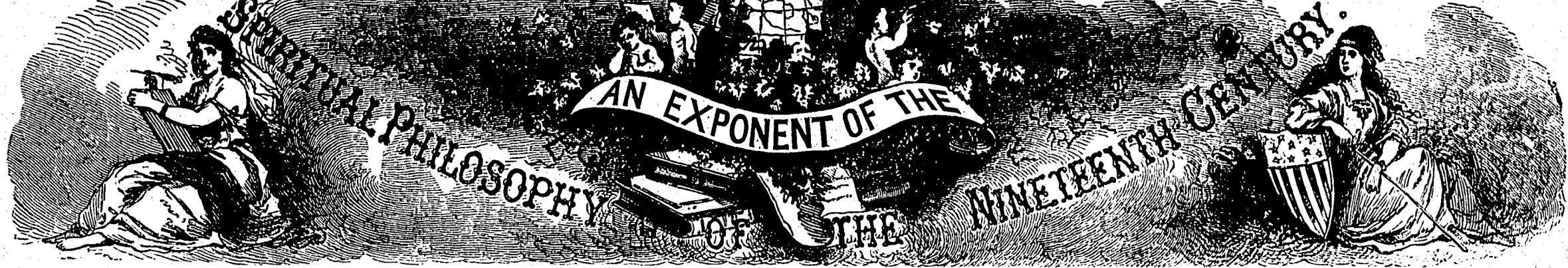


# BANNER OF LIGHT.



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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 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, all 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, fall. 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 whole universe is rife with the influence of 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 wrong; despite all the diversities of right and opinion a standard there must exist, but what it is 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 spiritual 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 pneumophobia, 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 professions. 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 our 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







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### Spirit-Communism—Verification of Spirit-Messages.

The following letter eloquently depicts (as well as does the selected matter from the *New York Ledger*) the thorny path which all who benefit mankind must tread—the Calvary which awaits each Saviour who would lead the race to new truth, whether it be of a material or spiritual nature. The verification of Mr. Goodyear's message by our correspondent is unequivocal.

CHARLES GOODYEAR, THE INVENTOR IN INDIA RUBBER.

EDITORS BANNER OF LIGHT.—In the *Banner* of September 9th, 1865, there is a message from Charles Goodyear. It was the lot of the writer to be acquainted with Mr. Goodyear and his conditions for several years, during which time he was poor and suffering for himself and family; in his message half is not told.

In the *New York Ledger*, Feb. 18th, 1865, there is a sketch of Goodyear's life, by James Parton, the most of which I know to be truth and believe the whole to be perfectly true. I wish it might be printed with the message, and sent to some of those men who have grown rich on the results of his labor and sufferings.

Goodyear says: "I struggled on for five years—in debt, with a family, and exposed to the derision or reproaches of his friends. Several times he was in the debtors' prison. He sold his effects, he pawned his trinkets, he borrowed from his acquaintances, he reduced himself, and his young family to the severest straits. Always supposing himself to be on the point of success, he thought the quickest way to get his family out of misery was to stick to India rubber."

"In the fifth year of his investigations a glorious success rewarded him. He made one of the simplest and yet one of the most useful discoveries which has ever been made in the United States."

"Overjoyed with his success, he thought his troubles were over. Never was a poor inventor more mistaken. He was thought to be India rubber mad. Two years passed after he had made the discovery, before he could get one man to believe him. During that period he endured everything that a man can endure and live. Very often, in the coldest day of a New England winter, he had neither food or fire. Once he had a dead child in the house, and no means with which to bury it."

"We are informed by a man engaged in the business, that a single firm in the city of New York sells two million dollars' worth of India rubber belting and engine packing every year. During the present war more than a million rubber blankets have been supplied to the armies."

"Charles Goodyear died in July, 1860, in the sixty-first year of his age. He literally worked his constitution in his zeal for developing his discovery. Though he had been for many years a sufferer from disease, his death was somewhat sudden and unexpected. Almost to his last day he was employed in the work to which his life was devoted. It is not without a pang that we record this after all his sufferings."

"He died insolvent, leaving his devoted and gifted wife, the faithful helpmeet and solace of his later years, and a family of six children, the youngest but two months old, without provision. Such is but the common fate of inventors. That very zeal and enthusiasm, which alone enables them to carry out their ideas, often leads them to the untimely end which other men win by using their discoveries."

