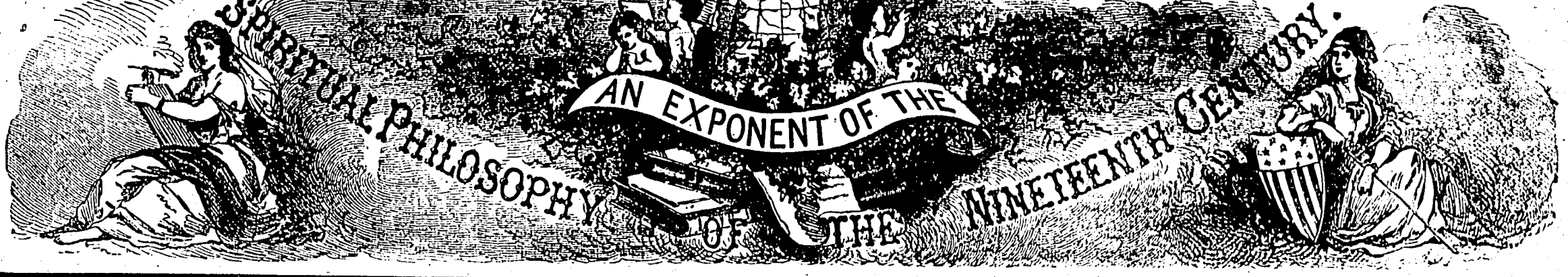


BANNER OF LIGHT.



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NO. 6.

Spiritualism.

TWENTY-FOURTH ANNIVERSARY OF THE Advent of Modern Spiritualism.

Accounts of Celebrations of the Event in Boston, Troy, N. Y., Vincennes, N. J., Philadelphia, Pa., Terre Haute, Ind., New York City, Watkins, N. Y., and Detroit, Mich.

Exercises at Music Hall, Boston.

[Reported for the Banner of Light by John W. Day.]

Agreeable to previous arrangement, at about seven P. M. of Monday evening, April 1st, the stirring strains of Carter's Band announced the opening of the meeting. After some preliminary remarks of a congratulatory nature by the Chairman, Daniel Farrar, Esq., Prof. William Denton was introduced to make the first address.

PROF. DENTON.

Rapidly casting a glance in mental retrospect along the years of the past, the speaker sketched the advance in public sentiment, the broadening out of theologic views, and the loss of arbitrary power by the Church over thinking minds during the last twenty-four years. Spiritualism, some thought—who gave the subject no consideration, but depended upon the priestly *ipse dixit*—was going down; but it was going down as the oak roots in the soil, gradually penetrating deeper and deeper, and grasping more and more firmly with the restless hand of reason the hearts of humanity. Spiritualism was declared by many to have been exploded. The instances wherein such a claim was set up were numerous in the extreme—the only difficulty in the case was that it would not stay exploded.

Spiritualism had given man views of the present existence, the change called death, and a continued conscious life beyond the grave—which were consistent with the deductions of logic and the flashes of intuition. It gave us no narrow, impossible heaven, no crowded eternal hell, but a progressive future based upon the direct sequences of the deeds done in the body. But there were still those in the land, claiming to be teachers of man in moral ethics, who still clung to those exploded dogmas of the past, still cherished the symbol of three in one, still talked of salvation by the blood of the Nazarene, and warned the people in times of public calamity of the direful wrath of an avenging Deity. Were these men to be blamed? Not for an instant! Do I blame the minister, who still holds to these surviving outgrowths of the past barbarous condition of the race? Not for a moment! He is to be pitied, not to be condemned. A better gospel than he can preach is in the world to-day, and I would send its enlivening beams into his inmost soul. We have that gospel, and shame upon us if we do not spread it broadcast, annihilating the darkness that has been cast like a pall over the eyes of the people. [Applause.] We are to do it—it is our duty, and the privilege as well.

Along the past we can trace the coming of the dawn. Star after star arose in the heavens of man's moral conceptions, each necessary in its place, each foretelling the advancing light. We will not curse you, blind ferocious worshippers; we will not denounce you, Jewish worthless clinging to the skirts of Moses; we will not blame you, oh Jesus, because you gave to mankind some small ray of light, which, however, compared with the present, is but the trembling ray of the day-star to the hold flash of the rising morn. Good enough, all of you, for your time, but thanks to the glorious messengers that came twenty-four years ago from the bending heavens to modern homes and hearts, we are enabled to see more clearly the path of duty and progress. Upon the darkened soul of man the dawn has burst in kindling glory:

With breaks! it comes! the misty shadows fly!
A ray of radiant gleams along the sky!
The mountain tops reflect it calm and clear—
The plain is yet in shadow—but day is near!

We are even now rejoicing in its rosy beams. It has brought us a welcome revelation so much superior to all those of the past that they are as utterly unnecessary to us as the stars are to the man who is walking in the unclouded light of a tropic noon! [Applause.] What care we whether the Bible teaches the doctrine of a future existence, or not? What care we whether the stars shine, or not? No matter to us—we have the revelation of eternal life in our eyes—we have all the sunlight our souls can need. If men lived only in the darkness, then they might justly be thankful for the stars, and lift up their trembling voices, saying, with truth, "Oh Lord, we bless thee for the revelation thou hast given us in thy word!" Very well, my brother so circumstanced, you need it; but when you call upon me to rejoice in the light of its twinkling beams, I say, "No, I thank you, Mr. Owl!" [Laughter.] I am living in the sunlight. To me your stars are utterly unnecessary. I am in possession of a grander revelation which shall yet reach the hearts of the people, giving them light unpeakable, and proving a blessing to every human soul! [Applause.] I am not here to-night to deny the beauty or the necessity of all the old religions. I do not deny them their place. They are just as much a part of Nature as the trilobites that walked the earth's face, or the mailed monsters of the Devonian period. I used to say to an old Methodist friend, "Methodists are just as necessary as mosquitoes; they are to be outgrown as the race advances to a higher position." [Laughter.]

When I look abroad through the civilized world, and see what Spiritualism has accomplished in breaking the chains of priestcraft and releasing the captives of bigotry, I cannot be too thankful. Before the advent of Spiritualism, I was outside the church. I was born a Methodist, and have often been told that I was a terrible backslider. But I took no backward step, I

went in by one door, and out at the other. I joined the Methodist church to grow, and did not stop thinking or reading or hearing when I entered it. I made up my mind, if there was such a thing in the universe as truth, I would have it, cost what it would. [Applause.] I was outside the Methodist church almost before I was aware, and mesmerism came to save me from being a materialist. We have not begun to do justice to mesmerism. It prepared hundreds and thousands to receive and recognize the truth of Spiritualism; it demonstrated to me the existence of a spirit in man distinct from him as a physical entity, having eyes that could see when the body saw not; and when I examined into modern Spiritualism, I found it to be in harmony with the teachings already imparted by mesmerism; and, having taken steps to prove the matter, I was satisfied beyond doubt of its truth, as any individual honestly investigating cannot fail to be. [Applause.]

The speaker was glad to see that scientific men were gradually overcoming their prejudices, and that overweening confidence in mere materiality which too often attended their vocations, and were investigating, even in limited degrees, the hitherto tabooed subject of spirit power and communion; but notwithstanding their discoveries in the field of its examination, they were as yet unwilling to acknowledge that the phenomena witnessed were produced by spiritual agency. They had hastened to baptize the new powers "psychic force." But in what had they bettered the matter, or how far had they eluded the acknowledgment? *Psychic*, from which *psychic* was derived, was a Greek word signifying soul or spirit—so that psychic force literally signified soul or spirit force after all, and the ideal theories of the scientists were crushed to atoms in an instant, to every reflecting mind—in presence of the failure of the attempt to blind the unthinking with a high-sounding appellation. [Applause.] He was glad that Messrs. Crookes and Cox had taken hold of the matter, and if they would faithfully follow the investigation to the end, they would find that there is an intelligence in man, and that those who manifest after death are what they profess to be—the spirits of those once clothed upon with flesh and living on earth as we to-day.

Referring to the demonstrations of spirit presence granted in our times, the Professor said the invisible had not only rapped, tipped tables, written messages, etc., but they had now gone so far as to be able to show themselves, as at Moravia, in the physical guise they once presented to the friends they loved, and had so been unquestionably recognized by a multitude of credible witnesses. Fifteen years ago he knew that spirits could materialize his arms and legs, for he had not only seen them, but had had the proof also of the sense of touch by freely manipulating them in broad daylight; and the power to materialize faces was just as much possessed by them, hundreds having of late received ocular proof thereof. He had no hesitation in prophesying that before the expiration of the next ten years this phase of spirit communion would become common among men, so that we shall not only be able to obtain the benefit of mental converse between mind embodied and disembodied, but also to gaze upon the angel-faces of those we loved, and to know that beyond death's chemical change all is life—eternal life! [Applause.]

The quartette—Misses Louie and Thomas, Messrs. Turner and Metzger, assisted by Miss Crossman, pianist—then rendered a song, "Sunset," in a highly artistic manner, after which Mr. Farrar introduced as the next speaker, Mrs. Nellie L. Palmer, of Portland, Me.

MRS. PALMER.

Scarcely a quarter of a century has passed since modern Spiritualism came, but more than one, two, or three centuries ago, spirit power and inspiration dawned in all their freshness and beauty on the world. Those Christians who did not believe in Spiritualism were referred to a manifestation recorded in the life experiences of one who was to many a bright and shining light—John Wesley—who was obliged for some time, to struggle with a "demon" (undervolled spirit) in his household, who acted directly upon the nervous system of his daughter, and whose unpleasant, not to say dangerous, freaks were only discontinued after he was enlightened as to the nature of what he was doing, when he became quiet, and was afterwards welcomed as a friend to the family circle, being regarded as a messenger charged with the demonstration of immortality. Spiritualism, in its modern phase, was only the fulfillment of a succession of progressive movements along the years. A little child welcomed the angels, and was the first to discover the intelligence concealed beneath the mysterious raps; but now the story, and the light it brought, had girdled the world. No religion of the past had made such rapid strides toward acceptance and influence as Spiritualism; it had gone on, penetrating all classes, entering into all classes of society, invading every science and belief, appealing not to the wise man alone, but to the ignorant; setting in every practical department of life, and giving inspiration to the mental laborer, and health to the sick. It had raised the fallen and ministered to all who needed its sustaining powers as far as they were able to receive and rightfully use them. [Applause.] What other religion to-day existed upon the face of the earth which came so near the heart of humanity, and while it fed the hunger of the soul, also provided for the ailments of the physical frame? Religion, as a mere system of faith-in-immortality, had died long ago, and the wrecks of its systems were strewn upon the sea-beach of time. Nothing could appeal to the mass of mankind but the re-erecting trumpet of Spiritualism, which, in our age, sounded all over the land, demonstrating to the mind of the true investigator, beyond doubt, as no other faith has done, that the soul survives the stroke of death, and that spirits—unchanged save by the removal of their mortal covering—

progressing only as they rise by their own exertions—exist in the spirit-world, much as do their brethren yet in the flesh and chained a little longer in "earth's revolving gloom." Christianity was rapidly losing its hold upon the masses, because the reason of mind discovered indubitably that its leaders and priests, having laid down premises, were unwilling to accept the logical sequence of their declared belief, and endeavored to curb the spring tide of human aspiration when it sought for knowledge from beyond the veil.

The various and multifarious phases of modern Spiritualism were briefly alluded to by the speaker, who saying that they all existed because of needs for them; not one was in vain. The proof which would carry conviction to one mind, would fail to reach another dissimilarly constituted. The gift of mediumship was in accordance with the constitutional make-up of individuals. A person might say to her, "You can see spirits; why cannot I?" To such she would reply that, by reason of peculiar conditions in her own organism, her spiritual sight was opened, and the clairvoyant gift bestowed; just as one man was able to build a ship, while he could not make an address, write a book, or perform anything else which required different characteristic mental development. Each spirit controlling a medium, also, could make use of and bring into action only those faculties possessed by said instrument which it could comprehend.

Truly, Spiritualism, with its wide-reaching, far-reaching influence upon the powers of man's higher nature, was the foundation-stone planted by the hand of the Almighty, upon which would be reared the glorious fabric of the years to be. [Applause.] By its beneficent unfoldment man is taught that he is but a spirit now. We are nothing but spirits; if we die in a moment, shall we be anything more? If we go from one room to another, in our earthly dwellings, are we less men and women, because we do so? I ask, if a man shall lay aside his coat, is he any less or more a man for so doing? Is he any more honest, any more intellectual, any more advanced in the path of development than before? And you answer, no. And so it is when you have outgrown your house of clay—when you leave it for the sphere of grander possibilities; does the mere act of so leaving bring with it any added advancement, any more truthfulness, any more aspiration to higher things? I tell you no! It is but a step—and a short one—toward what may be achieved, but must be won by diligent endeavor. But some one says: Why are there so many lying spirits who communicate from the spirit world? I answer, because there are so many liars on earth! [Applause.] They go there clothed with every trait of character they possessed on earth. They lie down to sleep at night, and awake in the morning the same men and women still. The same natural tendencies which marked the individual in the fields of time go with him or her to those of eternity—the good to be strengthened and matured, the undeveloped to be broadened into usefulness in coming experiences.

