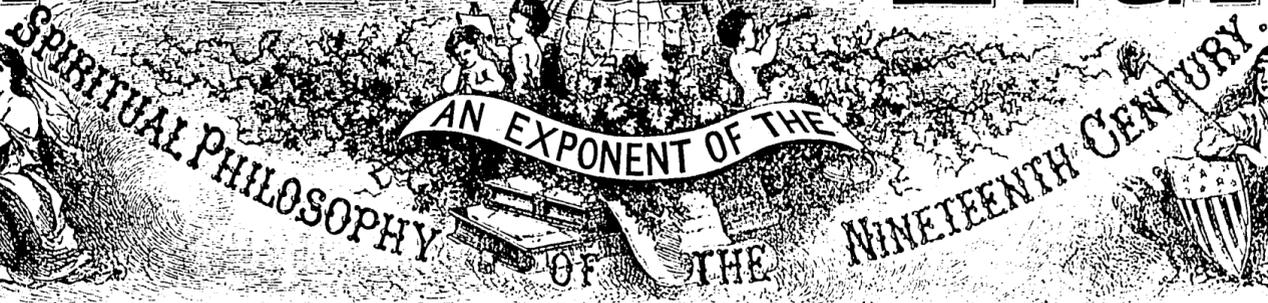


# BANNER OF LIGHT.



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## The Rostrum.

### THE MISSION OF SPIRITUALISM.

MRS. TAPPAN'S ORATION AT CLEVELAND HALL,  
LONDON, SUNDAY, MARCH 29TH, 1874.

#### INVOCATION.

Our Father and our Mother God! Thou Infinite Spirit of all life! Thou divine and perfect Soul! Thou light and glory of immortal life! Thou undying Flame set in the midst of time and space and eternity! Thy presence is in all forms of being; thou art within every soul. The light of thy spirit abides in every heart, and thou hast fashioned man in thine image, a little lower than the angels, and endowed him with highest aspirations, that are immortal because of thee. We would praise thee for that life which is fraught with thy breath: for life we praise thee; for every form of being that tokens thy presence and power; for those wonderful laws that control and govern the universe, the starry firmament above us, the earth beneath, the rolling orbs that fill all space, the light that shines even amid the darkness of space—the light of suns and worlds unquenchable. Oh thou most mighty, from eternity unto eternity does thy soul abide; thy life and love; thy laws and thy creation, performing everlasting cycles of eternal being! Oh, the soul of man worships, praises, loves thee, aspires to know thy truth, would be governed by thy divine goodness, would know thy surpassing knowledge! We praise thee for those revelations that thou hast given in all ages, whereby the minds of men know of thee, have that spiritual aspiration which is allied to thee, kindled with that immortal flame of knowledge that may not be quenched. We praise thee for those aspirations that come to us upon the waves pure and divine of imagination, whereby we are made one with the holy, pure and good. Oh thou Spirit, we praise thee for all living things, for the day and night, for the changes of the seasons, for the revolutions of the earth, for the productions of the harvest—the seed time and the glad garnering of the fruit. We praise thee for the mind with its storing treasures of knowledge, with its searching and striving for wisdom, with all that endows and enkindles. We praise thee for the spirit surpassing all material things—greater than suns, brighter in its light, stronger in its majesty than orbbed spaces because filled with the light of thine immortality. Oh, the soul of man praises thee! We stretch our thoughts as arms of praise; we uplift our voices in thanksgiving. We would have life and all that is in accordance with thy laws. We would wish that the nature of thy spiritual life be established on earth, even as it is in heaven. We would glory in the presence of that charity, that loving-kindness, that forgiveness, that kindly love that beautifies and ennobles the spirit. May thy children hope for this! May they strive for this! May they see, behind the shadow and gloom of the material, the spiritual and immortal, enkindling their fervor even upon the very ruins of earthly existence! Let us no more fear death, since life itself is revealed to man, since eternal life is his destined and his immortal habitation. Let us strive only for that knowledge, that love, that truth that shall transcend error, and cause death and fear and darkness to cease to be. Our Father, we praise thee evermore!

