

The Progressive Thinker Joins in the Gelebration of the Forty-Ninth Anniversary of Modern Spiritualism.

and waters ever declare the glad re birth, that rebirth that is like unto the manifestations of the soul, making ever more and more perfect attestation of the life within and above. So do we praise in approaching the shrine of nature, that this day and hour upon the earth, death is set at naught and the message of life stands revealed, revealed to those who will receive it, and ready for those who understand; and that life itself is but a continuous change evermore pointing to added and diviner perfection. May all who sorrow because of death remember the greater beauty of life. May all who mourn in the outer world, who have not knowledge of that which is beyond, find comfort in ministering presences, and may such as scoff and sneer and do not understand the great revealment that is at their doors, still find comfort in its presence, for even though the light shineth not into darkened ways of human life, the light is there and affects the atmosphere. May all who turn toward the light find abundant evidence to lead them on, and may such as are in possession of its wondrous truth and beauty gain added knowledge, so that from height to height there is the attestation of the power of the spirit May those rejoice who have conquered death and the fear of death, who have bridged over the chasm that lies be-tween them and their loved ones; may they know that these are but the step ping stones unto that eternal life that is ever and ever abiding. Amen.

DISCOURSE.

The ever recurrent springtime brings ever recurrent cause for rejoicing, and although the heralds of the spring are scarcely here in this northern latitude one robin may have declared it; a few blossoms may have whispered it, and the winds take on a less sharp and boreal edge because of the summertime that is coming. And you are al-ways glad when it appears. It is the time for the sowing of the seed, for the planting of the garden, for the pruning of the fruit trees and the vines, and the earth in her turn makes ready for

THE CHURCH OF THE SOUL DULY CELEBRATES THE FORTY-NITH ANNIVERSARY OF MODERN SPIRITUALISM, AND MANY THOUGHTS ARE GIVEN WHICH LEAD THE MIND TO A HIGHER AND GRANDER PLANE-A LEC THEE GIVEN RY MRS. CORA L. V

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imagery; while, perhaps, clearly perceived by the author, but not present-able as a statement or thesis. What is this that is included and im-

plied in the dispensation that is approaching?

IT IS THE ONE GOLDEN CHORD and thread that has been lost in other religions, the chord and thread connecting the human life with an elernity, We do not mean an eternity beyond, nor behind merely, but an eternity that is complete, that is perfect, that is abso-hute. It is the one golden chord ex-plaining the entity of the soul in its entirety. It is the one great theme of immortality talked about, but may be conditional in every system of religion as taught in the world to-day except

You can lose it somewhere in the Christian statement; you can lose it somewhere in the Theosophical statement; you can lose it somewhere in the Buddhistic statement, but immortality means immortality; that which it is not possible to lose, because if possible to lose it is not immortality. This one great longing in the human state proceeds from the one great knowledge within the soul. It is to bring this knowledge ever and ever to the surface, to bring it ever and ever to human con-sciousness as needed, as the ages are ripe for it, as the world is ready, that Spiritualism is here. It must be the herald; it cannot be the conclusion; it, by very necessity, cannot be the cul-mination; that which all the world seeks in various ways, that is all the world which is interested in this line of subjects, must be the one thing that is answered by it.

Now, those who declare the new Messiah are not exactly agreed as to what the New Messiah shall teach; hose who declare the second coming of Christ are not exactly agreed as to what this shall mean; but all feel the pulsation of this mighty approach. Even the false Christs even the imitators, even those who are declaring themselves saviors beforehand. Twenty, thirty, within the last half century, more than a hundred that you ould name if you would recall them, have said "I AM THE MESSIALL" Why should this thought be in the world? What is there to produce it? There is nothing in the world of commerce that leads a man from the board of trade to announce that he is the coming Christ. And the kind of egotism or insanity-and that kind of insanity is egotism, many kinds of insanity arethe kind of egotism and inspatity that causes people to declare this is touched It limits the possibility of spiritual by the fact, touched by the actuality knowledge for people to say: "Oh! yes, that is approaching. The false Christ but spirits do not know any more than could not be declared without the true; we do." They do. They know one thing the false announcement of the dispenthat you do not in your present consation unless there were a true; and sciousness, that you cannot know until even mathematical computations but you pass through the change called prove that something where in the apdeath. Many spirits may not know of other subjects as much as you, or of proaching tide, that is now near the earth, this light is really to be found. different regions and realms of thought. It is no wonder that mathematics but that one experience that you are to sut that one experience that you may have inight err occause the orthogen entropy of the second the see it, because time is not the principal factor in the announcement. The preparation, the making ready, is the principal factor; and all this demonstration of making ready, both by true and false One man thinks life is for a certain means, are evident in the world at this urpose. If he is a clod he associates hour. Making ready by signs and with the clod; if he is an artist he assotokens that are real; making ready by signs and tokens that are ficticious; poet he makes rhymes and poetry. If he is a philanthropist he associates it with works of this kind. So spirit ex-claims that are fiction of the angels; making ready claims that are fiction of the angels; making ready making ready by claims that are by claims that are of human egotism and weakness but making ready by the great winnowing wings of this mighty herald of life that is to reveal all things as the souls are ready. That which Christ could not because they could not hear it, the Comforter world, it is simply because every spirit has come to declare, and that Comdeclares according to his or her experiforter, in the light of modern Spiritualence and according to his or her enism, lifts the burden of sorrow, sets lightenment; and as that life is not generic, but the flowering out aside the veil between the two worlds. comforts the mourner, gives to the afof the human expression, so more flicted that which in turn shall make particularly than human life is



this glad acclaim.

This is why we may acclaim concerning Spiritualism. No longer new, yet it is forever to be declared; no longer something to be proven, yet there are thousands and millions who do know of it; no longer as a fact possible of disputation with those who keep pace with the facts and record of facts of the age and the truth that is in the world, still there are a great many on the border land of that truth; a great many

outside of the range of those facts, and a great many who refuse to turn thither even now. Yet while this ever recurrent season of rejoicing must be attested, must be declared, must be noted, we must never forget that in the modern presentation this theme had its beginning in those small sounds that were the signal for the voice of the spirit. world, and those ministrations coming through childish lips were the announce ment of a great truth that the world was yearning to hear.

We still have somewhat of another view to present this night. The old, true statement will be declared from hundreds of rostrums today; little children will have learned it, and in Lycum and in Sunday-school you will know the cause of this rejoicing; flowers and garlands and songs will tell of it, and the people will know, who care to know, that Spiritualism celebrates its Forty-ninth Anniversay.

Before another half century it is quite likely that there will not be a person in all the enlightened world that will not know of the existence of Spiritualism though possibly there may not be those who will question it-that is whose intelligence and whose daily walk is of value apparently to human life; and within another half century there may be edifices, schools, institutions, means of experimenting and investigation added to what is already known. All this is possible, but it is just as true that because Spiritualism has announced thus much concerning the spiritual nature of man and the existchee beyond the grave and the proof of communion between the two worlds, gencies that existence in fact implies and that it also opens up other tast fields of inquiry and one cannot pause there,

WHO HAVE LEARNED THE LESSON

Those

do not need to learn it over and over again. Although they enjoy the com- oftentimes, but they think there is nothmunion, they appreciate the ministration, but the knowledge of a future is settled. Having life should be so engraven and en-ESCAPED THE TORTURES OF grafted on the minds of all Spiritualists

that they need no added proof at this hour. Yet it is quite amazing that and the still greater tortures of a limited whether in public audience, in private heaven, they believe they have nothing seance; whether spoken from the plat- more to learn, nothing more to do; and form or given on the slate. Spiritualists these are the people that for forty years as a rule are as anxious to receive- have enjoyed this ministration, this shall we call it a test? No, we will not communion and still have not touched Insult them if they are as anxious to re- hands in sympathy with the great move-

ceive a test as they seem to be, so we ments that are going on in the world all suppose the secret of their being anx. ious is to receive a message; yet if it is SIGNS OF THIS INCOMING TIDE, marvelous they will turn smilingly to their next neighbor and say: "Oh, of this something, that is beyond, are such methods governing the phenomena what a splendid test!" as though they needed it.

FORTY OR FORTY-FIVE YEARS we have made repeatedly from the pul-

AND BE GOOD 180 E & POUTUR & Des "INTERNATION OF

THE APPEARANCE TWENTY-FIVE YEARS AGO, OF THE HOUSE AT HYDESVILLE, N. Y., WHERE THE KATS FIRST ORIGINATED.

troubles the human race concerning the condition, either of darkness or of light. the same circumstances: tables will not of the spirit, and that these gifts of the for the new light, for the larger truth But do not think that humanity is satisfied with this,

DOUBTING STAGES.

opens up anew and re-arranges the whole proposition concerning the future There are plenty of people in the life, and this re-arrangement has taken world who have never doubted immorplace not only among Spiritualists as a tality; there are plenty of people in the world who have passed through their body, not only individually and collectively, but among all kinds of wordoubting stages, have heard the teachshipers. No theology in the world toings in past expressions and are ready day but is affected by it. There is a for what Spiritualism implies in its afferent statement, there is a different larger meaning, for the other open av perception, and while much of the ritual enues that it may lead to, for what and much of the denominational creed ever it heralds, since neither human life por the next stage beyond can be a finality, and it is that other thing that Spirualism heralds, that larger something,

of which it is the preparation, that we are about to speak. The whole world makes ready

FOR A NEW DISPENSATION of some sort: religion in its various

HADES.

their minds are better impressed by it than if they occupied themselves too demoninational lines is making ready much with the details of intercomfor it, and there are many distinct prophets among those who declare the

munion and mediumship. dispensation, the second coming A great many clergymen preach Spiritualism; that is, if Spiritualism means of Christ. The computation, mathemata future state; if Spiritualism means ically and theologically, has been made that that coming is imminent, that it the intercommunion between the two worlds; if Spiritualism means the is now here. knowledge of that intercommunion Many periods of time have gone by in which this prediction was to have been daily: if Spiritualism means the changes that may come to the spirit after death. verified, but it has not been literally, so far as human beings know. Yet all this All this is preached from the pulpit, not

only from Unitarian and Universalists which is in the air indicates that there pulpits, but other pulpits throughout the is something, and Spiritualists do well world. that they heed this indication, because Then there has been a general spiritwhile pursuing a single line of fact they

may lose sight altogether of the large valizing going on besides. Something truth that the fact implies. Many peothat does not seem to be born of the ple often are so busy with one special line of life and some particular daily ocphenomenal part of Spiritualism, but is the impelling force behind it, for say what you will of the phenomena, attest cupation that is needed that they forget the larger necessities and emerthem as you will, great care is taken on the part of the spirit world that the pheconveys nomena shall not exceed the philosophy;

So it is that this truth having settled that the knowledge of the fact does not the fact of a future existence many peotake the place of the knowledge of what ple trouble nothing about it any further. t means. If they get a message from the other Hence.

world, it is well; they seek a message SOMETIMES A VEIL OF DOUBT than any other, and because of this ing more to be done, that the question

is why scientific bodies, as a rule, have

world, and Spiritualism impinges upon

who avow it, and sometimes we think

of phenomenal Spiritualism, for the simple reason that the fact implies more and a different basis and standpoint than they are willing the accept. They approach the subject a priori, presuming that there is nothing but phenomena produced by causes that are in the usual and ordinary realm of nature, namely, unintelligent but acting laws,

of this something, that is beyond, are such methods governing the phenomena in the realm of what is called specu-heralded all around and about them and of Spiritualism, and the scientist who ap-they pay no attention to it; but they proaches the investigation with the of real intuitive knowledge that is to are here, and the announcement that

thought that he is to reduce the phenom- form the great religious outgrowth, that FORTY OR FORTY-FIVE YEARS ago they had the clouds riven, acknowl-edging the spirit communion, the tid-ings from the realm unseen, and if it was a fact then they knew it just as the what a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in was a fact then they knew it just as the under the great truth that is in the unner air: that if Sniritualism can-vestigates unless the includes the whole whole whole the unner air: that if Sniritualism can-vestigates unless the includes the whole whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the includes the whole the unner air: that if Sniritualism can-vestigates unless the unner air that if Sniritualism can-vestigates unless the unner air the unner air that if Sniritualism can-vestigates unless the unner air the unner air the the the the there athe the there at the the the the there at th was a fact that they do today. The sweetest the upper air; that if Spiritualism can-vestigates unless he includes the whole ever, many of them thinking that this then at last all, at once the full tide such a light that human intelligence, if ministration does not often come in that not enlarge its domain to include it, it proposition. If he refuses to include is to be a science and not even a phi- comes and the full spiendor of the day accustomed to mental action, can per-