The same soul, the same acting spirit, the same living, entity lives on and progresses in accordance with its own efforts—so you are taught by Spiritualism—and what is the consequence? Are you better men and women for it? Are you striving to live purer and holier lives? Are you working for the highest interests of the soul? What was only a feeble infant twenty-four years ago has become gifted with a vigorous power, and is now doing its work fearlessly. Has humanity been betrayed hereby? I answer unhesitatingly: It has! [Applause.] It has not only made millions of Spiritualists, but it has taught men and women a firmer and wider belief in God and in one another. It has not only brought unchangeable testimony to the fact of immortality—that we live again—but it has taught us that we live on unchanged, having the same individualized intelligence, the same reaching out after life, the same desire for knowledge. It teaches us in this grand fact that we are the thoughtless children of a common Father. [Applause.] All this has been accomplished by the steady and untiring efforts, primarily, of the angel hosts. They have never been idle; they are ever ready to do good, ever ready to impart to all who ask in sincerity of heart; and the harvest now nodding in the breeze is but a foretaste of future plenty that laughs at famine.

And now let me, in conclusion, impress upon you who are here gathered—I care not whether you believe that spirit in the body can communicate with those beyond the pale of materiality, or no; whether you believe that you will live hereafter or no; whether you deny or accept the existence of Deity—the great truth, that you must ascend here or in another sphere of being. You are not to be saved by another. The speaker then referred to the great work accomplished by the revelations of Spiritualism as regarding the vexed theme of human salvation—the key-stone of every theologic arch—and said that the certainty of there being no redeeming "scapegoat," thoroughly mirrored to the mind, had saved thousands of souls from the slough of listlessness and a superstitious dependence upon and reverence for the teachings of other men employed to do their moral thinking for them. If Spiritualism had done nothing more than to teach the world that each man must be his own savior, it had accomplished a work which would stand for all time. She, however, counseled the liberal support of its public advocates, both socially and pecuniarily, as what it had done was only a faint foreshadowing of what might be accomplished, if added advantages were given by its believers. Not none be discouraged at the limited aid they may afford the cause of spiritual progress. Let them remember that degrees exist everywhere, that there is no such thing in the universe as equality; each is responsible only for the capabilities given. The work is but just begun—it is not for one alone, but for all—and in its furtherance I will join hands with you and go on throughout eternity; and, if that cannot be,

to the very furthest boundary of conception! [Applause.]

A fine solo by Miss Thomas followed. Mrs. J. H. Conant, of Boston, under the inspiration of Theodore Parker, was next presented by the Chairman to the audience.

MRS. CONANT.

We are gathered here—the living, and they who in the living call do not—to celebrate the anniversary of the advent of modern Spiritualism—that child of truth who lived its first utterances in modern days twenty-four years ago to a mortal maid of nine years. But all through the ages its words have been pronounced, and these same dead men and women have striven to make their presence known to those on earth. The light has shone in darkness, but the darkness comprehended it not; therefore have its disciples in every generation been crucified and spurned; the mediums who from time to time were sent by the spirit of life to unfold this truth to humanity, have been by that humanity imprisoned as the proclaimers of heresy, tortured as the purveyors of blasphemy, and stoned or burned as the incarnate representatives of treason to the government of stern theology, which in some form or other has ever held the reins of temporal as well as spiritual power. It was in the movement denominated witchcraft in the early history of this country. The spirit inaugurators of that movement were forced by persecution to retire, and to await the time when humanity should grow wiser, and mount still higher the hill of scientific unfoldment, thus becoming able to understand something more of its relations to the angel-world. Twenty-four years ago, a little child, like a modern Samuel, heard the voice of the spirit calling in the night. She felt in her spiritual being that there was an intelligence, a something individualized, which was making the mysterious sounds and she said: "Come, old Spirit-foot, do as I do." The spirit answered, demonstrating its power to count, and the little one earnestly replied: "Then, mother, I tell you it knows something." And from that hour the door between the world of spirit and the world of matter has been not only ajar, but wide open, and millions of souls have revisited the earth, manifesting their presence in various forms, leading humanity to higher aims, and revealing to man an understanding of his own divinity. [Applause.]

I need not at this time extend my remarks to a wider history of the past. I need not tell you, to-night, that this Spiritualism has made great and wonderful advances over all the world. Your spiritual literature will tell you that; the literature of this and all other nations will so inform you; every speaker who mounts your rostrum, giving to the multitude the much-needed spiritual food, will so inform you. You have only to look about you to behold the signs of the times. As Spiritualism has advanced so rapidly, bringing to the human soul its powerful demonstrations and philosophical deductions during the last twenty-four years, what, as reasonable beings, think you, will be its triumphs in the quarter of a century next to come? Why, you are to expect more absolute knowledge than any, however gifted, possess to-day. I am aware that many suppose that they now know all concerning the height and breadth and scope of the spiritual dispensation; but I say to such, even they shall possess more positive knowledge in the future than they have ever dreamed of before.

Spirits, while in bodies human, require to be approached through senses human; and the demonstrations of disembodied entities have progressed in this respect from the first and elemental modes of communion, up to a point where all these faculties can be appealed to in a conclusive manner, so that the dullest scholar in the science of life may understand. For the last twenty-four years they have been tirelessly experimenting upon the most feasible methods of approaching humanity—endeavoring to decide upon the best possible way to give to your souls the highest light which could be imparted to you. They have blundered in giving, even as you have in receiving; but I have to announce to-night in this regard, that the earnest workers of the spirit-world have gradually approached the fruition of their plan, and that they purpose, ere long, to present to you more remarkable manifestations than the world has previously known. I myself, expect to stand on Music Hall rostrum in the full possession of all my spiritual faculties, materialized to such a degree that I shall be known and recognized for what I am in the years ago; and what I can do, others can do also. [Applause.] Grains will give place to spiritual light, and the little flame that is now burning in all the churches will grow to such exceeding dimensions that the entire religion of the world will be the spiritual religion; and all mankind will labor for one end—the good of humanity. There are now between twelve and thirteen millions of Spiritualists here in this life on earth. The spirits invisible have better opportunities for judging the number correct by than those in mortal life. In that the inmost hearts of the people are to them revealed. The majority of these believers are yet in the churches, unable to break the social bonds which hold them, still working as leaven in the mighty mass. Progress is the destiny of this movement—there is no going backward; our risen spiritual sun shall yet pierce the spreading darkness of theologic prejudice, and shine in all its unclouded glory upon the hearts of men! [Applause.]

Song by the choir, followed by Miss Jennie Lys, the last speaker for the evening.

MISS LYS.

She introduced her remarks by an allusion to the occasion which called them together, and said it was to her, also, the blessed anniversary of her birth into this beautiful religion of Spiritualism. After eighteen months of public ministrations as a Spiritualist lecturer, she arose before the present audience with a heart filled with boundless

gratitude. What the first streaks of dawn light were in the noonday radiance, so were the cheerless theologic ideas she cherished two years ago as compared with the holy revelations from the plying skies. As the Alpine height towered above the valley, so did this divine knowledge overtop the bare faith of the church wherein she was reared. Even as the song of the seraph surpassed the feeble notes of human speech, so did Spiritualism and its revelations transcend in glory the labored rhetoric and rounded sentences of the schoolmen. She felt in her heart to offer thanks for the inestimable boon of this highest system of ethics, which combined within itself the elements of science, faith and religion. Two years ago, she believed in an angry and vengeful personal God who delighted in the endless torture of his children—in a personal and utterly evil devil, whose province it was to mislead souls into darkness forever—in a flaming hell, to escape from which the efforts of a lifetime seemed too brief. But her eyes had been opened to the truth; and all the grim and terrible phantoms were gone, leaving only the beautiful Spirit of the Universe, transcending all human conception, who comes so near to every child of mortality that each heart beats close against his loving Overheart; so near that, in every breath we draw, there is a respiration of God! [Applause.] Were this all which Spiritualism had revealed, she should feel to utter the "jubilate" of thankfulness; but many lessons came also in its train. To the mind of one correctly receiving its inspirations, every brother of humanity, however fallen, was a human soul destined to a high estate, whether thirty years or thirty millions of years were necessary ere the title to it could be written on his brow. Each soul possessed within it the sacred germ of progression, and, under the action of inevitable law, required, but time for fulfillment to reach its ultimate—a perfect cosmos. The glorious religion of Spiritualism, ignoring the "total" and "incurable depravity" chimera of the church, by which the devil was apostrophized in the breast of humanity, appealed to the angel in the heart; and straightway the demon vanished, and slowly but surely the good came uppermost. Spiritualism taught no final separation of divided lives, but only in freedom throughout a glorious future. Those lessons she had learned, in the past two years, from its beautiful teachings; and should she not sing thanksgiving, and give back to humanity of what she had received?

When I look back upon the past, and see what has been done for Spiritualism, and realize what even I have been able to accomplish, I stand mute before the picture, and feel to say, Blessed was the destiny which bereaved me of all—even of my health, at last—that I might come into the glorious light of spiritual truth. The speaker said she was sprinkled as a Congregationalist infant, and thus saved from some possible hell, according to the belief of that church; and that, one chilly day in February, years after, when she had reached years of discretion, in obedience to what she considered the example of her Master, she went down into the cold waves of Lake Michigan, over a flight of icy steps, for a like purpose. Twelve years ago, while giving music lessons, she had occasion to visit a house where resided some of her pupils, and she there saw the first manifestations she ever witnessed in the shape of table-tippings. She was not, however, satisfied as to the matter, and decided that she would not pursue her investigations. But on the evening of the same day, an unexpected visitor called her to sit at the table, and she was entranced, beholding many beautiful sights, and exclaiming, "Oh, why did you bring me back again?" when water was thrown into her face (a ritual baptism) by some of the alarmed household, to bring her out of what was supposed a fainting-fit. But she did not, on regaining consciousness, decide to continue in her inquiries, but was rather tempted to ascribe all to the devil, and to defy him and all his angels; if she did in the attempt. But sickness and suffering came to her, and, finally, seven physicians declared that no hope of her recovery existed. She, however, believed she should be saved, and she was saved, to thank Spiritualism for the glorious revelation which gradually dawned upon her mind, breaking down, one by one, the barriers of educational prejudice, and giving the "garment of praise for the spirit of heaviness." [Applause.]

Shortly after, out of respect to one who, she considered, had saved her life, she attended a lecture by Prof. Wm. Denton; and, though she could not at that time endorse his viewpoints, she was struck with the boldness and fearlessness with which he delivered his earnest messages, and set him down as an honest man, working for what he believed to be the good of humanity. She referred to her first appearance at a spiritual convention which took place at the Robinson, Tremont Temple, some time after which she attended for the purpose of fathoming the Spiritualist, and deciding their general characteristics by personal knowledge; and spoke of the struggles which took place between herself and the mysterious influences, until she was obliged to yield. She was from that time impelled forward, notwithstanding surrounding opposition, to a full acceptance of the faith of spirit communion. When informed by the invisibles that she was to stand, with only one week's notice, on the Spiritualist platform at Chelsea in place of Emma Hardinge, she was astonished, but was sustained in the ordeal by spirit power. Since then, her life had been filled with newer ideas and grander aims; and her efforts, as far forth as they would go, had been devoted to the spread of this new gospel of Spiritualism, which appeared as heaven sent "Banner of Light" with a blessing for all who would fearlessly welcome the truths it typified. We must go on; we have been lifted to an Aetna, from whose soaring plane we may see the broad waves of the vast deluge of mental and moral ignorance settling rapidly

away, leaving each soul, in proportion to its stature, free from incumbrance, and ready to receive the revivifying beams of the new sun of righteousness. To the advancement among mankind of a knowledge of the beautiful faith of Spiritualism she should devote all the strength of her nature, and when her mission in mortal was accomplished, she should pass on, with a strain of glad thanksgiving and a determination for further service in her soul, to join the spirit jubilate in the higher realms of life. [Applause.]

Miss Lynd, of the Quartette, then sang "Angels ever bright and fair," after which, the terrific hurricane exercises commenced—music by T. M. Carter, band. James M. Foster, floor director—ending at 12 M.

The Festival was an entire success. Great credit is due the committee of arrangements—Daniel Farrer, Chairman, John Wetherell, Geo. Hosmer, Phineas E. Gay, L. A. Bigelow, and Lewis B. Wilson, Secretary—for the admirable manner in which the details were carried out; all things, from the inception to the close, being marked by that harmony, quiet enjoyment and soulful inspiration which, dawned sometimes for a brief season amid the jarring scenes of life, suggest the coming of that grand era—

"Whereof the earth shall not be weary,
Till the radiant Kingdom come, its will be done;
While long hearts beat to the old, old story,
Long hearts beat on."

Troy, N. Y.

On Sunday morning, March 24th, a large and highly appreciative audience assembled at Lyceum Hall, to listen to a discourse appropriate to the anniversary, from J. M. Peebles.

After reading, singing, prayer and the usual exercises, the speaker announced as texts the following biblical passages:

"And after these things, I saw another angel come down from Heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen."
"Watchman, what of the night?" "The morning dawns."

Greeks, said Mr. Peebles, are among the "highest symbols in Nature." Atoms gyrate upon their axes, and vines climb forest trees spirally. Civilizations and religions move in circles. Greece was in its zenith of prosperity three thousand years since. Its religious sentiment culminated later. Religions originating among the ancient Aryans, moved through India, Egypt, Greece, into Rome; Judaism declined as the Christian religion of the first two centuries, rich in marvels and spiritual gifts, rose in increasing splendor. Primitive Christianity and Spiritualism were synonymous. "It is the spirit," said the Apostle, "that giveth life."

