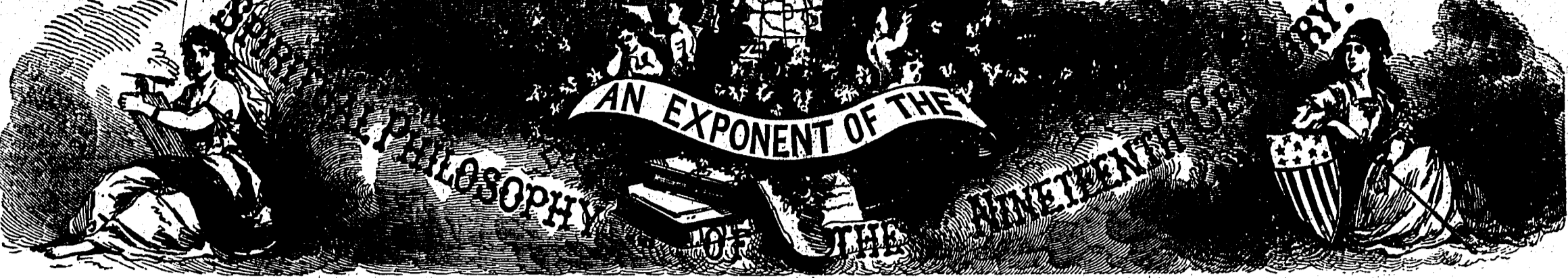


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BANNER OF LIGHT.



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The 44th Anniversary.

Exercises in Commemoration of the Advent of Modern Spiritualism, held in Boston, Mass.; Pittsburgh, Pa.; Lily Dale, N. Y.; Baltimore, Md.; Fort Huron, Mich.; and elsewhere.

(Reported for the Banner of Light.)

Boston Spiritual Temple, Odd Fellows Hall.

Gatherings which taxed the capacity of the auditorium to its utmost assembled in Odd Fellows Hall, Thursday, March 31st, day and evening, on the occasion of the exercises held by the Boston Spiritual Temple in honor of the Forty-Fourth Anniversary of the Advent of Modern Spiritualism.

At the morning exercises, which opened at 10:30 o'clock, Mr. A. L. Knight, Vice-President of the Boston Spiritual Temple, presided.

The opening number—entitled: "Fly Away, Birding!"—was finely rendered by the Nilsson Ladies' Quartet, after which a few preliminary remarks were made by A. L. Knight appropriate to the day.

Miss Marie E. Weale gave a soprano solo, followed by invocation by Mrs. R. S. Lillie. Miss Eva L. Baker and Miss Ella L. Luce sang a duet, "No Hope Beyond."

In an historical address Hon. Sidney Dean argued in defense of Spiritualism, and held his hearers' attention for an hour, during which he was many times applauded, and especially when reference was made to the evolution of religious thought since the days of Luther to those of Dr. Briggs and Rev. Lyman Abbott: SIDNEY DEAN ON THE PROGRESS OF SPIRITUALISM.

On the 17th of the month of February, just passed, there was celebrated in the city of Danvers, in this Commonwealth, the two hundredth anniversary of the ending of a brief disclosure of psychic phenomena, known in history as "the Salem Witchcraft." That seven months was "a reign of terror," which found a subsequent copying in the more bloody drama which made the gutters of Paris run red with human blood. At this anniversary reverend and learned gentlemen of orthodox pulpits presided, read selections from the Jewish Scriptures, offered prayer to the same anthropomorphic deity, whose will, voiced in the same Scriptures, directed the denouncing by clergymen, the sentences by judges, and the execution by the hangman, of innocent men and women, through whom the sun of a psychic power was manifested in speech and act.

It was a disgrace to civilization; to the age; the country; to Massachusetts, and New England especially; to the frenzied religious men and women taking part in these murders, and can neither be apologized for, nor celebrated, except with a feeling of shame. It should be left to slumber in the dust of history, only to be exhorted to point a moral, or as a danger-signal to the oncoming future generations. We are glad that the learned men of the occasion did not indulge the men of bigoted credal hearts, and hands stained with murder. It was ignorance and bigotry combined which made such a tragedy possible, and wherever this union of two dark forces takes place, it only needs an opportunity to show to an observing world how near the conception of an orthodox devil or an orthodox saint can make himself appear.

The embers of a consuming bigotry and an unreasonable Calvinistic theology had transformed the nature of these pilgrim disciples of blind, unreasoning, unquestioning faith, that to them a special faith was superior to personal liberty, and its public confession paramount in personal life. It was transmitted from sire to son and from mother to daughter as the *sine qua non* for the eternal salvation of the soul, and for the proper standing of the individual in society. The "Assembly's Catechism" became the subsequent agent for the perpetuation of the same teachings.

It was an age of ignorance. Nay, low, stupid, prejudiced, dogmatic assumptions took the place of sound reason and knowledge obtained from study and observation in all fields, and these ruled church and court by first controlling the hearts of priests and judges. It is two hundred years behind us, and the world of human kind will breathe easier when that stain upon and disgrace to civilization has reached its two thousandth anniversary with none to celebrate it.

Every cycle of the race has disclosed psychic power, only to be temporarily quenched by the persecutions of the bigoted and credal intolerance. The manifestation of mediumship in the Jewish theocracy—the highest type of civilization then known—resulted in a law requiring the death of the medium. And yet the nation's king went, like a coward and a craven, to the seance of Endor, pledging his kingly power that the medium should be unharmed of the civil or criminal law if she would obey the higher law of her medium-nature and permit him to converse with the spirit of Israel's dead judge. Elijah and Elisha were both mediums for the disclosure of psychic power—or else the narrative is false—and that their lives were not roseate, the record confirms. Most of the prophets were mediums, but only after the lapse of centuries were their writings acknowledged and honored.

The apostles of the Nazarene were mediums, and disclosed their mediumistic powers only to be persecuted by the Jewish church and nation. The Nazarene himself was the greatest medium of the ages, and him the church crucified, assisted by the civil power. Stephen, who was stoned to death, was a medium, a clairvoy-

ant, who saw with the inner vision the opening of the eternal spiritual life which under his baptism of death by a shower of rocks, hurled by an infuriated rabble, inspired by priests.

Wyckliffe, Huss, Bruno and Martin Luther were psychics, and history records the results of their confessions and works. John Wesley was a psychic also, and came from a family of mediums. But the Methodist church, through her ministry and official papers, denounces the very influences and powers which made her existence and progress possible. Manifestations of a material character, wrought by spirit forces, were common to the family of Wesley, but their record has been expurgated from later editions of their printed works, or so changed in the editing as to destroy their simple, forceful teachings of fact.

These all are without anniversaries. It is true that Bruno, the martyr, was recently honored with a memory-shaft by those who saw in his life the rising of a morning star of hope over darkened intellects and the mid-night gloom of credal teachings; but it was done in spite of the Church, and while its head was raving over his impotence to avenge this attack upon his boasted infallibility. In this one act of a free people the judgment of the world sat down heavily upon Papal claims to infallibility.

While Massachusetts in the year of grace 1892 has celebrated the two-hundredth anniversary of the demise of mediumship, of psychic manifestations, showing the emptiness of Calvinistic Orthodoxy, we come to our forty-fourth anniversary of the later, better, more varied and more forceful and convincing manifestations of the same power, under the same general laws of the universe of matter and spirit. It was not dead at the end of the seven months of horrors, persecutions, judicial murders and horrors. It remained in partial abeyance until later generations were prepared for its reception, examination and culture on the human side. The church, like Herod, in repeating history, sought the young child's life. It has run the gauntlet of a skeptical church and an agnostic materialism combined, and has grown sturdily under the blows inflicted upon it.

There has been no anniversary since the sounding rap at Hydeville startled the intelligent world that it has not marked progress. Cast out of credal society, ostracized because of religious opinions; derided by the press of mammon and political, social and business influence; made the target of vulgar witicism and the curses of fools, the spiritualistic host has pressed on, developing new forces and gathering to itself men and women of brains, of culture and of courage.

