THE PROGRESSIVE THINKER

Gelebrates the 48th Anniversary of the Advent of Modern Spiritualism.

48TH ANNIVERSARY.

The Dawn of the Spiritual Era, and Its Ultimate Objects.

An Anniversary Lecture Delivered in Oregon.

BY DR. DEAN CLARKE.

Ladies and Gentlemen, Friends of Truth:—The grandest event of the nine-teenth century dawned on the night of March 31, 1848, in the little hamlet of Hydesville, N. Y. It was nothing less than the birth of a new spiritual dispen-sation—the beginning of a new spiritual era whose significance grows in magnitude and importance with the lapse of each succeeding year.

Like many another circumstance in human history it seemed at first trivial and inconsequential and the obscure

had about two years previously an-nounced that the time was near when intercourse with the world of spirits would be opened, yet few believed such an event possible, and when it did actually commence, rare were they who were prepared to understand and accept But "the kingdom of heaven" was veritably again at hand. The tiny Hydesville raps, afterwards more genernown as "the Rochester knockthe avant couriers of that long-hopedfor event. Strange to say, however, few, if any, of those who had often read the olden prophecy in their Bibles, and had most often prayed for its fulfillment, were ready to receive it when it came in so unexpected a manner, even though it was foretold to come "as a thief in the

Like a former advent of the same divine power, it "came to its own and they received it not," because of its unlookedfor, and seemingly unworthy, methods

rejected its tokens when they came, yet, as before, there were a few wise men (this time of the West), who, when they heard of these strange doings, went where they occurred and investigated them. They listened eagerly to those telegraphic signals, and when they degraded as an after thought of God, and learned to interpret their meaning. they rejoiced, like the shepherds of old, birth of a great truth, that, as promised shall make mankind free from ignorance, superstition, error, and every and religiously. and, politically, was form of physical, mental and spiritual wholly robbed of civil rights inherent

It is not our purpose extensively to trace the history of this now mighty a formal, hypocritical religion having movement, to whose small beginnings we have incidentally and very briefly we have incidentally and very briefly alluded. It is all so recent that many now living on earth have witnessed its rise and wondrous progress. Our main effort will be to show, in a small measure, doubtless,

ITS VAST RELATIONS AND DEEP SIG-NIFICANCE.

obscure family, has spread, as it were, not worth living where death ends all on lightning's wings to earth's remotest when lo! messengers from heaven signal bounds, and in less than half a century their approach to earth; messages from from its start has won the favor and the so-called dead are received; spirit gained at least the passive adherence of ual gifts of every kind recorded in an-fully twenty millions of mankind, of every kindred, race and tongue, on islands a "voice from heaven" is again heard and on continents far remote from its saying: "Repent ye, for the kingdom of

part of its earthly votaries, its marvel- long established, where justice, love and ous spread is unparalleled by that of any peace shall reign. human movement chronicled by history Making its advent in the most skeptical has been termed the reading, telepathy-these and

they rightly feared would soon outshine medium, and accepted the

But though they have hindered, they could not stop a work begun by a power

that man cannot thwart.

The glad tidings brought by the heavenly messengers, and their accompanying signs and wonders, had a fascina-tion for the common people, who heard and saw them gladly as in the days of the Nazarene Spiritualist. So, too, many of the rulers and those in high places believed these things which came with and inconsequential and the second it and humble family in whose presence it and low alike. Millions of every rank occurred little dreamed of its grandour and far-reaching consequences.

Reputet a message of love and comfort to high an equally humble youth then rising into tame as the "Poughkeepsie Seer," had about two years provided by the decision of the mind and thread-bare dogmas, framed by priesteralt in the Dark Ages, when inspiration had ceased to quicken the mind and thread-bare to quicken the mind and illume the soul. The unleavened bread of antiquity had become stale and stony, and the husks of medieval doctrine had no nourishment for hungry hearts or thinking heads. Philosophers had wearied in the vain pursuit of satisfactory evidence of a future existence, both in theology and science. Philanthro-pists and altruists had weighed in the balance and found the church wanting in a living faith, and such radical works as lay the axe of reform at the root of

evil, and save mankind from sinning. Truly devout souls could no longer worship at gilded shrines, where Mammon and fashion held captive the thoughts and aspirations of former

worshipers of a God unknown.

The poor and oppressed masses found neither in church nor State a means of salvation from the wrongs they suffered, but on the contrary discovered in these "powers that be" their chief oppressors. Mammon ruled in church and court; in halls of legislation as in saviors of the human race, who, silently of presentation, and largely, no doubt, because of a waning faith in the long-deferred "coming."

But though most professed followers (?) of the great prophet of Nazareth, who had promised this spiritual advent, who had promised this spiritual advent, who had promised this spiritual advent, who had promised the tylens when they came yet. who had promised this spiritual advent, of the many, and the common blessings; rejected its tokens when they came, yet, which Mother Nature designed for all her children were monopolized by the powerful, who trampled the common rights of humanity under the heel of oppression.

Woman, whom the old theology had a side-issue of man, merely for his comfort and convenience, was held by priest and husband, who took counsel from sacred writ, in subjection, domestically in human nature regardless of sex. The lusts of the flesh, unrestrained by neath the very shadow of every churchsteeple in town and city; and intemperance in every form was yearly carrying thousands down to ruin and to untimely

A soul-benumbing atheism and a spirit-chilling materialism were rapidly beclouding the horizon of human hopes This great movement now known as and aspirations, and thousands were Modern Spiritualism, starting in a single coming to the sad conclusion that life is With shamefully little effort on the and a new earth are indeed to be ere

GLAD TIDINGS SUCH AS THESE

period in religious history, when there could not be suppressed by the combined was a rapidly waning faith in all that powers of earthly darkness. Human supernatural; com- hearts yearned for messages from loved ing when materialistic science was fast ones hitherto lost to human sight and undermining the foundations of all theol knowledge. Mourners turned from the logical systems, and casting doubt upon cold comfort of a moribund faith, to all past evidences of a spiritual world, positive, living proofs of the presence of and of man's future existence therein, their loved ones. Hungry hearts that it naturally met little but scoffs and jeers, had found little solace from selfish. not unfrequently changing to severe de-sordid mortals, turned to their heavenly nunciations from the magnates of sci-ence. Humbug, fraud, sleight-of-hand from their beckoning hands. Weary and of foot, magic, mesmerism, hypno- pilgrims, worn by the burdens of a toiltism, electricity and magnetism odic some journey, went to the spiritual seforce, unconscious cerebration, mind- ance, and were refreshed and strengthmany ened to go on in their pilgrims' progother words of learned length and thun-dering sound, displayed the ignorance spiritual riches proclaimed to them, and professional contempt of the savans and found proof that they have treasures and professional contempt of the savans and found proof that they have treasures sonal communications from familiar of science, most of whom refused for a laid up in heaven for their enjoyment spirits, year in and year out, but will do long time to condescend to the investigation of such uncanny and paltry phe-hardships are o'er. The downtrodden and grander purposes of this dispensa On the other hand, the clergy, like their masters their mandate: "Let the their old enemies the solar than the clergy the color of their masters their mandate: "Let the their old enemies the solar than their old enemies the solar than the clergy than the clergy the color of the clergy than the clergy the color of the clergy than the nomena, if, indeed, any that were real slave was loosened from his chains when tion. Pilate and Herod of old, joined with oppressed go free." Thus were the seris ears of the unwise who thus misuse and their old enemies, the scientists in bitter of Russia loosed from their bonds of abuse their privileges—millions of noble opposition and denunciation of the new slavery by a spirit-believing Czar. Thus spirits who are guardians and ministers intruder into the domain where they was pope-crushed Italy liberated from had long held undisputed control of the ecclesiastic despotism by spirit-inspired these perversions of the sacred gifts of faith of mankind. Like their prede- Mazzini and Garibaldi. And thus were mediumship, and most earnestly beseech pessors in the days of Jesus and his four millions of ebon-hued slaves in our all who seek for truth, and for the best apostles, the high priests (and the low America set free, when our country's interests of the sacred cause they have ones, too,) were greatly disturbed by the savior, the heaven-inspired, spirit-benew light from the world of souls, which lieving Lincoln, heard through a trance the dim rush-lights, which they claimed Washington, Jefferson, Franklin, and ure of means to ends, and of servant to the sole "divine right" to bear aloft to the illustrious patriot, Paine, and issued master.

heaven and hell, and it would not do to this great movement found its most allow spirit messengers from beyond facile and effective instruments among the gates which they kept securely the long-suppressed female sex, and locked, to come and give to the common vestals, and sibyls, quickened in mind people an open sesame which would al- and spirit by powers unseen, delivered low them free passage into these unseen oracles of wisdom from the rostrum, or and mysterious realms. Hence the clergy in the family circle and private seance, added to the large stock of denuncia- or induced startling phenomena, whose tory epithets hurled, like Jove's thun- evidence of spirit presence was irresistderbolts, by the scientists, their dyna- ible. Inspired by master minds from mite bombs, labeled demons, witches, spheres on high, unknown often to mite bombs, labeled demons, witches, spheres on high, unknown often to wizards magicians, necromancers works themselves, heroic women espoused of the Devil, and, worst of all, free every cause of reform, and bidding defiance to St. Paul and St. Custom, with The combined forces of these two tongue and pen engaged in the general great earthly powers have, to some exagitation of thought preliminary to time. by frightening the woman's emancipation, and man's elevatimid, retarded this heaven-born reform tion. The avators, messiahs and say and grand renaissance of spiritual gifts, jors of the olden dispensations had all been of the masculine gender, but this great spiritual reformation of the nineteenth century was fitly begun and largely carried onward in its triumphant career by the nobler and more spiritual

The wise maxim, "Who would be free, themselves must strike the blow, was acted upon and justified by scores of noble, inspired women, whose unseen monitors led them to strike for religious social and civil reforms, which shall give equal rights and privileges to all irrespective of sex, color, or previous condition of servitude. This is what Spiritualism has done for woman. FOR FREEDOM, TRUTH AND RIGHT

EOUSNESS was this world-wide dispensation pro-

jected by its divine originators, and to these great ends has this movement slowly, but steadily and irresistibly advanced to the present auspicious hour, though few, as yet, have grasped its grand intents and purposes.

The tokens of this truthful declara-

tions of its genius may everywhere be seen in the great agitations of this revolutionary transitional era. An irrepressible conflict is even now at hand, all over the earth, between the powers that be and the down-trodden masses The great day of judgment has come, and the wrongs of centuries, and the wrong-doers of to-day, are being arraigned before the assizes of high heaven, and none can escape their just

Republican liberty, democratic equalty, and universal justice are decreed by the great agitators, emancipators and earth," have met a response from His ministering spirits who are the agents of that will, and they are the prompter behind the scenes, who are moving the minds of the people, and directing, so far as they can, the thoughts and deed of the principal actors on the world's

great stage to-day.
Blind scollers who doubt this know nothing of "the power that makes for rightcousness," nor of its secret methods. Mere sensuous observers of the signs and wonders-the phenomena of this spiritual outpouring which are only stepping-stones to great revelations of vast moment to mankind, have not yet even entered the outer courts of the great temple of truth at whose inner shrines, in its holy of holies only, are to be heard its sublime oracles of love and wisdom.

Shallow, worldly-minded investigators who are largely responsible for the per-version of the divine powers of mediumship to dubious fortune-telling, and a spectacular display of spirit magic on our desecrated rostrums, seem to be totally blind to the high purposes for which the occult powers of mediumship were awakened, and the wondrous phenomena are produced by spirit power. Superficial Spiritists, who never get

their fill of tests, who seek mediums for purely selfish ends, and for aid in secular business, and care nothing for the grand philosophy and religion of Spirit ualism, are neglecting their higher duties, diverting divine powers to low uses and prostituting spiritual gifts in a man ner that brings them into association only with earth-bound spirits, whose continued influence must degrade rather than ennoble them.

If this wicked abuse of mediumship by using it solely for such trivial, selfish and mercenary purposes continues much longer, another Moses may be needed to issue edicts against the necromancy and witchcraft of the present dispensation, prostitutes the high gifts of God to un-hallowed and sacrilegious uses.

Exalted spirits from supernal spheres who inaugurated this grand movement

EDUCATE, LIBERATE, REFORM AND SPIRITUALIZE

mankind, are driven away in sorrow and pity from short-sighted Spiritists, who will hunt for tests, tests, tests, and pernothing to sustain the higher phases

Again we are impelled to say—and would speak it trumpet-tongued in the espoused, to aid them in adjusting phe nomena and philosophy into their true relation of foundation and superstruct-

Sensuous phenomena are indeed use guide the dear people.

They long had held undisputed control of the keys of mystery, of death,

at their earnest request, his immortal ful and indispensable, but they are only trol of the keys of mystery, of death,

The mighty power that inaugurated useful as a means to enable spirits to ful and indispensable, but they are only For light now comes from o'er the grave

reach mortals whose spiritual senses are not opened, to convince them of the presence of their spirit friends and to lead them into investigation of the higher facts, truths and principles back of all objective manifestations. Ever bear it in mind that there are

higher uses of spiritual gifts than to bring mortals into communication with their kindred and familiar guardians, and that is, to bring them en rapport with angels from higher spheres, who may teach them great truths, reveal to them the grand purposes of existence, give them spiritual strength to cope with temptation, uplift their thoughts and aspirations toward divine realities, aid them in performing the duties of this life, and help them properly to prepare themselves for the grander real-ities and greater joys of the spirit-world. Let mediumship and every form of tests and phenomena be but the ladder up which you shall mount to higher knowledge, to a nobler growth and to more exalted spirituality of thought. Trifle not with sacred gifts, but consecrate them to holy uses, and then Spiritualism will arise and shine as the "true light that lighteth every man" that cometh to its sacred shrines with pure heart and proper motives.

PURE AND UNDEFILED SPIRITUALISM contains all that man needs to exalt and ennoble him here and all that will develop and render him happy in the here-It is the conservator of all revealed truth in the sacred writ of all ges and nations. It is the almoner of all spiritual gifts and blessings; the teacher of all true ethical principles; the purveyor of the real, living bread of life that cometh from above; the true inspirer of noble thoughts and exalted aspirations; the solver of life's deepest problems and greatest mysterics; the revelator of the unseen and unknown both of the here and the hereafter; the clear demonstrator of life and immortal ity beyond the tomb: the renewer of the so called miracles of the Bible, and of all past ages: the wise oracle that re-veals the meaning of the symbols of the past, and the mysterious signs of the present; the living word of truth fully adapted to man's intellectual and spiritual need to-day; the world's great comforter which has removed the sting of death and the terror of the grave; the iconoclast that destroys the idols of false faiths and puts aside the dogmas of dark ages; the builder, too, who erects the shrines of learning, and the temples of truth above the ruins of error and superstition; the preacher of a scientific and philosophical religion which embraces all natural and spicaled truths; the savior that prevents man from sinning and helps those, who have sinned to work out their own salvation by over coming evil with good; in short, Spirlt ualism is the sum of all truth; the em bodiment of all spiritual power; the genius of all reform; the key to all mystery, and the last, best and greatest gift of heaven to mankind. When it shall be rescued from unholy hands when it shall be rid of the false prophcounterfeit its phenomena: when its mediums shall cease to mingle fraud with facts, bring shame upon themselves and disgrace upon a noble cause; when they shall cease to use their gifts as merchandise, often of questionable quality; when it shall be presented to the public more as an ethical teacher and ess as a wonder-worker; when it is put forward more as a heaven-sent religion and its higher aspects instead of its low est phases, shall be brought to the front; when its great philosophical and spiritual principles shall be sought with as much eagerness as tests and phenomena now; when Spiritualists practice the grand precepts which it teaches, and become doers, and not merely nominal believers; when Spiritists, who are the vast majority now, become true Spirit ualists, and overcome their sordid self-

will properly sustain its impoverished and self-sacrificing exponents; when fraternal love, harmony and peace prevail among its mediums, and good will and loving kindness are in the minds of its votaries; when Spiritualism shall be known as it is, in its true beauty, grandeur and sublimity, and its mediatorial instruments cease to be its misrepresentatives, then will its enemies armed, the present obstacles to its rapid growth be removed, and then will the highest hopes of its most sanguine and devoted friends be realized in its triumphant march to the dominion of the intellect, moral sentiment and spiritual-Let us rejoice on this anniversary oc-

ishness and penuriolisness so that they

casion, and always, that we were priv-ileged to live in the age made luminous by its birth. Let us rise in thought to a full realization of its greatness and beauty, and let us each do our part to present it to those who have not yet een the brilliant halo of its glory, the cynosure of all revelations, and the paragon of all great religions.

Let us emulate the zeal and devotion of the prophets and the martyrs of old in its promulgation and defense, and of each recurrence of this great occasion let us join with the angels who ushered this New Savior upon earth, in fitly celebrating the day most glorious in the annals of man-the day made immortal by the birth of Modern Spiritualism. We will close our tribute to our glo rious cause with a few rhythmic lines in

its honor, to which we give the title: THE DAWNING DAY. All hail the Day of Jubilee To set the world from bondage free And open heaven's gate; The day on which the angel host Good news to earth did bring, By which the grave its terror lost And death, too, lost his sting.

All hail the day whose heav'nly light Now shines o'er all the earth, Which put the shades of life to flight
The moment it had birth; Which chased away the mourner's tear

And brought a glad relief, From anxious doubts and gloomy fears Which filled their hearts with grief Let heaven and earth together greet The dawning of this day, And everywhere let mortals meet

Their gladness to display;

Who now return, our grief to save, To aid, and love us more. Let joy resound o'er all the earth,

And songs of gladness ring
To honor this grand era's birth—
Dethroning priest and king. God's angels now are coming here To set the people free, And that good time is drawing near Foretold by prophecy.

Let all the poor who toll in pain, Deprived of their just right, Rejoice, and join our glad refrain To greet the dawn of light. The good time coming's near at hand-By God's decree 'twill come When those who till shall own the land, And all shall have a home.

Let woman, too, with us rejoice To greet this glorious day, When first there came from heaven

To cheer her weary way: Let her be glad that angels came To set both sexes free, And, like to Brahm of old, proclaim That "both shall equal be

Let all who once by creeds were bound While they were in the church, But who, when this great truth they found.

Left dogmas in the lurch-Let them their grateful tribute bring For Truth that made them free, This song of jubilee.

Let high and low, the rich and poor,

Alike rejoice to know That there is now an open door 'Twixt heaven and earth below et men and angels all unite, And march in grand array, To celebrate the birth of Light On this glad Dawning Day.

48TH ANNIVERSARY.

Prof. Lockwood in Philadelphia.

Gives Solid Matter for Thought.

The Philadelphia Spiritualist Society, with Professor Lockwood as its speaker, has passed, so far, the grandest day of its history. Not since the good old days of a score years ago, when Spiritualism in Philadelphia drew to its shrine throngs of davestigators, has there been such an outpouring of people as greeted us on Anniversary Sunday.

A conference was held from 10 to 12.

At 2 o'clock our new lyceum, four months old, marched in with sixty members and took seats in the front of the hall. The conductor, Mrs. Wheeler Brown, was present after a severe illness, during which time Mr. E. C. Myers, Mrs. Rawson and Miss Carroll managed the Lyceum with great ability and

The splendid decorations of palms, flags, flowers and bunting were a surprise to all, and the Lyceum programme consisting of music, recitations and calisthenies evoked hearty applause and appreciation from the audience. The conductor then made an address to the children, telling how Modern Spiritualism found its way into the world through the mediumship of the Fox Sisters, and gave an account of the original manifestations, which was instructive to both old and young. Prof. Lockwood followed with an ad-

The Forty-Eighth Anniversary, and the Necessity of Scientific Demonstration of the Action of Spirit

upon Matter." The evening service began at 7:30 with a concert under the direction of Prof. Bacon, assisted by Prof. Haldsman, Mrs. Youum and others. At 8, Prof. Lockwood lectured on "The Affinity of Consciousness to Matter Demonstrated by Experiments with the Phonograph. Has Matter the Function of Memory and Vocal Thought?" The lecture—the last of a series of ten delivered before our society—was a masterpiece of logio, and the experiments with the graphophone, whereby songs and sentiments spoken by people in the audience were reproduced was highly instructive and a complete proof of the fact that mutter can reproduce thought and vocal expression, and that it affinitizes with the consciousness and gives forth a corresponding expression. also illustrates in flash-light photo-graphy how the Spirit-world impresses the mental, and gave some startling proofs of the reality of a future exist-

Professor Lockwood's engagement with us has been an unqualified success. and the thinking and intelligent class of people attracted to our hall assures us that Spiritualism will meet with greater approval in the field of scientific verifi-cation than in any other. We are of the opinion that in this respect these lectures fully meet with the requirements of the hour, and a.e the ablest presentation of the truths of Spiritualism that has ever been given to our cause.

No capable society need hesitate to place Professor Lockwood on its rostrum. In his line he stands pre-eminent and is fully recognized as such by some of the world's greatest scientists.

With the present discoveries in science, particularly in physics and electricity, attracting the attention of the world, it becomes evident to us that the place for Spiritualism is in the field of cience, where its truth can be shown and demonstrated beyond all doubt: for as sure as Science will win the battle with Religion, and conquer, just so sure will Spiritualism conquer if allied to and made a part of it. But if we are caught in the rear of the religious procession, meeting in unpleasant halls, amid evil surroundings and with a few cranks and ignoramuses making a religion out of phenomena, like Christianity in its coming doom will we be obliterated and meet the consequences that such a

course deserves.

May we Spiritualists learn enough from science to place ourselves in surroundings where the higher intelligences can reach us and open the door victory, and lead the world to a higher plane of life and happiness. CHAS. L. GE FRORER, Sec'y.

48TH ANNIVERSARY.

It is Celebrated in Becoming Manner

By the Spiritualists of Port Huron, Mich.

The Forty-eighth Anniversary of Modern Spiritualism was celebrated in most fitting manner in our city, on March 29. The lyceum children held a special

service in the morning at Society Hall, which was prettily decorated for the oc-Mrs. Robinson was followed by songs, recitations, marching and calisthenics by the children. The music was espedially good; vocal music by the older friends, and instrumental the Zig-Zag Mandolin Club added much to the pleasure of the large audience. The children showed splendid training —in no place does Mrs. Robinson show to better advantage than in her lyceum work; there, as in every other sphere, she fills the place perfectly. Long may our lyceum prosper under her teaching. In the evening the services were held

in the city opera house in the presence of a large audience. The stage decora-tions were artistic and lovely beyond any previous display, and made a beau-tiful setting for the golden gems of thought presented by the speaker. Mrs. Robinson was at her best; to those who know her this will tell its own story. The daily press of the city had only words of commendation; in fact, all the press reports are most pleasant.

The following programme was carried out in full and was in every way a suc-

Orchestral overture, "Fair Dove, Vocal quartette, "O Paradise!"

Poem. Invocation. Orchestral selection, "Song Without

Words."-Keisler. Reading from the Gospels.

Vocal quartette, "The Spirit's Call."

Discourse by Mrs. Anna L. Robinson:

"The Spiritual Perceptions of Jesus of Nazareth," and topics handed up from he audience. Orchestral selection, "Song Without Words."—Mendelsohn.

Descriptions by Mrs. Robinson.
Vocal quartette, "We Will All Meet
Again in the Morning Land." Benediction.

On Tuesday night a ball was given by the society, which is reported a great success.

So closes the Forty-eighth Anniver sary. Truth is gaining ground in every land, and each year shows a marked improvement over the preceding one. No one who listens to the thrilling words of our inspired workers but must grow in spiritual perception and broaden into a larger sympathy.

EASTER GREETING.

'Dead stalks, hidden roots, and brown starkness, The flowers laugh, "did only disguise

Upspringing from death and from dark-The sweetest bloom-faces surprise us.

Up, bright-faced, awake to all gladness, Diffusing their radiance about them They live, and they die without sadness And the great world wheels onward without them.

And yet, not one atom is missing Which once was the dear combina-Where next?" O, perchance in lips

kissing— We know not their next destination. Upreaching from death and from sorrow, The rootlets of Hope flower in Heaven;

We may gather our treasures to-morrow, When souls compensation are given. From the bondage of cold-languaged Reason, From Doubt in snow-robe, and ice-

jewels, Hope, carolling songs of the season Leads souls up to love's sweet re-

EMMA ROOD TUTTLE.

THE 48TH ANNIVERSARY.

Celebration Held at Springfield, Massachusetts.

The Spiritualists of this city and vicinity gathered in Grand Army Hall, cor-ner of Main and State streets, in large numbers and fittingly celebrated the re-cent anniversary of Spiritualism. Meet-ings were held afternoon and evening, with fact and experience meetings be-tween. Sociability prevailed during the intermissions, and at 5 p. m. a bountiful lunch was served in the supper hall.

The meetings were under the management of the Ladies' Aid Society. Mrs. Wood presided in the absence of Mrs. Holcomb, who was detained by the serious illness of her aged mother. Mrs. Helen Palmer, of Portland, Me. gave the principal address at each ses sion. The evening lecture was probably the best on the general subject of Spir itualism ever given in this city. It was reported in full in the Morning Union

of this city.
Others who took part in the exercises were Lizzie Harlow, of Haydenville, and Mrs. Tillie Reynolds, of Troy, N. Y.

who gave beautiful invocations. Mrs. Laura Cummings, of this city, gave the address of welcome. At the close of each lecture Mrs. May

S. Pepper, of Providence, R. I., gave many tests, which were listened to with intense interest, and every one of them was fully recognized.

M. W. LYMAN.

Never spend your money before you have it.—Thomas Jefferson. Beauty, without kindness, dies unen

oyed and undelighting.-Johnson. Man only blames himself in order that he may be praised.—Rochefoucauld.

48TH ANNIVERSARY

Celebration by the First Association of Spiritualists of Philadelphia.