Under some name and in some form Spiritualism has constituted the basic foundation of all religions in their incipient stages. The Egyptian "Book of the Dead," the Brahminical "Vedas," the "Zand-Avesta," and the "Koran," as well as the Old and New Testaments, abound in the appearances of angels and spirits. Dreams, premonitions, trances, voices, apparitions, visions and prophecies, flash and flame like golden sunbeams through all the inspired writings of antiquity. Zoroaster the Third told Cyrus, King of Persia, that he, with the Magi, could disenthral themselves from their bondage and converse with the immortal gods. Pythagoras and Plato taught that celestial beings held the guardian care of mortals. Jesus was a very remarkable Spiritualist. On the Mount of Transfiguration he conversed with Elias and Moses, who had been long in the world of spirits. Jesus selected the twelve Apostles because they were mediums possessed of wonderful spiritual gifts. Phenomena and signs followed not only the Apostles and first martyrs, but the early Christian Fathers.

Ignorance was blessed with prophetic visions, and says, "We hear of many of the brethren who speak in tongues and heal the sick." Origen, born near the close of the second century, says "there are no longer any miracles among the Jews; but many vestiges of miraculous works among the Christians." Gregory, one of Origen's pupils, was accompanied by so many "signs" and spiritual tests; that he was styled "Thaumaturgus, the wonder-worker." Cyran, Bishop of Carthage, was gifted with clairvoyance and open converse with the inhabitants of the heavens. Constantine, who nationalized Christianity, saw the form of the cross in the heavens; Savonarola prophesied; Tasso heard spirit-voices; Joan of Arc had marvelous visions and heard "angel music," like John on Patmos. The Wesleys had wonderful manifestations in their own houses. Swedenborg conversed with the spirits twenty-seven years of his life. George Fox, the good English Quaker, possessed the spiritual gifts of "second sight" and healing. Ann Lee, the blacksmith's daughter, was a visionary and a prophetess. Her admirers, the Shakers—and there are seventy communities of them—are all Spiritualists, endowed with the remarkable gifts of vision, prophecy, tongues and healings, according to the promise of Jesus Christ—"These signs shall follow them that believe"—and "Lo! I am with you always."

Modern Spiritualism differs from the past manifestations only in the number of its marvels; the better understanding of its philosophy; the general concession of its naturalness, and its wider dissemination through the different grades of society. Besides being a living proof of immortality, it is and ever has been God's visible seal of love and good-will to all humanity.

Referring to small beginnings as God's method of introducing great reforms or revelations, the speaker referred, as cases in point, to the Rosetta stone, now in the British Museum, regarded as insignificant at first, but whose speaking hieroglyphs have permitted ancient Egypt to tell her own history, as well as of golden ages in the past; Newton's falling apple, the avant-courier of the demonstration of the fact of gravitation; Franklin's flying kite, the precursor of the telegraphic wires which now girdle the globe, by whose instrumental messages from Americans to Europeans and Asians outstrip the winds in their flight; the birth of Jesus in a manger, an event wherein there lay concealed causes destined to shake the nations of the earth. He then referred to the "small beginning" of the modern phenomena at Hylesville, near Rochester, N. Y., March 31st, 1848, and of the contemptuous manner in which scientists, scholars, selfish worldlings and the clergy received the new dispensation. And yet, in the face of cardinal and clerical opposition and prayers, in defiance of all opposition, Spiritualism has marched through the land in rapid strides. It has already become a power in the land. Even politicians and one-sided journals begin to understand this. The general estimate is that there are eleven millions in the country who believe in the possibility and certainty of the return of spirits to earth to communicate with the loved, yet clothed in mortality. Many believing it, however, were too cowardly to express their convictions and take a public stand in its defence. Multitudes of Americans needed "spiritual stiffening," needed to plant their feet more firmly upon the platform of principle, daring to think, to speak, to live their highest conception of truth.

Spiritualism was daily demonstrating its "use"

to mankind, by unfolding the certainty of a future existence beyond the grave. It gave hope for despair, trust for doubt, and knowledge for faith. The methods of investigation employed by Spiritualists were purely scientific. They had observed a fact—a series of facts, and reason from them, not from assumed facts, not from creeds laid down by churchmen, but from facts of personal knowledge—facts that any individual may see who really desires to witness them, and will honestly comply with the laws of their appearance.

WHAT SCIENTISTS SAY.

The distinguished London mathematician, Prof. DeMorgan, says: "I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The physical explanations which I have seen are miserably insufficient." Prof. William Crookes, editor of the London Quarterly Journal of Science, says: "That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry." Prof. C. F. Varley, C. E., F. R. S., the Atlantic Cable electrician, not only admits the facts, but squarely testifies that these "spiritual phenomena are produced by disembodied spirits." Some of the most distinguished scholars of Europe were either mediums or had gifted mediums in their families.

To those who asked, "What has Spiritualism done?" he would reply: Better ask what it has not done. Did God ever speak in vain? Did that mighty angel come down from Heaven to return with no laurels of victory? What has Spiritualism done? Only a little. Vanquished escaped from some Sleepy Hollow could press such a question. It has demonstrated a future progressive existence, converting atheists, deists and secularists to a knowledge of immortality, and revealed the immutable law of compensation. It has unrolled before us a new geography of the heavens, and testified that no personal devil raves "over there," nor brimstone flames scintillate and the garments of the risen. Unhurling the gates of death, it has brought the loved inhabitants of the Summer-Land into our cities, our homes, our chambers, permitting us to clasp their shining hands and listen to the music of their voices. It has given the world new inventions in mechanism, and laid open to view the hidden laws of magnetic reciprocity. On a more material plane it has traced water courses to their mountain sources, and discovered mines and oil wells, making the poor opulent. Its angels that "gather" have the power, however, to scatter. It has not only foretold future events of vast moment to individuals and nations when aflame with the living fires of prophecy, but it has warned the more susceptible of steamer burning and fearful railway collisions. With the wand of clairvoyance it has scanned ocean beds, described geologic strata, suggested new planets and measured starry distances, while American scientists were laggingly adjusting their instruments. Under the name of psychometry it has read by aural examinations the unwritten histories of Egyptian pyramids and Assyrian ruins—of Grecian worship and Druidic worship—and can trace the lifelines of mortals by the touch of ringlet or garment. Each act is photographed upon the conscious sensorium. The judgment seat is within, and memory is the recording angel.

Strengthening the weak, warning the erring, waking the dormant, unvening the treacherous and startling the sinful, it continues to re-thunder the wilderness words of the Baptist: "Repent—confess and forsake your sins." Only the "pure in heart" see God. To "him that overcometh" is the promise of access to the tree of life. Kindling in all believing souls the loftiest endeavor, Spiritualism is the sweetest answer to prayer, and the *ultima thule* of a religion that is philosophical, and a philosophy that is religious.

The power of sectarian Christianity was on the wane. In proof of this assertion, the speaker quoted the names of many distinguished minds of modern days, whom the church could not reckon as members of its fold. Alexander Humboldt, Wilhelm Humboldt, and other celebrated savans and scholars of the past, made no pretensions to Christianity. Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macaulay, Buckle, Lecky, and other philosophers, moralists and historians, making for themselves names immortal, are not claimed as creedal Christians; while the ablest scientists and most profound writers of today—such as the Carpenters, Darwins, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, Wallace, Vaillys, Lockyers, etc.—are in no way connected with the popular churches of Christendom. In fact, this Christianity, whose central doctrines are the "fall of man," "total depravity," "trinity," "vicarious atonement," "eternal hell torments," is behind the genius of the age. It is a soulless skeleton. Scientists and Spiritualists are burying its bones. It will never hear a resurrection trumpet.

If Spiritualism advances for the next twenty years in the same ratio as the past, it will be the scientific religion of the country. It is certainly the great, growing, religious thought of America. It is deeper, broader than any one creed. Being a whole, it includes all the parts—all the branches of reform. It is self-reliant, too, refusing to be weighed in others' scales. Ignoring old forms and traditions, its worship is aspiration; its prayers, good deeds; its incense, gentle words; its sacrament, the wine of holy principles; its baptisms, the sweet breathings of guardian angels; its mission, human redemption, and its temple, the universe.

Communion with spirits was, to Mr. Peebles, present tangible knowledge. The lessons and principles taught by the invisible intelligences revealed the certainty of just and adequate punishment for sin; no mortal could escape from the consequences of his acts. All had their guardian spirits; no one could hide his secrets from the searching eyes of angels. It was good to confess and forsake sin; to return blessing for cursing; to live kind, forgiving and loving lives.

With regard to the future work devolving upon Spiritualism and its adherents, the speaker said: As Spiritualists, our work measures and over-arches all the reforms of the age. To continue it successfully requires brave, enthusiastic and self-sacrificing men and women; media passive, pure and holy in every aspiration; speakers with tongues of fire, hearts pulsing with prayer, intellects rich in genius and culture, and souls touched with the baptism of the living Christ. We are in the Second Coming. The angels are already in the clouds of heaven.

There is about to be a religious revival such as the world has not seen for eighteen centuries. Christians will be converted; outsiders will inquire the way to Zion; Christ-spirits will lead them; the white faces of martyrs will illumine their pathway. After the cross, the crown.

The very foundations of the old social, political and theological religions are being shaken.

The angels of the spiritual dispensation are calling us to judgment. . . . Let us, oh Spiritualists, be true to our convictions, true to our moral and religious natures, true to the principles of purity and right; then, should our mortal bark speedily strand, or go down, even, they will only sink to rise into those calmer seas that make divinely beautiful the love-lands of the angels.

Vineland, N. J.

Plum-street Hall was well filled all day and evening of March 31st, by Spiritualists and reformers generally, notwithstanding the violent rain-storm which prevailed; and the twenty-fourth anniversary of Spiritualism was appropriately and successfully celebrated.

At precisely half-past ten o'clock, the womanly President, Mrs. Dickinson, called the meeting to order. The Vineland Quartette Club sang an anthem with fine effect. Then Mr. David W. Allen read an eloquently written historical paper on "The Day We Celebrate," followed by Mrs. Augusta Cooper Bristol, who, with touching pathos and delicacy of emphasis, sang a song of afflicted and resigned affection. After the reading of "A Song of the Summer-Land," by Mrs. Mary F. Davis, an address was delivered by Mrs. Bristol, in which, while doing justice to the noble ideas, and exalted teachings of Spiritualism, she frankly and unsparingly exposed the errors and absurdities of some Spiritualists—especially in matters of authority, substituting the dictum of spirits in place of priestly and book authority, which so many Spiritualists have left behind them. She advocated more individual cultivation and more true, rational independence among Spiritualists. Her address was listened to with profound respect, and her criticisms were received in the spirit of good-will.

Following this A. J. Davis delivered the following address on

THE INFLUENCE AND STATISTICS OF SPIRITUALISM.

An event in human affairs, measured by the flight of time, is but a minute point of light shining into the world of darkness. But the imperishable immort spirit, measured by the innumerable number of sensations and ideas which it may experience and manifest, is nothing less than a revelation of the hallowed harmonies of the universe. By various instrumentalities, however, an event, beginning as a prophetic star in the black sky of ignorance, may be absorbed and assimilated by the life of humanity, and multiplied and expanded and diversified by various individuals, until it shines forth as the full-orbed sun of righteousness with healing in its infinitely extended and lovingly brooding wings.

Spiritualism, measured by its modern history, commenced in the very heart of poverty and obscurity—a point of light shining into the abounding gloom of materialism. Twenty-four years ago this day, in the Empire State which holds the metropolis of the continent, a sound, breathing the approach of "a new heaven and a new earth," floated down from multitudes gathered upon the resounding shores of the Summer-Land. And to-day we meet to commemorate that event, and to review briefly those developments which, unceasingly flowing and expanding from that point throughout the civilized races, have destroyed both death and hell, and brought immortality to light.

First, then, as to its Origin. Spiritualism is founded upon the spiritual constitution of man. It is as natural to the essence of his imperishable inmost as materialism is natural to the instincts of his destructible physical organization. The unceasing recurrence of the phenomena of death in the universe of organs and bodies is complemented in the world of essences and spirits by the perpetual manifestations of limitless and deathless powers. Hence, strictly speaking, the history of Spiritualism is cœval with the life of humanity. Manifestations of spirit commenced with the birth of mankind, at which time also commenced the human fear of death.

But now we commemorate the origin of the modern revival, after a comparative sleep of such phenomena, following the law of tides in flooding and ebbing through the world, and thus we begin with the external fact. By way of definition, Spiritualism may be seen as—

1st. A demonstration of a spiritual constitution within man's body.

2d. A demonstration that this organized spiritual man triumphs over the death of the body.

3d. A demonstration that he can re-visit the earth and bring testimonies to mankind.

Thus estimated, we assemble to unite our thanksgivings, and to mingle our benedictions over one of the most memorable and illustrious events possible to the entire life of mankind. It is nothing less than a demonstration to the materialized senses of another universe, with its loftier harmonies and limitless possibilities freely opened to each individual soul!

Four and twenty years, through every conceivable agency, this demonstration has been constructing a ladder of thought and affection—a means of ascent and descent between the world of things and the realm of eternal life. Looking through the lens of time, we behold bright messengers of love from the Summer-Land, bearing the torch of philosophic truth, marching through the habitations of men, pouring a new light over science, developing into usefulness and beauty intellectual and moral powers till then sleeping in many honest souls, victoriously attacking the strongholds of oppression, overcoming pride and ignorance in high stations, and crowning and filling the whole humanity with joys unspeakable and full of glory.

Yet the great outside world is only vexed and perturbed by this uncontrollable demonstration. Although hundreds of thousands, yea, millions upon millions of minds have been reached and influenced, yet the present aspect of the movement is far from satisfactory.

Second, then, as to its Influence. In surveying the field, in all candor I am enabled to number the great multitude of four millions of persons interested in but not yet liberalized by modern Spiritualism. These minds are both within and without church organizations. With these the initial phenomena have not been excelled, nor yet sufficiently multiplied and defined to convey them beyond the simple fascination of the supernatural and wonderful.