The machinery of legislation, manipulated by political trimmers and lobbyists, and backed by professional greed and exclusiveness, has sought to perform the coup de grace upon mediums who voice professional spirit-intelligence and are "healing the sick," according to the command of Jesus given to his disciples; but an awakening public intelligence is checking these methods of greed and exclusiveness. The genius of this government seeks the eternal separation of the religious and civil rights of its subjects. The divorce of religion from the State is absolute in our theory, but not in our practice.

The Spiritualist is equally entitled with the Baptist, Methodist, Congregationalist or Presbyterian, Unitarian or Universalist, to the enjoyment and practice of his religion. The invasion of these rights under pretense of legislation is unconstitutional. There is an unseen factor in the strife which has been going on for the obliteration of psychic phenomena through adverse laws, enacted by weak representatives of the people. Public opinion, while not always omnipotent, is often a two-edged sword. The clamor of the few seeking a practical monopoly of rights, with custom has given the Bible a place in the public schools. The King James translation is poison—religious poison—to a Romanist. He believes in the Douay translation—the one from the Vulgate—as the only Simon-pure, unadulterated, orthodox Word of God, of Pope and the Church. He is entitled to his opinions in himself, his family, his church, but not to their promulgation in the public schools. His religion is out of place in this civil sphere and work.

If the Romish religion is out of place in the schools, so is the Protestant. The Spiritualist has as much right as either to appear there, hold a seance, service and lecture, or read a lesson upon spirit-communication, as has Romanist or Protestant to read their respective books and hold religious service. But the Romanist and the Spiritualist are debarré. The Bible in public schools means the King James translation. One of the signs of the times is that the Romanists, chiefly the officials of that church, demand the expulsion of the King James translation, and the substitution of the Douay, if any Bible is to be permitted a place in the economy of teaching. They present the argument we have stated as the basis of their demand. But they go a step further, striking at the very foundation of the public school system, which is, that the State owes it to itself, for all the future of a republican form of government, to educate its prospective citizens. Romanism demands the right to establish parochial schools in opposition to the public institutions; to provide a sectarian curriculum, and to educate the children in and for the church, religiously. And its latest demand is an equal proportionate share of the public school fund.

This, if allowed, would turn the civil power, and its funds raised by general taxation, over into the support of religious sectarianism. If Romanism was numerically the strongest at the polls, the papacy, with its head in Rome and its grasping tentacles seeking to crush liberty everywhere, would control the public schools of the United States, and direct their curriculum in harmony with the Romish assumptions of its entire supremacy over the individual conscience, belief and worship.

And this might be true of any other sect. Give up the primary principle at the base of our school system, to wit, its purely civil character for civil ends, and the noisiest religious demagogue, with the greatest following of voters, would soon turn the public schools into sectarian religious institutions, for instruction in church catechisms, or the chanting of pater-nosters, and the training of sectarian voters to control a civil republic.

This demand of a centralized papacy has brought, and is bringing, the most potent estate, and their demand for the retention of the Bible in the public schools, not only to a pause, but to a change of front. Men and women of brains and culture, whose patriotism runs parallel with their own desires for freedom, educational and religious, are uniting in one grand effort to secure a change in the constitution, or fundamental law of the general government, by which it will become impossible for any State legislature or the Congress of the United States, whatever may be its numerical majority upon any credal issue, to vote or to use the public money to aid or further the purposes of any religious or sectarian enterprise, and especially churches and schools. As the people of this country make constitutions and change them, a united Protestantism in the manifest right, reinforced by those untrammelled by creed and free in their religious thought, ought to secure this safeguard for the future.

On this Forty-Fourth Anniversary of the modern advent of intelligent, exarante spirits into human affairs, we mark our first step of the year, and plant the American flag—the symbol of freedom, civil and religious—at this point.

"The surrender of sectarian claims in all civil and educational matters pertaining to the functions of civil government on the part of the Protestant churches, and their unity in seeking to restrain by constitutional inhibition the supremacy of credal bigotry and intolerance born of ignorance in the masses, and directed by religious fanatics and Jesuits." "A change of heart," but a lifting up out of the narrow ruts of theological creed and discipline into the broader atmosphere of the civil and religious rights of each individual. This work was imperative, if Spiritualism was to retain and secure for the future a foothold of civil and religious right. This great counter-check did not originate with the disciples of Spiritualism, but it could not have reached its present proportions had not Spiritual Philosophy and facts shed upon the whole subject a light which has been accepted by a patriotic public withal and outside of Protestant churches. Consciously, the credalists resist Spiritualism; unconsciously, they follow the lead of the overshadowing spirit-influences poured in increasing light during the past year.

In this they only illustrate a great fact in nature and in man, voiced in the personal experience of one of the Apostles. He wrote: "For that which I do, I know not; for not what I would, but what I practice; but what I hate, that I do. But if I would not, that I do, I consent unto the law that it is good."

Our Forty-Fourth Anniversary also marks a year of general emancipation of the public intellect and conscience. This was a necessary preparatory stage of any substantial advancement. In all psychic matters the reason has been relegated into exile. It has had no action, no voice. The church for centuries has demanded belief in its utterances upon eternal penalties, and enlightened reason has been bidden to sit dumb in the courts of the dogmatists. The Book has been exalted; the god-head in man debased. The flames around the funeral pyres of martyrs have made the skies of past centuries lurid with their crimes against manhood, and no voice of reason has been potent to quench them. Halleluiahs to faith, and funeral dirges for man's highest endowment of reason, have voiced priestly and churchly domination.

Heterodoxy to creed has been as smallpox to a compact community. The free thought, the free speech, the critical examination of claimed authority, the refusal of an honest soul to confess what it did not comprehend, and what seemed repugnant to its conclusions from honest and careful study, affixed to the character the term "infidel," a yellow flag of avoidance; "scarlet letter" indicating a moral taint in the character, such as Hester Prynne wore upon her bosom under Puritan laws.

During the lapse year it seems as if an unseen giant had trampled all these foes to an exalted manhood into the dust. Not from the infidel side but from the saints of creed, and church, and form, have come forth intellectual giants and moral heroes who have dared the very citadel of faith; the very sanctum sanctorum of credal authority; the "true faith," the "Lord," which for centuries has chained the thought and the lips of millions, has been brought to the bar of a reasoning analysis, and questioned as to its errancy or innerrancy. Spots on this supposed spotless revelation; contradictions of statement and of alleged facts; myths recorded under the nom de plume of heavenly revelations; fictions dissolved in the crucible of scientific examination and comparison—these and more have marked the great era of the emancipation of reason, and its elevation to its proper place in the economy of man and of the universe.

In 1820 the Papal church, with its unreasonable practices and demands, reeled under the blows of the Monk, Martin Luther, and Protestantism was born. In 1891 the learned professor of biblical science in Union Theological Seminary, Rev. Mr. Briggs, D. D., brought the Protestant and Romish Bible to a public test of its truthfulness and unanimity of statement in its varied parts, or books, and shook all credal Protestantism with the results. Just as the Monk Luther won, in spite of papal bulls, excommunications and a life-long series of persecutions, so will Dr. Briggs win in this contest against a combination demanding the subordination of enlightened reason to the dictum of a blind and ignorant faith. The battle is still on, but every step taken is a march toward the triumph of the right.

Following Dr. Briggs, and in your own city of Boston, Dr. Lyman Abbott—the successor of Henry Ward Beecher in the Plymouth church pulpit, a scholar with a keen, discriminating mind, a son of the creed, but a worshiper of truth—has taken the essential, advanced step, fully supplementing the position of Dr. Briggs, and declared that Christianity is and ever has been under the law of evolution. I have not time to speak of his advanced positions here and now. We have read his lectures, and so have credal ministers, to their surprise and churchly grief. The dogs of theological war have been unleashed, and their baying is heard through press and from pulpit.

