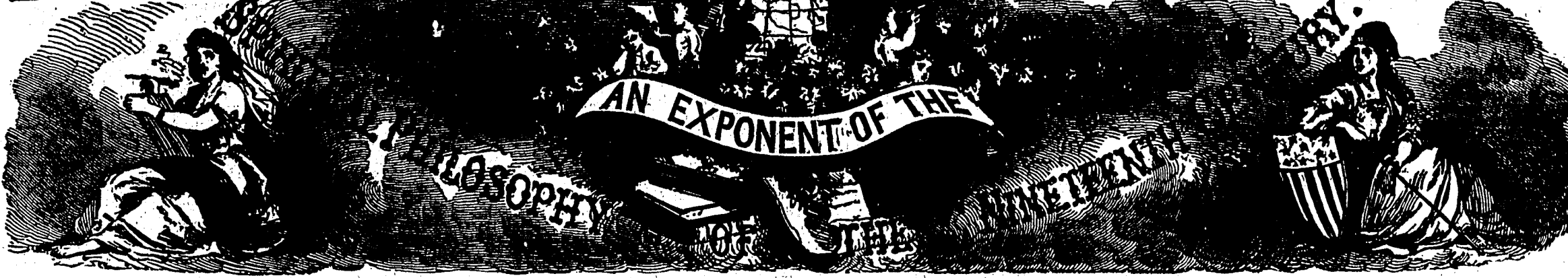


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The Spiritual Rostrum.

Address by Emma Hardinge Britten,
At the Thirty-Seventh Anniversary Celebration
of the Advent of Modern Spiritualism, given
under the auspices of the Boston Spirit-
ual Ladies' Aid Society, March 31st,
1885, at Tremont Temple, Bos-
ton, in the Presence of
Eighteen Hundred
Persons.

[Reported for the Banner of Light.]

Spiritualism is so many-sided a subject that we might occupy all the hours of all the days in the year to describe, and still we should only stand in the vestibule of the grand temple of revelation labelled "Modern Spiritualism." Realizing, with the most profound sense of respect and admiration, the illimitable realms of knowledge we approach in dealing with this vast subject, we shall confine our remarks this evening to that branch of the New Dispensation which treats of its appearance in many lands in simultaneous periods of time. From personal observation and experience your speaker is able to say that the marvelous opening of the gates, which has been so graphically described by other speakers during this day's exercises, as occurring thirty-seven years ago, in the famous "Rochester Knockings," was in reality duplicated in every State of the Union in a far shorter space of time than could have been accomplished by any known system of human propaganda. Your speaker having, during the past twenty-seven years, traveled through at least thirty-four of the States, has found Spiritualism a known and established fact everywhere.

On inquiring "how did this marvel of the ages reach you?" the answer has been almost invariably, "home made mediums have arisen amongst us, and compelled belief." Sometimes these involuntary messengers were the blacksmith at the forge, the carpenter at the bench, or the doctor, lawyer, dainty lady, or infant in the cradle.

"The power" fell upon them, and however opposed the subjects might be, like Baalam of old they have been compelled to do the work, and speak the word that the great Ruler of spirits found them qualified to manifest.

The same wonderful phenomenon of a purely spiritual propaganda has met your speaker in every country through which her wandering feet have traveled. When she herself was but a little child, her own ever normal spiritual endowments found an echo in a singular book that was published long before the advent of Modern Spiritualism, entitled, "The Night Side of Nature." She found it to be a most voluminous record of haunting, apparitions, the gift of tongues, seership, and every phase now recognized as spiritual, narrated with attestations of proof and circumstances by living, honorable and unimpeachable witnesses that left every narrative beyond the chance of denial. These revelations covered the most noteworthy scenes, places and personages of Great Britain and all Europe. None could deny them; none ever attempted to deny them; and yet none answered or attempted to explain them. Visiting France, Germany, and nearly all the great Continental centres, your speaker found similar revelations and similar ominous and wholly unphilosophical silence, not only on the vast flood of testimony classed as supernaturalism, but on the still more every-day and inexplicable problems of mesmerism. Here were shrewd materialistic mesmerizers experimenting with the firm belief that all the intelligence they could receive through mesmerized subjects was the result of "mind upon mind," or their own mental impressions.