We shall give you this evening a commemorative address on the Twenty-Sixth Anniversary of the Advent of Modern Spiritualism. Next Tuesday it will be twenty-six years since the first sounds were heard in an obscure town in America, whose vibrations have now reached the uttermost parts of the earth, whose gentle tinnabulations, like a bell striking upon the atmosphere, have reverberated to every land beneath the sun. Spiritualism, as such, may perchance date its existence from that period, although a little preceding that time, clairvoyance had revealed an inner sight not connected with man's material nature; and almost simultaneously with this appearance, or with these sounds, there was in Poughkeepsie, on the banks of the Hudson River, a young man who has since become known as the "Poughkeepsie Seer." His name is Andrew Jackson Davis. He has given the world a system of Harmonical Philosophy, the revelations of his visions during periods of unconsciousness to external things. We say these two occurrences happened almost simultaneously; and while the seer revealed the spiritual essences of material things, and held conversation with angels and spirits in their abodes, these sounds were at the same time spelling out, by alphabetical signals, the names of departed friends, and the one message, "We are not dead, but are alive, and are permitted to hold intercourse with you." From that time upon the pre-

ent, sounds, manifestations of various kinds, and, too numerous to be here recorded, all forms of physical vision and of spiritual vision, various sights—the seeing of spirits, the apparitions of those deceased, the visions of their celestial habitations—have been made manifest in many parts of the world.

We shall not tell you that this is true because of the frequency of its occurrence, nor because of the many who believe in it. Numbers is no evidence of the truth of any proposition: masses of men may be deceived; great numbers of human beings may be mistaken where it is a mere question of belief; but when any considerable number of persons agree, without previous concert, or without previous knowledge, upon the witnessing of individual forms or facts, their testimony is to be believed; and when any considerable number agree that these demonstrations invariably occur under such and such circumstances, and they invariably convey the same message, the probabilities are strongly in favor of receiving their testimony. The truths revealed by Modern Spiritualism are therefore to be considered, not in the light of the number of witnesses, nor in the light of the appeal that it makes to individual wishes or desires of humanity, nor in the light that if people desire to have it true it must be true, but simply and solely in the light of fact.

No religion in the world aside from this—if we may call it a religion, it is such—no other religion is predicated upon fact. All religions are predicated upon belief, upon faith, upon superstition, upon hope, upon that which has been supposed will be true by the private tenure of individual belief and fervor. In this respect Spiritualism is not a religion, but a science; since it builds up no faith, it asks no belief, it requires no obedience but that which is born of knowledge. In this respect Spiritualism differs from the religion of the churches, inasmuch as they require a moral conviction of something that has taken place thousands of years ago, and which must have been, to say the least of it, in some degree misinterpreted.

Spiritualism does not claim, therefore, to be a religion in that sense; and if religion, that has appeared in the world in various forms of theology—if true religion consist in the belief in that which is not seen, and in faith in something you have no knowledge of, then Spiritualism is not a religion; for it is a belief in that which is seen; it is a faith concerning that of which people have knowledge and testimony. It is predicated upon facts as palpable as those that form the basis of any material science, as demonstrable as problems of mathematics; and, if true, forms the basis of a new system of philosophy which, if it do not usurp religious belief, will at least take the place of material skepticism and infidelity in the world.

We shall, therefore, relate to you to-night some facts concerning what Spiritualism has really done toward removing the doubts of men concerning a future state of existence. Despite the revelations of Christianity, and notwithstanding the existence of large ecclesiastical bodies in every civilized country, you are all aware that the cry and tendency of the nineteenth century has been toward skepticism and unbelief; that the Christian Church has not been left by many people, but that the belief in it has gradually left the people; and that the masses have been, as it were, left upon the shoals and quicksands and rocks of unbelief by the receding tide of the religion that has its foundation in past ages, and that no additional wave of inspiration has been kept alive.

You are aware that the influence of such men as John Stuart Mill, Professor Tyndall, Professor Huxley, Herbert Spencer, have become the ruling influence of the intellectual powers of the present age. You are aware that this wave of materialism and infidelity has not been accompanied by any demoralization of society, by any retrogression of the morals of those who believe, so that a simple state of unbelief has taken the place of the old blind faith concerning a future state, and many men have made up their minds to do without this future state and without this belief, considering it better to know the truth, however unfavorable, than to believe or have faith in a future that is impossible.

