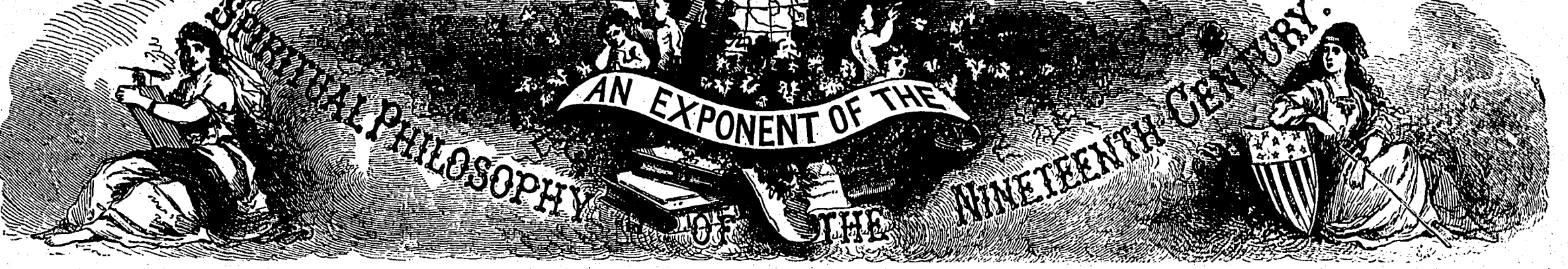


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The Lecture Room.

What has Spiritualism Taught Us?

A LECTURE BY MRS. EMMA HARDINGE,
In Music Hall, Boston, Sunday, April 24, 1870.
Reported for the Banner of Light.

The movement known as modern Spiritualism has been among us now for twenty-two years. Wondrous in its unfoldments, mighty and irresistible in its demonstrations, it has come to the world no more in the fashion of a human revelation of opinion or theory, no more dependent upon human propaganda for its diffusion, but with an authority, a spirit of affirmation and a standard of appeal for all forms of truth, unlike any other revelation that mankind has ever witnessed. What has Spiritualism taught us? What have we gained from this mighty outpouring of spiritual life and knowledge? An attempt to-day to answer these questions in a general summary, and in future discourses by more special detail, will form the purpose of our present ministrations among you.

We do not propose to deal with the mere question of novelty, nor seek to stimulate your minds by the utterances of new and startling propositions. Truth is ever the same. The same germ is in the human heart now which existed when man was first an inhabitant of this globe. We can but gather up some of the fragments of spiritual bread which this great revelation has brought us. Still it is due to our cause and ourselves, that after twenty-two years' experience, we should be prepared to render to the world some account of that which Spiritualism has taught us, and to prove in our own lives the effect which its influences have wrought.

Spiritualism, affecting as it does the religious, scientific, moral, and intellectual phases of human life, has diffused its influence upon every department of being, and every grade of society. It has affected the tone of the press; unmistakably modified the character of religious teachings from every pulpit in the land. It opens up new fields in the realm of science; it has quickened the energy and vitalized the spirit of nearly every reformatory movement of the age, and inaugurated a reign of reason illuminated by the divine light of religion. Spiritualism comes with authority, for it has a standard of positive appeal; in fact, there is not a question before the judgment seat of the human mind on which Spiritualism is not competent to render a clear and comprehensive verdict. Our purpose to-day is to review its effects upon the religious, social, intellectual and moral interests of life; in each of which it is its own response to the questions of the unfriendly or unthinking, namely—"Of what use is Spiritualism?" and "What good has it done?"

The first demand which the human soul makes upon religious teaching, is an inquiry into the origin of being—in the form of the ever unsolved problem, Who and what is God?—Deity? When we are driven from point to point of this inquiry, by the flitting theories which have arisen in different ages, and the clamorous voices of the many sectarian creeds that have broken up the body of Christianity, the pious Christian turns back to the teaching of Jesus, God is a spirit; back even to those who accept as final the authority of Jesus, who can answer the question, What is a spirit? It is on this point that we enter upon the first authoritative revelation which Spiritualism brings us. We can and do answer this question. The demonstrations of the spirit circle have enabled us to enter into and explore the field of spiritual existence. We have laid away in the grave material forms whose well-proven identities now return and manifest their presence as living sentient beings. Whilst we know they have parted with all that constituted mortal existence, whilst we are assured they have carried with them neither houses or lands, wealth or goods, we know they have not even the physical form in which they moved among us. The body is still with us. Not one atom of matter is wanting—not one single fragment of dust has accompanied them into the unknown future; and yet as spirits they are with us still. In their spiritual manifestations we find they display all the strength and force that made the man; the writer, the thinker, the painter, the poet, all are preserved. They return with all their talent, their energy, the varieties of living intelligence and genius. With all these mental powers they bring as well the magnetic force which enables them to move ponderable bodies and produce sounds in seeming violation to established law. Whatever spirit may be, it is obviously an element which can operate upon matter, for all that the spirit was in material existence, is still preserved without any shadow of diminution, and with new functions added, as we stand face to face with these demonstrations of spirit existence, their powers and attributes explain the mystery of the Infinite Soul that animates the totality of material being, and in contemplating a single atom of spiritual intelligence we behold the master spirit of creation with all his forces and powers filling the universe! Need we then question further into the existence and qualities of a spirit God? Can we doubt the existence of that soul which is as much witnessed of as our souls are witnessed of in the gospel of the works which each one has performed?

Whether we limit our gaze to the fruits of our own individual acts, or look abroad through the thoroughfares of human life around us, we see in all human efforts a gospel of spiritual achievement. The bridges, roads, dwellings, temples, towers and cities we have built, the works of art and genius wherewith we have adorned them, the gardens we have planted, the fields we have cultivated—all are gospels of spiritual existence. Equally demonstrative are the evidences of a majestic, eternal mind as we contemplate his work in the eternal cities of the shining skies, the

rolling worlds and their surrounding satellites. The witness of one single spirit, with all its power of being, at a spirit circle, is the witness of the Great Spirit whom we have vaguely worshipped as the unknown God! Even thus may the great problem of all ages be solved. We are no longer left in doubt as to the action of death upon the human spirit. We know that the spirit lives forever! We need not even question the destiny of our own planet. Whatever has been or shall be we find in the microcosmic man. In his destiny we may trace the history even of planets, suns, and systems. The certainty of a spiritual resurrection from the ashes of decaying matter is proved by every spirit that survives the shock of death. We no longer need speculate dreamily upon the problems of religion; the question of the soul's continued existence, sleep, or resurrection; the soul's immortality; the nature of Godhead; the certainty of a spiritual origin, and ultimate of all things. These and all other mysteries of religion are incontestably answered. It may not be to-day or to-morrow that the teachings of Spiritualism will be fully demonstrated to the world, but it gives to mankind, at the outset, a standard of appeal that must eventually pulverize the barren creeds of sectarianism, and afford to all mankind the proofs of religion founded on science and a spiritual science ultimatum in one universal, because demonstrable, form of religion. Can we conceive of aught more calculated to draw closer the links of human brotherhood among all nations—restoring unity to that which has been broken up by the sectarian and dogmatic forms of religious worship? God is a spirit—the entirety of all God-like attributes; and that spirit becomes also manifested in the creature, the fragment of spiritual existence with whom we commune at the spirit circle. The life, power and being of one single atom of spirit surviving material dissolution answers the long vexed problem of a spiritual origin and resurrection of all being.

The fact that even one spirit survives the shock of death puts in our hands a clew to the destiny of the entire race. All the questions which grow out of church creeds—the incarnation of Deity, the schemes of redemption, election, regeneration—all are, or will be, disposed of by this religion of facts. In place of vague theories on immortality we now question those who are in its experience, and from them we learn that there is no forgiveness of sins, no vicarious atonement, but that salvation from the effects of transgression can only come through the efforts of the soul to blot out by good deeds the dark stain from its record. From them we learn that the footsteps of Deity follow the soul throughout eternity; in every sphere the Eternal, in some grand system of love, surrounds the pilgrim spirit. From them we learn the stupendous truth of eternal though progressive compensation and retribution; from them we learn the exact characteristics of all our acts and deeds, and their results on the soul. From them do we have the conscious and constant assurance that there is no vast gulf separating us from those we have loved; that they have not passed out of the range of our earth or its influence; that they are neither beneath our feet in fabled regions of unquenchable fire and endless torture, nor far above us in an impossible, weary, monotonous heaven, unblest by the presence of the loved of the earth; they have left.

The truth of an endless progression through an endless series of changes, by which the spirit, born in matter, continues its existence from point to point, till it achieves the utmost degree of purity, is continually affirmed by every returning spirit. Upon this we base the assumption that we have a standard of appeal, an authoritative resort to which we can all turn when we would question the soul's condition hereafter or ascertain the truth of sectarian creeds and dogmas. It is through this that we have a right to declare that Spiritualism has brought to us a demonstrable and unitary form of religion. It matters not whether we call it a new or an old religion—it matters not that we may find the same teachings in the wisdom of past ages. It is enough for us to know that the system thus taught us is demonstrated by the facts which immortal beings have proved to our understandings. The world has striven to resist conviction in vain; from point to point the marching hosts of Spiritualism have advanced, planting the standard of truth, till their influence and teachings are making themselves felt all over the globe. It has been the little heaven which has affected the whole lump of religious belief. We hear its echoes from every pulpit in the land; the old and untenable doctrines of theology are fast crumbling away before the penetrating light of Spiritualism. We find that the belief in a spiritual origin for all things, faith alone in the God who is a spirit, the truth of eternal progression, compensation and retribution, are doctrines which are spreading from the spirit circle, and beginning to permeate all the secular and religious literature of the day. We rejoice to hear them echoed by those whom we have set up to be our teachers and leaders. When we seek their source we trace them to the obscure spirit circle, and the substance of the echo to the voice of a spirit. From the first moment when the feeble tap, tap of the spirit with determined pertinacity forced itself upon human attention, and proved itself to be the telegraphy from the realm of spiritual existence, a standard of appeal was set up which is to-day spreading its influence over the entire civilized world.

I believe in God—a great and universal Spirit—the Master Mind who filleth space—a vast and infinite Soul, capable of comprehending and compassing all the wondrous schemes ultimatum in the machinery of creation; I believe in the God who fashioned me, in part, of his own incarnate spirit—that divine essence which is the word made flesh, and dwelling in my physical structure; I believe that that God, who has been imperfectly revealed through the various beliefs of every age and creed—who in many forms has spoken to man as man was able to comprehend

him; I believe that the fullness of his spiritual nature is now unfolded to us as God, a spirit—the Soul of the Universe—the vast totality, life and force whom the creature can never fully understand, and whom the eye of the finite never can behold. I know what a spirit is, and I can believe in and worship the spirit, God. Such are some of the revelations of Spiritualism which prophesy of that yet grander unfoldment, wherein all shall worship a common Father, and be enrolled in an universal brotherhood.