This much from the *New York Ledger*. There is one fact connected with this singular man's life worthy of notice, and in justice to his memory it ought to be made public. It is this: In the midst of his trials he was continually beset on every side with the din, "Pay me that thou owest;" and he would answer, "Be patient; when I succeed I will pay every cent." Many years afterward he redeemed his word by paying, so far as he had the means, all who presented their claims. So far as my knowledge extends, he was never accused of any dishonest acts or intentions, but was looked upon as being deluded by "vain imaginings;" and I confess to being one of the many who thought him partially insane, therefore the more willingly make this record, earnestly desiring it may in some way benefit his family.

Medford, Mass.

To the remarks of our correspondent we append the message of Mr. Goodyear, which is verified in the preceding message from Medford, and which was published in the number above stated:

CHARLES GOODYEAR.

It is not long since I became a dweller in the spiritual world; but I have been there long enough to look round and consider my own capabilities pretty well.

My life was a struggle here on the earth, and I verily believe that struggle has been lengthened out to the spirit world. I don't care to come back here and find fault with the things of any person or persons on earth, but I really can't see why some things should be just as they are.

I was Charles Goodyear. I labored for years to perfect a certain invention to keep your feet dry and your body entire—to furnish you with ten thousand little articles of comfort that I thought could be furnished cheaper, and perhaps better, than in any other way.

I spent many a sleepless night and went many a day without food, to satisfy the cravings of a good appetite, because, forsooth, I had n't a dime to buy anything with. It seemed to me that I was obliged to labor in that direction, although my friends said I was insane. I was a fool to expend time and money on so useless a thing; still I was absolutely compelled to spend the greater portion of my earthly life delving into the why and wherefores of this concern.

I conceived the idea that India rubber could be made a most useful agent to mankind. That the idea was a true one, I think I proved to the satisfaction of all parties. Some of my friends would come to me with ideas like this—"Goodyear, you may spend a lifetime upon that invention without ever realizing anything; it's a wild scheme; you'd better give it up." Sometimes I thought I would abandon it; then again the impulse would come upon me so strong that I would again toil on.

Well, just as I was about to receive the fruits of my labor, I found I had expended all my vitality for naught, for death soon removed me from my family. Now they are in want. After I have spent years in perfecting an invention that is going to be of great use to those very persons who discouraged my labors, why, I have got the consolation of knowing that my family are in want—yes, while others are reaping a rich reward from my labors. Now this may be right, but I can't understand it to be so. I know it has been said by a good old man that the inventor is always poor, and somebody else gets the benefit of his labors. Well, if I haven't proved the truth of that remark, surely no man ever will.

I thought if there was any chance of coming back here and pleading for my family, I ought to do it. Now I say to all those persons who are growing rich on account of my invention, if they'll only give the smallest mite to the inventor's family I think I shall become happy, and reconciled to my new condition.

Now there are some who profess to believe in this glorious philosophy of the spirit's return, and I should like to see something more than a belief in Spiritualism upon the part of such individuals. I should like to see them, too, doing justice to Charles Goodyear's family, and then he'll be better off. Good day, sir.

Our well-known correspondent, G. L. Ditson, M. D., forwards us the following testimony to the verity of our spirit messages:

EDITORS BANNER OF LIGHT.—Lawyer Wilson, recently deceased here, informed me that some time since he saw in the *Banner of Light* a message which purported to come from the spirit of a soldier who belonged to an Albany company, and who was killed at a certain place and at a certain time. Having some little curiosity though not much faith in this thing, he (Mr. W.) consulted the State, regard and found it to tally exactly with the statement in the *Banner*. I designed, subsequently, to inquire into the matter, so that the "message" might be referred to as being true, but Mr. W. was too ill when I called upon him to make the inquiry, and so in this I failed; nevertheless, the only thing of importance in the matter remains, for Mr. W.'s word was not to be questioned. The fact as he found it recorded had indeed no little weight with him, and I think

led him to a more thorough and satisfactory investigation of the phenomena of Spiritualism.

Albany, N. Y., June 26th, 1870. G. L. DITSON.

From a business letter (signed and dated as below) we extract the following verification:

"The communication published in the *Banner* on the 20th of June, from Father (Chauncey) Robinson is, we trust, from him, as it seems to breathe the same spirit he manifested while in life. Elder David Millard spoken of was a prominent Christian clergyman, well known in this vicinity, and a leader in the Christian denomination. We have heard him speak in public many times."