Heresy trials are docketed for the future, but the taint of the heresy of a true liberalism is so widespread that the trials will not come off. The defenders of old orthodoxy are afraid of the jury. Unless the jury box is packed with Calvinistic mummies of the fifteenth and sixteenth centuries, acquittals are as certain as trials. The popular mind and heart are in accord with the truth, fearlessly confessed. Evolved brains, educated and trained minds, are discarding the swaddling-bands of a church and credal childhood. The thinking, reasoning world will not wear them more. Imperative religious fashion, like clean, religious

(Continued on second page.)

Original Story

ON THE OTHER SIDE.

BY EMILY E. HILDRETH.

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IX—CONTINUED.

I heard a gentle sound, like the rippling of water, and soon found a beautiful, clear stream of water, where I drank and felt refreshed. After satisfying my hunger by eating some fine grapes and peaches which were growing near, I lay down to rest and soon fell asleep.

In this sleep I seemed to be in my own home, where I saw the different members of my family, and learned from their conversation about me that they thought me dead. This perplexed me, and especially that my family should take no notice of me. Indeed, they appeared so entirely unconscious of my presence—although I was with them through a whole day—that a dim consciousness came creeping over me that something unusual must have occurred, and as I became more thoroughly convinced of this, and began to question how it could be, how I could be dead to them, and yet so entirely alive to my own consciousness, I woke and found myself lying upon the bank of the stream where I had fallen asleep.

I saw at a short distance from me a man who appeared to be a hunter, and on closer inspection I recognized him as an old friend who had died many years before. This was a great surprise to me, and I joyfully accepted his cordial greeting and his invitation to accompany him to his home.

We traveled together through woods and fields for a long distance before we came to any road, and when, at last, we came out upon one, we found ourselves quite near his house. Upon arriving there I was warmly welcomed by other friends, and made to feel quite at home.

It is some time since I at first took up my abode with them, but the impression made by my first experiences in this spirit-world have never left me. I cannot think of money without a shuddering remembrance of those first lessons of its worthlessness; and, indeed, since I have turned my attention to other and better things I have felt no need of it in any way, for all things necessary for my life and comfort are provided here without money and without price.

As he ceased speaking he disappeared, as the former speaker had done, and the audience began quietly to disperse.

As I left the building I found myself beside the same messenger who had given me the invitation to enter, and said to him:

"Do you often have such assemblies as this has been?" and was glad to receive an affirmative answer, for what I had heard had filled me with a strong desire to hear more, and I was silently purposing to be there again, when my companion added:

"We come to this place nearly every day for such purposes, and all are welcome. Come whenever you are so inclined."

X.

A few days later I came again to the Assembly Hall, and seeing many people entering I felt assured that there would be something there to hear, so I went in with the others. As I passed through the doorway I saw my friend—the friend who had been the first to meet me on my arrival in this other life. He evidently was awaiting and expecting me, although no word had passed between us since that first day when he had told me of the new life; and I took a place beside him with a thrill of intense pleasure.

We were both silent for a time, and I found my thoughts very busy about one of whom I had heard much in the outer world—a man who had accumulated enormous sums of money, and had gathered about him all the luxuries that money could procure; one who had stood high in the ranks of worldly society, and in the church, wielding much authority and power there, because of his wealth and position; and my desire to know what the condition of such a man would be in this after-life moved me to turn to my friend with the question:

"Had he ever been known or heard of here?"

"Yes," he replied, "he entered this same place, upon leaving the outward world; but not finding it agreeable to him, has gone away elsewhere."

I knew, in the secret soul of my own thought, that in spite of his high position in the world he had never shown one token of compassionate mercy for a single human being; that in his own estimation he had considered himself as the only being of importance in existence; that he had wrung his money from men and women by traffic in that which became consuming fire in their veins and utter destruction to their lives; that all this human torment and anguish was nothing to him as long as it brought money into his possession. I knew that his wife and children had been made the victims of his selfishness; that his appearance before the world and to worldly people had been like the light of some vast conflagration reflected on a dark sky, mistaken by some for the radiance of morning sunlight, but found, on near approach, to be a raging consumer, devouring all that could be drawn into its awful vortex.

"Where is he now?" I whispered.

"With those who are like him," was the reply; and then, in the silence which followed, a shivering sense crept over me of the miserable barrenness of such companionship—the horror of lives continued, only to be laid bare to the heart's core of all seeming goodness, having their evil motives made patent and public in spite of all their old habits of concealment. What a company! "Can they be under the protection of the good Father?" This question flashed through my thought like a spasm of pain, and I said to my friend:

"This man did some good, at last, with the money which he had accumulated. He left it for the establishment of an institution of learning, which has been a means of priceless help to many an earth-traveler since."

"Yes, I know," he answered; "good to mankind is not seldom accomplished, in spite of injustice and wrongs; but it is the power for good, which exists and works within, that brings this about, and not the evil-doer himself. Thoughts of atonement for past self-indulgences influence many a soul, terror-stricken at the approach of death, and the last acts of one who has worldly wealth at his disposal may be such as to win the coveted glory and fame which is so lavishly bestowed by the world upon the endowment of public charities. He has perpetuated his name among men, and won the applause of many. We may not sit in judgment. He has done that already for himself; for a man who chooses to make his life such as his was made can find a place among those who seek first the happiness of others, and place themselves second. 'Seek ye first the kingdom of God'—the love and care for others—was the advice of one who had no earthly riches, but who went most directly to the Heavenly Kingdom."

It all seemed to come to me plainer, like a flash of light in a dark place; yet I was anxious to know more of the condition of this worldly man of success.

While my thoughts were yet filled with this subject, I became aware of the presence of one upon the stage who seemed about to address us, and turning my attention to him, I recognized at once a man whose fame has spread widely through the world.

My recognition of him was a surprise, even to myself, for never before had I seen him. But here each one seems to bring that which makes him essentially himself—a spiritual essence which distinguishes him from all other beings.

I knew that the ambition of this man to attain the highest pinnacle of earthly fame and honor among men had been gratified, with utter disregard for the heart-cries and agonies of all with whom he came in contact. Human suffering had been nothing to him when it stood in the way of the accomplishment of his ambitious schemes. Enveloped in an invulnerable cloak, formed of specious argument for the raising of a nation in power, and thereby in the world's estimation, he had marched to glory, utterly unheeded of the rivers of tears and blood in which his feet were bathed at every step. An involuntary shudder passed over me at the remembrance of all this, and yet, listening eagerly for what he should say, these are the words that I heard:

"Friends: He who now addresses you had no time while on earth to devote to the life of the soul, or to a future existence, although he had some worldly regard for religion; but this, like all else, was made subservient to his ambition. He had no thought that the spirit-land could be at all like earth, or indeed that there was any existence except that in the earthly body.

Indeed, it was a long time before he could be convinced that this world, where we now are, was other than the one in which he had been before, for he was never easily led to believe anything."

After a short pause he continued:

"Allow me to relate how this conviction came to me. I woke from the sleep that men call death into a new existence. I found myself in a palace—such a palace as no mortal eyes ever beheld. It is vain to attempt any description of its magnificence. It seems to me impossible; I will not attempt it. I wandered over this vast building, and was dazzled with the luxury and richness of everything that I beheld. I held my breath in admiration, and questioned: 'Am I in a dream, or is this reality? If these things about me are real, then are my greatest and most extravagant desires about to be accomplished.' I had no other thought than that all that I saw was mine to do with as I would. I passed through suites of rooms most elaborately furnished, and seeming as if all art, all beauty, had been expended there. I went on and on, seeing no person. All was silent, deserted; yet this by no means disturbed me. Royalty like mine felt no need of friends or confidence. Could I not by a word bring thousands to my feet who would be subservient to every wish of mine? After spending some time in investigation, I desired to go out, and rang a bell for my attendants. Waiting a time and finding that it was unanswered, I rang again and yet again

with violence, for I was accustomed to speedy obedience and attention. Yet no one came, and I became enraged at the delay.

