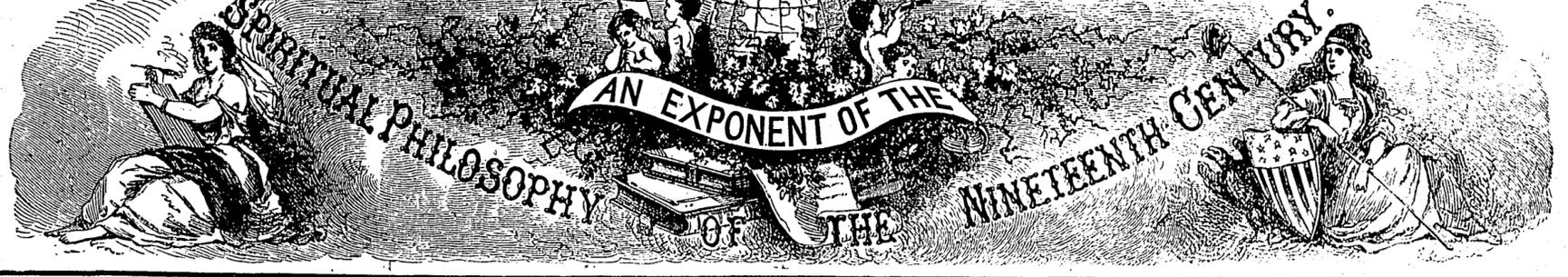


BANNER OF LIGHT.



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The Anniversary.

The Twenty-Seventh Anniversary of the Advent of Modern Spiritualism; Exercises at Rochester, Investigator; and John A. Andrew Halls, Boston; Republican Hall, New York City; Lincoln Hall, Philadelphia; and Lyceum Hall, Baltimore.

Reported for the Banner of Light.

Wednesday, March 31st, was observed by the Spiritualists with enthusiasm in various parts of the United States, as the anniversary of the day wherein in modern times the light of a great revelation was in a clearer manner vouchsafed to man, though it had, in some form or other, existed in all previous ages.

The Spiritualists of Boston, on this anniversary, chose to commemorate the event by three distinct gatherings, instead of uniting in one, as in our opinion they should have done, the attendance upon all being good, and the feeling harmonious. At

Rochester Hall.

The friends assembled under the auspices of Children's Progressive Lyceum No. 1, of Boston, and to its indefatigable board of officers, especially to J. B. Hatch, its Assistant Conductor, is to be ascribed much credit for the admirable manner in which the services were carried out during the day and evening. In the morning the exercises—which took the form of a pleasant and profitable conference—were presided over by Dr. A. H. Richardson, of Charlestown District, who opened the meeting with appropriate remarks; songs by Messrs. Griffin and Lull, Cora Hastings, the Misses Saunders and Sawyer, and speeches by J. J. Morse, Dr. T. B. Taylor, Moses Hull, Mr. Richards (of Philadelphia), II. C. Lull, A. E. Carpenter, Mrs. Susie A. Willis-Fletcher, and others completed the exercises.

In the afternoon the time was devoted to a Children's Festival, which was fully attended, over two hundred little ones joining in the pleasant occasion. Tableaux: "The Stupid Book," "The Angel," "Ghost Story," "Statue Bride," "Don't count your chickens before they are hatched" (illustrated with singing by Miss Cora Stone), and "Good Night," a march, singing by the children, music by Carlotta Williamson, the infant pianist, and the partaking of a collation, formed the chief of the exercises.

In the evening the meeting was inaugurated by a short address from Dr. H. B. Storer, of Boston. Alluding briefly to the rapid growth of Modern Spiritualism, from the date of its appearance at Hydesville, N. Y., he compared the present occasion to the grand festival of Easter, which had just been celebrated with all the pomp and circumstance which the church could display. Christians had on that day assembled to congratulate themselves that their God had risen from the dead, while the Spiritualists now assembled were met to honor the anniversary of the date wherein a disembodied man, however lowly while in life, had burst the bars of human sense and demonstrated, it might be in humble fashion, the verity of a continued conscious existence for humanity beyond the confines of the grave! And the speaker was of opinion that the demonstrated fact of human resurrection came closer home to the hearts of the people of the present day (a time when intelligence was the inspiration of the hour) than the mere fact of the resurrection—as claimed by Christianity—of a substantial God to the exalted position from whence he originally descended to the earth plane. The speaker then adverted to the lessons conveyed by Spiritualism to the minds of its adherents, especially to the emphasized fact of the necessity of rightly educating their children. In which connection he paid a high compliment to the good work which Children's Progressive Lyceum No. 1, of Boston, and kindred institutions throughout the land, were doing for the little ones. He also referred to the necessity of a proper understanding of the conditions of generation, so that children might be rightly born, and thus be given the best opportunities for the fullest development while on earth; this would indeed be a blessing, since the development which was missed of on the earth plane would necessarily have to be achieved in spirit-life, under perhaps less advantageous conditions. Spiritualism was destined to lift the world up to its high standard by the attracting power of kindness; heated and bitter denunciation would never accomplish the work, but would rather tend to repel the people from a consideration of the purposes of our cause, chief among which was the blending of all humanity in harmony and love.

A song by Mrs. Mary Ann Lang (née Sanborn) followed, after which Mr. J. B. Hatch (who presided over the evening meeting) stated that

he perceived in the audience the medium through whose instrumentality he had been converted to a belief in the spiritual phenomena, and he would be pleased to listen to a word from her; he then proceeded to call upon the lady referred to, Mrs. Sarah A. Byrnes, of Wollaston Heights, Mass. Mrs. Byrnes, in reply, reviewed some of her mediumistic experiences, and spoke briefly of the lessons of the hour.

J. J. Morse, of England, was then introduced to the audience. After reading Charles Mackay's stirring poem, "Eternal Justice," he said he should commit himself to the control of his guides. The influence with whom the attendants on his January course of lectures before the "Music Hall Society of Spiritualists" in Boston, had already become familiar, assumed direction, and an eloquent address was given. The Controlling Intelligence referred to the humble origin of the present great movement, which was surely working its way with irresistible power and influence amid all the departments of life, and said it was the old story—"Jesus in the manger, over again"—another proof that "the wise and prudent" of earth had failed to be worthy, and that the knowledge of the truth was therefore committed to babes. The abuse with which Spiritualism was too often greeted, was an acknowledgment of the weakness of the position occupied by its opponents, and the want of argument for the support of their views, of which fact they seemed painfully aware. He was of opinion that it was best to let these abusive knight errants go their ways, sure that their own vanity or short-sightedness would eventually furnish them with the requisite rope to hang themselves.

