Over him the creeds and commandments of men bore little sway. He sought after and accepted the truth as he found and understood it, and received nothing that did not rest on a basis of hearty conviction.

In 1865 he removed to Vineland—then in its infancy—and at once entered heartily into the work of organizing a spiritualistic society, under the auspices of the Friends of Progress, took a prominent part in the erection of their hall, and the establishment of a free platform, and up to the day of his demise was a consistent christian spiritualist, true to his best convictions, daring to speak and live his honest thought, winning others to enquire "if these things are so," by the sweetness and sincerity of his own life. Interested in all that tended to help humanity, he espoused the cause of the Grange, actively serving his fellows to his fullest capacity.

Stricken by apoplexy only the day before his departure, he walked the streets in the fullness of life—genial, kindly and sympathetic. In the evening he wrote letters and read after returning, as was his habit; slept through the night, and in the early morning stole away without speech or sign, to the eternal shore. How beautiful is such release! No tedious hours of waiting, no days or nights of suffering suspense; but instead, life, rounded out full and grand and joyful to the last. To such there is no death. What seems so is transition.

This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death.

He leaves a widow and four grown daughters—a young son having preceded him—and several grandchildren. A true citizen, a sincere friend, a charitable judge, a helpful neighbor, a tender and generous husband, a just and loving father, he needs no monument to tell the story of his life or perpetuate his memory, for they are written and enshrined in the hearts of those who have known and loved him, and who will miss and remember him with an infinite, yet joyful regret, in the many walks he made glad by his presence.

"Let us do our work as well,
Both the seen and unseen,
Make the place where God may dwell,
Beautiful, entire and clean." A. M. W.

Jesus asked, "which is greater the gold or the temple which sanctifieth the gold?"—The temple building, in comparison with which the goodly cedar, and even the pure gold of beauty, are as naught, is our mortal body. The temple enshrines the spirit of God; therefore, the words of Jesus, "which is greatest." Men care for their bodies oftentimes in disregard to spiritual things, and many are so material that they even deride the idea. God is to them an enigma so obscure that to catch a glimpse of him, further than what they can see or feel, is delusion. Neither do they deem their body the temple in which to worship or to enter in secret and pray, so the Father who seeth in secret may reward them openly. They are in the dark—far more so than he who having caught a glimpse of spirit, as of a face in a glass, goes away and forgets what manner of man he is. Too many of our professed christians are like this. They look in the spiritual glass every Sunday, and on Monday forget how things looked, themselves in particular.

Many have been baptized with John's baptism, or Peter's or Paul's. But of what avail are all heathen, or so called christian baptisms? They are not the baptism of Christ, for he baptizes with the Holy Ghost or spirit and with a cleansing fire, and will thoroughly purge the floor and gather the wheat into the garner. Our development consists in growing in grace, after this spirit awakening, and in a knowledge of the truth; and as there is no stagnation in spiritualism, we as spiritualists grow. To grow in grace and a knowledge of the truth is our work, our faith and hope, and, guided by divine love it is our blessing. No child of God is so pure or isolated as to escape the notice and ministration of angels, or the spirit love. God is love—God is spirit. True knowledge we need—the knowledge of the truth we must have. There is work to do, souls to grow and prepare for the enjoyment of blessings free and full, awaiting every child of God and son of man, through righteous law and purity of living.

Oh! glorious day, when truth has its sway,
And error shall flee like the darkness away,
When love, hope and freedom,
Forever shall shine,
And liberty's tree
Be with roses entwined.
Oh, blessed fruition! Oh, happier thoughts!
When by knowledge—a power—
All good shall be wrought.
Then truth takes the lead,
And even the evil,
We now know as "devil,"
Came out of the fires,
By truth purified.

M. B. F. HUNT.

—Agitate! Agitate! Get the people to thinking. They must think this monopoly question out for themselves.

—The basis of a useful life must be a vigorous and wholesome discipline in youth. It does not matter much in what department of business a young man may commence life. If he will only cultivate his faculties he may rise to the head of his profession, and if that profession be unworthy of him he will at last escape from it altogether.—Bishop Clark.

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LAKE PLEASANT CAMP-MEETING.

LAKE PLEASANT, Mass., Aug. 15th, 1883.

The tenth convention of the New England Spiritual society was duly opened Sunday, July 29, 1883. Dr. G. H. Geer, who was to deliver the opening address, being unable by reason of illness to be present, Cephas B. Lynn, of Boston, was chosen to fill the vacancy—which he did to the satisfaction of the large audience assembled. In the afternoon J. Cole Wright, of Liverpool, England, occupied the platform, and delivered an address full of deep thought presenting a rational basis for the propagation of the highest and best views for the upbuilding of the cause of Spiritualism.

The interest manifest by all classes attending these meetings is a matter of surprise to the world. The eagerness of the investigations into phenomena is only equalled by the eagerness of mediums to give such evidence of spirit presence and power as is possible through their organisms.

This being the tenth year since these meetings were commenced, it may be of interest to those who have never attended them to know, that from a mere handful, a society has grown whose influence is world wide, and whose membership extends to all parts of the United States; and while it is called a New England association, it is properly speaking a national organization, and must if it continues to grow be made a national home for spiritualists; and a place where national matters of a spiritual character will be discussed and from whence missionaries will go forth bearing the glad news of universal suffrage and continuity of life.

It would be difficult to give in detail all the good thoughts and suggestions which fall from the lips of the inspired speakers, who from day to day voice forth the thoughts coming from the spirit world. Suffice it to say, that with few exceptions, they all bear evidence of culture and refinement, and we can only say that if spiritualists would only try to make their philosophy practical, weaving into their daily lives the fruitful lessons presented to them, our fair land would soon blossom with goodness like roses in June. But being human many of the choicest lessons fall on listless ears, and when the camp-meeting closes it would puzzle a saint from the celestial realms to discover wherein any one had been made better by what they have listened to.

In a gathering so large as this, it would indeed be a miracle if there were not some discontented individuals—persons who had some hobby to ride, and which they were determined to ride regardless of the wishes and feelings of others, who for the life of them, cannot see what good can come from the introduction of ideas impractical in both nature and character. It is claimed that in order for a person to become a thorough spiritualist, marked in-

dependence of character must be formulated, individuality must assume gigantic proportions, making the person to feel that they are above all law, save what they enact for themselves. This we regard as a very dangerous position for any one to assume, for while living upon the earth plane, we are necessarily environed by conditions belonging to the earth sphere. Living in the clouds may satisfy some, but the practical spiritualist knows that earthly obligations must be met, laws for the good government of society must be recognized and obeyed. While the people are the fountains of power, they are also the servants of the laws they have caused to be enacted. No one lives to themselves alone; each one becomes a fraction in the great movement by which good order is maintained, and only by this is spiritual growth made possible.

At the opening of the meeting or soon after, certain persons sought to sow seeds of discord by assailing the action of the president and board of education, for appropriating certain funds of the association to the payment of expenses incurred in their defence of the suit brought against them by J. M. Roberts, editor of Mind and Matter. The supposed cause for this trial was the adoption of a resolution of censure which was published in these columns last September or October. A great deal of feeling was expressed pro and con in relation thereto. The directors, after mature deliberation determined to settle this matter by presenting their case clearly before the association, which was done, and they were sustained by an overwhelming majority of 327 in favor to 50 opposed. Thus showing to the world that spiritualists as a body are in favor of sustaining good order at their camp-meetings, and saying by their verdict that whoever forgets or knowingly violates the laws of decency in the use of language or action, must expect to receive at the hands of the people such treatment as their case demands.

It is well known that certain side issues have been saddled upon spiritualism, and the noble men and women in the ranks, who have labored hard for the upbuilding of the cause in the land, have been made to bear the odium which rightly belongs to a few persons who perhaps from their natural tendencies to evil, prefer to defy law, to ignore the claims society has upon them, who clamor for freedom of speech, freedom of thought, and freedom of action, and who boldly proclaim the right of every woman to choose who shall be the father of their children, changing the parentage of their children as often as their unholy lusts may demand. This damnable doctrine has been fastened to spiritualism by a few individuals, and though discountenanced by the great body of spiritualists, yet no opportunity is ever lost but what their vile and lecherous interests are intruded upon the public, to the contempt and disgust of every true man and woman, be they spiritualists or christians. As a destroying element in society, free love as taught by Mrs. Dr. Severence has no equal. For a number of years this woman has intruded her vile dictums into the various camp-meetings which she has attended, and so far as we know of the practices of that class who advocate these doctrines, they are ever to be

found hand in hand with every disorganizing element which may spring up. Hence we were not disappointed when we found those who were opposed to the action of the directors shaking hands with the few advocates of free love, who have still enough of brazen impudence left to force themselves upon the attention of law abiding citizens. But when the people spoke by their endorsement of the actions of the directors, we read clearly the doom of free love upon these grounds.

At the camp-meeting the subject of a national organization was brought forward for discussion. The resolutions and declarations of principles adopted at the yearly meeting held at Sturgis, Michigan, in May 1883, were presented and an expression asked. Are solution embodying the vital principles at issue at this time as presented and discussed in detail, but like everything else of a progressive nature, a variety of opinions was expressed. Some favoring local organizations and working up to a national organization by successive steps. But when we look over the field we find it strewn with the debris of dead and dying local organizations and when the cause of these failures is inquired into, it is found that discord has sprung up, extreme individualities have refused to yield one point, for the greater good of the larger number, thus placing the individual above the masses, above law and order. In some instances free love has crept in, and death has been the result. The movement attempted at this time is of vital importance to the spiritualists of this age. But certain hobby riders attempted to introduce their pet theories into the movement, but failed. After the matter had been freely and fully discussed and a vote taken it was almost unanimous in favor of a national organization; and the free love element met another and most signal defeat.

We often hear the expression that the world is moving, but no where is the growth so apparent as in the ranks of spiritualism. Fanatics once coming to the front, have been crowded to the rear. Character building has become the chief corner stone in the temple we are building; and all that stands in the way of high spiritual development must give way for the higher and better aspirations of the times and people.

At a gathering of this character many eccentricities will be noted; many crude ideas put forward and their acceptance demanded; but after visiting these grounds for six years, we are happy to state that no where have we noticed such rapid growth as here. Instead of the oddities in female dress, we see the leaders studying to make themselves as presentable as if they were at Saratoga, or some other fashionable watering place; instead of the long haired fanatic, whose religion consisted in the length of his hair, he to-day patronizes the barber; and instead of repeating the old story of how much they have suffered for the cause of spiritualism, relate their experience and rejoice that they can look forward to a brighter day in the near future.