As the years roll on into the eternity of the past, the celebration of anniver sary day becomes of deeper interest to the hearts of those left in the old as ociation, which has bravely stood its ground since its organization in 1852. One veteran said recently: "I can name one hundred and twenty who used to celebrate with us, who have passed to the higher life." On each anniversary day, while we celebrate with gladness the joyful tidings, "There is no death," we also devote a portion of the day to a special service in memory of those

who have arisen to the higher life. This year the services were extremely interesting. The hall was decrated by willing hands. Three arches, twifed with laurel and roses, were erected on the rostrum and made a perfect setting for the palms, roses and lilies, which were in profusion. We all felt that it was a time to show those who are trying to crush mediumship in our city, that we are proud to be Spiritualists and that its banner still floats proudly over

A special choir under the leadership of Mrs. Haslam, and assisted by Prof. J. W. Caume, discoursed soulful vocal and instrumental music during the day, to the delight of all.

The morning services opened with a conference, after which Rev. J. H. Mc-Elrey delivered an eloquent address upon "Ancient and Modern Spiritualism." Mr. McElrey commanded the closest attention of his hearers, while he contrasted Spiritualism as we know it

with that of earlier times. A conference was held in the afternoon, previous to the lyoeum exercises. Our lyceum has held continuous sessions since 1864. The conductor, Mr. Robt. Coffman, and the guardian, Mrs. Ful-mer, spared no pains to make the occasion one of note. The recitations by the members of the lyceum, together with the singing, as well as the instrumental music, reflected great credit on all tak-ing part. Mrs. M. E. Cadwallader delivered a short address upon the origin and growth of lyceum work, especially in connection with the Philadelphia lyceum. The hall was filled with those interested, and the beautiful badges of the members called out many words of

At six o'clock another conference was

praise.

held, under the chairmanship of Mr.; Munn, who presided at all the conferences of the day. At 7:30 the evening services commenced. There was not a vacant seat in the hall, and the floral offerlngs to the arisen friends were many. After singing by the congregation, Mrs. M. E. Cadwallader recited a poem written by her for the occasion, entitled "A Message from a Spirit Child," which was loudly applauded, after which the choir rendered a beautiful selection. The address of the evening by Mrs. M. E. Cadwallader upon "Modern Spiritualism-The Crowning Glory of the ualism—The Crowning Giory of the Nineteenth Century," was appropriate to the occasion. In discoursing upon this subject the speaker gave a brief synopsis of the remarkable progress that had been made in inventions and discoveries in the century which is about to pass into history, and said: "When the impartial historian shall write the history of the nineteenth century, he will say, 'Another era has come to man-kind,' and add, 'the crowning glory of the nineteenth century was the discovery that it was possible to communicate with those who had passed from this to a higher plane of life. Beside this all other discoveries pale into in-significance. At best they deal with the material things of life, while Mod-ern Spiritualism deals with the tender est emotions of the soul, appeals to the

to him those whom the world, in its blindness..calls dead." After another selection by the choir. Mrs. Minnie Brown, one of our local mediums, whose ministrations are so well received everywhere, was intro-duced to the audience. Mrs. Brown duced to the audience. Mrs. Brown spoke of the custom of holding a flower service for our arisen friends, saying it was like a benediction at the close of the anniversary services. Briefly referring to the many who have passed on from the association, and of the special significance the day had for us as Spiritualists, she took from the table the flowers, and in a manner which carried conviction to all present, gave the messages as they came to her from the loved ones who had gathered in response to our welcome. Only those who have been present at one of these services can appreciate them. As one message after unother was given to the friends assembled and recognized by them, all felt that Spiritualism was worth all the persecutions we had to we, too, might say, in the words of her beautiful poem:

higher nature of man, and calls out all

that is best in him, because it restores

Oh, world, you may tell me I dream, I rave, As long as my darlings come to prove That the feet of the spirit can cross the

And the loving live, and the living

Especial mention should be made of the singing of Mr. C. L. Smith, which was one of the features of the day.

A special appeal was made at the evening session as to the duty of Spiritualists to support the papers published in the interests of Spiritualism. Many of those present said that it was

one of the days long to be remembered, and all joined in the closing song, feeling it had been a benefit to be present at the celebration of the Forty-eighth Anniversary of Modern Spiritualism. CORRESPONDENT.

A beneficent person is like a fountain watering the earth and spreading fer-

To Work Out Their Highest Destiny.

Dedicated to the 48th Anniversary of Modern Spiritualism.

A time when all things seem to be in harmonious condition, when all things seem to work together for the good of the human race, to the end that a prog-ress be worked out of existing conditions, seems now to be upon us, and he who would lead his fellow in ways of enlight enment and true liberty is the ultimatum of all work for the uplifting and encouragement of to-day's men. them a chance to work for their own support, give them a chance to work for ir living, give them an opportunity to work out for themselves the highest possible destiny upon earth, and the whole aim and end of earth existence is subserved, with the further fact in the distance that life does not end here-does not cease with the decay of the physical body. To-day there is intense action along all lines of thought there is intense life in all departments of earth education, there is wonderful improvement in all lines of invention, and the paper that does not record some triumph in the mechanical world is quite the exception.

The general rule is intense life, intense thought, and a forward move ment in all possible lines, so that we are quite correct in concluding that every-thing that does not fill a want, that does not meet a demand, that does not subserve a use, will be relegated to the realm of obscurity, or condemned as no longer of use, in this wonderful development of mind, matter and life.

Those old crude articles may have been very useful to the mound-builders, but to-day we must have utensils that economize time, strength and material. The utmost resul with the given time and cost is the accepted product of to-day, and the cheapness depends upon the ease and quickness of manufacture. A man therefore, who would bring a triumph out of engineering must pro duce an instrument of low cost that will do the work quickly, with no waste of material or time-one that can be made to subserve a use that heretofore has not been so well or so quickly done. All departments of mechanics will recognize very quickly an improvement in the direction of saving time, strength and money, and are very cordial toward real improvements in their line of work. This is the real position in all departments of to-day's life, and the worldwide use of everything depends upon its being possible to fill a want, sub-serve a purpose in the field it is designed to find a home in.

There is no use in trying to stand-against what seems to be the universal law in all things material, and a correct use of all the modern improvements at hand enable us to work without being weary, to find time for the enjoyment of the beautiful in art, science, music, and whatever may rest and refresh us when our daily task is done.

That wo do not correctly use these appllauces—that we do not take advantage of all helps in the saving of labor, argues that we are not "up" to the modern way; and that we do not is oftentimes because we know not how to correctly apply labor-saving appliances. A lav is really needed to make women and men realize the value of time and strength, and to teach them what it is possible to accomplish in a given time by the correct, intelligent use of these useful things. A real time, then, a real season for the correct use of time and opportunity, seems about the most obvious thing in this present decade, and the man or woman who will draw correct conclusions from all material things must be the careful worker, the intelilgent thinker, the prudent, keen director of those-forces that move all material things. A time when the old way of plodding along, spinning, weaving, colsewing each garment, is more than passed away, and we cannot afford to put in about four weeks' time in the construction of a single garment.

Old conditions are moving away, and a world of new life, of new possibilities, is surely here. Just as it would display a lack of judgment to return to the ways of fifty years ago, so also in the world of intellect would the forsaken ideas that seemed to thom to be correct, be quite silly if dug out and brought before an enlightened audience of to-day's wide-

awake, progressive people.
Tell a thinker of to-day that if he does not obey those old commandments that were given to Moses amid fire and smoke, he will be everlastingly burned alive, and he will immediately find you an:answer, that as everything else be-longing to that period of earth-life has passed into oblivion, he will take his chances when he leaves material fire be-

Tella progressive individual that sin entered the world by the eating of an apple, and he will reply that no Eve that ever saw could possibly have eaten such a persimmon; and he will immediately aid that that kind of infinite justice would not be recognized in Judge Lynch's court, and he has no time for such trash; that the world was created in six days never was true; that all the laws of the Medes and Persians could not make the sun stand still; that a Messiah who came to obscure Palestine (though he be a pure, upright, honorable man, with his heart overflowing with the love of his kind) could be the person that is to bear the sins of this world, is hardly calculated to

stand the light of eternal justice. Did it ever occur to you that a person of two thousand years' growth might be almost anything? That any simple statement made at that time would hardly be exactly the same as when first spoken? Would men, women, time and an opportunity, hardly produce anything more worthy of belief under the same conditions and at the same distance?

The origin of the so-called Scripture is enveloped in the thickest kind of coating of ignorance, and we are indebt ed to the myriad translators members of the revision councils and who notfor what they think is the "word of Now at this distance we need ouly look at this volume as we would any other, take all contemporary writings, take all circumstances into consid eration, and weigh carefully the pros and cons, and see if such writings really bear the stamp of the divine hand o

Bear in mind the times of the several writings; bear in mind the hundreds of years that have elapsed between the purported writing and the collecting nd publishing of the manuscripts, and then take the several revisions and judge for yourself whether in all justice we will be condemned for thinking that there is plenty of chance for a little adulteration to have crept into this inspired book, and that the chances are that the real sayings and doings of Christ have become somewhat altered from their

original meaning.
Some beautiful things did he say indeed; a beautiful rule of living a high, pure life did he enjoin; a loftier con ception of every-day life has no book than "Do unto others as ye would that they should do unto you." But Josus the Christ was not the originator of this beautiful maxim. Dld not Buddha, the

Christ of the Confucian system, voice the same sentiment, several hundred years previous to Jesus birth? Yea, truly look for yourself and see. Did not Confucius teach morality truly as he saw it? Did he not come to reform the existing thought of his time and has not each and every system of religion extant been the history of some one trying to reform the existing system, and the teaching of something better, truer, and

purer than the one in use?
Oh yes! Deduce what conclusion you may from the whole mass, turn the flame of reason like a fire upon the accumulation, and about the only reasonable con-clusion, it seems to me, is that ancient traditions are valuable as revealing the life, customs, and manners of men of their time. Look through them carefully as you would a glass, and you can make a mental picture of the terms, con-

ditions and life of the people.

Each system is the product of discontent with existing conditions, coupled with a desire to better existing circumstances, to the end that a better way of living could be found; and each is in its own way an accounting for, and an explanation of, existing conditions.

Do you know—did you ever think that earthly mortal man is the product of circumstances, the victim of heredity The creature that comes upon this scene of action without his own knowledge or consent and is obliged to grow up physically amid certain surroundings always subject to law—physical, mental, and moral law; and that he involuntarily absorbs his surroundings, and when he shall be of mature age, begins to shape his own life, with plenty of people all around him who have been over exactly the same road? Then he must choose the good or evil, the correct or incor rect, the helpful or injurious, and by the use or abuse of any and all things within his reach so shape himself, his

life, as to meet existing requirements.

Thus far are all men alike, but when we get up to the mental man, behold you the most wonderful diversity. sorts and kinds of capacity, all phases o development, all sorts of results, all kinds of men are, and always have the product of all kinds of life. If the physical man is well and harmoniously developed, it is then possible to commence the intellectual man, and if the intellectual man is soundly and carefully developed, then there should be a more man-the highest possible to be worked out with a sound physical body, a healthy brain and a reasoning mind nothing short of this will be the ideal product.

You cannot crush the physical and expect full mental development; you cannot blunt the mental and expect a perfect moral man. And you certainly nust have the harmonious development of any and all faculties, if you produce a well-rounded out, perfect, manly, nineteenth-century man who is the fac tor, the prime mover, the force that skall, out of the present conditions, work out for himself a destiny, a life and an honorable place in this, our

world of to-day.

Now, then, in the light of all modern thought, modern life, and modern won-drous development along all lines and in all departments, let us accept the universal laws-the universal dictumthat is about like this-it is the only reasonable conclusion possible to be arrived at in viow of the existing general condition:

That man has been a slowly developed product of centuries-yes, many thousands of years. That man is the result—is the product

in no small sense of his environment. That he is not responsible for his birth or his surroundings in infancy.

That man is a compound product of

the trinity pattern, physical, mental, and moral, and that each phase is dependent for its existence upon the healthy condition of another:
That this man is not a complete pro-

duction unless this three-fold develop ment has been harmonious, complete, and perfect in all its parts, otherwise he would be a freak; and that a systematic, thorough training of all these faculties is the correct training for every child

terial, is material death-the end-triumphant of all material life.

Now then, we enter the domain of speculation, in respect to which we say that nothing will be satisfactory unless it can clearly be proven, for the privilege of all men certainly is to think. Now, what can clearly be shown in this shadowy realm is simply this: That there has been speculation since men began to think about the "what then, after death," and the enquirer into the real why must take the results of all that has been before him, and sift, dig out of all this mass what in his judgment is fact and what fency-what is a reasonable statement, and what is not reasonable-what is the sensible deduction, and what may be relegated to the realm of romance.

Myths are interesting posms, poems aro beautiful in their own beauty, but what is—what will satisfy this intelligent inquirer-what will be to him

If he could take a certain thing as "the word of God"—as a god-given truth, and it would satisfy his mind as really the emanation from plety, telling him all he wanted to know, there would be no occasion for his unrest. But if the purported "word of God" cannot be an embodiment of infinite justice, infinite mercy, and infinite kindness, then eertainly our conceptions of infinite wisdom will be sadly disapprointed.

No, there seems only the ultimatum, that there is nothing higher upon this plane than the highest cultivated mind, he cultured intellect, the right use of which has always been the motive power of this mundane earth; and the conclu sion only is tenable that the mind of man is the power mundane to regulate earthly affairs, with the strong probability that there will be abundant use for the same in the hereafter, toward which, verily, we are tending, and the harmonious working out of the problem feach day's work, with the plain deduction that the work will not cease when matter shall have passed from our control. A PROGRESSIVE THINKER.

1848-RETROSPECTION-1896.

How dear are the strains that come floating Across from the evergreen shore; How grand that our friends are devot-

ing
To science their time evermore;
How patient they waited, while rapping, No spirit can ever relate; How sweet though, a child heard them tapping,

And lovingly opened the gate. How harsh to our hearts now the terrors-The yokes of the mythical past-

But dear are the thoughts that those

errors
To reason are yielding at last.
How vivid the fond recollection Portrays now the false and the true; And wisdom, in keen retrospection. Divines what the future will do.

How strong are the ties of our kindred, Since Heaven is opened anew— The stone rolled away that has hinder'd And hidden our loved ones from view. How changed are the creeds of religion, From darkness of all human late;

Since catching the "reason" contagion In the year of "our own"-"forty-eight.

1848-ANNIVERSARY POEM-1866

By Dr. Dean Clarke.

Come all who love the glorious truth.
That on this day was born— Come hoary age and joyous youth And celebrate its morn.

Let all the nations of the earth In gladness greet the day Which gave a dispensation birth Whose light has come to stay.

Let millions sound their anthems forth And grateful tribute bring-From East and West, from South and North. And make the welkin ring.

Of all the grand events of time On sacred pages shown, 'Twill sometime rank the most sublime To mortal man made known.

Those tiny raps at Hydesville heard, Though still and small their voice, Have all the world to thinking stirred, And millions made rejoice.

The heralds were from Heaven sent, Whose "Kingdom is at hand," Announcing that the veil is rent Which hid the "Better Land."

A Savior's birth they came to tell, Whose mission cannot fail, For he shall conquer Death and Hell, And o'er all wrong prevail.

"The Spirit of Truth-the Comforter, They said, "at last has come, To be of truth th' interpreter More wise than Pope of Rome."

He comes to teach the "other things," Which Jesus could not give; To bring us Truth's new offerings, That show us how to live. He comes to give us "tidings glad"

From "loved ones gone before, To banish every feeling sad And heal our hearts so sore, "Be comforted," he says to all, "Your loved ones now are here; O, put away your crape and pall And check the falling tear.

'Weep not for, friends who've passed away, They are alive and well;
O, heed no more what preachers say—
They're not in endless hell!

But each has found his proper sphere To start Progression's race. And oft they come to loved ones here Their sorrows to efface.

'They Heaven find in doing good, And not in singing songs, Far better are they serving God Undoing earthly wrongs.

'Rejoice, ye weary ones of earth Who toil in want and grief, Your spirit-friends are coming forth To give you all relief." The messengers of Heaven draw near

Their mighty power to lend, And signs of promise now appear That present wrongs will end. The grewsome faith and narrow creed Approach their final doom,

new-born truths are making speed To fill their vacant room. The dogmas old which filled each heart With gloom as black as night, Like owls and bats will soon depart

Before the coming light. The Star of Truth now beams on high To light Progression's way, And Spirit Spheres that fill the sky

Add brilliance to its ray. Old Error's night ere long "must go;" It rapid wanes apace; Truth's long-veiled light begins to glow And phantoms dark 'twill chase.

Though bigots mock, and priests may frown, Our cause they cannot stay; No human power can put it down, Nor check its mighty sway!

Trlumphant over all its foes In every battle fought, It from conquering to conquer goes And brings their might to naught.

The Angels bright will spread 'the light
With all the speed they can, And for the right the'll help, us fight And lead the battle's van

Progression is our battle-cry, By guiding Angels given,

And it shall be our watchword high By which to enter Heaven. Then let us honor that event Which has so mighty grown, Which brought us light from Heaven

The greatest ever known; Yes, let us use both pen and tongue

In honor of this day, And sing such songs as erst were sung, A tribute just to pay; As Angels sang when Christ was born Among the sons of men,

So let us greet this joyous morn When Truth is born again. As morning Stars, in primal time, Sang at Creation's birth. So let us now, in tuneful rhyme, Sound our glad peans forth.



Take Action at Once.

The sale of The Encyclopædia of Death, and Life in the Spirit-World has reached high up into the thousands. We are now sending it out free to new trial subscribers. Send to this office 25 cents, and you will get THE PROGRESS-IVE THINKER three months, and also the book above mentioned in paper cover. When you have once read it, you would not part with it for ten times the cost to you. We want to reach 20,000 new readers, hence make this offer, which will continue during April only.

Any one of our present subscrib-ers who will send us a new three-months' subscriber with his own subscription (extending it not less than six months) can each have a copy of the book.

All letters for Frank T. Ripley should be addressed to New Bedford, Mass., for the month of April.

(From U. S. Journal of Medicine.)
Prof. W. H. Peeke, who makes a specialty of Epilepsy,
has without doubt treated and cured more cases than has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Expressed dress, We advise anyone wishing a cure to address, Prot. W. H. PERKE, P. D., 4 Cedar St., New York. ANNIVERSARY ADDRESS.

By A. M. Griffen, at the Schiller Theater.

The Spirltualist-does not claim to be the builder of a new sect, or the founder and promoter of a new religion, for he holds that Spiritualism is as old as man-kind itself, and that it is so broad, so deep, so universal and comprehensive in its results and linfluence, that it can-not be classified and labeled as one of a particular species or kind. He looks upon it as the lonly religion, the only philosophy of human existence, and he claims that it lies at the basis and root of every form of religious thought and belief that has ever had or ever can have a firm and lasting hold upon the human heart. But the Spiritualist rejoices this day because it is the anniversary of the modern beginning of that form of demonstration which, by the irresistible logic of facts, brings to the conception and understanding of all classes of minds the spiritual life and destiny of the race.

No other system of religious or philosophic thought ever was ushered in by such an appeal to the practical judg ment, common experience and nature of men and women, and so fully in responce to their common needs.

The Spiritualist is simply the discoverer of the truth about man's real nature and destiny.

If Spiritualism is not new, as we hold,

like the sciences, there has come to it a more systematic and orderly period of unfoldment, As from astrology there came astronomy; from alchemy, chemistry; from tradition and fable, history; so in the miracles, witchcraft, and religious and philosophical mysticism of the past, the phenomena and philosophy of Modern Spiritualism have had their beginnings.
But Spiritualism is not supernatural-

ism. It is a most natural and realistic revelation of that most real, natural and wonderful world—the realm of spiritual life and being.
Without the demonstrations of Spirit-

ualism, immortality for man would still be a dream, a theory, a mere speculation. By its proofs and revelations the hitherto supernatural region, peopled more or less by the creations of the imagina-tion, has been found to be the veritable dwelling-place of humanity, its everlasting home, where all its ties of friend-ship, affection and love are perpetuated and intensified, more and more, as the soul in its upward march leaves behind it all unworthy attachments and desires. There, too, in that realm of the spirit. do we know from Spiritualism and its teachings, that every noble aspiration and thought shall find its fulfillment and perfect expression; that every single individual life, though chained and fettered here by the cruel fate of circumstance, shall possess, to the fullest, the opportunities needful for its happiness and growth.

Neither is Spiritualism to be looked upon as a system of naturalism, purely and solely. Though in accord with nature it is more than nature. If it does not contradict and nullify the processes and laws of nature it transcends them and leads us into a domain wherein natural law is superseded by spiritual forces, activities and powers. Moral principle, not the force of gravity, is the impelling and regulating motor of the

spiritual universe I make this distinction between man and nature: the latter is ruled absolute-ly by the inflexible laws of an unyielding necessity; the former, by virtue of his spiritual status, is capacitated to make his own law. By that I mean that the real man, the apinitual ego, is not subject to laws extrinsic to his own being, but that he formulates and establishes a rule, or law, for his guidance, irrespective of the law of gravitation, of the doctrine of the conservation and correlation of forces, of all mathematical formulæ and scientific edicts, and that law is the moral law whose essence is founded in the spiritual nature of man himself.

I do not state the whole truth about Spiritualism when I say that it reveals world as a rea world wherein all the possibilities of human life are outwrought into living, verita-ble spiritual achievements. Spiritualble spiritual achievements. ism teaches, as I'understand it, the present spiritual estate of man. As a mystic of the Middle Ages expressed Spiritualism teaches that "the spiritual world is even now everywhere present." But it must be confessed that it is often difficult, and sometimes Impossible, for even Spiritualists to realize the full import of the truth that man is spirit, so prone are we to look upon ourselves sim-

ply as spirits to be.
Yet this condition arises from no inherent imperfection of the spiritual revelation itself. Truth is in nowise responsible for the application, or misap-

plication, of its injunctions. It I understand the character and scope of the spiritual movement of today, it contains within it sufficient of variety in substance and form to supply the spiritual needs of all. Hence it is that one is not justified in saying that this or that form if manifestation is of no value because it seems to possess no utility for him. True, there sometimes seems to be, and no dobut are, messages given from the spiritual world of little or no merit.

But a sufficient explanation of all such occurrences, I take it, is to be found in the undeveloped condition of the individual mind communicating, or in the untoward conditions under which the communication takes place, or, more probable, in both conjoined. The one great object, however, is accomplished if the one in earthly life is convinced of he reality of the personal existence of the departed one in the spiritual life. Sometimes, too, a message of little or no perceptible significance is the startingpoint of a great spiritual wave, whose circles widen and widen as ripples on a ske until the whole bosom becomes

perturbed. A little personal incident will illustrate this. In the year 1887, a prominent citizen of this city, not a Spiritualist, passed suddenly put of the body. A few weeks thereafter an ardent Spiritualist of my acquaintance received a message from this spirit, addressed to his family. It was not a great intellectual production, although the man himself was of great ability and culture. It was simply that he was still alive and glad to know that he could communicate, and expressing the wish that his message could be taken to his family. The Spiritualist not knowing whether it were wise or unwise, carried out the wish. He was received somewhat coldly by the widow, and almost rudely by some of the younger and more knowing members of the family. To-day the wife of that prominent citizen is a firm Spiritualist; she has recently stated in the press that the little message brought to her by the stranger in 1887 was the means of leading her to investigate for

herself. So it is that it ill-becomes us as Spiritualists to disparage the work of the Spirit-world, however small and insignificant the efforts may sometimes seem to be.

Thanks to the spiritual hosts around and above us, and to the faithful media the fructifying seed has amongst us, been most widely and effectively sown during the period since the beginning of the movement 48 years ago, for now the young shoots are beginning to appear, thrifty and strong, above the sur-

face in many places; and, my friends, you would be appalled—nay, you would be delighted to know how rapidly the whole ground is being taken up by the budding truth of spirit-communion. It is not always, however, under the specific form or by the exact name that Spiritualism makes its way. Sometimes under the guise of some form of "occult science"—because the full luster of the spiritual ray is quite too strong for weak eyes—Spiritualism is silently, surely and rapidly pressing itself into every chan-nel of human thought and life. You would be amazed, and delighted, too, did you know the vast number of "silent philosophy and knowledge. Mediums will tell you of the prominent business and society people who wait upon them for private sittings-Judge So-and-so this or that celebrated actor or actress lawyer, doctor, business man, minister priest, and even the genial and popular agnostic whom you all know has been accused of trying to peep into the mystery of the grave through the only available channel of knowledge.

Who can blame these people? Too timid to avow themselves, they nevertheless, as are all men and women, when they come to think of it, personally in-terested in the question: Whither am I going? Is this earthly clod all there is of me? Do I hence step off and out into the abyss of nothingness; into a heaven or hell of medieval invention; or into a real beautiful, loving, living, spiritual life wherein I may pursue my highest and noblest aims and realize my best and truest ideals? Spiritualism is therefore an individ-

ual question which each soul must solve for itself. Spiritualism is the real life both here and hereafter, and if we Spir itualists have one feeling more than an other, it is that we do not live the true life of the Spiritualist. Spiritualism tears off the masks. It

reveals us to oil relves as we are, and this is the true starting-point of the soul's eternal progression. "To see our-selves as others see us," is valuable; to see ourselves as we are, is priceless. The work of Spiritualism is likewise a work for the individual. In this work

it appeals to no slavish fear, nor does it flatter with the promise of an unearned reward. It holds before each soul the inexorable fact of a never-ending existence. It nurses and fosters the germ of divinity with which it finds all souls endowed.

On the one hand, the individual catches glimpses of the ineffable glories of an illimitable universe. He tries his pinions little by little and he finds that he only can soar as he fulfills the law of the God within. If there is a dark side it is because of human ignorance, but Spiritualism comes with the all-conquerng power of knowledge, and under the sway of that beneficent principle of human brotherhood which it inculcates, the mists of ignorance will melt away and there will no longer be injustice, war, and unworthy strife among the children of men and the heirs of one common destiny.

WAVERLY, N. Y.,

Celebrates the Occasion in Prose and Poetry.

