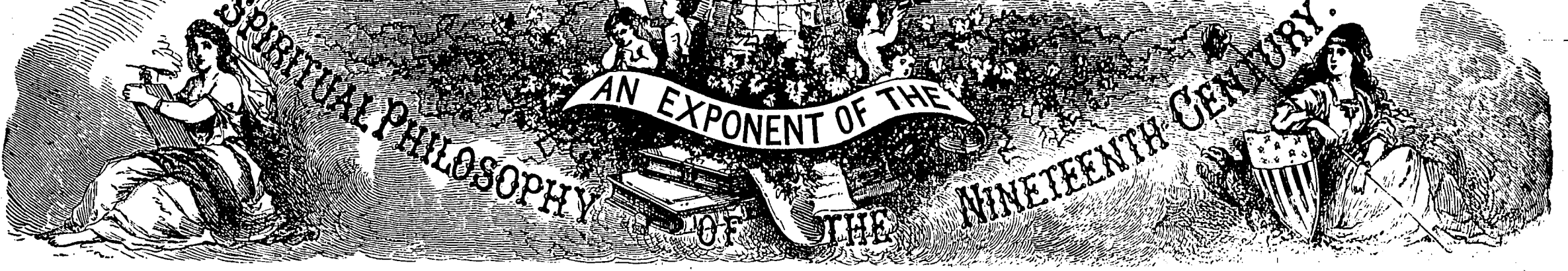


# BANNER OF LIGHT.



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## Banner of Light.

BOSTON, SATURDAY, APRIL 12, 1879.

**Thirty-First Anniversary of the Advent of Modern Spiritualism; Services in Parker Memorial Hall, Boston, on the Evenings of Sunday, March 30th, and Monday, 31st; Addresses by Prof. Joseph Rodde Buchanan and W. J. Colville; Music and Festivities; Palace Hall—Lectures by J. Frank Baxter and Wm. Denton, Ball in the Evening; Meetings in Cleveland, O., Utica, N. Y., Portland, Me., Vineland, N. J., Salem, and Easton, Mass.**

In our last issue we gave some account of the exercises held Sunday afternoon, March 30th, under the auspices of the Parker Memorial Spiritualist Society of this city—J. Frank Baxter, W. J. Colville, Prof. J. R. Buchanan and others participating—and briefly referred to the evening service. We shall now proceed to treat of this latter occasion more fully. A good audience assembled in Parker Memorial Hall on that evening, and the meeting was called to order at half-past 7 o'clock, by George A. Bacon, Chairman, who introduced the regular choir—Misses Esther Singleton, Fannie Dolbeare, Cora Hastings, Messrs. John C. Bond and W. Worcester—Miss Nellie M. King, leader—whose members commenced the service by the well-rendered selection, "Watchman, what of the Night?" At the conclusion of the hymn, Mr. Bacon spoke as follows: The great master of English thought and expression has commanded us in most felicitous terms to be true to ourselves, and it would follow as the night the day, we could not then be false to anyone. This sentiment has become an axiom in all that relates to our conduct with one another. The converse of this sentiment is also and equally true: In proportion as we are true to others are we true to ourselves. The distinguished gentleman who is to address us this evening illustrates his own truthfulness in justly recognizing and appreciating the services of those public representatives and exponents of this New Spiritual Dispensation, who, having graduated from this earthly state, have transferred their activities to a field of wider usefulness in the spiritual kingdom. I have the honor of presenting to you Prof. J. R. Buchanan, of New York.

Prof. Buchanan then proceeded to deliver an eloquent and erudite address (the first installment of which is here appended, the concluding portion to appear in our next issue) on

### THE ARMY OF HEAVEN.

The Army of Heaven above is invisible to most men's eyes, but its enlisted soldiers on earth are known by their labors in conquering darkness, despair and misery. There is an ancient army which is now in the higher spheres, the region of the highest control, and a modern army on earth and in heaven who carry on the campaign against evil.

The night is ever receding before the light of day, and the light of the early morning is ever increasing to the splendor of noon, and thus before the sun of the psychic universe ignorance and frozen death are ever giving way to knowledge, wisdom, and exalted life. "The aërial age was followed by an age of animal life. The dawn of animal life was followed by increasing development from the influx of divine life and light until it brought man upon the scene."

The dawn of human life, humble and coarse in organization, has been followed by increasing complexity and perfection of organization until the globe has been covered with the fields, the gardens, the houses and cities of men, and this will go on until all continents and islands are continuous gardens.

But there is something in man nobler than this material civilization. That material civilization, which is considered progress, is not improvement but only a basis for improvement. The cities, the palaces, the ships, the factories, the railroads, and steam-engines, and all the works of art and luxury, may abound while the real status of mankind is not any higher than that of the wandering savages of the plains. Real improvement means happiness and virtue—sham improvement is found in power, splendor, and luxury. One is of the earth earthy, and comes from the animal nature; the other is of Heaven heavenly, and comes from the divine elements in man. These nobler elements which come from heaven are perpetually reinforced from their source. The heavenly powers that labor for the triumph of good over evil, labor on earth as well as in their own home. Their agents here are the true and noble beings who aid in the conquest of evil, and who are often engaged in

the battle with wrong, which, like all other battles, has its wounded and slain.

The battle of salvation is carried on by the Army of Heaven, consisting of the great commanders, the officers and privates whom God brings on the field in the times and places chosen by his infinite wisdom, which is beyond the comprehension of man.

The anniversary of Modern Spiritualism commemorates the events of the struggle on the very last battle-field of humanity. And as on the Fourth of July we commemorate the deeds of the heroes of American liberty, it is fitting that on this occasion we should commemorate and review the glorious record of the Army of Heaven, that they who come after us may emulate its sublime career and learn by its contemplation what is the true glory of life and what is the grandest success that man can achieve—the success that is eternal.

Why it is that God has so arranged the world—why it is that he has ordained this conflict between good and evil, in which every one must choose his place on the celestial or the brutal side, it is vain to inquire. To presume to judge of the ways of that Providence of which we can discover neither the beginning nor the ending is the height of foolhardy audacity. Whenever we approach the Divine, our attitude, if it be not insanely foolhardy, must be one of profound, unquestioning reverence. But enough of the Divine plan is within view to assure us of all we need to know—that we are safe and blessed in the Divine purposes which have placed within our grasp an eternity of bliss.

Puzzled with the mystery of life, poor, short-sighted men who think themselves philosophers, but who in their blindness have lost sight of God and Heaven, think this world and human life a wretched failure. The most pitiable condition of the human mind outside of lunatic asylums is that of the pessimist philosophers of Germany.

Others, with larger vision, see the glory of life and recognize the spirit-world; but in the struggle for the mastery of the great problem of existence, they say they cannot find or conceive a God. I have even known deep-thinking Spiritualists lost in atheism, and others whose Pantheistic speculation would cause the idea of God to fade out from the human soul like a deep freight shadow that gradually disappears in the diffused light of day. And there are so many honest atheists that their objections deserve a candid answer.

Resolute, inquiring minds, who demand a reason for all things, say that they cannot conceive a God; or, if conceivable, they cannot find any positive demonstration of his existence. But their chief difficulty is that they cannot obtain from nature any adequate idea of a God.

The very definition of a God, however, shows that no man can have any adequate idea of God, for no man can have any adequate idea of the universe; he can neither comprehend that it has any limit, nor can he comprehend that which has no limits. If the speed of thought surpassed the speed of light as much as light surpasses the falling stone, still it would be inadequate to conceive an infinite universe unless it had an infinite time in which to form the idea. To make the universe conceivable by any finite mind is a self-evident impossibility; and if it be impossible to conceive the universe, manifestly it is far more impossible to conceive the master, or the cause of the universe, which is far greater. Whatever is infinite in time or space, in power or intelligence, is beyond human grasp; all we can do is to look at it—to point toward it and to examine so much of it as falls within our reach. Out of spatial infinity we can conceive the solar system; out of eternity we can conceive hours, days, months and years. So of God we can conceive so much of his wisdom and power as are manifest in our visible world. We can conceive so much of his Divine love as appears in this globe and in the heavens, where myriads of angels dwell in bliss—where a million of beings are happy for every one who is toiling on the earth.

We must be content with these fragmentary ideas; multiply solar systems *ad infinitum* for physical power; multiply heavenly spheres *ad infinitum* for Divine love; and multiply the mysteries that overwhelm us for the Divine wisdom, and still we do not see God—we are only looking toward some aspect that he has given us.

But our skeptical friend still says he cannot get the first conception of the essential nature of the Deity. Let me then assist him. Matter in itself is inert. It is put in motion or action by force, which is not matter; action is possible only in proportion as the properties of matter disappear. Solid matter is inert and unchanging forever. Liquid matter, or fluid matter, is capable of being acted on by forces—capable of chemical and vital changes. Force is totally distinct from matter, and that which has the most of force has the least of matter. The sunshine, which cannot be touched or caught or held or weighed or measured, and is not matter at all, produces all the force on this globe, and all its vast geological changes and storms as well as all its life. The maximum of power, or God—the source of all power—must, then, be the very antipode of matter. Matter is solid, circumscribed, limited and motionless, destitute of thought, volition, life and power. God is absolutely un-circumscribed, unlimited. God is all life, all character, all intelligence, all power. God is the perfection of spirit—the Great Spirit—the antithesis of matter. Matter simply contracts, or holds together, representing selfishness or egoism. Spirit does not contract, but represents altruism, and is totally unconfined. The higher or greater the spirit, the further the range of its presence, the more entirely void of a material centre. The higher spirits in heaven fill with their presence all that is known to man; and God not only fills all that is known but all that

is unknown. Grand spirits relate to humanity, Jesus Christ is in constant and complete relation and sympathy with a million of his devoted followers all around the globe, and equally present to all if they are equally receptive. And if we would conceive God as an omnipresent spirit we need only advance from the established facts of Spiritualism—the simultaneous presence of high spirits throughout a large sphere, and understand that God, in his spiritual presence and power, is infinitely beyond any other spiritual presence and power that can be conceived. Then we realize that in Him we live and move and have our being; and the most exalted reverence that can be felt is an utterly inadequate tribute to his sublime, majestic infinity.

He has ordained that conflict of good and evil in which we bear our part—the most recent events of which we assemble to commemorate—the advancing triumph of good.

Modern Spiritualism is the last campaign of the Army of Heaven, in which it surrounds and storms the Malakoff of dogmatic unbelief, and puts to flight the legions of bigotry, brutality and ignorance. It is the same army, though its personnel may be changed, and under the same commanders, who for more than a thousand years have been driving away from humanity the demons of night.