Spiritualists are learning that they are not obliged to bear the sins and eccentricities of every fanatic or crank who may claim to belong to the grand army of spiritualists, and are

rising in their manhood and womanhood and scraping these barnacles from the sides of their good ships. But the end is not yet; the steps taken by the assembled multitude to-day must be strengthened. There is a broad field of labor and the cause demands laborers; this work must not be left wholly to the leaders and editors. The spiritual movement is a humanitarian movement, everyone can find something to do, and he who serves the cause best, is he who puts forth the greatest and best effort for the upbuilding of spiritualism pure and simple; and all who have hobbies to ride, or immoral principles to practice, must seek their own camps and bear the responsibilities of their own actions. A great victory has been won, but we look for greater victories in the future.

ORGANIZATION.

The regular thing now-a-days in getting up a general organization for any purpose, is for a few persons to meet in some village and organize a national association, and call on all their friends to next organize state associations, and these are expected to provide for county, and in due course, town and school district societies. There are two notable precedents for this kind of procedure. One is that of the three tailors of Tooley street, who met and "resolved that we, the people of England, &c."; and the other is that of Gulliver's philosopher, who undertook to build houses by beginning at the roof. The beauty of this latter proceeding is, that if the further building of the house should go on, the roof would always be on top. The Banner of Light suggests that organization should begin at the bottom, and go on from the ground upward. That is the way in which trees grow and houses are erected.

Yet, after all, organization is an affair of prime importance to the whole body of spiritualists in this country, while the manner in which it shall be brought about is a secondary consideration, so the thing gets itself done; we shall hail the event as most propitious to the spreading of truth, unalloyed with error or imposture; and to whatever gives fair promise of accomplishing or resulting in so desirable a consummation, we pledge our support. The work is one, yet diverse agencies may contribute to its furtherance. Spiritualism has heretofore been mainly a diffusive force; but the time is near for it to become concentrative. While we should build wisely, we should not fail to build. Spiritualism pure and simple should be our corner stone; and whatever is erected plumb upon this stone will be sure to stand. Our advice to spiritualists in every part of the country is, that they will do well to associate themselves together, simply as spiritualists, whether their numbers be few or many, and do such work as they can, holding themselves in readiness to send delegates to represent them in the formation and working of more extensive combinations.

As mediumship is the key to spirit communication, it should be cherished and guarded with jealous care. Every possible protection and encouragement should be accorded to it, and among other expedients for its protection

should be the reprobation of its counterfeits. But just here arises a difficulty of the most serious character: How to discern between genuine and simulated mediumship, is the great desideratum. Aside from absolute imposture, which all agree should be exposed and denounced, there is found a mingling of genuine and doubtful or spurious, of wheat and tares, which it is next to impossible to distinguish, so as to sift out the pure from the worthless and mischievous. This task is one of the first and most difficult to which the primary organizations will have occasion to address themselves, and it will require a great deal of good nature, charity and forbearance, as well as acumen, to enable these associations to maintain harmony among themselves, while faithfully performing this paramount duty.

SOME HINTS TO WRITERS.

"Of making many books there is no end, and much study is a weariness of the flesh," said a wise ancient, at a time when books were slowly written and copied on stone, tiles or papyrus, and when the number of men capable of writing books, or reading them when written, was far less in proportion to the total population of the world than now.

To-day the world is flooded with reading matter. The press rules the reading world, or if it does not rule, as kings and warriors formerly did, with force and arms, it leads the advancing hosts in the grand march of human progress. The preacher still drones weekly to his little audience of a hundred sleepy hearers as of old, the lecturer holds forth to his two hundred, and the politician spouts for his brief hour, once a year, to a thousand hearers; but the editor counts his readers by thousands and tens and hundreds of thousands. Every day millions are perusing newspapers, magazines, books and pamphlets, in which every topic that concerns man's material interests, his duties and destiny, and his relations to his fellow-man and to all the universe, are discussed with a spirit and vivacity, compared to which the homilies and didactics of former ages are tame and vapid.

With all this there is a tendency among many individuals to write too much. A thought strikes them, and they think they must out with it. If they would pause and reflect and read, they might find that this thought is only a fragment—not an entire entity—or that it has been better expressed and turned to better account already than they have yet conceived possible. Many popular speakers and writers talk and write a great deal too much. On looking back and reflecting on their past work, done with inconsiderate haste, they are chagrined to find it replete with errors and blunders, which they would fain rectify; but pride of consistency often leads them to compromise with error and dissemble the truth, as it now reveals itself to them.

The rapid increase of the influence of the press and of its potency in shaping the institutions and destinies of nations, admonishes those who control its issues to exercise caution, and take care to publish only what will surely tend to benefit mankind.

Our advice to writers is that they will do

well to publish only their best thoughts, after maturely weighing their probable effects on the opinions and characters of their readers. It is well to consider of all the books that have been written how small a portion has survived, and of this remnant how much is false or misleading. This should teach us to let our thoughts be many and our words few.

THE RESTRICTIVE MEDICAL LAWS OF NEW YORK—HOW THEY AFFECT THE PUBLIC.

It is a well known fact, that upon the statute books of New York, are laws recently enacted in the interest of a certain class of medical practitioners and making it a criminal offense for any one not having a diploma from some medical college to practice or even to suggest the use of any remedies, no matter how well versed the party may be in the virtue and potency of the remedies prescribed. Now it is well known that there are persons who have inherited from nature certain powers of a healing character, which when applied are more effectual in the removing of disease than the use of drugs, but so deeply rooted is the opposition of the regulars, that no matter what the opinions or preferences of a person may be they are compelled by law to do violence to their own better judgment, and instead of being privileged to employ those they are in sympathy with, they must patronize the vender of drugs and pay the expenses thus incurred.

Dr. A. S. Hayward, of Boston, Mass., a gentleman of culture and a very successful magnetic healer has been in the habit of visiting Saratoga Springs for a brief season for many years, and making use of those powers he possesses. One year ago certain ones of the old school of medicine took exceptions to Dr. Hayward practicing the healing art, and threatened to arrest him, if he should continue to heal the suffering who applied to him for relief. The present year the opposition to Dr. Hayward was renewed, and to place before the people, and spiritualists in particular, a true condition of affairs, we republish some of the correspondence passed between Dr. Hayward and the guardians of the medical laws at Saratoga.

In the Saratoga Eagle of August 11th 1883, we find the following letters and comments by Dr. Hayward:

To the Editor of the Saratoga Eagle:

For the public good, I desire to give the people of this country the results of my experience with the laws of New York in healing the sick without the aid of medicine. The following communications with the censors of Saratoga County Medical Society will give the public some idea of what is considered criminal and what is the reverse of it in the healing art. I wrote the censors thus:

BOSTON, JUNE 11.—To the censors of the Saratoga County Medical Society: *Gentlemen*—I learn by Mr. Felix Thomas that your attorney stated to him a few days since that if I were to visit Saratoga Springs and treat persons magnetically for the eradication of disease I would most assuredly be prosecuted unless I filed a certificate. What constitutes a certificate that will allow me to heal the sick without molestation from your society? I have been visiting your beautiful town for the past fourteen years, and desire again to make my annual visit, having friends and patients that intend meeting me there for treatment. The question now is, can I do so without your society attempting to prosecute me? I am perfectly willing to comply with your statute laws, but

do not want to be deprived from visiting your town on technical points in your way of interpreting your state laws concerning the utilization of the subtle forces in nature. I consider your society did me a great damage and an injustice by your action in my case last season—that is, without your state laws make it a criminal offense for me to heal the sick without medicine, by and through a natural gift which came to me by inheritance. Please inform Mr. Thomas concerning what your society intend to do in case I visit your town in the capacity of a person that eradicates disease by and through the natural forces in the universe. I can and will register the following certificate providing it would be of any use in obtaining what I term my constitutional right to heal in any state in the Union:

"This is to certify that I have been some fourteen years successfully engaged in eradicating all forms of curable diseases by my mode of treatment, it being an inheritance or gift, and not to be obtained of medical colleges where a diploma is granted. I use in my practice the subtle vital forces in nature known in all ages as magnetism, electricity and spirit power, termed the gift of healing in the past as well as now."
"A. S. HAYWARD."

Mr. Thomas delivered the above to the censors, and I replied by sending the censors the following letter:

Gentlemen—I learn from Mr. Thomas that Dr. McEwen, president of your society, and Dr. Hodgman, one of your censors, declare to him, in answer to my question about my healing the sick by and through magnetism or the subtle forces in nature, that no matter what mode of practice I adopt to eradicate disease, I must first comply with the state law, which requires me to possess a lawfully issued diploma, file a certificate to that effect with the county clerk, after which I can practice and not otherwise. Dr. Hodgman, I wish you would lay my previous request, presented to you by Mr. Thomas, also this letter, before your board of general decision. I am astonished that Dr. McEwen should make such a statement at this time, as last season he stated that he could not see how the state law reached my mode of practice; but still some of the censors applied for a warrant for my arrest on the only ground that I claimed to be a magnetic physician. It does not seem possible that your board can decide that my eradicating disease by and through the subtle forces in nature is restricted or intended to be by your state's laws. You might with equal propriety decide that the owners of the mineral springs must have a diploma registered before dealing out the healing water. In dealing with my case I do not wish you to consider me to be either a fraud, a crank or an imbecile that can be frightened by a notice of prosecution. Please consider that some of your honorable citizens know that I possess a natural gift to heal the sick without medicine, and by your action you may attempt to take away their rights as well as mine. To my mind there is no earthly reason or excuse for your society attempting to stop my legitimate work. I consider it my constitutional right to heal the sick in the manner described, and no state law is intended or can prevent it. Do you want to get up monopoly arrangement in the art of healing in your country, thus compelling visitors to seek other health resorts to recuperate their exhausted systems? It seems to me that your course of action with me will do your society a lasting disgrace in the estimation of honorable citizens. If I am restricted by your laws I submit to it; but I find no one but interested parties that think I am restricted.
A. S. HAYWARD.

