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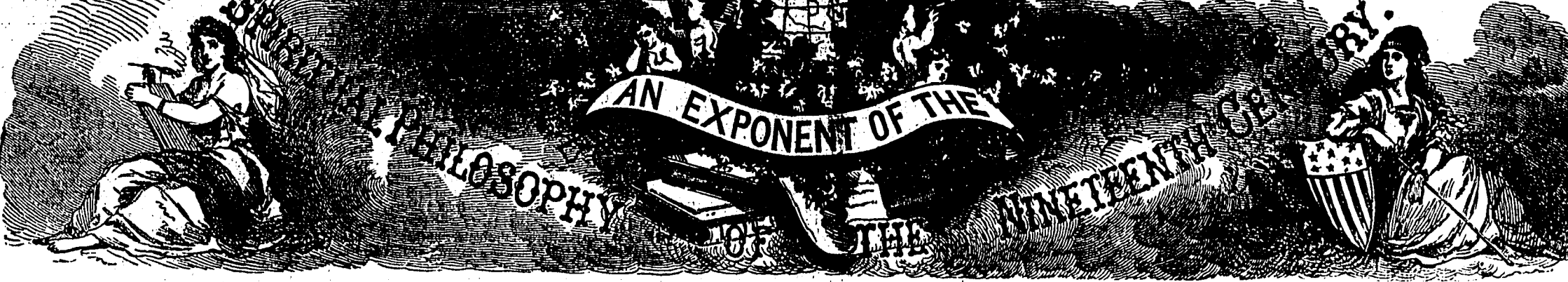
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VOL. XLVII.

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New York.

MODERN SPIRITUALISM.

The New Religion Assuming Form in New York.

Mrs. Brigham at Tremor Hall—An Evangelist who Speaks from Inspiration—Parable of the Rich Man and Lazarus Explained—How to Suppress Hereditary Evil—Cut off the Sources which Feed and Foster Them—Filling up the Great Gulf—Instructional Lessons for the People.

The First Society of Spiritualists in New York holds its religious services and social gatherings in Tremor Hall, Broadway, near Thirty-third street. It is composed of intelligent and thoughtful people, and the congregation embraces persons of wealth and culture, including worthy representatives of all the learned professions. For more than three years Mrs. NELLIE J. T. BRIGHAM has been employed by the First Society in the capacity of religious teacher, during which time her public labors have given eminent satisfaction, and have been rendered the more influential by her native modesty and blameless Christian example.

It is claimed for Mrs. Brigham that she speaks from a higher plane of perception than ordinary mortals, or under an inspirational influence emanating from superior intelligences; and her friends believe that this claim is duly authenticated by the intrinsic character of her discourses. To say the least, it is a novel feature of her ministry that she is ready to accept any theme that may be proposed by others, and to speak without previous preparation. Mrs. Brigham has never had the advantage of scholastic studies, nor any systematic training in moral philosophy; and yet she proceeds at once to the exposition of profound ethical and theological questions. If she does not settle these to the entire satisfaction of skeptical minds, she at least commands respect by the freedom and breadth of her exegesis, and by the deeply-religious spirit which characterizes her ministry.

On Sunday morning Mrs. Brigham found on her desk, as usual, a number of notes from members of her congregation, each containing some question which she was expected to answer in her discourse. Some of these interrogatories were either imperfectly stated or of little general importance, while others furnished interesting topics. In her endeavor to cover the whole ground the speaker did not entirely lose sight of any one of the questions submitted; but we have only space in this brief synopsis to indicate the drift of her remarks in answer to the more important questions. The first called for her explanation of St. Luke's Parable of the Rich Man and Lazarus, which will be found in the sixteenth chapter of his record of the Gospel.

In order to justly appreciate the views expressed by this spiritual Evangelist, it seems necessary to briefly notice the two prevailing expositions of this remarkable parable. The one most generally accepted by the Christian world presumes that the description is a narrative of actual occurrence; that the rich man and Lazarus were real persons; that the death they experienced was the dissolution of the body; that the hell referred to was the dismal dwelling-place of lost souls; and that the closing scenes in the narrative, together with the conversation between the rich man and Father Abraham, occurred in the spirit-world. It is true that the most eminent biblical commentators do not generally sustain this view; yet it is everywhere inculcated from the pulpits of Evangelical churches.

The second view and exposition is most emphatically insisted on by the preachers and writers of the Universalist denomination. This affirms that the narration is a parable, and that it has no reference whatever to the invisible world and the state of departed souls. It is claimed that the rich man represented the Jews, who are said to have received special divine favors through the revelations of their ancient prophets and seers, and in the mission of Jesus whom they rejected. In respect to all spiritual blessings they had fared sumptuously. Lazarus, on the contrary, is supposed to represent the Gentile nations, who comparatively speaking were beggars, or relatively destitute of spiritual gifts, and hence were left to feed on the crumbs of divine instruction as might chance to fall from the tables of "God's chosen people." This interpretation would leave us to question the divine impartiality; at the same time it feeds the vanity of the Hebrews, and belittles the spiritual experiences of all other nations.

The intelligence that discourses from the spiritual platform presented more enlightened and comprehensive views. The evangelical account was viewed as an allegorical representa-

tion, instructive fable or pious fiction, designed to illustrate certain human relations and moral truths. The scenes were laid in both worlds, or in the mortal and spiritual states of being. Dives and Lazarus were not especially regarded as two persons, but as ideal characters, employed with their surroundings to represent the respective states and characteristics of different classes of men, or opposite conditions in human life, character and growth. These imaginary personages were designed to illustrate—in the suggestive and pleasing style of Oriental fable—the extremes which are everywhere revealed in human life, and in the mental development and moral aspects of society. This view of the subject commends itself to the biblical scholar. The principal ideal characters in this dramatic representation are designed to show us two states of human existence, so different in the essential elements of happiness and misery as to justify the use of the strongest figures in the evangelical description.

It is worthy of observation that Dives is not a proper name; it is a common name or appellative noun, and literally means a rich man. Lazarus is regarded as a proper name, but may not have been so used. In this case, since Lazarus is a common name for beggars. There are said to be ancient pictures of this subject, bearing the inscriptive title, *Dives et Lazarus*, and from some such source the common mind may have originally derived the impression that these names represent distinct personalities.