Spiritualism had accomplished a mighty work for many individual minds, lighting up their gloom with brightness of supernal glory, giving them the "garment of praise for the spirit of heaviness;" but had it not wider objects in view? and had not those individuals who had gained so much of joy and pleasure from its teachings a duty to perform in the advancement of those purposes? The elimination of phenomenal facts going to prove that man indeed can hold converse with the inhabitants of the angel-world, was not the one end and aim of Spiritualism; in fact, more than an abundance of proof had already been adduced for the endorsement of this fact; there was more recorded evidence to-day in favor of the reliability of the claims of Modern Spiritualism, than existed in proof of the verity of Christianity. There was certainly a wider scope for Spiritualism than its mere phenomenal phase. But before quitting the subject the speaker desired to explain that he would not be understood as holding in light estimation the phenomena; Spiritualists who had become satisfied of their existence might not need them, but the skeptic did for his conversion, and therefore they were still valuable introductory agents for the cause. Investigations with media for the obtaining of knowledge should always be conducted with a feeling of kindness for and harmony with the human instruments; persons investigating should remember that they did not contain all the wisdom in the world, and that there might possibly be something of value outside the pale of their own consciousness or grasp of mentality.

The facts of a spiritual life hereafter, of a possible and actual interchange of intelligence between the inhabitants of the two worlds—the philosophy of a spiritual life and of a spiritual communion, were now established verities. What else came Spiritualism to bring? The speaker discoursed in this connection concerning the boy Jesse Pomeroy, and the punishment with which it was proposed to visit him by the legal authorities, and said the lad was a legitimate outgrowth of the conditions surrounding him, and that his case was an additional index, which pointed Spiritualists to the importance of bringing forth children who should have good, healthy, normally balanced bodies, and should thus possess the best opportunity for development. In "Diakka," so called, were manufactured in this world, it was not wonderful that their existence was to be traced in the next. Both states of existence would be benefited by a cessation of the conditions under which such abnormal growths occurred. Spiritualism came to be an educator, to teach mankind to lead such lives on earth as would enable them to attain to the highest and best conditions when they passed into the beyond in obedience to the mandate of change—and this rule applied to children as well as adults. Spiritualism came to undo the error which theology had so deeply inculcated when it belittled the human body in its frantic efforts to "save" the soul! Spiritualism was as much related to this physical world and its conditions, as to the other world and its conditions. Spiritualism was at war with all that undermined the bodily health of humanity to-day; therefore theology, with its false ideas of man's physical nature, was not the only devil which its adherents must oppose; they must also grapple with abnormal appetites and passions, as cultivated in the "rum shop" and kindred centres of darkness.

Spiritualism, founded upon the rock of truth, was indestructible; it not only presented to man a divine religion, science, philosophy, and was an educational agency which tended to individual elevation, but it taught the duty of its followers to bestow upon others the light which they had attained. He would not have them endeavor to do this in the mere spirit of proselytizing, but with an earnest desire to present the truth for the action of the free reason of humanity. He urged upon the Spiritualists the necessity of organization for work in the dissemination of their principles. It was time for them to plow the fur-

rows and sow the seed of truth, that the future might rejoice in an abundant harvest of good. When looking abroad at the sad condition of church and politics and society, it would not do for Spiritualists to fold the mantle of ease around them, thinking there was nothing demanded of them in the premises; they had a work to do—they were the conservators of the spiritual light and truth of the present day, and if they looked up these treasures within themselves and refused to extend their glad power to others, they were gravely remiss in their duty toward humanity!

The speaker referred, in closing, to the past progress and the present success of the cause, and spoke in glowing terms of what would transpire through its agency, for human amelioration, ere another period of twenty-seven years should roll away.

The intelligence known to the public as the "Strolling Player" then for a short time controlled the organism of Mr. Morse, giving much pleasure to the people by the lively sallies of his wit, and closing by advising all so to live that when they made their exit from this stage of physical being to the confines of the spirit, the manager, Conscience, would give them an order whereby they might pass the door-keeper, Retribution, and be ushered into choice seats from whence to look with newly awakened vision upon the great drama of life!

Wille S. French then recited the following poem, which was written for Children's Progressive Lyceum No. 1, by John W. Day, of Boston: TO SPIRITUALISM—THE SOUL OF PROGRESS—On the Twenty-Seventh Anniversary of its modern advent to human recognition.

Holdest revelation to mourners outlying—
Born in the home of the lowly and true—
How shall we hail thee, thou bright silvery being?
Spread where the death-cloud veils loved ones from view?
Pure as the Eden springs
Where their translucent wings
Leave the bright birds in the summer-laud moon?
True as the violet queen,
Glist'ning with sapphires sheen,
Bright streams thy radiance to mortals forlorn.
Rich plenum gift from the Father Supernal,
Dight with his signet of glory and power,
Stern is earth's conflict with passions infernal—
Lo! still delayed the millennium-hour!
Honest hearts faint and die,
Lo! up the lurid sky
Mount they as drops by the sun drawn afar,
Yet thou with guileless soul,
Duchied from Fear's control,
Surely shalt win through the continents jar!
Mighty Evangel! through death-guarded ages
Minds have told upward 'mid travail and pain:
Blood, just the ink of their sorrowful pages,
Sud and fumed their marching refrain!
Slowly the chains were riven,
Yet hath each future given
Thunder of glory for chariot of flame!
Such be thy destiny,
Crown of the brave and free—
Right's wing'd scroll shall emblazon thy name!
Thou art eternal, no measure can meet thee,
Traced in wondrous silver by earth's early rime,
Sphered in man's dearest traditions we greet thee,
God's morning-star on the fore-front of time!
Thine was the power that wilted will,
Thine was the strength that did lift
Life's keenest struggles from monad to zone,
Yet is thy modern way
Lit by a clearer ray
Shot from the nimbus of truth's rising throne!
Soul's "neath thy tutelage seek life's demanding—
Gone are the myth-tales so hoary and old;
Lo! the dark hair-colls of credulity unstranding,
Show hidden truths bright as African gold!
Hope looks a'none to thee,
Outcome of Liberty!
Thou art restless, thy triumph is nigh!
Reason her story tells,
Sweet Love the violet queen swells!
Thine is the torrent that bears earth on high!
Spectrum-wing'd Science, through heaven's regal soaring,
Scorns thee, thou helper benignant and wise;
Chemistry gray, for a stonable flame pouring,
Marks not from substance a spirit arise;
Yet art thou king of all—
Lo! how their theses fall,
Analyst stern, at thy Prospero wand!
Stilled Pratenstion dies,
Low-browed Assurance flees,
Naught may the power of thy logic withstand.
Knowledge for faith, joy for terror thou bringest;
Vainly pours Chaos its Lethæan wine;
Man, at thy call, from the cypress shade springest,
Armed for Eternity's labor divine!
Whence now
Reverent our spirits bow:
Fill us with charity, union and love;
Teach us—whose'er may reap
While we but gleanings keep—
Sure is our freehold in regions above!