What has Spiritualism taught us in science? What has it not illustrated in that field of investigation? What form of scientific inquiry can you show us this day whose perfected revelations do not manifest a spiritual cause? Do you ask this question in the science of astronomy? Reckon up, if you can, the sum of the shining blossoms which illumine the fiery heavens—count the stars that strew the fields of space; and when all is told, question of their uses, their inhabitants, their destiny and origin. What scientist can answer you—who can resolve such queries, save only those that know?—spiritual beings themselves.

Question the geologist, and ask what constitutes the sum of his knowledge. He will give you a mass of figures, catalogue the names of rocks and tribes and species—and yet, who but the spirit can answer where the essence of the teeming life is gone that made these forms all quick with power and motion? Without spirit as the Alpha spirit, as the Omega of being, science itself is a body without a soul; effects, without their causes. What but spirit can interpret or tell of the designer, adapting means to ends, and outworking from the fire mist of cosmic matter the wonderful and flower-gemmed earth, teeming with spirits incarnate in forms of matter?

As we trace through the developments of various forms of science the wonderful design, the law, order and beneficence of the great divine mind—conscious as we now are of the existence of God the spirit—all forms of creation become living scriptures of his wisdom, compelling us to worship and adore. Search into the wonders of chemistry, and tell how from a few simple primaries have been evolved the wondrous forms that now adorn the earth. 'Tis but a question of time, and chemistry can make or dissolve a diamond. Ay, but follow me to the spirit circle, and I will show you how the spiritual chemist can form and dissolve a hand, a form, or other aggregation of material atoms almost independent of time, and by means unknown to any earthly chemist.

What has Spiritualism done for science? Can science inform us what is the force which, proceeding from, it may be, a feeble child, a frail girl, or any sensitive organization, furnishes the power by which a spirit can perform the marvels of spiritual telegraphy, and manifest his presence by signs, sounds and movements? What is mediunistic force, or aura? Can the physician or metaphysician answer? If not, then is there a force in existence unknown to science, unclassified by scientists—a problem which science yet must solve, or remain in baffled ignorance.

All the varying phenomena of Spiritualism proceed from natural laws and natural forces. Scientists, what are these laws and forces? If you cannot offer a solution of these mysteries, then surely science has something yet to learn. Telegraphists, chemists and physiologists have something to learn, and whilst all the theories now laid down concerning the powers of mind and matter fall short of and cannot cover the facts of Spiritualism, the whole of its phenomena remain an unsolved problem, and the despair of science. What has Spiritualism done for Science? It has opened up a vast world of forces of which science has never dreamed; and until she can solve the one question alone, What is mediunistic force? all theories, chemical or philosophical, fail. The motor powers of the spiritual medium are as yet unknown to science; let her cease to question, then, "What good has Spiritualism done?" or "What new thing can it show?" The science of acoustics has not accounted for the raps; the science of optics cannot account for the apparition of spiritual beings; chemistry cannot unfold the combinations by which spirits form and dissolve dense substances; the science of mechanics has not yet accounted for the movement of ponderable bodies under the impetus of invisible beings—the floating body hanging in mid air in defiance of what has generally been received as the law of gravitation.

You ask us for something new? There is not a phase of Spiritualism that is not a great and brilliant novelty. You ask us what scientific revelation Spiritualism has brought forth? We demand of you an explanation of any of the scientific laws which govern the production of spiritual phenomena, and tell you can give it they stand a new page in the history of science which her votaries are unable to read. The whole realm of science is baffled by the presence of an invisible spirit. With regard to the mind—all the theories that have ever been enumerated do not cover the ground which the presence of one disembodied mind occupies; and till you can show us the nature and attributes of a spiritual being, we claim that Spiritualism is a more prolific field of science than the whole domain of material knowledge.

What does Spiritualism do in the range of invention? Whilst we behold the divine mind, whilst we reflect on what the past has accomplished through its children of genius, do we not also realize that those mighty minds as disembodied spirits still exist? and being in existence, can they not return to breathe the inspiration of their higher knowledge upon those fitted to receive it? We know they come back to us not only with the knowledge they had on earth, but with new and surpassing revelations. What is the spirit country? What are the soul's surroundings? What the material of their garments, homes and dwellings? What new fields of inquiry do these questionings suggest? The spirits in the hour of death take nothing with them; they depart without one

fragment of earthly possession, and yet they manifest their presence sometimes with all the attributes of form, garments and flowers, scenery and surroundings, musical instruments, and every other object which filled their thoughts on earth or occupied their time. What a sphere of invention is here laid open to us, could we but find the clew to spiritual possessions. The spirits claim—and are we sure their claim is not just?—that it is from this higher life of theirs that all our ideas flow and all earthly inventions come. There is nothing in the human mind creative—nothing but what is imitative originally. We simply derive from the intuitive source all our mental powers. In earth-life we take impressional suggestions for mind. If we prove the reality of the fact that the spirits of the great and good who have gone before, still live and labor in broader and grander fields of existence—in more brilliant lyceums and more resplendent collegiate organizations, can it be doubted that it is from them that we receive the inspiration that leads us on to the infinite possibilities of our natures? But Spiritualism has brought to science the grandest field of investigation that has yet been before her—the field of spiritual powers and forces—and we can say to her, Show us any thing that is not spiritual—any force that is not spiritual. Till that time you speak of effects, and we Spiritualists alone are in the realm of causes.

What has Spiritualism done for the human intellect? What has it done for that intellectual realm that we call the schoolhouse? It has shown us that music is something more than the mere arrangement of sweet sounds. It has shown us the true and inner meaning of music which is the speech of angels and the interpretation of Nature's voice. It has shown us that all forms of beauty have their types in the better land. There are realms of intellectual power, untraversed and unexplored by man, in Spiritualism, before which material intellectuality pales. The vision of the clairvoyant, the capacity of the clairaudient, the gift of the psychomotor or mind-reader, the power of the magnetizer—all these are forms of reserved forces of which material science has not dreamed.

What has Spiritualism done for morality? In ages there have been standards of right and wrong; despite all the diversities of opinion and opinions a standard there must exist, but what is it can only be tested through the experiences of spiritual existence. When our spirit friends come back to us they bring a knowledge of all the grades and conditions surrounding conscious life in the land of souls; they return the shining men of Paradise or the dark dwellers on the threshold, precisely in proportion to the amount of excellence or vice which they have manifested in their mortal life. You demand an analysis of what is right and wrong? I answer, that which is right is perfect justice between man and man. Not because Christ, Confucius, Zoroaster or Mahomet tells us so, but because the spirit from the land of judgment proves it so. If every spirit is happy or miserable—in heaven or darkness—in proportion to and exact result of the deeds done in the body, have we not a standard of judgment for the value and effect of our deeds which cannot fail? Moreover the spirit-world is a great analysis on the cause of character. Spirits bid us remember the inharmonies which operate upon human life. The conditions of health, disease, diet, daily habits and companionship, the images that are presented to our eyes and the sounds to our ears—all these are the sand grains, they tell us, that build up character and call for study, reform and improvement.

Thus the spirits teach us. Through every variety of reform, all which elevates the mind or improves the physique of man they take into account in pronouncing judgment upon mortal character, and hence do they teach the broadest charity for all, and reform in all life's varied phases. The results in spirit-land they teach are all inevitable. Wherever there is wrong, retribution follows; wherever there is good, perfect compensation is the spirit's lot. With such a standard as this, we may erect a system of ethics and morals from which there can be no appeal. And these are some of the new lights which Spiritualism has given us in the fields of religious, scientific, intellectual and social life. It little matters whether we can satisfy the captious questionings of the unfriendly, but we who are Spiritualists, all must know its vast revelations to our minds—its potential influence on our souls and characters. We must give thanks for the light it has brought us concerning the great fact of an inevitable immortality; for that vast field of science which it has opened up before us for the bright and holy communion with the good and true that have gone before. For all this, and much more, we thank the teachings of modern Spiritualism. Cheered by the light of its illuminating rays, the soul shall no longer take its leap in the dark and wander rayless and pathless without compass or pilot through the darkness of earth to the shores of eternity.

When we look back upon the gloomy history of ecclesiasticism, when we reflect upon the cruel lines of demarcation which it has drawn between man and man—the martyr fires that have lighted the altars stained with blood and wet with tears for the defence of those gods mythical, of whom we scarce know if they ever had an existence—of the impossible hell and equally impossible heaven of ecclesiastical history; when we reflect upon all these stain spots in history, we may indeed thank God and Spiritualism for that day when the first telegraphic sounds from the land of truth, light and immortality were heard in the humility of the Rochester knockings. [Applause.]

When I remember the darkness in which I am left by the astronomer, the geologist and the naturalist as to the future of the spirit; when I recall the fact that Spiritualism, with its illuminating light, shows me the Alpha and Omega of being—the all-pervading soul; when I realize all the spiritual origin of creation, and the grand ultimate

to which all things tend, I thank God for spirit-communion, I bless the immortals for the wondrous workings of the spiritual telegraph. Morally, intellectually, religiously, I know that Spiritualism is destined to be the living Messiah which shall once again plant the heavenly truths of immortal life upon the foundation of immutable science. I care not that scientists refuse it to-day; it has come without their leave—without their aid, and it is spreading over the world, despite their condemnation; it is opening the eyes of the mind without the endowment of their schools and colleges. I care not for their anathemas hurled at my beautiful faith; I know that it has given me a law from which I cannot step aside without hearing a voice of warning. I question not how far the intellect of this age may refuse the knowledge brought by the humble media of the movement. I know to me these gifts are gems of paradise; I know this communion has brought me face to face with the master minds of the long ago, and when the present bitter warfare shall be ended, and we have numbered up our jewels, we shall realize that Spiritualism has taught us a new and a wonderful system of religious, scientific, intellectual and moral advancement.

Free Thought.

"SPIRITUALISM—WHAT IT IS NOT"—
BY PROF. AUSTIN PHELPS, D. D.

REVIEWED BY REV. D. W. HULL.

Such is the title of an article in the last "Advance" (June 16), by Prof. Austin Phelps, D. D. He shows to his entire satisfaction that (1) Spiritualism is not science; (2) it is not religion; (3) it is not good morals; and (4) "taken as a whole it is not good sense." I do not purpose this review as a defense from the charges he makes against us, so much as to make the same charges against him. The time has passed in which we should confine ourselves to defensive measures; it now becomes our duty to assume the aggressive toward that which, in the sacred name of religion, has ever been opposed to the advancement of the human family.