To recognize the true position of our modern heroes we should pass in review the entire army of which they form a part, and in the glories of which they may rightly claim a share. Although my time and opportunities are entirely inadequate to this task, which would require a series of evenings, it seems to be my duty to perform, however hastily, this neglected service, and to honor the memory of those who, as they look back from "beyond the river," would be pleased to know that they are not forgotten by those who are enjoying the fruits of their labors. Unable as I am to review the entire Army of Heaven, it is still possible to cast our eyes along its ranks, and catch a just conception of their character.

The leading characteristic of both commanders and soldiers in this army has been that they were ever looking upward, that they were ever obedient to heavenly voices, that they ever recognized themselves as the servants of the Most High, that they knew and heard the voices which came from supernal sources, that their lives were governed by a policy entirely different from earthly policy, and that they feared not to stand up against the rushing multitude, against armies and kings, against false teachers and pragmatic doctors, against fashion and wealth. They feared neither poverty and ostracism, nor stripes, dungeons and death.

Conspicuous among these was a Grecian hero and sage. In every nation there have been some noble souls who were impelled by Divine influences to teach men a higher life and thought, and endeavor to bring into their lives the purer principles of the angel-world. SOCRATES was the teacher of Greece. To him Plato and Aristotle looked up as a master. He was their master because he was a nobler specimen of humanity. As a soldier and a statesman he was of the most unbending physical and moral courage. In every sense he was a hero whom neither mobs nor tyrants could drive from the path of duty. Socrates fully realized immortality, and had a just conception of the spirit-world. He lived in continual communication with his guardian angel, and ever obeyed the still, small voice of the invisible. It was this inspiration, combined with a heroic nature, which made him the pre-eminent martyr-philosopher of Greece.

But the inspiration of Socrates was not of the highest type. It did not lift him entirely above the common thought of the Athenian, the common spirit of the age, which was developed in the petty wars of Athens with her neighboring States, in which he participated. He did not reach the height even of ethical philosophy. He did not comprehend that Divine love which regenerates the soul, and brings all men into close fraternity. He was simply the philosopher of justice, and the exponent of moral speculation, looking into the mysteries of life and duty in an age when the truths which are old and familiar now were unknown and debatable. He started a primary school of ethics, and never got beyond his great error that virtue depends on the intellect, and that if men were well informed they would never do wrong.

It looks marvelous now that the ablest and best man of Greece should have fallen into so palpable an error, but it is explained by the bust of Socrates, on which the region of intellect and of justice is much better developed than that of religion. Nevertheless, Socrates was a noble instrument of the spirit-world, and fully understood the influence of spirits upon mortals. As the first great martyr of the inspired host—the Army of Heaven—he will be honored among men so long as the names of Greece and of Athens are remembered. But a far higher inspiration was needed than that of this warrior philosopher, which ended among his pupils in unprofitable, didactic discourse, and passing down the centuries in the names of Plato and Aristotle became a mass of worthless speculation and of dreary dogmatism which for more than a thousand years enslaved the mind of Europe, until the bondage was broken by Galileo and his illustrious cotemporaries in the field of science. A far higher inspiration was needed to lift men out of the fierce brutality which looked on gladiatorial bloodshed with delight and revelled in wild profligacy.

That inspiration came in Palestine, and it is our inspiration to-day. A lovely and holy maiden was the mother of the man to whom the world's highest civilization and highest wisdom bows in homage to-day, he whom Napoleon recognized by the external sense as his superior: "JESUS CHRIST stands single and alone. Alex-

ander, Caesar, Charlemagne and I have founded empires, but upon what rest the creations of our genius? On force. Jesus alone founded his kingdom on love; and at this hour millions of men would die for him."

What Napoleon perceived as a mere man of policy, philosophers, historians, philanthropists and saints without number have perceived in the sublime moral nature of Jesus; and if I should begin by quoting the opinions of such minds as Newton, Locke, Copernicus, Galileo, Milton, Leibnitz, Da Vinci, Columbus, Davy, Franklin, &c., I might go through the entire roll-call of at least nine-tenths of all the names that have been illustrious in history, and they will say as with one voice that Jesus was the noblest type of humanity this planet has ever borne; and the great majority will go further and say that his nature was divine.

I need not refer to the numberless millions who have sustained the same opinions; I refer only to the best and strongest minds that have ever appeared. And I would say that to any modest and reasonable man this wonderful unanimity is a decisive fact.

The cause must ever be equal to the effect, and it is utterly impossible to produce such an effect—such an impression on this vast mass of mind—without a transcendent moral power. Feeble souls, sciolists and snarlers may ignore this, but every man whose mind and strength of character have produced an impression on society is fully aware of the strength of will and the moral power required to move great masses of men. Hence the greatest and the best of men have been most fully aware of the greatness of Jesus. He came among a brave and strong-minded people, who were too deeply immersed in ignorance and superstition to comprehend him or to tolerate him. Dying as a martyr, he left no followers who were competent either to appreciate him fully or to record his life. The meagre fragments that have come down to us exhibit only this, that he was so transcendently above all that surrounded him as to be worshiped as a God by the semi-barbarians to whom he came, with a fervor and a power that have borne along all the ages the conviction of his divinity, and forced that conviction deep in the mind of the master races of the earth.

It was not this illiterate, this accidental record which we find in the New Testament, in which no critical scholar can confide, but the deep convictions and feelings impressed on living men, and by them transmitted to their converts and their descendants, like a divine fire that burns from age to age, which evince the reality, the power and the character of Jesus.

Like the new risen sun dimly seen through the dense fogs of the horizon, we recognize him as the luminary of a new day in whose presence the stars of the sky fade into dimness and disappear. Jesus was the great teacher of the Caucasian race, the dominant race of earth, and although the race has not been able yet to rise from its selfish and warlike life to the highlands of bliss to which he called them up, yet every century brings us nearer to the celestial plane, and as we rise toward his plane we see him more clearly, we appreciate him better, and we begin to know, even as the angels in heaven know, that he is the master-spirit of all real progress, which is elevation, and that his grand soul is in contact with all souls that are inspired with that love of humanity which is the only power that can lift men up.

He walked with men and was known of men by his external form; he was known as a power by those who were near him, by those whose bodies he healed, and by those whose souls he lifted up to a diviner life, but he was not comprehended by the age to which he came. This day and this hour he is better comprehended by human souls than he was in Jerusalem, for he is a living power in contact with all humanity. That Spiritualist who knows only the lowest planes of spirit-life where physical phenomena abound and business messages mingle the affairs of spirit-life with the cares of earth, is only in the infant school of pneumatology. But they who commune with the world's heroes and sages are really lifted up to a higher sphere of life, while they who have advanced far enough to live in the spiritual presence of Jesus feel in their souls a diviner life and more uplifting power than all the wisdom, power and honors of earth can give.

I am not using the language of blind enthusiasm or fanatical superstition. Slowly and cautiously have I reached these truths, and I seldom pass a week without a practical demonstration, in my friends and myself, that the spiritual power of Jesus is the greatest power within our reach to ennoble our lives. The man of intellectual and selfish life knows nothing and feels nothing of this. The Spiritualist who is satisfied with dreamy speculation, to whom Spiritualism is only an ideal luxury, who has no strong desire to go forth and lift up society, knows nothing of this and never reaches the sphere of Jesus, never comprehends the true heaven.

The speculative Spiritualist who lives in the sphere of a quiet egotism and believes that he finds God in himself alone, and sees nothing to adore exterior to himself, is of course far removed from the higher spheres and alien to true religion which impels the soul of man to go forth as far as possible from egotism, into worship, love, labor and heroism—wherever duty calls. Ah, if there were a hundred men on earth now fully imbued with the spirit of Jesus, nations would change their character, wars would cease and prisons fall into decay.

But I proposed to speak of the ARMY OF HEAVEN, and therefore it is that I begin with the Great Commander. And if there are any Spiritualists present who are disposed to neglect or ignore his moral authority on earth, I would call their attention to his authority and rank in

heaven. Interrogate the wisest spirits whom you can reach, and you will find that they all recognize his lofty rank and his pervading power. They generally honored and perhaps worshipped him on earth, and in the spirit-world they find they were not mistaken in reference to him. They find their theological doctrines were four-fifths falsehood and delusion, which they outgrew as fast as they can progress, but they find in Jesus all the excellence they ever believed.

It would be delightful if I had time to speak of his illustrious followers, the heroes, the saints, the martyrs, whose lives teach us the nobility of human nature, who have thrown to the wind all thought of wealth or fame, the comforts of home, the luxuries of life and pleasures of society, to encounter angry mobs, to be thrown into dungeons, to be torn in pieces by wild beasts in the midst of a rude and barbarous empire, or to wander alone among barbarians, over burning sands, or through the trackless wilderness close to the wolf and the tiger, carrying over boundless plains of snow, or through the pestilential jungle, or in the city desolated by the plague and filled with the groans of the dying—no other honor, no other protection, no other potency than that of the sublime faith and courage inspired by Jesus, which filled them with power to bless the sick, and strength to repel diseases, to which those of a less sublime heroism fell passive victims—and after all these heroic and unselfish deeds dying in poverty and obscurity, dying in prison, dying on the scaffold, or over the burning faggots rather than relinquish their sublime mission.

"The earth is green with martyrs' graves.  
On hill and plain and shore,  
And the great ocean's sounding waves  
Sweep over thousands more.  
For us they drained life's bitter cup,  
And dared the battle strife."

I love and honor such men. I shall rejoice to meet them in the better world, and I beg that they may come among us in power to rouse the timid, feeble and worldly souls to a nobler manhood.

As we look over this vast Army of Heaven, whose brows beam with a celestial glory now, how humble do we feel in the consciousness that we are not worthy to stand on the same plane with them.

But we are not now called upon to die for the truth, only to live for it, to live so that men seeing our lives shall learn to love us and to heed our words.

The Army of Heaven as it appeared in ancient times appeared amid a barbarian hostility which made the service of the Lord as difficult and dangerous as a military campaign. Ah, what a contrast! How readily the masses rush to join the infernal legions of war for slaughter and devastation, and lose their lives by wounds, fatigues, disease and privation for some political cause in which there is no right on either side. But how few are there who when there is no magnetic attraction of numbers, no nodding plumes, no martial music and no historic glory, can carry on the peaceful campaign of heaven for truth and righteousness, can go forth alone, and live and toil for heaven. I trust there are a number of these soldiers of the truth before me now. But these things must change. "The time is coming when the loud drum shall no longer summon the martial mob, and when the sweet songs of immortality shall call men to the higher life, when the angels themselves shall come and sing their seraph songs to us."

That the spirit-world is actively engaged in many cases in controlling the course of human events by its inspired agents, is as visible in modern times as it was in the time of Jesus. There is no more memorable or more authentic case than that of JOAN OF ARC, whose life, published in five volumes by a French Historical Society, is as unquestionable as the life of Washington.