A song, "Greeting of Spring," was then rendered by Mrs. Lang and Misses Read, Jackson, and Browning—Miss Curtis being the accompanist.

J. B. Hatch pleasantly alluded to the happiness which had attended the celebration thus far, and signified that a pecuniary return would greatly help on the enterprise; at his suggestion a contribution in aid of the anniversary fund was taken up, Mrs. Dr. Richardson and Mrs. Foster, both of Charlestown District, officiating as collectors.

Alonzo Danforth, Conductor of Children's Lyceum No. 1, then read the call for the preliminary meeting looking toward the formation of a "Conservatory of Spiritual Philosophy."

Dr. T. B. Taylor was then introduced as the closing speaker for the evening. Referring pleasantly to the dancing which was to follow his remarks, and to the psychological influence in favor of which that came to him from the audience, he announced that he should be brief in what he had to say. He spoke of the disintegration of the creeds which was so surely going on at present, and looked hopefully forward to the

final end, which he was certain would bring forth something grander than the world had ever seen. He paid a high compliment to the mediumistic powers of Mrs. Maud E. Lord, the celebrated physical medium, and said that a word he had uttered during the day at Investigator Hall regarding her work and that of Jesus, had shocked the sensitive ear of one of his hearers; but he really thought that when he called Jesus his fellow-man, his elder brother, the great healing medium who had wrought so grand a work in Judea, he was paying him a higher compliment than when, as a Methodist minister, he had spoken of him as the Lord of the Universe.

Spiritualism had been ascribed by the Church to the work of the devil in our day, but if it were true that the aforesaid devil was doing so much for the betterment of humanity, as was expressed in the teachings of the spiritual philosophy and the grand results which flowed therefrom, then he would choose that individual for his leader rather than the fossilized idea which was held out to him by an effete theology. Spiritualism had answered in the affirmative Job's question which Christianity could not solve—save by implication—and which the world had never been able to settle: "If a man die, shall he live again?" and it was indeed meet that the anniversary wherein this glad answer came to the satisfaction of the longings of millions of hearts all over the world should be held forever in grateful remembrance. Why, said he, if the Christian Church in our day had half so much to build upon as Spiritualism has, we should not be able to hear our own ears for their shouting 'glory' over it!

He spoke of spirit-communion as being, at the last analysis, the only thing which could satisfy the bereaved heart at the hour of the passing on of loved ones. A Presbyterial clergyman of his acquaintance in California once had a lady parishioner who was inconsolable at the decease of her husband; she came to his study and he visited her at her desolated home—he poured out all the consolation which he had been able to find in the Old and New Testaments, the larger and smaller catechisms, etc., etc., but to no avail; he could not bring to her soul "the balm of Gilead"; at last, in a mysterious way, he directed her to go to a certain house and street in San Francisco, and inquire for a "strange woman" who there resided, (although he would not wish the parish to know the fact, or that he had recommended her to go there,) and that he was assured that there she would find the comfort she so much desired. The lady went as her pastor directed, and spent some two weeks in reissuing communion with her departed mate and other friends through the instrumentality of that medium, and returning, assured the minister that her visit had been characterized by the exchange on her part of faith for knowledge. Here had Spiritualism met the requirements of a case which no other system under heaven known to man was able to satisfy, and the victory it had then achieved was only one of thousands daily taking place wherever the angel of change brought human hearts face to face with the great question of an after-life!

The speaker closed his remarks by citing the extraordinary experiences with mediums lately recorded by Col. Oleott, Dr. H. B. Storer and others, and prophesied that a most remarkable outpouring of spirit power was close at hand, by and through which the time would be brought on when men would walk and talk with the inhabitants of the spirit side of life as freely as with their companions yet robed in the physical form. At the conclusion of his speech the hall was cleared for dancing, and a happy party participated in this exercise till a late hour, the music being furnished by T. M. Carter's Band, and Messrs. G. W. French, J. B. Hatch, Jr., and George A. Downs serving as Floor Managers.

Investigator Hall.

The Anniversary Meetings at this place, held on the afternoon and evening of the 31st, were pronounced on all hands to be decided successes. A large and intelligent audience assembled in the afternoon, and were called to order at 2 1/2 o'clock by F. W. Jones, the hard-working Chairman of "The People's Spiritual Meeting." The exercises commenced by the singing by the congregation of W. S. Barlow's hymn, "The Harmony of Nature," to the tune of "Old Hundred," the Chairman leading, and Mr. G. H. Ames presiding at the organ.

The first speaker introduced was Dr. H. B. Storer, who addressed the people at some length upon the progress the cause had made since the first tiny raps were heard at Hydesville, twenty-seven years ago. Robert Cooper, Esq., of England, gave encouraging reports of progress across the water.