In fact, the entering wedge of the move under apparently the same condi- spirit, or manifestations, are the ac- for the perfect solution of human dif-SMALL SOUNDS AT HYDESVILLE tions; raps will not gome with the same companiments of a new announcement ficulties and problems, unless medium or psychic and apparently the of truth, of a restatement of the primal problem were solved in the higher same condition, yet under more unfa- truth, and of the re-arrangement of realms beyond. same condition, yet under more unfa-truth, and of the re-arrangement of vorable conditions all these things will thought in the world in a given direcappear, showing that the power of in- tion. elligence behind is that precisely which Spiritualism has already given indibaffies the ordinary investigator. cation of this and the statement that

Therefore, the facts of Spiritualism Spiritualism is the herald of phenomenally will not be accepted as conclusive, until the theory, until the teaching, until the by no means is an under-valuation of

what Spiritualism is. Many may think KNOWLEDGE BEHIND THE FACT there are no ramifications of human remains the same in the books and on is also accepted. That the source of the thought into which it can not lead, but the records, the clergymen do not manifestation is spiritual, is intelligent, if the soul is greater than the spirit,

preach denominational theology; they is in fact what it claims to be-beings then the term Spiritualism will only ap-preach the religion that is in the air; who have lived upon earth and are in ply to that which relates to spirit, per they preach the religion that is in the a state of spirit existence beyond the must vary with the degree of intellise, and its manifestation in this world change called death. We say much has and the next, and this is generally the been accomplished, a revolution has accredited meaning of the term; while gence. Just as the interpretation of huthem in their place as it does upon those man existence varies with the degree been wrought in this way, and if it were all that realm that relates to soul, to of intelligence. possible by some psychic or spiritual the new manifestation of truth in the process for you to trace the cause of world in the highest spiritual sense, is these changes you would find that they are largely due to that which you call overlooked.

THE NEW DISPENSATION.

ciates with the lovers of art; if he is a You cannot make a religious truth of Modern Spiritualism. That the revoluan external manifestation. The church tion has been wrought(silently and not has tried to do this many times and by name makes it none the less true and failed. All religions have tried to do it none the less valuable; but because and have failed. Spiritualists have istence is interpreted differently by dif-Spiritualism has gone forward, has anferent spirits according to their state tried, many of them, and many of them nonneed its theme, has given its mani- have failed. The great truth under-lyand you must bear in mind that if Spiritualism offers you no general or parfestation and its teaching, many have ing it, that which is its life and its birth thought that there was nothing else and its motive and incentive, is the preticular statement concerning a future in connection with it, nothing more to sentation to such as need the knowledge life and the habitation of the spiritfollow. of the future state, the doing away with

ALONG THIS BORDER LAND mourning and with terror concerning a

future life, for the purpose of preparing the way on earth for the added light. which is now occupied by theosophy and christian science, and many other We have been telling you, who were occult themes, is the suggestion of that our congregation for these many years, other something that Spiritualism is the herald of. A great open doorway that this added light is so pressing and pushing upon human life to-day that there unto the soul; a step toward the revealare many lives prepared for its reception; ment of all that man can know concernthat there are in all parts of the world ing the past and the future and that those who are made ready, and that not cternity that is neither past nor future, necessarily in connection with the outand because of this impinging larger ward manifestation of Spiritualism will subject many are not attracted to Spirthis be wholly known, although necesitualism in its phenomenal phase. The sarily it will be more largely known in phase that is more frequently presented that connection than any other; but that

by the one anxious to make converts this new light is to take up those fields is thrown over the phenomenal phases larger theme it breaks out in many those added and higher teachings that of inquiry, those realms of thought, in their particular expression for the forms of inspiration that may not be those added and higher teachings that purpose of arousing this inquiry as to wholly included in what is usually them forward to the announcement of the weat the fact may mean, if true. This the new truth for which Spiritualism is

It is true that the Spiritualist has the herald. made little progress in the investigation more knowledge of spiritual healing It was said, you know, that among than possibly the christian scientist can the Jews they thought that John the of the word embodiment (and if you are comprehend, and it is also true that in Baptist might be the Christ for whom any realm of psychical investigation the phenomenic which are brought bethey were looking; but he denied this, and Jesus was recognized by him as the fore the world as the result of recent true Christ. So it may be said of many investigation were familiar to Spirit-ualists a quarter of a century or even another movement, that the herald of the movement was not the movement ity concerning it, and even events forty years ago and nothing can be brought forward that has not already itself, but only the outlying skirmishing army that prepared the way for the transpired within their knowledge. But great forces of spiritual truth to follow. Something

existence, because of conflicting testinony. And when it comes, then, to LIKE THE DAWNING OF A DAY the statement concerning what may or is this, when a few clouds start across

way, nor do communications such as will include Spiritualism in its domain. the whole proposition, which means the losophy, while others accredit to it the appears; and theking of day triumphant ceive it and state it. Those are capable,

are

witnessed.

in and beyond in the realms of souls.

thing as another embodiment, that does

with

them more and more calm, and in some the spirit life and its interpretation desense uplifts the burdens of life pendent upon spiritual condition. But But the greater truth that lies beyond there can be no limit to that realm of solves the meaning of the sorrow, the knowledge of which that life and this meaning of the problem, and shows that life and all other human lives are but the way through the sorrow is by its the vestibule. There can be no limit to victory, just as we have said before. that realm of knowledge that lies with-You can neither go around, nor over it, nor under it, but through it; experienc-It is true that in that realm you may ing all the work that it is to produce in know more than a common communiyour lives, and thus making ready for cating spirit, and when a spirit comes the knowledge of why and wherefore and says in a seauce there is no such it came.

IN THIS ADDED LIGHT

not settle it, because there are not only we give no time, no period. We know a great many people here who would that many are anxious for us to declare say so, but there are a great many peowhether it shall be next year or one ple who do not even know the meaning hundred years, but certainly we will to depend upon human testimony as to what life is in a future state, as the not since it is not the time of the coming, but the preparation, that is most needed. Were the Christ already here, skeptic does concerning Spiritualism which could not be before the time, you then there is no human life, so still would not be ready. Were the varied are the opinions of humanmillennium here, which could not be before the time, you are not ready for the such difmillennium. ferent states of mind, that they are al-

The day of human brotherhood is put most capable of being reasoned out of off. not because it is impossible, but because the world has not outgrown self-You cannot bring by force ishness. that which

THE WORLD HAS NOT GROWN TO. and when the new dispensation comes only those who are ready shall know, Perhaps as few as saw in Gallilee the sign and token; perhaps as few as have seen in any dispensation the visible presence and understood its fullest (Continued on page 8)

NOCHESTER, N. Y., WITH GREAT ENTHUSIASM CELEBRATES THE FORTY-NINTH ANNIVERSARY OF THE ADVENT OF MODERN SPIRITUALISM. held in the open air, but the air was so Spiritualism. The strongest word of raw that they were ended very shortly. our vocabulary aside from the word Professor Lockwood, of Chicago, ad- 'love' is the word 'do.' It is not what **49TH ANNIVERSARY.**

INNIVERSARY MEETING AT BOCHESTER, N. Y., MARCH 28- many of those present who had ex-HISTORY OF THE RAPPINGS WHICH MADE THE FOX SISTERS FAMOUS. AND LAID THE FOUN-DATION FOR THE PRESENT DOC-

ons Fox sisters had their first experience with the "rappings" for which they demonstration was made.

Late in the fall of 1847. John Fox and his family moved from Rochester to Hydesville, a small hamlet near the town of Newark and made their home in the cottage which was the scene of the first experience with the rappings. It was December when they first occupied the house, and from the very first day the mysterious sounds were heard. They continued through the next two months and it became a source of great annoyance to the family. No mention was made to the neighbors of the trouble as it was feared that they would be ridiculed. The noises still continued, and the family who were dechurch members continually vont prayed that they might be freed from the affliction.

On Friday evening, March 31, 1847, the members of the family had retired for the night when the noises were repeated. The youngest child, Kate, had become so accustomed to the sounds that she was no longer afraid and sat up in bed saying "Here, Mr. Splitfoot, do as I do," at the same time snapping her fingers. The "invisible rapper" mediately responded by rapping the same number of times that she snapped her fingers. The child repeated the performance several times and the rap-pings always corresponded to the number of times she had snapped her fingers. Finally, she made a number of notions without any noise, but the rappings were given corresponding to the number of movements she had made. Upon seeing this she cried out "Only look, mother, look, it can see as well as hear."

Her mother then entered the room and asked the "invisible" to count ten. Immediately there were ten raps given. Mrs. Fox then asked a number of questions relating to the age and number of her children, all of which were correctly answered. She then asked if the rappings would be given before the neighbors, and being answered in the affirmative summoned several of them and the questioning was repeated in their

presence. One of the questions as to the nature of the cause of the rappings received the answer that it was the spirit of a man who had been murdered in the house some years before. The matter was investigated and remains of a human being were found buried in the cellar. The story of the occurrences at the Fox cottage aroused great curiosity and it was thronged with visitors. In a short time strange stories were circulated and the family made very uncomfortable. The stories came to the cars of Mrs. Ann Leah Fish, another daughter of Mr. Fox, who was a resident of this city, and she made a visit to the cottage and after a careful investigation of the matter told her mother that it would be better for her to take Kate home with her and send Margaretta to stay with a friend in Auburn.

The trip was made by canal and Mrs. enn Fish was congratulating herself that the rappings had been left behind when they were heard on the floor of the cabin of the boat. They were also heard at the home of Mrs. Fish and several of the neighbors were summoned to listen One of those summo 11.11 Isaac Postman Quaker, and it was through his efforts that the alphabet was successfully used. After a number of meetings had been held at the home of Mrs. Fish the "invisibles" insisted that a public meeting be held. This was distasteful to the family and they opposed the spirits, who finally de clared that they would leave the house unless their wishes in this matter were complied with. The rappings did cease after a time when nothing was done. and after they began to be missed it was some time before they could be in duced to return. It was finally decided

members of the committee agreed in re-porting that the sounds were heard, but they had failed to discover any means

by which they were made. pected an exposure and they claimed that the matter had not been thoroughly Investigated. Therefore, another committee consisting of the following gentlemen was appointed: Dr. H. H. Lang-TRINES. worthy, Hon. Frederick Whittlesey, D. The convention of the Spiritualists has C. McCallum, William Fisher and Judge

an unusual amount of interest attached, A. P. Hascall, of LeRoy. This investifrom the fact that this city may be re-garded as the birthplace of the modern Chancellor Whittlesey, of the commitdoctrines, although it was not here, as tee. Mrs. Fish and her sister Maris the general impression, that the fam- garetta were placed in a number of different positions and every precaution taken to prevent deception, and as a reafterward became noted. It was in sult of the investigation it was the unthis city, however, that the first public animous opinion of the committee that the sounds were "inexplicable." So intense was the excitement that a

third committee was appointed, among its members being two physicians. This committee was even more exacting in ts tests, but were unable to discover the cause of the sound and when they eported their failure there was almos riot. It had been anticipated that here would be trouble and the chief of police, S. D. W. Moore, had made ar rangements for protecting the mediums. As it proved these precautions were necessary as the audience, carried away with excitment, made a determined rush for the platform, and it required the utmost efforts of the chief and his

moved to a place of safety under guard. From the time of these public meetings the doctrines of the Spiritualists have made considerable progress and they claim that at the present time the believers number 25,000,000. Among the prominent men who have been b lievers in their doctrines are Alexander Aksakoff, Robert Chambers, Hiram Corson, August De Morgan, J. W. Edmunds, Dr. Elliotson, I. H. von Fichte, Camille Flammarion, Hermann Goldchmidt, Dr. Hoffle, Robert Hare, Lord Lyndhurst, Robert and Robert Dale Owen, W. M. Thackeray, T. A. Trollope, Alfred Russel Wallace, Nicholas Wagner and Archbishop Whately.

assistants to enable the ladies to be re-

The mass-meeting which opens this morning will consist of addresses by the leading members of the body and tests of various sorts will be made by a number of mediums. Several of the mediums have attracted wide attention by their seances and it is expected that the tests will be something out of the

ordinary. If there is a sufficient attendance of local believers steps, will be taken fer perfecting a state organiza-tion. Arrangements will also be made for the celebration of the fiftieth anniversary of the rappings of the Fox sisters which occurs next year. On Wednesday an excursion will be made to the Fox cottage at Hydesville.