Another multitude approach the sounding shore; with expectant breathing they inhale the atmosphere of this new dispensation; they become liberalized, but not convinced; and they number above one million of the world's brightest and bravest intellects. These are women and men of thought and action; in walks of literature, music and art; they take part as universal educators and inspirers in colleges and lesser institutions for the advancement of both sexes and all races.

There is yet to be counted another host, about four hundred thousand in this country, who are convinced, but not improved, by the influential revelations of modern Spiritualism. These investigators have breathed the air of physical phenomena, but their social and moral faculties do not feed at the reservoir of principles, in which

our Heavenly Parents hide the nourishment of the best life for mind and for the wholesome growth of character. These Spiritualists, being perfectly convinced of the facts, are energetic both as writers and public advocates. Their thoughts are eloquent, and their discourses bright as stars. With unclouded intellects, and lifted somewhat by the under flood of common inspiration, they proclaim the truth. They effectively aid in establishing among men a knowledge of the facts, yet threaten to overthrow our temple of truth, erected in sincere and thoughtful minds, by disorderly conduct of their external lives. And yet, immortal laurels bloom on the heights of Spiritualism, and what was called "evil," and that continually, is transformed to stepping-stones for the approaching feet of the faithful.

Another army is marching this way, numbering one million and six hundred adult women and men. These shine with the light of regeneration; they are each individually improved, but not inspired; they receive the exalted harmonies of the New Dispensation into their private lives; by experience, reason and cultivation they absorb and assimilate the essentials of our principles; and thus, without immediate inspiration or angel-help, these sixteen hundred thousand in our ranks interpret and exemplify the enrichments and exaltations flowing from the fountain around which we this day meet to rejoice.

A bright procession, numbering quite two millions, approach through the golden gates of Spiritualism, with freedom and knowledge emanating from them like effulgence from the sun, proclaiming that the world's second birth is at hand, prophesying of bloody struggles yet to come, when despots and bigots shall combine against Progress to their own destruction—this throng in Spiritualism are inspired but not organized—individualism in its first fruition, a mighty movement sweeping across the Continent from sea to sea, terrible as a dark barbarian mob marching with ever-increasing power against the strongholds of ignorance, error, bigotry and superstition. The glory and beauty of free-religion, and the victorious development of a higher civilization, waving and expanding like a golden harvest beneath the heavens of the Summer-Land, are promised by the efforts of this unorganized mob of inspired women and men, to the number of twenty hundred thousand!

Here is a summary of the vast hosts to which I have briefly called your attention:

Of adult persons interested in Spiritualism, but not mentally liberalized by it.	4,000,000
Of adult persons liberalized, but not yet fully convinced of Spiritualism, but not improved in life and character.	1,000,000
Of adult persons inspired by Spiritualism, but not regulated by it.	400,000
Inspired	1,000,000
Of adult persons inspired by Spiritualism, but not regulated by it.	2,000,000
Grand total.	9,000,000

A somewhat different recapitulation of the modern achievements might illustrate and exhibit the situation and effects in a more intelligible light; thus:

1. Spiritualism has converted four hundred thousand (400,000) from dark skepticism to a full knowledge of the soul's individual existence after death.

2. Spiritualism has attracted the serious attention and interested four millions (4,000,000) of minds who were indifferent to the vital interests of humanity.

3. Spiritualism has rescued from the barren doctrines of Orthodoxy and liberalized at least one million (1,000,000) of thoughtful earnest men and women, and prepared them for the reception and comprehension of higher ideas of truth and justice.

4. Spiritualism has awakened from dumb slumber and manifested developed into nobler characters at least one million and six hundred thousand (1,600,000) souls, fortifying their interior faculties with rational conceptions of our Heavenly Parents, bridging to light the harmonies of the universe, by and through the harmonical philosophy, which is at once a science, a theology, a religion and a revelation of Nature, Reason and Intuition.

5. Spiritualism has lifted out of ignorance, poverty and obscurity, and filled with an unorganized (because unorganizable) inspiration not less than two millions (2,000,000) of the earth's present inhabitants. It has confounded the wise and learned out of the mouths of the world's unschooled babes and unwashed simpletons!

These are some of the achievements of the new joy-inspiring dispensation, which has dawned upon the old dead world of theological fossils and bigots.

We have said nothing of our active efforts in healing the sick, and in lifting up the down-trodden in every department of society. The chief manifestations of the mission and powers of Spiritualism are exhibited in mental rather than in physical regeneration, although it is popularly and erroneously believed that angel-ministrations are directed for the most part to the augmentation of the worldly comforts of true believers.

Notwithstanding the truthful array of figures here presented, the fact remains that human communication with the inhabitants of celestial lands is exceedingly rare, mixed and frequently unreliable. Not more than one hundred and fifty test mediums devote their time exclusively to the demands of the public. In private home retreats, whether the cautious and cowardly gather for investigation and the gratification of insatiable curiosity, we can number at least three thousand (3,000) on both sides of the Atlantic, whose names have not yet been catalogued among professional and publicly accessible mediums. The proportion is only one medium conscious of an experience in Spiritualism, to hundreds of thousands of adult persons as yet both unconscious and unmindful of what we this day assemble to celebrate.

Of speakers and ministers of Spiritualism, including editors and publicly avowed advocates, continually in the field, either settled or traveling, the number is exceedingly limited, compared with the ministerial force of any prominent denomination of Christians. So far in our history the public demand for abnormal speakers is greatly in excess of the supply. Inspirational discourses, especially if developed successfully by questions sent to the rostrum by the audience—thus conveying at once a test and instruction, both through prose and spontaneous verse—possess undiminished charms for those who take deep interest in the claims and ideas of Spiritualism. This popular want has been and is being met by about forty men and sixty women, whose ranks are continually recruited from circles, in which speakers receive their first lessons under psychological control, and out of which they graduate to the conference-room and public rostrum. This widespread demand of the popular appetite, for spontaneous prose and inspired verse, has shut like an iron door against the approaching ministry of cultivated normal teachers, who write under the inspiration of great principles, and deliver their productions from manuscript. These, consequently, believing in subjective mental industry and involuntary spirit culture, retire into other fields of usefulness, in politics, religion, social reforms, &c., surrendering the spiritualistic platform al-

most wholly to trance, psychological and inspirational advocates. By this means converts are multiplied, while the standard of individual and self-responsible spiritual culture is being steadily lowered to a level with popular Methodism. The societies and corporations of Universalists, Unitarians and "free religionists" reap large crops out of our harvest fields from this cause alone. Spiritualism fails to utilize normal talents freely offered from the ranks of scholastic and self-educated women and men. They are compelled to find employment and adequate remuneration in liberal but less congenial associations. Spiritualism will accomplish nothing more than an ordinary victory over superstition until its enlightened friends raise the standard of social, moral and intellectual culture. Then, and not till then, will our immortal principles interest leading minds, and lift mankind toward unity and happiness!

Four and twenty years find us with only the semblance of organizational existence. The form does not exist because there is among us no formative soul. We are like grains of sparkling sand, which will not unite, not like drops of water, which inevitably flow into coöperative fellowship. In this feature our movement is as original as are the most of our cardinal propositions.

Moreover, Spiritualism has not (excepting the Children's Lyceum) made its name one with any important public enterprise or great effective labor of beneficence. It is also exceedingly poor in real estate, owning no grand structures adapted to any purpose, and contenting itself with meeting in crude halls and in out-of-the-way rooms, unworthy of ideas and believers so magnificent.

And yet, in view of the vast and grand developments in the philosophical and spiritual domain of this twenty-four-year old movement, we hail and invite the coming multitudes of earth; we offer them drink at our flowing fountains, and we set before them a feast of wholesome things; we give them joy that the Star of Truth, heralded by the choral angels, has so brilliantly arisen above the horizon of our new modern Bethlehem! The sacred fires of universal liberty, justice and love burn upon the altars of our western civilization. An intense fervid spiritual emotion stirs the great heart of the nineteenth century. A boundlessly free religion, based upon a universal recognition of human equal rights, and promoted by a perpetual expansion of equal principles through human souls, is this day the demand of the entire world. And we behold in the manifestations and unorganizable inspirations of modern Spiritualism the preparation for the establishment of a nobler and happier life on earth, for which all living sinners and saints unceasingly pray.

The singing, by the quartette and congregation, of an "Anniversary Song," written for the occasion by Mrs. S. C. Payne, closed the morning session.

Afternoon Session.—This was most profitably and acceptably devoted to the Children's Progressive Lyceum. Officers, leaders and children were out in full force, and equally participated in an appropriate programme. Addresses were delivered by Mr. and Mrs. Davis. After adjournment of the Lyceum, the balance of the time was consumed by free conference, in which a number of the audience took lively interest.

Evening Session.—Services commenced with a "Song of Freedom," by the Quartette Club. After the reading of one of Lizzie Doten's poems, by Dr. Allen, an address on "What Spiritualism has done for Woman" was delivered by Mrs. Mary F. Davis. She eloquently described Spiritualism as a source of knowledge of immortality, and also as an unfailing fountain of consolation to earth's inhabitants. She demonstrated that Spiritualism had inaugurated the era of woman, giving her not only equality and great prominence, but also decided preeminence, in every position and in all possible relations. She showed a remarkable coincidence in the fact that the birth of modern Spiritualism and the first woman's suffrage convention occurred in the same year—1848; since which time, Spiritualism has promoted the cause of woman far more than any other movement.

A. J. Davis followed in an address on "Spiritualism from the Standpoint of a Seer." He was listened to with marked attention; and the sketch he gave of his early experience in clairvoyance was generally regarded as explanatory of the relations of the Harmonical Philosophy to modern spirit manifestations. His autobiography, the "Maglo Staff," contains the outline of matters presented in his discourse, but there were items and links brought out in his speech which interested the audience more than anything to be found in his published works.

The meeting adjourned at a late hour, amid mutual congratulations and a general feeling of gratitude for the blessings freely showered upon mankind by Spiritualism.

Philadelphia, Pa.

Our correspondent, "Rechner," gives the following account of the anniversary services, Sunday, March 31st, held in that city:

This has indeed been a gala day. At their hall, northeast corner Broad and Spring Garden streets, the Spiritualists assembled in goodly numbers to celebrate the twenty-fourth anniversary of the modern phase of Spiritualism; not the birth of a "new religion," as a few who ought to know better are foolish enough to contend, but the inception of a new or an additional influx of a power for which humanity had long been in process of preparation by the spirit-power that also made itself known so emphatically at Rochester twenty-four years ago, and by manifestations and signs indubitable and innumerable since—a power, indeed, coexistent with life.

At the afternoon meeting several addresses were given. Mrs. S. A. Anthony gave an interesting account of some peculiar phases of mediumship; Dr. H. T. Child was felicitous and happy in his remarks; Prof. Isaac Ithen was very entertaining in historical reminiscences of Spiritualism; Messrs. Osborn and Alfred Justice imparted much interest to the occasion.

In the evening a largely augmented audience listened attentively to a straightforward, plain, terse and telling history of Spiritualism by Mrs. Brigham, the final lecture of her course here at present. Mrs. Brigham closed her discourse with a beautiful poem.

As a lecturer, we hear her highly spoken of by very many admirers.

We must note, in passing, that we are happy to observe a very decided improvement in the singing services at these public meetings. The singing is not all done by the "choir," by any means, but has become almost congregational, with of course greater liberality of sentiment. Dr. Child, the efficient chairman of these meetings, of course has had a hand in bringing this improvement about. At the conclusion of the evening exercises the doctor remarked that the liberal press of our country had not been sufficiently spoken of. "There are," said he, "fifty thousand copies of spiritual papers published every week, and which are read by perhaps not less than two hundred and fifty thousand persons—a potential power,

quietly working, but none the less effective, little dreamed of by the blatant opposers of our philosophy, unappreciated indeed by Spiritualists themselves.

Terre Haute, Ind.

On Sunday, March 31st, Pence's Hall was the scene of interesting anniversary exercises. In the morning, at eleven o'clock, Mrs. Adeline L. Hall delivered a lecture upon "The Advent and Progress of Modern Spiritualism." In the evening, according to previous announcement, Hon. Robert Dale Owen delivered a lecture upon "The Position of Spiritualism as an Element of True Religion." The hall, in honor of the occasion, was brilliantly lighted, the walls, chandeliers and rostrum were tastefully decorated with flags, pictures and evergreens; in front of the rostrum were three arches, handsomely decorated with evergreens, pictures and the national colors; at the top of the central arch was a transparency bearing the inscription—"Twenty-Fourth Anniversary of Modern Spiritualism."

Before the time appointed the hall was crowded. While the audience was assembling some very good music upon the organ was given by Mr. Kissner. At about eight o'clock Mr. James Hook introduced the speaker, remarking that a eulogy was not necessary, as Robert Dale Owen's reputation was well known to all. Mr. Owen said his visit to Terre Haute was a great pleasure—that he had feared something would occur to prevent it. He then proceeded to give a labored and argumentative discourse upon the subject named above, of which the "Daily Express," of Terre Haute, next morning said: "His address of near an hour's length was listened to with perfect attention by an intelligent audience as the city can furnish. It was a clear, calm, intelligent history and review of modern Spiritualism of the highest, purest type."

We regret that the crowded state of our columns renders it utterly impossible for us to print the discourse entire, which appears in the columns of the *Wabash Daily Express*.

ROBERT DALE OWEN.