In every well-attested case this theory failed; the "Lucifers" would speak of dark and bright spheres, where dwell "the living dead," of an unseen universe, which was the soul of the seen, and of revelations of a spiritual realm, with all its varied spheres of soul-inhabitants, as far removed from the views of the mesmerizers as the sun transcends the glimmer of street-lamps. In 1848, shortly anterior to the famous Rochester Knockings, was published Alphonse Cagliostro's "Secrets of the Life to Come," or the "Celestial Telegraph," being a collection of revelations made of a spirit-world and its spheres, through ignorant and wholly unconscious mesmerized subjects; and yet, though no living creature could deny or refute the testimony of this wonderful book, neither school-man nor priest attempted to answer, or explain its statements.

In Germany Dr. Justinus Kerner's magnetic subjects, including the renowned "Seeress of Prevorst," antedated all that has ever come to the world through the spirit-circle. The stupendous disturbances of the Fötter Gletsch, in Bohemia, Hungary, Austria and Russia; the wonderful life of the renowned Pastor Oberlin, the cure of the blind, the trial of the Shepherd Phoe-

rel for sorcery, less than forty years ago; the celebrated phenomena at the Abbey of Clerville, in France; "the preaching epidemic" falling upon thousands of little children in Sweden; the frightful obsessions falling upon thousands of innocent peasants at Morzine, in Switzerland; the tremendous mysteries of Irvingism—all those, and scores and scores of movements which we cannot even pause to name, have spread like burning fires throughout Europe during this present century, distracting the timid, harassing the wise, laughing the anathemas of the pulpit to scorn, and transmitting all the theories of the schools into heaps of dead ashes. But this was not all, the phenomena, which can now be evolved at the modern spirit-circle have been found by your speaker to have been the common experience, for thousands of years, of the Chinese, Japanese, and Javanees, while the marvels wrought by nearly nude Hindoo ecstasies in broad light, without a shadow of concealment or paraphernalia, far excel all our cabinet-phenomena.

In Arabia and Egypt the marvels evolved by religious ascetics are equally remarkable, whilst the poor "Black fellows" of Australasia, the Kanakas of the Pacific Islands, and the stupendous spontaneous materializations of spirits amongst the Maoris of New Zealand, substantiate the truth of those occurring in our midst. Time does not serve to dilate on the wholly spontaneous and tremendously powerful Spiritualism of many lands in this century alone. Suffice it to say, your speaker has given these and thousands of stronger statements, unchallenged and unanswered to the world, in her recent work of "Nineteenth Century Miracles," and therefore we dare to say now and ever—who can answer or refute these statements? And who has ever attempted or can yet attempt to explain them away? Until such an one arises, and can bring proofs as strong as our proofs and witnesses against—as many and unimpeachable as our witnesses for the truth of these and thousands of similar—NOW PUBLISHED STATEMENTS—there may remain "the despair of science," and the two horns of the dilemma on which ecclesiasticism, with all its unproven assertions, and materialism, with all its bald denials, lie shipwrecked, mocked and defeated; if there is one phase of work more wonderfully providential than another which Modern Spiritualism has effected, and for which we are bound this night to cry, "Hallelulah!" "Mine eyes have seen the glory of the coming of the Lord!"—It is that all the hitherto unexplained phenomena of magic in olden time, miracle in Christian days, witchcraft in the Middle Ages, and supernaturalism in all time, now receive their full and complete explanation, from the simple, natural and permanent system of spiritual telegraphy established on this blessed night of the 31st of March thirty-seven years ago.

From the hour when the common-sense of a little child, Katy Fox, could perceive that an invisible haunter, "a ghost," a spiritual knocker, "could see and hear"; from the night when a good honest New York farmer, John D. Fox, could discover that a spiritual telegraph could work, and spell out messages, as well as an electro-magnetic telegraph, the veil of mystery which hid the existence and influence of a spiritual universe, related to the material universe as the soul to the body, was rent in twain, and mankind beheld no longer "as in a glass darkly, but face to face," with the authors of magic, miracle, witchcraft and supernaturalism, in the persons of a human spiritual world, good, bad and indifferent, just as human society has manufactured the soul's condition, and sent it to the next step in advance of humanity.

The speaker then went on to give some very humorous and some most thrilling accounts of how her spirit employers had protected, guided, and almost miraculously saved her from loss, injury and assault in the execution of her arduous duties in different countries.