It is the law of evidence. "Who is wise enough (he asks) in the laws of spiritual being, to tell us what is logical evidence of spiritual identity?" And, suppose this were true, what has that to do with the great question of the possibility of spirit-intercourse. There are, and ever have been, cheats in the world, yet we should not become misanthropists on that account. It would seem that some persons are troubled with the *pneumaphobia*, and so great is their hatred toward the blessed angels that they only want the power to blot them out of existence. How does my reverend brother know, when he gets a letter from the editor of the *Advance*, but some one has been deceiving him? "By the handwriting," he will tell you. Very well; that is a way I have of telling whether I am imposed upon from the angel-world, and I presume it was the way they tested the matter when they received a written communication from Elijah's spirit (see 2d Chron. xxi: 12).

That is one test; now for another. I am ushered into the presence of a clairvoyant, who describes to me my mother and other spirit-friends of whom I am confident she has never before heard, and I have another test. Well, I read that some have the gift of discerning spirits. 1st Cor. xii: 10. But these are not the best tests. In earth-life we often mistake one man for another; but when we come to talk with him awhile we find that something unseen is there which determines the identity of the person. He manifests peculiarities by which I can identify the long absent friend. I have lately met with quite a number of gentlemen and ladies with whom I was acquainted in early life, who have changed so much in appearance I could not recognize them; and even when they told their names I almost had a mind to doubt them, till that which is unseen gave me the test requisite to my confidence in their pretensions. When these persons pass out of the body and their spirits return, I will have the same means of identifying them. All that our friend asks concerning identity is granted in Spiritualism, viz: "some celestial token, equivalent to the human face, voice, gait, figure, by which questions of identity are determined in earthly courts." We have besides this incidental circumstances related which no one is supposed to know anything of, save the spirit and the one for whom the test is given.

"Bacon I know, and Franklin I know; but who are you?" queries our writer. I answer, it makes no difference whether he has the name of his communicators right or not, so he rejects the bad and receives the good in their communications. If our clerical friend will only tear off those old theological swaddling bands, and give himself room to grow, he will learn that nothing should be received upon the authority of the name attached to the communication. Men's sayings must only be received upon their own intrinsic worth.

Now we shall test his theology by his own questions. 1. How do you know that there was water enough held in solution by its atmosphere to flood the earth a few hundred rods deeper than the height of the most distant clouds? and where did the water come from after the flood floated the ark above the highest clouds? How are you to decide that this is a revelation from God? How do you know that the Lord told Moses these old nursery tales? How do you know that he was God Almighty? "Your credentials, gentlemen, if you please; don't ask of us that which you would not be willing to grant yourselves."

These questions troubled Moses as well as they do us. Hence we find him asking of Jehovah a test. (See Ex. xxxiii: 18-23.) He wanted to be sure that some undeveloped spirit was not imposing on him. Finally the spirit said he would

show him his glory, but a due regard for the delicacy of the modern times prevents my pen from repeating the tale. Suffice it to say that it was not the face of the Great Jehovah which was shown to his wondering servant, as the habitation of his glory. Let the Professor put his theories into the crucible, and see if they can stand the test of his own argument.

In the article under consideration we are told that "Spiritualism is not science." I need not say, since referring to the flood, that his book religion is opposed to science. His book teaches us that the world is six thousand years old, whilst geology shows it to be of incalculable antiquity. Hindu astronomy was nearly as perfect a science when the vernal equinox was celebrated in the scales of September, (instead of the Aries of March), as it is in the present time. But the sun kept falling back from one sign to another till it, C. 381 had fallen back six signs to Aries for the vernal equinox. It is known that it takes it two thousand one hundred and fifty-nine years eleven and a half months to pass through one sign, and six times as long to pass through six signs, which is twelve thousand nine hundred and sixty years, which, added to three hundred and eighty, makes the world thirteen thousand three hundred and forty years old at the commencement of the Christian era. Then nine thousand three hundred and thirty-six years before Moses's Adam was created, the Hindu was scratching out the maps of the heavens on the ineffaceable rock.

But why should I say more? Look at the opposition of theologians to the telescope, printing, vaccination, circulation of the blood, phrenology, magnetism, mesmerism, psychology and Spiritualism! The Church has ever opposed science, reason, morals and common sense.

The Professor next takes the ground that Spiritualism is not religion. He says: "A system of religion, to be worthy of a sane man's faith, must in the first place be a system. . . . A jumble of incoherent commands as little honor from faith as from reason."

One scarcely knows what reply to make to mere assertions. He relies entirely upon the credulity of his readers, without giving them any of the reasons for his conclusions. If I were to deny his premises, we would be exactly even, and the reader none the wiser.

If I were to undertake to prove Spiritualism to be a religion, I might as well lay out my notes for a volume at once. Spiritualists believe in the intercommunication between the inhabitants of this world and the spirit-world; they believe in living moral and virtuous lives, and that no man can escape the consequences of one sinful or wicked act; whilst the Church teaches that it matters not how wicked you are, you can get the benefit of another's suffering, and escape the effect of your own sins. As a result of the teachings of the Church, men become licentious and wicked; while as a result of the teachings of Spiritualists, men become better and more harmonious.

The reader has but to look at the chronicles of the daily press to see the delinquency of the Church and its ministers, whilst he seldom finds persons outside of the Church in need of pardon for their licentious acts. Why is this? The explanation is only found in the teachings of Spiritualists. These occurrences in the Church are the logical sequence which follows that system of teaching which informs men that they may escape the effects of their acts by taking advantage of a bankrupt law. Spiritualism, then, is a system, and must command honor from both faith and reason.

"Above all," our divine tells us, "it must be consonant with other revelations of God to mankind. God cannot contradict God." . . . "Who in any sober—not to say prayerful mood—can find anything like God in the peculiarities of their teachings?"

No careful, Bro. Phelps; those stones you are throwing are very likely to return to your own castle, and who can tell what the result will be? Revelation: what is a revelation? Is it a few words spoken to the most barbarous, nomadic tribe in the earth, in a time of the greatest ignorance that had ever befallen the world? So the clergy teach us; but we beg leave to differ with them. I am an American, and demand of Almighty God a revelation made in a language which I understand. The Bible may have been a revelation made to the Jew, but when I am called upon to accept the English version, I am asked to have faith in its translators—and that I cannot. They are forever quarrelling about the Hebrew, and I shall be either compelled to wait till their Graces settle their dispute, or make my own revelation, if God will not be kind enough to give me one. If they could only settle the matter about Noah's ark, and tell us whether it was a ship or a box that floated Noah and his caravan across the waters between the two worlds, or whether it really was *ravens* or *Arbians* that fed Elijah, or whether Samson caught three thousand foxes and tied their withered tails together and burnt up the Philistines' green corn, or put the wheat sheaves tops to tops (as some tell us he did) and set fire to them, I might have more faith in their infallibility. But if they can't tell a ship from a box, how are they to tell us anything about what God means when he speaks?

"Consonant with Revelations," indeed! Make your religion either consonant with the revelations of your Bible, or the works of God, and we will talk with you about it. What revelation do you wish Spiritualism to harmonize with; the revelation that teaches you that the thirty-four women who went down into Egypt were the direct grandmothers of the three million of people that came out of it?—the revelation that teaches you that Ahab's wife was two years older than his father? (See 2d Chron., xxi:20; 2d Chron. xxi:22.) Gentlemen, live in harmony with your revelation; sell all you have and give to the poor; take no thought for to-morrow; eschew wealth; hate your nearest relatives (you do hate your best friends); and he that sues for your coat, let him have your cloak. Ay, do more—cast out devils, heal the sick, and do all the works, and more than Jesus did (John xiv:12; Mark xvi:16-17), and then you may talk about Spiritualists living in accordance with the teachings of your book! Come, "God cannot contradict God."

My dear brother, there is a revelation from God, and we are learning to live in harmony with it. It needs no translation, for it is written in every language by the finger of God along the sky, in every flower and blade of grass—a revelation compared with which your book narratives are as darkness to light. The Professor continues: "Is it like God to reveal himself in dancing tables, battered windows, uneasy pokers, the rattling of knuckle bones, and the falling of turnips from the sky?" No one ever pretended that God ever did; but have these things all been done? If so, who did them? Ah! there is where your evidence of Spiritualism comes in. If it were like men to do such things, it will be like their spirits to do the same. "Is it like God to send spirits 'from the vasty deep,' as in the case

of one afflicted, to discourse upon pumpkin pies?" I should not think so. Is it, on the other hand, like God to reverse the motion of the whole universe, and turn the earth backward six hundred miles, to convince a man that he was not going to die from the effects of a small pimple? (Isaiah xxxviii.)

"The hostility of Spiritualism to the Scriptures is avowed and boasted; using what it pleases of the Christian oracles, it scorns the remainder as only a relic of an effete theology!" Pardon me, brother; I thought you were doing the same. You only accept so much as you can make useful to your creed, and entirely ignore that which is against it. If Spiritualists have not learned the lesson well, you have at least set the example.

Let me say, in this place, I do not accept the Bible as my rule of faith and practice. It makes no such pretensions for itself. But I will agree to show to any minister (if he will discuss the matter with me)—no matter to what denomination he belongs—that I believe the Bible two points to his own.

(To be continued in our next.)

QUESTIONS FOR ORTHODOX CLERGYMEN TO ANSWER.

EDITORS BANNER OF LIGHT.—A short time ago I attended a "Campbellite meeting," at the close of which, the preacher gave out word that on the following night he would answer any theological questions that might be given, either written or orally. On the next evening I sent him the following questions, which the reverend gentleman refused to answer. I forward them with a hope to draw forth a reply from some other exponent of the ancient creeds:

1st, Reconcile the recognition of David by Saul, according to the 16th and 17th chapters of 1st Samuel.

2d, Reconcile the birth of Christ according to the 13th chapter of Matthew, verses 55 and 56, and the first chapter of Luke, verse 35.

3d, Reconcile the hour of Christ's crucifixion. Mark says it was at the third hour (nine in the morning). John says it was the sixth hour (twelve at noon).

4th, Which was the true inscription on the cross? Matthew says, "This is Jesus, the King of the Jews." Mark says, "The King of the Jews." Luke says, "This is the King of the Jews." And John says, "Jesus of Nazareth, King of the Jews." Please tell us which was the true and verbatim inscription on the cross.

5th, Inform us at what hour the sentence was passed. John says the sentence was not passed till about the sixth hour (twelve at noon). But Mark says that he was executed at the third hour (nine in the morning).

6th, Is not the book called the 'Creation a self-evident truth of its being the work of God?'

7th, Can a Will or Testament written by man—an imperfect creature—be called a self-evident work of God?'

8th, Were not the Old and New Testaments written by man?'

9th, If claimed to have been written by the inspiration of God, and God being perfect, can he inspire men to disagree as to the hour of Christ's execution?'

10th, Is not man the noblest work of God?'

11th, There is in man what is termed a soul, spirit, or mind; is that soul, spirit, mind, mentality or intelligence, matter?'