Yours fraternally,

D. N. PETTINGILL, M. P.

Clarendon, Orleans Co., N. Y., July 1, 1868.

The Chinese.

A discussion of the labor question as a more strictly political, rather than social question, would fall without the purpose of this paper. But it is not possible to witness the excitement that has been raised over the importation of the seventy-five Chinese laborers into North Adams, in this State, without expressing our sympathy with the resolute movements of the workmen of the State, to the extent of desiring to put a stop forthwith to the importation of Asiatics, on contracts made abroad, for the sole purpose of enriching greedy capitalists and impoverishing and enslaving free labor. The uprising to prevent that is but a feeble beginning of that universal and concentrated movement which is to refuse toleration to the establishment of any new form of servitude in the country, whether of the workingman at home, or the imported Asiatic.

When foreigners come with intent to become citizens, they will be everywhere welcomed; but their introduction as serfs, at first by thousands, then by millions, is an entirely different matter, and aims a threat at our industrial, social and political system, which it is none too soon to attend to to-day. The Coelle project will have to be promptly abandoned.

Fulton on Dickens.

And now the Rev. Mr. Fulton must have his tilt at Dickens, with his wooden lance! Why he has refrained till now passes all understanding, unless it was because of a press of other matters equally important to mankind. Mr. Fulton's ground of complaint is, that Mr. Dickens died without Christ; that he did not subscribe to the old, exploded, ecclesiastical dogma, that a man is washed clean of sin by the blood of Christ. "The blood of Christ alone," says the vociferous Pontiff of Tremont Temple, "cleanseth from all sin."

Mr. Fulton says that Dickens's confession in the last note he wrote was well so far as it went, but it did not go far enough; he ought to have "confessed Christ" as Whitehead or Judson (Baptist) did. There is precisely where the grip of these ecclesiastical has been relaxed of late. They cannot hold men to such superstitious beliefs as they once did, nor are they powerful enough to drive them like frightened sheep into their church organizations. Mr. Fulton might as well beat a tom-tom as preach after his present fashion. He may make a living by it, but he makes no real, deep, abiding impression on people's minds or hearts.

The Indian Policy.

One of the most prominent daily papers in this city expresses its views upon the Indian question as follows:

"The Indian policy of the Government is culminating in the war to which it has always tended. The cruelties, robberies and injustices to which the Indians have been subjected would compel a less revengeful and warlike people to undertake retaliation, and the only cause for surprise is the fact that they have endured so long without the general uprising which is now apprehended. Enmity between the Indians and the settlers is inevitable, so long as the latter steal pigs and timber from the reservations and the redskins retaliate by running off cows and horses. The history of our Indian agencies is that of one vast, perpetual cheat, so systematic and so lucrative that high officials in the Government have considered the position of agents as one of the most profitable within their gift; and the story of our military relations with the Indians is continually receiving horrible episodes of outrage. It will not offset all this to feed a dozen savages on ice-cream and strawberries in Washington, or to make them the centre of a show for which they care nothing in comparison with a few gifts for their people. The Administration has done nothing to conciliate and prevent war, but has allowed the old corruption fall course, until now Red Cloud sets out after scalps with the White House strawberries scarcely digested."

We say enmity is inevitable so long as white settlers shoot Indians at sight, and the redskins murder innocent people in retaliation.

Lady Amberly.

The subject of woman's rights has worked itself into the aristocracy and governing class of England, the wife of Earl Russell's son—Lady Amberly—having come out recently on the platform and laid down the schedule of her positions. It is comprised in the following:

1. Educational equality for women.  
2. Their admission to all the professions.  
3. The same individual rights to hold property as men.  
4. Widows the proper guardians of their children.  
5. Woman suffrage and social equality.  
6. No legal subordination in marriage.  
7. Equal wages for equal work.

This is a pretty broad platform, and covers about the whole ground discussed. It is cause for congratulation that the good cause is working up into the influential ranks at such rate, making converts among those who but yesterday were scoffers.

The Very Question.

It is the *New York Herald* that pertinently asks, "Now that the experiment of arresting street-walkers and putting them on probation has resulted so successfully in Boston, why don't the authorities there try their hand at arresting some of the libertines, who continually walk the streets and deliberately entice unfortunate girls to their ruin?" There is much pith in a query like that.