The growing skepticism of the youthful mind of to-day in the very theological colleges and schools, in the very places where evangelical religion is taught in one direction and science in the other, this growing tendency has been such as to preclude many learned, intellectual and studious men from taking orders for the ministry; even after they have obtained their consciences will not permit them to defend theological belief. You are aware of many young men who grow up in the midst of this thought of the nineteenth century, who refuse to minister in the church, because they cannot believe on faith that which a knowledge of science seems to overthrow; and you are aware that this growing skepticism in the world has been so strong, and of such a nature, that it holds open the very doors of belief. Even the masses who go every Sunday to their worship, do so for the sounds of pleasant music and the meeting of familiar faces. The intonations of the choir, the presence of a congenial atmosphere, and the high-toned aesthetic nature of the surroundings of the church, have much to do with the presence of each congregation; while the individual worshiper is not questioned too closely concerning his or her particular faith and belief—is not particularly enjoined to repent and believe every portion of that religious creed that in times gone by was made the actual condition of admission to Christian fellowship. We say you have observed all these

things; it cannot have escaped the intelligent scrutiny of any living mind. Science, on the other hand, taking her strong foundation in human reason, has declared that there shall be no belief in the world other than that which Nature through her laws discovers, and that if Nature through her laws has not revealed to the human understanding any consciousness of immortal life, then humanity believe something that to the man of science becomes a contradiction—the learned student becomes a puzzle when he reads the many contradictions and interpretations of past ages.

This was the condition in which the world was twenty-six years ago. This is the condition of the majority of mankind in Christendom to-day. There came, however, this one sound, these particular vibrations, and through the alphabet they spelled out, "We are not dead; we can return and hold converse with you; we are the spirits of your departed friends." Theology at once took alarm, and says, "This is sacrilege; it cannot be true! Revelation has been closed; there is no intercourse between the two worlds. Only once the spiritual God spoke his words, revealed his utterances. It is not true!" From that day to this, with rare exceptions, the Christian Evangelical Church has pronounced it false. When the facts can no longer be denied, it is not of heaven, but of Beelzebub. "The great cry of the Church in this country to-day is not that Spiritualism is untrue; not that it is not the work of spirits; but that it is the work of demoniac influences. The great cry of science was, 'It is false; it is impossible!' After twenty-six years, and after the few men of science that have investigated Spiritualism have gradually become its advocates, the masses of men of science who have not investigated it stand still to see what will come of it. The few that have, with the view of enlightening the world, and with the determination of exposing it if it were really a delusion, pursued, carefully and systematically, and in a scientific manner, their investigations, avow, first, that the manifestations do occur; secondly, that they are not the result of any known laws in science; thirdly, that intelligence is manifested, and that the intelligence manifested is not that of any living person in the body. The only step that they have not taken is, that the intelligence emanates from departed spirits. But this science is so clear, that an intelligence manifests its presence, and it is not the intelligence of any person in the embodied human form, it must be a disembodied intelligence. Even the man of science cannot escape from the deductions of his own logic; and he rests there merely because he does not choose to commit himself to that which may tend to lessen his influence in the scientific world.

Prof. Crookes has prepared his statement concerning the phenomena, and is still investigating them. Prof. Hare, carefully and studiously, even to the last day of his life, pursued the investigation, at first with the view of exposing the imposture, at last as a full and earnest advocate, because he found it to be true. The testimony of these men is of value; they do not seek to overthrow, they do not seek to believe it; they pursue it as they would any science, they study it as any other proposition; they ask simply time and the exercise of their reason and judgment to determine in what manner and in what way these manifestations take place.

We have said that the voice of twenty or thirty millions of people who may believe is of no value; but the voice of one enlightened man on a matter of positive knowledge is of infinite importance to the world; and the voice of one hundred people agreeing simultaneously to any matter taking place within the range of their observation, is of infinite value in the world of fact; while the voice of many men of facts who testify, not as to their belief, but as to their knowledge, is of so vast an importance that it cannot be computed in these days of blind doubt and incredulity. Were there testimony to be adduced on any other subject in the world, concerning modern faith in phases and manifestations in science or nature, there would be no question, no one would doubt. Even if a man says to you, "I saw a singular apparition in the heavens last night," concerning such a planet, and he were known to be trustworthy, you would not think of doubting his testimony; but if he were to say, "I saw a spirit last night," you would straightway say, "He is a lunatic." Why? Simply because science has declared that the realm of a spirit is a region unknowable; that it is not given for man to see apparitions, while it is given for man to see stars; and that therefore because it is uncommon, and because its province is another region than that one science enters, it is not to be presumed that the mind will see a spirit. But if a dozen men start up from this room and declare they have seen a spirit, their testimony demands attention; because a dozen men cannot at once go mad, at precisely the same hour, and in precisely the same direction. That would be a greater stretch of credulity than for them to believe they saw an apparition; for it is not customary for a dozen or twenty men to go mad at the same time and all in one direction; it is beyond reason to suppose it. Then when it comes to the testimony of things that cannot go mad—tables, chairs and various articles of furniture have never been sent to the mad asylum as subject to monomania and exhibiting religious zeal and fanaticism—and when, upon calling the letters of the alphabet, there occur sounds conveying an intelligent message, it is preposterous to suppose that the table is suddenly endowed with intelligence, and that that intelligence has gone mad enough to say it is a spirit when it is not. We ask of you, as intelligent witnesses upon any other subject in life, if,