Another hymn by the congregation, "How Cheering the Thought," &c., was well rendered, after which Dr. T. B. Taylor spoke with earnestness upon this "new religion," and gave a little of his personal experience. The hymn, "A New Religion Shakes the Earth," to the tune of "Hebron," was sung by the congregation with the same grand effect of the preceding ones. J. J. Morse, of England, was then introduced, speaking to good acceptance. He was followed by Loring Moody, J. P. Greenleaf, Moses Hull and Prof. J. H. W. Tooley, all of whom made telling speeches for truth and the "new religion."

The congregation joined in singing the hymn entitled "Exaltation," to the tune of "Lenox," and the meeting then adjourned to 7 o'clock in the evening.

Dr. T. B. Taylor opened the evening service. The hymn, "Spiritual Liberty," was sung with good effect by the audience to the tune of "Auld

Lang Syne." Mr. Richards, of Philadelphia, read a fine poem appropriate for the occasion, and Dr. Taylor and Mrs. Susie A. Willis-Fletcher sang, Mr. Fletcher acting as accompanist.

At this stage of the meeting Mrs. Jennett J. Clark came to the platform and presented to Dr. H. B. Storer a beautiful bouquet, accompanied by a note purporting to come from our arisen brother, William White, as a souvenir from himself to the Doctor, which was acknowledged in a pleasing manner. Prof. Tooley, J. William Fletcher, Horace Seaver and Susie A. Willis-Fletcher entertained the audience by speaking, and the exercises closed in the evening with a poem by Mattie B. Sawyer, written during the meeting, upon subjects given by the audience at the commencement. The people then retired to their homes or participated in the dance at Paine Hall (in the Memorial Building) as suited them best. The services, from first to last, were interesting and profitable to all concerned; the speaking was of a high order of excellence, and the dancing was participated in by a goodly company till its close.

John A. Andrew Hall.

The finest party held at this hall for the season, assembled on the evening of the 31st, under management of J. M. Foster. The music was furnished by Thomas's full Band, and the pecuniary proceeds of the salutary celebration were devoted to the benefit of Chester M. Huggins, the popular janitor, who has been a faithful and industrious member of the John A. Andrew Hall Spiritualist Society from the commencement of its existence.

New York.

A decidedly interesting and highly respectable assembly gathered on the afternoon of March 31st, says the New York Herald, at Republican Hall, No. 55 West Thirty-third street, to celebrate the Twenty-seventh Anniversary of the advent of Modern Spiritualism. On the platform stood four beautiful baskets of flowers.

After the hymn, "Nearer, my God, to Thee," the Chairman, Dr. R. T. Hallock, delivered the introductory address, dwelling upon the "electrical shock" which the discovery of Spiritualism produced upon the world. The civilized world was being rapidly weaned from all faith when Spiritualism burst upon it. There were many men and women who looked at this struggle between Christianity and Science with regret, and say that the only salvation was in Spiritualism. The nationalities saved upon spiritual manifestations, as was shown by history, were great as long as they remained faithful to the powers from which their strength was derived, and as soon as they began to be doubtful about their gods their decay commenced. In the year 1-a medium arose who understood the power of spiritual laws over the world, but because the world had repudiated the first medium, Moses, he also suffered repudiation. What had Modern Spiritualism done? It had done one great thing, and that was to take the miracles out of the realm of the mere caprice of a ruling power, and reduce all these spiritual manifestations to law. Prior to 1848 the ordinary idea of heaven had been laughed at by sensible men and women, who said: "I don't care a snap for your heaven; I don't want to sing psalms to eternity; I'd rather suffer damnation with sensible men!" And what makes our idea of a hereafter? Why, human love, affection, memory, intelligence, room for improvement and all powers unimpair'd—just the very state which the intelligent man would desire.

Mr. J. G. Withers played a solo on the flute with admirable finish and expression, which was heartily encored. Mr. Lyman C. Howe said: You approve of the charms of a song, and we have come here to celebrate a song of infinite reaching from man to God. This day marks an epoch which goes far back of the period when the morning stars sang together. To-day there are many learned historians who are ready to deny even the existence of Jesus of Nazareth. This skepticism has been growing gradually. The advent of Modern Spiritualism, heralded by the immortal words of Andrew Jackson Davis, declared that not only was the communication between the two worlds established, but that it was also susceptible of proof. Thus Spiritualism challenged the investigation of the world. This epoch marks the beginning of the scientific phase of immortality. It was to carry blessings to the world, not by the menace of the devil and damnation, but by the establishment of facts. When it thus came to answer the clamor of infidel ages, how was it received? By the scientific world with contumely and contempt; by science it was met squarely and accepted; but by scientific pretenders it was frowned down, traduced, trodden upon. But it was urged that this revelation was not presented in an acceptable form, that it was taken hold of by the lowly, the ignorant. Who is to blame? If the high and the scientific would rather have let it perish, should the lowly not save it to the world? It did come to the lowly; so did Jesus. It was Heaven's Hercules which was launching the thunderbolts of Jove until the scientific pretenders no longer dared to meet this infinite ocean, generated in the lapse of twenty-seven years ago. [Applause.]

I admit that it is not a perfect religion; but look how many centuries passed before astronomy, phrenology and every other system of science reached its present state of high advancement. Now, if it took these sciences so many centuries, what can they expect of this twenty-seven-year-old child? Spiritualism combined [Continued on eighth page.]

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine bookstore on the ground floor of the Building, where we keep on hand a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

The Proof Infallible of Immortality.

At a time when the public mind is being so deeply agitated with regard to spirit-materializations and kindred phenomena, we would call the special attention of the reader to that admirable work by Epes Sargent, Esq., whose title heads this article. The volume embraces within its pages the solution of the most important question which ever claimed the attention of the human race, viz: the existence of the spirit after it leaves the mortal form; and, as it is the fruit of one of the most active and reflective minds in America, it should receive the attention of the great mass of investigators and Spiritualists alike.

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

Banner of Light.

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Forces at Work.

It is not with noise and parade, but in silence, that the exerts of life develop and grow, and finally burst into notice. People who do not know the laws of these operations are content to take things at hearsay, without individual recognition, and superstitiously. If they have any idea on the matter at all, it is that events somehow project themselves upon the world's attention, no inspiring power being within and no directing power behind. They just as much worship idols as the Chinese, their Supreme Power being a blind one entirely, giving forth no answer, and constantly enveloped in mystery. They suppose that certain things are accomplished by certain forces, but beyond this they are as much in the dark as they are respecting the character and conduct of the forces themselves.