The Forty-Eighth Anniversary is past and the wheel of time revolving toward the next milestone, each revolution seemingly flying faster, nearing the time when we who now gather in the form to celebrate the advent of Modern Spiritualism, through the tiny rap, will be among the disembodied spirits who silently unite with us at the present time.

The day was observed at Waverly, N. Y., with appropriate exercises. Bro. J. R. Stone tendered the use of his spacious hall to the society for the occasion. A few willing hands soon transformed it, using flags, draperies, potted plants, cut flowers, etc., making it attractive both to mortal and spirit.

The exercises commenced at 2:30 p. m., on March 29th, with an invocation by Mrs. Perrin, of Elmira, followed with a conference for an hour, after which Mrs. Perrin addressed the meeting on the ob-

ject of the gathering. There was an adjournment for a social time and a piculo tea at 7 p. m. The president of the society spoke on the object of the meeting, after which we enjoyed the cream of the feast, in listening to a lecture by the sound and logical J. T. Morrison, of Ithaca, N. Y., on "The Religion of Reason." My pen fails to portray the thoughts contained therein. It was illustrated and interspersed with

beautiful poems, and closed with "MY BEAUTIFUL DREAM," The grey mists of evening were decking the mountain.

The sunlight yet gilding the high towering creat; The stillness complete, save the dash of Whose unceasing ripple was never at

rest. When o'er me came stealing a half-waking slumber; On the verge of a radiant, fairy stream-

Again I was greeting lost friends without number; As real as life seemed this beautiful dream.

The landscape was teeming with beautiful flowers, Whose sweet distillation was filling

bowers, Came music with which naught of earth could compare; A soft, golden light to the picture was

given, Not a shadow dispelled or darkened a beam. While still brighter grew these sweet glimpses of heaven; 'Twas more than a vision, this beauti-

ful dream. heard a fond voice say: "This vision is given To strengthen your trust in God's goodness and power;
Through the shadows behold these bright glimpses of heaven;

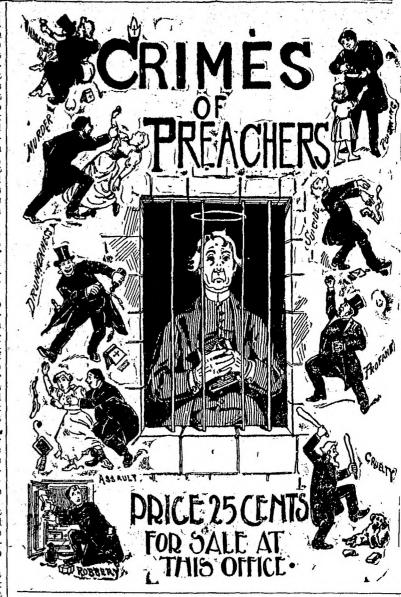
To your hope may it come like the dew to the flower. May your heart overflow in thanks to

the giver of which you have caught but a gleam, And when you shall pass from earth-life forever, You will know it is more than a beau-

tiful dream." To those wishing to hear Bro. Morrison, I would say he is at work for the cause of truth and will answer calls within a reasonable distance of his home. He positively refuses to accept remuneration for his services, but feels amply rewarded in bringing knowledge to dis-

pel ignorance. MRS. C. T. LYONS, Sec.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood.
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A translation from Japanese, made under the aug pices of the Rev. Shaku Soyen, delegate to the Par liamont of Religions. Was lately published in Japan Price 31. For sale at this office. "THE WATSEKA WONDER." To the student of psychle phenomens, this namphies is intensely interesting. It gives detailed seconds of two cases of "coulde consciousness," namely Mary Lurancy Vennum, of Watseks, Ill., and Mary Repnolds, of Vennuy county, Ps. For sale at this other. Price 15 cents.

The Antediluvian World. Illustrated. BY IGNATIUS DONNELLY.

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MEDIUM AND END-MAN.

Practical Reflections for the

Dedicated to the Forty-Eighth Anniversary of Modern Spiritualism.

AN EARNEST APPEAL FOR MEDIUMS TO LIVE IN THE HIGHER REALMS OF SPIRITUALITY.

With Queen Victoria and members of the royal family mediums holding bi weekly seances, and nearly all the aris tocracy of Russia and France, not to for get a distinctly advanced group in Italy investigating spiritism and occult phe nomena, it can be no news to the reader who is also an observer, that many of the best people in New York, by no means bold enough to join the fellow ship of come-outers, are closely following the leadings toward the discovery of

the secret of death. Here with us now, the practical conforting of his flock the clergyman leaves to the clairvoyant, who has herself a congregation of seekers of both sexes, sent to her by their particular factormen whose names are familiar to the newspaper readers as distinguished in

their calling.

To get at the conservative social, liberal, scientific point of view from one whose position and wealth gives him knowledge of what the privileged classes are thinking, I called on a prom inent man on Murray Hill, who has been an investigator for many years, and who frequently looks in at Carnegic Hall to learn the latest that has turned up regarding the movement.

found him not at all averse to talk. Indeed, he was full of the theme. I had arrived at the psychological moment. He was expressing his regret and dis-gust to members of the family regarding the unpleasant evidences of the lax private lives of not a few mediums and of some Spiritualists, who by their un-dignified behavior put barriers between the public and its study of the absorbing topic of the end of the century.
"That is the crux, the awful no thor

oughfare, these people's social unfitness. Society will not receive Spiritual ist mediums unless they are above reproach, as required of ministers and all teachers. If they degenerate below this level to which one can not stoop, it forces the religious or the scientific mind either to go through many unpleasant experiences, insulting to his or her intelligence, or else to drop the sub

'Now, we who have seen enough of the phenomena-which no one but a fool vill deny-to know that there is law underlying it, also know it is our duty to push on to the ultimate. Equally it is the duty of the medium to aid us in discovery. Do they do it? Not a bit of it, unless the exceptional ones are found. Out of all the mediums in New York and floating about the country there are not * per cent. living lives in pure devotion and reverence to the leading spiritual idea of the times. "For example, Mrs. —, instead of stopping in one place where a few of us

can organize a class of investigation and study, ever a remarkable sensitive, with every chance of winning recognition and respect and powerful friends, pre-fers a tramping life with her End-Man. She remains here a few weeks or months only, under social ostracism, which, of course, weighs heavily upon her. But. she were devoted and patient, content to be a womanly and dignified interpre-ter, the social cloud would have no occasion to settle over her home, and respectable people would not be afraid to be seen ringing her door-bell; she would have all the friends that any other specialist, or artist, or doctor, or a minister of merit would have. This picture unfortunately does not attract her. She prefers her commonplace, vuigar, and not often clean life; and the same old conditious that have been for so many

"The follower of the medium, who is dependent on her for support, is some useless non-producer, which one feels like kicking out of the room-a sap-headed youth: or a long-haired, ancient, or some fiddlestick fellow-her 'End-Man

years the despair of criticism.

'Sbe cannot be without her 'End-Man.' He is the general provider of the dramatic 'business.'

We have to sit polite under all thiswhich never, for one moment, deceives us; we must be reverent, as the subject demands, all the while knowing that though we are in the presence of a great reality, there is a good deal of take going on-nonsense-which lessens the value of the truth manifested and casts discredit (in impatient minds) even on the medium's honest actions."

"In effect, then, having in mind the accelerated velocity of things, and the years that have clapsed since the early days of rapping at Hydesville, you think the progress of Spiritualism not at all commensurate with its chances?"

"Certainly I do not. It is the expo nents of Spiritualism, not the world who are to blame. How dare they, live ing the life they do, set themselves up for reformers? "How can any clear-minded people go

under the guidance of teachers whose lives are openly less decent than the people's lives whom they would reform. All this would be less evil in influence if they were hypocrites and paraded phylactories in the guise of 'husband,' or 'uncle,' or 'brother.' But they do not even concede to appearance; they live their irregular lives quite in defiance of moral and social law. Utterly unappreciative of her great

gift as a priestess or leader or vestal attendant on the readjusting and reconcil ing of the world's beliefs, one set apart, if she so elect, to move this whole city to white thought, the medium must have her 'End-Man.' Day or night, wherever you go, no matter what you wish to consult her about, there is the 'End-Man, and you must be civil to this flabby mole or insignificant simploton, or stay away

"The 'End-Man' generally sits, if at a circle, at one end of the 'horseshoe' to Apart from all moral considerations, there is the danger from the poison of the evil side of psychical dynamics.

"A scientific man, aided by psychical discernment, sees what the medium does not apprehend-a swift result coming as sure as mathematics, bound to lead the medium into demonology and black magic and pandemonium. Not a iew already have come to grief, and more will follow. For one may not trifle with the finer forces, nor remain in an equivocal attitude of mind. The student of occult phenomena must take his stand with one single aim: to bring God, or good, and humanity closer together. "Any lesser thought, any motive of

gain beyond a respectable use of money, any descent into mere curiosity or irrev erent uses, sooner or later means disgrace and public exposure.
"I do not object to the medium's earn-

Ing money, or being supplied with money, but it must be expended on the needs of the higher life. Flesh-potsthat is to say, mere sense-indulgenceare evidence of an existence antagonistic to psychical development.

Now, for the most part, these medi-

and can give no account of their power or of ancient teachings and the records of raising the dead, nor the genesis of our Scriptures. They do not seem to know that they are abnormal in their lives (not in phenomena), and that by descending from the mystical heights to sense-indulgence they are actually breathing thought-monstrosities and are inhabited by them.

"It is in this atmosphere we have to

investigate. I am sick and tired of it. So it goes on, year after year, proving and multiplying the phonomena, but that is all.

"Leaving the church and the clergy man to go to the something higher of which he preaches, I must seek it in the home of a medium who is living an un-chaste life: it is from her I must get my data, and from her I must take hints for

my philosophy as to man's destiny.

"I leave the spiritual culture and moral decency of my own home, to sink for an hour into a mess of thoughtgarbage or else coase the pursuit of the dearest and greatest possessions of man in his whole history.

"This state of things has gone too far: some big newspaper, like THE PRO-GRESSIVE THINKER, ought to take u the matter, and give some of the mediums (male ones, too) a moral spanking, and shame them into sending the End-Man' to some nursery for helpless people; otherwise we shall retrograde instead of going forward.

"One sees now how wise those old Greeks were in demanding absolute chastity of their priestesses, and testing their moral integrity by the wonders of the sieve. Our experience of the frailty of many mediums makes me see the old necessity of preserving at all costs the purity of the Intuitional Virgin at Del-

phi."
"I imagine you are discouraged from
the point of view of intellectual advancement. Do Byron and Demosthenes still talk the usual drivel?"

"About the same old pap. There is no appreciable rise in thought that I can see, The intelligence of the peri-spirit is low; it is not above the earthly educa-tion of the sensitive. We have wonders in manifestation, outline, color, voice, appearance (the mere drapery of the forms would awaken the admiration of the Phidian age) and instantaneous vanishing and dissolution. So much is good. but the searcher, having found this, knows that there is an infinitude of rev elation awaiting our sincere demands for it. Man's intelligence is an ascending scale, his capacity is limitless. We can not get our array of facts except from men and women of saintly lives. Mediums ought to be saints.

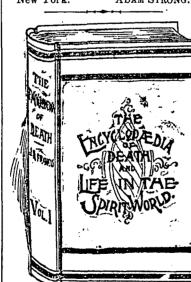
"For their own sakes, for social value. moral and spiritual, and physical safety, - all individual good -they should be true to this truth, and not be cause the world is dependent on them for data, though that is a weighty reason, too. If they can not do this, they prove they are not reformers and educators, but are in the field only for money. If so, still the most awful physical and mental danger is ahead of those who dare use the occult forces for selfish gain. If the teachings of Spiritualism mean anything, it is that our obligations are increased to reform the individual: that the one sure process is the slow one of building up a spiritual character.

"I have always felt from my boyhood the sacredness of the individual. I have always held the firm purpose of never in any way interfering with or marring the destiny of another. I feel strongly that the study of hypnosis (both in this world and the next) should be undertaken by students of reverent thought What is more calm and holy than the synthesis of a truly scientific man? There are utterances of Herbert Spencer (whether one agrees with him or not) that are as reverent as the words of St. Thomas Aquinas or St. Augustine. A great moral stand must be taken at once by some powerful speakers, writers and journalists, in the Spiritualist thought or we shall have pandemonium far

greater upon us than exists now. "There are accredited rumors of the presence of an organized cult of black magic in this town. In France the po-lice have orders to watch night and day the various cults of hypnosis and psy chical phenomena where students or operators congregate; for, while people of the highest rank are in the circles of legitimate research, there is the everpresent fear of something menacing to public safety which, by zeal, may be

prevented. "I am not sure whether there should be a public censor, or whether the peo-ple should do their own probing. It seems best to me that a wider liberty would be, looking all around the subject, safest. I caunot deny that official guardianship might in the meantime prevent isolated and particular evils. A ensorship is foreign to our American feeling. The evil cannot, however, be much longer disregarded by thoughtful piritualists who would be watchful of the interests of humanity.

ADAM STRONG. New York.



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"Mediumship and Its Developmentand How to Mesmerize to Assist Devel, opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents: paper, 25 cents.

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48TH ANNIVERSARY.

It Was Duly Celebrated at Cleveland, Ohio.

Reception to Hudson and Emma Rood Tuttle.

The Forty-eighth Anniversary of Modern Spiritualism was duly celebrated in Cleveland

An unusually large attendance was at the conference in Memorial Hall during the forenoon; many camp-meeting faces greeted us, especially familiar to Lake Brady-faces of friends from other cities, Canton, Kent, Sandusky, Akron,

etc.
The old reliable team, Hudson and Emma Tuttle, gave us of their best thoughts during the day, but the morning was occupied largely by local talent, inspirational and mediumistic, it being a conference, free to all.

Mrs. Tuttle's afternoon address on "Self Unmade People" was a practical critique on the reckless propagation of the human race, without regard to furnishing conditions for health and happiness-the natural birthright of every human being. Mr. Tuttle gave a brief history of the

progress of the world since the advent of Modern Spiritualism, pointing out the fact that it had much to do with this Mr. Tuttle's cup is full to overflowing

with Spiritualism; he has no use for the kindred idealities that justly or unjustly sail under its flag.
But lectures alone will not convince

people of the truth of Spiritualism, so phenomena were provided in the per-sons of Mrs. J. S. Donovan, as test medium, and Senor De Ovies, Spanish Mahatma and psychologist.

Mrs. Donovan gave a number of recognized tests, of which we note the follow-

ing to Mrs. Carrie Hopkins:
"A spirit comes near you who brings the influence of a husband. He says: 'You have suffered a long illness, but you will be better as the spring advances. We will help you all we can.' I also see you surrounded by ivy leaves, and I hear the name 'Ivy Leaf.'" "It is all true," said Mrs. Hopkins, "and Ivy Leaf is my Oriental spirit guide."

Senor De Ovies is one of the most re-

markable psychics it has been our good fortune to meet. He has been called "the man who sees without eyes," and he certainly convinced the immense audience of that fact.

He closed his eyes, and allowed waxen seals to be placed over them, then was further blindfolded with three handkerchiefs. In this condition he told the color of various garments waved in front of him, one after another, without his touching them. He made no mistake, even in different shades of the same color. His test conditions are such as to preclude the possibility of collusion or tricks of any kind.

He is also a fine platform speaker, his peculiar foreign accent being an added charm to his convincing oratory. He is an advocate of personal and social purity, and would rid the ranks of Spiritualism from all uncleanness.

The Psychic Society, a new, but flourishing organization here, met with us. The West Side held independent exercises, it being too large to fuse with us. We are told they had a splendid time, Dr. Kenyon being the speaker and Mesdames Shumaker and Cooper the mediums. Each lyceum furnished an excellent entertainment in the evening.

RECEPTION TO HUDSON AND EMMA TUTTLE.

A large company of friends of the above distinguished exponents of the spiritual philosophy met Monday eve at the residence of Mr. Thomas Lees, on Stearns street, to honor and pay their respects to the worthy couple, Mr. and Mrs. Tuttle, that had added so materially to the success of the Anniversary exercises. The reception was quite informal in character. Mr. Lees in his pleted their engagement of two months ening remarks alluded to his past

irty years of personal acquaintance-ip with Mr. and Mrs. Tuddle, and their great prominence in the spiritual movement, both as authors and public speakers.

Following Mr. Lees, eulogistic and congratulatory speeches were made by Mr. T. H. Copel, Mrs. M. McCaslin, Thos. A. Black, and Senor and Madame De Ovies; the latter, who is so proficient in palmistry, entertained the company with one or two very clever readings.

In response to the kind remarks and speeches made, both Mr. and Mrs. Tuttle feelingly responded. Mr. Tuttle, in closing, under a powerful inspiration gave strong hopes in the near future of Spiritualism as a reformatory move-ment. A song from Madame De Ovies was a fitting close to a very enjoyable evening.

The festivities terminated Tuesday evening with the reversal anniversary ball in Heard's hall, hich was largely attended. The Cleveland Progressive Lyceum, under whose auspices the colebration was held, is proud of its success. and returns thanks to all who helped MRS. M. MCCASLIN. make it so.

ANNIVERSARY

Appropriately Celebrated at San Francisco, Cal.

All Societies Unite to Celebrate the Day.

The Forty-eighth Anniversary of Modern Spiritualism was celebrated by the Mediums' Protective Association in this city, on the evening of March 31. All spiritual organizations were represented:
The hall—one of the large ones—was entirely inadequate to accommodate the The exercises were superb and proved that both San Francisco and Spiritualism had something in them hen properly enthused.

Prof. J. Clegg Wright opened the exercises with some of his able logic, in relation to the spirit rap. He narrated his personal experience with the Fox Sisters, which, like everything he utters, was extremely interesting.
Dr. York, the noted liberal lecturer.

was on the programme, and for three-quarters of an hour kept the audience in a roar of laughter with his sarcastic slaps at superstition. He did not like the idea of Christian Spiritualism, but to broad-minded, free-thinking Spiritualists the Liberals owed much of their present respectability.

He said he intended to continue his

onslaught on superstition and to strike every head that sticks up. Continuing, he said: "If anybody is an angel, I sup pose I shall be one, but I am afraid I shall be so thin I can't fix it what I am going to be when I am an angel, and so I am full of doubt. I doubt almost ev erything-don't you? Are you in that happy condition that you don't doubt anything at all? Do you like that old Methodist that believes everything that is in the book? There is that class of people you know, and some of them be-Spiritualists. I am not opposed to Spiritualism: I am not going to say anything against it: I am a half-breed, my-

give you my reasonall If there is a ma terialist here, a man who doesn't believe in Spiritualism, I want him to listen to I am no cowardii I will oppose anything that I think wrong; I will preach anything that I know to be true, but I won't preach a belief. Let every man think his thoughts and do his work. A great deal of mischief has been done in the world by believing too much. We believe too much and know too little. When I was a Methodist, 1 preached God the Father, God the Son, God the Ghost, and I know Itdid wrong by it: and these late years I have been doing everything I could do to undo what I did

when I was a Methodist."

Mrs. J. J. Whitney gave a few communications, giving maines, relationship, date of birth, death, etc., with an acciracy that would seem to prove either spirit intelligence or the presence of some brazen-faced accomplices. The children's lyceum was shown off

to good advantage by recitations, etc.
The entertainment closed with dancing and refreshments, and everybody seemed pleased. All petty jealousies were forgotten, for the moment, at

Now this was a celebration of the cause. The cause itself in San Francisco, at least, is not doing very well; that is to say, it is not progressing. There are, to be sure, a few brilliant meteoric scintillations of thought, but they are not pleasant to the taste average San Francisco Spiritualist. The old idea, the John and Mary test, the see-saw, jump-aud-guess, catch-as catch-can style of spirit communication seems to draw the crowd.

Mrs. Loque has a Sunday afternoon neeting, where a general interchange of thought is the order of exercises. At this meeting Spiritualism seems to have an upward tendency. The hall is small, the workers are enthusiastic, and a general aspiration for something above mere advertising a money-making meliumship. Of course, I presume everybody knows

we have the First Progressive Spiritual Society, than which there is none composed of more broad, high-minded Spiritualists anywhere. This society is forunate in having a reserve fund in the way of a legacy, and most worthily are they discharging the sacred trust confided in them by the donor, in dissemi-nating spiritual knowledge and lifting humanity by making it possible for the poorest among us to hear the wisest and pest of spiritual truth.

The Ladies' Spiritual Aid Society is not now doing much good for the poor, but, as one of the members remarked to me, they have turned it into a ladies' social club. They are having some pleasant social times, which are always peneficial.

Mrs. Drynan, as president of the Peoole's Society, is doing some reform work. She is trying to mix up some progressive liberal speakers with some amateur mediums. The experiment is like mixing oil and water, but Mrs. D. can do the stirring all right,
Poor, little "Progress," the struggling follower, in a journalistic way, of

the catch-penny medium, has succumbed to the inevitable. It is dead. The poor little fellow was planted in an unsympathetic soil. It had one moral standing nor financial backing, but its back numpers represent a struggle worthy of a better fate. Peacetto its ashes. GEO. E. CRAMER.

AT FT. WAYNE, IND.

A Grand Celebration of the Forty-Eighth Anniversary.

TO THE EDITOR:-The Fort Wayne Occult Science Society had a grand celebration of the Forty-eighth Anniversarv of Modern Spiritualism on Sunday last, thanks to the untiring efforts of For the success of the an niversary exercises, however, we must give to Mrs. Sprague almost the entire redit. We believe in woman's rights, and so does Brother Sprague, if we may udge by the tone of several rattling ectures he gave us on that subject, and we therefore are disposed to grant to his estimable wife her due share of

credit. The society held three sessions-morning, afternoon and evening-at each of which a large audience attended. In the evening the hall was packed by an intellectual concourse of people. The morning was devoted to literary exersises and a conference; the afternoon to two short lectures, one of which was by Rev. Sprague, which he followed with tests as usual; and in the evening he delivered a grand lecture and gave many evidences of spirit return by tests given skeptics and strangers, all of whom recognized their truthfulness.

One of the important things done on this anniversary day was the resolving of the society into the First Spiritual Sopiety of Fort Wayne. It is the purpose of the new society to become incorporated and to join the National Associa-

tion of Spiritualists.
The old society was organized three years or more ago, simply as an investi-gating society, interested in all occult and psychic science, but especially in the phenomena of Spiritualism. The result of the investigations of this society is made apparent by its action on last Sunday. It is now satisfied of the truth of Spiritualism and proposes by the change of name made to show its

Rev. E. W. Sprague and wife have been with us three months altogether and have done the society and the cause here a world of good. The only criticism I have heard urged upon his lectures was that they were too radical and antagonistic to the churches. Strange as it may appear, that objection was voiced by frequent attendants of our meetings who are church members, but who never failed to hear Bro. Sprague, notwithstanding. They seemed willing to take his medicine all the same, and it is doing them good, whether they ac-

this doing them good, whether they acknowledge it or not.

The churches are not slow in antagonizing Spiritualism—dubbing it all a fraud, delusion and humbur and of the Devil—and I see no greason why we should be so careful about what we say of them as long as we tell the truth. But it is the truth that hurts them.

Spiritualism is now on the aggressive

Spiritualism is now on the aggressive. It has been forty eight years getting on this plane of battle, but it has got there. It is no longer on the defensive. The church would be surprised if it knew how many within its pale are quietly with us who have not yet trained in our ranks. But the time is not very far distant when a great rush will be made from the church into the arms of Spiritualism. Even now prominent Spiritualists are

invited by pulpit and pew back into the church, with the assurance that they can bring their Spiritualism right into the church with them and welcome. "Straws show which way the wind blows." The church expects to absorb

Spiritualism as a sponge absorbs water. and when the proper time comes, to sprinkle it over the congregations as an old orthodox baptism—as something it has always preached with as much fervor self, but a half-breed is not good for as it has preached against (?) slavery. ence, Religion, etc. anything for propaganda. Now I will But instead of Spiritualism going to the For sale at this office.

inountain of old orthodoxy, the mountain will have to come to Spiritualism, hu-

miliating though it may be. Brother Sprague goes from here to Lima, Ohio, where J. Frank Baxter has been doing such a grand work. We are sorry to part with Bro. Sprague just now, because we have no other speaker engaged for April and fear the enthusiasm enkindled may wane somewhat, as is always the case, you know.

H. V. SWERINGEN, M. D.

48TH ANNIVERSARY

Celebrated by the Progressive Spiritual Church. Chicago.

The Forty-eighth Anniversary of Modern Spiritualism was celebrated by the Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana ave nue and Thirty-first street, Sunday evenng, March 29, conducted by our pastor, Rev. Geo. V. Cordingley, assisted by the following well-known mediums and talent to whom we are indebted for one of the grandest celebrations that has n given in Chicago.

The order of service was as follows: A piano voluntary by our accomplished pianist, Miss N. Briggs, rendered with brilliancy of execution for which she is justly noted, followed by congregational singing; then the invocation, sublimely beautiful, by Mrs. Emma Nickerson Warne; a brief address on "The Day We Celebrate," by Thos. G. Newman, editor and publisher of that able exponent nent of our beautiful religion, the Philosophical Journal, which was given in his usual brilliant manner; followed by a solo, "The Holy City," rendered by Mr. Harry Miller—a singer with a remarkable range of voice-which would be called by some a falsetto, but is in reality a natural voice with this gentleman. He was compelled to respond to

Mrs. Emma Nickerson Warne gave an address on "The Message of the Rap," which was clear and logical, giving briefly a synopsis of the history of Modern Spiritualism from the tiny raps at Hydesville, N. Y., in the home of the Fox children, in 1848, to the present Miss J. King and Carlton S. King

rendered a duet, "Maying," which demanded an encore. Impromptu poems on "Liberty," "Hesurrection," and "Our Guardian Angels"-subjects taken from the audionce-were then rendered conjointly by

Mrs. Warne and Rev. Geo. V. Cording ley, which were fully appreciated by the large audience. In the last verse ren-dered by Mr. Cordingley he thanked Mrs. Warne for her services, and presented her with a beautiful bouquet of flowers. Miss A. Bourne, who is the possessor

of a voice of rare beauty and sweetness then rendered a solo, "Never to Know;" as an encore she rendered "Daddy, which was fully appreciated.