Starting out with the question: "In the eyes of the civilized world, where does Spiritualism stand to-day? Is she despised? Is she respected? Has she won a reputable position among the other phases of religious faith?" he proceeded to the first appearance of the Hydesville phenomena, and to the crude notion concerning Spiritualism then prevalent, viz: that a superstitious epidemic, originating in Western New York had overtaken millions of weak men and women, first in these United States, then in Europe or other parts of the world; creating in them a most unphilosophical belief, in that they held that there had appeared among us a modern dispensation, under which there were occurring marvelous events, without example in the past, and especially vouchsafed by God to this, his favored generation. The assumed theory was, that this new faith was the mantle for the time, soon to pass away, like a hundred other ephemeral delusions. But after a season, and particularly during the last few years, thoughtful men have been discarding such a theory, plainly perceiving that facts disprove it.

Then came a second theory, which was now superseding the crude notion above cited, and finding its way among thinking people, viz: without accepting the ultramundane explanation of spiritual phenomena, it assigned to Spiritualism a reputable place as one of the great religious elements of the day; regarding it, in fact, as a phase of religious faith called forth in the nineteenth century by reaction from the materialism of the eighteenth.

In fact, the triumph of Spiritualism over science when wedded to blank materialism was acknowledged by many in the words of the New York "Home Journal," in an article concerning "The Debatable Land," wherein it speaks of science, as the materialistic element of the day, opposed, in its skeptical tendencies, by Spiritualism, which (to use the editor's own language) "has won its successes in our own country where it arose, and in the chief centres of culture in England, France, Germany and Russia, the strongholds of the scientific movement, and the very foci of the deepest insight and severest scrutiny."

Such admissions indicate a great victory. If we follow it up with prudence and courage, no man can predict how far we may go.

He then referred to the work done by Sergeant Edward Cox, (Sergeant being an English law term signifying a person holding the highest legal rank under a Judge), and said the "Home Journal" thought he might be reckoned—though he disavowed it—as among the unconscious believers in Spiritualism, he having by his "psychic force" theory, only substituted a generic term for a specific one.

"The password of one party is: 'Spirits, are you present?' while that of the other is: 'Psychic Force, will you communicate?' His book may be taken as the best representative of the newest phase of the movement, while the older, more sentimental and religious form of development is fully set forth in Mr. Robert Dale Owen's volume on the 'Debatable Land.' We cannot but believe that these extremes will both be benefited by their nearer relations and better acquaintance."

I should be very glad to shake hands with Mr. Cox, and to have a long talk with him, and I do not doubt that we should both be benefited. I am quite content that my book should be regarded as "setting forth the older, more sentimental and religious form of development" of the spiritual movement. Nor am I disposed to deny that I may (as the editor alleges) be too easily credulous, and too indiscriminately sentimental. We all have our idiosyncrasies. I am not sensitive about mine.

I have corresponded with Wm. Crookes, who has taken the lead in English scientific experiments in Spiritualism. Like Mr. Cox, he still ascribes spiritual phenomena to "Psychic Force," but he is now experimenting with Kate Fox, one of the best mediums in the world; and he has written to me that he will not hesitate to give to the public whatever conclusions future experiments may justify. I believe that he will keep his word, even though, in doing so, he may, for the time, imperil a high scientific reputation.

It is to be admitted, on the other hand, that the great majority of English scientific men still reject the phenomena. The editor of the "Home Journal" handles their prejudices without gloves. He says:

"Where a Socrates might recognize a divine voice, or a Milton rejoice in the companionship of 'millions of spiritual creatures that walk the earth unseen,' the purblind earthworm naturally can find nothing but delusion in others, with an addition of conceit in himself, that he accepts no revelation but that of the hammer, the blow pipe or the anvil."

Who would have believed, ten or twelve years ago, that sentiments like these would be published to-day in a leading organ of "good society," in the city of New York. Am I not justified in saying that, if we act with foresight and courage, we must needs succeed?

The lecturer proceeded to say that the chief accessions to the Spiritualist ranks were from what used to be called "Infidels," who very naturally brought with them some of their old prejudices.

Owing to the exorbitant demands of Orthodoxy upon human belief—it claiming for Jesus what he never did for himself—materialists had been won, in their rejection of the position assumed, to run to the other extreme, declaring that Jesus was "no better than other men"—scarcely equal (some of them would say) to Confucius or to Socrates.

Mr. Owen said he was once a skeptic, but always reverence the character of Jesus. The after revelations of Spiritualism, showing him similar wonders to those claimed to have been accomplished by Christ, had led him to hold a more exalted opinion of him than in his younger days. While Spiritualism did not countenance Orthodoxy—and the doctrine of vicarious atonement, imputed righteousness, original sin, a personal devil and an eternal hell, were not to be found in its communications—yet, so far as the lecturer's experience went, there was not one of the grand teachings which came to us from Christ himself—who he regarded as the great FOUNDER OF SPIRITUALISM, giving to the world its highest phenomena, teaching it every one of its noblest lessons, and in attestation of its most sublime truth (the doctrine of immortality) appearing after death to his disciples—which was not endorsed in revelations from the other side. And he knew of no other teacher, ancient or modern, of whom the same could be said. Socrates (who, guided by his Guardian Spirit, might be considered as a forerunner) perhaps came the nearest to it.

Mr. Owen considered that "in the three synoptic gospels, Matthew, Mark, and Luke, the earliest records we have," the unalloyed teachings of Christ were to be found. "Any one reading these biographies with an unprejudiced mind would become aware of the fact; but to maintain a judgment unbiased in the premises was more difficult than at first sight appeared. 'Christianity' has been so perverted from its original simplicity by dogmatic commentary, so overlaid and shrouded up by misleading irrelevances, and we have been so long accustomed to take it supinely at second-hand, instead of free and pure from the lips of its Teacher, that it requires a vigorous effort to shake ourselves loose from the preconceptions that have led us and our neighbors grievously astray."

He could not credit the statement of its opposers that Spiritualists were seeking to substitute Spiritualism for Christianity. "As a general rule, with exceptions however, Spiritualists are not Orthodox. As a general rule, also with exceptions, Spiritualists are Christians, in the primitive sense of the term. And, as a general rule, too, Spiritualists are Christians, not because of the historical proofs of Christianity, but because of its internal evidences, and because of its accordance with their own highest teachings from the spiritual sphere."

Referring to the limited power of historical evidence as to the "Record" itself, he spoke of the universal sentiment among civilized nations, which, while it would cause millions to say that they were not Catholics, millions more that they were not Protestants, yet, excluding the five or six million Jews, would lead ninety-nine men out of every hundred—if they possessed any religion at all—to claim to be Christians. "If the spiritual teachings, first heard in Galilee eighteen hundred years ago, (aside from alien creeds) be not the religion of civilization, it has no other."

Referring to the Orthodox idea of "the Book, the whole Book, and nothing but the Book," and to the horror of the churchmen at the temerity of Spiritualists in believing that, if sought in a fitting spirit, a supplement to the teachings of Christ could be attained from a higher phase of being, he said: "If you read the record dispassionately, you can hardly fail to become convinced that Christ never intended his system as a finality." Though Orthodoxy restricted all the broad sayings of Jesus which could be interpreted against its ideas, Christ did not, and he preferred to follow him rather than his commentators. He was opposed to having Spiritualists subscribe to any self-created, whether heathen or Christian. In the words of a modern Scottish divine: "Men thirst not less for spiritual truth, but they no longer believe in the capacity of system to embrace and contain that truth, as in a reservoir," and he desired to speak a frank word of caution to some of our Spiritualists, who, with the best intentions, are too prone to set up and trouble themselves about filling a spiritual reservoir. All such attempts must result in evil. "Synods, presbyteries, convocations, assemblies to preserve the forms of faith to their respective sects. An Ecumenical Council convenes at Rome to dictate the creed of the world. Be ye not like unto them. No general convention of the Spiritualists of the United States, numbering, perhaps, some two or three hundred—no, nor if it numbered ten times as many thousands—can, by resolving this or that for the millions who are at home, thinking for themselves, do ought but mischief. We neither question their zeal nor impugn their motives; but we do deny their authority. We want no spiritual ruler set over us, whether his or her title be high priest or pope, ecclesiarch or president. I, for one, recognize none such."

The speaker thought there was another danger incident to these self-constituted conventions: "It is that they are sometimes tempted to assume the right to endorse, for all Spiritualists, either in terms or virtually, principles and opinions—both just and important perhaps—which are not essentially connected with Spiritualism." This he considered as an unwise course. He proceeded to cite, as instances of what he referred to, the questions of divorce and woman's right to suffrage, upon which he entertained the most liberal views; but said that, as he would himself oppose the motion to adopt, in a convention, the "fourteen principles" recorded in his own book, *The Debatable Land*, as representing the true significance of the spiritual belief, so he would protest against the arbitrary adoption, in convention, as finalities for Spiritualists, of his own views even, concerning these matters. He would have the widest range of subjects to treat upon, and the fullest liberty of speech, consistent with decorum, in any public meeting where Spiritualists came together. To an enlightened Spiritualist, nothing that pertains to humanity or its sufferings, or its improvement, can be indifferent; but he considered it as highly impracticable, even if it were expedient, and utterly inexpedient and mischievous, even if it were practicable, for the believers in the Spiritual Philosophy in the United States to select a set of persons empowered to speak and act for them.

"In the absence of any such election, or any pretense of election, I recognize neither the right, nor, of course, the propriety, that any public body—let it assume what title it will—shall take upon itself to determine, as by the authority of the Spiritualists of this country, a single article of belief; or to commit the Spiritualists, as a body, to any side issues whatever. We condemn, in the Orthodox leaders, their spiritual usurpation. Let us not ourselves imitate what in others we condemn."

He counseled the public lecturers on Spiritualism, while ever speaking boldly and fearlessly, to avoid bigotry and uncharitable attacks on the

honest belief of others, and endeavor to build-up an edifice convenient and beautiful; then the old, worn-out tenements would be deserted in its favor. We need not trouble ourselves to pull them down; He would not, however, be understood as condemning all unity of action.

"There are useful and legitimate associations of Spiritualists—of which our own State Association is an example—its Trustees incorporated for business purposes, and the Association itself never assuming to dictate beyond its proper sphere. We shall all bid God-speed such a society, when it occupies itself in spreading abroad spiritual tracts, or encouraging and aiding volunteer lecturers, going forth as the Seventy did without purse or scrip, too, sometimes—to preach glad tidings far and wide; or when it undertakes other similar duties."

"In expressing my opinions of what I deem the mischievous results of a general synd, speaking and acting as by authority of the Spiritualists of the United States, I have been governed by a strict sense of duty. And what I have said has been spoken with regret, because good and true friends of mine, who have done much for the cause, have been adding in this movement. Yet I think I know them well enough to say that I am confident they will receive my strictures in the same spirit of charity in which I shall always receive any strictures of theirs on my own public conduct."

The general view I take of the matter may be thus summed up: What may properly be called Spiritual Epiphanyism is spreading as fast as its wisest friends desire; but its spreading not as a sect—nor ever, I trust, to become such—not as a separate church, with its prescribed creed and its ordained ministers and its formal professors. It spreads silently, through the agency of daily intercourse, in the privacy of the domestic circle. It pervades, in one or another of its phases, the best literature of the day. It invades the churches already established, not as an opponent, but as an ally. Its tendency is to modify the creed and soften the asperities of Protestant and Romanist, of Presbyterian and Episcopalian, of Baptist and Methodist, of Unitarian and Universalist. Its tendency is to leaven, with invigorating and spiritualizing effect, the religious sentiment of the age, increasing its vitality, ennobling its convictions."

The speaker remarked, in concluding, that he would not be understood as expecting that Spiritualism will effect all this, except in measure as its rich mines are wisely worked; and in order that the work should be faithfully done, the one remedy was education for the masses, that they might be brought to a proper state of culture necessary to understand and rightly use its revelations.

"Though not a sect, it is doubtful whether any sect, exerting peaceful influences only, ever spread with the same rapidity, or made its mark during so brief an existence, on the hearts of so considerable a portion of mankind. It has already asserted its position. Though its truths are disputed still, yet, except by the ignorant or the hopelessly bigoted, they are no longer despised. The idea is gaining ground that its occult agencies may richly repay earnest research. The essential is that the whole subject should be studied in its broad phase, as one of the vital elements of an enlightened Christian faith."

New York City.

Our correspondent "N." informs us, April 3d, that Thomas Gates Foster, "who ministers to our spiritual necessities wisely, is gradually attracting some of the best minds and thinkers of this community, to listen to the words of wisdom, love and comfort that flow through his organism. On Sunday, 31st ult., in the morning, he took for his text, 'The Lutheran, Popish, and Calvinistic creeds.' A parallelism between the Hinduo Christian, the Greek Pythagoras and Christ, was elaborately drawn, and historical events and data clearly given. This was considered one of Mr. Foster's best discourses."

The occasion being the twenty-fourth anniversary of the advent of modern Spiritualism, there had been some preparation for commemorating it. Speakers had been engaged, the platform elaborately and tastefully decorated with the choicest and most beautiful flowers by the committee of ladies; we were expecting a good time.

Two o'clock was the hour set for the commencement of the exercises. Jupiter Pluvius was on hand outside, and Jupiter Harmonicus inside. Down-poured the rain, in poured the people; demonstrating that the harmony within was greater than the inharmonious without.

Dr. T. H. Hallcock, a veteran in the spiritual ranks, took the chair, and, after a neat and suggestive speech, which was received with great favor by the audience, introduced Mr. Beckwith, who read, to the evident pleasure of all, an original paper—"The Burden of the Ages"—by Warren Sumner Barlow, who had intended to be present on this occasion, but was called to a distant part of the country by the very severe illness of a brother—much to our regret.