Having been a pioneer in many parts of the United States, and various countries of the earth, she had often been subject to the first bursts of wrath ever launched by conservatism against newly-discovered truths. In some instances she had been openly threatened with lynching and peril of life if she persisted in declaring her obnoxious spiritual message. In every such case, and where she was bidden by her spirit employers to advance, her work had always ended in the most triumphant conquests over prejudice and threatened danger. She argued that this wonderful mantle of protective power had not been spread over her from special merit or partiality, but, as she alleged, spirits were human still, and used human means to promote their undertakings. They had evidently determined to plant Spiritualism on earth. Mediums, propagandists and workers were essential to their purposes, and where these were true and faithful to their highest sense of right, right came of it, and their spirit employers labored to protect, aid, and to requite them, just as good and just men on earth would treat their faithful servants. Mrs. Hardinge Britten closed with a most powerful and stirring appeal to the Spiritualists themselves to be worthy of their great pioneer work. She contended that the "only need of Spiritualism was Spiritualists; that the cause itself was susceptible in all its issues of redeeming the world from crime, darkness and error, by giving it the irresistible motive of personal responsibility for good or evil done here and hereafter. She contended that all the world needed to live the life of heaven was to realize that it could only be built up within the heart by its own goodness, and all this doctrine needed was a living sermon, both of precept and example, preached and proved by Spiritualists.

Spiritualists should not content themselves by saying they "know enough, they can learn nothing more." Spiritualism the wide world over is one, yet so various, that the American Spiritualists have not advanced from their A to their B until they have studied the cause amongst other nations. The same may be said of other nations in reference to America. Let the literature of the movement, then, be industriously studied, public meetings be organized everywhere, children be carefully instructed in the principles of the great cause, noble charities such as the admirable organization by which the speaker was then engaged be universally founded—in a word, let Spiritualism be taught everywhere, and its teachings be proved by noble spiritual lives everywhere; and the 31st of March, 1848, will yet be acknowledged throughout the wide world as the dawn of the greatest reformation ever vouchsafed to lift poor humanity from earth to heaven, and to prepare it in fleeting time for an endless eternity.

The speaker concluded with a noble poem which the reporter unfortunately failed to catch.

Mrs. Britten was frequently interrupted by loud applause, which was renewed in long continued cheers as she closed.

The Japanese language has no equivalent for our word "hell," but it has the word *Yokai*. Yokai consists of "41" eight immense hot balls ranging one beneath the other in tiers. Each of these balls has sixteen additional balls outside the gates, like so many ante-chambers, so that there are one hundred and thirty-six hot balls. (2) There are eight large cold balls, and (3) there are the same number of balls of utter darkness.

Free Thought.

"FOR BUSINESS PURPOSES ONLY."

To the Editor of the Banner of Light:

I have read with interest what has recently been said in your columns on the much-mooted subject of organization by Spiritualists. The subject is one which must and will continue to be discussed until important practical results are reached through the education of the general mind. May I be permitted to add a suggestion or two which to me seem to be pertinent?

I am glad to observe that there are those who do not commit themselves in favor of what seems to me the absurd and impossible idea of organization "for business purposes only," but who couple with these the important additional object of the advancement of good fellowship and helpful communion among the believers in the New Dispensation. This embraces what has long appeared to me one of the essential elements of useful and successful organization, and perhaps it may, without straining, be interpreted to include the whole of what I have deemed most desirable. For I think it self-evident to every thoughtful person that there can be no "good-fellowship" nor "helpful communion," nor any "advancement" of these, except among people who are in substantial agreement respecting the fundamental principles of truth and duty. Hence it is plain that there must be a clear statement and hearty acceptance of such principles as the basis of organization. For example, can there be good-fellowship and helpful communion between those, on the one hand, who recognize and seek to practice the great principle of Human Brotherhood, and those, on the other, who repudiate this principle, either in theory or in practice, and live only for self? It seems plain that genuine fellowship between these classes is impossible in the nature of things. The main object and drift of their lives is diverse. The same is true of all other principles that are essential to a true life or a perfect character. Oil and water will not mix, or if mixed by force, will unmix as soon as possible.