after seeing these things and consecutively following them, there would not be adduced one of two things—either that mankind are incapable under all circumstances of judging of phenomena that are beyond the usual province of natural phenomena, or that the things do occur and are what they claim to be. One of these two propositions must be true. The first be adduced, that mankind are incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone. If human knowledge is incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone. If human knowledge is incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone.

If Spiritualism with its living witnesses, those who are supposed to be possessed of its powers, do not present a proof of man's immortality, then there is no proof whatsoever in all history or in all nature. The materialist, then, is right, and man must release his hold from even a shred of the hope of that immortal life. Since if those facts that are palpable, and those sounds that occur to the senses, and those sights that are occurring daily and hourly are not to be credited, the testimony of age is naught, and tradition becomes superstition, and the world is left without a proof of immortal life.

The conflict in this can be between science and religion. To answer this question that science has proudly and triumphantly asked: Man, is he immortal? To solve that universal problem: If a man die shall he live again? To reveal to the world the intimate and close relation between the spiritual and the material, and to point out the laws and intermediate conditions whereby spirits can converse with mortals, showing a system of philosophy and of ethics that is comprehensible to the mind as appropriate to man's present belief in Spiritualism or knowledge of Spiritualism. It has not in itself a work that started with man. It has no organized functions as yet upon earth. It is not a movement that originated with any class of persons, with any scientific or religious body. It has not even any leaders as they may be so-called in the world. It has not any of the usual methods of human organization whereby people—a class—defend a theory because they believe in it. It is simply now a manifestation, uncalled for by mortals, unwillingly received by most of them, fought against by most of them until conviction becomes an absolute necessity, forced upon their attention by its frequent occurrence and the thoughts it awakens—a presence they did not know of, did not invite, did not covet, and scarcely questioned when it first made its appearance.

Such a movement within twenty-six years—involuntarily as far as mortals are concerned—expressed a sway over minds, has controlled them, has brought them out, in many instances, of doubt and unbelief, has proven to them by palpable evidence that there is another state of being, has given them intelligent answers to the questions of doubt that have arisen in their minds.

When persons who are Spiritualists talk of the spiritual movement, they would do well to define what they mean; since the movement itself has not been taken up by any particular organized body, has not been carried forward by them, and it is not the intention of the spirit-world that it shall be so, if to organize is to make a creed.

If to carry forward the movement is to bind man down to any particular shackles—if it means to bind a particular form of spiritual presence to any established temple or any established building, and thereby make it narrow, it will not be seconded by the spirit-world. It is a movement that has been started from an invisible source; that has been carried forward by instruments chosen by their own volition, by their own aspiration. It has not selected especially from the high, nor especially from the low, but from all classes those who were adapted to be its instruments. It has taken its place by the fireside. It enters their oftentimes unbidden—enters and makes its presence manifest in the voice or in the knowledge and intelligence of dearly-loved friends who have passed away. It has not only done this: it has gradually crept into the places of learning and theology, taken its place at the side of the minister in the pulpit, and with a voice fraught with the spirit of the nineteenth century, has made the man of God declare that he believes in the presence and influence of departed spirits; has moved upon him so that the astonished congregation has said, "Why, this is Spiritualism!" But, all unknown to himself, he has said to the mourner, "Your friend is not dead." There is a presence and power that makes him speak, and he is almost astonished at his own words. It has entered the crevice of letters, and the man of mind, of learning and science, declares that, with all his art and with his experiments and his chemical analysis, he has not heretofore been able to find out mind nor spirit; but here comes a silent power, a palpable vibration that says to him, and challenges him to prove to the contrary, "I am a spirit; I am not dead but living; turn your gaze wherever you will materially, you will not find me; turn your gaze spiritually, and you will always find me." A power that has seized the pen of the poet, and made him indite words, memorable and beautiful, of the presence and manifestation of the loved ones that are gone; a power that has seized the hand of the painter, and made him depict the presence of guardian angels of a spirit

bearing away the dear babes of your firesides to the realms of higher light and knowledge; a power that has whispered unobtrusively to the blind materialism of to-day, and made mankind believe, whether they will or no, that this life is not final, not the concluding, not the destiny of man.