In discrediting the common theological view of the subject the inspired teacher did not omit to notice the fact that heaven and hell are commonly supposed to represent places and states which are too remote to admit of intercommunication, or of any actual survey of the one state by the inhabitants of the other. This unmeasured distance is further recognized in the ordinary conception of the "great gulf." And yet it appears that the two opposite states were in such close proximity that, notwithstanding the infernal point of observation may have been "wrapped in drifts of lurid smoke,"

Dives could nevertheless see across the gulf, and did actually discover Abraham in heaven and Lazarus in the patriarch's bosom. Nor is this all: Dives in hell had no difficulty in carrying on an intelligent conversation with Abraham in heaven, thus demonstrating the fact of spiritual intercourse between the inhabitants of two different spheres of being supposed to be very remote from each other, and separated by the abyss of which a Christian poet says,

"Wide was the gulf, and deep as wide."

In the further illustration of the subject Mrs. Brigham commented briefly on the benevolent disposition of the rich man. He was not the miserable wretch to verify the old proverb that "misery loves company." He did not want any one to share the bitterness of his own unhappy lot. He prayed that Lazarus might be sent on a mission of mercy to his father's house to warn his "five brethren," to the end that they might keep out of "this place of torment." So far from affording an illustration of total depravity, the rich man really manifested the spirit of a true reformer.

Another significant point was made in noticing the terms employed by Abraham in his answers to the rich man. When Dives requested that Lazarus might be sent from heaven to earth to testify to his brethren, he virtually proclaimed his faith in the power of the spirit to return. At the same time Abraham never intimated that it was impossible in the nature of things for him to perform such a mission. He did not so much as hint that there were any serious obstacles in the way of his going, but assigned wholly different reasons for refusing to comply with the request.

The concluding observations of Mrs. Brigham involved another point on which her remarks were interesting and instructive. She observed that we cannot bridge over that "great gulf," and that it is equally vain to attempt to tunnel under it. But there is one thing we may do if we are resolved and will use the proper means. That gulf may be filled up, and hence effectually removed. It is a question of personal purification and individual development. Persons in this world may, in respect to space, be near enough to take each other by the hand, and yet far enough to recognize no natural bond of sympathy. If we consider their moral status and spiritual state, we shall find that between them "there is a great gulf fixed." They are kept apart by the vast difference in the relative degrees of intellectual development, moral elevation and spiritual growth. They cannot come together in any sense that implies the existence of a genuine attraction and harmonious blending of forces and elements in a common unity. Those of the same blood are often thus separated, and it is even possible for the abyss to yawn between the mother and her child.

How we may fill up the great gulf that separates us from those who have reached a higher moral and spiritual altitude was most happily illustrated in the inspired answer to the question, "How shall we overcome hereditary evils?" It was observed that the first step in this work is to endeavor to comprehend their nature. Then the whole force of the will—stimulated by every moral conviction—should be brought to our aid in their modification and final expulsion. We must assume a positive relation to every immoral incentive, and in this way we may triumph over temptation. Every noble conquest over the baser passions augments our moral strength; every sacrifice we make for the common welfare lifts the soul up to higher levels. We see more clearly and become conscious of the increasing force of spiritual powers and divine attractions.

The work we may do in elevating those who are beneath us in the scale of progress was very

clearly and beautifully illustrated. The speaker said that if there are inherited evils, it is no less true that good qualities are also transmitted. The latent germs of all that is good exist in human nature. These must be nourished and cultivated until they find emphatic expression in actual life. In attempting to suppress the elements and manifestations of whatever is relatively evil, we make a grave mistake. Our usual method is to make direct war on the evil (whether real or imaginary), while, after all, may be only an abnormal expression of something good in itself. If we are careful and industrious in developing all good qualities and characteristics, their opposites will gradually decline and disappear; and thus the great gulf that separates the lower from the higher will be filled up.

When we enter a room that is dark we never begin to fight the shadows with the expectation that they will depart and leave our vision unclouded. We can never force them to retire by this method. But we have only to bring a light and the shadows fly. Whoever attempts to overcome the bad passions of men must not meet them by force; if he does he will only add fuel to the flame he would extinguish. To neutralize the force of any injurious property of matter or destructive passion of the mind, we must present opposite qualities or attributes. If your children are wanting in veracity, take every opportunity to illustrate the supreme majesty and glory of truth. When they are turbulent, preserve the serenity of your mind and make yourself a living illustration of the spirit of peace. If they give way to feelings of envy, hatred and revenge, show them by precept and example that unselfish love is the vital principle and essential spirit of all that is divinely beautiful. Thus you will cease to feed the evils which degrade humanity and make life so desolate. You have only by such means to cut them off from the sources which contribute to their growth, and, like noxious plants deprived of moisture, they will gradually wither and finally perish.

Several tones were briefly discussed which we cannot notice. A request for explanation of the common doctrine of the trinity was disposed of in a summary manner. The speaker thought that those who believe such a doctrine should be required to explain it to others. The trine personality of God was rejected, but the speaker found the elements of a divine trinity in the Force that gives motion to matter; the Love which is the source of all life; and the Wisdom which fashions all forms of being.

The Spiritualists who do nothing for the diffusion of light and knowledge; who make no sacrifices for the advancement of education; who do not lift a hand to ameliorate the sufferings of humanity, were brought to trial by the gentle Evangelist. If others are wandering in the outside darkness, we must go after them that they may be instructed. Those who would enter in and enjoy the spiritual feast must open the barred doors of their own selfish seclusion, that the angelic ministers of light and holiness may come in and their presence be realized.

S. B. BRITTAN.

80 West 11th street, New York.

Written for the Banner of Light.

TO HARRY BASTIAN.
(Our Stance.)

BY WEN. C. WARNER.

One by one the gathering shades are trooping
Through the gateway of the winter skies;
Gray and gold in many forms are grouping,
Tinted with the evening's crimson dyes.
Round and round, in mazy, mystic dances,
Circle phantoms light with wondrous power,
While the parting daylight smiles, and glances—
Golden fringe to twilight's thoughtful hour.

In the stillness, music, rising, sobbing,
Falls upon my ear in liquid sprays,
Soothing all the deep and plaintive throbbing
Of my aching heart with mellow lays:
And the forms of long-gone fancies, sweeping
Through my bygone's dim and dusky aisles,
Wipe the tears that memory's fount is weeping,
Bringing back the old-time, sunny smiles.