It is precisely what the Rev. Mr. Murray put forth in relation to men who live on Beacon street and in its vicinity; and just what the Rev. Mr. DeWitt asked at a recent Sunday night meeting at the North End for the reclamation of fallen females. Again and again the inquiry has been put, and it will bear repetition over and over again—how would it be possible for girls to become street-walkers if they had not first been destroyed by libertines, and then compelled to go out at night to meet and contract with them again?

Spiritualist Meetings at Pierpont Grove.

This series, which have been so auspiciously begun by two addresses from Professor William Denton, will be continued by lectures from Prof. J. H. Powell on Sunday, July 17th, Prof. William Denton, 24th, and Lizzie Doten, 31st. Due notice will be given of other speakers as fast as engaged. The place of meeting is a pleasant one, and it is to be hoped that all having the interest of Spiritualism at heart will avail themselves of this opportunity to worship in the free air of the country.

### The Massachusetts Liberal Tract Society.

Agreeably to adjournment on the Sunday evening previous, another meeting was held for the purpose of perfecting the organization of this body at Mercantile Hall, Summer street, Sunday afternoon, July 31, at 3 o'clock, Dr. H. F. Gardner in the chair.

The reading of the records of the preceding meeting being dispensed with, L. S. Richards from the Committee on revising the Constitution presented an amended form for the adoption of the Society. To facilitate the transaction of the business before the meeting, it was, on motion, voted to rescind all action taken on the previous Sunday with reference to the Constitution. The first and second articles adopted at the last meeting were then ratified in an improved form, and, after considerable discussion, in which Messrs. Vetterli, Richards, Dole, Bacon, Carpenter, Reed, Hatch, Williams, Dr. Storer, Dr. Gardner, and others participated, all the matter reported by the Committee was adopted (with certain amendments) save a few clauses in some of the articles, which were, on motion, referred to the original Committee for revision, to be reported at the next meeting.

The list of five officers declared elected for the current year at the previous meeting was also ratified, and a number of others chosen as per Constitution adopted during the session.

The use of Mercantile Hall was offered the Society on Sunday evening, July 17th, by the Boston Children's Lyceum, for the purpose of having a meeting to awaken public interest and raise funds by speeches and other means. The offer was accepted, and thanks of the Society returned.

After some further remarks by various speakers, it was voted to adjourn to meet in Mercantile Hall, Sunday afternoon, July 17th, at 3 o'clock, at which time it was hoped the adoption of the Constitution would be completed, and the full list of officers chosen. Previous to adjournment, Mr. Dole gave notice that a meeting of the Executive Committee would be held at the hall at half-past 2, Sunday afternoon, July 17th, just before the Society's meeting.

The Pope and his Dogma.

In spite of the hanging back of German, French and American bishops at the Ecumenical Council, in the matter of proclaiming the infallibility of the Pope, it is altogether likely that His Holiness will take the responsibility upon his own shoulders. He has set his heart on the measure, and will never be happy without seeing its final accomplishment. He would put back the hands on the dial fully three hundred years, for the sake of associating his name with so grand a dogma, in sound at least, as infallibility. Galignani—a reliable Continental authority—says of his purpose, that "the last intelligence from Rome leaves no doubt of the Pope's intention in a short time to proclaim himself infallible. Up to the present day that prerogative or quality had not been admitted to him, either by the faithful, or the clergy, or the Fathers of the Church or the Councils; and even very strong reasons seemed to exist for thinking that a certain number of his predecessors had been deprived of that superhuman grace. For eighteen hundred years the Church has existed without any one supposing that its head on earth was exempt from error; and it is only now, in the nineteenth century, that a necessity has suddenly arisen, at least in the Holy Father's mind, for making such a declaration to the world. Without dwelling on the shock given to received ideas by an affirmation like that, we conceive that sufficient stress has not been laid on the political gravity of the Pope's present pretension. Although the doctrine of infallibility is supposed to refer to religious matters exclusively, the







## Message Department.

Each Message in this Department of the *Banner of Light* was written by the Spirit of the Lord who came to the writer in a special manner. The writer is not responsible for the contents of the message, but only for the fact that it was written by the Spirit of the Lord.

### Special Notice.

The *Banner of Light* Public Free Circles closed Thursday, June 24, 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 14.

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 that 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 Wooks, 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 the 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 me 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.

April 18.

Science conducted by Cyrus, King of Persia; letters answered by L. Judd Pardee.