12th, Is not matter composed of atoms, words, cannot be lost, or swallowed up in the future?'

13th, If conceded, and science compels us to that concession, that the soul of man is intelligent matter, and that nothing can be lost, where is the necessity of having a *Saviour* to save that soul, or spirit, which cannot be lost?'

14th, Can a God of infinite wisdom doom one of his children to eternal damnation for the possession of that nature which was God's own free gift, and not man's choice?'

15th, If Esau sold his birthright to Jacob, and his birthright being his soul, and Jacob went to heaven with Esau's soul, what was there left of Esau to go to hell and be damned?'

W. A. D. HUME.

THE BIBLE AND SCHOOL BOOKS.

If Orthodox Christians are successful in their efforts to have the Bible read in the public schools will not they want to exclude books which do not agree with the Bible? Will not they want school books on Geology, which claim that the different geological periods were of short duration, or that God made the fossiliferous rocks and the coal-beds when he made the earth? According to the Bible, God made the sun, moon and stars in one day. Should children in schools be told that God performed a billion times more work in one day than in all the other days in which he worked, at the time of the creation? or should they be led to believe that the sun, moon and stars are not as large as their school books claim they are? Arithmetic teaches that two and one make three; but the Bible teaches that one is three, and three are one. Geography teaches that the earth is round, like a ball; but the Bible speaks of "the four corners of the earth." If the earth is round, like a ball, why should children be taught that it has "four corners?" Would Christians like to have an Orthodox Atlas, in which "the four corners of the earth" are represented? According to the Bible, "a river went out of Eden to water the garden, and from thence it was parted and became into four heads." The name of the first river, if the Bible is true, is *Pison*; that of the second is *Gihon*; that of the third is *Hiddekel*, and the name of the fourth is *Euphrates*. The second river, *Gihon*, according to the Bible, "compasseth the whole land of Ethiopia." Would not this story about the rivers be interesting to geography scholars? If Orthodox Christians are successful in their efforts to secure an amendment to the Constitution, recognizing the Bible as a book of Divine Revelation, will not they then want to exclude unconstitutional school books from the public schools? Will not they want to exclude books which do not agree with the Bible?

Jackson, Penn.

J. W. C.

THE HEAVENLY MARRIAGE.

When I returned to that fast falling vale of Paradise, Who first of all those white-robed multitudes Should greet me, but my own, my saluted wife? Her spirit, like mine, dismounted of the flesh, But radiant with the likeness of her Lord; Our infant cherubs clinging to her skirts, The mother with the children (how, not so?) My wife—yet does not by that name, her soul Had not put off its earthly, and put on its heavenly. In a moment I was aware She was forever, altogether mine; Not spouse, but what is symbolized by spouse; Not consort, but what consort typifies; The meaning now made fact; the ideal here Transparent in our real unity. A reflex glory and image of myself, As helpmeet for me in the house of God, Oh, never in her loveliest on earth, Of bud or bloom appeared she lovelier now, Nor ever had I loved her as this hour, When hanging on my neck, as she was wont, She looked up with her tender, pleading face And subdued for very ecstasy, not grief, "My husband!" This was all, but this is heaven. —E. K. RICKERT.

Spiritualism Reviewed.

The Louisville Commercial on Spiritualism.

Under date of May 29th, this paper gives an account of over three columns in length, concerning Spiritualism as seen by one of its editors, whom it says "has devoted some time to an investigation of the subject," regarding the numbers and positions of Spiritualists as matters of general interest.

The article, which is strikingly fair in its utterances, is prefaced by the following remarks:

"There is nothing gained by underestimating the number of those who hold an erroneous and pernicious belief, nor by stating the views and opinions of such persons otherwise than as they wish them stated."

The Rev. Dr. Robinson may say that the church must preach the gospel, and not fight scientific or spiritualistic skepticism, on the ground that such skepticism selects for the conflict.

The Pope in his recent bull of infallibility, may say: If any one shall say that it may, at any time come to pass, in the progress of science, that the doctrines of the Church must be taken in another sense than that in which the Church has ever received and yet receives them, let him be anathema. Hence all the Christian faithful are not only forbidden to defend as legitimate conclusions of science, those opinions which are known to be contrary to the doctrine of faith, especially when condemned by the church, but are rather absolutely bound to hold them for errors wearing a deceitful appearance of truth.

But if Spiritualism is to be successfully met, it must be opposed at the point where it makes its attacks.

After referring to the occasional discovery of fraud on the part of some mediums, the Commercial says:

"But the shortcoming in these cases was that while the experiment proved that those mediums were dishonest deceivers, it did not prove that other performances of the same sort were all fraudulent humbug any more than the detection of a few bad apples would prove that all hard money is spurious. These exposures did not materially check the growth of Spiritualism in the places where they occurred. A recent number of the leading quarterly review in this country contained an article to show that there is no evidence that spirits ever do communicate, or do move material substances, and it explained supposed phenomena, by attributing them to imagination and erroneous nervous sensations. The chief difficulty in the way of this refutation is that it tends to encourage skepticism in Bible accounts that spirits talked with many different persons, and on many occasions did exert force to remove material substances."

When known as Orthodox Christians have, now-a-days, three principal modes of confronting Spiritualism. Some denounce it as infidelity, and its results as subversion of social order and morality, and perilous to souls. Others brand it as imposture, and all the phenomena as deception through the imagination, diseased nerves, sleight-of-hand or magnetism. A third and most common mode of opposing Spiritualism is really what they purport to be, communications from or acts by spirits, but that the spirits who thus communicate are always evil, and that intercourse with them is contrary to the Bible, wicked and dangerous."

Regarding the numerical force of Spiritualists, we are informed that—

"Spiritualism is a popular movement begun about twenty-two years ago, and throughout the country its adherents probably outnumber now, not only those of any evangelical church, but those of any denomination. Spiritualists hold that all men are bound, before or after death, to believe as they do, and hence are not generally anxious to proselyte in haste; and as organizations are mainly to make proselytes, the Spiritualists are not active in forming them. . . . From these circumstances it results that the number of Spiritualists in public circles is not large. . . . The number of actual or avowed Spiritualists, . . . is fairly classed as a Spiritualist who believes that some of the communications are genuine, and that some of the disembodied spirits—that in the main such communications have a good effect, and that spiritual existence and development goes on from whence this life ends. There are many members of churches who hold more or less strongly such views, and of the five-elevenths of the adult population of Louisville do not attend church service, there is doubtless a large majority who are Spiritualists."

Of the general interest in Spiritualism awakened in its neighborhood, the Commercial further says:

"When a prominent Spiritualist came to this city on a visit, he was in one hour called on by one hundred and seventeen persons, many of them inquirers, who were among the most intelligent and respectable people of the city. Within a little over a year, one medium has been called on by sixteen clergymen of five different denominations, and every one of these ministers has, in some way, been convinced that the communications from spirits are genuine, and that the mediums are sincere. Some of them belonging to evangelical churches avowed an intention to withdraw from the Orthodox ministry and devote themselves to the spread of Spiritualism. Many would doubtless do so, if Spiritualists would give them the material support that they would require to enable them to live."

The following statement is made concerning the Louisville mediums:

"Spiritualists hold that by development all persons may become mediums, and that communications from spirits are the character of spirits and the degree of development of the medium. The medium is not in or about Louisville any professional mediums who exhibit for money, but there are several who have a high degree of development. In a very large majority of cases, the only phenomena are physical, as the movement of chairs, the tipping of tables and the like. Spiritualists claim that these are not demonstrations of good and disembodied existence, may do much to popularize the belief of the immortality of the soul, thus refuting materialism. They attribute the character of the communications to either the condition of the medium, or to the limited capacity of the spirit wishing to communicate. Thus they say that in the absence of knowledge of letters, a spirit must say out in answer to interrogatories what it wishes to communicate. Several of the most noteworthy mediums in this part of the country, are ladies of the highest respectability and best social position. One is the sister of an evangelical clergyman. Several of these ladies have been known from infancy by hundreds of others who were not attracted to them as irreligious, but as persons of the most noble and noble character, and as utterly incapable of consenting to any fraudulent deception. They are in good circumstances—the mothers of families. Their mediumship is of no pecuniary advantage, and often subjects them to inconvenience by the calls made upon their time. They make no effort to explain the phenomena, which, in many cases are under circumstances that preclude all explanations by imagination, diseased nerves, sleight-of-hand, magnetism, and everything else but what they purport to be, the work of spirits."

Under the head of "A Visit to a Medium," an account is presented of a séance attended by the reporter, in which he describes the medium as being a "fat, good humored woman, of sanguine, nervous temperament, with a worthy husband, a family of children and numerous household duties. She is still a member of an evangelical church, and her pastor believes fully in the verity of the communications, but don't like to talk much upon the subject."

After some demonstrations which he did not appreciate as he expected, he gives his experience as follows:

"As if to remove this doubt, however, the medium stated that sometimes communications had been received in a still more satisfactory manner, and, though it was not certain they would then occur, she would make the trial."

There was then given an entirely satisfactory demonstration. This and the circumstances we will endeavor to explain. It was broad daylight, perhaps between three and four o'clock in the af-

ternoon. The room had four doors and two windows in it, and as the day was warm all the doors and windows were thrown open to secure coolness and ventilation. A little common stand was placed in the middle of the room, which was not the parlor, but an ordinary family room and was carpeted. All present could see and examine every part of this little stand and the carpet. There was absolutely nothing to facilitate deception. One can see under and about the stand—can lift it up—examine every part and set it in any place that he pleases. In the room are children, and placed about young chickens, servants are getting directions about household affairs and bringing cool water to some of the visitors, the lady medium, who talks freely on all subjects to the visitors and her children. A common wooden shawl is brought in and thrown over the stand; all can look under it on the floor. A little slate is placed upon it. No person is near the stand except the medium, who is seated on one side near it. There is a wide clear space on all the other sides of the stand. All persons in the room can see about the stand. The medium takes the little slate that is handed to her and places it under the stand and inside the shawl she holds it with her hand, which is outside the shawl, which is thus between her fingers and the slate. Her other arm rests on the back of the chair, and both her arms, hands and fingers are within the sight of all in the room. Her fingers are to be seen outside the shawl and never to move a particle. The medium and the visitors chat, she answers questions put to her, cautions her children not to hurt the little chickens, jocularly tells one of the visitors that on a certain day she (the medium) will pay her a visit, and what the dinner has to be. Several minutes have elapsed, when some one suggests that the spirit is writing. All listen. The medium thinks not. In a minute more something on the slate can be heard. Soon the pencil, and the pencil drops as an intimation that the communication is completed. The slate is taken out, and on it are, as the case may be, from two to thirty lines of writing, the perfect facsimile of the writing of the deceased person to whom the spirit is writing. The communications are in the usual style of the deceased person, and are in character as much as the communications from whom the communications come, or the conversation of the people to whom they are sent. The spirits that communicate through this medium are just such as one would expect to find about a nice, respectable family.