Mr. Thomas replied; after delivering the above message on the 4th of July, I sent Dr. Hodgman the following letter by Mr. Thomas:

Felix Thomas informs me to-day by mail that your board will be obliged to prosecute me if I return to Saratoga. It is quite essential for me to know what you mean by such a threat, and whether you make it officially as a member of the censors or on your own responsibility. I do not wish to have any misunderstanding in the matter at issue. Your board of censors could inform me whether you will hold me and my mode of treatment of disease by spirit magnetism to be a crime by the laws of your state, punishable by fine and imprisonment, and if I make my annual visit to Saratoga Springs you will prosecute me? There need be no quibbling as to what my treatment is, for I informed your censors concerning it last year. In your report to Mr. Thomas you make no provision in your threat, but say if I return your board will be obliged to prosecute me. Is this a free country, and do you think the citizens of your country will uphold any such threat as you make? Please let me hear through Mr. Thomas of the decision of your board of censors officially. As it now stands, I cannot even visit your county without being liable to arrest.

Mr. Thomas replied July 9, as follows:

I met Dr. Hodgman. After his reading your communication he returned it, saying: "Dr. Hall is chair-

man of the board of censors. Take it to him; he will answer it." I did so, and he says the word physician covers all modes of treatment, and the board of censors, as guardians of the law, will prosecute every person who comes here to practice the healing art in any mode whatever, he don't care if he prays with and for the purpose of healing or whatever mode he may choose, he must file a certificate of qualification by properly issued legal diploma, or he subjects himself to arrest and will be arrested; that if Hayward returns and attempts to heal by the laying on of hands or otherwise he will be unceremoniously arrested, and that, too, without further notice. He also says he regards himself as practicing when simply ordering a patient to take some simple tea or give advice about diet. Now, Mr. Hayward, this is supposed to be official.

I was surprised at such a rendering of the law, and copied Mr. Thomas's statement and sent it to the chairman of the board of censors to learn if Mr. Thomas had reported him correctly, and if so, would he sign his name to it. Mr. Thomas declares that Dr. Hall returned it to him, saying, "You return it and tell him to go to the devil;" and when Mr. Thomas turned away he (Dr. Hall) remarked: "He consults spirits, I suppose; he may as well consult him" (the devil).

I submit the above to the public, and let them decide whether such language is becoming the dignity of a chairman of the Saratoga County Medical Society. If the decision of the law by the censors is correct, as above stated, why should the censors not apply the same to the ministers and proprietors of the healing waters? There should be no partiality shown in regard to a person's religious belief, but let all individuals stand equal before the law.

I have been stopping at the Irving hotel in your town the past week, and have had talks with several that I have given treatment to in the past, others that wanted me to try my gift of healing, several of them, from New York city and one from Syracuse—men that were stopping at the Grand Union and Adelphi hotel. I warned them jokingly of the danger they would subject me to if I complied with their request, and informed them that they must repeal the law and not cause me to break it in attempting to restore them to health. I could not help contrasting the laws of Massachusetts that allows me to heal, and is considered by the sufferers and sick a blessing, while it would be regarded by the medical censors of Saratoga county a crime, punishable by arrest and imprisonment. State lines and state laws never looked to me so inconsistent with what I consider a free country should be as they do to-day. They say necessity is the mother of invention; and I am in receipt of a letter dated July 31, from Mrs. H. Hartz of Elmira, in which she describes a cure that I made in her daughter's case, where she had been sick three years, and was almost miraculously cured in a few minutes with spirit magnetism sent by letter or paper to her from my office in Boston. Both she and her daughter were entire strangers to me. Will the censors declare that the cure is a crime punishable by the laws of New York state? I wish the said censors knew better what they are preventing by their action, and could see themselves as others do. Readers, how would you like to have your legitimate business broken up in the manner described? Would you not want damage?

A. S. HAYWARD, Magnetic Physician.

We also reprint an editorial from the pen of the editor of the Eagle, which will be read with interest by every one who loves personal liberty:

The contribution of Dr. Hayward of Boston, embodying his letters to the censors of the Saratoga county allopathic medical society, is interesting and important. Its chief consequence is the question of freedom which it involves. It discloses a determination on the

part of a few doctors to make an illiberal interpretation of an outrageous law for the purpose of driving or keeping away from Saratoga people who propose to heal or help the sick without a diploma. Such a spirit is unworthy of the age; it would better befit the ignorance and bigotry of mediævalism. When the law undertakes to debar people from exercising their free will in the choice of a priest or a physician, it flagrantly encroaches upon the personal rights of citizens. Dr. Hayward, we understand has practiced 14 years, although we believe he has not employed the orthodox remedies of whisky and quinine. Whether he has been successful or not does not affect the principle involved any more than the success or failure of one of the "regulars," who may pretentiously display an elaborate diploma. If the doctors who adhere to the traditional treatment of the past are so deficient in public confidence as to require meddlesome statutes to bolster them and exclude competition, it is a stigma on the profession. There may be exceptions, but as a rule it will be found that it is the bunglers with a small practice rather than really skilled and successful practitioners who find time to persecute better men engaged in the noble call of relieving and restoring the sick.

DR. FRANKLIN ON DEATH.

Selected by F. Bolles for the OLIVE BRANCH.

In the published works of Benjamin Franklin, occurs the following beautiful and highly spiritual passage:—

We have lost a most dear and valuable relation. But it is the will of God and nature, that those mortal bodies be laid aside when the soul is to enter *real* life. This is an embryo state; a *preparation for living*. A man is not completely born until he is dead. Why should we grieve when a new child is born to the immortals? A new member added to their happy society? *We are spirits!* That bodies should be lent us while they can afford us pleasure, assist us in acquiring knowledge or doing good to our fellow-creatures, is a kind and benevolent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure—instead of aid become an incumbrance, and answer none of the intentions for which they were given, then it is equally kind and benevolent that a way is provided by which we may get rid of them. Death is that way. We ourselves in some cases, choose a partial death. A mangled, painful limb, which cannot be restored, we willingly cut off. He who plucks out a tooth, parts with it freely, since the pain goes with it; and he who quits the whole body, parts at once with all pains and possibilities of pains and diseases it was liable to, or capable of making him suffer.

Our friend and we were invited abroad on a party of pleasure which is to *last forever*. His chair was ready first, and he has gone before us. We could not conveniently start together; why should I and you be grieved at this, since we are soon to follow, and know where to find him.

No one can do this work for his neighbor. We want the people to act from convictions of right, and they cannot get the proper understanding of any question without thinking. They must understand the wrongs they are suffering from before they can apply a remedy.
—*Rights of Man.*

For the OLIVE BRANCH.

A VT. STUDENT'S FAREWELL.

I bid thee farewell, dear friend,
On the western plains I may roam;
The world is round, it hath no end,
I go to seek for me a home.

Ah, where the earth forgets to move,
And yonder planets cease to shine,
Oh, then my soul may cease to love,
And my heart be no longer thine.

But while the earth sha'll onward roll,
And the sun continue to shine,
Sweetly clus'ered round my soul,
Shall all thy loving favor twine.

Not till the heavens are no more,
Shall I forget thy love for me,
And when this life's journey is o'er,
Oh, friend! may I then meet with thee.

I go from thee a while to roam,
And yet my soul can never stray,
In thy sweet breast it finds a home,
And there, dear friend, O, let it stay!

Thy gentle tear may start and flow,
Thy heart with mine may also beat,—
But I must leave thee, I must go;
Yet once again, oh, may we meet.

Shall I forget thee? O, never,—
Sooner much shall I cease to breathe;
Love thee I must and forever;
And this as truth wilt thou receive.

When grief and darkness cloud thy way,
And cruel sorrow bow thee down,
Oh, then may you most truly say,
That "social love" is more than crown.

"Ah, not for these my joys I'd break,
For these thy vermil lips forsake;
What if age or prudence denies,
A longer belief, and seals our eyes.

One bark shall waft our spirits o'er,
United to the celestial shore;
We are passing through a transient mist,
We'll enter soon those fields of light.

Where breathe richest odors round,
And spring eternal paints the ground,
Where love, and joy, and peace do reign,
Where the heart no more shall ache in vain."
DR. E. B. WHEELLOCK.

For the OLIVE BRANCH.

**ERROR DIES AMID ITS WORSHIP-
PERS.**

A prominent clergyman not long since stated in a lecture that the tendency of the age is towards Atheism. If this be true, there must be a cause for it. Men are not naturally Atheists or disbelievers in a future life. As a rule, they would incline to a belief in God and immortality, unless there is an attempt to force upon them views of these subjects that are inconsistent to their better judgment—views that are repellant to their reason and common sense. If the people are turning to Atheism, the leaders in the affairs of religion must be at fault. Their teachings must be essentially wrong, or the people would not turn from them to such a dreary desert of nothingness. Christianity has been in the world near two thousand years, and most of that time, it has been supported in its claims and pretensions by nearly all the most powerful governments of the world. It has had, and still has, to a large extent, a union of church and state. During many centuries the state sustained the church in placing liberty,

science and reason in chains. If opposition showed itself, it was at the peril of reputation, limb and life. The Inquisition, gibbet, solitary dungeon, rack and thumbscrew, have been freely used by the church to back up her authority. The trickling blood of the innocent, and the graves of the dying have been music to her holy ear. For centuries the church drenched the world in blood and carnage. She declared the printing press a device of the devil to destroy the church. In that there was a germ of truth, for the art of printing has done very much to strip the church of its power to enslave humanity. Every important step in the world's advance has been charged to the Prince of Evil, and this fabulous personage, I suppose, has quite a role to play yet. It seems almost a miracle that religion's freedom, so chained, gagged and bound, should have been able to break through such powerful trammels. Some of the bishops of the mother church would assure us that freedom of expression on religious subjects will cease, whenever the church obtains power to put a stop to it. These men are full of the poison of asps; they will wrap the boa-constrictor coils of church and state about the fair form of religious and civil liberty, if possible. They only wait their opportunity. I trust that opportunity will not come.

The press, steam-power, telegraph and the public schools stand across their path. Then above, and stronger than all this, there is the universal law of progress—the slowly grinding, but ever sure mills of God. None can wholly escape their power, and those who would stand across the advancing waves of Deific wisdom will not stand long. The puny arm of mortal man, his selfish grasping, his love of power, blindness and persistency in error, is no match for an omnipotent law. Men may be obstinate, loiter and linger by the way; but the reactive blows of offended law, will wake them from their drowsy slumbers.

If with all the means the church has had at her command, she has failed to maintain her influence and control over the people, and the public current is drifting away from her, it will be difficult to regain her lost ascendancy, at least so long as there is a contumacious adherence to her present unreasonable dogmas.