This, we say, has been done. We now call upon you and ask you to consider whether in all history, outside of man's invention, and independently of organized bodies, a work could have been thus carried on, and thus potently, without an intelligent guiding power. Howbeit, if that intelligence is invisible and that active power is not known to you, it makes itself visible and it is known by all the various signs and all the various manifestations that are occurring to-day. "Unconsciously," said a distinguished teacher in America, "the influence of Spiritualism has spread its broad shadow on the land." The most distinguished Roman Catholic Bishop in America has declared, in order to prove that Spiritualism is most dangerous—that it is exercising its sway and control among all classes of society; that it is not confined to the lowly nor the unlearned; but that they are learned and skillful, and even those that have an avowed belief in the Christian religion, are strengthened by it. He says, of course, it is not of God; but had it occurred within the pale of the Roman Catholic Church, had any obscure maiden within the precincts of a Roman Catholic province been made this instrument of supernatural revelation, would the church ignore it? And because it did not happen so to occur, does it make it the less a distinct manifestation? It has been the custom of the Roman Catholic Church, whenever a singular manifestation occurred to any one of its members, to investigate the matter, and if it were found credible, to enroll it upon the records of the church as one of the evidences of that church. Because these evidences have penetrated beyond the pale of the church, because it is outside the church, a maiden has been visited, does it illustrate a fact, and especially when it may not be true in heaven, that the Catholic Church includes all persons who are to be saved; especially when it may be true in the spiritual world that goodness can exist beyond the influence of the Pope and the Vatican?

It is a belief of ecclesiastical Christians that God used all his messages in ancient times; yet Protestantism was as distinct a revelation as ever came in time past, and if God used his revelations with the early Christian church, Luther, Calvin, Melancthon and Knox should not be followed. It has been customary in the Protestant Church to teach the presence of guardian angels, and their power to influence and ward off evil. Directly Spiritualism came, you heard no more of it except under the circumstances we have named, when the presence of some palpable power has made the man of God proclaim it. Why is this? Why is the church more anxious for itself than the truth? Is it necessary to deny a fact which is in the world in order to keep up ecclesiastical power? And if it be so, then it is proof that the letter is of more value than the spirit. We ask this question simply—you must answer it for yourselves. For if in the world there be a great positive fact that concerns man's spiritual nature, and the very body that should accept it and should set it down as one of the additional evidences in favor of religion and immortal life, rejects it and refuses it because it does not come within the pale of the church, does it not prove that every age is alike; and that all men and all ecclesiastical bodies and all teachers alike persecute a new truth while they cling to the old and shadowy form?

If it be true that Spiritualism is in the world, and that these many manifestations and facts occur as we have stated, then it forms the most substantial bulwark that the existing Church possesses to-day. The things that occur to-day are expressly synonymous with those that have occurred in former days. Materialism denies their occurrence in former days. "Prove to the materialist that they occur now, and he cannot say they have not occurred in times past. If there be revelations, visions, the presence of departed spirits, the presence of ministering angels, speaking with tongues, the interpretation of tongues, the power of healing; and the power of prophecy in all classes of people, to what is it so important as to that Church that feels its strength falling away from it, feels its power lessening because of the unbelief of the present day? Yet they are always blind, and close their eyes to the living truth, while they feast upon dead men's bones. They are always most willfully blind who build up thus the letter of the law and allow the living spirit to sleep. The whole world is made aware of the presence of the living power in the atmosphere, while those within ecclesiastical precincts are asleep, altogether unmindful of the great voice and the great power that is in your midst.