The spirit of a boy who died some time ago sent a message. Some one who was at the séance began to talk about the boy's love for fun when in the body, and the boy-spirit, as if recalling its old freaks, wrote a verse of doggerel, that those who knew him in the body recollected he had composed when his mother, who was a widow, was courted by her present husband. This led some one to recall an occasion when the spirit of the boy wrote on the slate of his step-father, and as if to show his identity, when the slate came out a minute or two afterwards, it had on it a rough picture of a rabbit. . . .

At this séance the communications received, when the medium held the slate by her hand under the shawl, might possibly be supposed to be the result of some trickery, and that the writing was done by some wonderful and unaccountable manner by the medium or a confederate with indiscreet machinery under the carpet or in the stand; but no such explanation, nor any theory of psychology, animal magnetism, diseased nerves, imagination or anything else than attributing it to spirits—could account for the prompt and correct writing of intelligent communications. The communications have been described, when the hands of the medium were in plain sight, in broad daylight, and the slate was held with the shawl between it and the hand holding it.

The lady medium informed us that in some cases the spirits had written on the slate when it was placed in a drawer in the stand and her hands were away from the stand, but she seemed to regard this as exceptional, and not to be ordinarily expected. The writing is done with equal facility in any house and with any table, and always in broad daylight, before six o'clock in the afternoon. The husband can get no communications. A little boy four or five years old, who scarcely knows his letters, can hold the slate and get communications. . . .

The family say that the voices of spirits can often be heard and sometimes their forms seen, but the presence of spirits is so much a matter of course with them that no alarm is felt. It must not be supposed that the family are nervous or weak-minded. They are the very reverse of this, but are especially distinguished for plain, unaffected kindness. . . .

Nine out of ten persons, ministers and laymen, who have attended the séances of this lady medium, have gone away fully convinced that the writing on the slate was done by one or more spirits. If this is admitted, the battle between Evangelical Christianity and Spiritualism will mainly turn upon the character of the communications received from spirits and their effects. The issue will be, whether the messages are denunciations in their origin and wicked and soul-destroying in their nature.

Since writing the foregoing a truthful gentleman states that he has seen the slate placed in a stand drawer with the medium holding on from outside the almost closed drawer, and her hands clear and entirely visible, and at once the writing could be heard. When taken out there would be on the slate a message from some spirit in a facsimile of the writing of the person from whose spirit the writing assumed to come. A recent newspaper writer who was present at a daylight séance, says: "To longer doubt the fact that the spirits of the departed can and do come back and do converse with their friends on earth, would be to throw the lie in the face of my own experience. The communications are certainly no worse or more foolish than the ordinary conversation of the men and women of our times. They are indeed a little better. They generally advise good conduct and morality. Many of them are certainly not such advice as we would expect devils to give. One said recently, 'Mother, never fear death. If you make your peace on earth before you go, there will be one of your happiest moments.' Another said, 'The battle is over, the victory won, and I have not suffered much.'"

None of the communications are worse than the conversations of some living people. They generally teach that spirits of our deceased friends are about us while we are alive, and see all our acts, and that they grieve when we do wickedly. These communications are all reflections of the ideas of our time. They show, too, that if spirits wrote them, such spirits have still many of the weaknesses and prejudices which marked in life the persons by whose spirits these messages purport to be sent. These communications generally purport to be from another world, and that in life or the next there must be progress in moral improvement to secure happiness."

The writer sums up the Spiritualist creed as follows:

"The Spiritualists deny the Orthodox opinion that death fixes for all eternity the final condition of hundreds of millions of human beings. They believe that a man may, after death, in another world deeply repent his vices in this world, and become better. They do not believe that all communications from spirits are any more reliable than all that is said by living men and women."

Several Spiritualists being interviewed, the writer gives the result of his investigations, citing the following conversation with a very old lady, as a representative case:

"REPORTER.—Have you ever known of communications that could not possibly have been inspired by the mind of the medium or of the person getting the message from the spirits?"

OLD LADY.—Oh, often. In one case the spirit of a deceased Elizabeth Wade sent a communication that she had not purposely committed suicide by taking chloroform, as was sup-

posed, and narrated her life and the manner of her death. Neither I nor the medium had ever heard of her before, but on inquiry we found that the spirit had stated many particulars exactly. Her friends confirmed them."

REPORTER.—Do you think that the effect of Spiritualism is good?"

OLD LADY.—Certainly it is. It makes men feel certain of the existence of the soul after death; it makes them know that the soul that dies must suffer in the next; it makes them feel more the goodness of God in the opportunity for progression in the spirit-world. It checks evil by making persons feel that the spirits of their departed friends are looking on. It gives to good men greater happiness at death than any other religion."

A Spiritualist being interrogated, gave several answers, among which is the one given below:

"REPORTER.—Is there not danger that Spiritualism will unsettle moral principles and encourage free love and other bad practices?"

DOCTOR.—The tendency of Orthodox religion is to make physical acts the basis and test of criminality. . . . But Spiritualism, while it says that all sins bring their own punishment, sees that the sin is in the soul. . . . Teaching progression, and denying that the wickedness of any wicked one must be eternal, it sees that offences, and especially heinous ones, are mainly caused by physical construction and circumstances, and is no more disposed to feel intense bitterness against such sinners than it does against wild animals. It follows that Spiritualists are seldom harsh in their judgments, and may not regard some crimes in as heinous a light as Orthodox persons do. There is no connection between free love and Spiritualism; but Spiritualism necessarily involves the independence of every human soul, and this may, in the case of violations of marital obligations, lead Spiritualists to think that there is no greater obligation on the woman to be faithful than on the man."

In conversation with one old lady, something was said of the position of the Church and Spiritualism, when she remarked:

"When I was a girl, at revivals in Methodist meetings, ministers when urging persons to go up to the altar, very often proclaimed aloud to particular persons: 'The spirit of your sainted mother, or the spirit of your departed father, is hovering over you, waiting to carry to heaven the news of your redemption; will you not give your heart to God, and thus let them hear the glad tidings?' but they have quit all that now, and if you went to twenty protracted meetings you would not hear it. They became afraid it was encouraging Spiritualism."

In conclusion the Commercial says that cases of recantation from Spiritualism are rare:

"There are a hundred instances of Orthodox persons being made by demonstrations to believe in spiritual existence, and to regard spiritual communications as, on the whole, good and beneficial to humanity; and to believe in the progress of all souls in spirit-world for one who recants these opinions after once being convinced by what he has seen to believe them."

Spiritualists expect that spirits whose voices are only now heard, they say, at rare intervals, and whose forms are only seen under unusual conditions, will at no distant day walk the earth and be seen and talked to by persons in daily ordinary life. They expect that in that time such will be the growth of Spiritualism, that men seeing the suffering and sorrow that sin entails, will shrink from it, and righteousness and peace cover the earth as the waters cover the great deep.

There is no doubt that Spiritualists are as deeply in earnest, as positive in their convictions as any other class of persons. That they cannot depend upon spirits as being uniformly true, reliable and noble, they frankly admit. They also admit that those who depend on the advice of spirits rather than their own judgments are likely to go far astray. But admitting that most spirits who can and do hold intercourse with human beings are, on the whole, very little and in many respects no better than living human beings, they still insist that proofs of existence after death and evidence of progression in it are of vast importance."

Written for the Banner of Light. TO MY MOTHER.

BY M. E. D. SAWYER.

There are angels hovering round you,
Every hour of grief to bless;
Whispering words of peace and comfort,
Soothing with love's tenderness.
Gentle hands reach down to aid you,
And to smooth the thorny way;
Voices often to you murmur,
Though you know not what they say.

When night's shadows round you gather,
And the world is lulled to rest,
Gilded clouds grow gray with twilight,
Floating down the purple west.
Then it is soft memories gather—
In your soul they sadly lay;
And your eyes oft turn, tear-moistened,
To "the picture on the wall."

Where the soul that gave the beauty,
And the life to that dear face—
Mirrored forth the sweet expression
That to-day you love to trace?
Where the spirit that told volumes,
From the lip, the eye, the brow?
Oh, that "picture"—tell me, mother,
Is it all you cherish now?

Living, loving, bending o'er you,
Through the mist you may not see;
But all through your earthly journey,
If your guardian one shall be.
For the angels are our loved ones,
Dwelling on "the other side";
We shall see them, we shall know them,
When we cross the "silent tide."

Nay, he is not dead, my mother;
All that loved us, loves us still;
And his presence round us lingers—
His dear spirit ours doth thrill.
With fresh hopes and pure impressions,
Of the living and the true,
"At the gate" he fondly waits
For his loved to enter through.

Care of the Watch.

1. Do not make a toy of it for yourself or the children. Never open it except for necessary purposes.

2. It should be regulated to about mean temperature, and always kept as near the same temperature as possible.

3. It should not be allowed to stop. Better that it be kept running all the time.

4. Keep it in as uniform a position as possible. If in the pocket, better that the pendant ring be upright.

5. Out of the pocket, if it hang on the wall, let it be upon some soft surface. Never allow it to lie on bare marble or other hard surface. If it lie on any surface, let it be with face up and pendant ring turned under, so as to keep the upper part most elevated.

6. Let your key fit exactly, and be kept perfectly clean. By the former you may save breaking chains, mainsprings, etc., &c.; by the latter, prevent introducing much dust.

7. Wind, if possible, at the same hour each day.

8. While winding, hold your watch steadily in your left hand. Turn only your key, and that firmly, evenly, avoiding all quick motions or jerks.

9. Set your watch with a key; never turn the hands by any other way. You may turn the hands either way without any danger if they do not move very hard.

10. On regulating a watch, should it be going too fast, move the regulator a trifle toward the "slow"; and if going slow do the reverse; you cannot move the regulator too gently at a time, and the only inconvenience that can arise is, that you may have to perform the duty more than once.

11. Take note that your watch, even if a good one, will sometimes be guilty of "irregularities" in consequence of change of temperature, from the effects of which none but a chronometer is exempt; also from the jerks and jars of travel.

12. If you find any difficulty which you do not understand, go at once to a good watch-maker. Kemlo's Watch-Repairer's Guide.

Message Department.

Each Message in this Department of the BANNER OF LIGHT was sent by the Spirit of the Lord, who has been the instrumentality of the message.

Mrs. J. H. Conant.
While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil. But those who leave the earth in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions as much of truth as they perceive—no more.

Persons receiving such messages are requested to inform us how far the statements made agree with the facts, as known to them.

Special Notice.

The *Banner of Light* Public Free Circles closed Thursday, June 29, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

Invocation.