The chief speakers and mediums at he present meeting will be Lyman C. Howe, Mrs. S. A. Armstrong, W. B. Mills, Mrs. A. Atcheson, Mr. and Mrs. G. W. Kates.

ANNIVERSARY.

EXERCISES AT SPRINGFIELD, MASS.

The First Spiritualist Ladies' Aid Society of Springfield, Mass., celebrated the Forty-ninth Anniversary of the advent of Modern Spiritualism in a manner betitting the day, Wednesday, March 31st. The speakers were Mrs. Tillie U. Reynolds, of Troy, N. Y., Mrs. H. G. Hol comb and W. H. Bach, of Springfield, and recitations were given by Mrs. Carrol Marks, of New York City, and Master Lovel Smith, a member of our Ly-

The hall was elaborately decorated and Mrs. Vesper who had the decorations in charge deserves great credit for the same. Bunting was displayed in over the speaker's head was a large artificial sunflower. 'Music, vocal and instrumental was furnished by our own people. The Ladies' Aid Chorus of ten people furnished sweet spiritual music and during the day rendered an opening "Welcome Song" at both sessions, followed later by "Morn of Freedom," and closing the afternoon session with a bene-diction song, "Ministering Angels." The other selections were, "Something Sweet to Think of," "Are We forgoiten "Something When We're Gone," and the evening closing song, "Twilight." This music was in pleasing contrast to the old Gospel Hymns so often used. Instrumental music was rendered by our planist, Miss L. C. Magoon, as an overture at both sessions. Mandolin and plano duct by Mrs. Bach and Miss Maggon, and autoharp and mandolin duet by Mr. and Mrs. W. H. Bach. In the evening the Otro Mandolin Club, consisting of three mandolius, guitar and autoharp, and composed of members of the Spiritualist and Liberal societies, rendered "The Andalusia Waltz," "March Bobemia," "Waltz Gems," and "Spanish March." The address of welcome was delivered by Mrs. II. G. Holcomb, and the anniversary address by the writer, while Mrs. Reynelds gave two very interesting talks and tests at each session. All of the speakers received hearty ap-plause, and the recitation by Mrs. Marks, entitled "Her Creed," was re-

AT HYDESVILLE, N.Y.

ANNIVERSARY AT THAT NOTED PLACE-FIRST PUBLIC MEETING EVER HELD THERE AT THE HOME OF THE FOX SISTERS-A BAND OF FIFTY SPIRITUAL-ISTS GO THE WAYNE COUNTY MECCA-THE CEREMONIES OF THE DAY-MANIFESTATIONS OF SPIRITS-REVISED REPORT FOR THE PROGRESSIVE THINKER. Newark, March 31 .- Over fifty Spiritualists who had been attending the three days' convention at Rochester arrived in Newark on the 9:07 Central-Hudson train this morning, bent on paying a visit to the famous Fox house in Hydesville, where Spiritualism origi-nated March 31, 1848. The company was composed of all kinds of people. There was the old man with gray beard and feeble step, the young man

with loud tie and cigarette, the old lady with a whole dictionary desiring to be expressed and the young lady with camera all loaded. Liveryman Chapman wason hand with carryall and carriages, but many pre-

ferred to walk. As the strangers stepped from the train they stopped and held a council, after which all eyes were turned toward the Mecca of Spiritual-

ism, which was soon reached. Among those in the company were the following: Lyman C. Howe, of Fredonia, inspirational speaker; Professor W. M. Lockwood, of Chicago, scientific speaker: Mrs. S. Augusta Armstrong, of Buffalo, a woman suffragist as well as a Spiritualist medium; Mrs. A. Atcheson, of Buffalo, vice-president of the First Spiritualistic Church, of that city; Dr. Kates, of Philadelphia, who started the movement for the convention which was held in Rochester this week, and his wife, Mrs. Zaida Kates, who is a trance speaker; A. K. Sisson, president of the First Spiritualistic Church, of Rochester, and Mrs. R. H. Joslyn, vicepresident; Mrs. Simmons, of Buffalo; Mrs. Van Buskirk, of Buffalo; Mrs. Bingham, of Rochester, inspirational speaker; Dr. Eddy, of Rochester; Mrs. Nugent, of Buffalo; E. C. Galusha. Mrs Howe, Mrs. Dr. Parkhurst, Misses Ida Sisson and Neta Hawley, A. S. Clark-

son, Mr. and Mrs. W. L. Christiance, all of Rochester; Mrs. Smiley and daughter Gena, of Andover, O.; Mrs. L. P. Fullom, Mrs. Dudley Palmer, G. E. Jones. Mrs. Wilson, Mrs. L. Farnsworth, Miss E. Shafer, Mrs. C. A. M. Simpson, Samuel Farnsworth, Mrs. Farnsworth, Mrs. J. L. Wilson, Mrs. A. J. Palmer, of Rochester; Mrs. E. J. Wilkinson, of Honcoye Falls; John Coolidge, Mary Coolidge, Mrs. Burdick, of Phelps; and Mrs. James R. Sanford, of Newark, a niece of the Fox sisters.

As soon as the company of Spiritual ists had taken possession of the old house, William Hyde, the present owner, had a stove put up and some school house benches brought in. Soon all was warm and cozy and a general air of sociability prevailed. A goodly number of curiosity seekers from

Newark were present. G. W. Kates, of Philadelphia, arose as soon as all had arrived and announced that there had been no cut and dried program arranged. He said that those present believed in the spirit world and that they would hope to have something interesting to say as the spirit moved. Howe, of Fredonia, was introduced. He is a tall, spare, man with full beard and a peculiar expression about the eyes. He arose slowly and said that the spirits do not "come and go at our bidding;" but at just this time his hands went together with a resounding whack and he fell into spiritual guidance. For

about ten minutes he seemed to be in a trance and talked as if inspired, and tinally sat down at another whack topleasing combinations while a profusion gether of his hands, the spirit having of natural and artificial flowers gave evidently taken its departure as sudcolor and life to the scene. Directly denly as it appeared. Interesting remarks were made by Mrs. E. Nugent of Buffalo, and Mrs. Dr. Parkhurst of Rochester. Dr. Kates arose again and told what Spiritualists did not claim, did not do. did not think, etc. He recounted some of the stories about the Fox sisters and the rappings of nearly a half century ago and called upon George H. Pierson of Newark, who lived in the vicinity of the Foxes at the time, to enlighten those present with any information he might have. Mr. Pierson said that he was not present when the cellar was dug into to find the remains of a peddler who is said to have been murdered. But he had heard that a body had been buried there. He had himself heard rappings in the Fox house when one of the girls had been in the room where the noises were heard. At this point in the proceedings the chairman stated that there might be those who would like to see some material manifestations of the spirit. Accordingly four ladies and two gentlenen sat down to a table upon which their hands were placed. Then the song, "Let the Good Spirits Come In," was taken up, and soon Mrs. James R. Sauford, or Newark, one of the ladies at the table, began to pound the table with her hands as if frantic. "Let me have a pencil, let me have a pencil!" she cried. The pencil was immediately forthcoming, and then she began to write on paper under the control of the spirit, who part of the time would make her write like a court reporter, and the peated by request of the audience. Master Lovel Smith quite outdid himrest of the time like a country justice of the peace. All eyes were turned to the self in the "Roll Call." The Ladies' Aid Society served a medium, and when the spirit had left her these words were found: bountiful supper, and after enjoying Good People: I am with you to-day. it we adjourned to the hall where a I will enlighten you all I can, for I am Fact Meeting took place. Much interthe spirit of one gone that you all know. esting thought and facts were presented While on earth I prayed for developby our own people and by our visitors. ment to be made that might prove the ome of whom came from adjacent truths you must know that are true. States. Work for this cause, loved ones. I am All of the services were well attended, with you all, my dear friends, in my the local press gave us long and respectspirit. A. L. UNDERHILL. ful notices and everybody pronounced The signature is that of Ann Leah Fox, the oldest daughter of the Fox It a decided success. Perhaps we are a little conceited, but we think we had family. Mrs. Sanford took another about as good an anniversary celebramessage as follows: W. H. BACH. tion as took place. My spirit cannot tell all I would like Springfield, Mass. to say. Never was I so happy to think the cause that must be brought forth THE FORTY-NINTH ANNIVERSARY. must come to light. Our dear ones on The Spiritualistic Church of the Stuearth must know that their departed dents of Nature at Munson Hall, 1052 ones have not gone to a world of everlasting death. But a communication Milwaukce Avenue, Chicago, remembered the origin of Modern Spiritualism, must be given to the living to let them showing its appreciation of this great know we are with each one to-day. And been to humanity by extra services on many are the things we would like to tell you all. Each person here has a Sunday evening, March 29. The hall was filled with an intelligent and appreloving spirit gone to the other world, ciative audience. Many beautiful flowand they all want to say something. So ers were used in decoration. The chilit is very hard to control a medium intellectually. However, we must say something that will let you know as a dren gave their little recitations and appropriate discourses were delivered by the Pastor. Mrs. M. Summers and fact that we are all with you to cele-W. D. SCHUMACHER. brate this anniversary of Spiritualism. others. I am a spirit, and one that you will all be glad to know, that enjoys a spiritual belief in the other world. You know **IC**URE**F**ITS the spirit of HORACE GREELEY. Mrs. Sanford, the medium taking these messages, is the daughter of David Fox, of Newark, a brother of the When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILETRY or FALLING BICLINES a lifefamous Fox sisters. Her name is Leah Fox Sanford. Here the exercises of the long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at one for a treatise and a Free Bottle of my infailble remedy. Give Ex-press and Postofice address. morning ended and the Spiritualists became materialists by enjoying basket lunches, which were discussed with great relish.

lres#d the meeting,"He is a very force-

ful speaker and setup Spiritualism as the greatest belief in the world, saying that it would have carried the whole world had not it been opposed in the beginning bynministers who had to preach against it to earn their salaries.

He showed that no religion had ever shown such in growth in forty-nine years as has Spiritualism, and carried the opinion that it would be the one be lief in a century from now. Mrs. Kates concluded the program with a short address. On motion of Mrs. Armstrong a vote of thanks was extended to Mr. and Mrs. Hyde for their hospitality.

Dr. Kates thied to get Mr. Hyde to sav something definite as to what disposition he would make of the property of want to buy the house and two acres of land, but it is understood that Mr. Hyde in the atmosphere of truth. will do nothing more than lease it. It is "Truth affirms that the babe of Bethledesired to have summer meetings in Hydesville, erect a large building with of a great emancipator. 'Hold fast to platform for speaking and have a sort of camp-meeting by the Spiritualists every summer. But no bargain for the property was made and it is very uncertain as to what will be done in the

premises. Newark, N. J.

> A GREAT OCCASION. CELEBRATION OF THE FORTY-NINTH ANNIVERSARY, AT ROCH-ESTER, N.Y .- FIRST DAY'S MEET-INGS-ABLE DISCOURSES-SPIR-IT COMMUNICATIONS-MRS. S. A. ARMSTRONG. LYMAN C. HOWE AND Z.B. KATES THE PRINCIPAL SPEAKERS OF THE OPENING MEETINGS-REVISED REPORT FOR THE PROGRESSIVE THINK-ER. The opening sessions of the Forty

ninth Anniversary of Modern Spiritual-ism were held yesterday at Fitzhugh hall under the auspices of the First Spiritualist Church of this city. Three meetings were held during the day and some of the most noted advocates of their faith were present to set forth the doctrines which may be said to have had their birth in this vicinity nearly a half century ago, The conferences will continue for three days, with three seesions each day. These meetings are held largely for the purpose of promot ing the Semi-Centennial Jubilee, which is to be held in Rochester in 1898.