It is often asked what Spiritualism has done, what it will do for humanity? The chief question of to-day is, Is it true? Chief because most important to the materialist; most important if it solves that problem and opens that unknown region which he says has no existence. To the materialist it is most important, even though he has made up his mind to die as the flower, the tree, and, as he says, the bird dies. Still, if it be true that he shall not die, it becomes of some importance that he shall gather the thoughts of home and the rights of his immortal life, that he may know what kind of existence is for him in the future world. To the believer it is important, for we all believe there is something of doubt. The exceeding number of creeds in the world proves this, the diversity of opinions in the Church itself, the dissensions that rend it asunder

and threaten its division. If it be true that there is a spiritual voice and presence that can settle the problem of the future life, it is most important to the believer. It is not that belief, it is knowledge. It is not that faith, but a full, absolute conviction, it is not that a trust, a hope, a desire, but it is an abiding and perfect life. That does not depend on a belief, but on a fact. The manner of that fact, the manner of that existence, of course may cause the eyes to fill, but the one fact that the child is not blotted out, that the mother is not annihilated, that the friend is not gone, is so potent and palpable, that it forms the bulwark of faith and the redemption of the materialist.

There is no denying, no putting aside, no saying, it is impossible, when it is your very door, and in your very household. That is only impossible in the belief which he does not understand, but to deny the thing that is actually there, to close one's eyes to the sunlight and say it is not day, what does it do? Your mind is filled with mourning when you hear the dead pass with a long line of black. But it does not actually deposit its burden beneath the sod. There is comfort there. The man of God stands up and breathes of hope and of faith and of prayer. But there is no heart that returns from that solemn office that does not long to follow and know where the loved one has gone. You would give every thing, but stand the bonds of life, and dare even the very worst rather than be in doubt. For when you deposit the form in the ground, you are made aware, though the living presence is out of your sight, that the mother, with impalpable hand and youthful form, follows you home, and begs with voiceless lips that you will not weep, for you know that the babe is not sleeping in the ground, and not hurried away to some impossible torture, but is still hovering near, with baby lips scarcely unfolded in spiritual life, striving to bid you not to weep. Does it not strike that voiceless charm? Does it not make the mind itself alive with immortal blossom? Does it not, indeed, lift a burden from humanity and a gall from the world?

There are no mourners among those who know of Spiritualism; there are none who believe in death; there are none who weep, save for the bodily presence of the dear beloved ones. And there is no mourning as with those who have no comfort, as with those who have lost friends. You do not lose your friends; they are with you; the accustomed place is filled. Your voice falls on another ear, firmer and better than your earthly sense; the voice you hear is of another world, but still the voice of love; the form is transient, but the presence is permanent; you are still in a form; and the realm which they enter is not so remote and so far away that it cannot be reached by your thoughts and your prayers.

This is the work of Spiritualism. While you make death a terror, while you shroud it with gloom, while you clothe it with despondency and dread and fear, there is need of Spiritualism in the world. While you place your friends far off and make them stay in some unknown higher region of doubt, keeping wide the gaping gulf that divides you in terror, lost they hang you with their image; while you do this there is need of Spiritualism; while you keep a darkened and veiled chamber in each house and masses of places devoted to memory, merely in order that the living meet not the dead, and so that their name may not be breathed, there is need of Spiritualism; while you deny that actual atmosphere and living presence that makes all space alive and peopled with as many forms as your earth is peopled, countless myriads of beings asking to be heard, waiting to be recognized, thronging around you with benedictions and blessings, there is need of this.

Are you afraid to stretch out your hands? Are you afraid to uplift your voices? Are you afraid of the clatter and the silent room where your loved ones have lain? Shame, then, for you to love the knee in prayer. Shame, then, for you to say that God is near, if those sweet messengers so afflict you. What? you grow in that faith that claims communion with the highest, yet will reject any one of his messengers? What? you grow in that faith that claims the presence of the eye of God, sanctifying your actions daily, and yet are afraid of the kind presence of the ministering mother, or a sweet babe, or an attendant friend? Are your thoughts such, then, that you would not have your friends know them? How, then, shall you meet the eye of that Infinite Soul whom you profess to love every thought and deed? Nothing would soothe or uplift the world from its thralldom and darkness; nothing would sooner make lives pure than the recognition of the presence of ministering angels. See it that the altars have a lighted fire, and that the lamp is filled with the oil of love; for behold they are at your very doors and thresholds. They open the door, they enter; they are in your midst; they see your thoughts.