Thou Holy One, whose throne is eternity, before which the eternal ages ever low and cast their crowns, crying, "Holy, holy is our King, our Lord," we bring thee, oh Great Spirit, the jewels which we have gathered from the hearts of thy mortal children. They are far more precious than the jewels of earth. Thou knowest it. We have gathered them carefully, and we lay them upon thine altar to receive thy blessing. Mighty Spirit, we ask thee to lead thy children out of the wilderness of ignorance into the fair and pleasant plains of wisdom and truth. We ask thee to lift the dark shadow that hangs over many portions of thy family on earth, causing them to behold the sunlight that lies just beyond the shadow. We ask thee, oh Great Spirit, that thy truths may be comprehended by thy children, and may be taken into the sacred temples of their inner lives and made use of there for thy glory and thine honor. We would worship thee, oh Great Spirit, in all holiness and with true worship. We would bring thee all the choicest jewels of our souls, that thou mayest pass judgment upon them. We ask thee when we are wrong to chastise us, and force us to see the right. We ask thee to compel us to go in thy way all the days of our lives. We are glad that thou hast called us through all the past eternity unto the present hour, and that stretching on, forever on before us is the eternal future, which we believe belongeth to our souls. We praise thee for thy gifts, which are greater to us than ours can ever be to thee. We bring thee but simple jewels and few, while thou crownest us with eternal and priceless jewels. Oh, Father, Spirit, let thy mantle of love fall upon these humans. Raise them nearer to thee, and enlighten their understandings, so that they shall hourly commune with thee, and forevermore walk in thy light.

Questions and Answers.

CONTROLLING SPIRIT.—If you question, I shall answer.

Q.—A man attacked with hydrophobia, wondering at the terror he felt at the sight of water, resolved that he would put some in his mouth at all hazards. Taking a spoon he tried repeatedly to convey some water to his mouth, but every time he raised his hand it was dashed away in spite of his resistance. Now what was the power, or cause, that prevented him, contrary to the firm determination of his mind, from putting water to his lips?

A.—The power doubtless lay in the supremacy for the time being of matter over his will. It is well known that persons suffering from hydrophobia cannot by any possibility take a single draught of any kind of liquid unless it is forced upon them.

Q.—By Mrs. A. A.: I have of late been pondering on subjects which I would like to have more light upon. I read a statement some time ago, by a seer, that "the time is somewhat rapidly approaching when the sun will throw off another planet from its surface, which in time would find its way to the asteroids and attract them to itself." Is it this that causes the commotion about the sun? And does the sun throw off a planet once in a thousand years?

A.—Spiritual astronomers in the main do not so theorize, but they tell us that the sun is constantly throwing off particles of its own life, that are from time to time gathered up by atmospheric forces and formed into planetary life. There is no special time for these productions.

Q.—Are they not first formed as comets?

A.—Yes, comets are young worlds, young planets, but they do not attain the degree of a spheroid.

Q.—Is that their first form?

A.—Yes.

Q.—Has the Gulf Stream been changed nearer shore?

A.—Yes, within the last ten years.

Q.—Why has it changed?

A.—Scientific minds in our life inform us that it is the result of the earth's movement from the sun. Of course you know that your earth is constantly receding from its parent source. They tell us that the changing of the Gulf Stream is to be attributed to the position the earth occupies with reference to the sun.

Q.—In a conversation a short time ago, it was said that a certain person had a very weak mind. I took the position that there was no such thing as a weak mind, but that the fault was in the organization through which mind manifests itself. Am I correct?

A.—Yes, correct.

Q.—What is science?

A.—The discovery of the mysteries of life, of being, founded upon fact, or those conditions that appeal to the senses, and are capable of being demonstrated as facts by the senses.

April 15.

Thomas Kingsbury Robinson.

I died to-day. Give me your time. [It is Monday, April 18th.] To-day I died, in Sidney, New South Wales, on King street. I was not sick, but died almost instantly, they said from apoplexy. I do not know. I have a brother who believes the dead can return. For his benefit I come to say to him that there will be no necessity for any legal means being employed to make our matters straight. All can be done without it. I find myself weak, and unable to do much. [Is your brother in Sidney?] No, he is in the city of New York, New York State. I believed not at all in this before death, but when convinced of its truth, I was ready to come, even before all the magnetic life had been separated that binds me as a spirit to the body that lies there where I left it. Thomas Kingsbury Robinson, to Edward Elliott Robinson. I cannot say much for this new life. I know it is a life; that is the most I know. Forty-seven years in the body, less than five hours out of it.

April 18.

Samuel K. Head.

I trouble you a good deal, you see, but we spirits are apt to do that if we have anything to come for. Sam. Head. [How do you do? I am glad to have you come.] I am glad to come if I can do

any good. What brings me here to-day is that I have been told that my wife is thinking that perhaps I am not very favorably disposed toward her as a spirit, which is not the case. I have no hard thoughts toward anybody, much less toward her. She followed the course in life that no doubt was marked out for her by some power stronger than herself. I have no fault to find. It was a rough road at best, and I think I should hardly have done as well, perhaps, so it did not become me to find fault. Anous and I have met and made it all right—made it all right. [Did he find you after leaving here?] Oh, yes, and I have been the means of helping him to such an extent that he feels that the debt that I owed him on earth is fully paid. So you see we are all right. He was under the impression when he came here that he was still on the earth, that he was in trouble, and that as I owed him, if I would only pay him he would get out of the trouble. So he was hunting round for me. [I could not convince him that he had gone over.] Well, he is convinced of that now beyond dispute. Good day.

April 18.

Taylor Kidder.

My brother Frank came here a short time ago, making a statement to the effect that he had wronged me, and that he was sorry for it, and was willing to make all the amends in his power. Of course I knew he had wronged me, but so far as I am concerned I care nothing about it. If his confession has lifted him, I am glad he came, and no doubt it has. He is anxious that my family should institute means to recover their rights. He wants Woods, his book-keeper, to own up, and the thing brought before the courts again; and by his influence or inspiration he thinks he can restore to my family what he took from them by fraud. The scheme, if successful, would be attended with trouble far too great to be compensated for by what would be gained in money or worldly goods, therefore I should counsel my family to have nothing to do with it. Forgive me, I have, and pity. Taylor Kidder.

April 18.

Capt. Ezra Wingate.

Say for me, that I, Captain Ezra Wingate, of Bristol, Me., after an absence of sixteen years from the earth-life, would be rejoiced to commune with those I have left, particularly rejoiced to commune with my children. I was lost off Cape Hatteras, sixteen years ago.

April 18.

Caroline Furber.

I have friends on earth who want to believe that spirits who once lived here in mortal forms can come back and commune with those that are left. They have made a special call on me. They ask that I will come; give my name; my age; the name of the place where I was born, and where I died; my father's name; mother's name; how many of the family there were; and, I can't tell, a great many more things. My name was Caroline Furber. I was born on the 10th of March, 1816, in the town of Portsmouth, N.H. My father was called William Furber, my mother Nancy Furber. There were three children: William, Susan, and myself. I died in 1843, in the town of South Newmarket. And now comes a very singular question, and I think, if I was disposed to laugh, it would be pardonable. "Tell us who christened you, and what happened at your christening." Well, I was christened before I was five months old, and it is hardly to be expected that I should remember back so far as that. However, I will give the information as I received it from those who were older at the time than I was. I was christened by Parson Parker, of Hampton, N.H.; and by some movement on the part of the parson, that was not exactly in the programme, he tipped over his basin and deluged me instead of sprinkling me, as my mother has it; nearly drowned me. [You objected to that?] I don't know whether I did or not. [Excuse my interruption.] Yes; I do not wonder you asked. Parson Parker says that the accident happened in consequence of my mother's being determined to hold me herself while he christened me, which was contrary to his custom. His custom was to hold the child himself. She determined to fulfill that office herself. She stood upon one side of the basin, and he the other, and in leaning over to sprinkle me, he tipped over the font, which, I suppose, was one got up for the occasion, and not stationary, for it was at the house, not at the meeting-house. [At your father's?] Yes. Now if there is anything else that my family want me to come and go over to satisfy them that I have come, they have only to say so, and if I have the power to come, I shall. [If this does not satisfy them, I do not know what will.] Well, I do not know; but some people are hard to satisfy, you know.

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Invocation.

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"It is said by the controlling influence of this Circle that each individual carries his or her individuality to the spirit-world, and that, in reality, no marked change takes place at death, but that the spirit retains the same inclinations and qualities possessed before dissolution has taken place. Granting such to be the case, will you enlighten us upon the subject of the law of compensation. Supposing a miser changes spheres to-morrow, he will, as a necessity, cling to his money. His whole mind being concentrated upon the possession of this one God, he will have it as a reality, and be happy in the possession thereof. Now we shall take the good philosopher and philanthropist, who at all times had an open hand for suffering humanity, and gave beyond his means to relieve the suffering of his fellow creatures. What state but that of unhappiness and want does he know here, and when he passes on, what will be his state beyond? You may answer that here he possesses the knowledge of having relieved want and suffering, and that beyond he

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April 19.

Invocation.

Oh, Lord, we pray thee to deliver us from the night of ignorance. Thy sons and thy daughters have long wandered in the darkness of spiritual ignorance, till Spiritualism, so called, like an albatross skimming the waters of life, has brought forth news from the promised land, messages from the dead. Oh, Mighty Spirit, may they profit by this light. Oh, thou Jehovah of the Jew and the Gentile, may thy children not be weighed in the balances and found wanting. Since thou hast so abundantly blessed them in this age, may they rise in spiritual light and worship thee in the beauty of holiness. Oh, Lord, our God, lift thy children from all evil, we beseech thee; cause them to aspire to life beyond all the darkness of ignorance, and may their souls find each day new vigors with which to fly away from the darkness of superstition. Infinite Spirit, we bless thee for all thy blessings. We praise thee for the gift of life, with its shadows and its sunbeams, with its flowers and its thorns, with its duties and its crosses, and, oh, Lord, may we bear each well, and find, our Father, in the great hereafter that we have done our part well, and that thou art satisfied with us. Amen.

April 19.

Questions and Answers.

CHAIRMAN.—I will read the following letter from an anonymous correspondent:

"It is said by the controlling influence of this Circle that each individual carries his or her individuality to the spirit-world, and that, in reality, no marked change takes place at death, but that the spirit retains the same inclinations and qualities possessed before dissolution has taken place. Granting such to be the case, will you enlighten us upon the subject of the law of compensation. Supposing a miser changes spheres to-morrow, he will, as a necessity, cling to his money. His whole mind being concentrated upon the possession of this one God, he will have it as a reality, and be happy in the possession thereof. Now we shall take the good philosopher and philanthropist, who at all times had an open hand for suffering humanity, and gave beyond his means to relieve the suffering of his

Banner of Light.