The true principles of religion must be the same in all ages of the world. Religious chiefs do not invent principles, though some may have a clearer perception of truth than others. The outward dress which men have wrapped about these divine laws of the soul have changed from time to time, as nations advanced in culture. Very much sacred spiritual clothing has been outgrown, and laid aside, as most of the forms, ceremonies and theological dogmas of the present time, doubtless will be. We do not feel alarmed to see a boy outgrow his small clothing, nor should we feel disturbed when men and women outgrow their spiritual garments, and need something better fitted to the more highly illuminated soul.

The man who can be kept in stolid ignorance, will need no change of views; but the aspiring, advancing soul must rise to higher grounds. It cannot be content to take its outlook from the low foot-hills; its hungering

and thirsting for knowledge will lift it to the mountains, where a grander, a broader view can be obtained of the divine procedure, and a nobler view of the life to come. The average clergyman would call this a loss of faith, and he trembles at the thought that at some time, not far away, his occupation may be gone. These men delight to be honored, to sit in exalted places, to wear soft clothing and to fare sumptuously. These things so desirable to them, need not be lost by keeping step with the advancing spirit of the age. The bolder and stronger men who step to the front, setting aside in their teachings many ancient traditions and superstitions of the past, do not lose their honorable standing among men, and the people, once led into the paths of truth, will not refuse to pay their instructors.

Such men as Collier, when they step from one religious platform to another, and higher, they do not lose the respect of men, nor are they left to pine in want. Men cannot benefit humanity by teaching doubtful traditions that are not sustained by authentic evidence. All the errors received into the mind must be unlearned at some time. But the man who teaches demonstrable truth is always a benefactor. The men and women who teach in our public schools, and all public lecturers who instruct in only absolute facts—these are among the saviors of the world. One day in seven of our time, if passed in storing the mind with truth, unmixed with error, would render all men and women intelligent; then we should not, on stepping into houses of public worship, look around upon an audience with only here and there an intelligent face. There would be none dumb or stupid, for God's truth poured into the soul year after year, will cause the countenance to sparkle with intelligence; but one may listen to a repetition of prayer, hymns and religious platitudes for a century, and still the soul be groping in darkness. Judge Hopkinson, of Pennsylvania, observed to a friend that for forty years he had not attended church, and congratulated himself in having saved much valuable time for the pursuit of knowledge, declaring that he could learn nothing about God, or the future state from these clergymen, for they knew nothing about either. When clergymen shall learn conscientiously only to teach that which they know to be true, it will be a glad day for humanity. Then they will be dropping gems and diamonds of thought that will forever illumine the soul! They will not be plundering men of their time and money, without rendering an equivalent; nor will every week's mail bring us the information that another, and still another of these pulpit teachers have become bankrupts in moral life. God's truth is holy wherever found; it purifies, exalts and beautifies the soul, and the man who devotes his life to gathering it up, and teaching it, not only makes the garden of his own spirit richer from day to day, but must grow stronger in all the nobler attributes of his being.

W. C.

—As toleration springs from diversity of faith, so a lack of all belief often becomes the touchstone which reveals an absurd bigotry. —*Tourgee.*

ORGANIZATION.

It has been a long time since we have been called upon to give expression to our views upon any matters bearing upon the future of the spiritual movement. Though silent, we have not permitted our interest to grow lukewarm, but have woven our thoughts into matters communicated by others, and in this manner have, like one in olden times, done what we could.

Our subject at this time is one far-reaching in its influence and of vital importance to the cause we so much love. We are well aware of the conflicting opinions entertained by spiritualists in reference to the subject of organization, and while ever ready to accord to others the same altitude we demand for ourselves, nevertheless, we know that without associative effort there can be no reasonable hope for success. One man cannot turn the waters of Niagara from their accustomed channels, though time may do it; but if the project was suggested there is no one man in the whole world who would undertake the task of doing it, knowing that only failure could attend their efforts. And what is Niagara in comparison with the mighty tide of falsehood which has been sweeping over the land for thousands of years, gaining in volume and force from every rivulet or stream pouring into it and adding to its volume and force.

Every theological institute of learning is a fountain, giving forth its poisonous waters to swell the tide of superstition and bigotry, which must unless purified bestrew the land with human wrecks, and leave them to perish where they fall. The existing condition of things has been a matter of serious consideration among the inhabitants of the spirit world. Just what means were best to be employed to counteract these unhealthy influences, has called together the expanded minds of all nationalities, and it has been mutually agreed that organized forces must be met with forces on the other side, and the contest settled upon its merits. The phenomena associated with spiritualism have led, as is proven, in the right direction, but many of their phases have been simulated, until it is a question with many people whether all phenomena may not be accounted for upon other than a spiritual basis. The objections given, while groundless, exert an influence upon the minds of men who are ready to investigate the subject, were these objections removed, or the phenomena more thoroughly explained.

One of the first steps to be taken should be, to separate the true from the false in mediumship; but past experience proves that this cannot be done by every individual acting independent of every other person. The spiritual forces are scattered over such a vast area of territory, with lines of communication liable to disturbance by the opponents of the movement, it seems clear to us that so long as things remain as they are progress must be slow and the battle-ground of the enemies' selection. It will be seen that the odds are against you, and the question to be decided is, how long are these things to be continued; how long will the spiritualists of America continue to do simply missionary work, instead of organ-

izing their forces, and thus present a solid front to the enemy?

It is but a few years since the people of this country had this matter of organization clearly demonstrated to them. The results are with you to-day, and can be stated with truth. For many long weary years Garrison and his few co-laborers sought to convince the world of the errors of human slavery. Their adherents were scattered all over the land, and had it not been for the indomitable energy and perseverance of these few brave souls, one-half of the country would be pro-slavery to-day; and when the matter culminated in armed resistance, the whole north was for a time paralyzed. The martyr President did not fully comprehend the dimensions of the movement, and only men like Garrison saw what the result must be. But it was only through the combined energies of the north that success was attained.

Let us go back for a few years and note the actions of congress. Men of powerful intellects attempted to prove by reason and logic that slavery was an evil, but those who favored the continuance of the system reasoned from their standpoint; they brought to their aid the book of all books, and they hurled the decrees of an infinite Jehovah in the face of every anti-slavery man that dared to oppose the institution. The church based upon the bible, and not daring to go contrary to its mandates, either gave open strength to the cause of slavery, or remained dumb as the rocks upon which the church edifices rested. It was only by combined effort that the evil was finally done away with. The conflict of which we have spoken is trifling in comparison to that one in which we are now engaged; for there is more than one section contending with another. The whole world, or the christianized portion of it, are arrayed against a system, which, unknown or not realized by them, yet forms the basis upon which they rest. The church, through organized efforts, wields an almost resistless power. All must admit this fact, and the hope of spiritualists is to break in upon these organizations and scatter them to the four winds of heaven. But what are their plans of operation? Why, to attempt this work single-handed. It cannot be done. Might in the sight of the masses is right, and they go with the stronger party; and what support might be derived from them is lost, because they see no definite plan of operations agreed upon.

One of the bugbears used to frighten spiritualists and liberalists of all kinds, is the fear of being bound by some kind of a creed; but this is only an imaginary lion in the pathway of progress. Strange as it may seem, it is only in religious matters that such a thing as a creed is ever thought of. Men bind themselves together for political ends; they come together in committee, and agree upon a plan of operations; they discuss the principles of their parties; and these declarations form the grand work or basis upon which the success of the party depends. The first object is organization. That perfected, the details of work naturally suggest themselves as the principles are being discussed. Is there any valid reason why spiritualists should alone discour-

age organization? Some say the spirit world has this matter in hand and in God's good time will work out the problem. This is a very plausible excuse for those who are too indolent to give the matter their support, or are like the christian, willing for Jesus to do it all; yet they want to be remembered in the day of reckoning.

Another excuse offered is the frequent failures which have attended the movement at different times. The causes of those failures can be traced to a lack of good judgment on the part of those who are identified with the movement. Spiritualists take pride in quoting that they number millions in the United States alone. Now how many hundreds can be counted on for active, co-operative labor? Very few, in comparison to the millions claimed. What are the others doing? Do they give of their means for the support of the cause? Very little. Do they support the spiritual press? Only to a very limited degree. Of what use are they to the cause, except numerically, as you would count stumps in a field. It would be fair in making an estimate of the number of spiritualists to count only those who are willing to be known as such; then you will not be deceived. It is natural that christians should grow lukewarm, for their religion is of the emotional sort, and after a person's feelings have been wrought upon for a time, there must come a reaction; hence the church expects to have periodical revivals. They are as natural to the cause of christian worship as rain and sunshine are to seed sowing and harvest. But who ever heard of a scientific investigation being revived in this manner? Spiritualism is both a religion and a science. They are combined in one grand system, but so arranged that heart and brain can work together.

One or a dozen failures are no valid argument against repeated efforts in a matter of so much importance to the world as spiritualism. Were the liberties of the people circumscribed to a regular system of thought, there would be no difficulty in bringing them together; but the bringing together under such circumstances would be herding cattle. We don't want that, but we desire to see organization perfected upon a firm intellectual basis, with a platform broad enough for all to stand upon, and so narrow as not to give room for any creed that limits any one's comprehension of the divine soul of the universe. If failures are good causes, why any further attempts should not be made, we can cite cases where higher intelligence than man's has met with disappointment. The greatest failure recorded is that of man. We are told that God made him like himself and pronounced him very good, having previously created the earth and made it beautiful; but his best work was the first to manifest a rebellious spirit. The devil of discord crept in and the whole world was changed in consequence; now if it was possible for infinite intelligence to fail, would it be a wonder if man of finite intelligence erred in judgment? We should not expect of man any more than he is qualified to perform. Give him a chance.

The prosperity of the United States can be traced to the harmonious workings of the peo-

ple in whom the power rests. There is no God mentioned in the Constitution. The name of Jesus does not appear there; but you find the will of the people expressed instead, and is not the United States of America one of the leading powers of the world? Where does she derive this power from? Not from isolated individuals, but from the combined masses. Insert the name of Deity in that instrument and you open the doors to ceaseless dissensions and disputes, and it would be only a matter of time before disintegration would manifest itself, and the end would be every state would become an independent monarchy, and this would be the beginning of wars and bloodshed. While we revere the name of Deity, we do it because of an inborn feeling within us. It is the God within holding communion with the God outside and around us, but man is an important factor in the affairs of this world. He is the only one among the thousand living objects who requires any God at all. If God receives honors and is glorified in his works, it is from man that these honors must come, and we hold that it is as much the duty of God to deal justly and honorably with man, as it is for man to love and obey him; they are so allied that division is impossible. We now say the attributes of God are law and order; this is true. The earth moves with the rhythm of infinite love. Every star obeys the one universal law. In the heavenly bodies there is harmony; there is no encroachment of one upon the orbits of another, and who can tell the time when these things began? Just as we have said before, even the power capable of perfecting so complete a system of laws found that man was not so easily governed as a world, and why? Because man has a mind; he can reason upon things; he looks back of himself, and he looks within the future, and sometimes errs in his calculations. "Try again."