More than the usual interest was manifested in yesterday's proceedings and large audiences, made up of a strong intermixture of the devout and the curious, assembled at each one of the sessions. As the visitor entered the he was confronted with the comforting assurance, printed in large letters over the door, "There is No Death." Behind the speakers blatform was another an-nouncement to the effect that immortal-ity is proven. Palms and potted plants are arranged in profision on each side of the restermin and in the contract there of the rostrum, and in the center there is a table upon which is a picture of the famous Fox Sisters, founders of Modern Spiritualism, surrounded with bouquets of fleur-de-lis and poppies. In front of the table there is a pillow with the figures "1848" in red flowers on a back-"Nearer My God to Thee" was then sung in chorus after which Lyman C. also added to the attractiveness of the room.

The meeting, yesterday morning was opened by G. W. Kates, who pronounced the invocation to the spirits. He then invited all visiting mediums and local officers to take courts on the platform officers to take seats on the platform and about twenty responded to the request. Among these, were Mrs. Atchin-son, medium of the Buffalo temple; Rev. Samuel Well, a former rabbi of the Jewish church; Lyman C. Howe, R. D. Jones, Mr. Rice, of Greigsville; Mrs. Burtiss and Mrs. Joslin, of this city.

"THE SPIRIT OF TRUTH." The speaker of the morning was Mrs. Dr. S. Augusta Arinstrong, who be-sides being a Spiritualist, has a broad interest in the enfranchisement of women, being the president of the Buffalo Woman's Equality Club, Mrs. Armstrong's theme was "Spirit of Truth.' She said among other things: "Prayers innumerable are ascending to the throne of the Divine Essence of our being that God's will may be done on earth as it is in heaven, but all such supplications can never bring the kingdom of heaven on earth. Frederick Douglas once said that he prayed long and earnestly for freedom but it came not until he began to pray with his legs and ran away from slavery. Just so it is with many Spiritualists and other Christians; that good time they hope and pray for can never come to them until they run away from the bondage to self and make sacrifices of all earthly idols and self-righteous opinions. 'Except ye forsake all for my sake (Spiritualism), ye are not worthy to become my disciples. "Let us have here at these meetings such complete and entire spiritual freedom, such perfect equality that the lowliest soul of earth may come and be uplifted into the light of perfect day. Where all are made welcome, there the good we so much desire will be accomplished. Let us look to the uplifting of carth-bound spirits as well as the blinded and prejudiced souls of the world, for I believe that the work of spiritualizing disembodied minds must brow, closed his eyes and launched into precede the same work on earth. At his subject "under control." He kept our meetings may the spirits feel a prayer ascending at each breath for universal redemption. "This is an age of progress, but few stop to think that the road of progress leads past many stations. Most people tire on the way and stop at the first station. If induced to journey on, few will consent to go further than the second. So it has ever been with all religions. When a Baptist became a Universalist, he insisted that he had found the last and only station and that there were no more. Afterwards he was induced to move on, when lo, he found Spiritualism and then he cried, 'Eureka, now I am at the end.' So you will find thousands of Modern' Spiritualists clinging the effect that there is no death, and to their last station,¹ while the train of said that was not true in the sense that progress goes pluighing ever onward. the body ceases to manifest the func-They say, 'I began with the raps and I tions of life, but that it was true in that have witnessed every phase of spiritual phenomena, and so I am a confirmed Spiritualists.' But if you saw a physician amputate an arm, would that make you a surgeon? "I believe that it is a grander thing to

you do. Such a religion is not hard to understand, it is simply the salvation of logun at the time when "the rappings love-a little more of the 'do' spirit in of Hydesville echoed around the world." our lives. It is not begging you to come to it, but only asks you to help yourselves become spiritual and lead a life of blamelessness.

"Do not stop short of this point, for a little learning is a dangerous thing. Therefore, you should search to the height and depth of its philosophy. Man's true redemption opens when the soul, captive to visible, tangible and material things, resumes its sovereignty and ascends to liberty with the de parted. Truth does not impress itself upon reason by a formal creed, it speaks from the universe and to comprehend it is to understand the universe. When spiritualistic fame. The Spiritualists we live naturally and in the true order of our evolution we are emphatically

hem became a savior by living the life that which is good' constitutes the eternal precept of his religion. When all Christianity embraces the intellect-ual liberty which the Christ came to be stow, the dungeon walls of theology will be transformed and truth will shine forth with noonday splendor. Truth not only inspired Christ to emancipate the intellectual and moral power of man but to set at liberty the imprisoned love. This enlargement of personal be ing was the grand essential aim of Christ's ministrations on earth.

"Truth never changes. Men change their conceptions of truth. All changes and evolutions are in and belong to matter. Our ancient Spiritualism so far as truth is concerned is identical with Modern Spiritualism. Truth is entirely independent of all sects, or creeds, or isms, and cannot be superseded by any form of man's philosophy. Man must look for truth within himself. Every one must interpret these things for himself and his interpretation will be a true reflex of himself, for man is as he thinks, and, therefore, the idea of truth governs all his actions; hence, I would name our belief the Spirit of Truth.

"Truth is absolute for all eternity; Our spiritual faith is in its entirety a far greater truth than many of its advocates have any conception of, nor can until they cease to make an idol of their ism. So, friends, let us be born again into the light of the simple truth in God's sunshine. To have a correct faith is one thing, but to have a correct life better. A higher life and a purer spirit are imperiously demanded in our age, and if we are truly spiritual we will go hand in hand with all forms of truth. We have not found the last station in the road of progress. We must grow and and growth is invariably gradual.

"Spiritual beauty must be cultivated. It shines forth in the countenance. The cherishing of evil passions distigure the face, but a lovely character has a transforming power. Love is the best sculptor, and no face can fail to be attractive that is animated by truth and love. Let us all hasten to attune our hearts so that we may catch the first harmonizing sound wave as it passes and with th wave comes also the wave of thought and who knows but what the processes of the mind leave a lasting trace on an environment as real and visible as the tangible thing we call matter, and some day when the spiritual eye looks upon a new-found universe it will see in a changeless form the real and substantial results of these mind and thought waves."

After the address several "tests" were made by Mrs. Zaida Brown Kates, of this city. Mrs. Kates said that she was in the power of the higher spirits and while under the influence would call forth the spirits of relatives and friends of persons in the audience. In most cases the persons recognized the descrip-tions of the departed. Mrs. Kates has a very impressive way of relating what she believes she sees in the spirit world, and it makes a decidedly shivery feel-

origin, its perseverence and its success to Modern Spiritualism, and that it was He said that while people accept the doctrines of Christianity through faith they come to believe in Spiritualism through actual demonstrations

He further affirmed that Spiritualism is to each one just what he makes it and that the fact of spiritual communica tions cannot be gainsaid, but the use that is made of it depends upon the person himself. Whatever there is of fact in any religion is a factor of Spiritual ism. The speaker concluded his ad-dress by saying that now at the close of the nineteeth century scientists, clergymen. Jews and Gentiles are giv ing to Modern Spiritualism their most serious consideration. This said he, is where we are at as regards the present hase of the sect.

After the lecture, the choir rendered selection, and then Mr. Kates introluced Mrs. A. Atcheson, a medium of Buffalo, who gave an exhibition of her power to call forth beings from the spirit world and have them communicate through her, with persons in the audi ence. Her tests were satisfactory to all who were directly interested in them.

"THE BEAUTIES OF DEATH." At the evening's service the hall was

comfortably filled with an audience that expressed its interest in the address and tests by frequent outbursts of ap-The invocation was plause. nounced by Lyman C. Howe, of Fredonia, after which Professor Oliver pleased his hearers with a cornet solo. The address of the evening was delivered by Mrs. Zalda Brown Kates, a local medium. She was supposed to be speaking "under spirit control," having provided the subject, "The Beauty of Death." She said that men from all ages have been afraid of death more than anything else, that they are like children who have a morbid fear of darkness; that the physical mind and body stand before the evidence of death and seem to be devoid of all joy. "This," she continued, "is strange, for we die daily. But I say to you to-night that you have before you not the rich-

ness of material things, but the growing worth of immortality: something that touches us as nothing else can do. We have been taught that death is the acme of terror; a grim monster that awaits at every door and that king and peasant alike must bow to its indomitable power. We were taught that death awaited us with a terror that could speak only to the souls of the damned, and no matter how you believed, unless you swallowed every creed, your soul should be immortally damned. "Some in the very flush of beauty,

when every bell tolled this terrible sorrow, 'Thou art dying, art doomed, eternal pain and anguish awaits you, and thy life is but a span to be merged in the outer darkness of want.' These bells have been ringing the sound of perdition, 'No hope, no ray of light to pierce the shades of darkness,' when in 1848, there was heard a bell of sweetest music, "There is life beyond the grave," and the angel choristers took up the glad cry, 'There are no dead,' and every soul stopped and listened and drew back with terror and amazement.

"But out of the gloom of ages, we know that truth is infallible and that it stands triumphant on the principles of right. From Spiritualism the world got a beautiful philosophy, one that is greater than that of Demosthenes or of Socrates, because the Nazarene taught t on the plains of Galilee. It tells us of the beauty of death that will forever dispel the chill that terrifies us and tells us that beyond the exchange of life there is work and progress. Science has proven that matter can never be destroyed. It has proven that through all the ages and to-day we stand in an age of vibratory action."

The speaker then spoke very feelingly of the parting of loved ones on earth and of the attempt of the burdened

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to hold a meeting as the spirits had re quested and arrangements were made and November 14, 1849, was selected for the time and Corinthian hall as the place for the meeting.

Rev. A. H. Jervis, Nathaniel Draper Lyman Granger, Amy Post, Sarah D. Fish and Mrs, Pierpont were selected by the spirits to appear on the platform with Mrs. Fish and her sister, Margaretta, the medlum, Mrs. Post was further directed to sit by the medium, and to remain there constantly during any investigations which might take place. On the evening appointed for the meeting the hall was filled. All the parties named were on the platform. and an address was delivered by E. W. Capron, of Auburn. The closest attention was given to his remarks and at the close a committee of five prominent

citizens was appointed to investigate the matter, and instructed to report on the rappings which had been heard during his address. The members of this committee which was selected by the audience were A. J. Combs, Daniel Marsh, Nathaniel Clark, A. Judson and Edward Jones.

On the evening upon which the com mittee was to render its report the hall was packed, and most of the audience were of the opinion that the matter would be fully explained and an end put to the "nine days' wonder." The committee made substantially the following report:

That without the knowledge of the persons in whose presence the manifestations are made, the committee selected the hall of the Sons of Temperance for investigation; that the sounds on the floor near where the two ladies stood were heard as distinctly as at other places, and that part of the committee heard the rapping on the wall behind them. A number of questions were asked, which were answered, not altogether right or altogether wrong. In the afternoon they went to the house of a citizen, and while there the sounds were heard on the outside (apparently) of the front door, after they had en-tered, and on the door of a closet. When the hand was placed upon the door a far was sensibly felt when the rapping occurred. One of the committee placed one of his hands upon the feet of the ladies and the other on the floor, and though the feet were not moved there was a distinct jar on the floor. On the payement and the ground the same sounds were heard. A kind of double ran, as a stroke and a rebound, were distinguishable. When the ladies were separated at a distance, no sound was heard: but when a third person was in terposed between them the sounds were heard. The ladies seemed to give every opportunity to the committee to investi the the cause fully, and would submit a thorough investigation by a com fittee of ladies if desired. All the

Ptol. W. H. PEEKE, F. D., 4 Gedar St., New York

spiritualize one man or woman than to that be proven? materialize a hundred spirits. Do not Mr. Howe said think that I deprecate the phenomena,

the brightest minds of the century, who far from it, for are we not celebrating the anniversary of those tiny raps? caught the fire from heaven as the raps Our star of the East led us to a manger ed from their consciousness. in Bethlehem where was born to us told of the number of men who flocked to the house of the Fox family to get many a savior and through all these

years they have suffered many a crucifixion while the Savior of the Bible was obliged, according to their tell, to receive but one. Our mediums are being crucified and persecuted every day right, even though its pages contained for their faith.