Loving arms again my neck are twining,
Kisses, light as flakes of falling snow,
Dew my lips, that cease their thirst and pining,
Breathing out a blessing soft and low:
Unseen hands touch mine in soft caresses,
Love's sweet token of their presence near;
And I feel the sweep of golden tresses,
And baptism of an angel's tear.

She who went when summer's golden arrows
Quivered in the heart of sunny June,
And the music of the flitting sparrows
Found no answer in our sad heart's tune,
Comes once more through evening's dusky portal;
And the June light of the long ago
Falls around her form with hues immortal,
Rivalling the moonbeam's silvery glow.

He who languished in war's dreary prison,
Till the freed soul swept beyond the bars,
Stands again, the type of love arisen
To a summer-land, where winking stars
Gem the meadows of the great eternal;
And another from the azure deep
Beckons with her holy love supreme,
Sweet and pure as dewy roses weep.

One who longed for home with its sweet blessing,
Till a loving Father heard her cry,
Lifts the veil, her tender lips confessing
Love's sweet rapture that can never die.
And the baby feet that swiftly pattered,
Waken with their sound sweet thoughts again,
And the days when baby voices beattered,
Like the autumn leaves, our cares and pain.

Forms unknown, and sweet and smiling faces,
Bend above and fill my soul with light;
Lost ones fill again the olden places,
Making summer bloom of winter night.

These, the shadows of each daily gloaming,
Bring to strew your lonely path with flowers;
Bring the promise that life's dreary roaming,
Yends in summer fields and Eden bowers.
Tarkshire, N. Y.

THIRTY-SECOND ANNIVERSARY.

REPORTS OF ITS OBSERVANCE IN VARIOUS PARTS OF THE COUNTRY.

Philadelphia—The First Association of Spiritualists.

The celebration of the Thirty-Second Anniversary of Modern Spiritualism was conducted with great success by the officials of the above Association. The festivities began on March 31st by conferences morning and afternoon in Academy Hall, corner of 8th and Spring Garden streets, which were largely attended. In the evening the Ladies Aid Society gave a grand ball, which netted quite a large sum of money. Over four hundred people were in attendance, and the occasion was considered highly enjoyable by all.

SUNDAY, APRIL 4TH.

The more formal exercises of the Anniversary took place on Sunday. The hall was elaborately decorated, and the platform was most beautifully adorned with flowers. In fact, the speaker stood in an exquisite bower of roses and addressed the throngs which filled the capacious hall at each of the three sessions. Special musical attractions were a marked feature of the celebration.

FORENOON.

At 9 A. M. an interesting conference began, which lasted until 10:30 o'clock, at which time President Champion spoke to the congregation relative to the financial standing of the society. He asked for funds; the response was generous. The writer then had the pleasure of saying a few words.

AFTERNOON.

At 2 P. M. Mr. Wood, an efficient officer of the Association, presided over the conference meeting. Prof. A. E. Carpenter spoke of his experiences in Spiritualism. He was deeply interested in the movement. Mrs. Danforth spoke of the different reforms. She believed in progress for woman, and wanted the people to gird on the armor anew for the struggle of life. Mr. Ford gave reminiscences of early days in Spiritualism. Mr. Wood closed the conference with an appropriate speech, which was attentively listened to.

President Champion then proceeded to deliver the opening address. He said, substantially: My friends, I am glad to greet you here to-day. Modern Spiritualism. What blessed memories of the past rise before us! Hallowed are the thoughts of other days. Spiritualism has been victorious; but its best triumph lies in the fact that it teaches us to conquer self. [Applause.] We should pause and reflect upon the duties of the hour. The hand of time has taken away many workers. In the spirit-world these resurrected co-laborers live in close sympathy with us. The spiritual philosophy has food for our souls. We no longer live on a shrine but in the uncertainty. We bow no shrine but justice and truth. The speaker discoursed at length and in a learned and eloquent manner upon the metaphysical side of the spiritual philosophy.

Ed. S. Wheeler was the next speaker. This veteran worker spoke at considerable length and in an earnest manner upon the historical aspects of Spiritualism and upon the present duties of Spiritualists. He stated in the course of his address that: "Some of the allegories of the ancient mythologies are of marvelous beauty, and to certain minds more significant of truth than the abstractions of theological dogmas. In the temple of modern science, the personification of time, was fabled to habitually devour his own children; and however wildly poetic we may consider the conception, history's monuments and relics all teach us that time, in which all things are produced, is the very oxygen of the atmosphere of human life, beneath the touch of which the most perfect combinations yield their affinities and the most obdurate materials dissolve, while the fashion of this world passeth away."

It is suggestive of the immortal nature of man, proof of his relation to the eternal and invisible world, and the duty of each man to conserve the results of his own labor, to perpetuate the memory of the events in which he has been concerned. He sighs for repose, he longs for permanence, and can find satisfaction only in a sphere where stability and permanence are as supreme as change and dissolution among the things of this world.

It is this, an obedience to an instinct of our everlasting spiritual being that we have gathered to-day in commemoration not of our own valiant deeds nor of a nation's fame; but as a band of students, as a class of investigators, as an organization of friends, a body of those who love and seek to serve humanity, we come to celebrate the advent of an angel host and commemorate the dawn of a new dispensation, the emancipation of the souls of this world alike from unbelief and from superstition.

With this good purpose of days of remembrance and of monumental undertakings kept in view, it is the possibility of the danger, even, that our well-meant observance become too much a matter of course—of form only—and like many another holiday, something merely external, so that in the attempt to found an era in Spiritualism, to fix a date in the chronology of freedom and progress, the spirit of actual facts of history come to be misrepresented, and the underlying principle, the essential truth involved, no more perceived or understood. There is a misapprehension concerning the purpose of this meeting and of the meaning of those other assemblies of people in all parts of the world convened in like manner. From such error comes the danger of lapsing into the mere formal observance of a stated ceremony and the loss of spiritual perception. It would be a terrible misfortune should we add another to the obsolete rites, the meaningless formalities, the senseless performances which absorb the time, dissipate the thoughts and corrupt the morals of mankind. Sooner we should scatter from this place as from some spot cursed with malaria, stricken with pestilence, rather refuse ever again to assemble in any form of convocation.

But the spirit giveth life, and so long as they express the life of the spirit, manifest the principles of reason, or commemorate the sense of the moral events, as indices of moral progress, creeds, rites, ceremonies and calendar days are legitimate institutions, and in all their multifarious variety a conservative power in society, a help to the individual, good things put to noble use.