At a recent convention held in one of the western states the subject of organization was made the business of the convention. All other matters were but side issues, and a platform was created, as we think, broad enough for all to stand upon. Religious beliefs were not made the central plank, but character and moral worth. We ask, what is there to religion beside moral worth and character? Adding the names Deity or Jesus to the problem or embodying them in the by-laws would only have opened the doors to endless discussion. Men quarrel more fiercely and vigorously about their opinions regarding God than anything else in the world. But do they learn any more about him by so doing than by searching their own souls to try and find how much need of God there is in them?

What we desire to see is a material organization founded upon the broadest humanitarian principles; with a lecture bureau, so that all subordinate societies could be supplied with public speakers at a reasonable cost, and the lecturer assured of a living compensation for time and labor spent in the cause. Genuine mediums would in that case find faithful protectors, for none but the genuine would be sent out to do mission work. The people would be benefitted, because they would have confidence in those sent among them. It

makes no difference what it is like, if the plan is a feasible one. No one man nor congregation of men have any patent upon the machinery for soul culture. If the machinery is used by different sects and parties, it proves that they have an eye to the business interests of their cause. For many years spiritualists have been standing at heads and points, each one on his own threshold forbidding another to enter unless first assured that both thought alike regarding some particular phase of phenomena, or held the same views regarding the merits or demerits of some lecturer. The common ground of the cause was lost sight of, and personal views or preferences were the only passport through their domains. In order to build successfully personal preferences must be held in abeyance; the education of twenty men is of greater importance than the education of one. The greatest good to the greatest number should be inscribed upon your banners.

Another objection urged is the lack of social qualities, such as are cultivated in all religious or secular societies. This apparent reason is simply a reaction from what has been charged against spiritualists, as being free-lovers; but time has given the lie to these charges and to-day for moral worth and character the spiritualists of the world will more than compare favorably with their opponents. The time was when spiritualists were like school children out for recreation, so rejoiced that they had been freed from the dominion of priestly rule, that they felt like taking every one they met by the hand. Such expressions of our joy were natural under the circumstances, but they were not understood, and their motives were impugned; and from this point the gulf between them and the church has been widening continually, and has grown so wide and deep that their christian neighbors can scarcely make themselves heard across the chasm. Social qualifications if allowed to become rusty for want of use will give a person a cold reserved appearance, but could the soul be read you would find more of God there than can be found anywhere else. Let any one cultivate their own mental and social natures, and there will be no longer cause for complaints. Organization will remedy these defects. It will remedy all defects growing out of past isolated conditions.

Spiritualism, to make itself felt in the world, must have continual action. There should be public places for instruction, open at all times—art rooms, musical societies, schools for the study of the sciences; and a school for mediums. We do not expect to see these things springing into being by the command of either spirit or mortal, but they are in the pathway of progress, and can be realized sooner by uniting forces than by attempting the work singly and alone. In spirit life we have regular organized bands of workers. Some of them are known to the mediums they control, but there are many whose thoughts appear in print, but whose names are never spoken. Every medium is under the guidance of a band of spirits. No one spirit can say, this is my medium. When there is an opportunity to give to mankind facts relative to a future life, the channel will be used, though the controllers

may never be recognized. Spirit life would be incomplete without organization. We could do nothing, there would be such a variety of opinions given that it would be impossible for mortals to decide which, if any, were true. What has been done by the spirit world in this work is the result of many minds working in unison, and no one can say that we have not begun a glorious reformation; and now we ask in return that the spiritualists of this country perfect a material organization, and thus strengthen their own hands and give encouragement to those who are laboring in the field within them. With these few thoughts and suggestions, I will take my leave for the present.

F. P. TRACY.

To the Editor of the Olive Branch:

Under some influence or other, I wish to drop you a few lines. Having been a constant reader, as well as subscriber of your valuable columns for some two years, and after reading carefully the letters written by such men and mediums as Powell, Bolles, Starr King, Reynolds and others, I am bound to receive their views as seeming to coincide with my own. It seems indeed that one cut loose from creed and dogmas, and having the right to think for himself, is indeed free. Having as I have been raised up under the strict discipline of church creeds, and there learned that one powerful idea, that there is a living God, an all-wise, omnipresent being, has led me to look into his works and ways. And, Oh, how beautiful and lowly and good I find him in the sunbeams' rays! Seeing him in everything, even in the pearly dewdrop, I have learned to love him the more, and seeing that he gives life, happiness and pleasure to all alike, and curses to none; I find him in nature not a selfish or a vengeful God, but an ever-loving and life-giving God; and as such he is not the God of the Hebrews, and one of fiery wrath.

The farther I get from creeds, the more light I find to lead me on to the great giver of all good. I rejoice in nature; I see my God in all the wondrous works of his hands; it makes me sometimes wish to pass over the narrow river of death and march on; leave this body of flesh and take on the spiritual.

I see in some of the communications from mediums that there seems to be a difference in spiritual views. Such may be the case; some having been clouded by blind dogmatic ideas will necessarily have to overcome the educational erroneous doctrines received while in the flesh.

I sometimes wish that I was brave, so that I might take my stand along with those brave and good spiritualists that are nobly fighting to relieve their fellow-men of all error that hangs like a funeral pall over their benighted heads. Oh! that I could wield a pen or give my tongue utterance, that I might prove to the world the faith that is within me, believing as I do that everyone will be judged by the deeds done in the body. For one who thinks he sees the light, to fail to point it out, is a sin that he will regret in the spiritual world. It must be joy divine to converse with a spirit indeed and in truth. I have often thought that my dear mother has been by my side then to direct and to guide.

Well, wishing success to your every effort, I will close; and if you think that any communication from my feeble hands would be of any benefit, I will cheerfully give them.

JOHN R. HARDIN.

Ft. Worth, Texas.

I AM SEVENTY YEARS OLD TO-DAY.

Selected by F. BULLIS.

This road leads sure to death;
I near the end;
The milestones all are past,
Three score and ten.
I started with a crowd;
Where are they now?
I lost them on the road;
I know not how.

I lost them one by one;
I know no more.
They were not left behind,
They went by me.
The way was full of hope,
Of joy and bliss,
Of pain, of woe, and death,
And happiness.

Life's journey has been short,—
That is to say,
'Twas morning, noon, and night,
But one short day.
I'll look the record o'er,—
Yes, I am right,
The journey of a day,
Morn, noon, and night.

My morn was spent in dreams;
My noon was bright;
Clouds quickly gathered round,
And low 'twas night.
My glass is almost run;
Why need I care?
The hand that led me here,
Will lead me there.

Now let the time be short,
When I may rest
My weary, aching head,
Upon His breast.
I go from whence I came,
Life's journey o'er,
And be what I have been,
And nothing more.

My dust returns to dust,
All for the best;
My soul will go to God,
And be at rest.
I've outlived all my cares,
My hopes, my fears;
I have no place for mirth,
And less for tears.

INTEMPERANCE.

Ever since man became a conscious entity, his path has been beset with evils that threatened to overwhelm him and launch him into an abyss so deep that unless aided by a power for good operating in and upon him, he could never extricate himself; but the greatest of all these evils is that of intemperance. But when we say that he has been surrounded by evils, we do not wish to be understood as intimating that these evils are the result of an omnipotent power awaiting them, but as something belonging to man as an individual. All the evils in human life, are of human origin. Convulsions, tornados, floods, and pestilences are not of human origin, but belong to natural forces. They are means by which nature purifies the elements. If man is brought in contact with them he is destroyed. There is no remedy known to science or law, that can stay the operations of nature's laws. They must work themselves out, and when their fury is spent, there comes a calm; and so far as man can form an opinion in relation to them, he is forced to the conclusion that as regards power

he is ignorant of its source, and is as helpless to stay its operations as a leaf borne on the waves of the mighty ocean.

But there are powers which generate in man, and when fed by his own hand, in time become irresistible, and he is borne along as though he was a dried leaf caught in an autumn gale. We do not wish to be understood as saying that the thoughts of men are wholly evil, for we find that everything has its opposite. The world is full of blessings, and if all these were gathered up and appropriated, this world would be one Eden, so far transcending the fabled Eden of the past, as goodness is superior to evil, or that knowledge is more soul elevating than ignorance; but men are so constituted, so biased by inherited traits of character, that knowingly, they sometimes prefer what is evil and trample the good beneath their feet; hence the necessity that exists for an educational system that will lead them to recognize the good, and discard even the presence of evil; and here is where we find our fields of labor, not to save men from the wrath of God, or from the machinations of a devil, but from themselves; to save them from their appetites, and the influence of their baser passions, the result of which is quite as destructive to their present happiness as the wrath of God could be.

It is not our intention to enumerate all the evils practiced in human life; but to confine ourselves to the one great evil which is the parent stock from whence nearly all other evils spring. The greatest enemy the human race has to contend against is intemperance. The excessive use of stimulants not only robs mankind of his intellectual powers, but it transforms the human form divine into loathsome outcasts, rendering them unfit for the practical duties of life, unfit for cultured society, and a blighting curse upon future generations. This is not an evil of a year's growth. It has followed in the footsteps of the race from prehistoric times down to the present. When man was more animal than human, some excuse might be offered in extenuation of his indulgences, but with the knowledge the world has in its possession at this time, no apology can be made or accepted from him, as a reason for the abuse of these powers nature has so liberally endowed him with.

The great and perplexing problem to be solved is, what can be done to stay the progress of this evil, and lift mankind up to a higher plane of spirituality, enabling them to see the evil as it exists, and to shun it as they would a cyclone or pestilence. There is perhaps no subject that has had so many opinions expressed regarding it as this. Almost every person you meet will advance a theory for its abatement; but do they reduce their theories to practice? The truth is it is all theory, and no practical measures are adopted; and so long as this condition of things continues, so long will men travel the downward path to destruction and moral death.