"There is a glory and beauty in every tiny rap that tells us that the heavens are watching over us. but phenomena. are not all, they lead to something. They are the pathway but not the end of the journey. But to grow better spiritually and morally as we advance the whole lump, and bring salvation to In the afternoon brief exercises were in our investigations is the glory of the heathen in the churches.

ing creep up the backs of her auditors. The performance is interesting to say the least, and leaves a lasting impression upon those who witness it. THE AFTERNOON MEETING.

At the mid-day meeting held at 2:30 o'clock, the attendance was larger than that of the morning, and the interest was proportionately great. People are attracted to the meetings, some by their devotion to the doctrines taught there, others by dle curiosity only, and still others by a desire to know more of this strange sect of believers in spirit communication. Whatever the motive however, that impels the visitor to become a participant in these meetings, he is soon lost in his ever increasing in-

terest in all that takes place. Instead of having an invocation at the opening of the session yesterday afternoon, G. W. Kates recited a poem. "Will it Pay?" which contained a whole prayer and sermon in Itself. After the choir had sung an anthem, Lyman C. Howe, of Fredonia, was introduced, who was to give an address under the control of the spirits, if, as he said, the spirits so willed. The subject chosen was "Where Are We At?" Mr. Howe

said in the absence of the controlling spirits, he would read an article prepared by a fellow townsman, "who had the misfortune to be a Spiritualist." He the had not fairly started his reading, how-the ever, when he suddenly clapped his hands, wiped the perspiration from his his eyes closed during the whole discourse, and when he had finished, he

acted as if coming out of a trance. The address was clothed in the richest

rhetoric, abounding in Choate-like sentences, and containing many extracts of poems composed improvisedly, as it the controlling spirits. He by were, traced the history of Spiritualism from its inception, forty-nine years ago in the cottage of the Fox sisters, Hydesville, and said that that event was the awakening of human attention to a truth as old as God himself, that truth which has woven the texture and fabric that has ultimated in man. He spoke of the motto that was hung over the door to said that was not true in the sense that there is no loss of the individual consciousness of the mind. Immortality continued the speaker, cannot be prov en, even though the continuity of life can be demonstrated. Immortality is a condition that cannot die, and how can

Mr. Howe said that among the earliest devotees of Spiritualism were some of and interest from those who witnessed the performance.

their creeds confirmed, and who found that their beliefs were partly right, but mostly wrong. He said that they found also that the Bible was not wholly much divine inspiration. After twenty years the sect began to grow in favor until there were over ten million Spir Itnalists in the United States, and in 1862 Judge Edmonds was led to declare that it was not the purpose of Spiritual ism to bring up a new sect, but to leaven | meetings several good addresses were

soul to find out where the departed one dwells. She said that men accept such things as the will of God or as a punishment for some sin. "But," said she, "I say, do you imagine that God, a just and wise mediator, if you please, a tender and loving father, would punish his children by taking away the loved and the best? Will He condemn one soul to pitiless torment through no fault of its own? When you came upon earth you certainly did not come except to fulfill the God-given plan that belongs to the beautiful universe.

"The mind of man has tried to chain the invincible power of Ningara, but he has succeeded only in part. So truth is like the mighty Niagara; the more you stop it, but no more. So Spiritualism is like the mighy Niagara; the more you try to oppose it, the stronger will grow its power. Spiritualism is the vibration of God's law in the universe, and oppose and stop it if you can. Investigate it and you will learn that death is the sweetest thing that ever blessed a child of earth, and you will have the power within you to prove the immortality of

the soul. "All through Biblical times men were entertaining angels unawares, and you know that God's laws are unchangeable, and so angels tread among us today. We know that our friends come out of the miasma and horrors of the grave and speak to us in every breath. Their voices proclaim the goodLess of God and the immortality of the soul. This faith proves the beauty of dying. namely, to know that we go on and on through all eternity and that we are liberated from the environments of the body and come out into a realization of

true immortality. You say that Spirit-ualists are frauds, but there could not be a fraud unless there had been a truth in the first place.

"Remember that the beauty of dying is that it brings us to a realization of what we need and what we are likely to expect. Spiritualism is the only religion that is not stained by the crimson tide of massacre and the waste of human life. It came through the lips of little children. We believe that death is life's fullest fruition and that by its means we recognize the corridors of the living, and stand at the footstone of heaven to drink of immortal life." At the close of the address G. W. Kates was on the program for a few remarks but instead of making an address, he preferred to recite the poem entitled, "Peter McGuire." It was rendered in an effective manner and the audience showed its approval by hearty applause. The evening's meeting was closed with a few "tests" by Mrs. Atcheson and Mrs. Kates. These were similar to the ones given at the previous meetings, and elicited great amazement

THE SECOND DAY'S MEETINGS of the Forty-ninth Annual Anniversary of Modern Spiritualism were as full of interest as those of the preceding day. There were several more visiting mediums present, and the tests that were made by those who claimed to be under control of the spirits baffied the minds of three large audiences. In the morning a conference was held at Fitzhugh hall, and at the afternoon and evening

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(Continued on mage 3.)

A GRAND AND GLORIOUS FORTY-NINTH ANNIVERSARY CELEBRATION AT ROCHESTER, N.Y. sweet, peace. This is a free religious the seats of the learned, but this great His remarks proved very theresting to She bore messages from mothers to children, and from husbands to wives, LIFE WORK

A GREAT OCCASION. (Continued from page 2.)

delivered, and tests made by the me diums.

Chairman G. W. Kates, in opening the morning's conference, referred to the convention that is being held in Syracuse, and then in part:

"We believe the great necessity in the State of New York is that we should see that this State does not fall behind others in matters pertaining to spiritnalism. For in the vicinity of Rochester the first rap was heard. We have been too long slumbering. Why no longer ago than yesterday 1 heard here in Rochester that men did not know who the Spiritualists are. Just think of it, here in Rochester, where the first publie investigation of the rappings was made in the old Corinthlan Academy.

"We must take a deep interest in the development of the principles of Spiritualism. We have no cause to grumble when we do not take an active part here in our local work. It is not our province perhaps to do anything at this meeting in a business way. But we have come from various parts of the State and if we desire certain things, we may discuss them, meditate upon them and prepare for them.

"I do not believe in hasty action. We have had too much of that. Two or three persons have organized a movement which succeeds but for a time. We do not find the proper spirit of co-operative work. There is to and desire on the part of individuars to be at the top. There is some excuse for the mediums in this respect, for it is a great work with them. They must sacrifice their time and labor to the cause they have been called upon to espouse. Each medium is working largely for personal results. This is caused by lack of cooperative work. I am in hopes that there will be those here who will give accentuation to the effort we have esnoused.

There will be no objection to a resolution looking to the advisement of the Spiritualists of New York State, Let as as citizens of New York endeavor to develop some movement that will conduce to better organization in this State. The subject of organization of our forces has always been a nightmare with us. While we have feared it, we have desired it.

"We cannot develop Spiritualism into a church. The name of an institution under which wrongs may have been committed does not preclude the fact that good may be done by it. We understand that underlying Spiritualism is a religious sentiment. Spiritualism has a duty to perform. The development of our ideas of life continuous, our spiritual life, our moral forces, soclety and a church representative of all people, free and untrammeled is before We are yet after forty-nine years us. still in the midst of a discussion as to

our duty; as to our position in society. behooves us therefore to give this subject our earnest thought. This great question necessitates that

we shall confer together and if deemed advisable to send our opinions to the State convention. Our test mediums invite the skeptic to receive. The result is that our public labor is for those who are merely looking on in curiosity. So after all we are working for proselytes rather than for the advancement and development of our own sympathizers. Therefore, our members say: 'Your associated work does us no good,' and they draw from us. I go from city to find persons from all ranks of life. city, continually and I find new faces and miss those whom I have known as connected with the work. They say the Hebrews and Catholicsnever change We have no Devil, we no longer fear We have nothing to cement us God.' together. The trouble is that we do not not feed our members. Now I want the public propaganda, but 1 want the interior organization that will be of utility to our members, mentally, morally and spiritually.

"While I am not as a rule in favor of secret society work I discover, neverin churches the members that

and our pure spiritual teachings, with lowly. But people did not accept the the aid of a free and liberal press, thankful for in this beautiful city of ask you to take from whatever direc-Rochester, are the powers of the throne. tion. Can any good come out of Spirit-And let me say right here that I than - ualism? Come and see." the press of this city for the kind attention given to our convention.

"Faith and liberty are the two treastraditional dogmas of good, but they do as that of the dear child tending the beacon light at Dead Man's bar. The world needs such persons to lead men into the dawn of safety and of an awakened day." Mr. Lyman C. Howe said that he

wished to second the thanks extended said: to the press and urged the people to use their influence in favor of papers that are fair in their treatment of all ques will inaugurate the kingdom of God, betions and themes that present them-

selves for solution at the present time. just and generous than those in any neighboring cities. Mrs. Armstrong recited a poem in the interests of woman nest worker. She was followed by G. W. Kates, who rendered a poem descrip-

tive of Western life. The afternoon meeting was closed with the usual tests given by Mrs. Atcheson, of Buffalo, and Mrs. Z. B. Kates, of this city. Mrs. Atcheson took the floor first and called forth several spirits of departed friends and relatives of persons in the audience. She stood in front of the platform.closed her eyes. and then walked down the aisle to an hged man, and gave a satisfactory description of an aunt long since deceased.

Mrs. Kates then gave some exhibitions of her wonderful power as a medium. She called forth first a husband who warned the wife "not to sign the

deed." The lady recognized the description of her deceased husband, The and said that she had been contemplating the action against which she was warned. She added also that she had never seen the medium before and that Mrs, Kates had no means of knowing ddressed failed to recognize the spirits. In other instances, the attempts her family relations. Other spirits were described and the most prejudiced of her hearers were led to shake their heads

in wonder and amazement at what was being revealed to them. The last test performed was that of allowing a person in the audience to call out the name of a spirit. The name of "Arthur Waterbury" was given, whereupon Mrs. Kates gave a minute description of the person, which tallied with the facts, so far as was known by the man who gave the name. The medium was greeted with prolonged applause as she look her sent after her successful performance.

THE EVENING SESSION.

E. Jones.

It seemed as if interest and enthusiasm were at their highest pitch last evening. The hall was well filled and

all was expectancy as the twenty or thirty mediums took their seats upon the platform. The invocation was pronounced by Mrs. S. Augusta Armstrong. after which a vocal duct was very well rendered by Miss Carrie Covert and G.

In introducing the first speaker of the evening, Chairman G. W. Kates said: side of "People have been honored for what they have been but not for what they have achieved. In Spiritualism you will From all sects and classes we have drawn our adherents. It is said that

their religion, but from these two sects we have drawn a great number by the positive truth of the continuity of life. We have with us to-night one who has been a rabbi in several of the Jewish synogogues of this State, but who is now the pastor of the First Spiritualist Church at Bradford, I have great pleasure in introducing Rev. Samuel

Mr Weil who is a fall man, with a

country, and the church, the synagogue | est of all revelations came to the most | his hearers. doctrines of Spiritualism because of their whining agnosticism. But we

The speaker at this point dwelt at some length upon the experiences of his life; how he had inherited a religious ures of the soul. Forms and rituals are | feeling from his mother, but that he had early become a doubter, and wished not illuminate the soul as one such act | to have some manifestation of God. And this, said he, came at last in the principles of Spiritualism. He then explained that all the controversies aris ng over man's misconception of moral laws will come to an end through modern Spiritualism. Continuing he

"Religion, philosophy and science are cause it reveals a moral law, and is therefore the great religion of the He favored especially the Rochester future. It gives a superstructure to papers, because, said he, they are more | Darwinism and unites all reforms. Spiritualism says that it must be so, for it is divine law. This is the great system, and there can be only one. There suffrage, in whose cause she is an ear- is no room for any more. I ask you not to go by what is fashionable or popular but if there is any originality in you, to believe a thing because of your conviction that it is right. In science and philosophy and religion it is always the minority that leads and I seem to hear the voice of the Great Spirit saying to the few, 'Go ye therefore unto all lands and preach the gospel unto every creature, and, lo, I am with you always even unto the end."