Perhaps in the Statement of Principles I recently suggested through your columns as a basis for organizations, I may have included some that are not really essential to a true life, and may have omitted others that are so. Propositions for amendment to this statement are always in order. But it seems conclusive that genuine "good-fellowship and helpful communion" require much more than mere unity of belief or sentiment, as regards the principle of Brotherhood, or any and all other true principles. They require that these principles be reduced to practice, in the daily life and in the customs, the business and the institutions of society. So long as the present inequalities and class-antagonisms of society prevail, there surely can be no real "good-fellowship and helpful communion among the believers in the New Dispensation," belonging as they do to nearly (if not quite) all classes.

To be sure, it is or will be more than Herculean task to revolutionize and reconstruct society on the basis of Brotherhood and other spiritual principles; but this is just the task which presents itself to intelligent and earnest Spiritualists; it is the very purpose and meaning of the New Dispensation, as I have apprehended from the outset; it is the often-avowed end and aim of the angelic hosts who have initiated and are carrying forward this mighty movement. And the sooner we, their earthly instruments in the work, recognize and intelligently cooperate toward this end, the better for us and the world. The task cannot be accomplished at once—the work must be gradually effected by educative and spiritualizing agencies; but it is well to have the grand end in view in even our inchoate attempts at organization.

Notwithstanding all this, Mr. Editor, I quite agree with what our friend Dawbarn means when he says (BANNER of Feb. 28th) that "until manhood can rise to a higher level, organization of Spiritualism, other than for business purposes, is impossible of success." I, however, should prefer to phrase it thus: Until Spiritualists can rise to a higher level than ordinary humanity around them, they cannot successfully organize for the promotion of Spiritualism. And this for the plain reason that very incongruous views prevail among them as to what Spiritualism really is, and what it means, either in theory or in practice.

The organization of Spiritualism or of Spiritualists, as such, "for business purposes only," is either an absurdity or an impossibility. Spiritualism, properly speaking, is not a business matter, and it cannot be organized for strictly business purposes, such as trade, manufactures, banking, etc. It is a matter of ideal-thoughts, principles, which are to be taught, enfolded, demonstrated. The only "business" required in connection with it is what is involved in maintaining meetings, providing mediums, lecturers, publications, etc. Hence organizations for these ends are not "for business purposes only," but also for the promulgation of ideas, theories, doctrines, of one sort or another, which are put forth under the vague name of Spiritualism. The ideas and theories thus taught, as is well known, are sometimes incongruous and contradictory; sometimes utterances are made which many Spiritualists regard as false and positively pernicious, and which they are unwilling should go before the public as expositions of Spiritualism. But if they have adopted no declaration of principles, for which and by which the organization stands, they have no remedy.

Usually some individual or a committee is charged with the duty of selecting and inviting

speakers, and thus determining in a general way what ideas shall be presented to the public in the name of Spiritualism. If the invited speaker proves unpopular with the crowd, the exchequer suffers, and thus the tendency is to cater to the prevailing sentiment of the class from whom support is expected. This leads inevitably to a deterioration from the pure principles of spiritual truth, in the direction of sensationalism and superficiality. Hence such organizations, being without definite and lofty principles and noble purposes, fail to become centres of moral power and reformatory influence in the communities where they exist, and they sooner or later die of inanition.

But is it not possible that some Spiritualists have risen to a "higher level" than that of ordinary unspiritualized humanity, and thus have become capable of what is impossible to the mass? It seems to me this ought to be so by this time, or there is little hope for human progress, and little practical value in the "New Dispensation." It is for those—few though they may be—whose minds have been illuminated, and whose souls touched with celestial fire, to combine with each other, and lead the way to a "higher level." We may as well, first as last, give up the "impossible" idea of any effective general organization of Spiritualism or Spiritualists, even "for business purposes only," and turn attention to the formation of local organizations among those who are united in vital principles of truth and duty.

But some imagine—and friend Dawbarn among them—that having a definite basis of principles and objects tends to limit, dwarf and sear the members of an organization, and to shut out all views, from mortals or spirits, not in harmony with those laid down. This need not be so, and will not be, with people of good sense. Such results come from an utter misconception and perversion of the use of a basis of principles. This basis should serve only as a common starting-point for effective work, and for further researches in the realm of truth. Sensible people will never assume that they have attained all truth, nor that their perceptions of it are infallible. On the contrary, they will take care that any organization they form shall be ever "open at the top," and on all sides, too—open to inspiration, and to the discoveries of science also; they will make ample provision for giving a hearing to diverse opinions, and for amending their basis whenever they find good reason for doing so. If they make "unlimited progress in knowledge" one of their basic principles, as I have suggested, then the dwarfing, cramping tendency cannot result. But the consciousness that we do not know everything, and the possibility that at some future day we may see things otherwise than we do now, should not restrain people of good sense from acting nobly in accordance with the highest convictions of to-day.