Born in humble life on the night of Epiphany, in 1412—four hundred and sixty-seven years ago, at Domremy, France, in a land which had been suffering and wretched for nearly a hundred years, and was then desolated by British invasion, fast falling into moral barbarism by hunger, suffering and death—she came as the instrument of the spirit-world, that looked down in compassion, and determined to show its power by making this peasant girl accomplish what kings, generals and armies had failed to do. Could anything seem more visionary than this? Could a feeble girl even get a moment's hearing for such an insane proposition?

But spirit is greater than matter, and this poor girl with her inspiration was more than armies. Her coming, like the coming of Jesus, was foreshadowed by an old prophecy; it was foreshadowed too in her mother's dream, and in her fourteenth year a voice from the spirit-world told her she was divinely chosen to restore France. When her age was sufficient, the voice of the spirit again called her to go, as a divine command, to liberate France. When she went before Gov. Baudricourt, he laughed, and sent her away. But the voices still commanded her; she went again to Baudricourt, and he gave her a sword and letter to the king.

The salvation of France then lay in the refinement of soul and religious faith of the French people. The common people believed in her, the Governor sent her on, the King received her and France was saved. Ah! there is nothing more beautiful, more poetical, more holy and romantic, than the true story of Joan of Arc, as marvelous as the career of Jesus, and as truly a matter of holy inspiration and of unquestionable authenticity.

France was saved then from British domination because her people were worthy of it, and we might be saved from all calamities if we would reverently receive the Spirit-messengers who are ever ready to come if they can be received. How many a Joan of Arc, how many an uncrowned saint may be resting in forgotten



Spiritualism revealed the nature of life in the spirit-world by affording individual and personal communion with the denizens of that state of being: Spiritualism taught that death wrought no marked change in individual character, but that the man on entering spirit-life was quite the same as before his physical decease—which latter was, after all, but an incident in the soul's experience; Spiritualism, through the lips of earthly media, taught mankind that the true method of progress was so to live as to render themselves particularly attractive to and receptive of the influences which came from the highest order of returning intelligences. The grand ones of history were ready to give to all their thought, their uplifting power, but we must extend to them the invitation of harmonious conditions ere we could hope for their presence with us. The advent of Modern Spiritualism was the return, in a form modified for the meeting of present needs, of knowledge possessed in varying degree by past nationalities and by-gone systems of thought; if the manifestations which attended its modern coming were not identical in a material sense with those characterizing its existence in the past, they were identical in spirit. Truth had only one story to tell, viz.: how to live well in mortal life, how to die well, and how to continue your existence rejoicingly in the land of souls. Let us at this hour agree to disagree on minor points, and unite upon such as are common to the belief of all—that there is a spiritual world in which all individuals will receive the results of their actions, their words, their thoughts, as wrought, expressed or formed in mortal life, and that, under proper conditions, their spirits can return and communicate with mankind, bringing with them knowledge of that state, otherwise unattainable by any known mortal instrumentality. Spiritualism does not point you to a saviour in the past, but to one here present in your midst, at this hour—the ever-living power of the spirit of truth manifesting in every form, and striving under all circumstances to benefit and uplift you, one and all: It does not refuse its meed of praise to the past, since you of the present (whether you know it or not) are the recipients of the benefits accruing from the labors of humanity's saviors in the past—through the efforts of all in



ages gone who have striven to redeem the world from error; but it teaches that you, also, have a part to do in forwarding the grand work of individual progression.

The speaker was of opinion that what was most needed at present was spiritual organization—not temporal, since temporal institutions and forms led in brief time to the existence and expression of tyranny and superstition, whereby men's minds were degraded, and their honest conceptions denied the right of way; looking up to leadership would invariably wreck all reformatory projects so doing upon the rock of material despotism. The spiritual organization needed was a condition wherein souls, harmoniously interspersed, were to be found ready to work in consonance with the angel-world with all the powers of their being for the advancement of truth: a condition in which any one having a work to do which his conscience told him was right, would not need to go to any man or number of men to obtain an endorsement of his project, but would be free to discharge the duty which had thus been laid upon him, and to his aid the helpers from the skies would inevitably descend.

The speaker would have his hearers recognize the importance of what was going on around them, and endeavor to make this Thirty-First Anniversary the index of the commencement of a new era in their lives; he called attention to the fact that Christ attained to thirty years of age before he commenced his public ministry, which lasted three years and ended with his crucifixion, and that it was just thirty-three years from 1848 (the date of Modern Spiritualism's advent,) to 1881, the year when the Dragon will pass the shaft of the great Pyramid of Egypt—an occurrence which has not transpired before for four thousand years; the portals of changes great and manifold were everywhere to be seen; if there was to be a material, there was also to be a spiritual perihelion, and the advanced condition of the world in this particular was fully abreast with its material achievements. We had just entered upon the two last years of the period during which the forces of the spirit-world were being specially centered to uplift man so that he may be able to escape from or to abide the results (to the earth) of the approaching perihelion of the planets. A messianic period of two thousand years (so proved by historic experience, and as clearly measured by the disembodied ones, as that three months spring, three months summer and like periods for autumn and winter constitute earth's solar year,) was nearly accomplished, and the wonderful outcome of a new order of things was vibrating in the spiritual atmosphere, soon to take on material shape on the plane of mortal objective life. He closed by thanking his audience for the close attention with which his remarks had been received, and by calling their attention to the musical part of the programme about to be rendered:

Mr. J. B. Hatch then took the platform, and in a few well chosen words expressed his pleasure that so many had braved the storm now in progress (the most severe of the present season) to visit the hall and listen to the exercises. He read the Cleveland and return telegrams [which we printed last week (they were also read on the same evening at Paine Hall)] and closed by introducing Brown's Band, H. C. Brown leader, which organization opened the exercises with an overture, "Tantalus," (by Suppe); Miss Lizzie J. Thompson then gave a reading, "Robert of Lincoln" (W. Cullen Bryant); Miss Fannie Dolbear and Cora Hastings sang "The Two Cousins"; H. C. Brown executed two fine cornet solos; Mrs. M. A. Carnes read "The Death Doom"; Miss Nellie M. King, Esther Singleton, and Messrs. John C. Bond and W. Worcester gave a vocal selection, "Away to the Fields"; the Band followed with "Chimes from Normandy" (extract); Mrs. Hattie E. Wilson read "The Story of the Faithful Soul"; Miss Dolbear sang, Mr. Cutting acting as accompanist; a selection by the band, and a piccolo solo, "The Wren," by J. Gilcher, were succeeded by a duet by Misses Hastings and Dolbear, after which the Parker Memorial choir and Mr. Cutting joined in rendering the chorus "To thee, oh country, great and free!" and the exercises closed with the march "First Regiment," (Weingarten) by the Band.

The audience then, by invitation of Mr. Hatch, adjourned to the lower hall; such as desired joined with the dancers, others passed the hours in social converse—the storm outside exerting no check upon the happy atmosphere which reigned within the Parker Building. The ball—carried out under management of J. B. Hatch, assisted by J. B. Hatch, Jr., C. H. Green, L. W. Hall, C. F. Rand and H. Whitney—was a success, the supper excellent, and the company adjourned at an early hour on Tuesday, A. M., with pleasant memories of the Thirty-First Anniversary and its commemoration.

#### PAINE MEMORIAL HALL.

Long before the hour appointed for the opening of the services, the spacious hall of the Paine Memorial Building began to be filled, and when the assemblage was called to order every seat was occupied, standing-room being all that remained for those who came later. Both ante-rooms were finally opened, and a larger or more attentive audience has never gathered within the edifice than that which participated in the celebration of the Thirty-First Anniversary of the advent of Modern Spiritualism on Monday morning, under the supervision of the Children's Progressive Lyceum and Ladies' Aid Society.

Dr. A. H. Richardson introduced the services of the day by appropriate remarks, in which he stated the objects that had brought the multitude together. A song entitled "Liberty" was then sung, after which Mr. J. Frank Baxter read a fine poem on "Prophecy," which was well received and highly appreciated. Following this was another song, and then Mr. Baxter delivered an address in which he reviewed the origin and growth of Modern Spiritualism. It was listened to with marked attention, and was replete with that clearness of logic and thoroughness of detail which is characteristic of all of Mr. Baxter's efforts.

Subsequent to the address, séances for various forms of spirit manifestations were held in rooms adjoining the hall, giving general satisfaction to all who participated in them.

In the afternoon, notwithstanding the threatened inclemency of the weather, an audience equally as large as that of the morning assembled to listen to an address by Prof. Denton, the following allusion to which we copy from the Herald:

"The speaker contended that Spiritualism is the only belief of which the fundamental principles can be proven by the actual experience of every believer. In this belief he contended that there was an originality which had not characterized any system heretofore known to the world. He did not question but that the religion of the Jews was good for their day, but denied that either Judaism or Christianity was suited to the present day, when science has

driven miracles out of the world and mystery out of heaven. The speaker ridiculed the creeds and beliefs of the present church as unworthy of the respect of logical men and women, and spoke of Jesus Christ as 'the everlasting make-weight for light sinners.' He believed that heaven would be found to contain much the same mixture of good and bad as is found here below, and that the power to enjoy its pleasures depended upon the use made of the faculties while on earth."

Following the address a number of séances were held as in the morning, and in the evening the closing entertainment of the celebration—a fancy-dress ball, which, despite a severe storm, was attended by about two hundred couples. The dances were twenty-one in number, and the music by Bond's Band was most enlivening and finely rendered. The floor was efficiently managed by Mr. J. M. Foster, assisted by Messrs. C. A. Foss, H. B. Drisko and E. D. Stickney. Shortly before midnight a collation was served in Investigator Hall by Mrs. H. A. Marshall, after which the company was entertained by several pleasing vocal selections. Dancing was then resumed and continued until two o'clock. The affair was highly successful, and netted a handsome sum toward carrying on the useful work of the Ladies' Aid Society.

#### CLEVELAND, O.

The State Organization of Spiritualists in Ohio having been comparatively inactive for the past two or three years, it was deemed advisable by J. P. Allen of Springfield, O., and other energetic Spiritualists of the State, to call a Mass Meeting for either reorganizing the old State Association or taking other means for more unity of action, and the perfecting of local organizations.

The Convention met in Lyman's Hall on Saturday, March 29th, and was called to order by L. Van Scotten, Esq. Mr. F. W. Turner was chosen Secretary. The permanent organization was perfected in the evening. After appointing the usual committees the meeting opened into a general conference. The evening speakers were Hudson Tuttle, J. M. Peebles and J. H. Harter. The Smith Quartette from Painesville discoursed excellent and soul-stirring music.

The meetings of Sunday, 30th, and Monday, 31st, were held in Halle's Hall. The principal speakers present were Rev. J. H. Harter of Auburn, N. Y., Miss Gleason, a trance speaker, from Geneva, O., J. M. Peebles, and Prof. E. Whipple. Dr. Cooper from Bellefontaine, Mr. Allen from Springfield, Mrs. Stevens from Toledo, Mr. Bigelow from Alliance, Thomas Lees, Abram James and others entertained the audiences with living, burning truths.