EDITORIAL CORRESPONDENCE.

By WARREN CHASE,
601 North Fifth St., cor. Washington Avenue, St. Louis, Mo.

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We are now located in our New Store, one of the finest business corners in St. Louis, neatly fitted up with the best assortment of SPIRITUAL and LITERARY BOOKS and papers west of the Alleghenies, and cordially invite, and honestly expect, the patronage of the liberal-minded people of St. Louis and the surrounding country, who no efforts on our part shall be wanting to secure. A full and complete assortment of all the progressive and liberal literature will be kept on hand, and if the friends sustain us in this enterprise, we shall extend and enlarge the work of human redemption. 601 North Fifth Street, corner of Washington Avenue, St. Louis, Mo. WARREN CHASE & CO.

PHENOMENAL SPIRITUALISM.

It cannot be denied that four-fifths of the Spiritualists in this country have been convinced by the phenomena, nor that these are now convincing more persons than all the books and lectures. In fact, the books, papers and lectures are mainly efficacious in calling people to the examination of the subject through the phenomena, so much so that it is a constant inquiry "Where can I witness some of these remarkable facts?" While this is the fact, it would be the height of folly for any one, however independent he or she may be of the phenomena, to repudiate the mediums, or to ignore any one phase of the mediumship, so long as our spirit friends, in their wisdom, think proper to push it out for the grasp of some ignorant mortal on earth to receive as a token of spirit presence. Even Christians resort to a great variety of "ways and means" to make converts, and we do not see why spirits may not adopt phenomena to the various conditions of human mental development, since it is as necessary for Spiritualism to reach all as it is for Christianity. It is not uncommon, however, to find some Spiritualists, who have been themselves convinced by phenomena, condemning part or all of the manifestations and mediums as useless, or worse; but to us this is too much like climbing up the ladder to the scaffold, and pulling up the ladder, and then calling others to come on to the scaffold. The truth is we cannot prosper without the aid of mediums, and we are glad that our spirit friends, seeing and knowing our necessity, are constantly developing and bringing out new ones, and widening the scope and variety of the phenomena, notwithstanding the attacks of enemies inside and outside of our ranks. But what we had designed to reach with this article was the fact that the phenomena have reached persons in all conditions of life and practice, of belief and disposition, and hence the slow progress of development and fraternal feelings which would bring us into harmony and organic and cooperative efforts. The phenomena convince people of spirit-life and intercourse, and nothing more, until the mind is prepared to receive philosophical and religious instruction from the minds in that world or this which shall educate it out of its ignorance or superstition. This is truly an educational work, and with many a slow one. Those who have least of superstition, least of prejudice, and are, on ordinary subjects, most intelligent, of course get along faster than the opposite; but with all it is slow where the mind has been trained in our false systems of religious, social and commercial life.

One class of persons are fully convinced of spirit-intercourse, but being wedded to our social system as it is, and sensually or otherwise bound to it, are totally opposed to any change in it, or to the agitation or discussion of the marriage question. They think it is foreign from Spiritualism, and should be wholly ignored, or that Spiritualists should resolve to stand by it and defend it as it is and repudiate woman's rights, and all agitation on that subject, notwithstanding that the spirits will keep talking and teaching on that subject that it is as wrong and as rotten as our sectarian religion, and needs, and must have, a thorough overhauling. Another class, fully convinced, wish we would not repudiate the Bible. It is still an idol in their hearts, and believing it sacred, they wish we would all accept it and prove Spiritualism from and by it. Others wish we would not deny the special incarnation and divinity of Christ which they have so long believed. Others still wish we would let alone tobacco or whiskey, and attend to the facts of spirit-intercourse, and not be so meddlesome with affairs that do not concern the cause of what they call Spiritualism. Ten want to sell rum, twenty want to make slaves of their wives, forty want to chew, smoke, or drink, fifty want to pray and go to church and ride two horses with a double chance of getting to heaven, and others want to hold on to the skirts of Christ, lest the spirits should pull them down to a lower plane of happiness. Selfishly we all have some idols to hug, and are not very ready to learn the great truths that must come sooner or later with Spiritualism, that a new era is dawning upon the earth, and that before it our old institutions will crumble and fall, and from them new and superior ones will arise, fitted to a higher and better condition of the race. Chattel-slavery is out of the way, marriage-slavery must follow, and the equality of woman with man must take its place. Polygamy and prostitution (whether legalized or not) must fall under the equality of the sexes. Idolatry, whether of Christ or the Bible, or any other, will recede before the light of science and the rationalism of an enlightened age, and in all these subjects, so far as we know, the spirits are urging on the work of education.

REV. M. D. CONWAY.

A foreign correspondent of the *Interior*, writing from Belfast about Christianity and the cause of Christ in Great Britain, says:

"M. D. Conway, of London, (who is an importation from America), would be a zealous free-love advocate and propagandist, if in New York. In London, he is a subtle, clever and dangerous infidel. Ostensibly a Unitarian minister by profession, in reality he is a believer in Voltaire, the Protégé of Huxley, and everything but the Lord Jesus Christ. No conference of Christians should include such men as Conway. As the English Government has adopted measures to put down seditious newspapers, it ought also to adopt measures to suppress all *pernicious* publications. If the authorities would peremptorily request Mr. Conway to take himself off to the land whence he came, they would be doing a real service to the Metropolis. The teachings of such a man are, in their influence and tendency, more pernicious to sound morality, social order, good constitutional government and evangelical religion, than the coarse and ribald ravings of Tom Paine were at the time he lived and wrote. Extreme and indiscriminate toleration is not always safe. The first step in error is like the first step in sin, and the fearful picture given by St. Paul in the first chapter of his Epistle to the Romans is a true and faithful portrait of that society which would be as men as M. D. Conway were in a majority. They have swung themselves loose from Christ, and they are drifting they know not where. They do not like to retain God in their knowledge."

It is quite interesting to read the sharp crit-

icisms of the same writer on the assumed superiority of the Roman Church over his Presbyterianism, and to see how he squirms under the heretical lash when applied to him and his free-love and infidel church. Such writers need to be reminded every day that they are heretics as bad as "Tom Paine," and under a strict construction of Christianity or under a popular vote would have their "pernicious" heresies suppressed by Roman Catholic authority. They are barely tolerated, and whatsoever they would do to Mr. Conway they might as well have done to them, for they are on no more tenable ground. It is a most singular feature in the religious history that persecution comes up immediately as soon as power to use it is obtained in every Christian sect. We find it among the persecuted Mormons, at Onida Community, and even in the liberal ranks of Unitarians.

SCIENCE IS COMING.

The little pamphlet by Prof. Gunning, "Is it the Despair of Science?" written in the interest of science and on the verge of our spiritual philosophy, shows plainly, as do many other signs, that science will soon draw Spiritualism out of the labyrinth of mystery and superstition to which most of the scientific minds have driven and consigned it, and where it has been nursed into many follies of a class similar to those of Christianity with its trembling faith and assumed belief in a spirit-life, utterly out of reach of this, except through death. Our friend has done a good work with his little brochure, plainly setting forth a few facts like those in abundance in our experience, and then taking a few cautious scientific steps toward the conclusions we have long since reached. It is not the despair of science, but the despair of superstition, that is coming through spiritual phenomena that have so long been the food and fuel of religious fanaticism and Christian assumption. Science can deal with anything, any facts, any phenomena, when she can be allowed to experiment, but when her devotees are dependent for bread and books, for honors and reputation, on the clergy, who are also dependent on the stupid credulity of the people who believe in miracles and the Holy Ghost as the only spiritual phenomena, we have a right to receive; and when these clergy are themselves the founders and supporters of the marvelous delusion on which they depend for their easy lives and luxurious livings, how can we expect the students of science to examine the phenomena? Outside and independent workers must first create a background that will support them, and that must be mainly created in the minds of those who are independent of the churches and preachers.

This is the work scores of us have been engaged in for years, and it is cheering to us to see, at last, that the apparatus is being put up that will bring out the spirit-world in distinct relief scientifically to the intelligent minds, and we are sure the people will sustain the scientist, and drop the preacher of superstition, who has ever dwelt in darkness and prefers it. Let us have knowledge, science, light, till the mysteries all dissolve, and the two worlds become real and better known to each other. We care nothing for the speculations of any one on the conditions or character of the spirits that communicate, nor their opinions of the effects of mediumship. All these will settle themselves in due time. It is the fact we want established, set forth and declared scientifically—that man has a conscious existence after death, and can by some law communicate the fact to the living. Hundreds of thousands of us know it; but the colleges have not declared it an established fact, and we believe the only reason to be that they are controlled by clergymen, and not by scientists. Our priests have almost as complete control over our schools and the students of science as did the Church of Rome in the days of Galileo, and they are as anxious to stop any experiment that encroaches on the theories they teach as revelations from God and committed to the Church. They have so long declared from Shakespeare (which is good Bible), that the dead have gone to a "bourne from which no traveler returns," that they will allow no man to prove the contrary so long as they can prevent. Let us not despair; science is coming to the rescue.

TWEEDLEDUM AND TWEEDLEDEE.

Miss Brittain, writing foreign correspondence for the *Interior*, in speaking of a simple race that played rude music all night to scare off the cholera, says, "Poor people! they have never learned to pray to him who commands the pestilence that walketh in darkness." Neither have we; and we have closely watched for half a century those who have thus prayed, and find their prayers no more efficacious than the music of the "drums, gongs, tom-toms and bells." Nor have we found the Jehovah to whom she prays any more ready to hear and answer than is the God or Gods to which these poor Asiatics pray with music.

It is strange to see the ignorant assumption which these Christian writers palm off on the readers of secular papers, constantly asserting and assuming a superiority where there is none for their prayers or modes of faith. But the eyes of the people are fast opening to the light of the interior life, and not much longer will they be satisfied with faith, hope and belief, where knowledge is attainable, and music as good as prayer.

TOBACCO.

The late Kentucky Conference passed resolutions strongly condemning the use of tobacco. At the public entrance to Shaw's Garden, St. Louis—said to be the finest garden in the United States, and certainly the finest we ever saw—is a notice to visitors not to smoke on the grounds, and requesting all who chew not to spit tobacco juice on the walks or grounds in the enclosure. These are surely signs of progress, and we trust that at no very distant day the weed will be excluded from all decent society; and in fact it finds now its principal supporters in the loafers and among the boot-blacks and news boys that throng the streets of our large cities. It is going down to the lower and poorer ranks of society.

IS SECTARIANISM DYING OUT?

The report of the Green Mountain Association—Universalist—says:

"Of the twenty societies, but thirteen have preaching steadily; five, all the time; one, three-fourths of the time; five, half of the time; one, one-fourth of the time; one, amount not known."