Yours truly, A. E. NEWTON.
Arlington, Mass., April 30th, 1885.

THE PSYCHICAL RESEARCH SOCIETY—A CASE WORTHY OF ITS INVESTIGATION.

To the Editor of the Banner of Light:

I would like to have the above-named Society investigate the case of Lizzie Gannon, provided her parents' consent can be obtained. It is as follows: Lizzie Gannon some years ago was attending a Roman Catholic Church. She had manifestations or phenomena similar to those witnessed in the presence of spirit-mediums; her priest took quite an interest in them. Lizzie had a brother in spirit-life who was speechless nearly all of his earth-life. When about sixteen years of age he passed to the spirit-world. Just before doing so he spoke to his sister and mother, and Lizzie has for several years thought her brother came to her from his spirit-home, and one day she said to him, "Will you bring me something from your spirit-home?" Seemingly in response, while she was sitting in her room, two images were brought to her by invisible means. These she prized quite highly. Her priest found that she thought more of the images than she did of her beads, therefore admits that he took them from her, and it is alleged that he destroyed one of them in her presence. This act caused her much grief, as she considered that they were from her supposed dead brother, and she and the family wanted the priest to return them to her; but he did not, for some unknown reason to herself and the family, do so.

Soon afterwards Lizzie became speechless; though while a person of some peculiar temperament, magnetic or other condition, held her hand she could converse, but as soon as the hand was withdrawn she was unable to speak. For the past four or five years Lizzie has not spoken a loud word, not even to her parents, and has suffered in other ways from the trouble. The parents, in behalf of the afflicted girl, applied to the courts to cause the articles to be given up or damages for the affliction caused by their removal, but the suit at law did not relieve the affliction, and to-day she is in about the same condition she was more than four years ago, speechless.

If the Psychical Research Society would attempt to solve the mystery connected with Lizzie Gannon they would be doing a grand work for science as well as relieving the young lady from the sad condition she is now in. Will it do so?

OBSERVER.

BOARD FROM MRS. WATSON.

To the Editor of the Banner of Light:
Will you permit me to answer what appears to be a query in your editorial of April 11th? You say it is rumored that I have "been ignoring physical mediumship of late," and that "it surprises you that my guides should consent to my going into a 'church' as minister." Allow me to assure all who are interested in the

subject that such rumors are utterly false. I have never uttered one word which could possibly be honestly construed as ignoring or underrating any phase of mediumship.

It is true I have, both in public and private, done what I could to stem the tide of fraudulent manifestations which threatens to overwhelm the real splendors of our faith; and I have done this, knowing that thereby a storm of indignation would be raised up against me. But I have neither "sold" myself to church-blotry nor spiritualistic fanaticism, nor answered a hair's breadth for the sake of popularity. It is true that our meetings at the Temple have been crowned with success without the shadow of an organization. It is also true that we propose to organize, but certainly not on any basis that could be called an imitation of "the church."

Cannot Spiritualists, who profess to so much liberality, differ in opinion without suspecting each other of dishonesty? I will defend what I believe to be true, though it should leave me a pauper and without an earthly friend.

ELIZABETH LOWE WATSON.

EXPLANATION BY MR. MORTON.
Permit me to add a few words of explanation to Mrs. Watson's communication. At the close of Mrs. Richmond's ministrations, which were under my charge as business manager, Mrs. Watson's friends requested me to take charge of her business in connection with the meetings, which I consented to do, with the proviso that Mrs. Watson should have an entirely untrammelled platform, and that the general business management of the meetings be under my sole control. This was agreed to by all parties interested—the seen and unseen workers—and it is hardly necessary for me to state that I have had no interference with my plans in affording the speaker and her controls opportunities to present spiritual and reformatory teachings before highly intelligent audiences in a manner consistent with the importance and dignity of the subjects treated, with refined and elevating conditions. In this work I have been aided by the generous pecuniary support of the wealthy members of our congregation, and the earnest co-operation of the volunteer choir, and the workers who have for the past twenty months made our platform a beautiful bower—a fitting shrine for the noble work which has been done thereon.