In America when a snow-storm causes the rail-ways to be obstructed, when it falls to between three and four feet, they signalize to the next station that a relief corps may be sent out, and an engine is provided with a powerful snow-shovel that plows through the snow and releases the trains that are bound. Materialism and religion correspond to this in the world. Theology and materialism have madly blocked the pathway of immortal life. Theology has refused to advance, and materialism has scornfully scattered the snow-flakes of scientific facts all about the world until there was no more an open pathway to the other world. The signals have gone out; the relief trains have been sent; the powerful voice of the Spirit has come from the other side to meet the advancing train of humanity; and these snow-flakes, so formidable when piled one above another, before the absolute fact of spiritual truth fall by the wayside and leave the pathway straight and free to the world of souls. This is its mission to the earth.

With the hope of filling Boston with remorse, the Springfield Republican publishes an extract from the biography of Samuel L. May, who represents his father coming in from a walk and saying: "As I passed the Old Granary Burial Ground, I saw that the tomb was open in which I knew were the remains of James Otis; and with the help of the sexton, I opened the lid of Otis's coffin, and behold! the coffin was full of the fibrous roots of the elm, especially thick and matted about the skull; and, going out, I looked up at a noble, verdant Paddock elm, and there, in transfigured glory, was all that was material of James Otis." "And now," adds the Republican, "some wretched, common-place, modern Bostonian has turned up James Otis for fire-wood!"

Written for the Banner of Light.  
**I LOVE THE ANGELS MORE AND MORE.**

BY WILLIAM BRUSTON.  
I love the angels sweet and kind,  
My kindred in the spirit-land,  
They come like thoughts to bless my mind,  
Like brothers dear to grasp my hand.  
From regions high they come to earth,  
From higher life to this below;  
They bring their own enchanting mirth,  
As we with aspiration glow,  
And influence sweet like light they pour,  
And so I love them more and more.  
I love them not with foolish love,  
With cringing fear and false reverent brings,  
Nor sense that they are far above,  
Because we paint them graced with wings;  
I know that they are friends I've known,  
That lived and trod the earth like me;  
That they adore no idle throne,  
But in a world of love-life be;  
By service good they good adore,  
And so I love them more and more.  
I love the angels—I ere long  
Shall join them in their gladness glee,  
Shall sing with them the victory song,  
And know my soul in life made free;  
Then shall soar with fancy's skill,  
Shall revel sweet in love's subliming,  
Shall serve the true with steady will,  
Nor fear the hindrance of time;  
I there shall learn the wisest lore,  
And love the angels more and more.  
I love the angels more and more,  
The more I near the Summer Land;  
I hear their tread on that sweet shore,  
And half believe with them I stand.  
The vision grows and is no dream,  
They come to me and there I go—  
I float along Time's summer stream,  
And there abundant entrance know;  
They open for me life's pearly door,  
And teach me love them more and more!

**The Reviewer.**

From the San Francisco Golden Era of April 5th 1874.  
**THE "DEBATABLE LAND."**

"IF A MAN DIE, SHALL HE LIVE?"

If Robert Dale Owen is what he solemnly asserts and repeatedly reasserts, before men and angels, he is, and what the evidence he presents bears luminous witness he is—strictly sincere and thorough in earnest—then no man since the human Christ has been a greater or benefactor of the human race, and no man has been more deserving of the grateful thanks of the entire family of man; for Robert Dale Owen has lifted the Veil of the Obscure and rent the Temple of Doubt from top to bottom. If no longer remains for us to quote with bowed heads and an unspoken pang at heart in admission of its verity:

For the silent hour he has become resonant with immortal voices, and the lost traveler has returned, bringing with him "glad tidings of great joy."  
If Mr. Owen is not as honest as he is at infinite pains to say and seem (and we mean no discourtesy to him in raising the question, and we frankly admit that his avowments of honesty are well sustained by his evidence, both in manner and matter,) if he is playing the dissembling hypocrite with the "eternal verities" and coolly trifling, for the rewards of a passing notoriety and a paltry penny, with the grand and solemn question of man's immortality, then does he deserve to have louder and deeper and fiftener and bitterer anathemas hurled at him than have ever yet been launched from human lips upon a human head; for with no pretence skill has he sought to betray the human soul in its dearest hope.

The question of this age of questions—of this age which we, with considerable showing and some vanity, are pleased to call the Great Age, the great question of this great age of great questions, is: To be, or not to be? and the response of the prevailing materialistic skepticism of the age is: Not to be.