The origin of our Anniversary is not remote; investigation is therefore easy; a review of the circumstances of its beginning will inform us as to the ideas and motives of those who established it, while a brief but broader survey of the subject of Spiritualism should enable us to judge how far their design was rational and consistent. Thus we shall discover the original purpose of such meetings as this, and become able justly to conclude whether their true spirit has

been preserved, and whether, under present circumstances, they of themselves are worthy of perpetuation.

No longer ago than 1848 a National Convention of Spiritualists was held at Cleveland, Ohio. The now venerable James Lawrence, then as at present a citizen of Cleveland, presented to the Convention, by the hand of the silent well-known speaker, Cephas B. Lynn, a memorial said by Mr. Lawrence to have been given through his hand as a writing-medium.

This writing was deciphered and read to the Convention by Mr. Lynn and myself. The communication suggested the general observance of the thirty-first of March each year as the Anniversary of Modern Spiritualism—that day of that month in the year 1848 having been the occasion of the first intelligent communication from spirits with the Fox family at Hydesville, New York, through the instrumentality of what has been designated the mystic or spirit rap.

This communication was received from Mr. Law-

rence by the Convention, and of the published record of proceedings, and has since been extensively acted upon.

It is a popular notion, and many Spiritualists share the conceit, that the 31st of March is the anniversary of the first spirit rapping. This is an error, and as such fraught with mischief. It is well to correct such a notion, and to hold ever of evil ignorance and thoughtlessness in this connection would entail upon us. Thirty-two years ago the seeming caprice of a child opened a channel of communication through the Rochester knockings. Kate Fox, then nine years of age, attempted to imitate the strange and persistent rapping heard in her father's house at Hydesville, N. Y. There was in response an echo of her imitation as she snapped her fingers. "Now do as I do," said the child; "count one, two, three, four, five, six," as she clapped her hands one to the other, and once more from the realm of the unseen came the weird echo of her playfellow's mimicry. It is said the mother of Kate, and there came ten distinct sounds. "Count fifteen," and the sounds were made. Then followed questions regarding her family by Mrs. Fox, all of which were correctly and properly answered by what it was plain to see was an intelligence controlling an inexplicable force, and other manifestations of a like or even more wonderful nature soon followed, and still continue, increasing alike in variety, in power and marvelousness.

From that time the children have highly revered the spirits of their ancestors, and upon a variety of occasions are still in the habit of consulting them. A few years ago the members of their great colleges in different parts of the vast empire, the officials in charge make their reports to the spirit of Kong-futse, or Confucius, as Europeans miscall the Chinese sage and philosopher. On such times a number of musical instruments, kettles, drums, and others, are placed in the central hall, and the officials standing around recite their report, and request the attendant spirits to manifest the approval of Kong-futse if their management for the year has been wise and proper. The drums and other instruments are in plain sight upon the floor of the court, but are never in the audible hearing of the college degree of violence in the beating being asked to express in correspondence the approval of the invisible.

Something of the same kind has been done by the Indians of North America. The origin of the custom is beyond the range of tradition, but seems to have been continued generally after generation unchanged. At certain seasons and built a stout lodge of poles, bark, &c. Within this Indian house they placed a drum, and at a certain stage of the ceremony the drum would be beaten by invisible spirit-hands, and the lodge so rudely shaken as to often be thrown easily down.

Loud rattlings were a part of the manifestations which, at Salem, Massachusetts, in 1692, led to the developments connected with what was called the Salem witchcraft. At last a voice was heard saying, "We knock no more! we knock no more! from which time no good cause, as the student of the history of the Salem time will discover—there was no more rapping."

In 1716 spirit rattlings were heard in the Wesley family in the parsonage at Epworth, Lincolnshire, for two months. The raps responded to Amen at prayers, and echoed the knocks made by Mr. Wesley upon a stick, and by Mrs. Wesley stamping on the floor.

The phenomenon of spirit-rapping was common in the presence of Frederic Hauffe, the renowned Seeress of Prevorst, the patient of the great, learned and good Justus Kerner, chief physician of Wernsbach, Germany. The seeress was born in Prevorst in Germany, and died in 1829. Her biography, from the pen of Dr. Kerner, was published that year.

In Kentucky spirit rapping was reported as having taken place somewhere about 1840. In 1847 the famous Davenport family heard spirit raps at their house in Buffalo, New York. The rappings were heard at Hydesville, New York, at perhaps an earlier date; but it was not until the night of March 31st, 1848, that intelligent communication was established through these historical sounds.

Continuing, Mr. Wheeler spoke of the philosophical significance of the so-called "mystic rap." "Spiritualism had been like an Alpine avalanche. It had electrified the world."

In a long and well-sustained peroration the eloquent lecturer appealed to the congregation in behalf of a scientific, philosophical and religious Spiritualism.

EVENING.

At an early hour the hall was crowded. Mrs. Sarah Brynes, who has successfully ministered to the First Association of Spiritualists for several months during the present lecture season, addressed the audience. She said substantially:

Mr. President, Co-Workers and Friends—It affords me great pleasure to be with you. I have listened with profound interest to the addresses which have been delivered from this platform to-day. I feel that I have reason to be proud of our cause; I am proud to represent it, even in my humble manner. I rejoice that I can walk hand-in-hand with you in the glorious work of Spiritualism. We have all been obliged to make sacrifices for Spiritualism. The public workers for the cause have made sacrifices which you little understand. But compensation comes, and to-day I have felt rewarded in the joy which has filled my soul as I have looked into your happy faces and have listened to the lectures, for all I have suffered in the past. My thoughts instinctively turn to other days, and I am reminded of our arduous co-workers. May their sacred principles inspire us to heroic deeds. I am a student of Spiritualism. The movement has blessed me personally. It has dignified my womanhood. It has given me better ideas of justice and liberty. It has been an emancipator to thousands.

Mrs. Brynes then answered, in detail, the question, "What good is there in Spiritualism?"

Our sister's address was attentively listened to. She never spoke to better advantage. She was calm and self-possessed, and in well modulated tones spoke in a dignified and womanly manner, so that her words possessed a peculiar charm for her hearers. Her remarks were enthusiastically applauded.

The writer then said farewell to the great audience, and the celebration of the Thirty-Second Anniversary was brought to a close.

President Champion and the Board of Trustees have good reason to rejoice over the success of the celebration.

Cleveland, O.