There is no disposition to found a "church," or ignore any phase of Spiritualism; and I have repeatedly heard Mrs. Watson express her firm belief in, and appreciation of, the importance of the different phases of physical mediumship, including materialization. In this matter Madam Tumor has been a mistaken jade.

Fraternally yours, ALBERT MORTON.

Helen Barnard and Donn Platt.

A REMEDY WHICH GIVES SLENDRENESS WITHOUT INJURING THE HEALTH.

Mrs. Densmore, formerly Helen Barnard, by which name she was well known in Washington, has ceased to be a newspaper writer, and is now practicing medicine, and Donn Platt, who found her in her New York office, reports this talk with her in the *Pittsburg Dispatch*: "Well," I said, "this is a new business for a pen-driver of State papers—reducing the superabundance of New York flesh." "Odd, is it not," she made reply. "And how did it come about?" "Simply enough; I quit journalism to study medicine, but I found it not quite to the fancy I had formed. Having grown quite stout, I began to practice the reduction of obesity upon myself. I studied it, read all the books on the subject extant, and finally discovered how to reduce the flesh and at the same time retain the health. Obesity is not only itself a disease, but predisposes one to rheumatism, heart troubles and inflammatory diseases generally."

But this is contrary to the general impression. It is not as opposed to the teaching of the regular physicians. I asked, "Certainly," she replied; "but do you not know that thirty years ago these same regular physicians taught that a patient suffering from fever must not be allowed cold water, and that milk was held to be an inflammatory food, and not allowed in fever, and that now the fever patient is permitted all the water he wishes, and milk is recommended as his food par excellence? And thirty years from now, when an obese patient, suffering from whatever cause, consults his physician, the first thing to be done will be to reduce his fat." "Well, do you accomplish this by diet alone?" "Oh no; I give a simple constitutional remedy, which not only hastens the reduction, but avoids all the dangers and discomforts of those who have tried the Banting system on the one hand and the 'anti-fat' medicines on the other."

"This remedy is your secret?" "Of course, but not a patent." "Is not this something like quackery?" "Very likely; but do you know that 'quack' has become a very cheap epithet; that Loomis and Hammond are at sword's point; that the New York Academy of Medicine is split into factions, fighting like cats and dogs as to what constitutes a 'quack,' and that its venerable President, Dr. Fordyce Barker, came near being expelled recently on a charge of 'quackery'?" "Good for you. And you will go on eliminating obesity from the fashionable circles of New York?"

"Not at all. I have made a discovery of far more importance than that. I have found from the start that too much flesh or too little flesh originated in impaired digestion. To get clear of the adipose I had to bring my patients up to the best health attainable. Very well; accident threw in my way a poor woman suffering from cancer in the breast, that her physician had resolved to remove through a surgical operation. She was suffering, and in such ill health that the proposed operation promised death. I told her I thought I could, through treatment, so restore her general health that she could stand the shock. She consented. I not only restored her general health, but, to my surprise, I saw the cancer disappear."

"Helen Barnard Densmore," I interrupted, "if you claim to possess a cancer cure I am done with you. I don't believe in your flesh elimination."

"Stop a second," she said; "the cancer disappeared, and the doctor said that he had been mistaken in the diagnosis; that it was a tumor evidently, and not a cancer. I accepted that, although he would have, but for me, called in the surgeon, and killed his patient. Perhaps he was right in the end, although so grossly wrong in the beginning; but it started me in the way of investigation. I have now a poor woman who has been examined by the most eminent professor of surgery in this city, and her case pronounced that of cancer past cure. She is getting better, and, if I am not grossly deceived, will be cured."

"Is your medicine so powerful, then?" "No, it is not; but, accompanied by the treatment, it seems to be effective. Excuse me, here is one of my patients."

A bee can draw twenty times its own weight. So can a mustard plaster.

The Anniversary.

What was Done in Haverhill.

From statements forwarded by our correspondent in Haverhill, Mass., as also from those contained in the *Bulletin* and the *Gazette* of that city, we condense the following:

The Haverhill and Bradford Spiritualist Association observed the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism with a supper, the auspices of the Ladies' Spiritual Aid Society, and post-prandial exercises in Brittan Hall, Tuesday evening, March 31st. A large company was in attendance, and the occasion was greatly enjoyed. The hall decorations were artistically arranged. Flags, bunting and pictures adorned the walls and stage. The tables presented a fine appearance, being ornamented with bouquets and supplied with an abundance of nice food. Plates were laid for two hundred and fifty people, and all the seats were filled. At about 6:30 the supper programme and subsequent exercises were announced by E. P. Hill, and the company commenced testing the good things without further ceremony. An hour was spent at the table, after which the literary exercises were introduced.