Rev. Max Hoffman gave many fine

tests, all of which were recognized. This gentleman is also a fine slate-writing medium and spirit artist. Chicago Spiritualists are justly proud in claiming him as one of their own. A piano duet by Miss Flossie Paul and

Master Walter Graham received an oncore; followed by a solo by Miss J. King, entitled "Waiting." Rev. Geo. V. Cordingley, our beloved

pastor, gave many fine tests of spirit presence, also practically illustrated the address of Mrs. Warne by his most convincing spirit raps, answering "yes" and "no" to questions asked by different members of the audience.

A solo, "Only Me," by the celebrated baritone, Mr. Carlton S. King, late of Gladys Wallas Company; an encore by special request, "The Astral Body," which describes the advantages to be derived by marrying a materialized spirit, etc. Last, but by no means least, and as a

fitting close to our services, independent slate-writing by the celebrated mediums, Misses Lizzie and May Bangs, who have just removed to No. 3 South Elizabeth street; many in the audience receiving messages from their loved ones gone before. The last message received was written in letters of gold between two slates suspended from a walkingstick and tied by a lady (newspaper cor-respondent) with her handkerchief, the slates being in full view of the audience all the time. The writing could be dis-tinctly heard, also the vibrations were felt by those holding the walking-stick. These mediums are also receiving under strictest test conditions portraits in colors, varying in size from 12x14 to 22x27 inches, given by their spirit artist in from one to five sittings; specimens of the work, which received much enthusiastic admiration, were on exhibition at

the close of the service. Our church was most beautifully decorated with evergreens, flowers and American flags, which, together with the vast audience who crowded every nook and corner, even standing in the sisles, made it a scene long to be remembered and cherished by those who were fortunate enough to be present-many not being able to get into the church at all. WM. J. MASTERS,

Corresponding Secretary. 48TH ANNIVERSARY

Celebrated by the Spiritualists of Toledo, Ohio.

The First Society of Spiritualists of Toledo, O., celebrated the Forty-eighth Anniversary of Modern Spiritualism in the morning, afternoon and evening of March 29th. Services were held with song service, poems, remarks and addresses, all combining to make the occasion one of great rejoicing.

Mrs. Steelman-Mitchell, of Covington,

Ky., has been with us for three Sundays past. She is an earnest worker, untiring in energy and perseverance, doing all any society could ask to advance its work. Mrs. Mitchell is for the month of April to fill an engagement in St. Louis, Mo. We, as a society, give her full recommendation, wishing her a long and prosperous life in the cause of Truth, she having our hearty endorsement. The local mediums all over the city

combined in making this an occasion long to be remembered. With the sweet singer, Mrs. Bonta, the shower of angel glory was made manifest.

Mrs. Dr. Weyant, who is local pastor of the First Society of Spiritualists—an

honest, faithful worker, having high intellectual unfoldment, and gives good readings and tests-will fill the rostrum for the month of April here. The work of truth and right will pre-

vail. The power of light is the leaven to bring out the regeneration to come to earth's children. "Human Culture and Cure. Marriage,

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about it—it is reasonable to infer that

the greater the rapidity of vibration the

smaller is the extent of each lateral

pulsation, as in the case of the piano-

strings of different lengths. Otherwise

we should be obliged to infer, what is exceedingly improbable, that one ray

has a greater sum of force than another

has, the fact being that, if there be any

difference, the rays near the violet end

of the spectrum should be weaker than

those in the red, because, in passing

through the prism, they are the most

extensively refracted, or bent, out of

The fact that they have the greatest

actinic power is not in consistent with this assumption, as their heating and

of the spectrum that must be considered.

length as we proceed from the red to the violet end of the visible spectrum

ULTIMATE WAVE-LENGTH.

mysterious X ray. We have but to fol-

low the successive steps from a relative-

ly great wave-length in the ultra red,

YELLOW F

REO

and a great wave amplitude of lateral

VIOLET RÁY

RAY

extension, with successive diminutions

of both as we proceed through the red, to the yellow, then to the violet and the

ultra violet, till we arrive at a position for the X ray where the wave amplitude

is so much diminished to correspond

with shortened wave-length as to give

what has been written of as if it were

movement in a right line without any lateral vibration at all.

and that the X ray does pulsate laterally, but to a very small extent as compared with those rays in the violet part

of the spectrum, to say nothing of those which fall near the red or beyond it,

The most logical theory appears to be that the X rays have such a short wave-

length that many more than 100,000 of

them are required to fill up the measure of a single lineal inch, with a corre-

spondingly small extent of lateral puls-

ation, so small that, as compared with

the spaces between atoms and molecules,

the whole path may be spoken of as al-

most meriting the geometrical defini-tion of a right line—having length with-

But inasmuch as each of the seven bands of color in the visible part of the

spectrum is made up of a vast number

of rays, each having a different wave-

length and time of pulsation from the rest, it is reasonable to infer that the

same is true of the X rays; that they

through a rather wide range.

out breadth or thickness.

It is not difficult to suppose that this

their former course.

and beyond the latter.

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EATURDAY, APRIL 18, 1896.

Prosecute the Scamps.

Were it not that no compromise should be made with crime an arrangement could doubtless be made with the clergy to offset their villainous doings with the fakir mediums, who for paltry gain play deceivers, and impose their shabby tricks on the over-credulous. Criminal prosecutions can be maintained against every one of these humbugs for obtaining money under false pretenses. The interests of truth demand an exposnre, with a severe penalty, rather than suppression and a continuance of the infamy. It will delight THE PROGRESS-IVE THINKER to see each guilty wretch compelled to pay the full penalty for each infraction of the law. The Illinois statute is in these words, omitting those additional provisions not applicable to

cases under consideration:
"Whoever, with intent te cheat or de fraud another . . . by any false pre-tense . . . obtains from any person any money or personal property, or other valuable thing, shall be fined in any sum not exceeding \$2,000, and impris oned not exceeding one year, and shall be sentenced to restore the property so fraudulently obtained, if it can be re-

The statute against practicing confi dence games seems also broad enough

to cover these ghostly frauds.
Similar laws to those in Illinois exist in all the States. Cheats should be pros-ecuted and taught that they cannot trille with the sacred dead and escape with impunity the demands of outraged jus-

God Is Perfection.

All are commanded to search the Scriptures. Unfortunately, after doing so, and some teaching inconsistent with common sense is found, then motives for the search are impugned, and it is said "he studies the Bible to discover its iunworks in harmony? If so, there must be of necessity an agreement in all of its parts; conflict in statement nowhere. When it says: "The Lord will not cast off forever," Lam. 3:31; and then, "These shall go away into everlasting punishment," Matt. 25:46, it only proves that God did not inspire the book, else He employed conflicting language to express his ideas. It would be but natural for men entertaining conflicting views to make such discrepant statements; but impossible for a God. There are hundreds of discordant texts in the holy book of like character, for which reason we are unwilling to credit its authorship to a divine personage.

Entranced.

Miss Rena Tedrow, at the Pentacost meeting of the United Brethren Church, at Bourbon, Ind., a few evenings ago, went forward to confess her sins. She kneeled and remained almost motionless in the attitude of prayer, says the press dispatch, for an hour and twentyfive minutes. She passed into a trance condition and so remained for a long That trance condition, known among

the faithful as the "power of God," is nothing more nor less than an advanced stage of hypnotism, induced by concentration of thought on a single subject, her eyes fixed on the dear preacher, while "streams of memory never ceasing," in magnetic waves rolled over, engulfed and finally completely con-trolled her entire being. Modern science is now quite familiar with the third person in the orthodox godhead, and a good operator can readily reproduce in a mixed audience a perfect imitation of an old-style Methodist revival.

Hypocrisy versus Honesty.

Will some devout worshiper of the Lord Jesus be so kind as to state who is most worthy of credit, and whose word most entitled to respect, the honest Infidel or Spiritualist, who everywhere and on all occasions is frank to admit, even in the presence of violent opponents, his religious belief; or he who entertains identically the same views but conceals them, even going so far as to identify himself with the church, contribute of his wealth for its support bows at its shrines, and sings pæans in its praise? There are multitudes of this latter class, and the Christian world seems ambitions to increase their num-

The Old Way.

It is said on one of the recovered brazen gates of the great temple of ancient Nineveh was found illustrations of heavenly spirits pulling on a mighty rope, by which the gates of the morning were opened, and the sun was allowed to enter to illume the day. These gates were represented as being closed af evening by the same process. It is supposed Joshua employed this solendid device for arresting the sun in its movements when he lengthened the day so he could have more time to slaughter his enemies. That machinery is out of date in these times. A better process for sushering in the morning and for closing the day has been perfected and is now employed. All the miraculous machinery of the universe dropped out | ceit practiced on such persons deserves of use as man increased in knowledge.

Good Principles for Guidance. It is a principle in chancery procedure that he who seeks equity must do equity. An applicant for a ruling of the court must bring himself within this pro-

vision before he can ask relief. This principle is applicable to all the relations of life, and should be rigidly observed. It may be expanded into: They who want justice, or demand justice, shall do justice. Again: Those who want protection from persecution must not persecute. Those desiring to be tolerated in the enjoyment of natural rights must extend this toleration of rights to others. The so-called golden rule is only a variant of these propositions: "Do to others as you would have others do to you." Extended still farther: If you wish to enjoy your own opinions without molestation you must

not trespass on the opinions of your neighbors. It should be always remembered, we differ as wldely in our religious views from John Doe as John Doe differs from us. Each has the same natural right to believe or disbelieve, to practice and enjoy his belief, or disbelief, as has the other, observing that neither has the

right to do wrong. One party has the equal right with the other to propagate his creed. Creeds are but fossilized beliefs that have assumed definite forms. The best of them had a human origin, and are liable to the imperfections of human nature.

Each sectarian is sure he is right and all others are wrong. The Christian quotes his Bible as the infallible standard of truth, and wants all the world to be guided by it. The Mohammedan places the same confidence in the Koran; as does the Parsee in the Zend Avesta, the Brahman in the Vedas, the Buddhist in his Tripitaka, the Confucian in his Yihking; but all of these, like creeds, are the productions of human brains and human hands, without regard to the claims of those who accept them as of divine origin.

The proclamation which is represented to have been issued by Constantine after the Nicean Council, wherein he said: "What was approved by three hundred bishops can only be considered as the pleasure of God," has been interproted by later churchmen to be the act of God.

Let us not be deceived by the claim of any of the holders of sacred books, but allow the advocates of each to believe as he will in regard to them. And he whose only bible is the great book of Nature, which only a God was capable of making, should insist on the same protection, and the same regard for his rights which he concedes to others. Bigots, of all creeds, do you understand these propositions?

A Museum of Barbaric Deities.

"The collection of Hawaiian idols belonging to the American board, which were sent to this country as curiosities by the early missionaries to the Sand-wich Islands, has been sent back to Hawaii to be deposited in the National museum. They are said to be the only specimens of the original deities of the islands now in existence."

Had the barbaric gods of all countries been preserved, a world of light would have been thrown on all systems of religion. The one to whom David made sacrifices of oxen and fatlings. following up the entertainment with shouting, the sound of trumpets, and leaping and dancing, which the translators rendered Lord, (see 2d Samuel, perfections." Is the Eternal God the author of that book? Then is He not of the book? The of the polynomial is the polynomial in the polyn perfection itself, and are not all of His would be a novelty in these times, and, possibly, it would give us a correct idea of the sort of god the Jews always worshiped.

A Prolonged Howl.

When Decoration Day was devised in honor of the heroic dead, and flowers were to be strewed upon their graves, dedicating the 30th of May each year to that holy task, the clergy, as is their wont when any invasion is made on their domain, raised a rebellious howl, insisting it would be sacrilegious to thus profane the day which Constantine had made sacred to the sun. They wanted all that day for themselves, and finally succeeded in substituting Saturday in its place, when Sunday fell on the 30th. Now these pious frauds have made the discovery that races, games, and semi-amusements are being sandwiched in between decoration services and the howl is a prolonged roar against such desecration of a holy day. been content with honoring the day as its projectors contemplated it would remained the most sacred one in all the year; but when they declared adorning graves of the worthy dead was too secular for Sunday service, the people took them at their word, hence the

A Touching Lament.

Looking over the proceedings of the Parliament of Religions a few days ago, the eye fell on the address of Mara Satsumchyra, a Brahman, and a member of the School of Philosophy at Madras, India. During his great address, his whole manner and expression indicating deep emotion, he said:

"Our friends have been picturing to you Christianity standing with the Bible in one hand, and the wizard's wand of civilization in the other; but there is another side, and that is the goddess of civilization with a bottle of rum in her hand! O, that the English had never set foot in India! O, that we had never seen a Western face! O, that we had never tasted the bitter sweets of your civilization, rather than she make us a nation of drunkards and brutes!"

Otherwise Employed.

A scientist makes the statement that in all the starry host of heaven there is not a planet or a star called by the name of saint or angel. That is nothing remarkable. Churchmen have been more intent on searching for the heavenly Jerusalem, the great white throne, the streets paved with gold, and in the almost fruitless attempt of peopling that city with persons of their own creed, than in the discovery and naming of planets which their inspired books aught were set in the sky to illuminate the nights for the sole use of man.

Credulous Honesty.

It is said Spiritualists are the most credulous people in the world. If so, they are unquestionably the most honest for he who does no wrong, and is innocent of guile, never suspects his fellow, but, until defrauded, is confident all others are as honest as himself. Dea double penalty.

THE X RAYS.

As Considered at the Forty-Eighth Anniversary of Modern Spirit-

ualism.

Not Half as Wonderful as Those Spiritual Rays that Have Come to Illuminate the World.

CONSTITUTION OF MATTER-TRACING THE CATHODE ELEMENT IN THE DIS-SECTED BEAM OF SUNLIGHT-PULSA-TIONS IN THE SOLAR LIGHT-WAVE LENGTHS AND RATES OF VIBRATION -APPLICATION OF THE GEOMETRICAL DEFINITION OF A RIGHT LINE-LES-SON IN ANALYSIS.

Modern scientific investigation, says owing statements are probable, and most of them are true:

The molecule is made up of an assem-

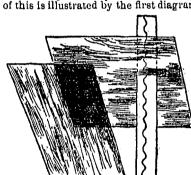
plage of some one or more of about seventy entities called atoms, and all matter, as we know it, is an assemblage of molecules. About 50,000,000 of the molecules of water could be ranged in line in the length of an inch, if they could be made to touch each other, which is

not the case. They are widely sundered in the gaseous form, less so in the fluid, and least so in the solid, but the "solid earth" would shrink to a much smaller bulk i all its constituent atoms were to subside nto actual resting contact, as they probably would if the temperature were reduced to the real zero of some 490 Fahrenheit degrees below the melting point of ico.

CONSTANT MOTION.

Each of them is eternally in motion the extent of the movement increasing with the temperature. an all-pervading "substance" called ether, which probably fills all space out to and far beyond the most distant star. In this ether are propagated the different kinds of force (not material substance) which are called light, electric-

ity, magnetism, etc.
Light travels through space at the rate of about 186,000 miles a second, and with a wave-motion, something like that represented by the lines in the third diagram. In a ray of ordinary sunlight there are nearly 50,000 of these waves in the length of an inch. Originally the pulsation probably is in all directions from the line of forward movement, but if the ray is polarized, as by reflection or refraction, the vibration thencefor ward is only in one plane. The effect of this is illustrated by the first diagram

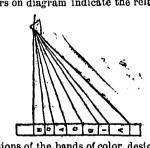


which represents the influence of a thir plate of tourmaline on the ray of light. The structure of the tourmaline plate may be likened to that of a thin slice of wood, the fibers all running one way, or more roughly, to a garden fence, the palings in which are set so closely together that the intervals between them are very narrow.

EFFECT OF POLARIZATION. In passing through the plate the ray of light is polarized, so that its subsequent vibration is performed only in a direction parallel to that of the fibers, as a rope stretched through the fence might be made to vibrate up and down between any two adjacent palings, but

not crosswise. Now, if another tourmaline plate be placed behind the first, the direction of the fibers being the same, the ray will pass through the second plate. But if the second plate be placed so that the 'grain" crosses the direction of the first, s illustrated in the lower portion of the first diagram, the light will not pass through the second plate. Prof. J. W. Draper wrote in his text-book on chemistry, published in 1858, that "the rays of the meridian sun cannot pass through pair of crossed tourmalines.

When a ray of sunlight is received through a hole in the shutter into a darkened room the interposition of a glass prism will cause it to spread out long, narrow ribbon of light. which may be received on the wall or a white sheet and there examined. It will be found to exhibit the seven colors of the spectrum, as in the second, the letters on diagram indicate the relative



positions of the bands of color, designated by the names of which those letters are the initials-namely: red, orange, yellow, green, blue, indigo and violet. Each of these components of the one ray of sunlight has a different wave-length, ranging from about 40,000 to the inch in the red to 60,000 to the inch in the vio-

ULTRA-SPECTRAL WAVES.

By placing various substances in the paces beyond the red at one end and the violet at the other it has been discovered that there are waves of force extending in each of these two directions far beyond the limits of the visible band, or spectrum. In reality the whole length of this

band and its extensions beyond the red statement of the lease may be, and proband the violet comprises millions of in- ably is, an exaggraption of the truth, dividual rays, each having a different wave length. It way be lidened rough-ly to a band stretched across the strings f a piano, each string having a different nitch of tone and rate of vibration from all the rest, while we may suppose the scale extended each way to include a vast number of strings that produce sounds, one set of which are too high and the other too low in pitch to be appreciated by the human ear.

All the different components of the dissected light-ray move with the same velocity of about 186,000 miles a second. Hence the rate of vibration must vary inversely with the wave-length. The one in the yellow, which has a wave-length of the 50,000th part of an inch, vibrates at the rate of some 600,000,000,000,000,000,000 times a second, from which it may be computed that the longest wave, of which there are perhaps 2,000 to the inch, vibrates some twenty-four millions of millions of times in a second, while the shortest waves have vibrations of differ among themselves in wave-length more than fifty times that hardly conceivable number of pulsations.

LATERAL PULSATION. For the next step in the chain of ex- reference to the second diagram how eral seances.

the X ray may be able to pass freely through masses of matter which are impervious to the ordinary light ray. It has less obstacles to encounter from the strata-like arrangements that can be perceived with the naked eve or the

microscope and from the ever-moving entities that are too small to be ren dered visible by any optical aid.
As stated editorially in the Tribune, it may be understood that for all orders of rays the different kinds of matter may be so constituted that the arrange-ment of their constituent molecules favorst ic passage in some more than in others, and that the resistance in each case will vary with the thickness; but the facility of such passage is cnormously increased by the fact that the for-ward movement of the X ray is so nearly that of a point moving in a straight path that it practically may be said to be "in a straight line without any complication of wave motion."

THE TREND OF SCIENCE.

VOLUME ONE OF THE ENCYCLOPÆDIA OF DEATH, AND LIFE IN THE SPIRIT It is wonderful in these days to observe the trend of science, and its on-rushing toward or into Spiritualism. We wish to reach 20,000 new readers. Intelligent, observant scientists recognize this fact—and they cannot hinder In order to do it we must make a great financial sacrifice. We will send out The

the inovement if they would.

The wonders of the X rays are not yet Encyclopædia of Death, and Life in the fully explored, nor their utilities for the Spirit-World, in paper cover, as a gift good of humanity appreciated. There yet remains a grand field of scientific reto all new subscribers for three months. It contains 400 closely-printed pages, search and application to be cultivated.
And it will come. Things that now seem visionary will be realized. In the Send 25 cents to this office and you words of one of Charles Wesley's hymns: will get this book and THE PROGRESS-"Faith, mighty faith the promise sees, IVE THINKER for three months. If possible, get your friends to unite with you. And looks to that alone;

Laughs at impossibilities, And ories: It shall be done!"

among your friends. It will only con-Under the manipulations of science and inventive genius, insplied of the We wish to do a philanthropic work. Spirit-world, the X rays, combined with Many thousand copies of The Encyclounderstood and appreciated laws of color and its effects, a new era in medical pædia of Death have been sold, and the science will dawn upou the world.

great mass of Spiritualists have been It was said by one in time past, "All roads lead to Rome." In these days, loud in its praise. The good it has done in modifying the views of people in reand in the light of existing facts—facts gard to the change called death has which point to the discovery and realization of resultant greater ones—it may truly be said: All roads lead to Spiritbeen great. Send in your orders at once. When you receive the book, and ualism. Indeed, as Dr. E. D. Babbitt have carefully read it, you can not fail says: "Scientific discovery is leading full drive right into clairvoyance and "Scientific discovery is leading to rejoice. You would not take \$2 for Spiritualism In due time Dr. Bubbitt Any one of our present subscribwill himself be recognized and acers who will send us a new three months' knowledged as one of the principal leaders and factors in this scientific advance. subscriber with his own subscription "BEHOLD I SHOW YOU CREATER (extending in not less than six months).

THINGS." But deep and probing and wonderful as are the X rays of Roentgen and the scientists, deeper, more searching, more wonderful are the spiritual rays that have come to illuminate the world. While the cathode rays. so called, search the hidden things of material flesh and the physical frame the finer, more subtile, more wonderful rays of spiritual light search through the things of thought and spirit, "bring to light the hidden things of darkness, and make manifest the counsels of the heart."

Clairvoyance, telepathy, mind-reading-what are these but specialized manifestations of a wonderful spiritprinciple that looks beyond the gross physical encasement of mortal man and views with spiritual eye and intuition the soul, the thoughts, the heart of man:

lighting influence is near the minimum, and it is the sum of all the effective Wonderful as are the achievements forces of the ray in any particular part of science we may rest assured that still greater and more wonderful events to It would not do to assert that equality await us; and all will result in good to man-uplifting, humanizing and spiritof areas involves equal lengths in the man—upinions, unlizing humanity.

J. C. Underhill.

perimeters of those areas, but it does follow from the above statement that the total lengths of the paths described Hammond, Ind., by rays having relatively long and short wave-lengths age equal, and this should involve a continued lessening of the dis-48TH ANNIVERSARY tance to which the pulsation extends laterally with a shortening of the wave-

> The First Progressive Spiritualist So cioty held their anniversary exercises on Sunday evening, March 20th.
> The choir opened the exercises with

> Celebration Held at Clinton, Iowa

The third diagram illustrates the logical sequel to this course of reasoning towards the character of the hitherto appropriate songs from C. P. Longley's over previous years. Brief remarks were made b B. L. Eskelsen, under control. Dr. Phillips briefly outlined the work accomplished in the forty-eight years of its ex istence. A poem, written by Mattie Hull, was read by Mrs. Harding. Several recitations were given in a fine manner, and taking it all in all, the time was pleasantly and profitably spent, and much was said that will impress the new investigators, of whom a goodly number

The hall was decorated very nicely by the ladies of the society, and from the present appearances everything is working very harmoniously.

I must not fail to mention a little inci dent that took place last Tuesday evening. Brother Eskelsen having just bought one of Edison's latest phonographs, invited all the members of the society to attend a phonographic concert at his residence. After those invited had arrived, the Ladies' Home Circle called the people to order and presented Brother Eskelsen with a solid gold Maltese watch-charm and Spiritualist badge combined. It was very much of a surprise to him, and was accepted with appropriate remarks and thanks. Such tokens of appreciation serve to strengthen the psychic bonds that bind

Our president, Mrs. Harding, seems to be the right person in the right place, as she presides with dignity and ability and tries to make all feel at home in our meetings.

DR. J. C. PHILLIPS.

48TH ANNIVERSARY

Celebration by the First Spiritual Union of Chicago.

The First Spiritual Union of Chicago celebrated the anniversary of Mod-ern Spiritualism at their hall, 1565 Milwaukee avenue, Sunday evening, March 29th, in a most pleasing and appropriate manner. The hall was beautifully decorated with the American flag and flow The programme was very fine ers. consisting of vocal and instrumental music, recitations and a splendid address by Mrs. Gebauer, and tests by Mrs. Mary

The meeting was conducted by the president, Mrs. S. M. Bumstead, who is one of the oldest Spiritualists in the city, and the oldest worker in the northwest portion of the city, having organized the first children's spiritual lyceum in that section of Chicago nearly twen-

ty-five years ago.

Mrs. Bumstead has been an untiring worker in the cause of Modern Spiritvalism and has given the greater part of her life to this work. She organized the First Spiritual Union on North Roby street about five years ago, and it has grown and prospered ever since, and in spite of many drawbacks it ranks to day with the finest societies of Spiritunlists in Chicago, under the able leadership of its organizer and president.

Mrs. Bumstead has been the means of bringing the light of the truth of Modern Spiritualism to many homes. She is well known and highly respected among well known and mighty respectively.

all Spiritualists throughout the city.

H.

Farmer Riley.

Arough a rather wide range.

X VERSUS ORDINARY LIGHT RAY.

It now will be easy to understand by was in the city last week. He held sev-

48TH ANNIVERSARY.

It is Celebrated in Fine Style A Three-Days' Celebration at Cassadaga Camp, Lily Dale, N.Y.

Again the Anniversary of Modern Spiritualism's natal day has been fittingobserved and properly celebrated by levotees of the cause at Cassadaga

camp.
The complete success of the occasion reflects well deserved credit on those having the movement in charge, it being entirely a community affair-the spontaneous efforts of camp residents. and not, as might be expected, the work of a local society, nor under the super-vision of the C. L. F. A.

Opening exercises on the well-filled programme, consisted of a morning con-ference, presided over by that fearless veteran of Spiritualism, Mrs. H. DI Stearns, whose stirring remarks were followed by earnest testimonials from a score of the faithful whose knowledge of spirit return and devotion to the cause dates back almost to the recognized year of its birth. At the afternoon exercises Library

Hall was completely filled with an intel ligent audience eager to partake of the east of good things promised them. In gracious response to a special request, President Gaston presided.