Whoever will meditate and reflect on what has already been compassed within the last quarter of a century, must be impressed with the sovereign fact that there are powers ruling in the affairs of the world, with designs and purposes, perhaps incomprehensible to us, yet compelling human attention. It is for our elevation and progression that these invisible forces attract our notice and challenge our thought. They are not blind, if we are. They work intelligently, if we cannot compass and comprehend them.

Look along the line of human affairs since Modern Spiritualism made itself manifest. Who dare say that this stranger in the life of the world has accomplished nothing since its unheralded advent? Is the state of the church now what it was twenty-five years ago? Has politics undergone no change? Do the workingman and workingwoman as quickly submit to the encroachments of soulless capital as formerly?

It is common to say that we are in a transition state, passing through a cycle of wholly new experiences. What does that mean, if not that some Power has been silently and steadily at work all this while on the minds and hearts of the great body of the people? Not upon the people in a mass, but upon them separately and individually? It was one man in a certain church who was touched with a convincing impression sent directly to him from the unseen spirit-world; it was one woman who suddenly felt the presence of a truth she had long been secretly yearning to realize and companionship with. Others saw the dawn at a later period; until there came about an exchange of views and experiences, and all believed in a larger way than before. Whether they continued with the church or came out from it, the work in the church went on the same, those remaining in it becoming silent missionaries to leaven the lump and infuse into it the life of higher doctrines.

Political parties are visibly feeling the influence of these active forces, which many, for lack of a clearer and firmer conception of them, term forces of the air. Party leaders may scorn to admit a recognition of them, may disown all knowledge of them, but still may be and positively are under their dominion. Not that these invisible influences are tyrannical, by any means, or bent on exercising a power contrary to the will of human agents. But they succeed in so working on the minds of public men that the latter are conscious of no loss of their freedom, even while cooperating zealously with the invisible powers to attain the ends at which they aim. The work must be done by men themselves in order to be what is for the highest good of man; that it is guided by spirits to a noble purpose does not make it any the less the work of men. If the latter only recognize those who aid and inspire them, how effectually is that work done!

In education itself it is to be plainly seen the effect of these superior influences, reconstructing the whole system upon a larger basis. Here is where they are able to get at the very spring and fountain of the future of society; to color and control the thought of both Church and State; to inspire and shape the institutions that are to steadily supplant those now held precious for their antiquity rather than for their intrinsic worth. The new forces manifest themselves in the columns of the daily press; the writers console themselves for an enforced restraint by attacking the influences which they thereby acknowledge the existence of. Assaultants or defenders, it makes no difference; either way means a confession of the great and grave fact of the time. The preacher sees and feels them at

work in his congregation, and he thunders his denunciations at them only to attract wider attention to them and prepare the way for their final admission into the hearts of his people.

Workers with the invisibles! let reflections of this character bring you rich and frequent consolation when the world's cares and troubles weary and tend to dispirit you. Hold fast and true to your faith, for it is through these intermittent struggles of the soul, permitted of Heaven for wise ends, that the joy of belief is communicated. It is no idle, dreamy speculation that engrosses you. It is a great fact, in which are included all the interests and events of human life: something that is vastly more real than the entire sum of our so-called realities; the Power that changes institutions and forms, and re-creates them at pleasure, ruling and reigning above us continually, whether we remember or forget, and bent on making human affairs yield a harvest of blessings in place of what tends to discord and confusion and misery. Let us work with these forces and all will be well.

Attempted Persecution in Troy, N. Y.

Those who doubt that the spirit of bigotry is not alive and abroad in the land, had better read the article which we quote below from the columns of the Troy Whig of March 30th. Failing to dislodge Mr. Foster through attempted exposures (?), of his mediumship, a plan was adopted to intimidate him through fear of the law. That he was alarmed thereby we think no one will for a moment imagine who reads his rejoinder to the official summons:

A LETTER FROM FOSTER—THE "MEDIUM" ON A CITY OFFICIAL—HIS SCANCES AS "RELIGIOUS OBSERVANCES"—HE WILL NOT PAY A LICENSE AS AN EXHIBITOR.

Editor of the Daily Whig: My attention has been called to the following item in last evening's Press:

"Foster, the medium, has been notified by I. E. Griffith, private secretary to the mayor, that he must procure a city license as an exhibitor. The charter makes it unlawful for persons to give exhibitions for pay without procuring a license."

This statement is true. But for the sake of the rash boy who, seemingly without the knowledge of his general and gentlemanly name, made this ridiculous demand upon me, I hoped that his folly would not have become generally known in Troy. I am a spiritual medium, and have been so for the last twenty years, tested by college committees, scientific societies and the most learned and distinguished men of Europe and America. I give no "exhibitions" in Troy except private seances in the private house of a friend, the purpose of these seances being to demonstrate the one central hope and claim of all religions in the world, the immortality of the soul.

My "exhibition," therefore, is one of the religious observances of a very large body of the American people, the Spiritualists, who are already counted by millions. When some petty official sends a notice to all the clergymen in Troy that they must procure a license as "exhibitors" of the truths of immortality, he will carry out to the full extent the mandate of his impertinent note to me, to which, of course, I shall pay as little attention as I pay to the nameless mountebanks who pretend to imitate by physical tricks a process through which I receive and impart revelations that can by no possibility be known except to the visitors who sit with me and their departed friends. I am not naturally a martyr, but merely a plain man of the world. If the people of Troy, however, desire a test of religious liberty, as late as the year 1873, I shall be happy to give them enough of it.

C. H. FOSTER.

No. 35 North Second Street.

Diakkaism.

Since Bro. A. J. Davis's little work upon this subject first made its appearance, there has been much speculation, pro and con, in the public mind as to the class of spirits denominated Diakka, their locality in the supranatural sphere of life, etc., etc. Many correspondents having questioned us upon the subject, we in turn questioned several of our spirit friends, with the result of the so-called dead who once inhabited bodies of flesh on this planet, many of whom communicate with us through media here—it matters not whether they passed on in a high or low, educated or uneducated condition—are inhabitants of the spiritual planet Zenda; that there is no distinct or separate "Diak" world; that each and all are still human beings, subject to the same likes and dislikes they possessed while here; and that country is the "Summer Land;" and that those ignorant ones whom Mr. Davis calls "Diakka," are capable of being educated the same as children on this planet are taught, and who, when thus taught, become good and useful citizens—a blessing, instead of the reverse, to humanity there and here.