Shortly after ten o'clock, Wednesday morning, Halle's Hall was well filled by an intelligent audience. The occasion was the Thirty-Second Anniversary of Spiritualism. Several noted Spiritualists from abroad were present, among whom were Dr. Underhill, of Akron; R. P. Wilcox, of Milan; the editor, Samuel Smart, of Willoughby; E. D. Howe, of Painesville; W. H. Saxton, of Detroit; J. E. Brett, and Miss Gleason, of Geneva; William Watson, Lowell, Mass.; J. E. Vaiton, Wis.; Mrs. Orlando Bassett, Milan; E. B. Mosely, of Ashtabula. The hall was profusely decorated with parti-colored flags, and across the front of the stage were silver letters forming the words "Thirty-Second Anniversary," and ornamenting the arch was arrayed in evergreen and white flowers, and a banner of American Union shield. Mr. and Mrs. Hudson Tuttle, James Lawrence, and other prominent Spiritualists, occupied the stage. After singing by the choir, Mr. Thomas Lees, the presiding officer, arose, and delivered the anniversary address.

(The following extracts from this earnest and outspoken document, and all which space will allow the reproduction of at the present time, and in connection with this account of the exercises. The speech was printed in full, together with a good report of the services in general, in the *Cleveland Herald* of April 1st.)

Friends:—To-day we have met to celebrate the birthday of the healthy young child—Modern Spiritualism. Born in the year 1848, it was not until 1868 the little waif was considered of sufficient consequence to make any fuss over his birthday; but through the mediumship of a Clevelandian the suggestion was first heard about keeping his birthday. It may be fresh in the recollection of many here, that at the National Convention of Spiritualists held in this city in September, 1867, a well-known Spiritualist and medium of Cleveland snatched the opportunity from that excited and busy gathering long enough to tell them that he had in the fall of the previous year, October 12th, 1864, through his dial (a *fac simile* of the one used by Prof. Hare) received a spirit communication, and was willing to submit to them, in which the idea was first suggested that this day should be annually celebrated, a portion of which, with your permission, I will quote: "Some acknowledgment should be made for this most glorious change, the advent of which has never yet been celebrated as a matter of public rejoicing. It is assembled multitudes of Spiritualists throughout the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious, new and holy dispensation be neglected? It is time such tribute should be paid to those who have thus presented to the world a means of emancipation from error, such as will be a day of rejoicing to all—day of universal jubilee, to be observed through all coming time." And to use the language of the medium (who was none other than our venerable friend and brother who sits by my side on this platform, Mr. James Lawrence), who said he brought it before the convention "under angel guidance, and coming from the higher realm to keep alive the grade of the glorious boon—the assurance of immortality—furnished by Spiritualism." The timely resolution was as follows:

"Whereas, Spiritualism has become a power in the land, and may be deemed the great growing religious idea of this country; and

"Whereas, it is the duty of all Spiritualists to unite in celebrating the birthday of this new era; and

"Resolved, that this Convention recommend to all State Conventions and local societies to make the time of the appearance of the first spirit-rappings an anniversary day, the service of that day to be conducted in each locality as may be deemed most practical."

Since the passing of which, the 31st of March has been set apart by Spiritualists (whenever organized) all over the world as a day of rejoicing, commencing with the celebration of the Twentieth Anniversary, a memorable day for those who participated, and continuing every successive year, until to-day we meet to celebrate our Thirty-Second Anniversary, and in the fitting language of another, now on this platform, our highly esteemed and well-known author, Hudson Tuttle, "Every society which claims to be based in anywise on the reception of Spiritualism should celebrate this auspicious day, and make it for the future incomparably more suggestive than Christmas has been in the past." So, catching the inspiration of the hour, I say, all hail to the day! the glorious 31st of March, the birthday of Modern Spiritualism.

The speaker then proceeded to bear complimentary witness to the bravery and fidelity of the Fox family, "and the investigators who then came forward to his defense, and those who have since carried forward the work and made it possible for us to meet on this day, and to do so with respect, if not the approval, of every Mother Grundy herself." He referred to the rapid spread of the cause since its advent; the widespread influence it was exerting in every avenue of life—in society, the churches, among the scientists; and said that the entire morning would hardly suffice for the enumeration of the notable converts to Spiritualism made during the past few years.

"In no place of its size has the cause been more successful than in this city," he remarked; and further continued: "Spiritualism, however, has yet strong and bitter prejudices to overcome, and in our world-wide era of religion, by living true and practically incorporating its beautiful lessons into our daily lives. Every tree is judged by the fruit it bears, and our daily life, more than our belief, is the criterion of our moral and social status."

The object, I presume, of every system of religion, whether born in the past or present, is the elevation of humanity; and it is but expedient that Spiritualism will only supplant the errors of other creeds in proportion to the truths it has to work with; for one I neither wish nor do I expect to see the destruction of the churches; but I do hope for the promulgation of higher truths, and a more rational conception of God and the great future were the ruling idea of education which have cost so much, and which we, with the rest, indirectly help to support.

"The *cul bon* of Spiritualism is summed up in its demonstration of immortality, and the necessity of living good lives on earth if we wish to enjoy it. Spiritualism comes to the rescue of our faith in its demonstration of immortality against the prevailing skepticism, and in time will be its ally against the advancement of cold materialism. Then will both Christianity and Spiritualism unite to do honor to this day. Even now, if all were true to their faith, instead of a few hundred celebrating the 31st of March in this city, it should be thousands; instead of only one place of meeting there should be dozens; in fact, every church now in the city, in the country, ay, in the world, should be filled with zealous souls striving to outdo each other in sending up anthems of praise on this Thirty-Second Anniversary of Modern Spiritualism. If for nothing else than the demonstration it has furnished us of immortality."

"The two distinctive features of Spiritualism from Christianity are that our salvation is no wise depends on the goodness of another, but on the natural unfoldment and growth of our own spirit, even after so-called death, and that spirit can and do, under certain conditions, hold intercourse with those in earth-life."

The speaker concluded by extending a warm welcome to friends gathered from a distance, and resident co-workers, to investigators, and all present, a hearty welcome.

After the address the remainder of the session was devoted to a general conference, and Father James Lawrence was introduced, who spoke of his pleasure at once again being permitted to meet with believers in his faith, and he hoped that if he could not speak to them as entertainingly as formerly, they would bear with his feebleness, consequent on his advanced age. He spoke of the duty of Spiritualists to

propagate their truths, and make their belief plain to every one. He would maintain the doctrine while he lived.