Maxham's orchestra, of Jamestown N. Y., artistically rendered several fine selections. A vocal quartette, imported for the occasion, proved a special feature that brought forth applause.

Mrs. Clara Watson, of Jamestown, N. Y., a growing favorite at Cassadaga, delivered the anniversary address, taking for her topic, "The Needs of the Hour," universally conceded to be a superior production; entirely original aud unique so far as a Cassadaga audience had ever experienced, in that it was wholly poetical and thoroughly practical in the application of the lessons sought to be inculcated. In evidence of sincer est sympathetic appreciation, the lady was at the close warmly applauded.

Mrs. R. S. Lillie, whom we are glad to announce has sufficiently recovered rom late illness to be present, followed Mrs. Watson's address with a few wellchosen and timely remarks relative to the day and occasion, delivered with all her old-time fervor and power.

The evening was devoted to enter tainment and pieasure, a short literary and musical programme, followed by a of tolerance in all religious beliefs, hop set to inspiring orchestra accompaniment, and made even more thoroughly enjoyable by the serving of a rehospitable ladies. Weather, made glorious by blue

skies and warm sunshine, greatly enhanced the pleasure in spite of deep snows that are so common in this lati- hall to lunch formed a large circle. tude still prevailing, though at this and Mrs. Congdon, Mrs. Jaquet and writing the hand on the dial-plate indicates that the ever-revolving wheel of time has reached the 4th day in the month of April. The annual March meeting of the

C. L. F. A. board, attended in full, was fortunately so arranged that the trustees could be present at the Anniversary exercises, in response to the expressed desire of local residents. At repeated sessions during the two

days, the association officials were on the grounds. Considerable important business was dispatched relative to final arrangements for the season of '96, now so near at hand. From all that can be gleaned, the out-

look was never more encouraging than at present. Many cottages are at this early date rented for the season; entertainment at the hotels engaged in advance, with frequent letters of inquiry from parties attracted by Cassadaga fame and popularity, who are planning to summer at this wondrously beautiful resort among the Chautauqua hills. These facts and many other indications are certainly prophetic of a successful season, with an increased attendance

events of our recent jubilee was a 6 o'clock lunch given the trustees and a few friends, by that courteous and hosnitable gentleman, and well-known melium, Mr. A. B. Campbell, at his artistic home on the bluff.

Cassadaga's next important event will be the yearly June picnic, to be held on the 12th, 13th and 14th, full particulars of which will be given in THE PRO-RESSIVE THINKER, in ample time for those wishing to attend this session to make preparations accordingly.

SHIRLEY BELLE.

Quarterly Convention.

The Tenth Quarterly Convention of the Saginaw Valley Spiritualists' Association of Michigan, convened in Owasso, Mich., April 4th and 5th. A fine programme arranged by the correspondng secretary. Mrs. Carrie W. Miller. Chesaning, was presented to the public by our worthy president, D. P. Dewey, Grand Blanc, who delivered a fine address. Sunday forenoon Mrs. A. E. Sheets, of Grand Ledge, gave two addresses, the last of which it would be hard to equal, much less, excel in any pulpit.

About seventy-five delegates and visiting members were present from other places, and were welcomed by an address from Eva P. Hopkins, of this place. Dr. Sarah Allen, of Flint, led the conference, took part in the symposium, and gave tests which were listened to with a great deal of interest. Mrs. Augusta Ferris, of Bay City, also gave ests. She gave full names of both living and arisen friends, as well as incidents in the lives of many people. Her recitations were fine. Miss Nellie Miller added zest to the meetings by her appropriate selections rendered in her usual pleasing manner.

Williams-Keehler, of Saginaw, responded to several calls, pleasing all with her eloquence. With the sweet music which was interspersed through out the entire programme the meeting was all that could have been desired. This month closes Mrs. Sheets' en-

gagement of five months with the Owosso society, with a speedy roturn to us.

CORRESPONDENT. o society, with an earnest wish for her

Letter from H. D. Barrett.

TO THE EDITOR:-Since my arrival in Denver I have been on the sick-list. threatened with an attack of typhoid or intermittent fever. I was confined to my bed for one full week, but thanks to my excellent physicians, Drs. Ewell and Bogart, and skillful nursing on the part of Mrs. Loe F. Prior, I escaped the threatened attack. I shall resume work in a few days. Permit me to thank my friends for

their expressions of sympathy during my illness, and to assure my correspondents that their letters will be answered as soon as my time and strength will permit. I ask them to be patient for a time longer and all will be well.

Spiritualism is gaining ground in Denver, and this city will be heard from in the near future.

Denver, Col. H. D. BARRETT,

Our Anniversary Edition. It will be found especially valuable, out for want of space.

A SPIRIT REVIVAL.

at Elgin, Illinois.

A Fine Series of Interesting Exercises.

We are fain to use the revivalists' term in connection with our threedays celebration of the Anniversary of Spiritualism, and say there has been glorious outpouring of the spirit.

Sunday, 29th, we held an all-day session, with basket dinner and supper lunch in the reception room of our hall. The morning and afternoon meetings were well attended, and a packed hall welcomed the workers at night. Fifty guests were waited on at dinner and thirty-five at supper. Mrs. M. A. Congdon, of this city.

gave the morning lecture; Mrs. Jaquet, of Chicago, read an inspirational poem, given her by an Indian guide. It was full of the loving spirit of all our Indian friends who are so near to their instruments when needed to assist them in their public work. The children entertained their elders

with one-half hour in song and recitations. Leah India Scovell and Master Frank Brown sang a duet together, which elicited well-earned applause. Master Fred Brown and Frank Brown, and Frankie Overman, recited. Tiny Beulah Jucket and Bruce Scovell, aged respectively three and four years, sang and recited. Miss Grace Buck and Leah Scovell sang together. Our lyceum is an infant effort as yet, but the prospects are flattering for something larger in the near future.

The conference meeting, from 2:30 to 4:30, was a soul-inspiring session. Prof. Brown gave the opening address; followed by Dr. Dame, of Elgin. Rev. Homer Slade, a Universalist minister, and Dr. S. M. Slade gave some good counsel as to the necessity Leonard Jucket gave an explanation of the painting of a picture under freshing lunch prepared by the camp's spirit direction, by our ascended sister, Mrs. Blair.

At the close of the afternoon service the friends who remained at the others were controlled and inspired to give as given to them by the spirit guides. In the evening the friends began to come by 6 o'clock to be sure of securing seats, and it was well they did, for before the hour of service the house was full and standing-room at a premium. Mrs. Congdon gave the invocation. Lecture by Mrs. Scovell, inspired by Dr. Coon, leading control. Mrs. Jaquet followed with tests, and it is a deserved tribute to an earnest worker when we say that the work of the guides, through her, was perfect, and the audience was delighted beyond measure with the trutfulness of what was given.

Monday night the hall was again filled with an appreciative audience. The lecture was a synopsis of mental and physical mediumship. Mrs. Congdon gave the invocation. Lecture by Mrs. Scovell, and tests by Mrs. Jaquet and Scovell. Remarks by Dr. Parker, of Chicago, on healing, were terse and

to the point. Tuesday night the audience was a repetition of Sunday night's jam, but withal the harmony was perfect and gave good conditions for the mediums to work under. Mr. and Mrs. George Parker, the rapping mediums, gave a fine manifestation of this phase of mediumship. These mediums are veterans in the field, and as rapping me-

diums stand second to none.

Tuesday closed the anniversary exercises proper, but there will be service Wednesday night, a test circle, held by Mrs. Scovell, Mrs. Jaquet and Mr. and Mrs. George Parker. Thursday night a grand pound social and literary entertainment for the benefit of Mrs. Scovell. Friday night a young people's meeting, and Saturday night a general conference, test and inspirational session. Sunday night the regular service of the society will be resumed by Mrs. Scovell as speaker in charge, H. Scovell.

Bible Names Discarded.

The revolution of thought, so visible everywhere, is apparent in the naming of children. Proper names borrowed from the Bible were almost universal a hundred years ago. Where now are the Jemimas, the Jezreels, the Joannas, the Keturahs, the Kezias, the Beulahs, and hundreds of other names collected from sacred story so late as fifty years ago? Nearly all are gone, and modern English names, whose meanings are not concealed in barbaric Hebrew, have taken their places. Only one is recalled as we write, and that is preserved because the meaning is not known by those who employ it, and that is Magdalene, or ome of its derivatives.

An Error.

The Sultan of Turkey is not infrequently described by Europeans as the "pope" of the Mohammedan religion, whereas he is really no more than its caliph, or supreme chief, and is not in any sense an ecclesiastic. He takes no exceptionally prominent part in the performance of divine service and wears no distinctive sacerdotal costume, although he represents the prophct on earth.

A Habit Peculiar to the Craft. "In the early days of Sir Isaac Pitman's shorthand crusade the system was assailed on religious grounds."-News. Item.

Be so good, kind itemizer, as to tell what improvements in the arts or sciences were not opposed, and their authors and inventors maligned on religious grounds.

The great favor in which Ayer's Pills are held all over the world has been well earned. They are easy and even pleasant to take, and for all complaints of the stomach, liver, and bowels, are

Several items of interest are crowded the safest and most thorough medicine in pharmacy. Every dose effective.

ANNIVERSARY ADDRESS

BY THE CUIDES OF MRS. CORA L. V. RICHMOND AT SCHILLER THEATER, CHICAGO.

THE DAY AND THE HOUR.

You are glad you were born, and tion and demand it."

to bud and blossom just the same.

must hasten to do the bidding of this it; I will try to do and be what it proyoung prince of life that comes into claims life should be." is called dcath.

into the spiritual state every power of nothing in the world so contagious as earth and air facilitate the change, as the atmosphere. You are told that the powers of earth facilitate birth all kinds of diseases lurk in the atinto mortal life. No one can stay it; mosphere. Why not all kinds of no one can resist it; and this other health? If our friend has the disease birth is just as beautiful, just as nat- of agnosticism it is quite a negative ural, just as inevitable, just as de- disease; it is amenable to the positive, lightful, and far more grand than continuous, contagious, encourage-

birth into earthly life. as Orion comes forth in the starry likely he is just as much a Spiritualist realms of constellations; it will come as you are. as surely as the spring-tide comes makes all things seem strange, though | ualist all my life." statement of material laws-explain may in the light of this wonderful it." It will whisper to the clergyman, truth.

I this generation. I invite your atten

most of you are glad you are Spirit- This new child, Spiritualism, like ualists. Those of you who are Spirit- all children of a household, demands ualists are glad of it now (there were a hearing. It has made itself heard, days, weeks, months and years when known, and felt, not only in the you were not so glad), because this is household of the faithful, but among a day of rejoicing; this is a day of all people in every land. It has been mutual congratulations; this is a period announced to the theologian until he when you say: "Thus much, and thus has turned an attentive ear, then, like much, and thus much!! has the truth any other child of love, it has proved done for us. It has made us free, as his comfort and blessing. It has been the truth that Christ taught made the a great source of trouble to the scientdisciples free; free to accept the light ists, because it has baffled all his theoas it comes, unclouded or tempered, ries, whether of "vibration" or "atomic to our visions from the spirit-realm." and molecular action:" all his theories If any one having human power concerning the cohesion of matter, all were to issue an edict that this spring his theories congerning the supposed all the buds and blossoms must remain basis of everything; and he has been in the earth: that there must be no compelled to turn and investigate, foliage on the trees; that the fruit and to either declare that it is within trees must bear neither buds nor blos- the realm of his research, or that it is soms: that the vines must have no a new thing under the sun, even in verdure, no preparation for fruitage- the realm of science. It has been a if any human being having authority, trial to a great many people, because in his own opinion, were to issue that they did not want to change; they did edict. nature would pay no attention not want to be disturbed; they liked to it. The Pope's bull against the the good old-fashioned way to heaven comet would be just as availing. All -or the other place-especially the the preparation for the spring-time latter, because they wanted it for their would go on just the same. Down neighbors, But Spiritualism has disdeep in the earth, darkling, and in turbed both places, or the supposed the shade, the "X" rays of the sun way thereto. Whatever may be the thrown on the germs of flowers would way to the "Kingdom of Heaven," it take effect, and they would come forth has declared that all your neighbors are just as much entitled to it as you If a man in his computed or as- are; that if they find the way first they sumed authority—unless he had mas- will get there first. In fact, it distered the secrets of things-were to turbs all the selfish seeking after insay: "Such and such a life shall not dividual happiness in both worlds. It be." or, like Pharaoh, were to issue a is a disturbing element in lines of mandate: "Lest there be a rival to commerce, especially that kind of my kingdom, lest there be a spiritual commerce that does not wish to conking, slay all the male infants;" that sider one's fellow-being. It is a dis-

would not avail, for one would come turbing element in politics, especially like Moses, or another like Christ, and that kind of politics which forgets declare the truth, notwithstanding the that your patriot sires are bending above the halls of legislation at this If to our planets in their courses day and hour, noting all the infamy any one were to say: "You, Venus, that is enacted under the name of librise not over the far Eastern sea; be erty. It is quite a disturbing element not the star of the dawn. When the to the pursuit of a selfish life, because time comes shine not at even-tide, here is this little golden-haired darsweet Hesper-phospher; be not the ling that you have not left at home, guiding light, whispering unto lovers, who insists on coming to you in your but step back into the shadow behind counting room, admonishing you not some other world; let some other to take advantage of your neighbor planet shine." Or, if one were to say lest you make her unhappy in spiritto the Pleiades: "In your orbits around life; saying: "See that you perform the great, distant sun, shine not; let no act that will tend to put a blight there be no light of Neptune nor or stain on your spiritual garments, Uranus: let there be no constellations | because I shall have to help you rub seen; let the Pleiades be dark, and the it out." All the while this daughter belt of Orion hidden"-it would not be who has passed out into spirit-life is so; they would go on just the same. brooding above you, saying: "Have is as near them as the sunshine, as Lovers would whisper by the sweet no thought you would not wish me to light of the evening star; the pale new know; visit no place you would not all the knowledge that they receive, moon would give them encouragement wish me to go." In fact, Spiritualism and typify the opening of their lives. so penetrates and pervades this hu-Such time as the child is ready to man life of yours that it must be a spring forth into the mother's arms, disturbing element, unless you there is no delay nor waiting; but all squarely and distinctly say: "I accept

the household. And at such a time It is this persistent presence, this as that which is misnamed death shall consciousness that must perturb the culiar. One passing on was an aged there is no hastening of lov- conditions of human thought. Even lady who knew of spiritual truth, and ing feet, no ministering of loving the great agnostic, far too bad to hastened to join her loved one there. hands, no skill of wise physicians, no speak in the building or temple of the The second, a lad of fourteen years, Elixir of Life that will stay the steady Woman's Christian Temperance Union, whose mother had this light and sang and silent encroachment of that which is quite good enough to speak at to him while his spirit was passing Spiritualists' camp-meetings, because away. He gave her a message the When people are ready to be born we expect to convert him. There is next day, saying: "Mamma, the last ment of the sunshine of Spiritualism, When the day and hour comes for and we are not afraid of him. Of the announcement of a new truth, or course Robert has said some naughty the re-announcement of the old truth, things about the church, but he has there may be edicts from Rome, from taken very good care not to say them

Westminster, from all the ecclesiast- about Spiritualism, because the truth ical and canonized authorities in the is at his door, the evidence is near, is world; but the truth will not stay right at hand, and, if we mistake not, away. There may be sneers from he does not tell all he knows; but he scientific bodies; there may even be tells a great many things that he does injustice from courts of law-edicts not know-that he assures you that saying: "This thing is unlawful; this he does not know—but all that he is unnatural." The clergy may say: does know he has never told. It is "It is contrary to the laws of God." the case with a great many in the Still it will come. When the day and world, with a great many of you. hour are ripe for the new truth, or a Perhaps, for matters of convenience new declaration of the old truth, it or business interests in the world, you will come as certainly as the spring-time flowers; it will come as surely as ualism. Very few of you do. You the full moon that will fill the sky think your neighbor will regard you with light and glory to-night; it will as a "crank," or your business partcome as radiantly and triumphantly ner will not like you as well. Very

We knew of two men who were sweeping up from the southern seas, business partners for eight years; they bringing the glories of a thousand never talked to each other about their blossoms upon its breath. You can religious beliefs. One day a Banner not stay it. You cannot set it aside. of Light" came into the office, when You cannot satisfied not, must not one said to the other: "Do you read be. You may say it disturbs, and that kind of literature?" "Yes." sets aside the old order of things; it 'Shake hands; I have been a Spirit-

beautiful; it is too alluring. Although you say this, it will come and take its the new ray which Spiritualism is place by your fireside. It will speak sending into the world spiritually, as out in the voices of little children. It well as scientifically, you will not be will declare itself in the signs and able long to hide behind the screentokens that are abroad in the land. It behind some thought of supreme will visit the lowly man at the anvil utility. What you are must come or at the plow and give him the forth. What you are you must avow. power of healing. It will speak in This magnificent assemblage to-day many tongues, and proclaim itself in proves that you are ready to declare many ways. It will call the man of your convictions if. you have them: to science from his laboratory and say: be interested if you have them not; to there is a new force; here is a new think, speak and live as well as you

who has learned his creed and cat- The day is portentous; the hour is echism, and administered the sacra-significant; great works are going on ment for many years. "I am the in the world. You have all you can sacrament of the spirit. I teach the do to keep up with this great Car of light and life of the skies. I am here Progress. You have to be within it modern Spiritual movement. She nar-

mer days. The stage-coach of your ancestors, or even the steam-engine, does not begin to keep up with electricity. You must fly on the wings of lightning. You must listen to the sound of the sunlight as it falls upon the floor, revealing the myriad pulses of this hour. After the "X" rays comes the solar engine, and by and by you will have its wings of might, with which in an hour you will perform that which now takes days to perform.

Keep pace with your thoughts; also make haste with your understanding. Make your minds ready to respond to the light of the present hour, for we assure you that death is not only dead, but death is changed to life. Every household is ready to receive it. The very message is at your door the hour is appointed; you must come forth or the truth will be far ahead.

How glad you are that you know of it, that the dead are not dead to you at this moment. How glad you are to know that the messengers pass to and fro; that you may uplift your thoughts in continuous communion with them. How glad you are to know, since there has ceased to be persecution, scorning and foolishness that you are a medium of its ministration at this hour; that you have comforted thousands of hearts; that hundreds of families and homes have been brightened by the knowledge received through your instrumentality. How glad you are that you were chosen to be one of those to give this truth unto the world, whose instruments are many, whose signs and tokens are many, but, like a mighty orchestra under the control of a master mind and hand, all breathe one symphony, one magic, divine and perfect chord of immortal life and

Oh! how wonderful is this hour, the earth awakens from its long sleep of winter; the buds and blossoms prepare for the kiss of springtime. Many nations awaken from the sleep of ages to come to meet the new civilization and the new conflict. Many in the name of liberty fight against man, and many rise up in her spirit to defend man; and the voices of the inner and the outer world are full of the sounds of progress; are urgent and imperative for you to take your places in the rank and file of this army of progress; are urgent, like the voices of these little children, who sung to you today the song of rejoicing which they have learned in Sunday-school.

Have you ever thought what blessing is a Spiritualist Sundayschool? The children do not have to learn the shadow and darkness before they know the light; they do not have to take on shackles before they see they can be free, but that the spiritrealm is continually with them; that it the fresh air, as the "daily bread," as Do you, children of larger growth, consider the responsibility which is yours, and make haste to fall into the ranks of those who teach little children that there is no death.

Three times this present month we have been called to minister at funeral services that were both signal and pethat I remember is that you were singing to me, and when I awoke my sister Helen had both my hands. She was in spirit-life and awaited him there. He knew no suffering, no pain in the glad awakening with his sister's loving eyes upon him. That mother cannot grieve as those who have not this light; this springtime will not be as sad to her as to those who do not know that their boys are living in the

heavenly land. It is a great and wonderful light that has bridged over the chasm that would be in that household. The other instance was yesterday. A beautiful girl of fifteen passed out from the fireside, the first break in the household, the first pang of death in the hearts of many brothers and sistes and the loving mother who did not know of what was beyond. They had hope, they had somewhat of faith, but the great light of this truth was not theirs. At first it seemed almost dark, like the day itself, full of tears: but as the service went on and the words of promise and knowledge were more and more unfolded, their hearts were unlifted and strengthened; and then the sun, as if to keep pace with the golden theme, shone out brightly upon the assemblage. When the little boy who sang breathed forth the song glorious with promise of meeting in that heavenly land, it seemed as though one great cloud had been rent in twain and they could almost see the beautiful, transparent form of the loved girl, standing there in their

midst! Surely the "day and the hour" is here! When such messages can come from loved ones; when you can cast aside the veil of time and sense and know that here and now, in your midst, in your hearts, in your lives, in all that makes you spirits (here as there), there shall be no death, but only life forever!

With but little care and no trouble the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

"The Missing Link in Modern Spirit-ualism." By A. Leah Underhill. A deeply interesting volume, of especial interest to all Spiritualists. A. Leah Underhill was one of the Fox Sisters, with whom was the inception of the and now. I am born to-day. I am or you cannot. You cannot race with the child of this human need and of it in any of the slow methods of for-

GOD'S CHILDREN, ALL

An Assumption That Cannot Be Controverted.

SERMONS BY GEORGE H. HEPWORTH, READ ON THE FORTY-EIGHTH AN-NIVERSARY OF MODERN SPIRITUAL-

"Am I my brother's keeper?"— Genesis, iv., i i

Upon every an that lives is imposed a double responsibility—he is definitely and sharply responsible for himself, and to a certain extent for every one who comes within the sphere of his influence.

The man who wants everything is apt to end by being in want of everything, while he who gives freely is apt to grow richer in heart, though he grows poorer in purse.

It is curious to note our dependence on each other and how impossible it is to be sufficient unto ourselves. The world may get on very well without us, but not for a day can we get on without the world. It furnishes us with pretty nearly all the materials out of which we build character and success. It donates a thousand physical comforts and conveniences which we could not fashion for ourselves. It surrounds us with certain moral influences which are the growth of ages, and presents for our imitation the careers of its noblest heroes in every department of life. You are but one thread in the great fabric, and would be counted as nothing but for the other threads which give you your importance. Out of these facts certain duties

grow, and these duties, properly set

in order, make up what we call prac-

tical religion. It is a system of re-

ligion that can rouse our deepest enthusiasm, for it is based on the fatherhood of God and the brotherhood of man. It goes back to the time when shepherds fed their flocks on the everlasting hills, and it goes forward as far as the millennium. Men may speculate as they please about the nature of duty and the various methods by which salvation can be attained, but their creeds may all be whistled down the wind like so much thistledown, for over and above all creeds and all speculation, even as a giant bendeth over a child, these two facts tower in splendor and majesty-namely, that religion consists in love toward God, a love that flies upward to the stars, and love toward man, a love that makes each sufferer our neighbor, or, better still, our brother. The angels stoop to earth with smiling faces whenever a man sacrifices his own comfort in order to encourage some disheartened soul. The colian harp makes exquisite music when the breezes sweep over its strings, but the human heart makes far better music when willing hands have busied themselves to uplift a fallen brother. There is no satisfaction so nearly divine as that which comes when God's angels knock at your door and thank you for saving one who but for your efforts would have gone far astray.

You would not dare to sit indifferently by if some one, blindfolded, were ng toward a precipice would be the rankest heresy and the most contemptible cowardice to declare that no responsibility for his fate rested on your shoulders. If by your exertions you can save him, you are by that fact made responsible for the injury that befalls.

You cannot wrap your mantle of self-righteousness about you and pursue the policy of saving yourself and letting others take their chances. The fatherhood of God repudiates that kind of religion, and the brotherhood of man grows pale at the thought

There are many precipices, and many blindfolded souls are staggering dangerously near the edge. Temptation drives with a whip of knotted cords, and our passions and appetites deprive us of our common sense. Men are reeling toward a thousand hells. and pits of perdition yawn everywhere. Shall you be dumb or sit at your ease because there is no pit near you? If a man falls whom you can save, you also shall fall in the great hereafter. If souls are crying out for help, and you sit idly by, there is no heaven for you either to-day or tomorrow. You are your brother's keeper, and you can do nothing better for yourself than doing something for others. If you can say, I have saved this man or that man, the angels will reply. And at the same time, and by that very act, you saved yourself.

What a grand thing, then, is religion! With whiat dignity it bears itself and how majestic is its mien! What a grasp it has on the heart, and what fires of love it kindles! How close to God we get by getting close to our fellowinen, and how near to our fellowinen, and how near to heaven we are when surrounded by flowers, and the audience was large.

A very choice programme was rendered. good deeds. Speak, then, the kindly, cheering word whenever opportunity offers; reach out the helping hand to those needy ones who cross your path, and you will be surprised to find brightness and gladness in your own life, for no one ever clasped his brother's hand without discovering that in somer mysterious way he clasped God's hand also. The world

EASTER MORNING.

"The stone taken away from the

sepulchre."—John, xx., 1. I imagine that astonishment reached its utmost limit when the people of Jerusalem learned that some one had rolled the stone away and that the tomb was empty. A great many declared, and with some show of reason. that what had apparently happened had certainly not really happened. How could it happen? they asked each other disdainfully. Was he not dead,

and was not his death attested by the spear which pierced his side? Were not specially instructed guards set to watch the place, and do Roman soldiers fail in their duty when death is the penalty of neglect? How, then, does it come about that so strange a rumor fills the air?

There was scarcely a household in the whole magnificent city which on the morning of that third day was not profoundly stirred. Cheeks were flushed as the facts were related, and the discussion of possibilities waxed hot, Some shrugged their shoulders with contemptuous incredulity, and others simply replied: "He said he would rise again, and he has kept his word."