After the address, "The First Settler's Story," a poem by Will Carleton, was rendered in a very effective manner by Mrs. H. F. Osburn, of this city. Lyman C. Howe was to have improvised poem with the aid of the spirits, but ie begged to be excused and said that

he would thus favor the audience at the meeting this afternoon. exercises of the evening were concluded with several tests made by Irs. Atcheson and Mrs. Kates. The enditions, however, did not seem to be favorable in most cases, for the persons

were successful, and the audience left he building pleased and mystified. CLOSE OF THE ANNIVERSARY OF SPIRITUALISM AT ROCHESTER

N. Y. The celebration of the Forty-ninth Auniversary of modern Spiritualism in his city came to a close last evening at Fitzbugh hall, and this morning the mediums and friends will go on an excursion to the Fox cottage at Hydesville, where the rappings were first heard. Three sessions were held yesterday and each was full of interest for

every one who attended them. The first ession, held—at 10:30 a.m., was in the nature of a conference, at which many brief addresses were delivered by local and visiting Spiritualists. Chairman Kates in his opening re-

marks said that he was firmly convinced that there is a material science in connection with Spiritualism and that if there is anything true in the belief it is that there is a natural world. "I believe," said he, "in the practical Spiritualism. For twenty-five years I have worked on that theory. We should become thoroughly prepared to develop the work to which we have devoted our lives. To-day we can claim that the occult forces know no bound

aries. "The practical thing I wish to suggest is that we should have here in Rochester a Fox memorial. We should own the Fox cottage. We hope to obtain possession of it, inclose it an establish there a spiritual museum where all the various manifest tokens received from the spirit world, the historical things indicating the growth of the movement, could be collected. We could have there in time a college. And

. Weil." ave almost at once a ทากด theless, come together by themselves. There long flowing gray beard, spoke with meeting place. are organizations having a distinct secret membership. It is the cementing voice and gestures peculiar to his race, and held the interest of his heavers for "I believe that as a beginning we should erect here in Rochester a Fox property by and for which they develop. over an hour. The subject of the ad- memorial. We have one year to work dress was "Spiritualism, the Religion of the Future." He said, in part: These are to some extent secret so on that idea before the celebration of cieties, but no more so than the G.A.R. the Semi-Centennial of the discovery of The universe is made up of a plan, which has a password or something of the rappings. This Fox memorial in which we call the laws of nature, and Rochester we should have said more "Our mediums are dragged down by the knowledge and observation of these about. I desire to say we are not going laws are the source of all power that to beg. We are going to ask each one man has. A portion of this plan has of you to do something. If you desire been disclosed, the physical portion, by to do something for the cause don't which man becomes a creator, using wait until you have passed beyond. ourselves and avoid such interruptions." There is already a will made in this one law to counteract the other, and so At the afternoon meeting the invocaachieve his purpose. Man's welfare city giving \$600 and perhaps \$1,500 for tion was pronounced by Rev. Samuel consists in his obedience to these laws, this very purpose. A good sister in Ne-Weil, who was once a Jewish rabbi. physical, mental and moral. Science braska sent me recently \$1 for this pur-The principal address was delivered by is the conception of this plan of the unipose. If all would do this the amount Mrs. S. Augusta Armstrong, of Buffalo. verse would be enough. Rochester is so near She said that as this was the celebra-''Man thinks over again the thoughts to Hydesville as to be the same as that tion of the coming of such wonderful of the Almighty.' If these laws were in location when a memorial is to be things through children, she would take arbitrary, there would be no science. considered. I hope meetings will be as a text to her remarks the well-known We all admit that nature is according held monthly or oftener to raise funds. poem entitled "The Light on Dead to a preconceived plan, and therefore We must have an edifice everywhere Man's Bar." The poem is a story of a | that the universe was made for a puram well aware of that. little girl who, in the absence of her pose and man is compelled to study "Someone has said that Ferdinand, father, stood during the whole night turning the wheels of the beacon light this plan whereby he may become son of Katie Fox is in want. Some creator in miniature. For every organ funds have been raised for him. Havat sea, thus saving the life of her sailor in the body man has a corresponding ing neglected Katie and Margaret, we brother, with two-score of his companinvention, for be 'thinks over again the thoughts of the Almighty.' We should take care of the only son and ions. She said partly: heir, Ferdinand. The cottage is going There is surely a lesson in this story. call this purpose of the universe, which to ruin and we must protect it. On our I think it teaches us to think of the is the object and end and aim of human excursion to-morrow we may make good that each of earth's creatures can life, a philosophy, a religious philoso plans to protect it. I recognize now There are many tending a dead phy is the attempt to find out the purdø. New York as my home field. Here I man's light with no thought of hardpose of existence, and the destiny of shall work more or less during the comships to themselves, with no thought of man by reason, while science coning year to perfect these plans and for themselves, if they can but save a feltemplates the method. In the history he good of Spiritualism generally. Let low creature from the storms that come of thought we have been more successus all take an interest in this work. ful in finding out the why and the how, "Whether or not the National Assowhen we see our duty before us, go but since science was born every prociation holds the great jubilee here, as gress it has made has disturbed rebravely to work, and we shall some day has been proposed, we shall be interhear the welcome words, 'Well done, ligious feelings. ested in it. But I believe the big jubilee good and faithful servant, enter into the "As science progresses, philosophy will be held here. We will have all the joys of the home you have builded and religion seem to diminish. Men betheaters and perhaps a big temporary come agnostics and say that we cannot building filled with an enthusiastic know anything for a certainty, but army from all over the nation. It will in each one some gift. One single soul, there are no absolute mysteries and be second to nothing of the kind, and it true unto its ideal, sweet in charity. man is destined to know all things and will be to the honor of Rochester Spirbecome master of the planet he lives brings the kingdom of nature very near itualists to make this grand result de-Nothing is to be hidden from him to the earthly life. on. pend upon their efforts. Contributions "The true ideal, man or woman, is the Ignorance is a necessity that may bemay be made for the Fox memorial or athletic body in whom all faculties are come wise and man must meet temptafor the big jubilee. equally developed. Not outward weak tion in order that he may learn its "We have temples in various citiesness but inward strength must be the power and conquer it. Therefore, man one costing \$250,000 in Boston. We test of morality in life. To-day the must also eat from the tree of knowlhave mediums' homes in Massachusetts riches and pleasures clamor for our atedge of good and evil. "The purpose of morality implies and eight other States. We have plans tention. We are becoming so absorbed for colleges for the teaching of psychic m the pursuit of material prosperity ethics, morality, and in this there is science and summer schools for the that we are neglecting our spiritual inchaos because there is no basis for a heritance. The riches we all can comscience of morals outside of the church. mand are spiritual riches. They await Consider that the children are not Bible. What do you think of that? congratulations of Many people think the Spiritualists do ual Association. us all, and they will be given to those | taught morals in the schools, but in the who seek them in the proper spirit. If churches, and as the churches all disnot study the Bible. It is a marvel how agree there can be no congruity, no we cannot have both, then there should unity. Absolute morals must have a we have progressed in forty-nine years. he but one choice. In my hours of And by faith we shall do greater works. dreams the different religions come up foundation in natural law. What is the This modern dispensation is for the debefore me, and I believe it would do us highest good? Why are we here? What is man's destiny? If you do not all good could we but put all denominavelopment of work not yet done. Give us 100 years or even fifty years more tions together and ask them to find know these, you can have no basis for and we shall develop as has no other what is common to them all, and thus morality. There is cosmos in the phys-ical world, but chaos in the spiritual sect. We are becoming very active. living out what is both common and world. When man becomes to know Now, these are very practical things best to all, we would find a pure Chrisand we should think upon them." tianity in doctrine and action.' the moral laws there will be absolute James T. Morrison, of Ithaca, was the The speaker then dwelt upon the pesunity. All law is divine, there is no next speaker, whose subject was "Spirbelief that the world is getting such thing as sacred or profane law, simistic itualism, the Religion of Reason." For worse and worse all the time, and said and if man transgress these, 'behold, your sins will find you out.' the last eighteen years Mr. Morrison that they were wrong because truth has been interested in the temperance was prevailing, and truth is ever in the "A little discovery was made in 1848, cause and in his address he gave that direction of prosperity. Continuing: not by scientific nor philosophic geniuses, in fact it was not a discovery subject more or less prominence. He "Spiritualism is the nurse of economy. recited several poems whose author-ship he ascribed to his daughter who the patron of industry, the guardian of at all, but it came as a revelation. People who were underground have been integrity and the guide to success. Rehad died at three months of age and ligious liberty is the most resplendent knocking at our doors and saying that who was now twenty-five years old in the time has come for us to know that rem in Columbia's diadem. Our defense as a nation should be spiritual the spirit world. there is no death, no more acceptance righteousness. We must let the nations by faith, no more supposition, but see that the true spirit of heaven and knowledge, and demonstration. It came

PLATFORM MEETING AND TESTS. The session of the afternoon partook

somewhat of the nature of a platform meeting, with brief addresses interspersed with songs and bests by Mrs. Kates of this citys) The attendance at

the meeting showed the exer-increasing interest that is being manifested by Spiritualists and the public at large. Several new speakers were present, in cluding Professory Lockwood, of Chicago, and Frank Walkennof the State Association. 11:

The invocation was pronounced by Mrs. A. Atcheson, c of Buffalo, after which the chairman introduced R. D. Jones, of this city, who spoke in a very interesting manuer of "The History of the Raps." He began with an account of the hearing of the tiny raps in the house of the Fox family at Hydesville, and afterwards in this city. He dwelt very graphically upon the meetings that were held in the old Corinthian hall, when the mediums had to call upon Judge Moore for police protection from

the mobs. Mr. Jones paid a tribute to the Rochester press and said that the papers were ever willing to give a fair and honest report of religious or sectarian meetings. In referring to the early mediums he said: "Those friends I firmly believe, who bore the brunt of the battle and took the odjum of ignorance and time," said he, "is the motto of a people superstition, are here to-day. I cannot see them as some of the mediums here can, but I am sure that they are here. Veterans, you have done well at this anniversary, and you have been permitted to hear the angels' voices. Let us rejoice therein. There are battles

yet to be fought. There are those who are ignorant of these great truths. There is a work to do and let us do it almly, firmly and kindly. I tell you that the world is opening its eyes, and in the human bodies are living souls though there are disbelievers, the work still goes on, I know many noble hearted men who believe the veritable | tinued, "gives an understanding to na-

fact of spirit communication as well as l do. Ere long they will open their eyes to the whole truth and acknowlalarm. It is the way by which we may, while in the body, telephone through the ethereal sympathies by that mental chemistry of interchangeedge it to the world." Mrs. Mary Parkhurst, a local medium.

then arose and said that during the able relations. Tell me that the study nteetings she has seen the spirits of Isaac and Amy Post and others, and of this world is all that we need, and that a knowledge of a future is not of hat every day she had observed a value and where would be your incen great scroll that was being let down tive for effort. The one-world-at-a-time theory is a soul impoverishing and in from the celling. This scroll, she added, vas one-sided and perfectly white, but tellectual paralysis.' he was sure that it would not always At the beginning of his address Mr.

be so, for the names that would be writ-Howe clapped his hands loudly, thus ten there would be legion. She was folcalling for influence of the spirits. He lowed by Mrs. S. A. Burtis, another delivered the discourse with his eyes "mother in Israel," as she was called, closed and "under control." The con-She was one of the oldest of the local clusion was an improvised poem, exworkers and her remarks elicited pro- pressed in beautiful words, arranged according to the arbitrary rules of onged applause from here auditors. G. W. Kates then gave his address on meter. he "Future of Spiritualism." Among ther things he said: "Who can mar-

shall with the mighty hosts of the future that shall gather at the shrine f the spirit? Who can tell of the comforter that shall enter into the homes and soothe the tortured brow; who can

tell of its peacefulness as it gives joy and harmony to the world; of the arts and sciences that Spiritualism shall develop? What will be your mission in the spirit world and what will be your ministry to those who are left behind? The future of Spiritualism will be everything that we call outline or idealize for it, yea, even more than this. "But I look with prophetic eye to the future and I see men and women carrying a school-boy's slate under the arm. Up and down the busy marts of life they go, opening and reading some-They are scholars once thing thereon. again. But I draw nearer and read a tender message from 'some loved one and I say is that all that' these slates mean, that they are obtaining messages from the spirit life, 'and the spirit answers 'Yes.' As people carry Bibles from which to obtain a comforting word, so in the future I see people read from the slates the independent writings of the spirit that brings them true comfort. "I see persons gathering at the fire side with all joyousness and praverfulness, invoking the presence of the spirit, and over the land I see the rejoicing in the fact that men and women are redeemed from superstition, bigotry, intolerance and ignorance; the ushering in of institutions that shall not teach doctrines of the past but shall be under the divine influence of the present-day revelation, rejoicing in wisdom, not in superstition; the erection of a church of reason, revealing all that is possible for the utility of the human race. I see a time when wars will be banished, when the rearing of children from the glory and beauty of innocent life into the full expansion of the adult powers will be realized, and back of it all I see the power of the spirit.

and the persons who were directly interested wept tears of sorrow and of

THE FINAL MEETING.