Mr. J. Milton Young officiated as toast-master, opening the post-prandial exercises with a brief address referring to the events at Hydeville as the reopening of a philosophy as old as time itself, with which is associated the question of immortality, as one of the greatest which has engaged the attention of man. The first sentiment was complimentary to music; responded to by a song, "Going to Market," from Miss Coburn, Miss Hattie Fletcher accompanying.

The second sentiment, "The Advent of Modern Spiritualism: Its History and Results." Responded to by Mr. E. P. Hill in a brief review of the early manifestations which have made their mark upon the world, and specially referring to the circumstance that the phenomenal fact has taken its place in history as one of the great events of the age. Incidentally, reference was made to its influence in shaping the opinions of men, in giving color to literature, in softening Scripture interpretations, and ultimately referring to the Bible to the position of being a book to be received in the light of reason by thousands who had cast it aside.

The third sentiment, recognizing the gospel of music, was responded to by Mr. W. and Mrs. Bendon, with violin solo and piano accompaniment, which called out spontaneous applause from the audience.

Next came the sentiment, "The Press, a common center for the expression of every phase of individuality." It is justly recognized as the second power among men. Responded to by A. J. Huntress of the *Bulletin*, in an essay entitled "Individual Life." Mr. W. H. Poor of the *Gazette* and T. J. Donoghue of the *Laborer* also responded to calls in a happy manner.

The fifth sentiment referred to the power of song, and was responded to by the Brittan Hall choir, giving "The Old Musician and His Harp."

The next sentiment was in compliment to the late Alice Cary. Of the contributors to the poetry of America, no one has a firmer hold upon the affections of the people than this lady, nor among the denizens of the upper world of song, and among her choicest ballads will ever be remembered "An Order for a Picture."

Miss Ada Belle Crockett responded to this with a recitation of the ballad, and in response to an encore, the lady gave "The Land of the Afternoon." Miss Crockett presented both selections in her usual easy and graceful style, still holding her place among the most gifted elocutionists who appear before audiences in Haverhill.

The choir then sang another selection, followed with a solo, "Birds in Dream Land," by Miss Lillie Fletcher, given in pleasing expression. In response to an encore, the lady gave another selection.

The seventh sentiment, in acknowledgment of the services of R. G. Ingersoll, was responded to by W. W. Currier in an appeal for more attention to child culture.

The last toast—"In nature there are no discords. Her realm is filled with written and unwritten music. Its power and worth are limitless," was responded to by Mr. George D. Jeffers, with harmonica solo and piano accompaniment.

The settees were then removed, and those who desired engaged in a social dance, Berg & Towle's orchestra furnishing the music.

Services in Lynn, Mass.

To the Editor of the Banner of Light:

Agreeable to announcement, the working portion of the Spiritualists of Lynn convened on Sunday forenoon, March 29th, at Templars' Hall, and listened to a special Anniversary lecture and poem by Dr. Dean Clarke. The lecture was received with marked approval, and prepared the audience for the continuance of good things.

In the afternoon the audience reassembled with additional numbers, and elected Mr. Robinson, one of the veteran Spiritualists, as Chairman. He opened the exercises with a few appropriate remarks, and introduced Mrs. Dr. Chase of Swampscott, who read a very scholarly and pertinent essay, which was so highly appreciated as to call forth a unanimous vote of thanks. A general conference followed, interspersed with beautiful songs and instrumental music by the daughters of Mrs. Dr. Chase, aided by a juvenile companion. Several songs were also sung by Miss Annie Orr, an accomplished vocalist, and a gentleman whose name the reporter has forgotten.

During the afternoon a little episode occurred that caused quite a sensation: A gentleman, at the solicitation of Dr. Ord, arose, and at first admitted that for some time he had been a backslider from Spiritualism, and had now "gone beyond" (?) into "Christian Science." And inasmuch as he had thus become exceedingly wise in the mysteries of the healing art, he advised the laggard Spiritualists to follow in his wake. A smile of dubious approval irradiated the countenances of the benighted brethren, but none seemed disposed to disturb the serenity of this "progressionist." The powers above, however, had taken note of this individual's renunciation, and at the close of the recitation of the President, Dr. Clarke arose, they evidently saw their opportunity to administer the chastisement needed for correction, and did so.