We of a later generation, living in an environment of scientific marvels, hesitate before declaring that anything is impossible. Experience has taught us caution, for what our fathers could not believe we not only believe but explain by laws hitherto unknown. When we have been told heretofore

that Christ appeared to the disciples in that upper room, the doors being shut, even the most reverent among us have been unwilling if not unable to argue the matter. But recent discoveries have opened up a new world to our wondering eyes. We have hardly yet recovered from our bewilderment at the statement of what has been accomplished, and scarcely dare think of the further miracles that may be achieved in the near future. Has not the foremost science just declared that among other miracles it may yet be able to pass a solid through a solid, and have not all our notions of the impossible been thus scattered to the four winds? On this Easter morning, for the first time in twenty centuries, the sudden appearance of Christ in that upper room strikes us as not entirely strange. A whole series of higher laws-laws which thrill us with with wonder and gratitude, laws the very contemplation of which moistens the eyes and makes the heart feverish with excitement-are being discovered. It seems as though heaven itself were not far off, and as though the hour had struck when Christ, who once said, "I have yet many things to say unto you, but ye cannot bear them now," had begun to make a second revelation.

"How are the dead raised up? And with what body do they come?" These are questions to which answers are easily found. Nature has herself suggested them. For instance, on that leaf in your garden crawls a common grub. It is ungraceful in its motions and unattractive in appearance. You doubt my word when I tell you that within the body of that crawling creature are packed away a pair of wings which will some day come into use; that from this low form of existence will be evolved something so entirely different that you cannot recognize any relation between the two: that it will slough off this slimy coil and become à thing of beauty, cutting the air with many colored wings and sipping honey from every fragrant flower. You doubt all this, unless you have had experience in such matters, refer me to the sharply-drawn lines between the possible and impossible, and hint will fall upon sleep, and when the and II. of the Encyclopædia. delicate and marvelous change has been made it will burst its bonds and Vol. I. or Vol. II. that you want.

emerge a butterfly. Hardly more strange than that is man's passage from the mortal to imbound in paper cover, nicely printed mortality. Untried faculties are hidden in every human soul, like the lt is cailed the PREMIUM ENCYCLOwings in the grub, and at no time in this lower life do they come into full play. We crawl, but by a curious instinct we long to fly. You cannot persuade us that mere crawling is our manifest destiny, and that there are the Encyclopædia. The bound no grander things to be done than are only sent out in connection with a those we are now doing, for we are half conscious that in the rags of our beggary a prince will sometime be found. The tomb is only the chrysalis in which we fall asleep. The grub weaves his own shroud, but the hands of loved ones perform that service for us. So come the dim shadows of night on each in turn, but in the morning the finger-tips of angels touch their eyes and they waken, to join the glad company of those who have gone before and who read any Spiritualist paper. We want to reach them to give them welgather about them to give them welcome to the new world.

It is all wonderful, gloriously, grandly wonderful, and gloriously and grandly true. GEORGE H. HEPWORTH.

The Forty-Eighth Anniversary. The First Spiritualist Church, of Indianapolis, Ind., celebrated the Forty eighth Anniversary of Modern Spirit which was heartily enjoyed by the many

present.
The following persons participated in the exercises: B. F. Schmid, Miss Bradford, Mr. Chas. Olcott, Miss Nellie Daemmerle, J. P. McShee, Mrs. Stella Jordan, Miss Laura Schneider, Miss Nellie Smith, Miss Annie Gaston, Mr. and Mrs. Olcott, Mrs. May Medert, Geo. Fraguair, Claud Thompson. Mr. Fred Opperman and Mrs. Rose Opperman. Tests were given by F. Corden White.

is beautiful when there is love in the For Sunday a rare musical programme was arranged, and the two days will be long remembered by those present. F. Corden White, who is serving the society, gave many messages of love, and many were the friends who joined hands across, the unknown realm giv-ing identity of conscious self and a realization of the fact that we do live after the change called death.

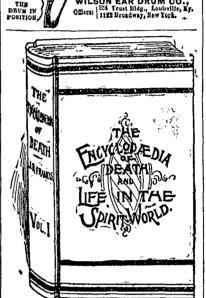
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"Best sarsaparillas." When you

think of it how contradictory that term is. For there can be only one

best in anything - one best sarsapa--rilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is --- ? . . . There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemlets. But then do you need to test it? The World's Fair Committee tested it,—and thoroughly. 6 They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Aver's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best. Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say : The best sarsaparilla is Ayer's.



DEAFNESS

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CORA L. V. RICHMOND,

COMPILED AND EDITED BY HARRISON D. BARRETT.

With portraits representing Mrs. Richmond in 1857, in 1876, and in 1894.

OUTLINE OF CONTENTS: INTRODUCTION.

CHAPTER I. Parentage—Place of Pirth—Childhood—School Experiences—First Mediumistic Work etc CHAPTER II. Hopedale—Mr. Scott in Massachusetts— Removal to Wisconsin—The Ballou Family—Adig Ballou's Work—Work of Spirit Adin Augustui Ballou. CHAPTER III. Ouina—Her Earthly Life and Tragic Death—Her Mission in Spirit-Life.

Death—Her mission in Spirit-Life.

CHAPTER IV. Other Controls—The Guides.

CHAPTER V. Work in Cuba, N. Y.—Buffalo Pastorate
—Workers in Buffalo—Thomas Gales Foreter—Sarah
Brooks—Horace H. Day—Removal to New York
City, 1859—Philadelphia—Boston—Baltimore.

PRANTER VI. Work IV. N. W. Polic City. CHAPTER VI. Work in New York City.

CHAPTER VII. New York City (continued). Prof. J. J. Mapes—Ron. J. W. Edmonds—Dr. Gray—New York Editors and Ciercy—Other Places in the East—Meadville, Pa., 1804—Hon. A. B. Richmond.

—Meadville, Pa., 1864—Hon. A. B.Richmond, Chapter VIII. Washington, D. C.—Reconstruction—Sengtor J. M. Howard—George J. W. Julien—Gen, N. P. Benks—Nettle Colbern Maynard—Statement of Goo. A. Bacon.

CHAPTER IX. England—Robert Dale Owen—George Thompson—Counters of Calchness—hirs. Strawbridge—Mr. and Mrs. Tebb—Mrs. Nosworthy—J. C. Ward—Mrs. Slater—Andrew Cross,

CHAPTER X. Work in England (Continued in Three Subsequent Visits.) CHAPTER XI. California Work, 1875-Other Visits-Letter of C. M. Plumb-Letter of Mrs. John A.

WHSON.

CHAPTER XII. Chicarp Work, 1876 to 1895—First
Society Chartered, 1869—Complete Account of Work
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CHAPTER XIV. Literary Work (continued)—Lecture on Gyroscope, 1858—"The Shadow of a Great Rock in a Weary Land," 1897—Poems—Cholos Sciections in Fross and Verse—Work of William Richmond:

CHAPTER XVI. Letters from Personal Friends; from Criphs E, Toussy; from Lady Catchaesa, and others—Appreciation of the Work from Those Rest Qualidad to Judge—Frederick F. Cook—Wendell C. GHAPTER XVII. Mrs Richmond's Experiences While

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******* GENERAL SURVE

The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speaksend ers, or anything of special interest us a brief item, please. A great deal can be expressed in a dozen lines; but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be reah by at least 40,000. We go to press early Monday morning, and items must reacd us as early as Friday or Saturday in order to have immediate insertion

Silas Boardman, of La Crosse, Wis. 'Our society is without a visiting medium at present. But we are enjoying trance-lectures of a superior grade by the favor of home talent."

Mrs. Maggie Waite will be located for the next two months at 1014 Fourth avenue South, Minneapolis, Minn. All lettors addressed above will reach her. Permanent address, 121 Buhl Block, De-

Blanche Pancost, secretary, writes: "The First Spiritual Society, of Geneva, O., celebrated the Forty-eighth Anni-versary of Modorn Spiritualism, on Sunday, March 29th, in their hall, Mrs. Carday, March zuth, in their man, article. S. Twing, presenting the truth in a beautiful manner. Morning subject, "Spiritual Gifts:" in evening, "Living Waters;" both services were largely at tended, many being unable to get in the hall. A fine dinner was served at noon, and all felt it a day well spent, and hope to have Mrs. Twing and other good speakers with us soon."

Mrs. A. E. N. Rich, of Jackson, Mich., writes: "On the 29th of March, we celebrated the Forty-eighth Anniversary of the rappings. It was a most decided the rappings. The hall was packed to its utmost capacity, and a great number could not get in. A great interest has been created here by the State Spiritual Association, and we hope to keep the ball

Prof. S. W. Edmunds writes from New Orleans: "I desire to say a few words about Spiritualism in the Crescent City. The rostrum of The New Orleans Assoclation of Spiritualists at 57 Camp street (old No.), has been occupied during the past winter, by speakers and mediums of high intellectual and spiritual attainments, among whom is Prof. J. Clegg Wright, His lectures were profound The latter part of January and the month of February, the platform was held by Dr. J. M. Temple, of San Francisco, Cal., a well-known test medium. The menths of March and April will ever be memorable for the presence of Rev. H. C. Andrews, of Bridgeport, Mich., a genial soul, a fine inspirational speaker, and psychometrist, controlled in poetic numbers, by Scotland's favorite poet, Robert Burns. Brother Andrews' guides are a harmonious union of several nationalities, of which not the least are the strong and noble "Red Men," whose prophetic vision and strong healing powers, render great assistance to longing and suffering humanity. Since your humble servant occupied the rostrum of the association, two years since, advanced changes have wrought commensurate results. Holding out its banner of truth, though small in numbers, this earnest convocation of determined Spiritualists have held steadily on their course. The officers re-elected for the present year, enter the vestibule of the temple with renewed hopes and firmer resolutions than ever for success. Spir-

J. H. Conant writes: "I have read W. H. Bach's letter in No. 332. I agree house palms and flowers. with it as to the demands of so-called Spiritualists; but these wonder-seekers are only nominal Spiritualists. They are sated with the knowledge of a life after this. They have not arrived at a stage to appreciate the lessons of the phenomena; the application in practice of the moral and spiritual truths taught with the phenomena. I am a little shy of tribunals to pass on qualifications of mediums. All true mediums are satisfactory to some, and disappointing to others. They are better some days than others. We have made wonderful progress in forty-eight years with right of private judgment. Let those who cannot accept n thought, unless expressed in finished English, get it if they can."

convinced through home, as well as for-

Mr. and Mrs. C. M. Cooley, of Providence, R. I., are ready to go before the public as speakers. Their addresses at the Anniversary in Providence recently were highly appreciated and received much applause.

Rev. Geo. V. Cordingley, the inspirational poet, lecturer, and test medium, can be engaged by churches or societies for the balance of 1896 7. For terms address him at his permanent home, 5210 Ridge ave., St. Louis, Mo.

Dr. H. C. Andrews would be glad to correspond with societies anywhere in the North and East to lecture and give tests. He has a few open dates during July, August and Sept. Address him at 2433 Freret street, New Orleans, La. We hear good reports of the Doctor's

Mrs. M. Gregory, of this city, writes: "I wish to state that the free meetings held by Mr. and Mrs. Geo. F. Perkins, at Masonic Temple, 617 N. Clark street, are proving a great success. Mr. and Mrs. Perkins' mode of giving delineations and readings are very convincing as well as educating to the masses in our beautiful philosophy. I think this movement of starting free meeting is a great one to spread the truth. Services every

Sunday at 2:30 and 7:30 p. m." Mrs. M. Klein, of Van Wert, Ohio, would be pleased to make engagements for camp work the coming season, especially during the months of June and August, and would like to hear from managers to that effect. Mrs. Klein is an able advocate of the truths of Spirit-

ualism. Geo. W. Walrond, who is a prominent lecturer in our ranks, and who has been doing a most excellent work in Canada, from 1227 North Garrison Ave. St. Louis, Mo., where he is now located: "I may be in Chicago next week. If I am I shall have the pleasure of waiting upon you. My last visit was in 1890, since which time THE PROGRESSIVE THINKER has made a mark for itself in the world of Spiritualistic literature beyond all expectation. Thanks to the inspiring influences of the Spirit-world's inhabitants and the individual efforts of yourself and co-workers. May its good work and spiritual growth continue to

sands of readers and earnest truth-

illuminate the minds of its tens of thou-

April 9, before a large audience of in-terested listeners. The programme consisted of first-class talent, which had kindly volunteered to take part on this special occasion, led by Prof. H. A. Tolman, director of amusements, and Prof. A. T. Jennings and his excellent Columbian Orchestra. Bro. Jenifer and the management extend to all friends a vote of thanks, and particularly to those on the programme. A ball wound up the evening to the delight of all participants. Geo. F. Perkins as a character impersonator has no equal in his line. His facial expressions and comic renditions were immense. From the time he appeared before the foot-lights to the close he amused all. If we had the space we might mention many others of the talent as deserving of great praise. The lunch-counter, furnished by Prof. Van Horn, supplied the wants of the lungry. His mocha and Java coffee the friends say, could not be excelled for flavor and quality."

H. Ebertshauser writes from Sandusky, O.: "Joyfully I embraced the opportunity to join the gathering of Spiritualists in Cleveland, O., East Side society, to celebrate the Forty-Eighth Anniversary. The three meetings of the day were a great success. A large assembly greeted the many spiritful speakers, among them Mr. H. Tuttle and his excellent wife, in their thorough work, and Mrs. McCaslin, with her glowing words. With great attention we also listened to the many clear tests given by Mrs. S. J. Donovan, as this is a new phase of her mediumship. The friends will find her and Mrs. E. Archer pleasantly located at 615 Lorain street, occupied in their respective true mediumship. The entertainment in the evening, given by the Children's Lyce-um, were very well received. Many acquaintances made at Lake Brady Camp were here renewed, and as Mr. Thomas made the announcement that the camp would be open in due time, we look for

ward for pleasant meetings again." Mrs. Mattie E. Hull lectures in South Hanson, Mass., April 26; in Somers-ville, Conn., May 10; in Worcester, Mass., May 17; in Haverbill, Mass., May 24; in Worcester, May 31. She can be engaged for week-night lectures in places not far remote from Boston. She could make a few camp-meeting dates in the East early in the season; she would be glad to make a few engage ments in June. She goes to Ohio in in that State. August to attend camps September, October, November and December she works jointly with her husband in Iowa, Missouri, Pennsylvania and New York. Address 502 Columbus avenue, Boston, Mass., or care Banner of Light. Permanent address 29 Chicago Terrace, Chicago, Ill.

Dr. and Mrs. Magoon, lecturers and test mediums, are stopping in the city temporarily.

Mrs. Sarah E. Bromwell, No. 1 South Hoyne avenue, has returned after two weeks' visiting other cities, sowing the seeds of truth which proved very satisfactory. Sunday evening services begin April 19 at 8 o'clock, and will continue as usual. Circles Tuesday and Friday evenings at 8 o'clock. Ladies class every Wednesday afternoon at 2 o'clock.

Ex-Rabbi Samuel Weil, of the Free Religious Association, of Bradford, Pa., may be engaged during week-days to de liver lectures in the vicinity.

PROVIDENCE, R. I.

The People's Progressive Spiritualist Association Holds a Grand Spiritual Jubilee.

I enclose you a circular, showing you what a beautiful and grand anniversary itualism is steadily and surely gaining we had here in honor of Modern Spiritin this city of magnolias and roses, and one by one, thinking minds are being ualism and its Forty-Eighth birthday. Our hall is very large, and it was filled eign mediumship. The year augurs very favorable for the cause, and the upbuilding of the spiritual kingdom here on earth, among men."

To its utmost capacity, and some went away because of no seats. Back of the platform was an alcove, of gold and white bunting, which gave a beautiful effect, with the golden curtains looped to its utmost capacity, and some went back and a pyramid of beautiful hot-

The weather was very stormy, but the people did not seem to mind it. All seemed to be well pleased, and said it was the finest ever given in the city of Providence. Our talent was of the best. We had a lovely little child elocutionist only 7 years of age, known as "Little Sunday," which took part at both services. Solos by two sweet little girls—Miss Ollie Hunter, Miss Ada Johnson, Mrs. Eva R. Cooley, Mr. Harold Leslie Boston's celebrated tenor: also Miss Louise Harner, Boston's favorite so-

prano. Mr. F. H. Roscoe, our president, gave psychometric readings, which were very

ine and pronounced correct,

Addresses were made by Mrs. Wm. Butler, of Boston, Mass., who did better than ever before, and was loudly applauded. Mrs. Butler is a favorite in Providence, and beloved by all. Mr. Chas. M. Cooley also addressed the audience on Spiritualism, telling them that it had ever been since the world began. His remarks were very deep and interesting, and were listened to very intently and loudly applauded Rev. S. G. Brown, who was once a Baptist minister, made some very interest ing remarks, and was well appreciated Mrs. C. M. Cooley also made an address in the afternoon, and was well listened to and loudly applauded. It was Mrs Cooley's first appearance on the platform as a speaker, and all were well pleased. and it was remarked that "it was soul touching and soul-inspiring." Mrs. C M. Whipple made some fine remarks and most ably presided over both meet

THE 48TH ANNIVERSARY

Celebrated by the Students of Nature.

The Spiritualistic Church of the Stu dents of Nature, at Munson's Hall, 1052 Milwaukee avenue, Chicago, remembered the origin of Modern ism, showing their appreciation of this great boon to humanity by extra serv ices at their hall on Sunday evening March 29. The hall was filled to overflowing with an intelligent and appreci ative audience. The platform was gor geously decorated with large white lilies and other flowers. The children sang solos and gave their little recitations, and an appropriate discourse was delivered by the pastor, Mrs. Summers License as a medium and magnetic healer was publicly conferred upon William F. G. Schumacher, who has been a faithful and one of the most active members of the church ever since its organization, and a practitioner of the healing art, and who, on this occa sion, delivered an appropriate address.

Celebration at New Bedford, Mass The Forty-eighth Anniversary of Modern Spiritualism was observed by the Spiritualists of this city on April 5.

and musical entertainment and testimo out, consisting of music, recitations, infal benefit tendered Bro. G. L. S. Jenifer, president Illinois State and the People's Home Spiritualist Association, as per former announcement, came off at Bricklayers' Hall, Thursday evening,

DAY IN DETROIT.

The Forty-Eighth Anniver- Spiritualists Celebrate the sary is Fittingly Celebrated.

Excellent Addresses and Other Exercises

The First Philosophical Society of Detroit observed the Forty-eighth Anniversary of Modern Spiritualism, Sunday March 29, by a number of entertaining additions to their usual interesting pro gramme.

The services opened with a hymn, and a touchingly-rendered solo, followed by the invocation, after which Dr. J. R. Keigan, of this city, delivered the after-noon address. His text, "Then and Now," was modeled into a powerful lecture. He began with Modern Spiritualism in its infancy in '48 and led his audience through all its history up to the present anniversary. Defining looking backward as education, the present experience; looking forward, retrospection; telling them of the phenomena produced by the children in the Fox family in '48; and how the children gradually learned to interpret the mysterious raps, until it was not long before thinking people began to wonder what there might be in it, and to study the matter closely. The doctor considers, and rightly,

that the churches are honey-combed with Spiritualism, and describing the close relation to Spiritualism of a number of our churches, he spoke of the church of Rome. His reference to the doctrines and ceremonies of that church showed a thorough acquaintance with its teachings. It was very gratiying to hear a member of a different sect speak so nobly of another creed and grant them their full due so generously. With the introduction and growth of Spiritualism, a new era has opened, and liber-ality of thought and tolerance for all grows yearly throughout the world. Even members of churches, though per-haps in high standing, find far more of comfort in the doctrines of Spiritualism

than in theology.
One of the first laws of Spiritualism Dr. Keigan declares, is responsibility to God for every action in our lives, and that Nature's voice should speak to the soul of every human being. He told how the growth of Spiritualism helped to precipitate the emancipation of the slave, and how many of our soldiers were Spiritualists.

It was surprising to hear in how many countries, old and new, psychic science and the philosophy of Spiritualism were known and believed. His one strong word of advice: "Let the children be taught." The doctor looked into the iuture (ah that strange future-we all plan such wonderful things for the future.) Dr. Keigan described how, in the next forty-eight years the telephone would be perfected in such a wonderful degree and instead of our present mode of travel, we would rise in the air in our airships, about four miles above this plane, and with an apparatus so arranged, take a supply of ether with us until we can settle down once more on terra firma at the point of our destina

The concluding remarks of the Doctor were well in keeping with the whole tenor of his address. "It pays to be be right; when men cease to be enced by anything but the right the world will be perfected. When votes are not cast for a particular party, but for right, be it Republican, Democrat, People's party, or any other.

Though under no circumstances did he intend lecturing politically, still a few more terms of Mayor Pingree would help on the cause of right subdued but hearty applause.] This, and a number of tests by Mrs. Baade, followed by excelent music, closed the afternoon service.

Mrs. Baade lectured in the evening under Spiritual guidance; her text was "Spiritualism and Psychic Research." tations, as materialization, writing mediums, written messages, painting and flower mediums and others. Like every other sect and people, there are many clinging to the robes of Spiritualism who use it only for worldly advantage and who have harmed the cause more than all else; barnacles of Spiritualism. Mrs. Baade, or rather, her guide, cannot agree with Emanuel Swedenborg when he tells of his vision of heaven and thinks he is the only one who will ever look into the future home while still on this side of the vale; as Spiritualism has proven beyond a doubt that the departed are always near, and that they are anxious to carry the knowledge of love and the peace that passeth all understanding—the peace of heaven—to all hearts ready to receive it. What a stern fact Spiritualism is. To gain the best results we must live the best there is in us-work out our own salvation by our own efforts. The mission of Spiritualism is to bring the sunshine of hope, and roll away the clouds of doubt, as the angels rolled away the stone from the

sepulcher.
The music for the evening was of the best, and Mrs. Baade's tests were unusually good; she also gave some psychic readings, and a table-rapping medium present permitted the audience to hear how distinctly the departed manifested their presence through the raps on the

The hall at 8 Witherell street was filled beyond its seating capacity, both in the afternoon and evening. There in the afternoon and evening. There are a number of members who reside so far from the hall, that they are in the habit of carrying a light repast and remaining in the hall for the evening service. A far larger party than usual remained on this particular day, and the jolly supper there amid the flowers only served to heighten the happy impressions of the day.

Forty-Eighth Anniversary Celebration at Springfield, Mo.

A joint anniversary celebration and the annual State convention was held at Springfield, Mo., March 29 and 30. Rev. Madison Allen and Mrs. M. Therese Allen were the leading lights. M. S. Beckwith, of St. Louis, made some very appropriate remarks. At the business meeting J. Madison Allen was elected State missionary and organizer. Mrs. Charlotte J. Dixon was elected secretary, who can be addressed at 233 Commercial street, Springfield, Mo.

A. R. D. Celebration at Fresno, Cal.

The First Progressive Spiritualist Society held anniversary exercises at Edgerly hall, Sunday, March 29. A fine programme of music was rendered and added much to the enjoyment of the occasion. G. F. Cooper read an original poem. An original article was read by L. E. Hughson. Bro. Danville Decker read a description of death, by a spirit through the mediumship of Hudson Tuttle. Sister Annie Peckham made a few appropriate remarks. We had a large and appreciative audience. L. E. HUGHSON.

"The Fountain of Life, or The Three fold Power of Sex." By Lois Wais brooker. One of the author'smost useful books. It should be read by every man and woman. Price 50c.

WASHINGTON, D. C.,

Forty-Eighth Anniversary.

Yesterday the ranks of Spiritualists of this city were more than ordinarily stirred with animation, as it was the day set apart for the celebration of the Forty-eighth Anniversary of what is claimed as a revival of the transcen-dentalisms of ancient times and since the discovery of the, Fox Sisters, called Modern Spiritualism.

One of the most famous prophets of the faith, Professor Wiggin, of Salem, Mass., lent the dignity of his presence and eloquence to a fitting observance of the annniversary.

It has been forty-eight years since the "Rochester raps" occurred, which puz-zled the Fox Sisters, at Hydesville, N. Y., and which changed the entire course of their lives. The mystery surrounding the making of these raps became a study to the Fox girls and are a study yet with those who energetically uphold the doctrine of their significance. These girls devoted a lifetime to evolving the solution of the problem, and from their initial labors in this direction emanated the basis of the faith for the establishment of Spiritualism as it is now prac-ticed and believed in.

To celebrate the anniversary of those famous knocks which brought this all about was what the 200 members of the association of Spiritualists devoted three

sessions to yesterday.

The services took place in Metzerott Music Hall, and were all largely attended. Oratorical ebulition over the long strides the faith had made was mixed with practical demonstrations of the doctrine, the scientific tests being conducted by Prof. Wiggin, and were as interesting as such tests usually are.

At the morning service speeches were made by the visitors, as well as by Mrs. Rowland, Mrs. Jacques and Mr. Worley, local mediums.

Prof. Wiggin spoke morning, afternoon and night. His talks covered the entire range of those portions of the ideas which are made public. He gives the church generally a rather strong ar raignment, and says he does not take the Bible as a suitable code of religious instructions for these latter days when scientific discoveries have done so much for the profitable enlightenment of man-kind. He thinks that the cause of Spiritualism should be more vigorously de fended than it is after misrepresentation and attacks by the press.

"Most people," the speaker said, "do not understand what real mediumship is; but the press is becoming a little more liberal now, and the public will soon be educated in Spiritualism. The Christians will now believe that a spirit appeared through the medium of a beast by swallowing the story of Balaam and his ass, but they will not believe that a spirit can now appear through the modern medium. They will believe the story of the writing on the wall, which was read to the king at banquet, but they will not believe that a human being can read signs from the Spirit-world. Speaking of the modern woman, he said: "They owe their liberation to Spiritualism. St. Paul was a bigot, and

said woman had not the right to speak in public. When Lucy Stone first spoke in Boston, a Prespyterian clergyman, after filling his congregation with theo-ological hash, said: "I wish to announce that my congregation can go and hear a hen try to crow like a rooster.' But all the eloquence of the pulpit is not equal to the dying words of Lucy Stone: 'Live, so that when you die, the world will be better off for your having lived."