There were resolutions passed relating not only to the advancement of Spiritualism, but in regard to the reforms common to the day and age. The meeting was not only large and eminently practical, but exceedingly harmonious from the beginning to the close. At times the enthusiasm was at fever heat, reminding one somewhat of an old-fashioned Methodist love-feast. The enthusiasm rose to its highest pitch on Monday, while celebrating the Anniversary. All felt a baptismal power from the spirit-world, and many remarked that it seemed as though earth and heaven were never before so sympathetically conjoined in love and union. The principal anniversary address was given by J. M. Peebles. This was followed by an enthusiastic conference.

The Cleveland Herald, of Tuesday, April 1st, gives the following account of the exercises on Anniversary Day:

The morning session of the Spiritualist Convention opened with a large attendance. Mr. S. Bigelow in the chair. After prayer by the Rev. J. H. Harter, and a song by a quartette, Dr. J. M. Peebles was introduced, and delivered the following

#### ANNIVERSARY ADDRESS:

On the 10th day of the present month there assembled a distinguished company of Governors, Judges, clergymen, scholars, poets, and philanthropists in the elegant parlors of Cyrus W. Field, Gramercy Park, New York, in honor of the twenty-fifth anniversary of the original compact for the laying of the Atlantic cable. It was an ominous coterie of intellect and togetherness—a select gathering of men who, quite glad to shun the cross, are inclined to clamor for the crown. Cabling the ocean was a gigantic undertaking, and all honor to its projectors, who, suffering the scorn and the obloquy of their peers, persisted, in the face of disappointments, discouragements, and struggles that would have utterly disheartened ordinary men. But, aflame with belief and alive with energy and skill, they conquered. Their ideal became a reality. Faith, budding in hope, bloomed out into fruition. The uses of the seventy thousand miles of cable crossing seas and oceans, bearing messages with lightning speed in opposite directions at the same instant, regulating the markets of the different nations, awakening and intensifying the feeling of the brotherhood of all races, and prophesying of a coming millennium of peace and public confidence, can hardly be overestimated.

And yet, what is the chaff to the wheat, the bonfire to the soul, or the ocean cable stretching over seas, and nearly girdling the globe, compared to that soul-cable of psychic sympathy, of vision, of trance, of impression, of inspiration, that, spanning the river of death, reaches out into the interstellar spaces even to the homes of the loved in heaven, thus not only demonstrating a future conscious existence, but bringing from our spirit-friends sweet messages of remembrance and assurances of the most unqualified love? Cabled communications from foreign lands fade away into an almost shadowy insignificance when compared with these telegraphic responses, these spiritual vibrations, these identified messages that reach us from the fairer shores of immortality. The positive certainty of communion with spiritual intelligences is a demonstrated fact. Those mourned as dead tell us through many phases of mediumship, "We still live." Death is swallowed up in victory.

On this 31st of March, then, we celebrate the Thirty-First Anniversary of Modern Spiritualism, a most momentous event, because forever settling in the affirmative the inquiry of the ages: "If a man die shall he live again?" In the township of Arcadia, N. Y., the Bethlehem of these modern spiritual manifestations, the bigoted sectarist of that time heard nothing but the ghostly mutterings of the devil. The wealthy worldling said, "Another nine days' wonder"; and clodding, surly-thinking scientists, though beholding articles of furniture move without visible contact, continued blind to those potential spirit-forces connected with the observed motions. Still, the world moved, and progress daily invited thoughtful men to fresh feats and to new phases of the strange manifestations. As the investigations proceeded believers rapidly multiplied, till, no longer local, Spiritualism has become at the present time absolutely cosmopolitan, justly claiming an army of millions. Its literature, its mediums, its advocates, and its devoted believers are found in all the enlightened countries of the world. Superstition is its hated foe; ignorance, egotism and bigotry are its natural enemies. Saying nothing of the United States of America, I have attended spiritual séances in Mexico and Yucatan, have lectured to societies of Spiritualists in Australia, New Zealand and Asia Minor, have met Spiritualists in China, Ceylon and Egypt, and have addressed Spiritualists in India, Natal and Cape Town, South Africa.

It required sacrifices and a martyr's courage, when, something like a quarter of a century since, Gov. Tallmadge, Prof. Hare, Prof. Mapes, Judge Edmonds, Hon. Benjamin F. Wade, Robert Dale Owen, Rev. John Pierpont, the Carey sisters, Mrs. Whitman, the poetess, Mrs. Farnham, the authoress, William White, S. S. Jones,

Dr. Gardner, Dr. Hallock, and others now gathered to their fathers, stepped to the front and stood up heroically in defence of Modern Spiritualism. Social ostracism was too often the penalty. It was a similar spirit that gave hemlock to Socrates, nailed Jesus to the cross, and banished Ann Lee to the wilds of America. The advocates of the newly conceived truths, the pioneers of a great reformation, are always unpopular in their own age. They often pass their lives in disquiet and danger; therefore it is but justice that the memory of such be held in reverence, and that they be sustained against the scorn and hatred of their contemporaries by the hope of leaving to posterity imperishable names. It is comparatively easy, after the ramparts are erected, to find men to plant the flag on the highest tower. The difficulty is to find the royal-souled men who delight to lead—who dare to go first into and fill the breach! But such men there were in the morning-time of Modern Spiritualism—men and women who endured ridicule, mockery and social martyrdom for the truth.

But neither the work nor the true workers die into forgetfulness. God and angels take care of and own. Socrates lives in the libraries of all lands; Demosthenes lives in that masterly oration upon the Crown; Apollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted, the sweet tenderness he cherished, the crystal tears he wept, and the heavy cross he bore; the prophetic psychics of the medieval ages live in their visions and their consoling words; Luther, Calvin, Swedenborg, Wesley, and George Fox live in their revelations and mediumistic teachings, and so will the genuine mediums and all the faithful, self-sacrificing workers of to-day live immortal in history.

The intolerance and stupidity of one-sided sectarists are only excelled by their bold inconsistencies, to wit: They reject the testimony of such living witnesses as William Crookes, F.R.S., and editor of the London Quarterly Journal of Science, A. R. Wallace, the celebrated English naturalist and co-discoverer of Charles Darwin; C. F. Varley, F.R.S., the electrician, who, with Sir William Thomson, discovered and laid down the laws for the working of the deep sea cables; Camille Flammarion, the French astronomer; Victor Hugo, the author and orator; I. H. Von Fichte, the German metaphysician; Leon Favre, the Consul-General of France; Zollner, the German physicist and astronomer; Rechner, professor of physics; Leibniz, Schellbach, professor of mathematics; Weber, famous for his researches in electricity; Butlerof, professor of chemistry in the St. Petersburg University, and others. I repeat, sectarists and clergymen reject the statements of living philosophers, scientists, scholars, poets, and their next-door neighbors, in proof of Spiritualism, and yet believe that God made the first woman from one of Adam's ribs, believe that he took off the Egyptians' skulls, and that he sent the Jews to the desert, that the quail fell to an incredible thickness around Israel's camp in a single night, believe that Samson carried the gates of Gaza upon his back, believe that Elijah's axe was made to swim, that the sun stood still in the heavens, and the whale swallowed the unfortunate Jonah.

Indeed, legends and facts must be from two thousand to five thousand years old before they are considered reliable. The word, many craniums, of creed-bred and school-bred men, believe that Peter was released from prison at midnight by a spirit smiting off his chains—believe it upon the testimony alone of Peter, who falsified, cursed and swore, and denied Christ—and yet they reject the testimony of living, intelligent and honorable men, every way their peers. The martyred Lincoln was a Spiritualist, and was influenced by spirit messages to issue the emancipation proclamation. Col. S. B. Lee, a devoted soldier, a patriot, a scholar, and others, sat with him in séance. I frequently attended spiritual séances in Washington with Hon. B. F. Wade, at one time Acting Vice-President of our country. Senator Wilson, of Massachusetts, was a Spiritualist, and delighted to attend sittings for manifestations. Last autumn I sat by the side of the Rev. Thomas K. Beecher in a spiritual circle at Watkins, N. Y. The Rev. Charles Beecher has just published a large volume on "The Realities of Spiritual Manifestations." The noble philanthropist, William Lloyd Garrison, is an avowed Spiritualist. And still, in the face of such converts, in the face of the testimony of many thousands of distinguished living witnesses, in the face of the testimony of such gentlemen as J. H. Wade, Esq., Judge Tilden, Judge Payne, and other prominent citizens residing in Cleveland, the church-going crowd will look prodigiously wise and exalted, and say, "It is all a humbug!" May God have mercy on their souls!

Spiritualism is now an authenticated fact; more, it is in its best definition a science, a philosophy and a religion, with a foothold in all the enlightened nations of the earth. Its armies—only poorly organized I admit—number millions. Its further dissemination, its final victory, is certain! Nevertheless, as in the Hebrew age, all was not Israel that was of Israel, so all that is called Spiritualism is not Spiritualism. The good is not God, and the good is not God, for said Jesus, "God is a spirit." Spiritualism, then, means faith in God; converse with angels and spirits, spiritual-mindedness and purity of life. The judgment now upon us will sift the chaff from the wheat. That there are exorcismes clinging to the spiritual tree of life is admitted; that there are follies sheltering themselves under the broad wing of Spiritualism is acknowledged; that there are more impostors to be exposed than there are true mediums is a sad and unprincipled individuals, professing mediumship for gain, is to be neither doubted nor excused. But these temporary irregularities are no more a part of Spiritualism than the misconduct of some clergymen or the immoralities of some Christians constitute a part of Christianity. As I understand Spiritualism, it inculcates belief in the existence of God, in moral law and moral duty. It urges the necessity of repentance, faith and good works, and teaches the Christian that Christ is not dead, though the Christ-spirit of love, purity and holiness.

The tendency of Spiritualists in America at the present time is toward what is denominated Christian Spiritualism. Accordingly, Dr. J. R. Buchanan, of New York, one of the ablest and most learned Spiritualists in our country, recently said: "In addition to our communion with spirits we should commune with the Divine Christ and wisdom embodied in the life of Jesus Christ. We should lead our souls a portion of that spiritual energy and holiness which lifted him so far above all humanity."

Let us so practice our angel-teachings and so live out our heavenly principles that the sunshine of a more spiritual Spiritualism may the sooner gladden the earth with a love all divine, and with a radiant light comparable only to the bright effulgence of a featureless immortality.