The London *Medium and Daybreak* says:

J. M. PEEBLES, F. A. S. L.—When our friend, Mr. Peebles, went to the East last autumn, he had instructions from the Anthropological Society of London, to gather whatever facts came under his notice relative to the science of man. To this end he was appointed a local secretary for the East. His speedy return to Britain prevented his credentials reaching him in Asia, but since he arrived in London he has attended some of the meetings of the Society, and has been presented with a diploma of Honorary Fellowship and of Local Secretary for Southeast Asia. Mr. Peebles has ample scope for making anthropological observations in America, where he has come much in contact with the Aborigines.

Correspondence of the Banner of Light.

THE CALAVERAS "BIG TREES."

BY MRS. H. F. M. BROWN.

Longfellow said:

"When thou art hard beset
With sorrows that thou wouldst forget:
When thou wouldst read a lesson that will keep
Thy soul from fading, and thy heart from sleep—
Go to the woods and hills."

I have not of late been "hard beset with many sorrows," yet "for a' that" I wanted to escape from the din and smoke of city life—wanted to go to the hills, to the great California wood-lands. And I went. We, a little party, went by rail to Stockton; thence by stage eighty miles to Calaveras.

Our way for some miles after leaving Stockton, lay along the San Joaquin Valley (pronounced San Waukeen). The valley is about as hot as was old Nebuchadnezzar's furnace, and the dust was not altogether agreeable; but the *tedium* was relieved by the *deum* of song-birds and musical streams. And then *Monte del Diablo* (Mount of the Devil), bold and defiant, with its lofty outlook, was to us an object of deep interest. We half wished that Mr. Lucifer would take us up there, and from his skylight, show us the woods, waters and towns that are to be seen for many miles around. We passed over splendid ranches, through deserted mining towns, and towns not deserted. The valley lands are loaded with grain, and with grapes, figs and other fruits. The uplands are covered with sheep and cattle. Sixty miles brought us to Murphy's Hotel—hungry as bears, tired to death, and, oh my! so dirty! Supper, a bath, a good sleep in the winds that came drifting in from the Sierras, set us on our feet for a march into the land of trees.

It is but fifteen miles from Murphy's to the Mammoth Grove. The Guide Books say the road is "splendid" and the "coaches first-class." I am glad that I am not the author of the story books. That the roads are good for mountain roads, and the coaches suited to the roads, there is no doubt. But one fact is worthy of mention: the way between Murphy's and the grove is the pleasantest part of the journey. Much of the way is through forests of pine, cedar, maple, and a great variety of blooming shrubs. At the grove we are two thousand five hundred feet above Murphy's, and four thousand two hundred feet above the ocean.

The Hotel is the only house at the grove. It is a large, comfortable, well-kept house.

The rooms can well accommodate sixty guests. It has verandas, parlors, ball room, and good sleeping apartments. Mine hostess sent me and my baggage to a well-furnished front chamber, with a door opening on a veranda overlooking the wonderful trees. This is the best hotel I have seen, out of the city, in this State. The board is \$12 per week—the cheapest place I have found.

From my window and from the upper balcony I could see the enchanting trees; could see their green branches leaning against the fleecy clouds, and I could hear the mournful murmur of the wind in the branches; but I wanted a nearer view; wanted to go alone and lean against the old patriarchs, and hear them speak straight to my soul. Out I went.

But I want first to give the reader a scrap of the "Big Trees" history, as it was given me by N. C. Congdon, M. D., an old "party miner" that I met at the hotel. In 1852 Mr. A. T. Dowd was in the employ of the Union Water Company. This company was camping a few miles from the trees. Mr. Dowd, in one of his hunting excursions, found the trees. Returning to the camp he said: "I have seen trees of greater circumference than this camp is." The men had no faith in the story, and laughed about Dowd's big trees. Mr. Dowd did not like this lack of faith in him, so he devised a way of proving his veracity. Returning one day in haste from a hunting excursion, he said: "I have killed a bear, and want help in bringing it in." Out went Capt. Hanford and some of his men. Mr. Dowd led the way to the mammoth trees, and said, "There is my bear."

Within an area of forty-five acres there are a hundred trees. Many of them are seventy-five feet in circumference; some are smaller, a few larger. The bark is from ten inches to two feet in thickness. The foliage is evergreen, resembling cedar; by scientific men they are classed among the *seymia gigantea*.

The most prominent trees are named for famous individuals. The names are engraved or painted on marble, and set in a niche carved in the bark. Several writers declare that many of the trees are inappropriately named; but I looked, and by the aid of imagination discovered appropriateness in most of the names.

On reaching the hotel we pass between the "Two Sentinels," each over three hundred feet high, and the largest twenty-three feet in diameter.

As we enter the grove from the hotel, three trees stand in a group. These are called "U. S. Grant," "W. T. Sherman," "J. B. McPherson." Three generals, holding council outside the camp, or guarding it, may be the gate leading to our Ship of State. Let them stand named Grant, Sherman, McPherson. Next comes the "Pride of the Forest." It is eighteen feet in diameter, and three hundred feet high. Near by "Phil Sheridan" stands in its greenness and glory, three hundred feet in the sunlight. "Minor's Cabin," sixty feet in circumference, is lying on the ground, dead and deserted. I saw a man go into the cabin, and come out through a knot-hole. "Three Graces" are three tall, straight trees, standing side by side in freshness and beauty. To the name some one has added "E. pherbus unum."

"Uncle Tom's Cabin" was famous in its time and prime, but it is charred and dying now. "Hercules," the fallen, was the largest tree standing in the grove till 1862, when a heavy storm blew it down. It is three hundred and twenty-five feet long, and ninety-seven in circumference. "Sir John Franklin" and "Dr. Kane" are near together in the forest; hope they are as near in the soul-world. They were named in 1862 by Lady Franklin. Among the named trees there are "The Mother and Son," "The Old Republican," "Siamese Twins," "Old Bachelor," "Old Maid," "Pocahontas," "Sir W. J. Hooker," "The Century," "Lafayette," "Keystone State," "Longfellow," "John Bright," "Alta California," "Uncle Sam," "General Wadsworth," "Ellis Burritt," "Broderick," "William H. Seward," "Edward D. Baker," "Benito Juarez," "George Washington," "Henry Clay," "Andrew Jackson," "William Cullen Bryant" is a large tree. Wonder if, in spirit, the old poet did not wander among these old trees when he wrote—

"The groves were God's first temples."

There is no doubt that the "century-living crow" had birth, grew old, and died among the branches of these old trees. It is estimated by the rings that some of the trees are three thousand years old. Pity they could not tell us their story of Noah and the deluge! "Florence Nightingale," named by her nephew, is a tall, handsome tree. This has the only gold-lettered tablet. Miss Nightingale's life has been consecrated to golden deeds. "Henry Ward Beecher" is two hundred and

eighty feet high, and fourteen feet in diameter. This grand sentinel stands surrounded by a host of small trees of various names and kinds. Plymouth Church was never more appropriately represented. "Starr King" is three hundred and seventy-two feet in height, and fifty-eight in circumference. This tree is sound from root to top. It rises straight two hundred feet without a single limb, and then it wears gracefully just under the blue sky a coronal of green leaves. A friendly breeze broke a small branch from an upper limb when I was there. I brought it away with some of the cones, to distribute among the admirers of the man whose name the tree commemorates. "Abraham Lincoln," eighteen feet in diameter, and three hundred and twenty feet high, stands apart from the other trees. It is slightly charred at the base, but at the top there is a chaplet of immortelles.

When I first saw "Lincoln" the upper branches were enveloped in a soft, gold and crimson-edged cloud. Well typified, I thought. When the great Lincoln stood strong and firm on the earth a cloud overshadowed him; but even in the crimson of the cloud there was a golden glory. Grant stands at the entrance of the grove, Lincoln in the heart of the grove. So Grant, the President, stands in the outer temple; Lincoln, the risen President, has gone into the inner sanctuary, the holy of holies. I hope invisible wires connect the two souls even as an earth-path unites the two President trees.

Among the largest of the trees is "The Mother of the Forest"; it is three hundred and twenty-nine feet in height, and eighty-four in circumference. "The Mother" has been basely abused. In 1854 the bark was taken off for one hundred and sixteen feet from the base. Pity the "woodman" did not "spare that tree." To be sure as to the size of this old "Mother" I took a line and went around it, and found it fully as large as has been represented. "The Father of the Forest," a fallen monarch, is four hundred and fifty feet in length and about eighty in circumference. It is hollow for about eighty feet. It is said that a horse and rider have often passed through it. "The Big Tree" did stand near the entrance to the grove. It was three hundred and two feet in height, and ninety-six in circumference; the bark was eighteen inches in thickness. It is said that "five men worked twenty-five days in felling it, using large augers. The stump of this tree has been smoothed off, and now easily accommodates thirty-two dancers. Theatrical performances have been held upon it, and in 1858, a newspaper—*The Big Tree Bulletin*—was printed there."

Our party spent a Sunday at the trees. Rev. Dr. Hatfield, of Chicago, was also there. A meeting on the stump was proposed. A dinner bell called the people to the stump to worship. Mr. Hatfield gave us a good talk. Mr. S. S. Osgood said it was a sensible "stump speech." Two young Englishmen who were there on a seeing expedition, did not attend the meeting. To excuse himself one of them said to me, "You, doubtless, enjoyed the meeting; but I chose to worship in the great Cathedral, God's own temple." He did just what I should have done had I but the one day in the grove.

Dr. Congdon told us what he had known—that six or eight miles beyond this grove there is a monstrous grove of fourteen hundred big trees. A brittle path is to be made, a stream or two bridged, so that eight seers may have the pleasure of seeing the largest trees on the face of the earth. I have engaged a horse and guide for a trip to this new grove next June.

San Francisco, Cal., June 24th, 1870.

SPIRITUALIST MEETINGS.

ANCONA, N. J.—The First Spiritualist Society of Ancona hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary. Children's Progressive League meets at 10 A. M. E. W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

BOSTON, MASS.—Mercantile Hall.—The Children's Progressive League meets at 10 A. M. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dole, Secretary.

BOSTON, MASS.—The Boston-street Spiritualist Association meets regularly at this place (No. 18, up stairs), each Sunday, Circle at 10 A. M.; evening, lecture or conference. The Children's Progressive League meets at 10 P. M. Conductor, Dr. C. C. York; Guardian, Harriet Dana.

NEW YORK, N. Y.—The Golden Era Association holds its sessions each Sunday. Spiritual experience and conference meeting at 10 A. M.; discussion at 2 P. M.; lecture at 7 P. M. President, Dr. J. C. Chesley.

ROCHESTER, N. Y.—The Buffalo Spiritualist Association holds its sessions each Sunday. Spiritual experience and conference meeting at 10 A. M.; discussion at 2 P. M.; lecture at 7 P. M. President, Dr. J. C. Chesley.

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