I opened a door and looked out into a hall, where I saw doors and stairways without number, but all was still as death. I went out to search for my attendants, having no doubt that I should find them intoxicated, and so forgetful of their master and their duty to him—I thought, as I began to descend a flight of stairs—that I would soon establish a stricter discipline.

I went down and down stairs which seemed to me innumerable. I became dizzy, and yet there were more descending stairs stretching downward before me. I went down and down, and still there seemed to be no end. I became exhausted, but would not rest upon a stair—that seemed a thing beneath my dignity. I leaned against a pillar on the stairway and reflected. I thought of opening a window, which was near, and looking out to see what I could discover, for the feeling that I was baffled was urging itself upon me, and I found it intolerable. I tried several windows, one after another, but without success. I could not open one of them. Neither could I see through the glass, for although very beautifully decorated and colored, it seemed like some opaque substance.

At length I lost all patience, and shouted most vehemently to my men; but I heard in reply no sound except the echoes of my own voice, reverberating in the distance. I stood and pondered what was to be done, and decided to return up the stairs, and amuse myself as well as I could, waiting until some one should come.

I had a horrible apprehension of being in prison; but I would not give place to such a thought. In prison! What an absurd idea! No, I would not even think it! I laughed loud and long at the absurdity of such an imagination. I, who had imprisoned so many others, to be a prisoner myself! Why, it was impossible! And I laughed again, a scornful laugh, for I felt no merit.

[To be concluded.]

April Magazines.

THE ARENA.—Mr. F. L. Hoffman of Richmond, Va., contributes the opening article, "The Vital Statistics of the Negro," in which, contrary to the general impression, he claims that the colored race is decreasing in numbers. Hon. John Davis, M. C., discusses "The Money Question." Alfred A. Post of Boston furnishes an interesting paper upon "Volapuk, the World Language," in which he states its origin to have been in a vision experienced by John M. Schleyer, who had long been a linguistic student. On the night of March 31st, 1879, weary with long study, he retired to rest, and, falling asleep, there appeared to him in orderly array the necessary characters, forms and processes out of the bewildering assemblage of fifty languages that had confused his waking thought. He arose, found light and paper, and recorded on a single sheet of note paper what was thus revealed to him and which is the basis of what is known as Volapuk. Following this account of its origin Mr. Post gives its subsequent history and outlines its utility as a language for all nations. "Rational Views of Heaven and Hell" is the title of a paper by Rev. Geo. St. Clair. Miss Dronogole gives a negro character sketch, "How Nottoway 'Squashed' the Indictment," and B. O. Flower, under the caption, "The Transition of a Noble Life," renders a fitting tribute to the late Gleason F. T. Reed. Boston: Arena Pub. Co.

THE CENTURY leads its contents with a paper upon "Our Country Roads," in which Isaac B. Potter shows by a statement of their condition, enforced with illustrations contrasting them with those of Europe, the urgent need of immediate attention being paid to their improvement. The movement of the women of America to finish the long neglected Martha Washington monument will be helped by a timely article by Mrs. E. B. Washington. "The Total Solar Eclipses of 1889," by Prof. Holden, is curiously illustrated and of much interest. In "Fishing for Pearls in Australia," by H. P. Whitmarsh, the writer relates strange experiences of his own as a diver. "The Ocean Postal Service" is described by ex-Postmaster General James. In fiction are given two short stories, "Starring at Taskoma" and "Passages in the History of Letitia Roy," also continuations of "Characteristics," "Ol' Pap's Flaxen" and "The Naulahka." Several fine poems enrich the contents; current events and discussions are outlined in the supplementary departments, and original Dakota sketches form the chief feature of pages "In Lighter Vein." New York: The Century Co.

NEW ENGLAND MAGAZINE.—The leading feature of this month's issue is a profusely illustrated account of "The Buried Boy Choirs of America," by S. B. Whitney, with twenty-nine engravings. The same number of engravings, including portraits of Theodore Parker, John Weiss, and Harriet Hosmer, illustrate the "Annals of an Ancient Parish," (Watertown, Mass.) by Rev. W. M. Savage. "Women's Work at the Harvard Observatory" is described by Helen Leach Reed, her interesting article being enriched by several fine engravings. Mr. E. G. Mason supplies a valuable account of "Early Visitors to Chicago," the first being La Salle in 1671. The illustrations include facsimiles of many old maps and pictures. Boston: 88 Federal street.

THE HOUSEHOLD in all its departments sustains its well-earned reputation of being of inestimable value to housekeepers, and for family reading. Boston: 50 Bromfield street.

New Publication.

GOD'S IMAGE IN MAN. Some Intuitive Perceptions of Truth. By Henry Wood, author of "Edward Burton," etc. 12mo, cloth, pp. 258. Boston: Lee & Shepard.

Truth is held by the author of this volume to be a harmonious unit, and religion, nature, science and evolution mutually supplementary and confirmatory of each other. The work here offers is not a theological treatise, but an intuitively perceived series of visions, presenting graphic pictures of advanced religious thought. It separates the external from the internal, the dogmatic from the intrinsic. The varied modes of a lofty inspiration, the universality of law, race solidarity, evolution and the present great transitional period are unconventionally presented. It is a thoughtful book, with a reverence only for truth and imbued with the loftiest aspirations.

SPRINGFIELD, MASS.—D. R. French says: "The Spiritualists of Springfield have enjoyed a rich spiritual feast during the last three weeks through the ministrations of Mrs. Carrie E. S. Twining of Westfield, N. Y. Large audiences greeted her on each occasion—particularly on Sunday evenings—filling the spacious parlors of the Ladies' Aid to overflowing, many not being able to secure even standing-room."

Mrs. Twining's charitable, pleasing attitude toward all shades of belief elicited the highest praise, and is to our mind a far wiser course than to assume an iconoclastic attitude. Robert Hall once said he could think of the word *earth* until he wept. In like manner can we think and talk of the good in our fellow-men until we become so absorbed in goodness as to be oblivious to seeming error.

When a speaker like our good sister Twining presents spiritual truths in such a beautiful and tender manner as to cause every eye in a vast audience to become dim with tears, lasting good is sure to be the outcome. Long may she be spared to minister to the soul-wants of a famishing world."

By using Hall's Hair Renewer, gray, faded or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody.

[Continued from first page.]
thought and reason, will give them a grave in history.

Since our last Anniversary there has been a perceptible widening and deepening of the intellectual world in its relation to the philosophy of Spiritualism. I do not speak of its phenomenal phases, though to many these are of the greater importance. But the physical, and physical laws and conditions, absorb as much and more of my attention than I, as a spirit, immortal, care to give to them. I shall soon put off this mortal with its environment, needs, and laws, and my ego will be clothed in spirit-body fitted for the uses as well as the glories of the supersensuous condition. I am more interested in that, both for myself and my race. The laws and processes of that existence, social and personal; the scope of spirit activities; the nature and imperative conditions of spirit-intercourse; personal activities as involving the measure of personal growth or evolution; the gratification of a quenchless love which seeks an unselfish service for others; the eternal, consoling, progressive life when the broken union of life here shall have a spiritual resetting in the immortal glory home—these, and more, claim my thought, my close observation, and my absorbing interest. Here is the philosophy of Spiritualism, as it is the philosophy of immortality.

If I am right in my observations there has never been a year since the rap at Hydeville was interpreted by the English alphabet when the philosophy of Spiritualism was so intently and so generally studied, as this year. There has been such an intense famine-hunger for this "bread of life." It has not been confined to professed Spiritualists, but the hunger has become more universal. Scientists have been delving and working like miners after golden ore, and many have been blest in the finding. The Church has furnished its full quota of investigators, for this philosophy is one with the teachings of the incomparable medium teacher, Jesus of Nazareth. The sciences have come to be common in the homes of devout Christians; mediums have been developed in these homes, and stated seasons are devoted to the communion of spiritual saints, incarnate and incarnate. Many a rigid Orthodox pastor would be horrified if he knew how many homes among his flock experienced the glories and comforts of the séance-room while the few formalists were conducting a prayer and conference meeting, so methodical and judicious in its orthodox character, that it made it a spiritual Sahara of weariness and pain.