#### AFTERNOON SESSION.

The first business at the afternoon session was the presentation by Mr. W. E. Preston, of the Lyceum Committee, of a series of resolutions setting forth the importance of educating and instructing the children in the "beautiful and glorious truths of the new philosophy"; that the Lyceum interest in Ohio will best be promoted by the appointment of a Lyceum Committee of three, to act as a State Central Committee, with power to add one from each Congressional district, the duties of the committee to be to correspond with persons and aid them, by advice, in establishing and maintaining Lyceums; suggesting the names of Thomas Lees, of Cleveland, Mrs. J. H. Ammon, of Collamer, and Mrs. P. T. Rich, of Cleveland, for the committee; and instructing the committee to report at the close of the session to the Alliance. The resolutions were adopted.

About an hour was then taken up in five-minute speeches by a great many of all shades of belief. At the close of the speech-making Mr. A. H. Kendall, from the Committee on Resolutions, reported a number of resolutions on various subjects. One of them provided for the appointment of a State Central Committee, consisting of Messrs. S. Bigelow, of Alliance; John

Madden, of Cleveland; C. S. Curtiss, of Ravena; J. P. Allen, of Springfield; and E. J. Pope, of Chagrin Falls; another characterized the use of tobacco as a filthy habit, degrading to both body and mind, and recommending all Spiritualists, and especially speakers and mediums, to abstain from it; another, by Mr. L. Van Scotten, recommending societies to employ fixed speakers; another, also by Mr. Van Scotten, recording it as the opinion of the Convention that a "large amount of the religious element should be incorporated into our life and practice"; others by Mr. H. Tuttle, protesting against capital punishment, protesting against "legislation looking to the protection of the medical profession at the expense of the liberties and rights of the people," and requesting all Spiritualist papers to use their influence to make the anniversary of Modern Spiritualism general throughout the world; and others by Rev. J. H. Harter extending thanks to Mr. James Lawrence, through whose mediumship the anniversary was suggested, to the decorators of the hall, and to friends in Cleveland for their hospitality. After the adoption of the resolutions, the Convention, on motion of Mr. A. H. Kendall, adjourned to meet in Alliance in August at the call of the Central Committee.

During the session of the Convention letters of greeting were read from Messrs. Colby & Rich, of the Banner of Light, Boston; John C. Bundy, Religious-Philosophical Journal, Chicago, and the Rev. R. C. Flower, Alliance.

The anniversary celebration was terminated in the evening by an interesting exhibition by the Children's Progressive Lyceum, followed by the regular anniversary ball.

An account of the Lyceum festival, prepared for our columns, arrived too late for insertion. It will appear in our next issue.—Ed. L. of L.

#### UTICA, N. Y.

The Spiritualists held a social gathering in Carlton Hall Monday evening, March 31st. The orchestra of the Old Band furnished very fine music. The attendance, says the Utica Observer, was large, many of other denominations being present. The society numbers one hundred and sixty-two members, and holds religious exercises in Harvati Hall on Columbia street.

Mr. A. A. Wheelock read a poem entitled "My Spirit Guide," which he announced was given under the inspiration of St. John, the beloved Apostle. The hymn "Nearer, My God, to Thee," was then sung, after which Mr. Wheelock gave the address of the evening. He said they were gathered there in commemoration of an event transpiring thirty-one years ago that night known as the first manifestation of spirit power in these modern times and which soon became known throughout the world as the "Rochester rappings."

There is some significance in everything, but especially in a rap. Whatever is a manifestation of power is significant. Each and everything is significant, not only for itself but for everything else. There comes to us a deep significance of power if we do but comprehend it. No other sound can attract notice like a rap. It arrests the attention, and does not say anything more. It attracts attention: that is what it is for; and these rappings awakened people out of the slumber of superstition. This shows the power of small things. When God wished to make himself manifest to mankind no potentate was chosen for the purpose, but an humble carpenter called Jesus, who was the greatest medium the past has ever known. As from a manger came the Saviour of the human race in those ancient days, even so from an humble hamlet in the town of Hydesville came the second manifestation of spirit power to the world.

The speaker here read a description of the first spirit-rappings as they were recorded at the time by a disinterested person. Just thirty-one years ago, on the night of the 31st of March, 1848, a mysterious sound was heard in the home of a family by the name of Fox, in Hydesville. The rappings were investigated, and it was found that an answer could be had to any question by saying if such a thing be so rap so many times, and immediately the raps were given. The Foxes were Methodists, and so not in sympathy with any spiritualistic ideas. They moved to Rochester to escape the annoyance, but the spirit-folks followed them. From this small band of Spiritualism spread until its adherents number perhaps millions. It opened wide the gates of religious liberty that were already ajar. In this belief man carefully lays hold of his religion with a certainty and assurance by the natural channels that the human heart longs after, receiving from his departed loved ones the tidings that they still live.

Spiritualism has a philosophy. It is a science of religion. It is a philosophy spanning the highest and lowest of mortal truth, a science based upon demonstrable truths that can be as well explained as the truths of any other science. It is the Jacob's ladder out of this mortal life into regions of peace and joy, and all that pertains to immortality. No doubt the cause has suffered from impostors. Every new idea from a system of ethics down has been subject to the same; but with a proper understanding of Spiritualism the mind is led onward to the phenomena and cardinal ideas of development in this one thing it differs from all other Christian sects. Its rappings and moving of ponderable substances by unseen forces come along to prove it. The distinction between Spiritualism and Christianity is, that in the Christian church one's religion is based on belief, but Spiritualism gives a foundation for belief; it furnishes a connection between the present life and the future. There is a rap: it is a letter in the spirit language. But you say, "Why the sound of a rap? Better learn to spell first." It is simply a manifestation which proves the utter fallacy of resting one's salvation on faith alone. These things prove that the spirits moving along a higher sphere are sent down to enlighten minds human on facts that are immortal.

There is no hope of immortality if you take the science out of Spiritualism. Spiritualism is the religion of science. It takes all that is beautiful and true in divine tradition. It is no more nothing in this life that is good. We find the theory of the Christian lacks demonstration; Spiritualism makes it good—proves it by practical demonstration. Mediums develop, and those manifestations which were at first mysterious with more light become clear. Spiritualism is a liberator of mankind from the slavery of superstition, and the voice of Church authority is now drowned in the cry of liberty. Now there is a religion that, thirty-one years ago, came forth with the sound of good cheer that there was, in the realm of the unseen, life as positive as life in this world. It is an evidence that the spirits go through our houses, though we perceive them not. Who are they? They are our dead parents, sisters, our babies. They still live, even if they are gone out of this life.

At the close of the address the company were served with refreshments; and all spent the evening pleasantly.

#### PORTLAND, ME.

A correspondent, "W. E. S.," informs us that the anniversary was commemorated Sunday afternoon in this city at Congress Hall, with appropriate exercises, before a large and appreciative audience. Mr. A. Blanchard, Esq., Chairman, gave the opening address, in which he reviewed the rise and progress of the cause, from the obscure village of Hydesville, N. Y., up to the present hour, showing that the tiny raps which betokened the first intelligence from the spirit-world had reverberated round the globe, and answered the deepest desire of all peoples to know "if a man die shall he live again?"

A select quartette choir under the direction of John L. Shaw, Esq., assisted by Mr. Colby, Mrs. Pratt and Miss Milliken, with Mr. Milliken as organist, discoursed some very fine music during the session to the acceptance of all present. Mrs. A. W. Smith then gave a very fine rendition of one of Miss Lizzie Doten's poems improvised by her at the close of a lecture in this city, the poem being so surprising to come from the spirit of Achaia W. Sprague, and entitled "My Spirit Home."

The speaker of the day, Mrs. Helen L. Palmer, was then introduced to the audience, and for an hour held the fixed attention of the people to her remarks, as the basis of which she selected the 7th, 8th and 9th verses of the 12th chapter of Acts. Modern Spiritualism first came to us

through the mediumship of a little child, thirty-one years ago. Christianity promises immortality, but Spiritualism goes further, and assures us that in those angel-halls no one's individuality is taken from him. Spiritualism has established a higher reward of virtue than any other form of religion. It has brought the beauty and purity of a holy life down to the conception of the humblest child. Spiritualism is more just to God and more just to man than a religion that casts all our burdens upon a suffering Saviour. Spiritualism has brought from the confines of the other world the knowledge that there is life beyond the tomb. To show that spirit communication by means of rapping is not degrading the heavenly character, the speaker drew a parallel between it and telegraphy, by which messages are sent around the globe. The spirit that returns and talks with man by rapping takes that method of communication because it comes readily within the grasp of the most ordinary comprehension. Spiritualism teaches that in every human soul there is a spark of divinity capable of being kindled into a bright flame of saving grace. Spiritualism has liberalized the world. It does not say take me and believe me to be for your good, but take me and prove me, and if you find anything of good, purity and holiness, appropriate it for your own moral advancement. In closing the speaker invoked the Divine Spirit to shed its marvelous light upon the souls of mankind to inspire a love for their Creator and for each other.

The occasion was one long to be remembered by all present, and we trust it will be the means of forming the cause a new impetus in that part of the vineyard.

#### VINELAND, N. J.

Mary E. Tillotson, Corresponding Secretary, informs us that "The Anniversary was observed in this place on the evening of the 30th of March by combining the exercises of the Progressive Lyceum and the Friends of Progress. The programme was drawn and interest in it seemed by the vigilance of Dr. L. K. Conoley, the faithful friend of the Society and of the cause everywhere. Services opened with instrumental music; John Gage followed with the recital of historic facts and graphic events, and amplified in proceeding with quotations from Prof. J. R. Buchanan, showing the equalizing and elevating tendency of the spiritual manifestations. The Lyceum gave a fine poetic reading. J. Wilde discoursed on mediumship in all ages. The Lyceum recited the poem, "Death where's thy sting; Grave, where's the victory?" Mrs. Shedd read a paper on the mediumship and spirit intercourse of Jesus and his times. The Lyceum gave "Evermore," alternating the stanzas by appropriate singing. C. B. Campbell spoke of the alchemic and atomic action of Spiritualism in permeating all forms of society. A. C. Cotton gave instructive ideas of a refining and general nature. M. E. Tillotson declined filling her place, as she was unable to be present. She would have said, opposition to truth and religious freedom is just becoming desperate, and their peaceable existence depends on their believers turning from church respectability (the lurking bait) and its fostering usages, and resisting its craft with united and determined persistence. Messrs. Wood and Harvey gave a rich piece of violin music. Dr. Conoley prophesied that the many truths proven and trials passed could prompt the soul to resist evil and have fast the good. The Lyceum closed the satisfactory occasion with an appropriate song."

#### EASTON, MASS.

N. W. Perry, Secretary, writes: "The Spiritualists of this place celebrated the anniversary the present year for the first time, by meeting at the residence of Mr. David Wade to the number of about one hundred—all being more than pleased with the vocal and instrumental music, appropriate addresses, readings, dialogues, declamations, recitations, tableaux, pantomimes, &c., which were brought out on this occasion. After this portion of the exercises was concluded those present were invited to a substantial supper. Although this is our first celebration we feel it will not be the last. By the persistent and untiring efforts of a few faithful ones, together with the aid of our friends who have laid off the habitations of the flesh, we kept the lamp burning till about one year ago or a little more, when a renewed interest was felt in the good cause, and we organized for business purposes by choosing the necessary officers. As most of our number are mechanics, and times dull, we have not been able to employ speakers from out of town very often, but have been quite successful in developing mediums in our own ranks, who are fair soon to be of much service in the good cause."