When men are thus generally brought to renounce their expectations of and belief in immortality, and accept to die the death of the beast of the field, they are brought to live very nearly as the best lives—sensually; selfishly and grossly sensually; to throw off all moral accountability, and recklessly abandon themselves to the groveling Sardanapalian philosophy—eat, drink and be merry—no more. When such a pass is arrived at, one of two things is inevitable: wide-spread spiritual demoralization or a new gospel and a new order of dispensation.

The man who, at this critical juncture, resolutely turns up his intellectual horns, calmly takes the lamp of impartially enlightened philosophical inquiry in his hand, and goes fearlessly but reverently out from the central caverns of the earthly vestibule, where eating and drinking and sensual revelry are the accepted *summum bonum* of existence—who goes out into the "between darkness" in quest of a further life and a higher purpose for living, if such there be, and returns with such vital rays in proof of a glorious light that is beyond, as (if he is honest) Mr. Owen has assuredly brought back with him, and has set bravely around about in the earthly vestibule for our God-ward illumination—that man has the miraculous satisfaction of dispelling all rational misgivings touching the hereafter of the grave and the forever of our heritage. That man has rolled back the ponderous stone of materialism, and the dead have walked forth before our eyes.

To analyze Mr. Owen's testimony, and rest implicit belief in his assurance of sincerity, is equivalent to accepting the radiant crown of eternal life. To do otherwise is simply impossible; there is no further ground for question; the thrilling conviction that "this is even so" forces itself. The exciting theme is rekindled on the altar of Faith; the nearly yielded victory over Death is fully re-won. Life is no longer an enigma which a blind chance has set for us to unravel, and from which, when fearfully untried, we pass to no result. Life is a magnificent gift, and not a sorry accident—the gift of a wise, responsible and beneficent Creator; therefore a growing glory, ultimately unfolding into a perfected blessing.

Let us hasten slowly to dispossess ourselves of our belief in so fair a heritage. Before we bury our faces in the dust and cry out, "There is no light," let us first be just enough to ourselves to look inward and upward, and see whether there be one or not. Let us not close our eyes and say, "We see not."  
After ruthlessly stripping away all the repelling concomitants of shallow formalism, tricky charlatans and mercenary impostors, who would not hesitate to "turn a penny" even by plucking out the eyes of the dead, it must be candidly admitted there still remains a *shining something* in Spiritualism which merits the fine lustre of a grain of virgin gold; and among the seeming system of transparently scheming pretenses, it must be acknowledged that there are men and women of exalted moral worth, high culture and dispassionate reasoning powers—individuals whose integrity is above question, and whose confessions of faith are entitled to thoughtful consideration. Not to impugn his motives on mere suspicion among this latter class of witnesses we are constrained to accord Mr. Owen a place.  
Concerning pretenses so thinly disguised that one instinctively scorns to become their dupe, even to the extent of according them a moment's attention, it should be borne in mind that the more shining the light the more the moths will fly into and obscure it. Counsel should therefore

be taken with ourselves not to forego so glorious a light because of "moths." The "Debatable Land" closes the book a convert or a skeptic, he will hardly be able to shrug the conviction that Mr. Owen is a master-builder. The remarkable structure he has raised is symmetrically and firmly based on canonical authority—the scriptures. He has laid his foundations strong "in proofs of holy writ." He opens his quest with a confession of utter skepticism; he pledges his honor to subject the new doctrine to the test of the most rigid scrutiny; he admits to have done so both in letter and in spirit; he presents the results of his indefatigable investigations, and follows with a perspicuous summing up of his convictions; convictions which forced themselves upon him against his expectations, and almost in antagonism to his desire.  
The narration of his first personal experience in the field of spiritual inquiry is thus ingeniously prefaced:

"Up to this time I had been living, as among millions of my fellow-men, in a materialistic and unspiritual way. I had been a skeptic, and had heard of the 'higher knowledge,' and had wondered what it meant. I had read of 'higher life,' and had wondered what it was. I had read of 'higher love,' and had wondered what it was. I had read of 'higher truth,' and had wondered what it was. I had read of 'higher power,' and had wondered what it was. I had read of 'higher wisdom,' and had wondered what it was. I had read of 'higher knowledge,' and had wondered what it was. I had read of 'higher life,' and had wondered what it was. I had read of 'higher love,' and had wondered what it was. I had read of 'higher truth,' and had wondered what it was. I had read of 'higher power,' and had wondered what it was. I had read of 'higher wisdom,' and had wondered what it was. I had read of 'higher knowledge,' and had wondered what it was. I had read of 'higher life,' and had wondered what it was. 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