Mrs. H. M. of Michigan, trance speaker, recited a poem by Horace M. Richards, descriptive of the grandeur of the Spiritualist's belief. She thought they were becoming a wiser and better people if they were bringing nearer to the ears of the people the sweet voices of angels.

Mrs. Emma Tuttle, of Berlin Heights, was introduced and recited Helen Hunt's poem in the *New York Independent*, entitled "The Parson's Sabbath Breaking"; the lines were rendered in the highest order of execution, and met with the frequently expressed approval of her hearers.

Dr. Underhill, of Akron, told of the early days of Spiritualism in Cleveland, and of its progress in the past thirty years. He thought that the lead in the spiritualistic progress must be taken by women.

Professor Seymour, of Philadelphia, spoke briefly of the progress that had been made by Spiritualism, and its advance from the Church. Hudson Tuttle, Samuel Smart, of Willoughby, Mrs. James Lawrence and Mr. Nichols made brief remarks. Miss Bertha, of the *Loyd's Sabbath Breaking*, after which the meeting adjourned until 2:30 o'clock.

AFTERNOON MEETING.

During the afternoon the attendance was much increased. After singing by the Grattan Smith Quintette, (of Painesville, O., a whole-souled family of Spiritualists, who sing the songs of our faith in good and true style, in a quartette in the country.) Mr. Hudson Tuttle, of Berlin Heights, addressed the assembly. He thought that Spiritualists should be the most moral people in the world, and that they were. They did not want any church organization, or any Saviour, for they would fight life manfully in their own strength.

The speaker, then sang "Gather at the River," and Mrs. Emma Tuttle followed with an allegory entitled "The Old Woman that Did Not Live in a Shoe." The old woman representing the supposed incredulity and bigotry of Orthodoxy, while her children and grandchildren were constantly calling her attention to modern Spiritualism, and she was a miserably old, decrepit old woman, which also opened, and disclosed certain spirits, typifying Modern Spiritualism.

Mrs. R. Shepard, of Minneapolis, Minn., next delivered a discourse, replete with earnest thought. She said they did not believe in a personal God; they, however, recognized a primal spiritual power that makes in harmony with the laws of the universe, and she said as the disciples to have made of Christ a God, when he had himself said to them, "Ye are all gods." Spiritualism has solved the problem of life; has established on a firm foundation the belief in immortality; it takes us behind the very phenomena of Nature.

The song "Gather, O Old World," was then sung; after which speeches were made by Prof. W. Seymour, of Philadelphia, and Mrs. H. Morse, of Port Huron, Mich. Some questions were also asked regarding death, by Mrs. J. H. Ammon, and answered by Mrs. Shepard.

EVENING SESSION.

After the business of the day, a fine programme of music, recitations, etc., was enjoyed at Halle's Hall, under the auspices of the Children's Progress, Lyceum, and the choir, the floor was cleared for dancing, and the merry-making was continued to a late hour.

I think it was the general impression that the speeches in the afternoon eclipsed any previous effort in Cleveland. Hudson Tuttle was in his happiest mood, and is too well known to need eulogy. The other speakers were strangers here, and made a fine impression.

Mrs. H. Morse, of Michigan, whose hair is white as the driven snow, is a woman but in the youth of old age, and is brimming over with love for humanity. Her remarks were more especially on life's practicalities. She remains with us for a Sunday or two.

Mrs. I. Shepard, who for the past year has from Philadelphia to participate in our anniversary exercises, and as she expressed it, "I get acquainted with the Spiritualists in Cleveland and the suburban towns. She is a brilliant speaker, and completely captivated her audience, many ranking her with our most popular speakers. She will probably be kept busy in this section for some time.

Prof. Wm. Seymour, of Philadelphia, is a vigorous speaker, close reasoner, and a man of the audience up and warms them by his rapid and clear articulation. The professor is a prolific phrenologist, and efforts will probably be made to get him to give a course of lectures while rusticating in this city.

The only drawback to the day was its shortness. The occasion was too great and grand to get full justice done in one day. The time is too short to get a full expression of thought from the friends from so many different localities; but as no one was to blame for this, all went home happy and glad that they had helped to celebrate the Christmas-day of Spiritualism.

Lockport, N. Y.

The Spiritualists of Western New York met in Sons of Temperance Hall Wednesday, at 2 p. m., in recognition of the Thirty-Second Anniversary.

The meeting was called to order by the President, and Mrs. Gardner, of Rochester, appointed Secretary.

A committee on resolutions was chosen by the President, consisting of Mr. Gregory, Mr. Chaplin, Mrs. Emma Taylor and Mrs. Cornelia Gardner.

The afternoon session was spent in conference and the reading of an interesting spirit communication by Mrs. Colby, which was given by her hand automatically.

Adjourned for refreshments and social visiting in the hall.

The meeting in the evening opened at 7 o'clock by the reading of the following preamble and resolutions:

"Whereas, We, Spiritualists and Liberals of Lockport and vicinity, meeting in recognition of the Thirty-Second Anniversary of Modern Spiritualism, not only deplore but condemn the attitude of the churches toward its progress, and the prejudice of the world against it; and

"Resolved, that as spiritual and free religionists, we will unite to break down all superstitions, based upon the credulity of an ignorant and bigoted people, and to establish and rapidly increase its own due weight, like other religions of the world, into a hopeless superstition."

"Resolved, that as the time has come when the world and wherefore are questioned, we ask why we are compelled to pay taxes up church property, held ostensibly by to worship God, in but in fact to support the privileged few may meet from time to time to listen to the teachings of certain men, who are paid many and superstitious, to enjoy the operative means of paid many women singers, and witness the brilliant achievements in the talents of certain individuals, and the true gospel of a humanitarian religion is entirely overlooked."

Resolved, That as a great courtesy of the incoming delegates, Mrs. Colby and Mrs. Smith, to this field, whitened for the harvest, and present the thanks of this Convention to them as a token of our fellowship and hearty good will.

Resolutions accepted and adopted.

By request, Mrs. Taylor spoke of the anniversary, and its lessons.