Owing to the severe storm, Mrs. Margaretta Fox Kane, the next on the programme, was prevented from attending, and Mr. C. Partridge, another veteran worker in the ranks, was brought forward, and found to be equal to the occasion. In his remarks—which were frequently applauded—he gave a history of the rappings through the Fox family; cloving with some excellent practical advice in regard to our duty to mediums and the cause of Spiritualism. Music was interspersed between the addresses.

Mrs. Victoria C. Woodhull was now called on, who, with a storm of enthusiasm, her well-delivered speech, full of philosophical principles relating to Spiritualism, made a deep impression on her hearers, and many who had not known her, now opened the door of their hearts and bade her come in. It is certain that she has achieved a triumph in allaying the prejudice that existed in the minds of many of her hearers. Her beautiful address and modest demeanor before her listeners will long be remembered.

Mrs. Nettie C. Maynard was next called on, but the storm was too furious for her to venture forth, as was also the case with Mrs. A. M. Middlebrook. This was the fourth break in the programme—but still our resources were sufficient for the occasion. C. Fannie Allen, who we supposed would not be able to come, was promptly on hand, and gave one of her characteristic poems—thus filling the place of Mrs. Maynard. Fannie, who had not visited our city for three years to speak before an audience, found that she still held a place strong in the hearts of the New York Spiritualists.

A. A. Wheelock next came forward, and, full of the fire of the divine humanity, gave us one of the most practical and energetic addresses which it has been our lot to listen to for a long time; it did us all good, and was fully demonstrated by the listeners, as was proved by the demonstrations. The place assigned to Mrs. Middlebrook was acceptably filled by C. Fannie Allen. Mrs. J. E.

Adams added much to the entertainment by the beautiful rendering of her solos. Thus ended the celebration of the twenty-fourth anniversary of Spiritualism. Ever kindly seemed completely satisfied.

The storm abated just previous to the dismissal of the meeting, and the comparatively large audience, as its members separated, with good wishes for one another, in quest of their several homes, seemed to have enjoyed a foretaste of Summer-Land glories."

The evening came, and with it a good audience. Mr. Foster's text was "Spiritualism: its facts, philosophy and prospects." This was fully illustrated by reference to the later discoveries in science, showing plainly the relation of true philosophy and science to the phenomena of Spiritualism. Notwithstanding a majority of those present had listened to the addresses of the former part of the day, yet the profound attention with which this discourse was followed, showed that they were not yet satiated. At the close of his lecture, C. Fannie Allen improvised a poem in the form of a dialogue, which embodied upward of forty different subjects given her by the audience, and which reached its close one hundred and seventy stanzas of different metres; the production being considered by those who heard it as truly astonishing. The meeting then closed, and with it the commemorative exercises, with many wishes from those attending that these "love feasts" might often be repeated.

Watkins, N. Y.

The twenty-fourth anniversary of modern Spiritualism, by a remarkable coincidence, fell this year, on Easter Sunday. We hail this fact as an omen that antagonism between the most conservative churches and the most progressive schools of liberal Christianity must soon begin to diminish. On the same Sabbath both celebrated the "resurrection and the life," both with sacred songs and Christian teachings. When we shall have profited enough by these teachings to live as brethren, our Easterns will have achieved a great work.

The Spiritualists of Watkins, N. Y., and surrounding towns, held their commemoration of the 31st of March, in the Court House of that place. Refreshments were served in an adjoining room, and the whole day spent in the building, with three sessions for services, and two intervals of rest and food.

Henry M. Stewart, Esq., of Penn Yan, was elected President, and his dignified and peaceful spirit seemed to shed a benign influence over the whole assembly. Mr. Moxey, of Jonsville, was made Vice President, and Mrs. O. H. F. Ingalls, of Glouster, Secretary. Prayer was offered by Rev. I. V. Mapes, of Elmira, and speeches and addresses were made through the day, by Messrs. Stewart, Mapes, Moxey, Palmer, and by several ladies, the most lengthy and elaborate by Mrs. C. A. Robbins. It is a noteworthy fact that the general tenor of thought runs in the direction of practical efforts for the amelioration of human conditions, more than ever before. The change since last year is decidedly marked. The wrongs of our social fabric were strongly dwelt upon, corrections suggested, and in some cases strongly urged.

Mr. Mapes chiefly occupied the evening, with a clear and philosophical exposition of the law by which spirit communion has taken place in all ages of the world—the general, fraternal faith cherished by the advocates of modern Spiritualism—and concluded with a glowing picture of the glories of the home to which we go.

During the day and evening, Col. and Mrs. Jones, of Millport, delighted the audience with the anniversary hymns, "The Truth shall make us free," "The Millennium," "Are we not Brothers all?" and others, and we parted, feeling that the day must be marked as one of the happiest instances we had encountered in our earthly journey.

O. H. F. INGALLS, Secretary.
Glouster, N. Y., April 2d, 1872.

Detroit, Mich.

The Spiritualists of this city celebrated the anniversary by a lecture by Giles B. Stebbins, at St. Andrew's Hall, Sunday evening, March 31st, a good audience assembling, though the evening was cold and uncomfortable in the extreme. The subject treated by Mr. Stebbins was "Modern Spiritualism," and the lecture covered, in as full a degree as the time afforded would allow, the historic phases of spirit-manifestation down to the present day. He stated that twenty-four years ago that night the first known manifestation of what is termed modern Spiritualism was given in the little town of Hydesville, near Rochester, N. Y., through Katie Fox, who, together with her sister, excited so much attention at that time and afterwards at Rochester. He reviewed the whole subject thoroughly, stating the important part which Spiritualism is taking in regard to theology and literature; discussed the philosophical and psychological aspect of the movement, and thought that its advance was to be more rapid hereafter than it had previously been, and that the thoughtful and cultured would embrace its doctrines.

At the conclusion of the lecture Mr. Stebbins read Lizzie Doten's poem, "Resurrexit" (inspired by the spirit of Edgar A. Poe), which at the time of its first delivery by her was so highly commended by the *Springfield Republican*. A good notice of the exercises appeared in the *Detroit Post* of Monday morning, April 1.

SONG.

BY W. C. BENNETT.

My thoughts are gentle waves that run
Ever to thee, thy golden shore;
So glad and gleaming with the sun,
For thy beauty o'er and o'er;
Glad mounting larks by whom is given,
All their sweet joy to thee, thy heaven.

My hopes are violets that steal
To sweet life round thy blooming spring;
Swallows, that o'er thee playful wheel,
And trackless May with happy wing;
Mutes that dance in thy sun and bliss,
Their hours, with thee and happiness.

My songs are bees that to the rose
Of thy dear beauty murmuring cling,
Where'er thy May of gladness glows,
Thy hovering bon on happy wing;
Thy dash of sweets in sweetest song,
No murmur joy and love to thee.

My dreams are loving stars of June,
Hue over thee, thy world, by night;
My life is one warm summer's noon,
That claps thee in its throbbing light;
All my glad moments can but be
Motes, large by thy sweet light to thee.

"But let us one moment consider the significance of the great question. It means temperance in the place of drunkenness. It means purity in the place of licentiousness. It means education in the place of ignorance. It means ethical integrity in the place of plunder. It means the order and decorum of the parlour in the place of the confusion and violence of the bar-room and the corner grocery. It means peace in the place of war. In one word, it means the elevation of our civilization to a plane immensely above anything heretofore known or attainable in any other way."

—Judge Underwood (Va.) on Woman Suffrage.

Spiritual Phenomena.

SKETCH OF EXPERIENCES THROUGH DR. SLADE'S MEDIUMSHIP.

DEAR BANNER—I have been intending ever since my return from New York, some weeks ago, to write for your paper a sketch of my experiences through Dr. Slade's mediumship, but ill health and other causes have led me to delay the payment of this small tribute to one whom I owe more than I can ever repay or express, to whom I am indebted for spiritual help, such as could have come to me only through such mediumship as his. The attack lately made upon him has determined me to testify, through your agency, to that which I know to be true. I do not speak as a partisan; for when I went to New York, in January last, Dr. Slade was a stranger to me. I met Mrs. Case several times at his house, but of her I know nothing personally, and can only say that she spoke in the highest terms of the doctor, and declared that the having seen materialized the face of her husband, Dr. Slade's wife, had forced her to believe in Spiritualism, although, for years, while fully convinced of the genuineness of the manifestations, she had doubted their spirit origin.

I went to New York bowed down with the grief of a sudden and terrible bereavement, one so sad and dreadful that even the hearts of strangers were shocked, and moved to tender sympathy, and which to me was like the crushing out of my own life. I went to Dr. Slade not a Spiritualist, and not altogether skeptical, hoping against doubt that something I should hear or see might give me that absolute realization of immortality which alone could comfort me, for all lesser faith had been, as it were, paralyzed by the shock of my loss with out the power to hope or strive.

By the help of that which the Heavenly Father has permitted me to receive through Dr. Slade's blessed and wonderful powers I have been lifted from the depths of half-religious gloom, into a sphere of cheerful peace and trust, better and sweeter than any mere earthly happiness. I cannot tell here of all that was given me to work this change, but what I do say shall be simple, unexaggerated truth.

I sat many times with Dr. Slade, sometimes in broad daylight, and sometimes in the evening for materialization, when there was always light enough to see each other's faces and hands, and the furniture in the room.

I had every opportunity to assure myself that deception was impossible, and I am as certain of it, and of the reality of what I saw and felt, as my senses and my reason can make me of anything that occurs in daily life, and which seems less wonderful than these manifestations only because we are more familiar with it. During several of the day sittings, I felt the touch of and saw spirit hands as firm, and every way natural, as any hand of flesh, and I also received communications from my child, so distinctive that it would be more difficult to imagine them to have proceeded from the mind of the medium, who never knew or saw him, than to believe in their coming from the spirit of whom they were so characteristic. Several times, in full daylight, I felt lips pressed firmly and lingeringly upon my hand, just as they had so often been in the life of the body, and received words of love and comfort, addressed not only to myself, but to those at home, written when the medium's hands did not touch the slate; sometimes when it was placed upon the far side of the table, with the fragment of pencil underneath it, and once while holding it upon my head. At one of these day sittings, my friend, Mr. Robert Dale Owen, was present, and also my husband, who, though he went as a skeptic, was convinced that the manifestations were genuine, although feeling unable, without further investigation, to account for them.

In the sittings for materialization I failed to see the face I most longed for; but I saw many others, very distinctly, one as familiar, a dear relative who passed away several years ago in my home. She was a young girl, whose lovely and peculiar face I could feel sure of identifying beyond possibility of mistake.

Several times I saw the faces concentrate themselves and take form before my eyes, from what appeared like a luminous cloud, becoming gradually distinct as I gazed.

Of course no description can give that conviction of their genuineness which I feel from having seen and watched them, but to talk of their being artificial is as absurd to me as it would be to assert that a flower I had seen growing and gradually opening upon its stem, was made of paper or cloth.

At one of my evening sittings the beautiful head and face of the young girl to whom I have alluded was shown, about three feet from me, sometimes moving her head naturally from side to side, with a sweet, tender smile upon the lips, and once turning the back of it toward us, so that we might see the dark curls falling over her neck just as she had always worn them when with us. She spoke audibly several times, though in a whisper, moving her lips slightly, and seeming to articulate by an effort, sending messages of love to those dear to her, and upon the last evening giving directions that the medium should place a piece of paper on a slate upon my lap, saying that she would write to her mother.

These directions being complied with, the spirit-hand brought a long leaf pencil from a writing-desk in the corner of the room, and I saw as plainly as I have ever seen anything the fair slight hand, so exactly like hers who had spoken, write upon the paper which was directed under my eyes, only disappearing as it neared the frame of the supporting slate, which was hidden by the table. A moment after the writing was finished I saw the pencil held up across the table, in the spirit-fingers, and when this hand reached from the side of the table, resting on the medium and felt close to our hands, which were together upon the top of the table.

The gentleman whose name I have already mentioned, to whom Spiritualism owes so much, and whose mental endowment and high moral worth have made him so widely known and honored, both here and abroad, effected an arrangement for my experiences through Dr. Slade's mediumship. "I can call to mind no one who in so short a time has received so much," and although the words were not meant for publication, I feel assured he would gladly allow me to repeat them for the sake of the truth which they tend to confirm.

I have not been able, in the space which I can hope to be allowed to occupy in your paper, to speak of a third of the wonderful and beautiful things which, revealing themselves like stars in the blackness of my spiritual night, have made this night more holy and beautiful to me than any earthly day. So precious and so sacred do I feel these revelations to be, that I shrink from speaking of them even to friends; but freely I have received, and freely I am called upon to give such testimony as lies within my power, trusting that my poor inadequate words may do something toward moving more in just suspicions from an honorable and marvellously effected man, and perhaps lead others to investigate those truths which have purified my life, transfiguring the forms of sorrow and death, so that I see them as gentle messengers of love divine and eternal, leading us to the portals they may not pass, but which, through spirit-power, have been opened to my 'doubting mind' and my aching heart, leading upon them the light and warmth of heaven.

Mrs. A. A. ANDREWS.
Springfield, Mass., March 31, 1872.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

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For Spirit Message Department see Sixth Page.

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All letters and communications appearing in the Spirit Message Department of this paper must be addressed to the Editor, and not to the publishers. If they are to be sent to the publishers of the Banner of Light, they must be addressed to the publishers of the Banner of Light.

Child Slavery.