#### SALEM, MASS.

S. G. Hooper writes: "On Sunday afternoon and evening, March 30th, we had goodly gatherings of the lovers of the truth brought by the new dispensation. Our hall, especially at evening, was filled to its utmost capacity. The exercises commenced as usual by fine singing; a poem adapted to the occasion was read, and was followed by speeches given by several of the brethren. Our regular mediums being entranced, the friends from the other side also participated in giving us words of good cheer. Many of those who do not generally speak presented their testimony. Taken altogether, this anniversary will make an indelible impression upon the minds of all who were present."

On Monday evening, notwithstanding the furious snow-storm, many of the friends again assembled to continue the festivities by partaking of a bountiful supper provided by the sisters of the household of faith. The Spiritualists of Old Salem, fully appreciating the benefits bestowed upon them by the beautiful truths of our philosophy, have thus endeavored to celebrate the thirty-first anniversary of its modern advent."

#### WRITTEN FOR THE BANNER OF LIGHT.

#### LONGING FOR SPRING.

BY L. L. W.

Why lingerest thou, oh balmy spring,  
In far-off Southern orange bowers?  
Come, with thy birds and blossoming,  
Back to this wintry land of ours.  
Come! for old earth is bleak and bare,  
Devoid of robe of gleaming snow;  
She sighs for spring's benignant air,  
And longs for gentle winds to blow.

And when bedecked in robe of green,  
And crowned with blossoms wondrous fair,  
She'll seem in majesty a queen,  
With jewels sprinkled in her hair.  
Be patient, earth, so cold and brown!  
The gentle rain will weep o'er thee;  
And from thy bosom dark and lone,  
Fair perfumed flowers smile peacefully.

And thank thee for the chill hours passed  
Beneath the heavy wind-swept clouds;  
Though nature's skies be overcast,  
Fair buds will bloom from sunny shrouds.  
Kelloggsville, Ohio.

THE BANNER OF LIGHT is not only a light to the footsteps of the seeker after Truth, but is the oldest journal in the world devoted to the Spiritual Philosophy. The Banner is a large, first-class newspaper, containing forty columns of interesting and instructive reading, embracing a literary department, reports of Spiritual lectures, original essays upon Spiritual, Philosophical, and Scientific subjects, editorial department, and a spirit-message department. Terms of subscription, per year \$3.50; six months, \$1.60; three months, 80c. Address Colby & Rich, publishers, No. 9 Montgomery Place, Boston, Mass.—The Banner of Light.



## Was Jesus Christ a Myth? a Man? or God?

**God ?**

These inquiries still agitate the religious thought of the country, and more so if possible since the publication of Charles Beecher's new work in favor of "Spiritual Manifestations." If Jesus Christ existed, what estimate is to be put upon him ?

Dr. Peebles in his work (a new edition has just been published) of between one and two hundred pages, entitled, "JESUS: MYTH, MAN OR GOD?" gives many of the evidences of Jesus Christ's existence, treats of the origin of the Nazarene, the nature of his mission, and draws comparisons between his teachings and those of the ancient philosophers. He quotes what Celsus said of Jesus's study of magic; what Pliny the younger said of Jesus and the "new superstition"; what Julian said of the "Galilean believers" in Jesus; what reputation the Jewish rabbis of that age gave him; what Constantine, the Christian emperor, persecutor and murderer did; what influence the Christian religion has had upon the "heathen" of the East; what the nature of the sympathy that exists between Jesus's teachings and the positive religion; what is to be the religion of the future? These, and other subjects, now deeply interesting the public mind, are treated of in this volume in Mr. Peebles's usually able and scholarly manner.

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7752 for \$969.50; 7764 for \$971.00; 7776 for \$972.50; 7788 for \$974.00; 7800 for \$975.50; 7812 for \$977.00; 7824 for \$978.50; 7836 for \$980.00; 7848 for \$981.50; 7860 for \$983.00; 7872 for \$984.50; 7884 for \$986.00; 7896 for \$987.50; 7908 for \$989.00; 7920 for \$990.50; 7932 for \$992.00; 7944 for \$993.50; 7956 for \$995.00; 7968 for \$996.50; 7980 for \$998.00; 7992 for \$999.50; 8004 for \$1001.00; 8016 for \$1002.50; 8028 for \$1004.00; 8040 for \$1005.50; 8052 for \$1007.00; 8064 for \$1008.50; 8076 for \$1010.00; 8088 for \$1011.50; 8100 for \$1013.00; 8112 for \$1014.50; 8124 for \$1016.00; 8136 for \$1017.50; 8148 for \$1019.00; 8160 for \$1020.50; 8172 for \$1022.00; 8184 for \$1023.50; 8196 for \$1025.00; 8208 for \$1026.50; 8220 for \$1028.00; 8232 for \$1029.50; 8244 for \$1031.00; 8256 for \$1032.50; 8268 for \$1034.00; 8280 for \$1035.50; 8292 for \$1037.00; 8304 for \$1038.50; 8316 for \$1040.00; 8328 for \$1041.50; 8340 for \$1043.00; 8352 for \$1044.50; 8364 for \$1046.00; 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9576 for \$1197.50; 9588 for \$1199.00; 9600 for \$1200.50; 9612 for \$1202.00; 9624 for \$1203.50; 9636 for \$1205.00; 9648 for \$1206.50; 9660 for \$1208.00; 9672 for \$1209.50; 9684 for \$1211.00; 9696 for \$1212.50; 9708 for \$1214.00; 9720 for \$1215.50; 9732 for \$1217.00; 9744 for \$1218.50; 9756 for \$1220.00



## The Anniversary.

## Thirty-First Anniversary of Spiritualism in Philadelphia, Pa.

Reported by the Rev. Dr. T. B. Taylor.

The friends of Spiritualism in Philadelphia enjoyed a most successful reunion on March 30th, in the shape of a celebration of the advent of the modern phase of a movement which has old as history. For many weeks the attendance upon the lectures given under the auspices of the First Spiritualist Association had looked forward to the last Sunday of March with intense interest. At last the appointed time came and the people gathered in large numbers to Avondale Hall, called of Elsholtz and Spring Garden streets. The hall presented a most attractive appearance. Banquets of different nations, representing the spread of the spiritual movement, hung from the walls, also notices involving the back-to-back of the new movement. The platform was adorned with a most beautiful collection of flowers, the desk presenting a very unique and attractive appearance, being ornamented with a colossal "A" formed of flowers set in a background of evergreen.

## THE OPENING SESSION.

A large audience convened at an early hour on Sunday morning. Mr. H. B. Champion, the efficient President of the First Spiritualist Association, introduced the exercises, warmly welcoming those present to the hall. He stated that a conference would be in order. Mr. Wilson was the first speaker. He was a Bible Spiritualist, and made an earnest speech, holding up the doctrine of Jesus as the guiding light of the world. Miss Danforth, a well-known Spiritualist, followed, taking exception to some of the conclusions of Mr. Wilson. She advocated heeding the good teachings of Jesus and all other celebrities. Mr. Glen next addressed the people. He highly complimented the friends for their zeal and taste as shown in the artistic arrangement of the banners and flowers. Edith, of Wilbur, of the Vineyard, N. J., Independent, delivered an able speech. He was in favor of organization on a religious basis. Mr. Butler concluded the conference with some interesting remarks.

## THE RECEPTION ORDER.

At 10 o'clock Mr. Champion said: Friends and members of the Association, it has been customary in all lands and in all ages of the world's history, to commemorate any great event or period of time that may have conferred lasting benefits upon mankind. We meet today to celebrate an epoch in human history that is unparalleled as to its consequences. This, the Thirty-First Anniversary of Modern Spiritualism, is a day to be venerated, and will live in the hearts of men as long as reason shall hold throne, and sympathy and emotion animate the breast of the least favored of the children of God. Spiritualism has not only given us a science, but also a philosophy as well. It might be less than human needs, require did it stop here. But it is a sentiment, an emotional state, that lifts us from the sensual to the super-sensual realm, to a fountain whose crystal waters purify the affections, intensify the desires for the good, beautiful and true. I am happy to meet you upon an occasion so auspicious, around which are clustered so many endearing reminiscences and associations. Allow me to return to you my heartfelt gratitude for the generous manner in which you have ever responded to the calls made upon you for the maintenance of this platform, and may its future be as prosperous as its most sanguine friends could desire. [Applause.]

## SINGING.

The congregation then united in singing, after which Mr. Champion introduced C. B. Lynn, of Boston, as the regular speaker. The lecturer read from the "Bible of the Ages," after which the following original poem was sung to the tune of "Coronation."

## AN ORIGINAL SONG.

All that the power of Truth is it a name,  
Let us not push it fall,  
Bring forth the soundest argument  
Before the nations all.  
Let us not be the God we love  
All classes high and low  
And superstition's dreadful power  
Shall be no more our foe.  
From all known climes to day we hear  
The glad resounding song,  
The spirit world we know is near  
The angels round us throng.  
Such glory outshines farthest dreams  
The light from heaven we see  
Our mediums are the chosen ones  
Who prove the life to be.  
Thrice blessed, this our Natal Day  
The message from on high,  
Rich treasures to our souls has brought  
From out the starlit sky.  
Sweet friendship bind us with their hand,  
For help we need to-day  
To give our friends in spirit-land  
Throughout the endless day.

## THE ADDRESS.

Mr. Lynn said:  
We have convened here to celebrate the anniversary of Modern Spiritualism. I salute you with hearty congratulations. You belong to a constituency whose members can be found in all the nations of the earth. You are part of a colossal brotherhood. Spiritualism is indigenous to all climes. In what I shall have the pleasure of submitting for your consideration, I shall guard with scrupulous assiduity against undue enthusiasm. The serene composure of the philosopher should characterize our utterances to day. He then proceeded to give definitions of Spiritualism and Materialism. He argued that the spiritual movement possessed remarkable vitality. The average public opinion upon the subject was crude and full of superstition. In some degree this was to be accounted for in this way. Fanatics always were the foremost, and were always the first to secure a hearing. Spiritualism was often misrepresented from within a modern Luther was needed to lead a new reform. We can afford to turn our attention this morning not to the glorious victories of Spiritualism—we hear of our conquests fifty-one Sundays each year—but to crude theories which we have inherited, and with which Spiritualism is cursed, but for which the movement should not be censured. Spiritualism is the foe of superstition. It must not be judged by sectarian standards. The lecturer then specified what he considered as superficial and superstitious in the current teaching of the platform.