Mrs. Colby's subject was "The Age of Progress in which We Live." No nation, no time, no age, she said, but has had their spiritual manifestations. The Bible is full of them, from the "Voice of God" in the Garden to John in Patmos who was emphatically told, the angel was of his brethren the prophets, one like himself. Can you find a record of modern manifestations more startling than of Sam and the woman of Endor? What minister dare say it is not true? Not one. And God declares "that which has been shall be, and that which is to be hath already been." And if these manifestations have been, they are required, and must be made manifest to-day.

I can give only a few scattered thoughts from Mrs. Colby's remarks, which were beautifully expressed, and included a fine tribute to our sister, Mrs. Penfield, who has just passed from our mortal vision into the higher life of everlasting progress.

The audience listened in silence for nearly two hours, and the meeting adjourned to meet at our next anniversary.

The entire meeting was a success, financially and spiritually.

CORNELIA GARDNER,
Recording Secretary.

Atlanta, Ga.

The Society of Spiritualists celebrated on the evening of March 31st, the Thirty-Second Anniversary of the advent of Modern Spiritualism.

The attendance upon the meeting, says the *Daily Post* of that city, to whose columns we are indebted for this account, "was good, and there were present some of our most intelligent people. Appropriate addresses and talks were made by four or five of the leading members of the society. One of the members, who is a prominent citizen, claims to have seen a beautiful vision during the evening, and described it as one of the most sublime things imaginable. The address certainly something very fascinating about the subject of Spiritualism, whether it is true or not. Be this as it is, there are more Spiritualists in this city than generally supposed. Some of our most intelligent people believe in it, and many others are honestly investigating the subject. There are many Spiritualists in this city who are not publicly known as such."

The resident Spiritualists celebrated the Thirty-Second Anniversary in G. A. R. Hall, South Easton, Mass., March 31st, in a very enjoyable manner. The exercises consisted of singing, introductory remarks, an eloquent and instructive address by Mrs. N. J. Willis, of Cambridgeport, and the number present being estimated at five hundred. We wish every little village and community throughout the country would do as well, and thus call the attention of the otherwise careless and indifferent to this most important subject—Spiritualism.

N. W. PERRY.

Easton, Mass.

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N. W. PERRY.

Providence, R. I.

On Wednesday evening, March 31st, a meeting was held in the armory of the Slocum Light Guard to celebrate the Thirty-Second Anniversary. The *Morning Star* of that city says those who attended were well repaid for any trouble they may have taken to attend, for the occasion was a very pleasurable one. The evening's exercises consisted of singing, recitations, and a lecture by Mrs. N. J. Willis, of Cambridgeport, Mass., the subject being "The Anniversary of Modern Spiritualism." The lecture was a very able and interesting one, and was well received. The next on the programme was an original poem, entitled, "The World Moves On," recited by the authoress, Miss Scott, of Providence, following which Miss Cooke sang, and then herself on the piano, in a very acceptable manner. Mrs. Wood closed the entertainment by reading a poem written by herself, the subject being "The Sea of Galilee."

After the entertainment dancing was indulged in, and later a fine collation was spread. Quite late in the evening, and was kept up until quite late. The occasion will long be remembered by all who were present.

Chicago, Ill.

A well-attended and successful entertainment, commemorating the Advent of Modern Spiritualism, was given under the auspices of the First Society of Spiritualists at the church, corner Monroe and LaSalle streets, Wednesday, March 31st, the programme being as follows: Organ, Overture, Impromptu, Mrs. Jennie Morris, Pianoforte, A. B. Baker, Impromptu, Miss Ellen McAllister, Address, Mrs. Jennie Morris, Duet, "The Land of Swallows," Masini, Mrs. C. D. Carrington and her daughter Mamie; Organ Solo, Mrs. Jennie Morris; Address, Spirit "Neonance"; Pianoforte, "A Storm in the Mountains," Miss Ellen McAllister; Song, "Little Bruno," Malloy, Mrs. C. D. Carrington; Address, Spirit A. B. Baker, through the mediumship of Mrs. Cora L. V. Richmond; Pianoforte, Theme, Selected, Miss Ellen McAllister; Trio, Selected, from "Traviata," for two voices and piano, Signors Achillelli, De Rosa and Dacuto; Anniversary Poem, by "Quina."

Battle Creek, Mich.

The following exercises (writes a correspondent) were held in the hall on Wednesday evening, March 31st, in honor of the Thirty-Second Anniversary: Song by Mr. Jordan, of Battle Creek; Inspirational poems by Mrs. Hallock, of Jackson; an original song by J. Madison Allen; address through J. Madison Allen; circle for spirit messages participated in by Mrs. Hallock, of Jackson; A. Brooks, of Estelle, M. Wright, of Kalamazoo; pianoforte, (name unknown), Sara S. Allen, J. M. Allen; song, "Departed Days," by Sara S. Allen. Closing remarks and benediction through J. M. Allen. It was a pleasant occasion; at the close of which Mr. and Mrs. Allen took the night train for Massachusetts.

Springfield, Mass.

The Spiritualists of this city, we are informed, had a sociable and dance on the evening of March 31st, at Gill's Hall. It was a pleasant time, and resulted in a material addition to the treasury.

Thomas Walker, the Trance Medium.

To the Editor of the *Banner of Light*:

On Thursday evening, March 11th, over forty of the friends of Mr. Thomas Walker held a tea-meeting at Blackburn, Lancashire, England, for the purpose of bidding Mr. Walker farewell, previous to his departure to South Africa. After tea, Mr. Atkinson was unanimously voted into the chair, and in a very feeling manner expressed the sympathy of the meeting at the departure of Mr. Walker. Several other speakers followed, who all told of the geniality and kindness of their guest and his earnestness in spreading the cause of Spiritualism, regretting, also, that he should so early, after his return home, be called to labor in a distant part of the world.

During the evening it was announced that an enlarged photograph of Mr. Walker would have been presented to him had there been sufficient time to prepare it. However, in the course of two or three weeks the portrait would be ready, and then be presented to his mother.

At the close of the evening, Mr. Walker uttered a few words, expressing his regret at leaving so many who had in so short a time become very warm and dear friends to him. He hoped, after his engagements in Africa were ended, he should meet them all again, and once more labor among them, helping to spread the glorious truths of spirit-communion.