We have the authority of a journal so prominent as the New York Times, for the statement that there are trades in that great city where from eight to ten thousand children, under thirteen years of age, are employed for ten hours each day; that infants as young as four and eight years are steadily kept at work by the greed of their parents; and that still other branches of industry employ boys and girls from ten to twelve years by the thousand. In fact, it says, the examination into the matter shows that there is an army of young children, almost invisible, who are laboring steadily at machines and in factories or shops, doing a full man's work with a child's strength, growing up stunted and weakly in body, and dwarfed in mind, to increase the mass of ignorance at the foundation of our society. This is, indeed, a sorry picture to contemplate; and it is scarcely necessary to say that, unless it is soon corrected by proper legislation, our society itself will be fatally undermined. Few realize the perils that menace us on the right hand and the left. This army of little workers is so poorly protected, in its helplessness, from the cruel grips of machinery, that an education agent found in a single evening school six of these young factory children who had lost their forefingers! It is literally grinding the children of the poor, to feed the greed of parents and employers.

Fortunately, New England has become awakened to these outrageous and melancholy results of human selfishness, and has passed laws for the protection of a class not yet of sufficient age to protect themselves; but in New York no such parental care is yet exercised by the State for its unprotected children. Its too obvious duty is to step in between the parent and child, and the employer and parent, and under the severest penalties, to prevent the continuance of such a condition of affairs. This putting very young, and even the youngest, children to work before they have had a chance to be benefited by a primary education, betrays a sad state of the parental heart, as well as a dastardly greed on the part of employers who stand ready to avail themselves of it. A measure has, we observe, already been presented to the New York Legislature to correct this evil at once, and its several provisions appear to carry with them sufficient vigor and force to effect the benevolent and humane object for which they are designed. One of them forbids, under the threat of a penalty of ten dollars for every offence, the employment of any child under sixteen for more than sixty hours in any one week, or after four o'clock on Saturday afternoons. Another one requires every child between ten and sixteen, who may be employed in any factory or shop, to attend school at least three months in the year, and to bring to his employer a written certificate to that effect. Manufacturers are likewise compelled to keep a strict register of hours worked by such children. It is high time that legislators took in hand subjects of such pressing importance.

The Great Jubilee.

Not as a mere material gathering do we regard the grand plan that is in progress for convening a musical force that is to astonish the continent, if not the world; but as the result of an inspiration from above, the end being of the highest and holiest, viz.: the effectual harmonization of discordant hearts, and the practical blending of sentiments that might otherwise never find a common tune on earth. The customary view taken of this is a national jubilee scheme is the material, not to say the lower one; but there is in reality a spiritual idea at its centre, that is worthy of these wonderful modern times. Think of twenty thousand human voices uniting day after day in happy chorus; of a forest of musical instruments, all swayed by a mighty wind of inspiration; of music rising like clouds of incense to the arches of a vast temple which is thereby consecrated to its memories forever; of tens of thousands of people, at this particular time total strangers to one another, suddenly melted by the magic of melody's influence into the dumb confession of a common sympathy; of dead and gone masters of music rising in the full glory of their old creations and once more giving life to emotions that are too rarely stirred into activity; and try and realize what a hidden power there is in those things which are not made much noise of in the daily work of the world, and see the silent force that ever remains in the unseen.

The Jubilee, if we do not err greatly in our estimate from the magnitude of its preparations, is destined to be a grand resurrection of the better and holier feelings that are kept buried in the human breast. The need of the time is that these feelings shall come uppermost and assert their rule. It is to be a great spiritual uprising, to which the people of all nations and tongues and names are freely and cordially invited. Materialism may try to parade and shine, as its wont is in the churches; it may seek to obtain control, and assume to itself that all this has been done, for its own poor sake; but when the great sea of melody breaks into its countless waves, and the floods of harmony rage until they drown all the varieties and pettinesses of human pretension, and the channels of the heart that were clogged with envy and covetousness are washed clean and through and through, by the resistless waves of the music, then will be the time to understand how small indeed are the arbitrary ways of the world by the side of the great laws of spiritual sympathy, whose very depths will be broken up from their foundations and commingled in one universal overflow. Such a scene it will be an event in one's life to witness. It will constitute one of the richest memories of the heart to have borne a share in such an experience. And there-

fore do we hail the approaching jubilee with unbounded delight, offering it the heartiest welcome that can be phrased in words. Let every heart rejoice that can over what is certain to lift humanity to a higher level than the ordinary influences ever help it to attain.

The Twenty-Fourth Anniversary.

The reader will find, on examination, that this issue of the Banner of Light is largely devoted to the giving of accounts of the exercises in honor of the dawn, in modern days, of the cheering light of demonstrated spirit communion. The services in Boston, Mass., New York City, Troy, Ky., Vineland, N. J., Terre Haute, Ind., Philadelphia, Pa., Watkins, N. Y., and Detroit, Mich., are noticed at length from accounts received by us before going to press. We also learn, per Cephas B. Lyon, that the Spiritualists of Louisville, Ky., held anniversary exercises on Tuesday afternoon and evening, April 21, at Wadcock Hall—their regular place of meeting—on Market, between 6th and 7th streets—the occasion being characterized throughout with pleasure, profit and success. A brief address inaugurated the services at 3 P. M., and interesting exercises by the Children's Progressive Lyceum followed. A few practical remarks were then made by Moses Hull, regarding the importance of the Lyceum movement, and the proper training of children, also with regard to the preparation of exhibitions, after which himself and his wife, Elvira, read a dialogue from the poem "Bittersweet," by request; their rendition being heartily applauded. The evening services, which consisted of an eloquent and characteristic address by Moses Hull, and dancing, were highly interesting. The press of the city gave valuable notices of the occasion, the Courier-Journal (a leading publication in the South), saying, among other extended remarks:

"The advocates of Spiritualism claim that their faith is as old as the hills, though its actual establishment as an independent faith is of modern origin. Yesterday the Spiritualists of Louisville celebrated the twenty-fourth anniversary of Modern Spiritualism. The whole affair—juvenile exercises, speeches by the pastor, visitors, and officers of the denomination, supper, dancing, music, etc., may be described as a success, which is naturally gratifying to the managers and participants in the affair. The order and harmony which prevailed throughout the entire day were marked and praiseworthy, and the special meeting as described an agreeable phase in the development of Modern Spiritualism."

We are also briefly informed that the anniversary festivities at Chicago and Waukegan, Ill., Cincinnati, Geneva, Cleveland, and Palmsville, O., and Buffalo, N. Y., were highly successful. The day was also made a matter of moment in some of the southern cities, where the spiritual disposition is comparatively new. We are informed by E. Wilder, 24, that the day was observed iningham "by speaking on Sunday (21st), by Mrs. J. Yeaw, and on Monday evening (April 22nd) by holding a social party and dance. Our Lyceum has organized for another year, and the money pledged to cover the expenses. Our last year's expenses are all paid, and quite a little balance remains unexpended." Highly interesting exercises were also held, March 31st, day and evening, at a "Liberal Institute," St. Luke City.

Each year, as the anniversary returns, the record of services in its favor broadens, and the time is not far distant when it will be gratefully remembered by thankful hearts among all the civilized nations of the globe.

Prof. Poulson.

This gentleman lectured at Council Bluffs, Iowa, before a good audience, on the 15th of March, on the ever-interesting subject of Spiritualism. He demonstrated that spiritual manifestations were known in the ancient times; but were limited to priests and priestesses. This was true especially among the Jews, Mohammedans and Greeks. The spirit came to Moses, and proclaimed itself as the "I am." Moses sought to make a nation for political purposes. Among the mediums and clairvoyants, he instanced Saul, Samuel and Daniel. Jesus was born amid remarkable spiritual manifestations. He began a new system, reducing the philosophy of sin to a science. His apostles did not follow his plan, but set up a cross instead of a law. Quakers, Swedenborgians and Mormons be instanced as having had manifestations among them. Spiritualism comes forward, and says to every man, "You are your own church." It destroys creeds and dogmas, and restores individuality. It rejects all gods save the divinity within ourselves. Mediums, he said, are still too much beset with the old theological trammels to be wholly clear and free. Spiritualism is not anarchy, but harmony. Spirits can now convey their thoughts direct to the human brain. The lecturer asserted that all mediums would yet be put down, and that individual liberty will have to fight it out. God is the supreme intelligence, through all and in all. Spiritualists are still too young in their faith to organize. Prof. Poulson declared that we will ultimately act right without being forced to do it by any kind of law or authority.

The Leaven is Working.

Not long since we were patronizing the Metropolitan Horse Railroad in Boston, and as we sat in the car, we overheard the following conversation, which shows how the entering wedge of Spiritualism manages gradually, but surely, to open the cleft hinge of the race. A dignified, ministerial personage addressed a fellow-passenger, inquiring, "Are you going to our meeting to-night?" I am to speak, you know." "No," said the other, rather hesitatingly, "I am going to Concord square to attend a spiritual meeting." "What do you expect to find there?" "I am going to visit a medium, Mrs. Mary M. Hardy, who lives at No. 4. I have been there three times previously, and have heard many strange things through her lips, which I cannot account for." "Indeed!" replied the companion, half scornfully. "Oh!" hurriedly explained the other, "I am not a Spiritualist! I would not have you think so for a moment! Only I am somewhat interested in the matter—I have obtained some new ideas from the medium—and would like to investigate the subject further." The conversation was quickly turned from the heterodox theme to some ancient historical facts which they were in search of; but before we lost sight of them, we heard the "ministerial" one say to the other: "I should like to go sometime with you to this spirit-medium, privately." Nicodemus lives to day as of old, but the Master of Light—Spiritualism—never falls, whether in darkness or sunshine, to open the eyes and convince the reason of the honest investigator.

Andrew J. and Mary F. Davis.

This excellent couple, who have done so much to enlighten humanity, and whose fame is worldwide, have just returned to their home in Orange, N. J., from a protracted visit to Washington. Their harmonious lives here on earth prophesy of joys unspeakable in the Summer-Land. "God bless them!" goes up from the hearts of thousands who have learned of Andrew J. and Mary F. Davis.

Fallen Women.

From time to time we have endeavored, as far as our journalistic influence extended, to call the public attention to the burning disgrace upon the frontlet of our civilization which exists in that public sentiment which brands the female alone with crime, and allows her seducer, in the majority of cases, to go free, at least so far as it is concerned, if he shrewdly escapes the penalties of the law. There exists no reason why the man should not bear an equal burden of guilt with his companion in matters of this kind. We are glad to see that, even in a small degree, the people of our city and the country are awakening to the giant wrong being done to the class of unfortunate demoralized above, and that various experiments are being tried, both to lessen the scope of the "social evil," and to assist those who have a desire to abandon their former course of life.

On Tuesday evening, April 9th, a large audience, considering the storm, assembled at Tremont Temple to listen to a plea for this class, from Alice B. Wayne. She was introduced by Mrs. Mary A. Livermore, in a sympathetic and eloquent speech, she saying (among other things) of the speaker soon to follow:

"She comes to night to Boston, asking for honest employment simply that she may get honest bread. It is she has sinned greatly in one direction, never for an instant, forget that we have all sinned greatly in other directions, and that, before God, we are on an equality. . . . Some of the women of Boston are determined to stand by this woman [applause], to help her forget the house of bondage; and I have said to her to night what I say before this audience: Never again allude to it; put the past behind you; show that you are now only by the purity and sweetness and holiness of your life hereafter."

"Dear friends, I ask you thus to forgive, thus to help, for while I do not for an instant forget how sad a thing it is to make a fall, I remember continually, as I go through this city and other cities, that it is we women who make the path of return so hard to our sisters who are weaker than we, or more strongly tempted and who fall, where we sometimes stumble. To-night, let us all register a vow before God to forgive, to forget and rally around this woman, and help her and enable her to get an honest living for herself, and little child, and let us put together our united hearts and united means, and let the strength that we have to put her on a footing, so that the women all about, from Maine to California, may, if they have the courage, go forth also from the pit into which they have fallen."

Mrs. Wayne then proceeded to deliver her lecture, which was from first to last a true bill found against society by the Grand Jury of Justice. Her language was good, and her remarks, eloquent and telling. She compared the problem presented by the "social evil" to the riddle of the Sphinx, which the listener must solve if he would not perish. The evil is rightly called "social," because it affects not individuals alone, but the whole framework of society. She referred to the way in which it had defiled law, moral suasion, and "even the awful penalties imposed by nature itself," and upon the inadequacy of municipal ordinances and officers.

"Lionsing" it she utterly reprobated, and said that it was desired only by a few fallen women because it would protect them from "police raids," and finally she declared it to be unjust and futile. The legislation needed, "if any were needed at all," she said, would be to compel parents—through whose false training the trouble often came—to keep their daughters at home if the latter made a "false step," and not to cast them out into the streets.

The speaker declared that the "social evil" could never be entirely suppressed until all the avenues of lawful occupation were open to women; until mere weakness and effeminacy ceased to be admired as womanly graces; until honesty and strength were considered as essential to the character of a woman as of a man; and until the reign of justice was inaugurated. The beginning of the good work of reform and restoration, however, devolved upon Christian women, who would suffer no evil from contact with the vicious, because "no contamination ever comes to those whose motives are haloed." She fearlessly applied the scalpel knife to the quivering breast of respectability(?) by saying to reformers in this fluid, "You will have to contend with prostitution which adorns itself with wealth, and hides itself under the name of marriage."

Prostitution, she said, was not confined to those who made it a trade; it sat beside us in our church-pews, and talked with us in our parlors; its spirit even spoke to us from the very pulpit itself at times. She would have the male published with social obliquity even as the erring female; and said it was the duty of mothers to impress upon their sons the necessity of purity of life, as firmly as upon their daughters. In closing, Mrs. Wayne spoke most eloquently of the possibility of reform even in the most degraded, and appealed to the hearts and consciences of all true men and women, drawing a terribly strong and pathetic picture of the misery and suffering of the social outcast.