In regard to the real anniversary feature there was but little said or done at any of the meetings, other than a partial history being given of the rappings at Hydesville, which impelled the little Fox girls to enter upon the research which has brought about a tangible sect and which has grown from its three vouthful members to a membership of

Prof. Wiggin was the only speaker at the evening meeting, and he did not talk long, but taking two hours for tests. At this session he insisted that Spiritualism should be recognized as a regular and established organization for religious purposes and teachings.

The tests were by the method of read ing messages from loved ones who had passed to the Spirit-land, from slips of paper which had been left on a table by people in the audience. There was a big pile of these messages, and the re nowned Massachusetts medium gave back many cheering words from the de-

All this served to excite interest to the highest pitch and there was a great deal of enthusiasm and many were quite visibly affected. He could read notes with a blindfold and by merely holding them in his hand.—Times and Post.

THE DAY IS CELEBRATED

By the Spiritualists of Lockport. New York.

TO THE EDITOR:-Yesterday being the last Sunday in the month, also the last lecture of Mr. Oscar A. Edgerly, the society concluded to celebrate the Anniversary of Modern Spiritualismthe grandest light which has come to this world of ours. We had a goodly number present during the day meeting, which was turned into a conference and song service. Many grand testimonies were given, and much pleasure derived from the interchange of thought.

Then in the evening the meeting being called to order, after singing, the president recited the poem by Charles Stephenson, entitled "Our Father in Heaven," after which Mr. Edgerly was introduced. His subject was "What Spiritualism Has Bone for the World, and What It Will Poell and such a lecand What It Will Do; in and such a lecand what it will be, want such a fec-ture has never before been delivered from our platform. His controls went deep into the history of ancient times; and all along the lines of progress down to the present day, its showed in that the gleams of light in shought, the scien-tifle progression of the world as the tific progression of the world as the workings of the angel world were clearly traceable, and the fact of spirit return was now recognized all the world

over.

His oratory is worthy, of being classed with a Webster or an Ingersoll. His tests have been above the average. It is to be regretted that so many of our weak-in-the-spirit Spiritualists, through prejudice, should have missed hearing him, for his work is of a very high or-The best wishes of the society wil follow him and his pleasing wife wherever they may go. J.J. SWOBE, Pres.

The Day at Cripple Creek, Colo. The Spiritualist Circle celebrated the Forty-eighth Anniversary of Modern Spiritualism at the residence of Mrs. White. The exercises consisted of music, singing, reading and short talks. A fine lunch was served, and all seemed to enjoy themselves.

K. W.

Religion of the Future. By S. Weil. Cloth. \$1.25; paper, 50 cents.

THE GLORIOUS ADVENT.

Michigan.

The First Spiritual Society, of Flint, Mich., celebrated the Forty-eighth Anniversary of that glorious day of the advent of Modern Spiritualism with all the enthusiasm of our well-earned reputation. It commenced on Saturday evening, March 28th, with a grand supper and social with different features of amusement, closing with dancing from 9 until 12 o'clock. In this we think we enjoy more than our sister Christian churches can, as our pastor, Allen Franklin Brown, could and did lead off

in the merry dance. The dining hall was decorated with bunting and cut flowers, and many helping hands waited upon the happy throng of visitors who took seats at our wellour number who were detained at home were not forgotten. On Sunday, the 29th, at 10:30, a short address by the pastor, followed by a con-

ference meeting which lasted until 12:30, with great interest: then we adjourned for dinner, to meet again at 3 o'clock for Lyceum-musical and literary programme by the children, leaders and choir-which was highly appreciated by the many who mot with us. The lecture-hall was beautifully decorated with potted plants and flowers, and mottoes on every side, taken from your valuable column of two weeks ago.

Then the crowning success of our anniversary commenced at 7 o'clock sharp It was the address of our pastor, Allen Franklin Brown, and he is justly regarded as one of the very speakers on our public rostrum to-day: forcible, logical, and with a rare flow of language to explain so as to be understood. His life-readings at the close of each lecture are always correct, and are so acknowledged by the strangers for whom he reads. Comments of praise were heard for him on every side of the packed audience.

We closed one of the most successful anniversary meetings ever held in Flint, by taking up a collection of \$5 to send to the N. S. A. for the defense of our oppressed mediums. E. A. PARKER.

Milwaukee. Wisconsin.

The Unity Spiritual Society (formerly the First Society of Spiritualists), has again been honored for the month of our true friend and faithful worker. George H. Brooks, of Wheaton, Illinois, whose earnest and cordial nature alwave makes him a host of warm friends vherever he goes.

Our society is now blessed with the presence of another noble worker, Mrs. Hellen Stuart Richings, of Boston, who occupied the rostrum during the month of March, and will remain with us through April, and has drawn large audience and many intelligent investigators. On St. Patrick's day she gave one of her unique dramatic recitals at the Ethical Auditorium, for the benefit of our society. Her ability as an elocutionist surpasses that of any one we have ever heard. Her anniversary address was given to a large audience.

The rostrum was beautifully decorated with palms, cut flowers, and mottoes. Our speaker was assisted by Mrs. Moulton, first vice-president. Miss Nellie Dickinson rendered a vocal solo, and Prof. Stillman's orchestra furnished the

The Unity Social Club, a section of the society will give their fifth informal hop, card party and festival on the 17th inst. to which all are cordially invited. By request Mrs. Stuart-Richings will again recite one of her wonderful vocal tests entitled "The Yellow Bird," and the "Ride of Jennie McNeal," a dramatic sketch of heroic adventure.

We expect a visit from Rev. J. C. Grumbing for the month of May, who will close the meetings of the Unity Spiritual Society, June first, the most successful season in the history of Spiritualism that the Cream City has ever an abundant and lasting one.

J. S. BIGLER, Pres't. C. F. RAY, Sec'y.

DECATUR, ILLINOIS.

The Forty-Eighth Anniversary Is Properly Observed.

The Forty-eighth Anniversary of Modern Spiritualism was duly celebrated by the Acme Society, on the afternoon and evening of the 29th of March, at Leonard's Hall. There was a good attendance at each service. In the afternoon there were songs and recitations by Misses Pearl Smith, Alice Battles, May Wayne, and three of Mrs. Fields' children, and an address by Mrs. Field. In the evening there was a poem read by Miss Josephine Lilly, "Angel Guardians;" an address by Mrs. Emma L. Whitney, 'Gleams from Summer-land: an address by Rev. Cora Carpen-ter, of Hannibal, Mo., "The Spiritual

The different addresses were well received. The music was conducted by D. T. Shay and wife, Miss Cana Neidermyer, organist, and was well rendered. Special mention should be made of the tests given by Rev. Carpenter at the close of her address. She was blind-folded, and passed down through the audience, holding her hand over the same. A person touching her finger, she returned to the front of the audience and gave the reading (remaining blindfolded) which was acknowledged in the main correct. Then she gave a flower test, the persons giving the names of their favorite flower and the reading going on as before; and lastly, the electric test. In this she held up her left hand and the person in the audience his right hand (this in subdued light). These last readings were admitted correct, and at the close of the service, the gentleman last read for came to platform, and taking Rev. Carpenter by the hand, thanked her very kindly for the reading and advice given, saying he meant to profit by the same and investigate further as he was deeply interested.

Sister Carpenter consented to remain with us and occupy the rostrum the next Sunday night. The secular press of the city gave us a very creditable write-up. Hoping that our numbers may double before another anniversary,
I am yours for truth

THOS. S. KIZER,

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clopædia of Death, and Life in the Spirit-World, in paper cover, are to be given away to new subscribers of THE PRO-GRESSIVE THINKER. By sending to this office a three months' subscription to THE PROGRESSIVE THINKER—25 cents —you will get the book. It has been selling for 50 cents. This offer will hold good only during April. When you send in your order get your friends to unite with you. We want to reach 20, 000 new readers.

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Becomingly Celebrated at Flint, Celebrated by the Phenomenon Spiritualist Association of St. Louis, Mo.

> On Sunday, the 29th day of March, the Phenomenon Spiritualist Association celebrated the Forty-eighth Anniversary of Modern Spiritualism, at Garrison Hall, Easton and Leonard avenues, where the association meets every Sunday afternoon and evening. Our hall was beautifully and richly decorated with fresh cut flowers, plants, flags (the colors of our country), mottoes, etc.; also the magnificent picture of the "Rochester Rappings" (which is owned and valued highly by our medium, Brother John

A. Johnston.) Afternoon services were opened by Brother Christy, president of the association, with an able and very appropriate address on "Modern Spiritualism."

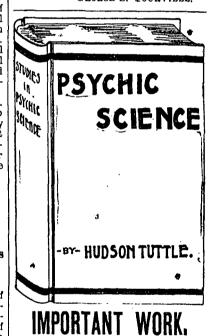
Brother John A. Johnston, who is a trumpet, impersonating and materializing medium, then proceeded, through the Spirit-world, to entertain us. "Sunshine," an Indian maiden, one of our medium's guides, took control of Brother Johnston and gave wonderful demonstrations, which caused skentics (who were numerous) to look in wonder and amazement, and who, we think, through Sun-

shine, have been brought to the fold. Sunshine was at her best this day, and made everything lively and interesting. At 5:15 p. m. the association served a delicious supper to all present who wished to partake, spending the whole afternoon and evening at our hall, occupying the recess hour in eating, chatting and singing. All had a most delightful

The evening services were opened by the Spirit-world with an eloquent address by Rev. Jesse Ferguson, D. D., who is in the Spirit-world, and is one of our mediums' guides. The grandeur and elegance of this address would have caused the world to break forth in acclamations of joy if they had heard it. The comfort, good tidings and advices fell like rays of light from a heaven of peace, and was music to the soul.

Our association is growing in members weekly, and if we continue at the present speed we will, by the help of the Spirit-world (who are united with us and are continually working and exerting their powers for our good and cause), open the eyes of thou- Also, a Map of the Astrological Heavens sands of poor souls in this great city. Our aim is to do noble things, not dream them all day long, and thus to make this life, and the life hereafter. one grand, sweet song.

GEORGE S. TOURVILLE.



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Farr, now passed to Spirit-life. Hudson Tuttle, of Berlil Heights, Ohio, gives an interesting sketch of the author's life. CONTENTS:

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48TH ANNIVERSARY

Notes from the Hub.

BY MOSES HULL.

DEATH OF THREE PROMINENT SPIRIT-UALISTS - EXCELLENT MEDIUMS -MANY ITEMS OF INTEREST FROM VA-RIOUS PARTS-THE CITY OF BROTH-ERLY LOVE.

I leave, via New England route, tonight, for Philadelphia, to spend at least the Sundays of a month among the Philadelphians; Philadelphians many can guess the meaning of that word? It is Brotherly Lovers. Would that I might find the city filled with the kind of love its name indicates. I have heard good reports from there, and though I am in love with the society here known as "The Spiritual Temple and they are apparently in love with me. I look forward to my Philadelphia meetings with pleasurable anticipations. I will try before the month is over to let you know how Spiritualism prospers in that city, which is just now the hotbed of persecution. If this persecution in any way injures Spiritualism, then, as the prophet Amos said, "I am no prophet neither am I the son of a prophet, I am an herdeman." Persecution of an individual always burns out the dross and leaves the man or woman better. One who can be killed by persecution ought to die. Fire never yet burned pure silver up; it burns the dross, and sometimes reveals the fact that there was nothing but dross in the one persecuted. The same is true of a

Just now Spiritualism is on the boom at the Hul. We have had celebrations and celebrations. When they were all over, I for one was worn out. The cele-brations began with the "Helping Hand Society," on Wednesday, March 25, and nover let up until the last moments of

I was present only at the "Helping Hand," "The Ladies' Aid," "The Temple," that is, the Berkley Hall Society, aud the State Association, at Horticultural Hall. I hear very good reports from the Boston Children's Progressive Lyceums, both of them, and from the four days' celebration at Mr. Ayer's

I cannot mention, even so much as to give a list of the names, all the good speakers and mediums who took part in the celebrations which I attended. Leaving all speakers out, I will mention three of the mediums. The Berkley three of the mediums. The Berkley Hall celebration was the first appear ance in Boston of the world-renowned Maggie Gaule. Her work here, as elsewhere, perfectly filled the bill, Although all seemed to expect a spiritual treat when she came, many were led to explain, in the language of the Queen of Sheba, "the half had not been told." I bolieve every test she gave was fully recognized. If she had been able to have endured the work she could have given fully a thousand private sittings. Mrs. M. S. Pepper, of Providence, was in Berkley Hall, Sunday; she is a

rising star-a kind of "star in the East." Everybody with whom I spoke, recognizes her as an increasing light. The world will know her better. Mr. Edgar Emerson attended one ses-

sion of the State Association. Every-body likes Mr. Emerson personally; and of course all are pleased with the tests which he never falls to give. He will probably never be excelled as a test

Mrs. Hull and myself went on Saturday night, and Mrs. Hull Sunday after-noon and evening, to Pawtucket, R. I., to assist them in their celebration. There is a good society there and they have a good hall. We were glad to meet Mrs. Helen M. Paluer and to hear her make a few remarks.

Speaking of mediums; I spent thirty minutes with that wonderful medium for slate-writing, Mr. Pierre L. O. A. Keeler. I wrote seven or eight names on slips of paper before I went to his rooms, and folded them and arranged them so I could not tell one from an-I got answers direct, and straightforward from everyone whose name I had written. I got one letter from a niece whose name I had not written. The niece called me "Dear Uncle Moses," and presented other evidences of genuineness. Fraud, even if there had been a disposition for it, was absolutely out of the question. This question, however, I will not argue, as many thousand people have visited Mr. Keeler, and among them all I do not know of one who pretends to have caught him in even an attempt at trick-

ery of any kind. THE PROGRESSIVE THINKER readers have undoubtedly been informed, ere this, of the transition of Dr. Joseph Beels, of Greenfield, to a higher condition in life. Dr. Beels was well-known as the presiding officer for many years of the Lake Pleasant Camp-meeting. He was not without his mistakes, but, so far as I know, everybody accorded to him honesty and integrity of purpose He was thoroughly devoted to Spiritualism; and his memory will always be held in esteem for his devotion to the cause

This is Saturday night, April 4th. The journey I am now making should have been made yesterday. In fact my ticket was purchased, my trunk was packed, and the expressman ordered to come after it, when the word reached me that Dr. H. B. Storer, the veteran Spiritualist, and the president of the Onset Camp-meeting, had passed away and I was wanted to attend his funeral The result is, I am twenty-four hours behind the time I intended to arrive in Philadelphia. I will, however, reach the city of Brotherly Love in time to get an hour's rest before time to appear

on the platform.

Dr. Storer had been failing for years and his exit was not wholly unexpected. Notwithstanding this, a feeling of deep sadness settled over his numerous friends when the news of his ascent reached them. He had been in the harness as a worker for more than forty years. He enlisted in the cause when it cost something to advocate Spiritualism. As medium and lecturer he was known far and wide when to fill such a place meant perfect social, political, commercial and religious ostracism. He had defended the right and opposed the wrong so often. He had been such a grand presiding officer, and in every way such a grand man that the Spiritualists of New England all feel that they have lost a brother and a father, all in one. While all congratulate him on his higher birth, all feel to shed tears on account of the loss of his visible pres-

It was Dr. Storer's wish that Prof. Lockwood should make remarks on what science knows of immortality, on the occasion of his funeral, but telegrams failed to reach the professor, and he was not present. The funeral services were conducted in Berkley Hall. I was chosen to deliver the main address and to conduct the services as I thought best. I made only a twenty-five min-utes' speech, after which I called on Mr. Tisdale, Mrs. Sarah Burns, Mrs. Carrie

E. S. Twing, Mr. Eben Cobb, Mrs Clara
Field-Conant, and Mrs. Hull to make
brief remarks. All of them were friends

adherence to the right, characterize

dhierence to the right, characterize of Dr. Storer, for many years; and all this very interesting effort of some of spoke to the point. Many were heard to say it was the best funeral service at this office. Price 50 cents.

they ever attended. There were more than a dozen others whom the audienc would have been glad to have heard on that occasion, but time would not per-

A grand hero has ascended to his reward; and as he made earth better, so heaven will be a better place for every such man as Dr. Storer who enters

other eloquent veteran worker, N. S. Greenlief, has, within a few days past gone to the higher life. . He resided in Lowell. Mrs. Townsend-Wood, of Stone, ham, officiated at his funeral. The discourse, I learn, was a worthy tribute to a worthy worker. As Mrs. Wood and Mr. Greenlief had been intimate friends for more than forty years, it seemed im-mensely fitting that she should be called to deliver the oration on his life and work. Brother Greenlief had "finished

and has now taken the "crown of life."
P. S.—Monday morning. Well, I arrived in Philadelphia on time; I had two fair audiences yesterday. All were pleased with the meetings and the offi-cers seemed to feel badly when I told them i could not give them as much as a Sunday next season. My time is taken for much more than a year ahead. Brother Lockwood has officiated here

for the last five Sundays. The people, all of them, overflow with praise of him and his work. It is a genuine treat to follow such a worker as Prof. Lockwood. wish many others of our speakers would take up some definute line of thought relating to our philosophy and develop it so that they could handle it before the people, as Brother Lock-wood does his science and Spiritualism; the result would be that Spiritualism would in a very few months command the respect of the world, and our audiences everywhere would be larger than our halls would hold.

To-morrow morning I go to Lebanon this State, for four lectures, and next week I go to Canton, Ohio, for three lectures and a debate with Rev. Simon Peter Long. Mr. Long represents the ministerial association. He is put forward as their best man. A crowd is expected. During this month! can be addressed at 520 Chatham street, Philadelphia, Pa. In May I resume my work in Berkley Hall, Boston.

The Forty-Eighth Anniversary at Minneapolis, Mlun.

The united services of the First Spin itualist Society, the First Spiritualist Church, and the Spiritual Alliance of St. Paul. to commemorate the Forty eighth Anniversary of Modern Spiritualism, took place last Sunday afternoon and evening in the elegant and commodious K. P. Hall, Masonic Temple, and although there were four other so-cieties in the city celebrating the same event, the hall in the afternoon was full, and in the evening every available inch of space was utilized, besides the audience-room, the gallery, ante-rooms and aisles were packed, and many went away who were unable to even get a glimpse of the inside.

Dr. Aspinwall, Mrs. Lepper, Mrs. Barton, Mrs. Aspinwall, Dr. Gibbons, Mrs. Braun, Mrs. Kaynor and Mrs. Jacobs took part in the afternoon serv

In the evening Mrs. Braun opened with an invocation, followed by W. H. Bach, Dr. E. B. Russell, Dr. W. C. Gibbons, Walter Howell, of England, and Mrs. Waite, of California. Dr. Aspin-wall, of the First Spiritualist Society, and Mr. Mullin, of the First Spiritualist

Church, presided alternately.
The trnths of Spiritualism are forcing their way through the clouds and mists of orthodoxy, and soon its bright and refulgent light will shine so clear that error and superstition will be dissipated by its intense brilliancy.
S. N. ASPINWALLA

Mrs. J. A. Chapman, of Norwich. Ct., Compliments the Lec-

tures of Prof. Lockwood. TO THE EDITOR:-Prof. Wm. M. Lockwood, of your city, is giving a before the Spiritual Union of Norwich, Ct. These lectures seem of so much value to the cause of Spiritualism that every Spiritualist in the land ought to hear them and know their merit. Prof. Lockwood is a gentleman of culture and refinement-a Spiritualist in every sense of the word! His mind is a perfect storehouse of scientific facts which every Spiritualist should know, because this knowledge gives a sublimer view of the spiritual philosophy than is usually held by the average thinker in our Every lecture brings out some ranks. new and valuable thought, leading out into the invisible realm of nature's forces; every step demonstrates by scientific experiment and practical illustrations; and while we are looking for tests to prove our philosophy, we have never known any more convincing evidence of the continuity of life and the philosophy of Spiritualism than that presented by Prof. Lockwood in his lectures and scientific demonstrations, which will stand critical examination by the scholars of our civilization.

Having been a Spiritualist for years. I will testify to this fact, that Prof. Lockwood's work gives me a higher and grander estimate of this great truth than I have over known before.

The president writes: "The Spiritual

The Forty-Eighth Anniversary.

society of Maquoketa, Ia., celebrated the Forty-eighth Anniversary of Modern Spiritualism in an appropriate manner on Saturday and Sunday, March 28 and 29. On Saturday evening the ladies gave an oyster supper, followed by an entertainment, at the Phœnix House, A large number were present, with visitors from Baldwin, some of whom took an active part in the programme. On Sunday evening we met at the home of Mrs. J. M. Harvey, whose large and commodious parlors are always open for the good of the cause. A very large and appreciative audience was present, who had the pleasure of hearing a good, sound lecture through our speaker, Mrs. Harvey, on the subject, 'Turn on the Footlights.' She is a forcible and pleasant speaker, and her lectures touch us upon that line of life which inspires us to seek the finest spiritual unfoldment. May our cause be the means of uniting all in one eternal brotherhood."

Vicksburg, Mich.

C. E. Dent reports the programme of exercises at that place on the Fortyeighth Anniversary, consisting of speaking and singing by various par-ties. Officers of First Spiritual Association of Vicksburg: President, C. E. Robinson; vice president, John Barnum; secretary, C. E. Dent; treasurer, R. Baker; trustee for three years, Mary Joslin; trustee for two years, Carrie Kingsbury; trustee for one year, R.

Butcher, "The Woman's Bible. Part I. The Pentateuch. Comments on Genesis, Exodus, Leviticus, Numbers and Deuteronomy." The contrast between the thoughts of these brave women and the

DENYER, COLORADO.

The Forty-Eighth Anniversary is Duly Remembered.

Before I close I should say that an- President Barrett Assists in the Celebration.

> Coliseum Hall, Denver, was crowded to the doors, Prof. Morland acting as chairman. The meeting opened with singing by the audience, "Ring the chairman. singing by the audience, "Ring the Bells of Heaven." The stage was decorated handsomely with palms, ferns and potted flowers, and two large American flags draped from the balcony to

> form a background.
>
> Miss McKenney played a piano solo, followed with a violin solo by Prof. Koeningsberge. The speakers not hav-ing arrived, other parts of the programme were taken up. Bert Heavens sang a tenor solo which was greeted with prolonged applause. The audience then joined in singing "America." The Windsor Mandolin Trio played and was applauded to an encore. After an invo-cation by Prof. Pottinger, the congregation sang "The Home of the Soul;" and then the Rev. Myron W. Reed was called upon to deliver the address of

welcome. He said:
"Denver is a hospitable city. I am not what would be termed a Spiritualist, but I am open-minded. I like to sit, like Abraham, in the door of my tent, to see if there may be any strangers coming across the desert; then I try to judge clearly whether they are angels or devils. I judge by the message they bring. I am glad to welcome people whose minds are liberated a little from the dust, and who are not thinking always of the almighty dollar.

You have done one thing—you have changed the face of death. Not a piece of black crape but a wreath of white flowers now adorns many doors when there is a funeral. There is really no funeral-there is nobody dead-I this in nearly every funeral I attend. You see no more of the hideous, sombre, hopeless devices on tombstones that you used to have; there is expressed now a comfortable hope.
"My good friend Riley said of a man

who has gone: 'He is not dead—he is just away.' I was at the bedslde, the ther day, when a young man was dying. He remarked to me that he was just go ing into another room-and then he was gone. There is no death. What seems to us to be death is but transition. I may be attached to a cane or a coat, but I lose the one and the other wears out, and I must get new ones. This body is going also. If you have done nothing more you have done away with the fear of death."

President Barrett was then introduced. He made an eloquent address. He began with a condemnation of persons who, without knowing the real principles of Spiritualism, charged the Spiritualists with being iconoclasts, with denying the existence of a God with contempt for the book called the Bible, and with disbelief in the Nazarene. Spiritualists were not the offscouring of the earth, as some would charge.

"Intuition," continued Mr. Barrett "is the sixth sense, slowly being developed. It is the sense by which the soul leaps to conclusions greater than other-wise known. You meet strangers, and distrust in that one. It is a fact, and an ounce of knowledge is worth tons of belief. The next life is not going to be a 10 by 12 room, where the soul will exist in idleness; the next life is an active, pulsing life of labor."

He said in concluding: "When I come here again I hope to find only brotherly love and harmony." He interpreted the falth of his co-re-

ligionists: Its essence is Immortality. President Barrett's lecture on this occasion was a scientific and logical one; It was a great treat to the large audi-

ence.

Before he came to the Collseum visited the Children's Lyceum at Odd Fellows' Hall, Champa street. A very pretty service had been arranged there for the children. Upon the entrance of Mr. Barrett he was met by the leaders of the classes and escorted to the platform. An address, wishing him long life and success in the good work in which he was engaged, was read by Rene Lazarus, a little girl of 5 years. Her elocution and manner were captivating, and there were many tears in the hall when she finished.

Then followed a recitation by Miss Gove, and music by Miss Darling Mitchell and Miss Dodd. Dr. Ewell and Mr. Barrett made short addresses to the children. Then he left for Coliseum Hall, where a large audience was in waiting for him.

The Sunday evening meeting at Coliseum Hall was highly interesting; the music was the best that could be produced in the city. The meeting opened with singing by the audience, "Hold the Fort." Invocation by Mrs. E. Musk. Then music by the Windsor Mandolin Trio, followed with a soprano solo by Miss Myrtie Moor.

Then President Barrett addressed the

meeting for half an hour on "The Origin of Modern Spiritualism, and the Good and the Progress It Has Made in the World since 1848," which was highly interesting to the large audience.

Then we had a tenor solo by Bert

Heavens; a short address by Mrs. E. Musk, Prof. Morland and the Hon. Judge James Belford; a vocal solo by Miss Maude Still, followed with the benediction.