Dr. Clarke's inspirers evidently did not intend that any shall masquerade with a "Christian" sheepskin on to "pull the wool over the eyes" of bigoted churchmen, who flatter themselves that these pretentious "Scientists" heal the sick by a different power and method from that used by all Spiritualist healers; and the remarks made through his organism called forth such hearty applause from the audience as showed that they did not propose to keep still, while a few claimants to new science and old Christian powers are making so much noise with stolen spiritual thunder!

The afternoon exercises closed with the singing, by the juvenile melodists, of an Anniversary song to "White Brown."

In the evening an intelligent audience filled Mechanics' Hall, and was entertained by Dr. Clarke, who read his published lecture and poem in so spirited a manner as to give nearly as good satisfaction as his impromptu lecture. Preceding Dr. Clarke's lecture, Mrs. Chase read with fine elocutionary power and effect Matthew Arnold's "Recess of Belshazzar," and Miss Annie Orr added much to the enjoyment of the evening by her melodious singing.

On the whole the Anniversary services were creditable and satisfactory, and the only expressed regret of the attendants was that all the Lynn Spiritualists did not participate.

REPORTER.

Rochester, N. Y.

On Tuesday evening, March 31st, the friends of Spiritualism, among whom were the gray-haired veterans of its earliest campaigns, assembled in the hospitable parlors of the venerable Amy Post to commemorate the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism; and very appropriately Mrs. Post was designated to preside. R. D. Jones presented the following resolutions:

"On the 31st of March, 1848, the first intelligent response was received through what is known as spir-

ritualism. The child-mediums who were the instruments of this open communication between the spiritual and the earthly spheres, then residents of the hamlet of Hydeville, soon removed to Rochester, and the sounds made in their presence at once came to be known as the Rochester Rappings. There are some persons now living in Rochester, who early and thorough investigation of the wonderful manifestations and were convinced that the sounds and intelligence came from other sources than the youthful Fox girls. The multitude judged with- out knowledge, and hence conceived the mediums as frauds and impostors, and stigmatized believers in the manifestations as fools or lunatics. A few persons had the courage to defend the innocent mediums, and at times protected them from the violence of the mob; and on the thirty-seventh anniversary of the Advent of Modern Spiritualism a remnant of those early believers, with others, have assembled to celebrate the occasion under the roof of one who, in an especial manner, guarded and gave shelter to the chosen agents of the new revelation. The name of Amy Post will always be held in respect and honorably recorded in the history of the great event we commemorate to-day.

The rapid spread of Modern Spiritualism demonstrates the verity of the saying that "truth is mighty, and will prevail." Instead of one family compelled to believe in 1848, and scarcely a score that dare own to belief at the time of the Foxhall Hall investigation in 1849, there are now millions of believers in the reality of the intercommunication of the inhabitants of earth and the spirit-world. Reckoned among the number are many persons of the highest scientific and literary attainments, and numerous clergymen now seek the facts of Modern Spiritualism to enable them the better to answer the noted query of Job: "If a man die, shall he live again?" To-day, in all civilized lands there are numerous assertions, and no longer to be regarded as idle talk, of the "resurrection of the dead," denunciation and the combined opposition of powerful organizations have in vain sought to stay the progress of spiritual truth, as now revealed to mankind.

Resolved, That we have great reason to rejoice in view of the progress of true Spiritualism since first developed in our locality. That among the cheering signs of the times is the fact that scientific associations, and societies formed for the express purpose of investigation, are seriously investigating subjects pertaining to spiritual phenomena, and some of these organizations are openly proclaiming to be true the primary facts which Spiritualists have so long declared to exist.

Resolved, That we believe it will be long before generally conceded that Spiritualism came opportunistically to teach the egoistic there is something he can "know," and to stay the rapid swelling tide of materialism.

Resolved, That Spiritualists should sedulously avoid false prophecies, false mediums, and the false and deceptive in all their utterances.

Resolved, That our proclamation to the skeptical inquirer should always be: Investigate; seek; and you shall find; and in the Spiritual Philosophy everywhere we send joyful greeting on the anniversary of the event which has been followed by so much good to the human race.

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