The christian church claims to be the great conservator of public morals, but what proof has she to offer, after her rule of eighteen hundred years? Has the evil been abated, or is it increasing? False delicacy should not deter anyone from making a thorough examination

into the facts in the case, and governing themselves accordingly. We do not hesitate to say that so far as church influence is to be considered in relation to this subject, only failure confronts us at every step, and we ask in the name of reason, why intelligent men should allow themselves to be hoodwinked by this power which proclaims "peace on earth" when they know there can be no peace, so long as this evil exists. The christian would have you believe that if the bible was universally accepted as a rule and guide in all the affairs of life, intemperance with all its attendant evils would be done away with; but is the claim susceptible of the kind of proof demanded by the reforms of the age? We answer, it does not furnish the kind of evidence demanded; but on the contrary enough proof can be found of an opposite character to show that men must not rely upon Bible authority, but seek a remedy elsewhere. To show that the Bible is not a safe guide in this case, we will cite a few passages, and show their bearings and the influence they exert upon the world. It will be found by referring to the book of Genesis that the inhabitants of the earth were cursed with all the abominations to which flesh is heir, and among them all only one righteous man could be found; and if we are to accept the records as true, God regarded Noah as the only one worthy to perpetuate the race. It is said God counseled with him, and it is said of him that he was a just man, and perfect in his generation, and he walked with God. To him God confided the secret purposes of his will, after he had determined to drown the whole human family, and gave him instructions what to do in order that he and his family might be saved. But what do we find this righteous man doing after leaving the ark? He plants a vineyard and becomes drunken from the wine manufactured therefrom, and a more beastly state of intoxication cannot be found on the records of any police court in the land. But did God reprimand him? No, but he promised to bless him, and make him the parent of all future generations. Now the question arises, did God regard drunkenness an evil? If so, why did he not reprove Noah, and so stamp intemperance as a crime from the beginning? That he did not so consider it is evident from the fact that no reproof is recorded.

The case of Lot is another instance where drunkenness was winked at by the God of the Bible. The story is too obscene for the columns of our paper, and we only refer to it to show that the Bible not only sanctions this evil, but evils growing out of it are condoned, gross immoralities that no man of average intelligence would countenance for a moment; and certainly would not have incorporated this vileness into a history that was to be accepted as the rule and guide in building up a moral standard for future ages to pattern after. It is recorded of Jesus that he turned water into wine, thus sanctioning the use of wine upon matrimonial occasions. Paul, the most noted of scriptural writers, advises Timothy to take a little wine for his stomach's sake, and this advice has passed into a maxim, and can be heard reported in every grog shop from Maine to California.

The church resting upon the Bible, believes it to have been divinely inspired, and holds it up to the world as the only guide ever given to mankind to lead them heavenward. It is not always a pleasurable undertaking to criticize the Bible. There are a great many very good people who have inherited a kind of love and reverence for the book, and when they see criticisms upon it they feel wounded, but individual preferences should not be considered as paramount to the influence of the whole race. The evil must be exposed wherever traces of it can be found; therefore, we feel that it is a duty we owe to our fellow-men to show them where they can go for relief.

The laws of country and state are based largely upon the opinions formed from biblical sources, and as a result we find national governments sanctioning the manufacturing and sale of intoxicating liquors; and from its sale and use large revenues are derived, which in time are made use of in defraying the expenses of government, which includes the defraying of expenses for convicting and punishing crime, whose progenitor is whisky. Not only does the general government sanction the manufacture and use of intoxicating liquors, but the state adds a tax on the same; then municipal governments decree another tax in the form of a license, from whence revenues are derived which are used to support police courts and policemen. Has the church ever protested against obtaining her property guarded by men paid out of these corrupt funds? If such protests have been entertained, they have not been made public, and it is fair to suppose that like the God who walked with Noah, and was the protection of Lot, the church silently acquiesces and gives a tacit acknowledgment of their complicity in perpetuating this evil. With all these examples against us, what can we do? What ought we to do in the matter? Support the church, sustain the municipal, state, and general government, or enter a decided protest against the support of either, so long as the evil we complain of is not remedied? There is no law, human or divine, that men are bound to respect that does not respect them. If there are laws upon your statute books that are antagonistic to the welfare of the race, they should be repealed; and as in this country these powers are derived from the people, then if there are laws which do not conserve the public good, their continuance is chargeable to the people, and never until the people take this matter in hand will the evil be remedied.

There are two parties now seeking recognition, one demanding the enactment of prohibitory laws, the other asking for an increase in license, so as to force the lower strata of dealers out of business; but under the present existing laws we do not see how the prohibition party can hope to succeed, for so long as the general government encourages and sanctions the manufacture, men will continue to run distilleries, and there is no law to prevent them; and when you say to a man, you shall not drink, he replies, I will; and he does it. Laws may be enacted in one state prohibiting the traffic, but there never was a law enacted yet whose operation could not be defeated; and unless the people rise en masse and elect more

to office who will vote to repeal the existing laws and prohibit the manufacture of rum, the evil will not be abated. An increase in the license fees may have the effect of closing many of the lower dens of vice, but it does not cure the evil. It only assists in giving a kind of respectability to the traffic. Men are very sensitive regarding their rights as citizens in matters of this kind, and they as a rule look upon prohibition as an infringement upon the privileges guaranteed them by the general government; hence instead of acquiescing, and lending their energies for the welfare of the whole, their first thoughts are, how they can defeat the law, and, "where there is a will there is a way."

We see by accounts from the state of Georgia, that the people have become alarmed at the growth of this evil, and have appealed to the church for their assistance. But what has the church ever done? She has prayed God to do what rightly belonged to themselves. If prayers are ever answered there should have been some recognition of the appeals of mothers, wives and half starved children ere this; but the praying goes on and so does rum drinking; on the one hand as if there were no God, and on the other hand as if man was not a responsible being. The church satisfied its conscience by praying, and the dealer by showing his license; but the evil continues, and the question comes again, what are we going to do about it? We see only two ways out of the dilemma: repeal all laws recognizing the manufacture of alcohol, and enact more laws making it a crime only so far that a certain amount be prepared for medicinal uses; the other we consider the most effectual, which is, the moral education of the people, so that they will regard the use of rum as a disgrace to themselves and to their fellow-men. But this is a Herculean task, for there are thousands whose blood veins are poisoned by hereditary entailments. It is in such cases a disease and should be treated as such.

Moral education will have a salutary influence over the men now engaged in the traffic; and he, while he may have legal rights to sell, will feel that he has no moral rights; and from a sense of honor he will not engage in the business. Prohibition as to the sale of liquors, no matter how much desired, has always proved a failure in the end. You may restrain a man for a time, but you do not cure him, and when the reaction comes, he sinks lower in the scale of degradation than before; at least these are the opinions and official reports of governors of states where prohibitory laws have been enacted. As in cases of disease, a relapse is more to be dreaded than the first attack. Intemperance is a violation of moral laws; it is an immoral departure from the paths nature designed mankind should follow. Praying and not voting right will not remedy the evil. We would much rather know of a man voting right upon such matters, than praying God to interpose. We know the influence of the ballot, we also know that prayers are answered in proportion as men learn to act, either individually or collectively. The best prayer ever offered is the action of a determined will to do; but this is not orthodox, and hence the church refuses to

join hands with any one who seeks to bring about a reformation by rational human agencies.

Reports say that New York City has 500 churches and 1,000 saloons, and their number increases pro rata with the increase of population; and the same may be said of any other city in the United States. With such data to work from is it not a wonder that men of intelligence will not see this matter in its true light, and instead of spending their time praying, combine their energies and establish schools and hospitals for the education of the young, those born in haunts of poverty and shame, and for the treatment of those already diseased.

Drunkards, thieves and murderers are born, bred, and thrust upon society as if there was no sense of moral justice or law to pervert. Taxation is becoming burdensome, and the bulk of it goes to build and sustain jails and penitentiaries, as places of punishment for crimes perpetrated through the use of liquors, on which the government depends largely for its revenues. One class of people build jails and penitentiaries to confine and reform criminals; another class, claiming to be the only conservers of morals, build penitentiaries to confine their God in; and if we may be permitted to give an opinion in this matter, we should say, they have been effectual beyond all precedent, and only when the moral sense of the public has been outraged beyond endurance do they pray Him to go farther and help stay the tide of evil; but he hardly gets to doing anything before they call him back again, and send him on a mission to India, or Africa, in the interest of their particular sect; so, if their God could do anything for the cause of temperance, he is not given time to perfect his plans ere he is recalled, and hence nothing is done by either God or people.

If anything is to be done in the way of remedying the evil it must be by the people, independent of church or state. If these will not fall in line, the church should be left in the background, and the state compelled to recognize the rights of the people.

The effects of intemperance are felt long after the spirit has ceased to inhabit its mortal tenement. Its blighting influence retards the spirit in its growth, and holds it a prisoner to earth, where it frequently wanders without aim, without home or other associates, save those similarly diseased. This is a subject in which every spiritualist should feel a deep interest. Having freed their mind from the damnation of papal bulls, from the decrees of ecclesiastical creeds, and set men on their feet, clothed in their right mind, they can by persistent effort rid the world of the monster intemperance, by educating the moral qualities of mankind; restoring the divine image of God to its original beauty. There should be a temperance plank inserted in every spiritual platform, and having been inserted it should be recognized as one of the most important as regards the spiritual and moral education of the people.

JOHN E. REYNOLDS.

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SOLITUDE.

I sit alone by the ocean's side,
And watch the white-caps' feathery tide
And breathe a wish that the blue-faced deep
Would lull my anxious fears to sleep,
That on each murmuring, rising swell
It had some whispered word to tell,
And from the silent, sleeping seas
Would voice its secret melodies.

My spirit feels a holy calm,
And warm upon my brow a balm
Falls like the gentle spray and dew,
As though some presence that I knew,
Walked on the sea of airy space,
And mirrored back a loving face;
I feel deep wells of tenderness
Roll back the tide of bitterness.

And fresh the humid air I breathe,
Nor do I feel my fate to grieve,
Though friends like phantoms leave,
Still with a prayerful spirit crave
That this dissolving gloom,
Drop fragrance in its waking bloom,
And through the sadness of the air,
Weave garments for my thoughts to wear.

I sit alone in solitude,
Yet drink in its sweet quietude,
A light from heaven crowned,
With love's work circling round,
The evening dusk grows cool and dim,
I hear the ocean's solemn hymn,
And as I rise to depart,
I feel new strength within my heart.

BISHOP A. BEALS,

Santa Barbara, Cal., July 2nd, 1883.