Rev. Washington Gladden in the Congregationalist newspaper of this city takes a very unfavorable view of the religious life of the negro population of the South. "A most universally," says this writer, "these Christians, whose songs are so sweet and whose prayers are so fervent, are leading lives of gross immorality; that their religion has not the remotest relation to their conduct; that the notion of any incongruity between piety and theft or adultery scarcely enters their heads; and that no such thing is ever heard of as disciplining a church member for outrageous vice, or even crime. A prominent negro politician, who was postmaster of one of the principal Southern cities, was removed from his office for appropriating the public funds, and also for keeping, in a most shameful manner, a concubine in his office. Immediately after he was expelled from his position of trust the leading negro church in the city chose him as its pastor. His offenses were well known, but they were not considered disqualifications for the ministerial office. I am assured that these are by no means exceptional instances. The kind of religion which prevails in the negro churches of the South is fairly indicated by them." And these are the sort of Christians who aided in depriving a Spiritualist of his seat in the North Carolina Legislature upon the allegation that he was an infidel! What a mockery of religion!

We have on file for publication a fine lecture by Prof. J. R. Buchanan, entitled "MORAL EDUCATION." It is one of the Professor's very best productions. It was delivered at the Teachers' Educational Association, of Louisville, Ky., Jan. 13th, 1875. The Courier-Journal says: "It contains the elements of the ideas that must yet raise our schools out of their present unsatisfactory condition of routine and formality."

It is a very easy matter to call mediums humbugs; but quite another thing to prove them such. Those possessing genuine mediumship should not feel in the least annoyed by self-appointed censors. Justice ever comes uppermost. Place firm reliance on your spirit-guides, and they will scatter your enemies like chaff before the wind.

"People from the Other World."

Col. Olcott has here produced a work for which he deserves the thanks and support of every Spiritualist. It is eminently a book of facts; an account of authenticated phenomena, in the investigation of which the author has spared no pains and yielded to no bias or prejudice. The elimination of the truth, without fear or favor, seems to have been his one controlling purpose; and at every step we feel that we are under the guidance of a thoroughly sincere and earnest explorer, who allows no preconception or partiality to sway his judgment or influence his conclusions.

The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an established science. He says to the world: Here are certain stupendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my opportunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexplicable phenomena, repudiated for the most part by leading physiologists and psychologists, but which are nevertheless thoroughly well established as facts, and which must sooner or later revolutionize opinion on a variety of questions relating to the nature of man.

After several weeks of investigation at the Eddy homestead at Chittenden, Vt., Col. Olcott narrowed down the question of the occurrence of the phenomena to the following point: Granted that certain forms, apparently differing in size, color, costume, sex and age, present themselves on the platform, they must be either (1) deceptive personations by one man, or (2) the manifestations of an occult force. "There is no escape from the syllogism. The battle must be fought out at that cabinet door."

Col. Olcott truly remarks that no investigator's report of experiments made in the testing of spiritual phenomena is worthy of a moment's serious consideration until he proves that he has disbarred the problem of the element of confabulation. Having divested the case of this feature, we have only one alternative to consider, namely: Whether the materializations are real, or the figures merely personated by the medium. Neglect to rule out the possibility of this element of confabulation brought upon Mr. Owen and Dr. Child the humiliating necessity of publishing a Card that throws unnecessary suspicion upon every genuine phenomenon they witnessed during the summer of 1874.

For an account of the ingenious and conclusive tests by which Col. Olcott and his assistants repeatedly satisfied themselves that there could not possibly be any confederate aiding in the production of the Eddy phenomena, we must refer the reader to the full and deeply interesting details of his book. The processes by which he further proves that the medium himself could not have personated the great variety of figures that appeared on the platform, spoke, sang, danced, suffered themselves to be weighed and measured, and then disappeared, leaving no trace of their bodies or their clothing, are also clearly described, and cannot but leave the most favorable impression on the reader's mind as to the thoroughness and skill practiced in the investigation.

And so at length the author arrives, by gradations in which a sufficient reason is exhibited for every step he takes, at the following conclusions: "Confabulation, disproven; personation, discredited; spontaneous generation of the apparitions, impossible; mind-reading, by the medium; followed by his creation of the shades of our deceased friends, absurd. Result: A possibility that, by some occult control over now unknown forces of Nature, beings, other than those in the body, can manifest their presence to sight, touch and hearing."

Although nearly two-thirds of the volume are devoted to an investigation and discussion of the phenomena at the Eddy homestead, Col. Olcott has added largely to the interest of the work by his account of his thorough testing, in February last, of the genuineness of the materializations through Mr. and Mrs. Holmes; and also of his experiences at Havana, N. Y., where Mrs. Compton was the medium.

The conclusions to which he was brought by his investigation of the Holmes case, are thus fairly summed up:

(1) While it may be possible that either Eliza White or somebody else assisted the Holmeses to deceive the public by personating Katie King, the evidence hitherto attainable does not enable us to designate any one of the phenomena, observed and described by Mr. Owen or Gen. Lippitt, as probably fraudulent. The accuser of the Holmeses is apparently successfully impeached, and her indorser, Dr. Child, shown to be incompetent to testify.

The decision of the mooted question being, therefore, of necessity, made to depend upon the issue of my own course of experiments:

(2) The real mediumship of both Nelson and Jennie Holmes, and especially the appearance of materialized spirits in forms through the same, seem to be demonstrated.

(3) The Philadelphia experiments have a most important bearing upon those of Mr. Crookes in London, and of myself at Chittenden, Vt., and Havana, N. Y.

(4) The very grave question whether the visits and behavior of spirits are within human control, is forced upon our attention. Its examination, moreover, involves the verification or rejection, by modern scientific processes, of the Biblical, historical, and traditional accounts of intercourse between man and the angel-world; the definition of the laws of so-called magic and sorcery; the formulae of evocation and exorcism; and the moral effects of this intercourse upon humanity.