Nay, the pulpit itself has been invaded by our spirit-friends, and a growing liberality of thought and expression is a marked feature of the past year. A few, strictly orthodox and devout in their allegiance to old creeds, still deal in "the terrors of the law," and preach the eternity of the roasting process to the few who occupy their pews; but the crowds follow the philosophic preacher, who is abreast of the times, and who has something to teach. This change has been marked for some years, but it has increased so rapidly that "ministers' meetings" are now devoted, sometimes wholly, to the topic "how can we induce the people to attend church service?" If Wesley or Whitefield should rap the answer on pulpit or pew, as other spirits do on the tables of the home-circles, it might not convert, but it would alarm. Neither will they believe though one rose from the dead.

The literature of both America and Europe has felt the transforming influence of this silent wave of life from the supernal ocean. The public mind is seeking with an avidity heretofore unknown the classes of literature, both light and profound, which paint the roseate hues of the morning of a true life for mortals, as nature paints the blush rose; or uses the profounder thought which seeks the universal law of the universe through which all souls clothe themselves with spiritual apparel and the discharging through their material bodies, the realm of fiction, as never before, is permeated with the facts of Spiritualism. The literature of fact and experience has become a vast library of spiritual disclosure. The pen of science, steel-tipped and diamond-pointed, is recording observations of law, of fact and of reasoning from fixed causes to certain results with a clearness and power which smites the agnostic materialist with dumbness, and overwhelms the hitherto honest credulist.

But the popular vehicles of reading and thought, the monthlies and quarterlies, have been forced by the popular hunger to open their pages to a discussion of the dawning of this spiritual day and age. Heretofore it has been as difficult to force an entrance into these literary crypts for a living, progressive topic, as it would be to open an old moss-grown tomb to bury a living angel. But the popular demand of intellect and heart has rolled the stones from the doors of these literary sepulchres; and during the last twelve months, especially, the sun of truth has been, like a searchlight, dissipating darkness and opening vistas of immortal life.

The angels of freedom for thought, reasoning and public confession of truth in literature have found mediums for their work endowed with the requisite courage. Publishers have always been known as sensitives, but their one great motor nerve led directly to the readers in the pocket, and the daily back-lance was its electrical battery. Willing that our subscribers was both the reason and the fiat of refusal. But *The Arena* came to the front with the man who dares at its head. It was the sharp end of the wedge which split the moss-crown trunk of conservatism in current literature, and its grand success, builded upon a liberality and aggressiveness and editorial ability, has touched the pocket-nerve of conservatism, and to-day Spiritualism, full of vigor and intellectual method, and especially, the sun of truth has been, like a searchlight, dissipating darkness and opening vistas of immortal life.

The weekly paper—nay, I should have said the weekly papers, which are the mediums of the daily movements of this great force—will compare favorably in ability, in thought and reasoning, and in literary excellence, with the best of church periodicals. The army of correspondents and news-gatherers, contributors and general purveyors to these harbingers of spiritual light and truth, are excelled in numbers only by that larger army of subscribers and readers from Boston to San Francisco, and from the St. Lawrence to the Gulf of Mexico.

In every great centre of population and progressive thought is to be found the weekly-vehicle of spiritual thought and philosophy. In New England, and your own Boston, the *BANNER OF LIGHT*, like its veteran editor, is in the vigor of newness, and to-day Spiritualism's work has never been better than during the past year. Every New England Spiritualist (and those living in States contiguous) owes it to him or herself, and to the Cause, to give the paper a generous support. Cincinnati, as another great centre of liberal and progressive thought, has its *Better Way*, a vigorous exponent and defender of the Cause, its mediums expounders, and already won golden opinions and generous support among thinkers and students of the psychic. Chicago and San Francisco are also great centres from which the weekly press radiates the news, and carries to thousands of families the comforts which an angel-ministry inspires. Each of these organs has done better work than ever before during the past year, simply because they have an increasing clientele, and have kept pace with the rapid growth of spiritual knowledge.

But still another step in liberalization of thought, speech and action, calls for expression on this Anniversary occasion. We alluded to the decrease of churchly prejudice, and the enlarging of the area of investigation into supposed sacred things, by intelligent minds, and broad, generous, truthful natures within the churchly fold, instancing Drs. Briggs and Abbott. We supplement this by the observed growing liberality of all churches—save the Romish—touching earthly forms, rules, restrictions and antiquated formulas and ceremonies in worship.

Perhaps more thoroughly entrenched in an exclusive ritual service than any other Protestant church has been the Protestant Episcopal Church. And yet from the very altar of this church has come forth a Heber Newton, and giving a hand of fellowship to his humanitarian brethren of other sects and nations, has led them on to the fellowship ground within the churchly altar-railings and bade them speak the

truth, as they understood it to his people. It was a bold step, a defiant note, a lifting of spiritual brotherhood and humanity's work above churchly forms. And he is not alone in this forward movement which proclaims spirit and life to be above forms and ceremonies and a self-confessed spirit of exclusiveness and saintly holiness, which must appear as disgusting to an All-Father deity as it is to sensible men and women not bound by creedal authority or the canons or usages of any church.

Hardly has this wise step been taken which placed a small, spiritually dead and aristocratic church on a more popular and progressive footing, than Newton and his associates became the target of another ecclesiastical stoning. Clouds gathered over the denominational horizon and thunders muttered, low and sullen. At last a Protestant Episcopal monk, unsavory with the smell of monastic cellaboy, with sandals and serge robe, left Wales, crossed the ocean, and pushed his unwelcome presence into the gloom of this spiritual dawn. It was the grim shadow of only-papal ecclesiasticism, like a dark background to a painting, useful to reveal more clearly the reasonable, charitable, progressive ideas of this liberal age and country, and for nothing else. Such men as this Father Ignatius belong to the fifteenth century, and should never have outlived it. It is a sign of the times that he was forced to take himself and his sacerdotal garments back to his monastery and exile from society, by the spirit of liberalism which pervades the New York churches.

And what about the exaltation of Boston's intellectual and moral giant, now Bishop Phillips Brooks, of the same church? The victory which resulted in his consecration as Bishop of the diocese of Massachusetts, was a victory which gladdened the heart of every liberal, progressive man or woman, whether creedal in faith or not. The very attempt to prevent his elevation by church formalists of the Father Ignatius school, only compacted the sympathies of the country and the world, and showed the meagreness, in numbers and influence, of these growlers of the conservative, anti-progressive school. Two more such victories and the Protestant Episcopal Church will find itself wheeling into line and keeping step with the grand march of the age. The angel world have had more to do with these than Heber Newton and his co-workers in New York, and Phillips Brooks in Massachusetts and the country. Yet as the mediums and agents of the exoteric, they have done noble service by their advanced liberality and true courage.

The last feature marking progress and calling for congratulations on this anniversary day which I notice, is the general increase of the numerical strength of the spiritualistic cause. We have no census of Spiritualists by decades, or years, since the raps called for investigation and rallied a spiritual discipline. It seems a pity, but the pity will probably remain to be meted and measured by some other means. The mission of Spiritualism thus far has been to disintegrate, to break the creedal forces which, for centuries, have practically destroyed personality by incorporating it into a churchly mass, governed by creed and dominated by terror and hope; terror of future eternal torments for the soul and hope that by some decree or act of God through the church, this hell of punishment would be attained. Spiritualistic estates, the individuality of the race. It, speaking metaphorically, places man, double-sexed, upon his feet. Its teachings bid him stand erect in the image of his Creator.

That the work of the spirit-intelligences in elevating the race to a true conception of its dignity as individuals, and the true nature of their conscious, eternal existence in spirit-spheres of life, has been intelligently planned, its deeds to methods and means, and its adjustment of forces, must be admitted by all students and observers of the psychic philosophy and phenomena. It required a John Baptist to prepare the way for the teachings of the humble, medium-philosopher of Nazareth. It required a breaking of the bands and a loosing of the creedal soul from its bonds, before he could both utilize and enjoy the freedom wherewith the spirit maketh free.