WHY I BELIEVE IN PRAYER AND WHAT PRAYER I BELIEVE IN.

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

A ship foundered on the coast of Africa and all on board were lost. The captain's body washed ashore, and was stripped by the natives. His watch fell to the chief of a tribe that had recently come down from the interior to the shore. The chain of the watch he pulled through the cartilage of his nose for an ornament, but the watch itself he wrapped in some filthy rags and worshipped as his fetish. It became the great God of that tribe, and performed some remarkable cures, as well as kept the negroes in great awe of its possessors. Every morning and every night the watch God was carried through the crowd and all the people worshipped it. Whoever dared to show a lack of reverence, felt speedily the spear of its special patron. A party of sailors hearing of it proposed to the chief to wind it up and use it for its normal purpose; but they were looked upon as infidels of a bad sort and had they not been whites would have been put to death. The idea of turning a God into a time piece! It was profanity to suggest it.

Now, my friends, if you and I had been there, we should have said to that Guinea chieftain, we have no sort of objection to using that watch as a watch; but worship it as a God we will not. You have turned a very useful thing into a very harmful bit of mischief. That which would have helped your tribe on to civilization, you have made a means of binding them down more closely as the slaves of superstition. You need a pocket watch, but you do not need a pocket God. There is not one thing that savages have such

a superfluous abundance of as Gods, but of watches and hoes, and bread, and soap, and clothes they have only a supreme lack. There is not a negro in Soudan who does not know how to worship; but there is not one who knows how to read. There is not a creature in the wilds of India, in the pampas of Africa, in the meanest bog of Ireland, in the snows of the Arctic, in the smallest island of the Pacific, covered with filth and vermin, but knows how to pray; but there is not one of them that can repeat the multiplication table or comprehend the Golden Rule.

Do not misunderstand me. I am not going to speak against prayer; but for it, just so sure as we can find out what prayer is. But if we should find that a good many people have done just like the negro chief—wrapped up prayer in dirty rags, and worshipped it—we shall have first to tear off the rags and burn them; then find out just what prayer is good for and put it to its proper use.

I should like now to give you a few instances of prayer as a study, that we might carefully consider them, and come to a just conclusion as to their real worth. But there is this difficulty: that I shall be considered impious if I criticise prayer. It is very much like the watch of the negro, it is no longer a simple wish of a man, but a sacred gift to a God.

There is one short prayer, however, which, if we examine critically, will do us more good than if repeated by us every day of our lives. When Jesus went about with his favorite friends, he did not teach them at all to pray until they urged him to do so; that is, if we can trust the record. And by the same record, which is not to be quite relied on, he responded to their wishes by giving them the well-known formula, called the Lord's Prayer. This has been repeated since that millions of times, and has been especially taught to the young. To repeat beautiful prayers is of itself useful; but what really are you saying in repeating the Lord's Prayer? If you will study it carefully, you may be surprised to know what it is you have been praying. (1) Our Father! These words are the key of the prayer, and the really valuable part of it. A prayer that contains absolutely all of religion that the human mind has ever yet discovered, it was in no way original with Jesus, but was at least 3,000 or 4,000 years old at that time. The oldest name for God that we have ever found is, Thy Father. (2) Which art in Heaven: This evidently was the old idea of a flat earth with a canopy over in which dwelt a God. (3) Thy Kingdom come. Here we pray for a rule on earth of this God, in the place of the Cæsars and Alexanders. No one in this land desires any such rule or monarchy, or expects it. (4) Thy will be done on earth as it is in the heavens. Here is the same thought repeated of a potentate, who in the overhead world is obeyed exactly, while here below are innumerable rulers whom we desire to be rid of. You are hardly conscious how prominent such a wish would be in the time of Jesus. The world, especially Palestine, was overrun by ruler after ruler, king after king, with his armies. No prayer is more absurd now. (5) Give us this day our daily bread. Jesus was full of the old time faith. Again and again

he teaches people to give up the concerns of this life and seek only to get into the next. This was not an unusual sentiment in those days, a despair of this world. Some ran off to caves and others dressed in skins and prayed or preached like John.

Jesus did not quit society, but he gave up this world; and all of his followers have talked that way ever since. The world was then in a terrible condition. Wars raged perpetually, and vice was as powerful as tyranny. It was the age of Neros, Caligulas, and that sort and they were the masters; and the masses were like them. Jesus taught his followers to give up this world and live by faith. God would give to the good what they needed. Lay up rather treasures in heaven. His high morals were tinctured with the idea that if we took up our cross, we should be fed. A good deal of beauty in the thought, but it will never do to practically act on it; and we know it. So that what do you mean by saying, give us this day our daily bread? You see what Jesus meant; but what do you mean? You mean little or nothing. You get up from your knees and take your tools to earn your bread. You don't expect to get it any other way. You know you can get it by work; and you know this prayer will not influence weather or crops, or bring you a barrel of flour, or in the slightest degree affect your three meals a day; you do not expect either that it will influence God in any way to make him bias nature, or to be more fatherly. (6) Forgive us our debts as we forgive our debtors. This in the spirit of it is a practical bit of square dealing; it is the voice of justice. But is it after all just what you think it is? It involves the idea that we owe God and will be held rigidly responsible; in the same way as men owe each other, and are held by law. It is a petition to be dealt with precisely as we deal by others—with the same mercy or harshness, the same severity or leniency. The idea is absolutely right, but few who pray it know what they say. It demands of us, rather than asks of God. (7) Lead us not into temptation, but deliver us from the evil one. This is a prayer that shocks every one who thinks, for it involves God in all the machinery which mythology assigns to a devil and superior powers. No one of educated sentiment now believes that we sin on account of tricky, cunning, malevolent spirits, who enjoy getting us into trouble. We sin according to our own choices and wills. Such a prayer is absurdly misleading and to modern ideas almost profane. It does profane the best ideas of God. The litany has the same idea in its grossest form in that phrase "From thy wrath and the wiles of the devil, O Lord, deliver us." (8) The last clause of this prayer is agreed to be a mere interpolation of later times.

So you see, friends, what this prayer is. If you inject your modern spirit into it, the more enlightened views of to-day, you can disburden it of its worst features; but it is not a suitable petition for the 19th century. It was the very best summary of the religious views of the first century. I do not examine it critically to find fault, but to form the habit of accurately understanding what I am about, especially when praying.

Among other prayers of a high order, some of the oldest are the best. An Egyptian prayer on a papyrus roll reads: Let me, O Lord, go among thy children forevermore. I have committed no theft—I have refrained from fraud and lying—I have maintained reverence for God and law—I have praised thy countenance, Thou Sacred Being, God, Lord of time, &c. I have loved thy servants—I have brought abundant sacrifices into the house of worship." Here you see lauding God's countenance and sacrificing are reckoned with honesty and truth. It is a curious element of nearly all public prayer to-day that you will have men praise God and tell of his glory as if it were a satisfaction to God and a religious duty.

A Hindoo prayer of 3,000 years before Jesus runs this way: "Let us not yet, O Varuna, enter into the house of clay. Have mercy, Almighty, have mercy. Through want of thought, Thou strong and bright God, have I gone wrong; have mercy, Almighty, have mercy. Absolve us from the sins of our fathers, and from those that we commit in our own persons. O, Thou wise God, art Lord of all heavens and earth, O, listen on Thy way."

Here is the same relation of man to superior beings whom he persuades by praising them, and by demeaning himself, and by entreaty to be pitiful. It seems to be a combined effort, (1) to get God to be thoughtful of us, and bountiful (2) to get his help against malevolent beings. It is hardly necessary to say that later prayer is not essentially unlike this.

Now I want you to look a little deeper at this business, and see what praying involves, according to this ritual of Jesus, and for that matter the ritual of all Christianity. Am I wrong in interpreting it as based on such a direct relation between God and man that if we ask aright he certainly must grant. And what the right way is is already emphasized as believing. Ask in faith. Ask, and it shall be given to you; seek, and ye shall find. All things whatsoever ye ask in prayer believing, ye shall receive. If two of you shall agree on earth as touching anything they shall ask it shall be done for them by my Father, who is in the heaven. The prayer of faith shall cure the sick. In plain words, prayer is our means of influencing God. It is a sacred lever which, if handled with confidence, will compel God to give. I am aware that this idea can be hung over with metaphors and roses of speech, until it is quite concealed; but really that is just what christians believe and teach. The Bible is full of special answers to prayer. Elijah prayed for fire and for rain, and the other prophets by its means brought down judgment on offenders, and averted pestilence and war. They drove off locusts just as the people of our states have done by days of praying. As far back as Moses, you get the tricks of turning sticks into serpents by a direct interposition of God. The Governor of Massachusetts still appoints prayer days for the fisheries and commerce of that state. There is in every direction an effort to revive faith in prayer. Prayer cures and prayer hospitals are a natural, legitimate outgrowth of christianity. No one can reject them without losing a good deal of faith in the Divine Book.

But modern criticism has accustomed us to seeing the difficulties in the way of even pet theories. Taking the ordinary or what may be called the Christian theory of prayer that has been a suppressed and yet a never quite extinguishable trouble of this sort; suppose that two persons are directly opposed in their prayers and desires, which one of the two suppliants will win? Stonewall Jackson and General Howard were equally honest, earnest and prayerful. Which does the Lord answer? Does he then go back to consider the justness of the cause and answer favorably the one on the right side, supposing all right to be on one side as it seldom is; will Deity always favor the right, prayer or no prayer? So then you come to make the dangerous allowance that if God and the *right* go together then prayer really has not affected events at all.

2. The question rises can it be proved that prayer ever varied natural sequences in the slightest degree. This is a puzzling problem to solve, but most people have come at least to doubt it. I think the present religious condition is at just this point—doubt of the efficacy of prayers. The case of a nation praying for Garfield was a severe blow to the old idea. It was a scientific test that the religious could not avoid. It was impossible to urge any reason *why* God would not answer the nation's prayers in this case that would not cover all cases. The life was valuable; the Church prayed; there was great faith; there was urgency. Prayer as a force was terribly tested; and the doubt that has followed is a legitimate and reasonable doubt.

3. A third difficulty is, that if prayer be allowed to be a force to secure answers in the way of Divine gifts and Divine influence, it literally subjects God to man, and it follows that man has not the grace and reason to ask such power; and then the question is pertinent why not leave the power where it originally is, and is safe, that is with God.