On Monday afternoon we held another mass-meeting in Coliseum Hall, with music and speaking by the best musicians and speakers of Denver, to a very large audience. Mr. Barrett did not appear on this occasion, on account of sickness, he being confined to his bed at

Dr. Ewell's house. In the evening we had a grand concert and refreshments and ball. This was the climax of pleasure and fun. The meeting opened with Prof. Mor-land in the chair; singing by the audi-ence, invocation by the Rev. Myron W. Reed, followed with a piane solo by reed, followed with a plane solo by Prof. Thompson. Then the West Denver High School Quartette, followed with a short address by the Rev. Myron W. Reed. Then the Windsor Mandolin Trio, followed with a soprano solo by Miss Myrtle Moor, and a short address by Mrs. E. Musk; a recitation by Miss Maude Still, song by Bert Heavens, the great tenor; then Judge T. J. Fulton gave a short address. This closed the concert part of the entertainment: the chairs were cleared away, and then came the refreshments and ball, which went merrily on until I a. m., all enjoying themselves to the uttermost, thus closing the Forty-Eighth Anniversary of Modern Spiritualism for the Colorado State Association with flying colors.

The committees having in charge the excellent entertainment were: Chair man of the arrangement committee, Robert Ward; refreshments, J. R. Ricker; music, Mrs. A. R. Bicknell; finance, D. Moran. Mr. B. Cason, president of the Association. ROBERT WARD.

Blessedness is a whole eternity, older

So sweet the blush of bashfulness, even

pity can scarce wish it less.—Byron.

than damnation.-Richter.

"YES, "TIS COMING."

A Great Spiritual Awakening at San Diego, Cal.

Five Spiritual Societies, Universalists and Unitarians Unite to Celebrate the Forty-Eighth Anniversary.

Synopsis of tan Address by Dr. J. M. Peebles.

On the occasion of the Forty-eighth Anniversary of Modern Spiritualism. in San Diego, the five societies of the county, and the pastors and many of the members of the Unitarian and Universalist churches, united in fittingly celebrating the day at Lafayette Hall, which had been appropriately decorated with an exuberance of flowers in great variety and mottoes worked in evergreen.

D. L. Newcomb, secretary of the San Diego Society, being in the chair, the following programme was carried out in the afternoon:

Piano solo by Mrs. Marshall; in vocation by Mrs. Bullene; remarks by President Rogers, of the First Spiritual Society; duet by Mrs. Marshall and E. S. Green; addresses by Mrs. Bullene, Mrs. Dr. Morrill, Mrs. Fanny R. Marks, S. D. Nulton and J. S. Bordan.

In the evening the following programme took place: Speaking by J. M. Peebles, Rev. Amanda Deyo, Rev. Solon Lauer, J. L. Dryden and Mr. Montague; recitations by Hattie Johnson-Stout, Charles Woodward, Miss Mildred Ramsey, Mrs. Watts and Mrs. Riley; vocal solos by Ben M. Barney, Mrs. Barney, Miss Edena Barney and Evaline Day; violin solo by A. L. Roberts, accompanied by Miss Luce; piano solo by Miss Mabel Ray.

All the speakers, including Rev. Solon Lauer, representing the Unitarian Church, and Rev. Amanda Deyo, representing the Universalist Church, eulogized the grand work which Modern Spiritualism had accomplished in the past forty-eight years.

Mr. Montague spoke of the vast services Spiritualism had rendered to hall was finely decorated with flowers

Mr. Rogers, concluded his remarks in the afternooni by presenting Mrs. A. Pierce with a letter from the society, thanking her and Mr. Plerce for their liberal donation of real estate ference meeting for a time, in which toward the building fund, and con- addresses were made by Mr. George ferring a life membership in the society upon them.

The property referred to consists of good land in San Diego county, five lots in the city of San Diego, three lots in South Riverside, and one lot in Oceanside, all Southern California towns.

DR. PEEBLES' LECTURE. The lecture by Dr. J. M. Peebles was an especially interesting one. He

On the 10th of April, a few years ago, in New York, governors, jurists, scientists met in the parlors of Cyrus anniversary of the laying of the At- friends from the life beyond were out lantic cable. But what was the cabling of the ocean compared to cabling the two worlds—the visible

and the invisible? From small beginnings what mighty results! A cow overturned a lantern in Chicago and the city was laid in ashes. Franklin, with kite and string, called a spark from the skies, and now electricity is a mighty propelling

Arkwright watched the tremulous motion of a cog in a wheel, and now proud steamers whiten seas and oceans. Newton noticed the falling of an apple, and the great law of gravitation, by which worlds are held in their orbits, flashed upon his mind. A little babe was born in a Bethlehem manger, over which hung a magnetic star; and yet in that manger lay concealed causes that shook the Roman world and planted the cross on the isles of the ocean.

Forty-eight years ago this evening, some tiny raps—some electric sounds were heard in a Fox family of Methodists, near Rochester, N. Y., and to-day there are estimated to be from nine to eleven million Spiritualists in America, the majority of which are doubtless sheltering under the widespread wings of various religious denominations. Spiritualists have a national organization, the center in Washington, D. C. They have State organizations and city organizations. San Diego has three societies, each sustaining regular speaking. One of these has been borganized since the Rev. Kipp destroyed(?) Spiritualism in his six lectures. Ever the wrath of man is "made to praise the Lord." The Pierces, residents of this city, and Spiritualists, have just donated the funds for the rection of a splen-did Spiritualist, church edifice. And so the work goes on.

When the mystic raps with intelligence behind them were first heard, idiots giggled, doctors said it was "toe-joints," wiseacres said "another nine days' worlder," and oily-tongued priests, like the Rev. Brown, of San Francisco, said it was the "devil." Opposition only stimulated investigation, and believers multiplied rapidly. Its literature and its advocates are now found in all enlightened countries. The brainiest men of the world to-day are Spiritualists. Spiritualism demonstrates a future life. Preachers have long preached this as a matter of hope and faith, and now that Spiritualism comes and demonstrates the fact, they seem to be "mad" about it. True Spiritualism and true Christianity are in perfect accord. Spiritualism is

rooted and grounded in God, for God,

being made in the image of God are necessarily spiritual beings, and the spiritual beings of all worlds, visible and invisible, can and do communicate through impression, inspiration, telepathy, and the vibratory laws of spirit force.

Sectarists cannot believe that angels and sainted mothers minister to their loved on earth; but they can believe that the devil goes about like a roaring lion-they can believe that Samson chased the foxes, that Elijah's axe swam, that the sun stood still, and that the whale swallowed Jonah! Indeed, legends and facts must be from two to five thousand years old before they can make any impression upon the hard, flinty crantums of these creed-incrusted, back-number theologians. God pity them!

There are but two isms worthy of profound consideration—Spiritualism and materialism. The latter is only another name for atheism. Spiritualism seems like a golden thread through the history of the ages. The Bible is full of it. The disciples of Christ were religious Spiritualists, having their trances and their visions.

Spiritualism is unpopular in sectarian club-rooms, idiotic infirmaries and State penitentaries. Spiritualism is no more spiritism than chemistry is alchemy. To confound the two is to confess ignorance. Spiritualism is a divine fact, a philosophy and a religion—religion pure and undefiled. Spiritualism means faith in God and Thrist means converse with angels and spirits, means spiritual-mindedness, purity of life and holiness, without which there can be no happiness in any world. Spiritualism is the coming religion, and to war against it is to war against God and immortality. ERNEST S. GREEN.

San Diego, Cal.

MRS. ADA FOYE'S SOCIETY

It Celebrates the Forty-Eighth Anniversary.

The First Spiritualist Society of the South Side held its anniversary services on Sunday, March 29th, in their beautiful hall, the new Masonic Temple, No. 3120 Forest avenue. The in profusion, flags and draperies., The exercises commenced at 2:30 p. m., by an invocation and an opening address by the pastor of the society, Mrs. Ada Foye, followed with a con-B. Warne, Mrs. S. F. DeWolf, and Mrs. Emma Nickerson Warne, all of which were both able and eloquent, one hundred and fifty-five acres of and many beautiful thoughts appropriate to the occasion were presented. The vocal selections by Mrs. Russ and Mrs. Hall were of a high order and enthusiastically received by the large audience.

The afternoon exercises closed by a grand test seance, given by Mrs. Fove, who delivered many loving messages to many anxious, waiting hearts. The communications came so thick and fast that it taxed Mrs. Foye's energies to the utmost to get them all out, W. Field, in honor of the twenty-fifth showing conclusively that the spirit have this Planetarium. in full force to meet the great gather ings on our side of life.

During 'the intermission between the afternoon and evening service, of an hour and a half, the ladies of the society served a supper in the diningroom, all of which was greatly enjoyed. The evening service, at 7:30, far

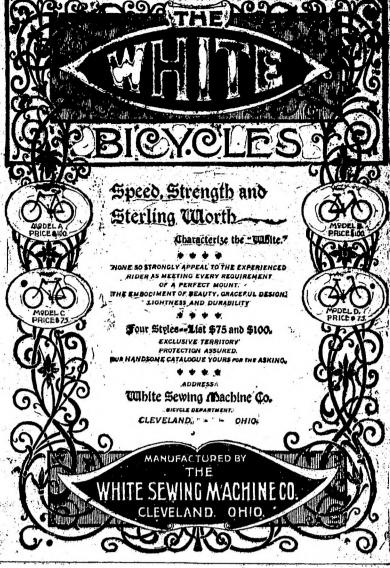
surpassed anything in point of numbers and enthusiasm that has ever been seen in a Spiritualist assemblage in this city. The large hall's seating and standing capacity was taxed to its utmost extent, being literally packed. The anniversary address, delivered by Mrs. Foye, was a very fine effort, full of vigorous thoughts and important suggestions. Mrs. Foye again devoted an hour or more to the giving of spirit messages and communications, which were received by the audience with rapturous applause, showing that they found a true responsive echo in their hearts. The farewell address, given by Mrs. Warne, was very apropos. She brought a large bouquet, and, placing it on the breast of Mrs. Fove, said it was given to her by spirit direction, to show their appreciation of her labors and the blossoming out and flowering of the seed which she had sown during the past eighteen months among that congregation.

This was not only the anniversary service but also the farewell service of Mrs. Foye, who, within two days, is to start for Los Angeles, Cal., on account of the prostration incident upon close application and incessant toil with her church. She still retains the pastorate, with a leave of absence of six months for recuperation. The loving sympathies and prayers of her congregation accompany her on her journey to the "Golden Gate." G. W. E.

The Forty-Eighth Anniversary. The Mediums' Protective Association, of San Francisco, Cal., celebrated the Forty-eighth. Anniversary of Modern Spiritualism, at Pythian Castle, Tues-day evening, W. T. Jones, presiding. The programme for the evening was opened with an invocation by Mrs. Sarah Seal, followed by short addresses by W. T. Jones, J. C. Wright, Dr. J. L. Jack, and Sarah Seal. Tests were given by Mrs. J. J. Whitney. The musical numbers were well rendered, and there were also some appropriate recitations by children of the lyceum. A very enoyable time was passed, many strangers K. D. being present.

The Forty-Eighth Anniversary at Salt Lake City.

Mrs. C. W. Browe reports the Forty eighth Anniversary as having been duly celebrated at the residence of Mrs. Fontyn. There was singing and speaking, as Jesus said, "is spirit," and men and messages from spirits.



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themcat of which I individually partake and digest.

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which I individually gather and comprehend or digest.

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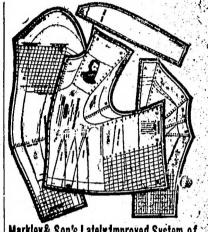
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OLD STAMPING GROUND

Spiritualists of Battle Creek, Mich., Celebrate the Forty-Eighth Anniversary

With Old-Time Vim and Enthusiasm.

I am still at work and hope the friends of the cause will keep me busy. as long as I remain in the flesh, as after that I hope to find enough to busy myself without the aid of others. I have been engaged every Sunday since last August, and many times during each week, and I find there is a great field of labor; but laborers are 'scarce-for the reason that the terms of the lecturers especially are beyond what the people are able to pay. There are many reasons, of course, for the above conditions; among which may be stated the political and financial condition, as well as the restless, wavering condition of society as it exists to-day. The so-called Christian part are not satisfied with their old creeds; many have sloughed off from the church, and while they have not as yet become fully satisfied of the truths of Spiritualism, still they are willing to listen; and the majority of Spiritualists are not blessed with many of the shekels which the creeds have ever learned the people to hoard, so they are obliged to husband what they hold, and the result is the workers (be they mediums or lecturers) have to take a small contribution for their work, and as these same lecturers see the piles given to those who are teaching false theories, and also see the great show of these false teachers. they also aspire to the same elegant condition before society; and because it requires these same shekels to reach that same position, these same workers set their price so high that they cannot be hired, and therefore many fields which are ripe for the harvest, and many workers who are idle, are left behind, while the great cause is forced on by the immutable law of life, love and progression.

in different towns, but those of my friends who would like to correspond with me can continue to address me at 118 Upton avenue, Battle Creek.

Modern Spiritualism was celebrated in given her time and carried consolaof an older institution. I think that souls, from the platform where they if the hidebound creedalists of this town took notice of the crowds enter- ing for the Progressive Spiritual Soing the halls where the anniversary ciety. exercises were held yesterday, they will surely take the text of Paul and also an old worker, not only as a test read it aright: "Now, brother, of medium, but as a fine magnetic these things I would not have ye healer. ignorant."

addressing a good audience, thus journed to meet again at 6:30. finishing my month's engagement with this society.

Brother P. T. Johnson, that all the audience.

The thought comes to us here: Can kind without great preparation? Answer: No! While here a young lady sits at the instrument and gives soulinspiring words and music fresh from and so it proved, for when Dr. Johnthe fountain of all love, without as much as a moment of preparation. Yea, verily, "Open thy mouth and it shall be filled."

tions of false theology. Then came a short but seientific address by Mr. Daniel Smith, another old worker, and hall, and not one of them went away while he said he was not a test me until the benediction was offered by of spirits, and was followed by Mrs. Lily Piper, a fine psychometrist, who gave several readings, all pronounced correct.

The president, Mr. Estell, next announced that as it was not his forte to at 7:30, and held his audience spellmake a speech, he could only thank all for their attendance and adjourn the meeting, and invite all to enter ence his thundering blows for not the ante-room, where the ladies of the daring to train under true colors, but society had prepared a bounteous repast for the flesh, which was necessary after the great flow of soul-food of ear, the long cheers in answer to his the session; and after the banquet the grand words gave evidence that here First Society, with all visiting guests, were invited to attend the exercises of the Progressive Society at R. of T. of T. Hall, where Brother P. C. T. Johnson is the permanent speaker,

and has been for several years. If I should describe the beautiful, bountiful repast served by the ladies of the First Society, it would make this already too long article a bore, and we all hate bores, unless there is a gold mine at the bottom. Suffice it to say it was a fitting peroration to do as he and thousands of our grand the able effort of the society to tell workers can do, there would be no the world that eternal life is an established fact.

To say that the morning session at Liberty Hall was a success only paves and the poor, benighted religionists the way to the report of the two ses- are obliged to put up with the stale. sions of the Progressive Society over which Brother Johnson presided.

The second session convened at 2 p. m. sharp; and long before the Johnson the room was packed and prepared for the occasion, which of people were turned away for want of course was grand, because it came room. Oh, what a travesty on the through a grand medium; after which say-so of those who try to decry Mrs. Secreiter again gave a fine in-

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DR. C. E. WATKINS, AYER, . . MASSACHUSETTS.

Spiritualism; they must acknowledge its truth, growth and growing popularity, for every assemblage in this town, on this day long to be remembered, was composed of the first people. not only of this town, but of no

less than six others also.

Brother C. E. Dent was the principal speaker on this session, and he did great credit to the cause as well as to himself. I wish I could copy his lecture on the "Comparison of to man." Ancient and Modern Spiritualism,' giving proof of Spiritualism from almost innumerable quotations from the Bible, and all well know what that proves. His deductions were fine, showing how well he understood his subject, and proving his ability as a defender and advocate of our cause.

I followed, after another ripple of music and poetic thought by Miss Johnson. I was told (I do not know I have engagements ahead for April | it myself) that my guides took the subject where Brother. Dent left off, and gave a well-received lecture; and after more music tests were given by that wonderful medium, Mrs. J. Seereiter, who, as a co-worker with The Forty-eighth Anniversary of Brother Johnson, has for so long time Battle Creek with all the enthusiasm | tion to many sorrowing and enquiring have together kept the meetings go-

She was followed by Mrs. Dr. Cole,

Another inspired song by Miss The First Society, of which Brother Johnson and the chairman announced John Estell has been the efficient that this ended the first session of anpresident since its organization, held niversary exercises in this hall; and one session, commencing at 10 a. m., after another inspired poem by at which time I had the pleasure of Brother Johnson, the meeting ad-

Here again the ladies showed their skill in entertaining the society, with grand all invited friends of the First Society, old veteran worker of forty years, fol- and those from other towns were inlowed with a short address and one of vited to sit down to heavily-laden his inimitable improvised inspirational tables of good things which they had poems appropriate to the occasion. prepared, which they were pleased to He was followed by his niece, Miss call a picnic supper, but which was Jessie Johnson, of Yorkville, Mich., really a repast such as would be prewho sang and played improvised songs pared for the notables of the nation. and music, which stirred the souls of All enjoyed the repast, and it was finished none too soon, for long before psychic tests. Fine music was interthe hour arrived the people began to the churches present music of any flock into the hall, so anxious did they seem to be in season to get seats. It soon became apparent that the hall would not accommodate the throng, son called the meeting to order and announced that there would be a conference of one hour, every particle of space was occupied by one of the Miss Johnson was followed by short | finest audiences that ever assembled talks from several, including Mrs. for any purpose in this town, and Hursen one of the broadest souls that scores were turned away, for there ever lived, made so by the persecu- was not standing-room in the hall, the audience extending even to the stairway, a long distance outside of the dium, he gave several fine descriptions | the writer of this at 9 o'clock; proving, surely, when such an audience can be

> people. Dr. Johnson commenced his lecture bound, and when he gave Christian Science, Occult Science, Mental Scihide behind these sham names because they are more catching to the popular at least such false colors cannot wave

> held, that there is something in Spir-

without being rebuked. I will not try to even give a synopsis of his lecture-I could only spoil the effect. Suffice it to say it was a grand effort, and the only criticism that can be given is, it is a pity the meeting was not in a larger hall, so more could have heard it.

But if the lecture was grand, then what of the poem? If ministers who have been called of God were able to vacant seats in the thousands of untaxed churches in the world; but we loppered milk. Is it any wonder they

are sick and faint? Miss Johnson favored the meeting with more music, and Mrs. Rowe. of opening inspirational song by Miss | Vicksburg, read an inspirational poem

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spirational address and many tests, which were all recognized. Mrs. Piper and Mrs. Rowe sang a duet, Mrs. Dr. Cole gave more tests, and the exercises closed by Dr. Johnson wishing good speed to all and hoping that all differences of opinion between all earth's people, and the Spiritualists of Battle Creek in particular, might be adjusted, and all join in one grand anthem of "Peace on earth, good will M. F. HAMMOND.

The Anniversary at Cleveland, Ohio.

The Cleveland Lyceum, which is one of the oldest of that organization, held their celebration on Sunday, March 29th.

The day was fine, the attendance large at all three sessions, and everybody wore smiling faces and flowers. There were many choice flowers on the platform as well.

The conductor of the lyceum, Mr. J. H. Copeland, and the guardian, Mrs. C. L. Hopkins, were doing the honors of the occasion, and were most ably supported by those widely-known and efficient lyceum workers, Thomas and Tilly Lees, Mr. and Mrs. Thomas Black, who never miss an opportunity to do their very best; Mrs. McCaslin, an enthusiast and ready talker; Mrs. Moss, ever trying to bless somebody; Mr. Gould, who keeps a sharp eye on encroaching politicians, and-but I must not enumerate—there were so many and all so worthy. Let me, however, mention two fine lady mediums, Mrs. Donovan and Mrs. Archer, who assisted during the day and evening.

The morning session was mostly given to conference and was brisk and bright.

In the afternoon Emma R. Tuttle gave a lecture on "The Religion of Science," and was followed by Hud-Answer to the World's Desire.

Count De Ovies, a brilliant Spanish psychologist, who, with his charming wife, a very cultivated and versatile lady, has been stopping at Hotel Hollender for some weeks and receiving the best patronage of the city, gave

spersed Dr. W. A. Mansfield, who graduated in medicine last year, is now practicing with good success, and is looking much more like "living long upon the earth" than he did last spring when he finished his long and strong pull for a medical education by taking his diploma. He is located at 152 Cedar avenue, where are his office and residence. We wish him extensive patronage, for he is worthy of it.

In the evening, the Progressive Lyceum gave a fine entertainment, showing what lyceum scholars can do. This consisted of fine orchestral music, a comedy sketch, "The Pet of the School," in which a score or more characters engaged, recitations, songs and instrumental music. It would be rare to find an organization with finer personelle than the Cleveland Lyceum.

itualism that is interesting to the The West and East Sides have usually celebrated together, and it was predicted if they divided forces both would fail. The result proved the contrary, for both halls were full to overflowing and all regarded it as a pentecostal season.

Mr. Thomas Lees and his sister, Miss Tillie Lees, gave a reception on Monday evening, at their residence, to Mr. and Mrs. Hudson Tuttle, and it was a thoroughly delightful affair, as all agreed who were fortunate enough to be present at Holden Terrace. Madame de Ovies gave some entertaining exhibitions of her skill as a palmist, and also sang in a most artistic manner.

On Tuesday evening the lyceum gave a grand ball at Heard's hall, where all who desired to celebrate by tripping the "light fantastic toe" could do so to the sweetest music. The celebration was declared, all in all, without a dissenting voice, to be the most successful anniversary ever held in Cleveland. E. R. T.

Important Fact.

Anvone who has seen the Encyclopædia of Death, and Life in the Spirit-World, can realize what an excellent book it is for missionary purposes. Ten thousand copies of Vol. I., bound in paper, are to be given away to our present subscribers and others who may become subscribers. It is an expensive work, containing 400 closely-printed pages, yet it is sent forth free, postpaid, to each one who desires it, on conditions I mentioned elsewhere.



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CHICAGO CELEBRATES.

Some Convincing Phenomena Are Presented.

Slate-Writing, Spirit-Painting, Etc.

After congratulating Spiritualists generally on the success and increasing interest manifested, by not only Spiritualists but thousands of honest church people and outside skeptics, particularly on our Forty-eighth Anniversary, your correspondent visited three halls on that day: Schiller Theater in the morning, where more people were congregated than I ever saw before on a similar occasion; in the afternoon and evening the halls 3118 and 3120 Forest avenue, and Lakeside Hall, Thirty-first street and Indiana avenue, which were packed, aisles and all standing-room taken, and many late-comers could not gain admittance. Every move made was replete with interest to all. At Lakeside Hall the phenomena weref diseply interesting. At or near the close, after 10 o'clock p. m., the BangasSisters held a slatewriting seance. All! the people, standing for hours, manifested unabated interest.

One instance wast Two slates, examined by two strangers, pronounced entirely blank—they were a lady and gentleman, strangers to each other and to the mediums. They bound the two slates together in a pockethandkerchief, then borrowed a gentleman's walking-cane, sumpended the slates by putting the came in the loop of the handkerchief, each, the lady and gentleman, holding an end of the cane. The mediums sat at least five feet from the slates. Incandescent lights in full blaze all around the hall and

On the lady and gentleman's opening the slates, they found one slate filled with writing in gold, and a bouquet of forget-me-nots in the upper left-hand corner. There were also exhibited several lifesize portraits, as much the work of the Spirit-world's artists as the slate-writing, all of which deserved and attracted much interest.

It is difficult for even some died-inthe-wool Spiritualists to endorse the truth of this statement; then why should we marvel if strangers say: "I don't believe it; it's a trick." As nothing succeeds like success, when As founded in truth, the Bangs Sisters have nothing to fear and are putting to shame their many villifiers and traducers, who in times past have used all their ammunition to demolish their mediumship, by which it was hoped to greatly injure our glorious cause of truth, Modern Spiritualism.

Credulity may as well make up its mind that "it has come to stay." These paintings, portraits, have no parallel or precedent in their creation. Your humble servant had a bit of personal experience himself. Being desirous of keeping abreast of all developments, I concluded, on the 25th of March, 1896, to procure a canvas, stretched on a substantial frame, 25x30 inches area, and mark it unmistakably. Color of canvas, white. First session lasted twenty-five minutes. I sat between the two mediums, the canvas with the back to us, seven feet in front. No results. Sat again the 26th-same sort of success; again the 27th. Examined the canvas critically, presenting same appearance every way that was observable at first session; placed it myself in same po-sition; at the end of twenty minutes we had three distinct raps; a slate was placed under the table, and on it was written: "The portrait is finished." No artist can duplicate it for twice the cost or charge made for medial services. A finer portrait would be difficult of production. These portraits have been produced inside of locked and sealed cases, and the subject sitting never let the medium nearer than six feet of the case enclosing the canvas, bringing and taking away, at each of eleven sessions, no preparation of any kind or nature necessary, ex-

cept the canvas, for successful work. I am not writing nearly all that I could say of this grand work demonstrative of spirit-power and intelligence, but to add my weight of testimony to further corroborate the now indisputable fact of individual conscious, personal existence after the event termed death, and all the grand natural philosophy that are evidenced

by these manifestations. Once the thinking world concludes to not pass judgment on a bare state-

ment, and make investigation ther oughly, first ascertaining that they really desire instruction concerning the alleged facts, the philosophy embraced, and science involved therein, converts will be coming in by hundreds and thousands. No one is required to leave the church or abandon the many good things found in all of them, to possess the positive evidence that "death does not end all." C. H. HORINE.

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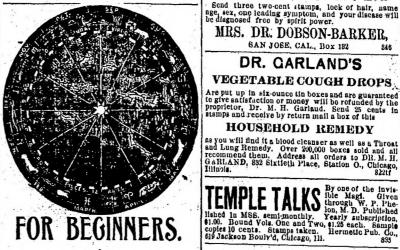


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