A consolidated church with adjusted machinery, with an organized, with an absolute supremacy over the conscience and life through the two moral elements already named, left little hope of success for the angels of the better life. They could not succeed against Judaism and its theocratic legislation and jurisprudence; they could not break through the solid ramparts of superstition entrenched in the Romish Church; they have not succeeded against ecclesiasticism with its dogmatism, in any past century, because of the weight of popular intellectual culture combined with civil freedom. But evolution is the law in governmental forms as it is in the subjects and directors of governments, and as it is in all the universe. Under this law, a free republic, with an advanced citizenship, prepared the manger-cradle for the accouchement of this young Hercules of force from the spirit-world. 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evil; and just at this point I wish to repeat what our Elder Brother emphasized when he said "The Kingdom of Heaven is within you"; and that is where we are both kingdoms are.

Forty-four years ago we started out, with demonstrations in one home, and then have spread to demonstrations in thousands of hundreds of thousands of homes; we started with a knowledge that three little girls possessed a peculiar power, and around them strange sounds were heard, and manifestations took place—we have come to a point where these are almost as frequently found as it is to find a home without any of them. And while we speak of the advent of Modern Spiritualism, you are very apt to say we celebrate the "rap," or these minor manifestations, or first manifestations. I want to say to you at that home at Hydeville there took place every phenomenon of Spiritualism which has been manifested since that time; in that one household they had from the rap almost every phase, and even what we call materialized forms were discernible by those who looked upon them with a natural and not spiritual eye.

And while we speak of this, we wish to say ancient Spiritualism had these phenomena, also; when we look at transfiguration, and other peculiar manifestations of the present day, we take you to the Mount, and there we find that the transfigured Jesus and Moses and Elias were seen on the mountain side, and so plainly that the disciples wanted to detain them.

Materialization, transfiguration, trance-mediumship! Let us go back to an old carnival in the kingly palace, and see the hand writing against the wall, and the finger writing in letters which could not be interpreted at first, and which frightened the king. It was, in modern parlance or phraseology, slate-writing. In the ancient days, prior to this manifestation, when it was said that the Great Spirit of the Universe gave the command to Moses, and that it would have been called writing on tables of stone. So from Moses as a slate-writer, and the hand writing on the wall, down to the modern Slade and Watkins, or any of those who gave demonstrations to-day, we have a direct line of the spiritual developments of which St. Paul said: "Now, then, brethren, concerning spiritual gifts I would not have you ignorant."

I wish the Christians, from the time St. Paul gave this utterance up to the present time, had read their Spiritualism. There would then have been no "Modern Spiritualism." Modern Spiritualism is here because they failed to keep this compact, and failed to follow this gospel and take hold of these promises. For as it was not written: "These signs shall follow those that believe. In my name shall they cast out devils; in my name shall they heal the sick; in my name shall they cleanse the leper, and in my name perform many wonderful works"; and if whoever said, "I believe in this the Lord Jesus Christ" could have showed one of the signs of his belief—if every believer in the Church could have given one of his signs of belief—there would have been no quarrel between Spiritualism and the Church as it stood when the message went out: "Spirits have returned to earth." But they failed to make use of these gifts; they lived in the letter; they depended on its interpretation, while they lost the power of the spirit. He whom they profess to follow said: "Go forth and take no thought what thou shalt say, for in the day and hour when it is needed it shall be given thee. If they had done that would they have built theological seminaries? It could have been; because they would have depended upon the promise which was given. But these things gradually changed; man held to the interpreting of the law, to the coming of Peter and his visions; and forgetting that God lived, that the spirit was a living influence, and that man has as good a right to call on these powers and expect them and to use these gifts as he did in the past, there came a necessity for Modern Spiritualism and spirit-return. Spirit-return was made possible again by not only these experiences preceding it, but by the fitness—the unfolded intelligence—the age in which it came.

It was so common for people in biblical times to see spirits, that when Peter first came out of prison, after having had a manifestation such as we encounter in our physical sciences, his friends said: "We thought we had seen his spirit." They were not surprised at seeing the spirit of a man whose earthly form was in prison; and I sometimes wish we could look back with the mind's eye and see that more ancient form of Spiritualism, of which we have but a few glimpses, written through the New Testament, which are rays of golden light, and which make that Testament the record of spiritual events.

And now, my Christian friends, those who say that Spiritualists discard the Bible, I wish to say to you there is not a class of people on the face of the earth who can read the Bible as consistently as Spiritualists—illuminated by these latter-day manifestations. I want you to see that it is the Spiritualist medium who understands its phraseology; there is not one of the mediums but who knows what our brother medium meant when he said: "I and my father are one; if ye have heard me, ye have heard him also." Ask Brother Dean how he gave his discourse to-day, and why he left the Methodist pulpit, and is in this Cause as humble as a child who says: "I and my father and my spirits are one; whatsoever they give me to do I do obediently; whosoever they direct I follow." This is the childlike simplicity and humility of truth belonging to the day, coming out of the past ages, budding a blossom in the nineteenth century like a fragrant flower of light.

We have time to dwell upon the modern manifestations, but we know some of you will say: "What do you think of this and that, where we have found so much that we know to be false and counterfeit?" What do we think of it? We think of it just as man has always thought of things of this kind. Everything worthy of counterfeiting has found some man or woman mean enough to counterfeit it. Everything that is worth counterfeiting has received it, and Spiritualism has reached that value. But did it frighten you to death, or so that you would not take your risk on the next hundred dollars because you found a counterfeit in your pocket? Would it frighten you so that you would not touch a two dollar bill because you found a counterfeit in the market?

Then some one says: "How do you feel when every now and then some one, having been a Spiritualist, goes back and denies this, and goes and takes up the old line of thought, and denounces Spiritualism?" We feel a great deal as the rest of the disciples did when Judas did the same thing, or when Peter denied the Master. We feel ashamed and chagrined; but we halt a moment, and think it is a sign after all that this has a genuine seal upon it, when they dare to assume something else in its place. And then we buckle on the armor, and let Judas go and hang himself, just as he did before. If he gets rope enough, all he needs is the thirty pieces of silver—and some need but one. Human nature is human nature, and is made of such brittle stuff that every now and then you will find it just the same to-day as in other ages; and then you see, aside from the Peter or Judas who denied the Master, that Peter feels ashamed of himself, and the Peters feel so sorry that they can be trusted better than they could before, and make good tenants to hold the gate of heaven, with the keys in their possession. Some one says: "How do you dare to trust one of these, after once betraying you?" Do not you know that under certain temptations a man will do wrong? He may rob his employer, or he may do a wrong that in a moment of temptation he yields to, that in reality gives him strength in the future to make a man that can be trusted thereafter. There is in human nature a sin that is the result of a chain of circumstances, and they are just as different as black and white. Now Peter was a good sort of fellow all the way except that time, when there were so many against the Master, that it at least had its influence upon him, and he said: "I say unto you I never knew him." But none was ever more ashamed of himself than Peter, or a more faithful man after.

Do not misunderstand this lesson, and say we go forth and exhort people to do this and that. This is the slushy of Spiritualism, and many times a man who receives this experience may become the servant of God. Every experience

(Continued on eighth page.)

Written for the Banner of Light.
ONE OF LIFE'S HEROS.
Inscribed to Wm. Foster, Jr., Providence, R. I., on his Seventy-fifth Birthday, April 16th, 1892.

BY MRS. M. T. LONGLEY.
Soldier of Truth, thy soul is brave
To battle with the ill of life;
Thy willing hand is strong to save
Earth's weanlings from despair and strife.
For more than seventy years thy heart
Has claimed a human brotherhood,
And thou hast felt its life drops start
In sympathy with "God is good."
Firm to the core, and sound and sweet,
Thy soul refused to bow in chains,
And high above the foggy heat
Of fashion's sneers and earth's disdain,
Thy head was lifted toward the skies,
And thou didst walk with happy smile
Near to the souls of Paradise,
Whose hearts are pure and free from guile.