We cannot afford that another day shall be lost. The hour is come: let the Man step to the front.

The title of Col. Olcott's book is "People from the Other World." It forms a large 12mo. volume of 492 pages, and is magnificently illustrated with some sixty engravings, consisting of portraits, groups, landscapes, interiors, diagrams, fac similes, &c.; all of which add greatly to the interest of the text. The style is animated, frank, engaging; and a cumulative dramatic interest is given to the narrative of events by the literary skill manifest in the preparation. Still there is no attempt at sensationalism. A reason is given for everything; and even the stories of their past lives, got from the Eddy family, though necessarily such as the author could not verify, have their fit place and bearing in the general narrative, and afford interesting matter for psychological speculation. The volume is published by subscription by the American Publishing Company, Hartford, Conn. Surely it is time for the phenomena here presented, with such irresistible force of evidence and reason, to attract the attention of all persons who are not afraid to examine and think for themselves.

Treatment of Criminals.

It is not necessary to disavow a morbid sentimentality toward the criminal class, in order to put in a demand that they shall be treated with justice and without cruelty. The case of Stockvis, in New York, has sent a shudder through the heart of that community, and raised the question whether such barbarous treatment as he was subjected to can be permitted among a civilized people. Prof. S. B. Brittan addressed a very pointed communication to the New York Herald on the whole subject of the treatment of arrested persons, very many of whom are as far from belonging to the criminal class as those who never saw the inside of a cell. He shows up the iniquity of the treatment administered to arrested persons by careless and revengeful officers in the colors that they really wear, but which are concealed from the public in the dismal gloom of prison associations. Men are often arrested on merely malicious accusations, frivolous pretexts, or from a misapprehension of their condition, and they are put through a course of physical and mental torture to which nothing is comparable but the doings of the old Inquisition. The place of their incarceration is a perfect pandemonium of insane shoutings and ravings, foul with accumulated filth and obstructed wastepipes; while the coarse abuse of the keepers intensifies the horror excited by the howlings and wailings that make night hideous all around. Men, women and children, says Professor Brittan, who are spotless compared with their persecutors who rob them of liberty, suffer and are silent; and we are asked to reverence the majesty of the law, and to honor the bench of justice.

Take the following from the New York Herald's report as an example of the manner in which "justice" is dealt out at the City Court before which the occupants of the City Prison are brought:

"The early adjournment of the Courts on Saturday caused a deal of work on the Sunday returns at the Tombs. In anticipation of the rush, Judge Kane was early on hand and at work. The returns from the different precincts reported at the Tombs contained about three hundred and fifty cases, all of which had to be disposed of before the Judge got any dinner. At half-past twelve, in the busy way, a half the last case was disposed of and the Court adjourned."

To which Prof. Brittan replies:

"And has it come to this, here, in democratic and Christian America, that an inferior magistrate, dressed in a little black robe, may deprive men of the sacred right of personal freedom as freely as the heathen executioner of an absolute despotism may whip off heads? If there is no other way to terminate this shameful iniquity, let us inaugurate a peaceful revolution that shall turn out all the old law-makers and the administrators of the justice that is not only blind but impotent to defend the right."

How could there well be a more perfect mockery of justice? The average time given to a case less than half a minute! This is in no sense following the spirit of right, but of rank revenge, rather. It might as well be announced from the Judge's own lips that the sole purpose is to get these "miserable creatures" out of the way, off his hands. No matter for the sensitiveness of any one of them to his reputation. No matter for the loved ones at home whose hearts are full to bursting with apprehension. It is the doctrine of hate that deals thus with all arrested persons, whether criminals or innocent persons. Who says that it is not time to begin a reform of such gross abuses, that a person may at least feel that the law works for his clearance as fairly as for his conviction? At the present rate prisons will have to be built without end; society will become more and more a great lazarus-house. How long a truth and justice to be kicked about by the gamblers for power and those who live but for profits?

Testimonials to the Workers.

Since the advent of the month of April three meetings in honor of public workers in the cause have been convened, with the most pleasant results. The first two occurred on the evening of April 1st, and were held, respectively, at 27 Milford street and 46 Beach street, Boston—the first to congratulate J. J. Morse on his return to the city after his eastern engagement, and the second to express kindly sympathy with Dr. T. B. Taylor. At the first named meeting speeches were made by I. P. Greenleaf, A. C. Carey, J. William Fletcher, Mrs. Susie A. Willis Fletcher, Maj. H. C. Dane and Mr. Morse; and after a short intermission for social converse, Mr. Morse was controlled by his guides, "Ten-Sten-Tie" and "The Strolling Player." At the second meeting, Drs. A. H. Richardson and Samuel Grover, John Wetherbee, M. V. Lincoln and others, expressed their friendly sympathy with Dr. Taylor, and that gentleman feelingly responded. A fine bouquet was presented to Dr. T. by Mrs. Mary A. Charter, medium, 125 London street, East Boston.

The third meeting—which was a surprise arranged and conducted by Mrs. Maggie J. Folsom and Dr. H. B. Storer—was in honor of Mand E. Lord, the well-known physical medium, and was convened at her residence, No. 26 Hanson street, Boston, on Monday evening, April 6th. Many fine bouquets were bestowed upon this worthy lady by her visitors, Mr. Goodwin, Mrs. Charter and others being among the donors. An interesting programme, consisting of appropriate remarks by Dr. H. B. Storer—who presided—Dr. A. H. Richardson, J. J. Morse, John Wetherbee, Dr. T. B. Taylor, E. G. Brown, Mattie Wilcox, Greenleaf, A. Bacon, Mrs. M. A. Charter, I. P. Greenleaf, Mrs. Mary M. Hardy, Mrs. S. Dick, J. William Fletcher, and others; recitations by Willie S. French and Miss Lizzie Thompson, and singing by Misses Cora Stone, Nellie M. King and Cora Hastings, Mr. Wentworth and Dr. Young, was well carried out, and the words spoken by Mrs. Lord in reply to the multitudinous good wishes of her visitors were indeed from the heart. During her stay in Boston Mrs. Lord has, by her quiet, unassuming ways, won the respect and esteem of a large circle of friends, of which those who convened to express their regards on the night of the 6th were—however numerous and enthusiastic—after all but a segment.