### 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 wings 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 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

will be rewarded. But why should he, because he has relieved those who were in want and suffering, be brought to want and suffering himself? My own experience tells me that had I never known charity and Spiritualism I would this day, in an honest way, be independent, as far as pecuniary matters are concerned. Without Spiritualism I should, even with my pecuniary loss, be a happier man. But Nature, having blessed, or cursed, me (whichever you may choose to call it) with a large share of benevolence and humanity, and having, in some instances, followed the advice of spirits in whom I had the utmost confidence, and which advice at all times appeared reasonable, I stand at the brink of Spiritualism, and want. Whereas had I sent Spiritualism to the dogs and hardened my heart toward my fellow creatures, I would stand to-day upon an equal footing, socially and pecuniarily, with most of the members in my community. Can you explain where the justice lies that I should suffer in every respect, because I have a heart and soul that feels for others?

A.—Your Jesus taught you many truths while he dwelt here amongst you. When one of his disciples came to him, asking what he should do to become a follower of him, the record has it that Jesus said, "Sell all that thou hast and give to the poor, and come and follow me." Well, I take it that this same Christ-spirit speaks to-day through every honest, inspired heart, speaks to-day through every child of God that desires to do right, and says to-day, "Go and sell all that thou hast and give to the poor, and come forth and follow me. It seems that this Christ-spirit said so to your correspondent. Your correspondent obeyed, but now groans beneath the cross. According to his own statement he sold what he had; he gave to the poor; he followed out his faith, and, as a consequence, he lost his reputation—lost caste in society, he lost his friends, he lost his wealth. Well, spiritual things are never attained except at material expense. This you who have not learned must learn either in the present or future. Spiritual things are always gained at material expense. If you purchase the things of the spirit you must give up the things of physical life. You must bear the cross which you claim the crown. So your religion teaches. It may seem to a superficial observer that the philanthropist should be cared for tenderly, cared for by the philanthropist, God, while he deals out of his worldly goods to the suffering—that God should see that he is not subject to want. But your God and mine does not so deal with you. It seems to be in the order of the Divine Economy that you should be tested to the very last degree to see whether you give willingly or grudgingly, whether the gift is a soul gift, or a material gift such as nearly the whole of Christianity gives when it throws its offering into the coffers of the church, namely, for fear of eternal damnation. If you give for the sake of the reward, the reward will never come, because you at once prohibit the conditions that will bring it to you; you bar the door, and the dove cannot enter. There is a law of compensation which is active with you here and active with us there. You are compensated every hour of your lives for every thought and every deed. You do not so understand it, I know, but so it is. When from the benevolence, the goodness of your souls you give to those who are in need, what is your instinctive thought? I have done what God would have me do. If God is satisfied with me I am satisfied with myself. Here is the reward. Compensation follows closely upon the heels of every deed. You may be assured that you will all get just compensation for everything you do in this life or in that life.

Q.—Does not the man who does good from the natural impulse of his own heart, act from a higher motive than he who gives expecting a reward?

A.—Yes, we intended you to so understand us.

Q.—Does the miser get any satisfaction from his wealth after he has gone to the spirit-world?

A.—If it be a satisfaction to be constantly calling for what you cannot obtain, then he gets it there. That is his compensation. April 19.

### Captain John White.

I labor under some difficulties in coming here, because I am unwilling and unable to conform to the wishes of my descendants who have called for me. They wish me to furnish them with certain intelligence concerning my people in England that will lead to the recovery of the property which is undoubtedly theirs. I, myself, have suffered altogether too much in consequence of having a fair share of this world's goods, and I consider the having an overmuch of it the greatest curse that could be inflicted upon a human being. Now should I lend myself to aid them in obtaining this fortune, I should do so against all my convictions of right. I should do so feeling that I am opening the gate of hell to them. I cannot do it, I will not do it. I am free to tell them that the property undoubtedly belongs to them, but I am also free to tell them that undoubtedly they are better off without it than they could be with it. They have got enough as it is. From Captain John White, of Salem, Mass.—died there.

April 19.

### Hannah Gale.

I communicated with my sister in Philadelphia some two weeks since. She had never seen anything of the kind before. She was in doubt about its being from us. She mentally wished that it was me, that I would come to this place and give some evidence that I was knowing to the communication she received. My name, Hannah Gale. I communicated with my sister. I told her in that communication that I was trying by all possible means to aid her in the accomplishment of a certain object, and after that was accomplished I wanted her to go to Europe, for there she would do well, much better than she had ever done here. I tell her from this place, and I shall influence her in all possible ways to do what is best for her to do. Hannah, to Emma Gale, of Philadelphia.