Interest reached a climax at the final meeting of the anniversary exercises last evening, when a large and enthusiastic audience gathered to hear the words and witness the wonders and mysticisms that the mediums had to offer. And no one was disappointed for "phosts walked the earth" to the satisfaction of all who were present.

The program was opened with the invocation by Rev. Samuel Weil, of Bradford, after which Mrs. Kates sang a solo with charming effect. The principal address of the evening was de livered by Lyman C. Howe, of Fre donia. Mr. Howe had been heard several times before during the convention and had established a reputation as a deep thinker and an interesting speaker, so that when he was intro duced, last night, he was greeted with hearty applause. His theme was "One World at a Time."

The speaker said that there are milllons of worlds floating in our nerves and blood and brain and that every atom, every thought, and every drop of water is a wora; that the subdivisions of nature are infinite and every division is a world by itself. "One world at a who ignore all attempts to fathom the possibilities of another existence across the borderland. There is a co-relation between all worlds, and persons who wish to reach the fullest conception of life must comprehend all."

Sarsaparilla admitted as an ex-Mr. Howe then brought his subject to what he called the interchange or afhibit at the World's Fair. If you finity between one's outer, physical world, the body, and the inner conwant to get the best sarsaparilla sciousness or spiritual world, the soul of your druggist, here's an infallible rule: Ask for the best and Spirit is the ultimate source of all manyou'll get Ayer's. Ask for Ayer's and you'll get the best. ifestations. "Spiritualism," he con ture and robs mysticism of its power to

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cures; a record of many medals

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rilla as the best -- shut its doors

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ocean again to your home. Do you recognize the spirits?" The lady addressed answered that everything, so far as she knew was cor-

"Now," said the medium, "I see the spirit of a man who says wife,""She walked to a grav-haired woman and told her that it was her husband John, who died very suddenly This spirit was recognized, and then Mrs. Atcheson went to a young lady 40 Loomis St., Chicago. Also by Hudson Tuttle. in the front row and described the spirit of a beautiful woman, holding an anchor of flowers. She told the young lady that she was of very nervous GLEANINGS temperament but, that the spirit is opening the door to a brighter path and that FROM THE ROSTRUM. the thing she was anxious about will be settled very soon. "Do you under stand? You do? I thank you." To another woman who sat close by This work is one that every one should read. It besms throughout with rare gems of thoraght prac-tical as well as profound. There is suushine and beauty in every sentence uttered. The work is dedi-cated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle of Berin Heights,Ohlo, gives an interesting sketch of the author's life. she said: "I see the spirit of an elderly lady, over a medium in height, with white, waving hair. She shows me a road, and that means a change in your life. She says that she is your grandmother and that you will see her face o face before two weeks have passed. With this she concluded her tests and Dedication. thanked the audience for its sympathy. Sketch of the Life of A. B, French. Last on the program was Mrs. Zaida William Denton. Brown Kates, who arose to show her Legends of the Buddha. unfathomable power in summoning Mohammed, or the Faith and Wars of ghosts from that bourne from which, it Islam. seems, that travelers do return. She Joseph Smith and the Book of Mormon was greeted with a burst of applause. Conflicts of Life. for she has come to be a favorite with The Power and Permanency of Ideas Rochester audiences. The first spirit that she sensed was The Unknown. Probability of a Future Idf. that of a "boy in form, but a man in wisdom." The boy, through the me-Anniversary Address. dium, said, "The home has been deso-The Egotism of Our Age late, and vacant and lonely, but I come What Is Truth? Decoration Address. this time to give my mother a message. Mrs. Kates said that she was attracted to a lady of about sixty years of age, seated in the front aisle. The lady indicated recognized the spirit of her boy and was visibly affected by the revela OF SPIRITUAL INTERCOURSE. tion. This work contains an account of the very wonder-ful spiritural developments at the house of Rev. Dr. Phelpa, Straiford, Conn. and similar cases in all parts of the country. This volume is the first from the suthor directly upon the subject of "Spiritualism." and has stood the test of many years. Cloth, \$1.25 Postage 10 cents. For sale at this office. The medium then sensed the spirit of a beautiful young girl, who passed away with a longing for life. The girl had pretty, blue eyes, soft brown hair, and she faded away like a lily. The THE TEACHINGS OF JESUS speaker pointed to a white-haired woman and asked her if she recognized her daugh-Not Adapted to Modern Civilization, with the True Character of Mary Magdalene. By Geo. W. Brown, M. D. Price, 15 cents. ter. The answer was in the affirmative. The next spirit that appeared was that of gentleman, described as five feet eight Out of the Depths Into the Light. inches in height, a man of deep thought. By Samuel Bowles; Mrs. Carric E. S. Twing, me dium. This little book will be read with intense in-terest by thousands. Price 25 cents. sound reason and marvelous self-con trol. This man she said was the father of an elderly woman in the audience. The Religion of Spiritualism, Directions in regard to certain business transactions, and a graphic description Its Phenomena and Philosophy. By Rev. Samuel Watson. This work was written by a modern Savior, agrand and noble man. Price #1.00. of a fall that happened in the life of the person addressed were given and all details were pronounced correct. The Science of Spirit Return. This morning the mediums and By Charles Dawbarn. Price 10 conts. friends will go to Hydesville and hold exercises in the cottage of the Fox familv were Modern Spiritualism had its Its Nature, Relations and Expression in Human Em-bodiments. Given through Mrs. Cora L. V. Rich-mond, by her Guides, A book that every one who is interested in re-incornation should read. Price 11.00. inception.-Rochester Democrat.



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"In every soul there is bound up some truth and some error, and each gives to the world of though what no other one possesses."-Oousin.

During the evening brief addresses were made by Mrs. S. Augusta Arm-strong, of Buffalo, and Rev. Samuel Weil, of Bradford, and Professor W M. Lockwood, of Chicago, SPIRIT MANIFESTATIONS. After a vocal solo, rendered in a pleas

ing manner by Professor Deal, of this ity, Mrs. A. Atcheson, of Buffalo, exhibited her power as a medium. Con ditions were all favorable for spirit walkings and all her tests were success ful, from the standpoint of believers in

Spiritualism. She descended from the platform and stood in front of the aulience. After passing her hand over her eyes she walked down the aisle to an elderly lady and said that she saw the spirit of a little child who passed in infancy across the ocean. a wa y feel that it is your daughter." said she "and I see your thoughts going back to that old home, and 1 hear also a mother's voice comforting you. She tells you that you will soon cross the

rect.

that kind. people asking at seances regarding divorces, love affairs and property matters, which should not be sidered. We should gather more by our

on the sea of life. Let us, like the child, while in the land of shadows.' God governs in the life of man by trusting

carth is not the god of war, but peace, as a thief in the night. Not indeed to been called the "spiritual scientist." to those given at previous meetings,

"The future then says that Spiritualism gives promise for a glorious church of reason, a demonstration of fact. It says that in the redemption of the human race the hope of the world is in spiritual revelation and guidance."

Professor Lockwood, of Chicago, was next introduced. He is one of the foremost thinkers in spiritual philosophy and his remarks were listened to with the closest attention. He said that he always liked to stand before an audience of Spiritualists because they are people who dare to think. Continuing: "Out of the invisible forces of nature we have the phenomena. Expressions of spiritual force are everywhere. The rappings heard at Hydesville were the result of an eternal principle of nature, the result of actions of consciousness through material productions. We don't believe in religion that is at a standstill. We like progressive mentality. To be a Spiritualist is to be a progressive thinker and what we need is to be able to understand the formulae of co-relations. The Rochester rappings were the first intelligent expression of this kind, of which we have historical record. It

commenced an era of unfoldment." At this point the speaker launched into a tirade against the Bible and Christianity in general, pronouncing its teachings as "trash," and its fruits as the "husks of a primitive theology." The atonement of Jesus Christ termed a "fantasie" idnid, the Jewish conception of heaven, "franscendental stuff." After relieving his mind in this same purpose, and we have schools for manner at some $length_{i_1}$ he closed his remarks by giving the convention the Bible. What do you think of that?

> The last speaker of the afternoon was Frank Walker, who represented the State Association, whose organization will be perfected at a convention to be held in Syracuse, April 13th, 14th, and 15th He said that plans were being made whereby a ten days' jubilee of Spiritualism will be held in Rochester at this time next year. He said that

they would then show-what Spiritualism has done and what it was capable of doing. This jubilee, he concluded. will be one of the grandest demonstrations of the cause. Mr. Walker is one of the youngest adherents to the faith and is looked to as a prominent exponent of the cause.

After a solo by G. E. Jones, Mrs. Kates said that she had been asked to give some tests under the manifest influence of her controlling spirit "Fritz." She complied with the request and then

The last speaker of the morning was in a broken German-English accent car-W. M. Lockwood, of Chicago, who has ried out her tests, which were similar

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SATURDAY, APRIL 10, 1897.

THE HOLY SPIRIT HAS FLED. "I believe that God is actually withdrawing his Holy Spirit from his church as a body," said Rev. A. T. Pierson, D. D., in an address at a missionary rally, in Scranton, Pa., so cited in that great Presbyterian organ, the New York **Observer**.

Before The Progressive Thinker can Indorse the statement of the Reverend Doctor, it will require proof that the Holy Spirit has ever been an indweller In any orthodox church. It is of the opinion that the creeds of all ecclesiastical churches are quite too contracted to retain any spirit, unless a very evil

It is not surprising churchmen are discouraged. Turn which way we may indications of departed glory are apparent. All remember the pitcous appeal of the Evangelist Moody, on the eve of the new year, for help. He galleries of art in London.' prayed to God loud and long to make a If churchmen would disc

emonstration of his power, by arousing the church to activity. Where are the converts? Here and there maniacs have been posted off to asylums, family fends have been engendered, numerous murders have followed; but somehow real, genuine, old-time revivals, with sinners trembling, saints shouting, the ransomed singing, and the godly begging sinners to come forward to be praved for: while the younger sisters, with the hands of the sinners in theirs are weeping, and imploring them to be seated on the mourner's bench and be saved, seem not to have been the order of exercises in any part of the country. Moody and his lieutenants have never labored harder; but the Holy Spirit would not respond to their importun-

ities. Col. Ingersoll, the stalwart anti-Christ, finds overflowing houses whereever he lectures, and the people pay renerously for hearing him.