R. WOLSTENHOLM.

4 Preston New Road, Blackburn, Eng.

Mr. Perry, who is the literary editor of the *Cincinnati Gazette*, is one of the most learned and able men of our age, and one of the best of historians of the age in the Orthodox ranks. His work is a review of Kersey Graves' "Sixteen Crucified Saviors." He claims not only to have refuted that work, but to have answered and thrown all the leading arguments of the infidel world against Christianity and the Bible. And Mr. Graves claims to have met, and answered, and thoroughly demolished all of Mr. Perry's arguments, and to have shown that the infidel world of Orthodoxy. The most interesting and amusing feature of this new work of Mr. Graves is his "Ecclesiastical Court," in which he examines all of Mr. Perry's witnesses and authorities, and shows them up against each other, and sometimes against Mr. Perry himself. The witnesses in their cross-examination not only contradicted each other, and sometimes themselves, but admitted each of the things which they are not qualified as witnesses in this case. This feature of the work is really laughable. It shows not only the utter failure of Mr. Perry to prove what he designed, but that some of his witnesses seem to be "State's Evidence" against him, and testify for Mr. Graves. And in addition to all this Mr. Graves has cited from many of the ablest authorities of the world to amount to a veritable avalanche against Mr. Perry that is absolutely overwhelming.

*Sixteen Saviors or None? or the Explosion of a Great Theological Gun. Being a Reply to John T. Perry's "Sixteen Crucified Saviors." Two hundred and twenty-four errors exposed and thoroughly exposed. By Kersey Graves.

He who knows that this book is like froth, and has learned that it is a waste of time, and has never seen the King of Death.—*Dharmapada*.

Spiritual Phenomena.

MATERIALIZATIONS WITHOUT OATHS.

Ever since the advent of Modern Spiritualism each manifestation of the presence and power of spirits has been met with the remark of skeptics, especially that particular class that obstinately refuse to admit a truth, even though it be made as plain as the sun at noonday: "This is all just as you state; the phenomena as occur, but I object to the conditions. Have them done under conditions that I will stand by, or do this thing instead of that, and I will believe." After due time all that they asked for was granted; and yet they were as obstinate as ever, and would not be convinced. There has always been this class of minds on earth, from the time when it was said, "They have Moses and the prophets; if they believe not them neither will they believe through one rose from the dead," and we suppose there always will be.

A marked feature in the history of these phenomena has been that, as soon as one form of them was said to have been "exposed," another and more remarkable form would appear. Of late, materialization has been put to the front. Small apartments or closets, termed "cabinets," have been requisite for the production of materialized spirit forms, and a very limited degree of light was all that could be allowed. Here was a fine opportunity for our skeptical friends to throw in their *ifs and buts*, and they did so with all the vigor of youth and the persistency of an *I know-I'm-right*. They said, let these things be done without a cabinet; let us have light enough to see the medium and the spirit at the same moment. Now their last request is granted; but we do not flatter ourselves that they will admit the truth of materialization, or move one hair's breadth from the walls of their "Doubting Castle."

The *London Spiritualist* contains accounts given by Hensleigh Wedgwood of a sitting held with Miss Katie Cook, a sister of Mrs. Corner, Jan. 20th. He says:

"Miss Cook lay down on the sofa, with her left to the wall, and the light behind her, without any sort of screen or curtain around her. I sat in front of the sofa, four or five feet distant, and when the light was turned down, I looked at her from behind, and she wore round her neck. Lily seemed to grow up beside the sofa, appearing at first as a short, white, indistinct figure, afterwards growing to about Miss Cook's height. My light was turned down, and I saw her features. The main object was to have of Miss Cook and of Lily at the same moment, and of this I obtained one clear experience. I placed my left hand on Miss Cook's right wrist, and my right hand on the right hand of Lily, and with both hands, and gave me complete conviction that she was distinct from the person on whose shoulder my hand was placed. Miss Cook then stood up by the piano, in a very acceptable manner. Mrs. Wood closed the entertainment by reading a poem written by herself, the subject being 'The Sea of Galilee.'"

After the entertainment dancing was indulged in, and later a fine collation was spread. Quite late in the evening, and was kept up until quite late. The occasion will long be remembered by all who were present.

Florence Maryat-Lean reports as follows respecting a séance with the same medium on the 27th. After naming those who were present, she says:

"We sat around a small uncovered table, with the gas burning, and without a cabinet. Miss Cook had her left hand on the table, and I had my hand on Miss Cook's figure (or I kept passing my hand up and down from her face to her knees to make sure it was only a hand I held), some one grasped my right hand, and I felt it from behind, and when I turned and spoke, in a moment one arm was round my neck and one round that of my husband, whilst the voice of my daughter spoke to us both, and her long hair and dress, and she could not give me a word, and I asked my daughter for a piece of her hair and dress, and Lily came round from her side of the table, and cut off a piece of the dress herself with her nail, and she said, 'I have a piece of your hair and dress, and I will give it to you.' The two spirits remained with us for perhaps half-an-hour or more, and then, Miss Cook rising, she said, 'I am very tired, and I will go to bed.' She then went to her room, and I saw her several times, and she answered us, although she complained of feeling sick and faint. I am ready to swear that during this sitting, there were two persons tangible at the same moment, in the same room, that never entered with us by the door. I was the only woman there besides Miss Cook, and she never left my side, and I saw her several times, and she answered us, although she complained of feeling sick and faint. I am ready to swear that during this sitting, there were two persons tangible at the same moment, in the same room, that never entered with us by the door. I was the only woman there besides Miss Cook, and she never left my side, and I saw her several times, and she answered us, although she complained of feeling sick and faint. I am ready to swear that during this sitting, there were two persons tangible at the same moment, in the same room, that never entered with us by the door. 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A. S. Hayward, magnetic physician, gives up his office practice at the Ashland House, Boston, after April 24th, for the present. He will continue his course of healing at a distance, and visit patients in Boston and vicinity, as per advertisement in another column.

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Baker's Broma

✂ The meetings under the auspices of the First Association of Spiritualists, Philadelphia are, we are glad to learn, in a very prosperous condition.

✂ In another column will be found an article relative to Henry Slade's convincing work in Leadville, Col. Later advices (from G. Bradshaw) inform us that Dr. Slade is now on his way from Leadville to Kansas City, and expects to be in St. Louis the latter part of April, going from thence to Chicago.

Prof. J. H. W. Tooehey, of Chelsea, will speak in Pythian Hall, 176 Tremont street, next Sunday afternoon, 18th inst., at 2:30, upon "The lesson which the late Conspiracy of the Doctors should teach Spiritualists."

Dr. H. P. Fairfield lectured in Marshfield, Mass. Friday evening, April 9th, to the largest gathering

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