April 19.

### Charles Waterman.

I suppose if the gentleman I wish to come into communication with were present, and I should tell him who I was, he would in his thoughts immediately label me insane; consequently whatever I might say would have very little weight with him. Notwithstanding all the disadvantages that I labor under, I come, and I am going to speak now that I have come. As a spirit for years I struggled through an insane body, making insane manifestations—so much so, that it was necessary to incarcerate me in an asylum for the insane, where I died, after having been there, I think, something over two years. I had the elements of a reformer in me when here, but the circumstances by which I was surrounded in this life prevented me from allowing them to outwork themselves for the good of humanity. I carried them with me to the spirit-world, and in all possible ways I have been sowing those seeds of reform, doing all I could do to push forward this great spiritual car, that is destined to take in every living soul as it marches on through human life.

And what I am here for to-day is this: I have seen—it matters not from whence they have come—ideas floating in the mind of the superintendent of the asylum from whence my spirit took its

flight, which, if he carries them into practical life, will result in great good to that class of unfortunate, the insane. But at present they are mere floating thoughts, all unorganized. They want to be brought into rank and file and organized, then pushed into active life. And if he does it, he never will regret it. Angels here and angels there will bless him for it. He may as well be a reformer in that respect, as to be constantly thinking of what might be done to alleviate the sorrows of these poor unfortunate. Now let him but take the first step, and a legion of angels will surround and aid him, and he will have all the assistance that he wants. But he must start himself.

I am Charles Waterman. I died at the South Boston Asylum for the Insane, and the person of whom I speak is Dr. Walker, superintendent of that asylum.

April 19.

Science conducted by Rev. Joseph Lowenthal; letters answered by L. Judd Pardee.

### MESSAGES TO BE PUBLISHED.

Thursday, April 21.—Invocation: Questions and Answers; Ellen Taylor, of Bath, Me., to her sister Timothy H. Taylor, of Bath, Me.; to her friends; Caroline Harris, of Salsburg, N. H., to her children; Jennie Roberts, of Brooklyn, N. Y.

Monday, April 25.—Invocation: Questions and Answers; Minnie, of New Bedford, lost April 24th from the bark Orion; George Seaton, of Charlotteville, N. S., to his mother; Oliver Burgess, of Boston, to Isaac Burrows; Frederic Dane, of Hallowell, Scotland, to his family; Maggie Dane; Ellen McLeod, of New York City.

Thursday, April 28.—Invocation: Questions and Answers; Thomas Taylor, of Brooklyn, N. Y., to Mary Thayer, of West Philadelphia, Pa., to her sister; Martin McCoy, of Dayton, O., to his friends; Elizabeth Hake, of Hollis, N. H.; Joshua, of Denver, to his brother.

Monday, May 2.—Invocation: Questions and Answers; Robert McCulloch, 33d Mass. Regiment, Co. G, to his friends; George A. Adams, of New York City, to his friends; Duke of Wellington (colored), to his master, Maj. Robert Brown, of Georgia; Mark Colwell, of Newington, N. H.

Thursday, May 5.—Invocation: Questions and Answers; John Henry Baxter, of New York, to his mother; Mary Kane, of Hallowell, to her husband; William Sherman, to his friends; J. P. Feltus, of New York City.

Monday, May 9.—Invocation: Questions and Answers; Herbert H. Beckwith, 5th Mass. Regiment, Co. L, to his friends; Edward, of Hallowell, to his brother; in Hallowell, New South Wales; Caleb Brown, of Hallowell, Me., to his friends.

Monday, May 9.—Invocation: Questions and Answers; Thomas H. Fairchild, of California, to his friends; Mary Ann Mitchell, of Boston; Patrick Farrell, 25th Mass. Regiment, Co. A, to his friends; David Moore, of Philadelphia, to his relatives; Jennie Abbott, of Lawrence, Mass., to her mother; Michael Dwyer, of Boston, to his friends.

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## 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 on, 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 is as wrong and as rotten as our sectarian religion, and needs, and must have, a thorough overhauling. Another class, fully convinced that 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 fanatic 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 religion, and the cause of the poor, 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 what society would be if such 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 Oneida 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 marvellous 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 statedly; 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.

## 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 time" 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—Sperry'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 1832 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 pluribus 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," "Simses 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 but few know—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.

## SPIRITUAL 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. 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.

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