Another difficulty suggests itself to this idea of prayer that as a fact we have shifted our field of prayer as we have enlarged our knowledge. It is not easy to find a man now who would say as he sat down on his shoe bench, O Lord enable me to make a good pair of shoes; he gauges his work by his skill. He knows what he can do, and does not expect God to make his tacks, pegs and taps to do any better service than their nature enables them to do. In no direction has modern scholarship widened our comprehension more than in that of the universality of natural law. We are less liable to pray for rain or for sunshine. Meteors, comets, auroral streamers are no longer special signs from outside of nature.

You will find faith in prayer to be pretty accurately gauged by a false conception of the relation of causes and consequences.

I am informed by a neighbor that when there is a remarkable run of revivals it will surely be followed by a war; he has always so observed, and is thoroughly confident that he is correct. You remember the Scotchman who accounted for the sandbar on Goodwin Branch by the building of a tall steeple near by; for before that steeple was built there were no sands, therefore the steeple must have caused them. The other day a flower opened

on a night blooming cereus in Nashville, Tenn. In the center of the flower was something very much like a crown. The people were astonished not only to have the flower open in midday, but to have a crown in it. But it was soon explained by noting that just at that hour the Czar of Russia was being crowned in Moscow.

Recently on the west shore of Scotland the minister announced that the poor fishing of the season was owing to the shipping of fish on the Dingwall and Skye Railway on Sunday. This stirred up a mob, which attacked the stowaway boat on Sunday morning, prevented them from landing their fish and then held a prayer and praise meeting on the quay. As the fish would not keep over they must spoil, and London must go without fish; but the Lord must be pacified so that he would send shoals of fish upon the Scotch coast.

My neighbor who links revivals and wars, and the Scotch mob who link God's wrath to Sunday and his blessing to zeal with clubs over the heads of Sabbath breakers, are sure to be devoted prayers. A universe so captiously connected in its operations that a steeple will cause a sand bank a mile away, is just the universe for praying to be a very important lever.

Religion is with them a business; praying is a means of securing what they cannot otherwise get. The shiftless man prays for a world where he will get on without thrift. The man whose sins trouble him, prays for forgiveness. There is a fusilade of prayers for all sorts of things, from good weather up to revivals of religion. Prayer is in all cases a means, a power to persuade or induce God to help or do. Selfishness exalts this power to be sacred. It becomes profane to reason about it. Prayer as prayer is a fetish. You see now what my opening illustration meant to convey. The watch has become a God.

Yet the watch is good as a watch, and so is prayer a very valuable exercise of mind when it is reasonably used.

And my real object is to emphasize the exceeding importance of prayer. If I walk along among trees, flowers and stars, I know very well I may be absorbed with the outer body and never get at the soul of the world. It is like writing sonnets to a lady's eyebrows and never knowing that the lady is a princess of thought and character.

(1) Then prayer is a personal will effort to get at the spirit of nature—the God life. It is not a lever to move and control that spirit, but a pure aspiration to know Him. Association makes character. To be with God is to become godly. The effect is precisely a moral one on ourselves. The effort to know the good gives power to be good. The moral effect of Divine communings opens a whole inner world to us; and that is a poor enough life that dwells among bare facts.

(2) The voluntary personal relation thus established with the Divine power opens a channel into our souls into which God can radiate himself. The sun must get at the eye by a will of the eye owner. God can expand the soul with spiritual life and beauty only as the owner of the spirit will to establish personal relations with God. This relation established makes you not only by heredity a child of God,

but by your own aspiring you allow the Father to make you like himself.

So prayer is the family tie, the fellow feeling, the hope, tenderness, love, honor, good will of the family of the redeemed.

(3) Such prayer has a clarifying influence on reason and purpose; giving us as the end of life, character, and not mere happiness nor even knowledge.

(4) Prayer aspiration has an influence on the outer universe. It makes our relations to nature largely different; for by seeing purely, by looking with high motives in our souls we see different things and things differently. *Nature is what we can see*; no two men see the same thing alike. A landscape is not all the same to a poet and to a sensualist. The whole world to one man is a bestial trough to feed out of—to another is instinct with truth.

But in another way the prayer life affects nature, for the Holy aspiring soul creates an atmosphere in which is generated health. A legitimate end of religion is purity and beauty; first within, and then without us. Gardens are souls growing in the soil. Post Street is bad prayerless souls, as they express themselves outwardly. Heaven is prayer in form. Hell is a lack of aspiration. Prayer will lift a soul out of hell.

If modern science has anything to say of the universe, it is to assert its improvable-ness. It is not a perfected *end* in which we live, but a perfecting process, a tendency toward betterment. In such a system human will has a chance—human wishes may work along the line of the propelling forces or against. If *with* we are prayerful in the right way; we will with God—with the holy. If *against* then we are atheistic or infidel, infidel to our power to help, unfaithful to our ability to do right and increase the general moral power of the world.

So then we may say that the full nature of praying is upward looking, and the consequent fitting of our minds to receive purifying influence—that is God's influence into our souls.

Prayer reduced or rather exalted to its true place as a child seeking to know its father—a study of the soul of things, I emphasize as our highest duty.

The simple fact is we are compelled to give up the idea of finding a God by going to some other world of life. The realm in which to find God is the inner realm of to-day. His home, his kingdom, his presence, is within us. By the kindness of one of your number I am regularly in receipt of the *Theosophist* of India. It is professedly a spiritual seeker—showing the way under the surface to the soul of nature. But the whole scheme is a system of jugglery, a revelation of mysteries, a study of Abracadabras. The fact is the soul of nature is open to the simplest desire of the simplest good wisher. There is no mystery nor supernaturalism about it. Nothing is more plain than the road of good wishing, and holy seeking.

And now let me ask you to contrast the condition of a man who believes in a divine good will that is operating in all the universe; in a necessary Fatherhood; who comprehends that God's laws are not written statutes but operative wisdom absolute and universal; and that he needs not to put in his paltry petitions, or med-

dle at all to secure on the part of Deity perfect righteousness and beneficence of action: I say contrast such a man's mental condition with one who sees only a God that he must persuade to bless, and entreat to be pitiful; who sees a universe so adjusted that he by his penny-wise wisdom can modify it, and such that it can be readjusted to millions of petitions of ignorant petitioners—and tell me who is the happy man, who the man of faith, who the religious man, and who is most truly prayerful; the restless soul that simply rejoices in the Divine, life or the restless being who wrestles with God all night.

GOD BLESS THE DEAR ONES FAR AWAY.

God bless the dear ones far away;
How often my heart turns to thee,
As between the dark curtains you silently lay,
That veils your dear faces from me;
And the tears overflow in the hours of grief,
As my heart lighteth up in your smiles,
And memory bears a kind word of relief,
And gently my sorrow beguiles.

But alas! dear ones, the comforting dream,
That rises like a beautiful star,
Bears only the fragrance of what they seem,
The real yet lingers afar,
Like the mountain-tops that lie so near,
In the shine of heavenly blue,
Brings to our thoughts a heaven touched fear,
For those we fondly knew.

In this land of flowers and sunshine fair,
Where the fairest rose-tints are seen,
Where the warm winds ruffle the brow of care,
And scatters a world of green;
My heart oft feels a touch of pain,
For the absent ones so dear,
And I long to greet them once again
In their homes of love and cheer.

O, many a day before we shall meet
Will pass on life's flowing stream,
And many a task still incomplete
Will fall like an idle dream;
But our hearts will bear with patient trust,
Our own allotted spheres,
And feel that God is ever just,
Through all the coming years.

BISHOP A. BEALS.

Santa Barbara, Cal., June 25, 1883.

FOR THE OLIVE BRANCH.

The following communication was given through the medium Mrs. M. E. Noteman, of Toledo, Ill., October 22, 1879, addressed and presented to me by her in person; when my mind was unsettled regarding the propriety of informing some dear and near friends of the change in my mind of some of our religious views, which we had held in unison for a long number of years. But this was not the first communication by any means which I had received from this dear brother in spirit life. And now as my mind has become clearer, and I see more consistency in the beautiful truths of the spiritual philosophy, which are taught everywhere in nature, as well as in the Bible of the evangelical churches, I am anxious to place some of his communications before the public, trusting that some of his old friends may see them, and thereby receive some good, by learning to think and investigate for themselves, as I have done. His first communication to me in 1855 caused me to think and reflect somewhat on this subject, but what light

I received for 22 years subsequent was "hid under a bushel," and my unbelief, doubts, and prejudices of long standing were not cleared away, nor my eyes opened until '79 and '80, when I received so much light and evidence of the immortality of the soul, and its power to communicate with mortals, that I could no longer doubt; and I feel that it would be decidedly wrong for me to do so, and still "hide my light under a bushel." And to-day I rejoice and thank the All-wise Creator and Sustainer of the universe for the little light and knowledge that I have received from the spirits of dear departed friends, who are his, willing servants and ministering angels to the children of earth. Mrs. A. V. B.

COMMUNICATION.

My Dear Sister :—There are certain qualifications of spirit that I feel strongly to commend, even through my own weakness.

The desire of the soul to gratify its most intense longings, seems to me to be God given, and through whatever avenues the soul may travel in pursuit of desired objects, condemnation should not follow. I cannot conceive of the possibility of an existing avenue or channel not divine in its origin, and as mind is as varied as faces or matter, I know not why there should not be corresponding paths or roads, and all really tending to one great centre. As an incentive to higher knowledge, desire is indispensable; and I ween it is not for man to circumscribe the limits of the unbounded universe of the Gods. The camel is content to travel the sands of the desert—the wild boar to seek his ground nest far from the habitation of man—the eagle builds its nest upon the mountain's craggy peak,—each one in accordance with the nature which is implanted within its breast, and man does not essay to criticise.

But when the various natures of the human mind incline men to different positions or planes, criticism finds no end. I consider this an *animal* propensity. When difference of opinion is expressed for the purpose of eliciting information, and action aroused for the purpose of promulgating truth, then it is indeed praiseworthy. Agitation is often productive of good, but tyrannical argument engenders disease. You are right, in my humble judgment, in asserting your individual right to think; you are also right in giving expression to your own soul's thoughts, so long as you do not *compel* others to walk in your path. It is generous to give them the privilege of your ground, if they *desire* it. I think the great fault of mankind is in overreaching for the faults of others, to the detriment of self. My advice to you, dear sister, is to let your investigations be as boundless as your faculties are capable of comprehending, and so leave it. The ultimate to be reached may be far beyond your present anticipations. Wings once plumed are capable of wide soaring.

B. M. SMITH.

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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, TRAVIS & CO., Augusta, Maine.