Thus has it been that thou couldst hear,
Amid the roar of earthly din,
The music of that glorious sphere
Where human lives are free from sin.
Thy own heart beating for the right,
Could feel the touch of warriors strong,
Who from their battlements of light
Hurl shafts of Truth 'gainst human wrong.

For five and seventy years, Great Heart,
Thy influence and strength's been given
To aid humanity depart
From evil ways, and seek that heaven
Whose kingdom is within the soul—
Sweet happiness and peace divine,
A gift beyond all earthly dole.
Such heaven as fills all souls like thine.

May future years be spared to thee
To labor on this earth below,
For like a giant forest tree
Thy life gives shade and rest, we know.
And when at last on scrolls of light
Thy name is penned by angel hands,
Thou'lt say to earth, "Old friend, Good Night,"
And sing "Good Morn" in heavenly lands.

Prof. Totten's Predictions.

Sunday morning, April 3d, W. J. Colville's subject of discourse at Arcade Hall, Boston, was "Prophecies." Referring to Prof. Totten's predictions, the lecturer said:

Such men are conscious that something unusual is about to occur. They behold signs in the skies and in the affairs of earth; but their intense tendency toward bald literalism prevents them from seeing the spiritual truth hidden under the letter of biblical metaphor. If the "Acts of the Apostles" is accepted by evangelical Christians, it is a wonder they do not see that the world came to an end eighteen hundred and fifty years ago, for according to Peter's interpretation of Joel, not only did the coming of the Holy Spirit fulfill the prophecy that the spirit should be outpoured upon all mankind, but the sun was darkened and the moon turned to blood (vide Acts II.). Josephus describes remarkable astronomical phenomena transpiring about the time of the destruction of the Temple at Jerusalem, but the true inwardness of prophetic statements is never grasped until they are interpreted spiritually. Events are now transpiring similar to those occurring nearly two thousand years ago, but with this difference: The cycle commencing then enlightened only the eastern hemisphere. To-day the western world is to be the cradle of the new Christ, but the Orient is to share every blessing vouchsafed to the Occident. As the New Dispensation spreads, races and religions will be more and more amalgamated; revivals will take place over all the world of long buried wisdom, and most of all will the sign of the new age be the universal dissemination of knowledge formerly imparted only to a few.

The present interest in occultism is one of the significant signs of the times, as it presages a clearer understanding of life on the part of the masses. Many of the theories put forward in such books as "Dr. Zell and Princess Charlotte" are crude, but anything—as the author of that singular narrative wisely says—which tends to divert popular thought from the exclusive mundane is beneficial. In the fullest sense of the term Spiritualism covers the entire ground, and psychic science considered apart from Spiritualism is but fragmentary and therefore imperfect.

A very important truth frequently overlooked is that a spiritual awakening, whether of an individual or of communities, is far more an arousal of dormant faculties and stimulation of existing powers latent in man, than a direct change in the attitude of unseen beings to those yet encased in flesh. As the patriarchs of old seemed to think they changed God by their prayers, so it appears to many people to-day as though the heavens bent down to earth occasionally, while in reality they are always close upon us, though we fail to recognize them. Seership is due to unusual clearness of psychic perception. Were we in condition to realize it, we should never be without unmistakable tokens of angelic assistance. To most people everything spiritual is shrouded in mystery through common lack of interior perception. Changes in man produce seeming changes in the universal order, but appearances are usually misleading; things are other than they seem. The planetary conditions just now are especially favorable to psychic development, and for that reason there is such a widespread desire to fathom the mysteries. After a little this will subside; curiosity will have been satisfied, and then will commence an age in which spiritual knowledge will be practically applied.

Cleveland (O.) Notes.

To the Editors of the Banner of Light:

Change of Location.—The Children's Progressive Lyceum has removed from Memorial Hall to Royal League Hall, in Case Building, adjoining the post-office, on Superior street. Every one is pleased with the change; the present hall, while not quite so large as the old one, is far superior to it in every other way, more elegant in appearance, more convenient for Lyceum purposes, and particularly desirable for social gatherings. The ladies of the Good Samaritan Relief Society, auxiliary to the Children's Progressive Lyceum—Miss H. Lees the new President—fully appreciate the new hall, with its dining-room, kitchen, and convenient ante-room organized.—The friends of the West Side Spiritual Society have organized a Sunday School under the title of "The Sons and Daughters of Progressive Thinkers," with Mr. I. W. Pope Conductor, and Mrs. Ellen Dalkins Guardian. Meetings are held every Sunday at one p. m., and the place, 433 Pearl street, corner of Jay. All friends invited.

Mrs. F. O. Hyzer.—This well-known and eloquent speaker addressed a large audience assembled at the West Side meeting Sunday afternoon (3d). Mrs. H. has a wonderful inspiration and is one of the most accomplished mediums on the spiritual platform.

Prof. Adrian Ormerod of San Francisco, Cal., is a new arrival in this city, and judging from the little seen of him at the Anniversary exercises, bids fair to create quite an interest during this month at his Sunday evening séances in Royal League Hall. His parlors are at 54 Huron street, where he holds daily sittings, and on Thursday evening public séances.

Passed to Spirit-Life.—Oscar Macomber, in his seventy-seventh year, one of the oldest and most faithful of the friends in the city, departed from the meetings for many years on account of deafness, passed quietly to the invisible March 6th, Hudson Tuttle officiated at the funeral exercises, and called on the writer for remarks and a poem. Mr. Lewis Gleason, Manager of the Clair Tuttle Dramatic Company, and step-son of the deceased, an old Lyceum scholar, did all he could in ministering to the last days on earth of the arisen one.

John J. Farwell, after a brief sickness, and contrary to all expectation, suddenly passed to spirit-life March 28th, in his seventy-first year. The autopsy held revealed cancer. The

Cleveland Plain Dealer, in speaking of the funeral services, said:

"The deceased being a life-long member of the I. O. O. F., and a well-known citizen, the house was unable to accommodate all the friends who attended. Mr. Farwell, having been a Spiritualist for over thirty-five years, the spiritualistic rites were observed. Mr. Thomas Lees officiated, assisted by part of the Children's Progressive Lyceum choir. At the close of Mr. Lee's remarks the lodge of Odd Fellows took charge of the remains, conveyed them to the city street cemetery, and concluded the obsequies by reading their ritual in the chapel of the cemetery."

Mr. and Mrs. Philip C. McIlraith, the old and well-known pioneers in Spiritualism and free thought, and workers with us in the Cause in Cleveland, are greatly missed by their numerous friends in this city, since leaving for their new Southern home in McMinnville, Warren Co., Tenn. We sincerely hope the Spiritualists around that section will call on them, and make their acquaintance; they are true blue, and it will amply repay all lovers of free thought to make their acquaintance. Mrs. Mc. is a well developed inspirational medium of marked spiritual character.

Calico Ball.—The Lyceum Socials this season have been a pronounced success, and are to be continued until the weather grows too warm. The next one, April 16th, is to be a Calico Ball and Necktie Party in Royal League Hall.

Fraternally,
THOS. LEES.

An Ex-Senator Pays Tribute to the Seers of Nashville, Tenn.

To the Editors of the Banner of Light:

In periods of darkness light should not be hidden away, but should be placed on some eminence where its luminosity can penetrate and dispel the surrounding gloom; hence we would bear testimony to the spiritual powers of Mrs. Nellie Ulrich of this city. To say these powers possessed by this remarkable woman are of wide range and great diversity, is simply stating facts.

In referring to Mrs. Ulrich's work we cannot particularize, only to a limited extent, as a full detailed account of the marvelous events connected with her ministry here would require volumes, and to definitely describe the wondrous revelations and prophecies given, and the marvelous cures wrought through this woman's spiritual gifts, would astonish the most skeptical.