## THE AFTERNOON SESSION.

At 2 o'clock a conference commenced which interested the people for over an hour. President H. B. Champion then delivered the opening address. His essay was profoundly metaphysical, and in polished phraseology the speaker called attention to the philosophical significance of the spiritual movement. Following are a few extracts to indicate the spirit and style of the production:  
We have met today, my friends to mingle

expression to that spirit of gratitude which ever thrills the human heart in consonance with a common good. As humanity is the agent of creative force, the *summa* *laqueum* of relation and condition, man and the Creator must be in accord. The apex of creation is man. The apex of man's conception is God. Shall creation and the highest possible conception of the Creator have no allegiance to each other? Is Nature an alien and man a wall upon the shoreless sea of uncertainty? . . . Achievement is the sum total of human happiness, the angel of promise that points, like the mother's compass, to the pole of condition. What we deem as being the greatest barrier to human hope is indeed the greatest blessing. What would man be without desire, without aspiration, without a prospective view of consummation? . . . How many fail to realize the significance of meaning of the words that fall so eloquently spoken. Terms fall from our lips as echoes, without any pregnant meaning. Eternity, the immeasurable, is a sea without a border line, yet we launch our boats upon the unknown depths with the becoming attitude of a God. . . . The clouds that have so long obscured heaven's pathway have been dispelled. A living light that bequeaths to humanity a brighter future has burst upon the nineteenth century. Heaven has been born to all, hell has been dispelled, and God has been revealed to man. The flames from off the infinite altar have crossed the trackless wilds of humanity, and portrayed the way of life. Truth divine, like a radiant star, has risen on the darkness of the past, and myth and mystery no longer reign supreme.

## "CURIOUS THINGS."

Rev. Dr. T. B. Taylor, who occasionally preaches for the Unitarian Society corner of Broad and Spring Garden streets, was the next speaker. He said:

"I find myself announced to talk to you about 'Curious Things.' Before proceeding to that subject, I wish to recommend to the prayerful consideration of our brother who spoke from the Bible standpoint in this morning's conference, the words of the Psalmist, and the sayings attributed to Jesus: 'I came not to bring peace on earth, but a sword, and to set a man at variance with his fellows, ay, even his own family.' . . . And let him that hath no sword sell his coat and buy one." Now our humanitarian proclivities revolt at all such dreadful teachings.

A word to our friend [Mr. Wilbur], on organization. Organize for business purposes, but have dogmatism, statement of belief, forever an open question." [Applause.]

The speaker proceeded to specify some of the "Curious Things" that he had observed. There was a two-fold lesson which he desired to point out: First, to show our relation to the kingdoms below us, reaching down even to the mineral; second, to show our relation to the infinite thought of the universe, by a continued chain of existences reaching out in that direction. The lecturer elaborated the first division of his subject by referring to microscopic examinations of matter. He illustrated his ideas by citing microscopic examinations of matter in its primordial forms. Matter he believed existed in two primary elements—negative and positive, active and passive, male and female. The speaker argued that man was closely allied to the lower orders of animal life, and referred to the intelligence often manifested by animals. The doctrine of the lecturer was Darwinian up to this point, and spiritualistic from thence onward, as illustrated in the manifestations from the world beyond the grave. The lecturer exhibited a painting, the work of Mrs. Lillie Blair-Mundock, also a photo-negative picture taken in an absolutely dark box. He also referred to Miss Jennie B. Haggin, an utterly uncultivated, uneducated girl, who, while under spirit-control, can discuss any subject given on the spur of the moment, in beautiful poetical measure. Bro. Taylor's address was most cordially received and frequently applauded.

## ED. S. WHEELER.

Concluded the exercises with an able and characteristic address. He was loudly applauded, and swayed the audience from hearty laughter over pungent witlings to admiring attention of splendid bursts of eloquence.

Following are extracts from his address:

Mr. Chairman and friends: In rising to answer your demand for a few remarks upon the propitious occasion of this Thirty-First Anniversary of Modern Spiritualism, I am at a loss how to glean, where such tough language comes from. I am a poor fellow, and I have been before me. But I fall back upon the idea that I may speak spontaneously, of the time, of the surroundings, and of how all this affects me, conscious no one else can view and sense the affair just as I must do.

It strikes me first, that the ornamental array here is most suggestive, as thoughtful as it is beautiful. It is in keeping—since through mortal agony slavery is dead—that our flag hangs in double fold behind and above the platform. I remember when I believed that this flag was distinguished by oppression, and when the infernal voice of war arose, and this flag was made the sign of emancipation, I sprang up in gladness, saying, "For the first time I have a country." I faced shot, shell and bullet under the very folds of that flag, and heard on more than one day its silken rustle amid the din of arms. Before me, behind me and on either side my friends and comrades fell in death or mortal wounds. What we endured I care not to recall; but now that flag means freedom, means peace, means union and progress; means all that is good and true, and I am proud and happy to see it here, and from my soul, as in due outward form, salute the standard of the United States of America." [Applause.]

Mr. Chairman, it is not in idle display that on one side of the Star Spangled Banner appears the standard of the great State of Pennsylvania, and on the other the arms of Philadelphia, City of Brotherly Love. I have sometimes thought those of us dwelling here failed in degree to appreciate the facts that in this Delaware valley the great democratic issue was first put fairly to test by the Quakers, who founded in South Jersey and Pennsylvania a State where perfect liberty of conscience obtained, and where, in the true spirit of democracy, they "put the power in the people."

It is true that in Pennsylvania the ideas of William Penn have not been so completely carried out, but here, and especially in Philadelphia, the humane "city of homes," the whole of life still bears the impress of the power of those men who were disciples of Fox, less than of the "Inward Light." We too have learned to reverence. Neither is it unmeaning that on all sides of this hall appear the various colored, many-fringed flags of all nations. They are but the symbols of our cosmopolitan, international spirit, the indices of the lands where our philosophy is cherished and where Spiritualists are known; where Spiritualism has made its way in this generation.

It occurs to me, too, as I look upon the noble mottoes which surround us on each side, that we are all, in a measure, have shared ourselves the trouble of all these speeches, and sat in silence and profitable meditation before them. Our committee on decorum have condensed our philosophy into a few most significant and striking words we all may read.

From the scenes of to-day, and the reflections of the hour, I revert in memory to the days of the "Rochester Knackings," thirty-one years ago, when anniversaries of Modern Spiritualism were undreamed of by mortals at least. I can remember thirty-one years; though it is most of my life in the body. I remember it well. The whole has become matter of record, is a subject

of history, and I shall attempt no review. But if I forbear the detail of reminiscence, there is one fact may prove of interest in the general connection. It is simply this: that in the persons of my friend, your speaker (C. B. Lynn), and myself, you have the original heralds of the proposal which established the observance we celebrate. It occurred thus: We were at the Cleveland Convention, a dozen years ago or more, and the venerable brother James Lawrence of that city, (still in the body and resident there) submitted to the Convention a communication (written through his hand) to that body from spirit-life, which he desired read for their action. The worthy writer of the same undertook to read, but could not on account of the poor light and his insufficient vision. Bro. Lynn, who had been reading a long and gracious man, also essayed the reading, but for one reason or another could not make it clear. In the dilemma the manuscript was passed into my hands, and being somewhat of an expert at deciphering, I made out the proposal that Spiritualists from that time all over the world celebrate the 31st of March, just as we have been doing more and more fully ever since. I am not aware that the statement, so far as any point, but I think the memory of friend James Lawrence should be honored, as under control of the founder of this anniversary, and that you may be pleased at the coincidence involved, as relating to speaker Lynn and myself.

Mr. Chairman, there are other of my reminiscences, in which the speaker just about to close a two months' successful engagement among us has a part. He spoke earnestly this morning of education, and in disparagement of instruction, nor in favor of any machine system of mental gymnastics which turns out thousands of "educated" idiots, imbeciles in affairs of life, all of a sort, like ten thousand cut nails in a keg. [Laughter.] Well, I remember at the Buffalo Convention he appealed for himself and others for a chance of such culture as would aid in the work of his life, and I remember a good, successful, ungrateful student who declared the angels had "dedicated" her, and would "develop" Cephus in the same way, whereat I remarked from my place on the platform, "God forbid!" [Laughter and applause.] We need education in the many-sided, full sense of general culture, and that is what my friend Cephus demands. The common yet costly machine-education is like that of a Sunday school, where each boy holds the same place and answers the same question, and in due time, "To illustrate the first question, 'Who made you?' was answered 'God,' and the second, 'Who saved you?' 'Jesus Christ.' Number one boy was absent one day, and question one was asked boy number two: 'Who made you?' 'Jesus Christ.' 'No! no! God made you,' said the teacher. 'Not a bit,' said boy number two, 'the boy God made is at home sick with the measles.' [Laughter and applause.] My dear friends, I was deeply interested in the philosophical essay of our President; it was a journey over sun-lighted, mountain-tops, above the clouds. I wish to see it, and more like it he has received in print, that I may read and think thereon at leisure.

Dr. Taylor and his "Curious Things" were most interesting. I too could tell *many* stories, [Laughter] but I might be beyond me to draw the inference that he had as he has. I do not like to link up in a chain, in a thought, with the worm and the scorpion, the angelic host. But standing here, I go in thought even below the vermicular life of these microscopic forms, and find I know not what affinity between myself and the vegetable world, almost sentient, half conscious as it seems in some developments to be. I know not how, but these lovely flowers seem to me, as they bloom around us, a benediction, a gift of a useful, artful creature; and I feel above sorrow, above despair, and charmed into joy and happiness, I am borne into the sublime intuition of an inspired soul, into faith in all good, all truth, all possibilities of progress, Heaven and God.

"Thought is greater than all speech," feeling greater than all thought. I cannot say to you that which the roses bring to me, but thank God! they have a language every human soul translates for itself, to its own creed, forever. [Applause.] Mr. Chairman, it is the genius of Spiritualism, I gather from each and all the universal significance, the everlasting good. May our educational culture be made perfect therein, until like this array of flowers we stand, our presence a beauty, our life a fragrance, and we, all in all, a presentation in earthly forms of the evidence of the Divine! Great applause.]

## THE CLOSING SESSION.

In the evening the hall was crowded with a brilliant audience, hundreds being unable to gain admission. The friends feel that the celebration was a remarkable success. The 31st of March, 1879, will long be remembered.