Meetings in Portland, Me.

The Spiritual Fraternity holds meetings in Arcana Hall, Congress street, every Sunday, at 3 P. M. The following are the officers of the society: James Furbish, Esq., President; William Williams, Vice President; George C. French, Secretary; William Thayer, Treasurer.

E. Addie Engle, Secretary First Association of Spiritualists at Philadelphia, Pa., writes April 3d, informing us of a good showing of progress for the cause, and stating that during the month of March Mrs. F. O. Hlyzer, of Baltimore, has been laboring in the City of Brotherly Love, and has, in the course of that time, "won many encomiums from all, and kindled feelings of admiration, veneration and friendship in the hearts of many. Our regret at her departure is softened by the assurance that she will be with us again in May."

Letter from Edward S. Wheeler.

The welcome you have given my former letters from this latitude encourages me to trespass further upon your patience, and perhaps upon the attention of your readers, unless your usual good judgment should intervene to prevent. By-the-way, referring to that matter of good judgment, how many of your readers are aware how much of it is essential to continue your publication, and keep up the character of such a journal as the Banner of Light?

Having learned from experience how much discrimination you are compelled to use, I can but wonder at the attitude of some of our intelligent friends. One bitterly denounces your publication of an article in which he is called in question. He will not answer on your pages, although knowing your columns are open, but professing himself aggrieved, forgets long years of cooperation in the service of a common faith because you must publish both sides of every public debate of which any of the aspects and phases of Spiritualism are the subject.

Meantime the authoress of the offensive publication denounces you just as bitterly as the subject of her criticism, because you have held back her second communication, written in still sharper condemnation of the silent brother aforesaid! Now I have known you "a good many moons," and think I know your faults like an open book; however, I cannot fully appreciate all the crinination to which I am an unwilling witness. Intending to be slow to condemn, and being by nature tardy and reluctant to endorse the verdicts of hasty and austere judges, you, mindful of the imperfections and weakness of human nature, may not have been as harsh at times with the weak; the erring, and even the designing, as untempered justice might demand. However, to prove that your policy has been exceedingly, or even excessively charitable, is not to demonstrate that forgetfulness of principle has ever made you reckless of the right or regardless of truth, and cowardly and mercenary in the course you have been inspired to take.

It has been said: "Small minds detect differences, but great souls perceive harmonies;" certainly it is easy to find faults anywhere, and not difficult at any time to denounce; but they who assiduously garner the wealth of comprehensive human experience in the record of progressive good and spiritual glory, serve the race in a more agreeable if not better manner than all the self-constituted and generally incompetent "detectives" who demonstrate every day the obvious fact—that folly and knavery are still as rife as human suffering, that crime and misery are extant with ignorance and ungrowth, and the full grown, full blown millennium is still far away; only "coming up the steep of time," not here!

"The world," said Emma Harding, long ago, in Bumstead Hall, Boston—"the world is paved and covered thick with human hearts, and we should walk carefully and tenderly along the way of life." I can never forget the utterance or the speaker; so thrilled was I then with the teaching. As we are immortal let us be patient; yes, even with wrong, more so with the pitiable culprit! A sterling love of truth and robust sense of justice may make it almost impossible to forgive those who, by fraud, obscure the light which the angels seek to illuminate the mind and bless the heart of this age; but still we must not be rash in our indignation. The explosion of wrathful nitro-glycerine has not lifted the icebergs from our rivers; nor could a thousand tons of it blow night from the sky. The dawn will come, the sun of truth arise, and, melted by charity and love together, we shall flow, naturally, in peace to THE SEA!

We need to concern ourselves but in this—that keeping our souls pure and bright as a heavenly mirror, we reflect the rays of truth far and wide, giving currency to facts, the processes of our argument. We need not stop to chase every rogue to his haunts, or hound down every lie; more or less the wheat and the tares grow together yet awhile—nor should we tolerate imposition. Every cheat deserves considerate justice. Missing it, injustice is done the honest and the cause of progress wounded in the house of its friends. I am not solicitous of office, either as informer, judge or executioner. "It is very well and easy to cry, 'Let justice be done though the heavens fall,'" yet I think those having the responsibility of journalism do well to be very sure they are right before they "go ahead." Realizing the wisdom of the old Roman maxim: "It is better a thousand criminals escape than that one innocent citizen suffer," let all receive their due, but let us avoid pettishness and insane haste, and, above all, refrain from a blow at old comrades and champions, because our conceit of what they ought to do is not always and at once made their rule of action.

It is not my function to intermeddle with the private affairs of friends; I am not assuming to direct in regard to details of which I am ignorant; I am no apologist for corruption or fraud, but in an important matter of a public nature having regard for old friends at issue, and being concerned only for truth, justice and good sense, and committed simply to an earnest wish for general good understanding and profitable cooperation for the aid of progress, I wish to remind all concerned not only of the facts in the case, but of the principles by which we, as Spiritualists, should be governed. I may be tired of all such occasions for appeal as your seven-year New York State subscriber is of "the Holmes exposure," but weariness is no excuse for any degree of indifference, when the facts of Spiritualism, the character of public mediums, the sensibilities of a worthy elder brother, and the reputation and veracity of distinguished co-workers are involved.

Therefore in love and sympathy for all I have written from the soul. Mayhap from the land of souls I would, were I influential, lead up to mutual appreciation and forbearance, to justification if possible; in any event, to carefulness before condemnation; and if, unfortunately, truth compels severe judgment and criticism, then I seek to quicken perception of the good inherent in each and all, with remembrance of the true work done by every one, to the end that we may pause only to breathe one sigh over our own faults, before we hasten to condone and forgive all we are in justice forced to confess of the error and weakness of others. E. S. WHEELER. Philadelphia, March 31st, 1875.

Jennie Leys is enlightening the people of California on the subject of Spiritualism, and gives great satisfaction. The noble gospel of Spiritualism is spreading everywhere, and all such devoted lecturers as the one named above should be well paid and otherwise encouraged by every true Spiritualist who hears them.

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