Healing.—The healing powers of Mrs. Ulrich are not subject to classification, they at times were so weird and strange in their manifestations as to confuse and bewilder even their possessor. In some instances her astral body would be projected a distance to the patient's room, where she would appear, and advise and treat the patient, as realistic as if she was present in her corporeal body. The character, diversity and importance of many cures wrought through her were of a nature that precluded the possibility of their being accomplished by mundane agency.

Life Delineations.—Her power to delineate the past events of an individual life is simply marvelous, often including events long since forgotten by the subject. The past history of criminals, and their proposed schemes of outrage, were often described with such accuracy as to startle the evil-doer, and in many instances force from him a confession, and a resolution to reform and be honest in the future.

One of this class came to the writer in a most distressed condition of mind, and stated that he belonged to the church, and that he had been led to believe that his guilt had been removed through the "vicarious atonement," but that this marvelous woman had laid bare his criminal acts, and had informed him that his guilt could alone be atoned for in "outer darkness," where he would be doomed to stay until the "utmost farthing was paid." I inferred from this party's statement that he had learned from this woman something startlingly new about the responsibility of human actions, and the methods of eradicating the effects of human error.

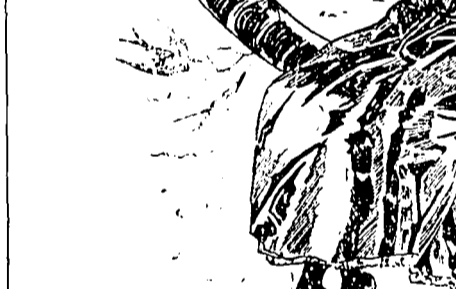
Prophecy.—The most wonderful phase of power possessed by this medium is a correct delineation of events not yet transpired, and when we consider the extent and accuracy with which this modern seeress forecasts the future, it is simply astonishing and perplexing to the most profound thinkers. These prognostications were not confined to generalities, but often comprised the minutest details of events which came to pass exactly as forecast.

Incidents.—A friend of mine in this city informed me that he had just visited Mrs. Ulrich, and that she had told him that his business (especially the titles to some city lots) was in an unreliable condition, and that he should give it his immediate attention, as he would in a short time be called to the spirit-side of life very suddenly. He stated that her description of the condition of his business was strictly accurate; but as he was but little past middle age, descended from long-lived ancestry, and was enjoying good health, he had no confidence in the warning she had given him of his early demise. In two weeks from then he was a corpse.

A mother and her two little boys of ten and twelve years respectively visited Mrs. Ulrich, and when they were ready to start home Mrs. Ulrich informed the mother that her youngest boy was liable to be drowned soon. The mother confidently remarked there was no liability of any such occurrence, as the boy never went near the water. A few days thereafter he wandered off to the river with a playmate, and both were drowned. Railroad accidents, fires and innumerable events of every character have been seen and minutely described by this gifted seeress, some of these occurring hundreds and thousands of miles distant, at the moment of their occurrence, hours before telegraphic information of them was received, and a large portion of them days, weeks and months before they occurred, and given in the presence of witnesses.

Mrs. Ulrich has her soul in this work. To her Spiritualism is a grand redemptive truth. Although struggling against tides of adversity such as would have appalled the bravest heart, supported by unseen helpers, she has made the fight alone and single-handed so far as earthly helpers were concerned, and has won the victory. Her life-career has been such as forced a favorable recognition of the spiritual philosophy at the hands of those who usually ridiculed and condemned it. May she be long spared to represent the Cause she so ably champions.

Nashville, Tenn.
WARREN SMITH.



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stances force from him a confession, and a resolution to reform and be honest in the future. One of this class came to the writer in a most distressed condition of mind, and stated that he belonged to the church, and that he had been led to believe that his guilt had been removed through the "vicarious atonement," but that this marvelous woman had laid bare his criminal acts, and had informed him that his guilt could alone be atoned for in "outer darkness," where he would be doomed to stay until the "utmost farthing was paid." I inferred from this party's statement that he had learned from this woman something startlingly new about the responsibility of human actions, and the methods of eradicating the effects of human error.

Prophecy.—The most wonderful phase of power possessed by this medium is a correct delineation of events not yet transpired, and when we consider the extent and accuracy with which this modern seeress forecasts the future, it is simply astonishing and perplexing to the most profound thinkers. These prognostications were not confined to generalities, but often comprised the minutest details of events which came to pass exactly as forecast.

Incidents.—A friend of mine in this city informed me that he had just visited Mrs. Ulrich, and that she had told him that his business (especially the titles to some city lots) was in an unreliable condition, and that he should give it his immediate attention, as he would in a short time be called to the spirit-side of life very suddenly. He stated that her description of the condition of his business was strictly accurate; but as he was but little past middle age, descended from long-lived ancestry, and was enjoying good health, he had no confidence in the warning she had given him of his early demise. In two weeks from then he was a corpse.

A mother and her two little boys of ten and twelve years respectively visited Mrs. Ulrich, and when they were ready to start home Mrs. Ulrich informed the mother that her youngest boy was liable to be drowned soon. The mother confidently remarked there was no liability of any such occurrence, as the boy never went near the water. A few days thereafter he wandered off to the river with a playmate, and both were drowned. Railroad accidents, fires and innumerable events of every character have been seen and minutely described by this gifted seeress, some of these occurring hundreds and thousands of miles distant, at the moment of their occurrence, hours before telegraphic information of them was received, and a large portion of them days, weeks and months before they occurred, and given in the presence of witnesses.

Mrs. Ulrich has her soul in this work. To her Spiritualism is a grand redemptive truth. Although struggling against tides of adversity such as would have appalled the bravest heart, supported by unseen helpers, she has made the fight alone and single-handed so far as earthly helpers were concerned, and has won the victory. Her life-career has been such as forced a favorable recognition of the spiritual philosophy at the hands of those who usually ridiculed and condemned it. May she be long spared to represent the Cause she so ably champions.

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WOMEN AT TRIALS.

Why Ladies Flock to Court.

A Clear Definition of the Causes Which Make Women so Susceptible to Emotion.

The New York Sun has an able editorial in which it seeks to show why some women love to attend sensational or murder trials. It says: "Women are not stirred at all by many of the occurrences which agitate men, but when a case involving life and death comes up, a tragic case, and more especially when it has about it a mystery in which a woman is concerned, and a woman of the more refined society, they follow its course with an intensity of interest greater than men feel. It is akin to the fascination which a fictitious tragedy on the stage has for women, and for women more than men. It is a luxury for many good women, to have their tenderest feelings of sympathy aroused. They enjoy going to trials, and in the end away tears shed in unison with those of sorrowing relatives. The plays that wring the heart are more attractive for them than the comedies which provoke merriment. They delight in having their feelings roused to the highest pitch."

This is all undoubtedly true, but there is a cause far back of all this. It is a cause which has its origin in the life and condition of the women themselves. Most women are weak and not in good health. When a woman is sickly, her feelings are quickly aroused, and she suffers keenly. This is the real cause of it all. Women should not suffer. They are designed by nature for happiness, not misery. And yet too often it is continual suffering, when there is a certain relief in the experience of a trial.

Mrs. J. F. Beale, residing at 333 Lexington Avenue, says: "About six years ago I suffered from a severe attack of peritonitis and general kidney troubles. Despite the attendance of skilled physicians my ailments increased. I finally decided to try a cure, and purchased a bottle. This step was taken upon the advice of several friends who had been benefited by its use. At this time the physicians stated that another attack of my malady would most assuredly prove fatal. I took four bottles of the medicine, which entirely cured me. Whenever I feel as though any of the symptoms were returning I take a dose and immediately feel better. I now feel as well as in my girlhood—and it is entirely due to this remedy. By no means. It is precisely what hundreds of other ladies have found true in their experience. It shows that if women continue to suffer, if the trials of life weigh them down when they should be joyful, they have themselves only to blame. There is a means of relief, of restoration. It is pure, it is safe, it is a woman's best friend. By its use she can be enabled to withstand the ill of life and secure both health and happiness."

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