## Foreign Correspondence.

## Interesting Letter from London.

To the Editor of the Banner of Light:  
I attended, last Monday night, one of the fortnightly meetings of the British National Association of Spiritualists, when a paper was read by Dr. Wyld, on "Christian Occultism." The views expressed appeared, as I thought, to meet with more general acceptance than I should have looked for in a gathering of Spiritualists: more than they would have found in America. In the course of this address the speaker expressed himself as valuing Modern Spiritualism chiefly because of the light it threw upon the truths recorded in the Bible; though why light reflected back to us from the mirror of the past should be more valuable than that which is directly given to us now, I cannot see. Of course, however, those who regard the Bible as, in an especial sense, the word of God, would naturally feel our comprehension of and faith in it to be of paramount importance. Dr. Wyld spoke of the "Secret of the Logos" as having been taught by Jesus to a chosen few of his followers, and gave us to understand that this could now be an open secret to all the initiated. His belief seemed to be that, by some mystical, interior process of regeneration, a man might become so one with God as to possess, through spiritual purification and elevation, miraculous control over matter, and actually, while living as to his body in the earth-life, be, in spirit and power, as the angels of heaven.

To this high estate it appeared few were chosen, as the sacrifice of self and the subjugation of the natural man must be complete before the soul could be so freed from earthly fetters, while still embodied, that the will could rise supreme to mold the external by the resistless potency of spiritual forces generally dormant in humanity.

We have heard much of late years about the acquisition by certain means—by the study of ancient magic, and by a life of austere self-sacrifice, seclusion and meditation—of powers almost limitless in extent; and are told, too, of knowledge only attainable through the initiation of those thus prepared into certain mysteries never to be publicly revealed. This may be all true, though we in the West have had, as yet, little, if any, evidence of it. The knowledge, of course, we could not hope to gain, but some proof of the powers acquired through it we were led to expect. So far, however, we have had only high-sounding words, astonishing claims, and prophecies of wonders soon to be made manifest to vulgar and ignorant eyes. We were told four years ago to "think for a moment of the astounding claim" made by the President of the Theosophical Society in New York, and to "imagine the consequences of the practical demonstration of its truth." Obviously, we thought and fancied; but the "crushing proof" which was

to astound materialists, and to bring dismay to poor, deluded Spiritualists, never came, and we must still take Occultism on trust, if at all; since, unhappily for us in our dense and pitiable ignorance, the experiments on which our enlightenment depended did not "result favorably." At least so we are bound, in our reliance upon the word of one who claimed to know all about it, to infer, the promise having been made conditional upon those favorable results, and having never been fulfilled. However, as I have said, we do not know what the spirit of man may be capable of under certain training, and through the development of its latent powers. It may be that by secluding himself from the world, by mortifying the flesh, by praying and meditating and fasting, together with other means of which I am ignorant, a man may be enabled to work miracles, to do all that our mediums do naturally and without effort, and possibly more than we have witnessed through them. But, after all, is there anything possible to human beings on this earth half so important, half so desirable, so noble, or so beautiful as the living life of active industry and usefulness, from high and unselfish motives? Is anything which stands in the way of our living such a life really desirable or beautiful at all?

A life of austerity and seclusion, voluntarily entered upon, must be a life of introversion. A man without active duties thinks not of others but of himself, and even in the seeming sacrifice of all natural ambitions and desires, is selfish. It is he who is to be elevated, to become powerful in the exercise of will, saintly in his removal from all worldly influences and eminent in his mastery over material things through the action of forces abnormally developed in the darkness and silence of an unnatural isolation. He does not suffer and work and patiently endure that his fellow-beings may be enlightened and made happier, but that he may himself gain wisdom and power—a wisdom not to be communicated to the world, and a power which he cannot share with others. It is a life of essential spiritual selfishness; an unhealthy, morbid life, which gains a certain kind of height only by being extremely narrow and exclusive, and by sacrifices in comparison with which (though he may not know it) all the worldly ease and pleasure and all the physical comfort and well-being he voluntarily resigns are as nothing. I believe that such a soul loses incomparably more than it can gain, though matter become to it as plastic as clay in the hands of the potter, and it acquires power to perform the most astounding miracles by the exercise of a will whose potency has been prematurely and morbidly developed. In striving to become as the angels of heaven in power and sanctity, he has failed to make of this life what wisely it was intended to be—a life of active usefulness, of sweet, elevating affections, and a harmonious unfolding of all the faculties; a life possible only to those who mix with their fellows, or at least do not voluntarily shut themselves up in lonely alienation, with self ever before them to be considered and ministered to. For we may consider and minister to ourselves by starvation and penance and meditation and prayer just as positively as by indulgence in luxury and bodily gratification.

I do not mean to imply that Dr. Wyld pictured this ascetic life as desirable, but I think that all teaching which leads people to believe in any possible upward way except the way of simple goodness, any salvation or spiritual exaltation except that which comes through the cheerful performance of duty—through doing every day what seems most right and most likely to give help or happiness to others, without any ulterior motive as to the effects upon one's own soul of such action—all teaching which leads away from this, the old, true, childlike faith in a virtuous life and a loving, unselfish heart, is dangerous teaching.

I cannot believe in a mysterious path, so hedged in that few can even see and fewer walk in it, leading direct to heaven and to God. If the human spirit cannot be purified and elevated by living for others, by doing as we would be done by, and through the cultivation, so far as our circumstances and conditions permit, of all our mental faculties and all our pure affections, then do I not believe it is to be lifted into angelhood by occult and, to people generally, incomprehensible means? This "Christian occultism" is only, as it seems to me, the old church idea of salvation through faith and by a mysterious union with Christ, expressed in transcendental terms, and made more vague and mysterious by being mingled with the theories of what has lately been known as Theosophy, or Occultism. Under various names and forms men have ever been ready to teach the pernicious doctrine that there is something higher than virtue, something more beautiful than an active and useful life governed by high principles and irradiated by unselfish devotion to others—something, as it were, aristocratic and exclusive in sanctity, to be attained to and enjoyed by saints and pious recluses, but only to be gazed upon from afar with admiring reverence by common people, whose work will not allow them to spend their days in passive meditation and their nights in prayer.

At the meeting on last Monday evening, Mr. Tyerman spoke a few words in reply to Dr. Wyld, which made some of us wish he could have said more, and which I think indicated on his part something of the same opinion that I have here expressed.

I failed to be present at the previous meeting of the Association, when Dr. Carter Blake made a little sensation by stating that he had the power, an instance of which (not deemed altogether convincing by some of those present,) he gave, to bring articles from a distance, by the exercise of will-power. I do not know whether he claimed to possess this ability as a natural gift, or whether he has become an adept through trial and tribulation, as it seems all must do who graduate in the school of Theosophy. But his assertion brought to my mind a written statement made in a letter to me by the late Robert Dale Owen, in which in this connection may interest those who wish to know whether such things are indeed possible. His words are as follows: "I have seen a most remarkable medium several times during the last week or two; not a professional medium; a wealthy young widow, with four children, from California. Of course she only sits for her friends, but she was introduced to me by General Baker of the U. S. Quartermaster's Department, and I was very kindly afforded every opportunity to sit with her. I have never seen any one write communications with such amazing rapidity, and such a succession of them. All I got bore the most unmistakable internal evidence of being genuine. Also, I had flowers brought to me in broad daylight, and dropped on my head; no one in the room but the medium and myself, and she sitting opposite to me and engaged in writing at the time. She has occasionally the power, but I did not see her exercise it—to put

out the gas-lights in the house, one, two, or more, at will. On one occasion she did so in a house a quarter of a mile off. Gen. Allen witnessed this." I think it is impossible to decide, in very many cases, whether certain actions are performed by the will-power of an embodied spirit, or whether "intelligent operators at the other end of the line" are the active agents. We have never yet discovered the true limits of will-power, or of the spirit itself clothed in flesh, and if we attempt to define them arbitrarily, shall certainly make mistakes.

Having had occasion to mention the name of my friend Robert Dale Owen, I wish to say that he spoke with me, as I believe, in a late séance with Messrs. Williams and Rita. Several spirits—four at one time—had been keeping up an animated conversation with one another and with us. Mr. Williams, at my request, several times spoke while John King and Peter were talking, the difference in the three voices being most marked. After these spirits had bidden us "good evening," a sweet, low voice, very gentle and refined in its intonations, said, close to my face, "Good-night, dear friend." I requested that the name of the speaker might be given, and after several only partially successful attempts, the name "Owen" was made quite audible. Several times before I have been assured of his presence, and hope he may be able, ere long, to communicate more freely and fully. Of all the men I have ever known he was one of the best and purest. It seems like a benediction to have a word from such a spirit; one who most certainly was of the kingdom of heaven even before he left this world.

The very neat and pretty little volume by M. A. (Oxon), on "Spirit Identity," is just out, and will be a treasure to many seekers after a truth which they long to have established without having had what they deem sufficient proof of it through their own experience. I have never anywhere read of tests of personal identity so conclusive as some of those given in this most interesting and admirably written book. I doubt if there are very many who have received such absolutely satisfactory demonstration of the identity of the spirit claiming to communicate. A cultivated intellect, and habits of clear and logical thinking, enable one who is unprejudiced to enter upon an investigation of this kind in a way impossible to those who do not clearly see what they ought to demand as evidence, nor how to go about obtaining it. Especially is such intellectual training valuable to one who would share with other thoughtful minds the light he has received; and a book like this must have infinitely more value to one who has such an amount of more enthusiastic assertion, description, or so-called philosophizing. Many books written on the subject of Spiritualism rather repel by their deficiencies than attract by the truths hidden, like golden grains, in loads of chaff. Every page and paragraph of this little volume is worth reading carefully and thoughtfully. There is no waste matter in it, nothing weak or emotional. It is cool, clear, moderate and concise. The work of a scholar who knows how to learn and how to teach, and whose conviction, based on evidence the strength of which every unprejudiced reader must admit, makes a more profound impression than the most impassioned eloquence of those who allow their intellect to be dominated by feeling. The more one studies and reflects upon the contents of this remarkable book, the clearer and more satisfactory to mind and heart is the light which shines, unclouded, through it.

I wish every reader of the Banner who feels an interest in the question of the identity of returning spirits, would get a copy of this little work, so small that it can be no tax to any one to read it, and so full of interest that there will be few who will not wish there were twice as much of it. In looking over it I find something on almost every page to which I desire to call attention, but I must leave the many into whose hands I hope it may fall to find for themselves how much of valuable information, suggestion and warning it contains. All that is said in the introduction is sure to be of the greatest use to investigators who will heed its wise counsels; and especially are the truths gathered together under this heading, "The Intelligent Operator has to be Reckoned With," most valuable and indeed essential to be understood and acted upon, if we would gain, through our own researches, anything like the proof which the work of a scholar who knows how to learn and how to teach, and whose conviction, based on evidence the strength of which every unprejudiced reader must admit, makes a more profound impression than the most impassioned eloquence of those who allow their intellect to be dominated by feeling. The more one studies and reflects upon the contents of this remarkable book, the clearer and more satisfactory to mind and heart is the light which shines, unclouded, through it.

May others be led by his words of wisdom to follow in his footsteps, and build, as he has done, their faith on foundations so firm that nothing can ever shake it.

LOUISA ANDREWS.

London, March 17th, 1879.

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