Her address was greeted with frequent applause, and favorably noticed next morning by most of the city dailies. The much-needed work goes on; may the blessing of the angel world rest upon its advocates, of whatever caste of so holy or theological creed, who dare to succor the right.

A Sour Critic.

The Universalist, with its wonderful care for all the sects and shadows of sects, finds time to express its dissatisfaction with the style and tenor of the Banner Messages, criticising one from Theodore Parker in particular, and feebly denouncing it as unworthy to come from his spirit. What would not the Universalist have deemed unworthy to proceed from him, even when he was in the flesh? If Mr. Parker, when on earth, had witnessed the backsliding of Miner Universalism into the Old Theology from which its peculiar boast was that it emerged, and if he had chosen to characterize it as he deemed it and proper, there is little doubt that he would have used language such as the Universalist would not have been in such haste to applaud. The Rev. Mr. Bolles, a well-known preacher of the Universalist faith, lately asserted in Salem, in a public discourse, that Universalism, in its purity and essence, was Spiritualism, and hence deduced the statement that there are to-day fifteen million Spiritualists in the United States. But he doubtless included all Universalists in his estimate! Are we not to regard a man of his stamp and character as at least the equal of the writer in the Universalist, who seeks to asperse the faith in Spiritualism in this flippant way? Why does not the Universalist find time to explain a few of the grave inconsistencies of its own later creed, instead of devoting the whole of it to other beliefs and churches? Is there not enough left of it to hold its constant attention?

Special Notice.

Dr. J. R. NEWTON, 35 Harrison avenue, will leave Boston, June 16th, and heal the sick at the "Kennard House," Cleveland, Ohio, commencing Wednesday, June 26th, where he will remain for a few weeks. All who may require Dr. Newton's services, will do well to consult him as above.

The New York "Sun" vs. "Dr. Slade."

That venal and unscrupulous sheet, the New York Sun, has fairly won the palm as a weaver of "solid facts" from the uncertain texture of "trifles [faucis] light as air," which to its prejudiced judgment are indeed "confirmation strong as proof of holy writ." We are utterly astonished at the fearless manner in which it proceeds to dissect the character of a gentleman long known as of the highest probity and honor, upon the mere "suspicions" of a disappointed housekeeper. If the matter were too of a serious nature, it would be truly amusing to view the spectacle of a great metropolitan daily giving itself off to the work of disseminating as fact a gossip's idle tale. But, to the shame of American journalism we must say it, the day of the independence of the press has not yet come, and some papers still cater to the depraved and vitiated or narrow and bigoted appetites of their patrons, regardless of fairness or honesty, and being utterly unwilling to allow grossly misrepresented parties a hearing in reply. We suppose the frequent libel suits in which the "Sun" has been involved have sharpened its appetite for more, as it seems to be constantly "unhappy" if it is not employing its billions of columns in the lampooning of some (in the majority of cases) unoffensive individual.

It is well known that this aforesaid paper has done its best not to glit but to blacken the reputation of Dr. Henry Slade, of New York, than whom no more conscientious or faithful man, in our opinion, exists. With nothing but head-shakings and hearsay evidence for a foundation, the reputation of this medium—whose reliability has been repeatedly tested under the strictest conditions, and who has received the endorsement of men like Theodore Tilton and others—has been assailed with a choice array of Billing-gate, and a number of lies and and intended to give the reader an idea of Dr. Slade's apartments, but which really look like a section of some city thoroughfare at "two o'clock in the morning" to the eyes of some bewildered (?) night editor. Byron evidently beheld with prophetic gaze a copy of this yet-to-be New York luminary, when he wrote of—

"A wandering mass of shapeless flame;
A pathless comet, and a curse,
A mummie (?) of the universe,
Rolling on with innate force,
And without a sphere, without a course!"

We shall be the last to condemn any medium, be it understood, upon the first show of popular clamor. We are too deep-pained to notice, however, that many who pretend to call themselves liberal, often prove, after all, to be the veriest bigots in the community; and having made up their minds to a certain course upon any given matter, can see nothing reasonable on the other side. "We shall ever afford our support to whatever appeals to our reason as truth, and shall take care in the future, as in the past, to keep open all the avenues to that reason, whereby every new phase of each mooted question may have due opportunity for consideration."

In another part of this issue will be found an article, contributed to our columns by Mrs. A. A. Andrews, of Springfield, Mass., which contains evidence that Mr. Slade is a genuine medium.

Written for the Banner of Light.

"HONOR TO WHOM HONOR IS DUE."

By WILLIAM BRUNTON.

Our cause demands true martyr hearts, to spend a life of care, in working out the world's success with deeds they only dare.

Demand and gains these noble souls, because the truth is ours.
And comes imparting highest strength to face life's storm and showers.
These take the stand the Christians took, when Christians were sublime,
And taught mankind a braver life than waiting earth and time.

For these we wear a crown of flowers, and find protection still;
For these we prepare the olden cross, with strong, vindictive will.

The dead are dead, and need not praise to stimulate their aim,
And crows are for the living head, and what the living claim.

'T was said of old they killed their seers and built them tombs of state;
And thus we act, from day to day, to all our good and great.

Why not have eyes to see the right, hearts to sustain the true,
And learn to give, with largest love, honor to whom honor's due.

These men must leave the bench to-day and profitable toil;
Go forth and work to play and till the future's harvest soil.

Let these refuse, and what shall rest for those that are to come?
What freedom, strength and light and love? Ah, now your voice is dumb!

The stars are not so near the sky, so native to its span,
As these are near and dear to all the open heaven of man.

Take flowers from earth's summer sod, the tints from sunset sky,
Then rob humanity of souls that dare for men to die.

That dare for truth to shed their blood, nor fear the hate of men,
Nor cease to lose, or scorn, or shame, or slanderous tongue and pen!

They persevere in spite of all, and work the world true good,
Though ostracized as Nazarenes till they are understood.

Let's try to read the new right, know and sustain the true,
And learn to give, with largest love, honor to whom honor's due.

'T is shame to leave for other days the joy of knowing worth,
And finding who the heroes were that, blast our mother earth.

The doubter spreads not doubt alone, but gives a higher love;
Progressive minds raise worldly men to realms of light above;
The church, with steeple tall and high, is but a fossil faith;
We need the soul in living form, and not the past's deadraith!

We need the outcast herald yet, bestowing angel truth,
Destroying creeds, imparting light in wisdom's growing youth.

Then leave the past to love the past, and care for those who live,
And where you see the need of love that love in joyance give.

Bestow your plaudits on the brave, whatever his degree,
That labors forth for light and truth to make us pure and free!

And try to read the new right, know and sustain the true,
And learn to give, with largest love, honor to whom honor's due.

Boston, Mass., 1872.

Lizzie Doten's Poems.

A second edition of the "POEMS OF PROGRESS" has just been published by Wm. White & Co., of Boston. This volume is elegantly bound—full gilt, and plain cloth—and contains poems of great merit, just suited to these stirring times. A new edition (the ninth) of "POEMS FROM THE INNER LIFE" was also issued, a short time since, by the above firm—full gilt, with new vignette; also plain binding. These works merit and have received the appreciation of the literary world, and will continue in demand for many years to come.

Had these poems been written by a Whittier, a Longfellow, or a Bryant, they would have been extolled to the skies by the whole press of the country, religious as well as secular. No matter. The liberal-minded readers and thinkers in the community—fully appreciate the inspired writings of Miss Lizzie Doten, one of the most remarkable women of the present age.

Muscle Hall Spiritualist Free Meetings.

Mrs. Emma Hardinge-Britten addressed the audience at this place, Sunday afternoon, April 7th, taking for her subject, "Can True Religion be Evolved from Spiritualism?" Owing to the illness of Lewis B. Wilson, Chairman, John Wetherill presided. The lecturer proceeded to treat her theme with her accustomed vigor, saying, among other things, that there was a religious spirit in every human soul, which asked not only, "Whence, what and whom I?" but also, "Whither am I bound?" The best interpretation that any of the old religionists had made of their creed was "God is a spirit," but they brought no proof of the existence of that spirit, to account of its powers and faculties. The solution of this mighty problem of spiritual existence had come through the revelations of the denizens of the unseen country. The Boston Daily Globe, of April 8th, gave a very favorable report of the lecture, from which we extract the following paragraphs:

"She said that twenty-five years ago such revelations as these would have been supposed to be inspired by lunacy, but almost all who heard her knew their solemn verity, and from the profoundest depths of her spirit she thanked God for opening the gates of death, solving these mysteries and expounding them to the one childish spirit who had revealed them to her."

Spiritualism was the reform of reforms, the science of sciences, the religion of religions. Once a Spiritualist, one clasped hands with every reform, recognized God as immortal, and to the spirit of right in our own hearts, our highest source of duty."

Mrs. Hardinge will speak in the same hall on Sunday, April 11. No meeting will be held in this course, on April 21st, on account of the hall being occupied by a fair.

PROF. WILLIAM DENTON.

This celebrated advocate of our scientific religion will address the Spiritualists, at this hall, April 28th and May 5th, to be followed by Lizzie Doten, the well known inspirational speaker and poetess.

"Chapters from the Bible of the Ages."

This is the title of a new work from the pen of Giles B. Stebbins, about to be issued at D. Troit, Mich. Its object is to satisfy a want long felt, of a brief compendious record of the highest moral utterances of the various races of mankind, from the simple beauty of the Vedas and the wise and wondrous insight of Buddha, to the noble words of men and women of this generation. Taking the ground that our Bible, as read in the churches and in our homes, is but the record of Hebrew thought and life and myth, in part fragmentary and imperfect, and that we need the experiences and aspirations, not only of the Hebrews, but of all humanity—all alike sacred and divine as they are true to their best light and earnest seekers for more—its object will be to give, in a succinct style, the ennobling aspirations of ancient and modern seers and sages, quoted from the best and most authentic and acknowledged authorities, in order that it may be shown that truth is not partial or limited, but fluent, penetrative and universal, growing from within, with the growth of humanity. Its author, in his preface, says:

"While the selections from ancient writings are of signal value and interest, the sweet and noble utterances and aspirations of later days, the great lessons of science, and the teachings, in our own time and country, on vital questions and opinions which we must meet and use wisely for our better future, justly claim a good share of space. These latter teachings will show that, if there has been an 'collapse of faith' in creeds and dogmas, there is an increase of rational knowledge, of intuition, and of spiritual power and freedom."

Due notice will be given of the appearance of the volume.

Spiritualist Conventions.

"Those interested will perceive, by reference to another column of the present issue of the Banner of Light, that, with early spring, the cause of Spiritualism is again putting forth its leaves in the shape of Quarterly Conventions, etc., where harvest workers meet to compare personal experiences, and pledge themselves anew to faithfulness in the cause they have espoused."

The Spiritualists of Merrimack and Sullivan Counties will meet in Quarterly Convention at Lempster, N. H., on Friday, May 31, to continue through Saturday and Sunday, May 4th and 5th. The Central New York Association of Spiritualists will hold meetings at the City Hall, Utica, N. Y., on the 27th and 28th days of April. A call is issued to the Spiritualists of Vermont, wherein it is stated that the Quarterly Meeting of the State Association will be held in June, probably at Middlebury, unless the Locating Committee decide on some other place, of which due notice will be given. We have received information that several other meetings are in process of preparation, of the arrangement of which particulars will be furnished hereafter.

Righteous Judgment.

Judge Blanchard of the United States District Court received from one Walter T. Miller recently a singular communication, claiming exemption from jury service on this ground: that he is a member of the Reformed Presbyterian Church, the testimony of which church maintains that it is wrong for its members to incorporate with the Government of the United States under the present Constitution, inasmuch as it does not acknowledge God as the author of national existence and the source of all power and authority in civil government, and Jesus Christ as the ruler of nations, and the Bible as the foundation of law and the supreme will for the conduct of nations. THE JUDGE HOLDING THAT A MAN WHO COULD WRITE SUCH A LETTER WAS INCAPACITATED FROM ACTING AS A JUROR, PROMPTLY ORDERED THAT MILLER'S NAME BE STRICKEN FROM THE PANEL.

One of a Thousand.

A friend, writing us from Moulton, Ala., says he would be one of a thousand Spiritualists to subscribe one hundred dollars each to endow a Professorship of Spiritualism in some liberal college. He had much better donate that amount in aid of the spiritual press, and induce others to join him, until several hundred thousand dollars are raised. The publishers need the money very much to advance the interests of Spiritualism. When we become popular, as we shall sometime in the future, and do not need the money, there will be plenty of people to give lavishly, to "endow" professorships, build spiritual temples, etc., etc. But now is the time—while we are proscribed—for the whole souled capitalists to unloose their purse-strings.

Mrs. Frank Campbell.

It always affords us great pleasure to refer to the record of usefulness offered by our faithful media in their various spheres of development; and we are certain that, when we recommend to the consideration of the reader the lady whose name heads this paragraph, as a faithful clairvoyant physician and reliable medium for business or test communications, we are only giving "honor to whom honor is due." Let those desirous of learning more concerning her powers visit her at 616 Washington street, Boston, and investigate for themselves.

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On May 1st, 1914, a department of this institution will be opened under the name of the "Department of Tropical Diseases," and will be located in the building now occupied by the "Department of Pathology."

The following Doctors of Magnetism will officiate at, both places: Geo. C. Dusenbury, Mrs. Phoebe A. F. Dusenbury, and E. D. Bennett. Send for Circulars. Address: DR. D. C. DUSENBURY & BARNETT, 55 W. 4th St., New York.

Apr. 19, 1884.

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