A SENSIBLE CHRISTIAN. A learned writer in the Quarterly Review, devotes thirty-two pages to the discussion of the "Lord's Day," and has brought logic and fact to his support, favoring the opening of museums and galleries of art to the people on Sunday; making the day one of happiness and pleasure, instead of darkness and gloom. Discoursing on the Jewish ob-

servance of their Sabbath, he says: "There is no hint before the [Baby lonian] captivity of any Sabbath servce other than the sacrifices of the Temple, which were followed by feasts. The only references to offense or shortcoming with regard to Sabbath law are to engagements in what we call busi-

ness or servile work." The writer goes on to show how a rigid observance of the Sabbath was developed until: "Nailed shoes may not be worn on the Sabbath, for this would be to bear a burden; grass may not be walked upon, for if bruised it would be threshing; the lame may use a staff, but not the blind; must not be loaded by a saddle; and he

the bridle hang so loose that he may seem to bear the bridle rather than lead the horse.' That was the priestly interpretation of the Sinaltic law. The writer then shows how the Jewish Sabbath was transferred to the Christian Sunday, and became a season of rejoicing; that it gradually grew into a sacred day among the Protestants after the Reformation, who fenced it around with the most rigid restrictions in England, Scotland and Holland. His closing words should be pondered by Christians, for it is very apparent the trend of religious thought is o an enlargement of the uses of the

"rest day," making of it a period of gladness and joy, instead of sadness and grief. We quote: "Our own investigations have led to

the conclusion that the opportunities for worship and rest which the church first won from the State in the opening years of the fourth century, are a priceless privilege which should be maintained at any cost; that the ceremonial of the fourth commandment has no application to the Lord's Day, and, apart from dark days of bigotry, whether Roman or Puritan, has never been held to have. The term Christian Sabbath is unknown

to the first twelve centuries of Christian history. The term Sabbath, as applied to the Lord's Day, is unknown to the Articles, the Canons, and the Prayer-Book of the Church of England. The Christian idea of the day is of worship, refreshment, rest, peace, joy, liberty, The duty is therefore incumbent upon every Christian to claim these privileges tor himself and for all persons committed to his care, and, as far as in him

lies, to obtain and preserve it for the whole brotherhood of man. Many emineut Christian teachers have rejoiced during the past year to welcome as a step in this direction the opening on Sundays of the chief public museums and

If churchmen would discard their narow conceptions of a holy day, and allow Sunday to be used for purposes of rest and joy, as this Christian writer has shown it was in its early history, then there would be no hostility to Sunday. Let those who enjoy sacred music, prayer and praise, collect in the churches, and revel in them to their hearts' content; let those who prefer to worship in "God's first temples," bask in his sunshine, or listen to Nature's choristers, the birds, do so; and let those who prefer to visit antique collections. attend theatres, listen to lectures on science, or remain at home with family or books, enjoy these pleasures, and that without molestation from bigotry.

then the world will be worth living in.

DANCED WITH PRETTY GIRLS. It appears from incontrovertible evidence that our idolized George Washsome of the observances before noticed. ington, on great occasions, used very emphatic words to express his ideas. language which the preachers send common mortals to hell for employing. Yet in face of all this the churchmen have sainted the patriot, sage and statesman, and claim him as of their number but occasionally, to make points for themselves, they tell the truth. Over at Rockford the other day the Methodist ministers from all over the ountry were in attendance on the Rock River Conference there in session. Among them was Rev. Dr. Waters, who, the papers said, was a typical Virginian, with snapping black eyes, and was a fascinating speaker. In his opening discourse, said the Republic's report, he drew a humorous parallel between his own and Washington's journey, from Virginia to Boston, and the difference in the two entrances into the modern Atheus, remarking that Washington danced with pretty girls on the way while he, Rev. Waters, did not indulge in that pastime. At this the presiding elder proclaimed: "Praise the Lord" It may be taken for granted the elder wanted the Lord praised because the Rev. Doctor did not dance with the pretty girls. Rev. Abercrombie was rector of the iood Episcopal church in Philadelphia which Washington usually attended during his presidency. He made the statement leaving the church at the close of the sermon, not remaining at the sacrament which followed. He preached a discourse in which he suggested it was a bad example for persons in high places to retire on such occasions. He said Washington was displeased at being "preached at," and said he would not offend in that direction again; and he did not, said the rector, because on such ome." occasions he was never present during any part of the service. Dr. Wilson who reported this interview, says "Reverend Abercrombie, in emphatic erms said: 'Sir, Washington was a Deist!" That is to say, the Father of his country believed in one God, but did not believe in any virgin-born Lord. Such a man had a right to dauce with pretty girls, they consenting.

When collusion among witnesses is suspected during the trial of a cause, on the suggestion of the adverse party the court will send them out of hearing of the witness being, examined. In extreme cases all may be kept separate from each other until the evidence is

closed. Many a nice scheme to defeat the ends of justice, aided by a rigid cross-examination, has thus resulted in exposing a deeplaid plot of crime. The preachers in these times, with no general head to direct schemes of fraud. are too numerous to successfully practice the old-time arts of the profession For many years they have claimed that infirmaries, hospitals and schools for medical learning owed their origin to Christianity, as has been heretofore shown in these columns. They have repeated the assertion so often, and with such pertinacity, they seem to have convinced theniselves they were telling facts.

It is an axiom that "children and fools tell the truth," and this to the discomfiture of their superiors. Without classa horse may be led by a bridle, but it ing Rev. DeWitt Tulmage with either of these, he, unwittingly exposed the that leadeth must take care not to let falsehoods of his colleagues, in his sermon of the 28th ult., from the words of Paul: "I am debtor to both the Greeks and the barbarians." In that discourse Talmage gave a brief sketch of Hip pocrates, the reputed father of medi

cine, and said: "He was the father of all the infirmaries, hospitals and medical colleges of the last twenty-three centuries." Hippocrates died 361 years before the alleged birth of Jesus. Should not the testimony of this witless witness, and he a Christian, the most unscrupulous of his sect, though scholarly, put this foundationless falsehood of fictionmakers forever at rest?

DYING HATE. A distinguished major-general of the

American Revolution, in his will, quoted on page 34, volume 2 of the Life and Times of Washington, said: "I desire most earnestly that I may not be buried in any church-yard, or within a mile of any Presbyterian or

Anabaptist meeting-house; for since I have resided in this country [he was a native of Wales], I have kept so much bad company while living, I do not choose to continue it while dead." When the Indian chief, Hatney was captured by Velasquez, and was conlemned to be burnt alive, he was told

that by embracing Christianity he could go to heaven. He inquired if there were any white men there. Answered in the affirmative, he replied: "Then I will not be a Christian: for I would not go again to a place where I nust find men who are so cruel."-See Prescott's Conquest of Mexico, p. 165, vol. 1.

WILL C. HODGE.

Will C. Hodge is visiting friends and speaking at Beloit, Wisconsin. He is open for engagements in any locality and on terms in accordance with the times. He desires correspondence with parties who contemplate holding grove meetings or camp-meetings. He will attend funerals. Address him at 40 Loomis St., Chicago, 111.

ANNIVERSARY AT CANTON, OHIO. The Spiritualist meeting was opened by the reading of the poem, The World Is Moving On." Mr. E. J. Bow-tell, the lecturer, said: "We have been considering external observances prac ticed by religionists of the various sects. There is one now to be considered which the regulators of the relig ions consider of the greatest importance. This, the duty of public worship. is so essential to the professors of religion that all other observances pale before its overweening importance We will now bring that observance to the attention of those professing the faith called Spiritualism; and unlike

49TH * ANNIVERSARY,

Special to The Progressive Thinker.

THE ROCHESTER COVENTION AND "THE HYDESVILLE HOME."

To the Editor: Your correspondent left the city of Norwich, Ct., on the afternoon of March 29th, arriving at Rochester, N. Y., dt 4 a. m., the followin morning.; We made the New Osburne House out headquarters, and found it to be one, of the best kept hotels in the United States. On Tuesday morning at 10:30 we went to Fitzhugh Hall, the place where our Spiritualists friends were in session, considering the feasibility of holding next year the Fiftieth Anniversary of Modern Spiritualism in Rochester, and making the occasion one long to be remembered, and to consecrate anew the "Rap," as the messenger of science, and the harbinger of good will to man. Some divergence of opinion seemed to obtain as to whom the management of this desired celebration should fall-whether the N. S. A. should run and financier the undertaking, or whether it be left to the control of the local society and its friends. The pros and cons were entertained by the chairman, Brother Kates, and a spirit of fraternal courtesy seemed to pervade. The vital issue was whether the local society and its abettors, would not have more influence with the business men of Rochester, in securing donations, making special

railroad rates and hotel reductions, or whether the N. S. A. as a corporate body solicit through the Rochester Chamber of Commerce and railway managers such aid and concessions consonant with so large a convocation as this especial celebration would call out. The matter is still unsettled and will be

considered duly by the friends of the movement in all of its local and official bearings

At 11:20 a. m. the convention listened to an able essay by Brother Morrison, of Ithaca, N. Y., whose fraternal sym-pathies would extend in true Christian spirit the right hand of fellowship and the spiritual philosophy to the world; and whose advanced years and poetical brain, softens into rhythmical measure the needs of the hour. In the afternoon short speeches were the order, led of by Brother Lyman C. Howe, and fol lowed by others, your correspondent being included.

In the evening, Brother Rabbi Weil opened the services with prayer, after which Lyman C. Howe gave one of his characteristic lectures, entitled "One World at a Time." In this lecture Brother Howe suggested that what ever may be the thought of the mate rialist, the affairs of this planet and its inhabitants depended upon the sun for light and heat and the constellations of space for the recurrence of the sea sons and their, fruitage; that the changes promoting vegetable growth and animal life, regulating the seasons their atmosphere, affording all and types of existence continuity, do not be long to the realm, of "one world at a time," but to the mutations of myriads of central suns and their co-related systems. The decture, was timely, and keenly enjoyed by a very large audience. Other speakers followed, the writer of this closing the evening session with a brief talk upon the philosophy of co-related forces of Nature. HURRAH FOR HYDESVILLE.

Wednesday morning at 8:20 found fifty-one of our number at the station. where a special car was attached to the Eastern bound train which took us to Newark, N. Y., about thirty miles east f Rochester. The train runs within half a mile of the celebrated Hydesville home, but the station must be fully a mile or more away. Carriages, hacks and an omnibus conveyed those who de sired to ride, to the cottage, which at the present time is vacant. Wm. Hyde, son of the former owner, and who is the present proprietor, was the host of reasion Securing seats, benche and chairs from a schoolhouse near by putting up a stove to warm the chilly atmosphere, and many other acts of fraternal courtesy, were not lost nor will they soon be forgotten by the Spir itualistic pllgrims assembled. Brother Howe gave us an inspirational poem that ought to have a place in the progressive literature of our philosophy, and as a souvenir of the occasion, that many besides those present would en-Mrs. James R. Sanford, formerly Miss Leah Fox, daughter of David Fox, who is the brother of the Fox sisters, is a writing medium residing at Newark. Being present, she went under control and wrote two messages, one signed A. L. Underhill, formerly Miss Ann Leah Fox, one of the daughters of the Fox family, and sister to Margaretta and Kate, and the other was signed Horace Freeley. The first message received wads as follows: "Good people. I am with you to-day. will enlighten you all I can, for I am he spirit of one gone that you all know. While on earth. I prayed for development to be made, that might prove the salvation. truths you know must be true. Work for the cause, loved ones. I am with you all, my dear friends, in my spirit. Signed A. L. UNDERHILL. The other message reads as follows: "My spirit cannot tell all I would like to say. Never, was I so happy to think the cause must be brought forth, must come to light. Our dear ones on carth must know that their departed ones have not gone to a world of everlasting death. * * * Each person here has a loving spirit gone to the other world, and they all want to say something. So it is very hard to control a medium intellectually. However, we must say something that will let you know as a fact, that we are all with you to cele brate this Anniversary of Spiritualism. am a spirit, and one that you will all be glad to know, and enjoys a spiritual belief in the other world. You know the spirit of HORACE GREELEY. After a picnic dinner, a few remarks were made by the writer of this, and by Mr. and Mrs. Kates, after which a rote of thanks, was tendered Mr. Hyde. THE COTTAGE. The cottage its as plain old-fashioned story-and-a-half building, facing the Northwest and is about eighteen by wenty-fourfeet'square. All of the inside partitions are made of inch boards, and all. Mrs. Peters sang and gave spirit ioned affair of half a century ago. A summer kitchen is on the back side of he house, made of common boards. The house with its attachments and belongings is the same as when the "ran" first disturbed the slumbers of its occupants, save that of color, which to day is green. Formerly it had no paint. could not help thinking that here out of humble circumstances had been born to civilization its greatest truths and its greatest minds. The story of Franklin with his kite reaching into the clouds for a bottle of electricity to harness to possible industries, in connection with the philosophical postulates of "Poor Richard," is known to the Thinker. The poverty of Morse as he struggled to give to the world of commerce the teleggraphic system and its alphabet, is a matter of history. And the rap, rap, rap, at the Hydesville home, aroused the dormant faculties of thought

thought can be made to comprehend that the rap of the telegraphic key and the "rap" from invisible life have their mysteries solved, and their secrets re vealed, by a clear comprehension of electricity as the vehicle for the trans ference of all modes of motion known to time and space, and conscious volition as the operator of lines telegraphic and psychopathic, the relations be tween a world of commerce, and a realm invisible will be known as the basic truth of all time.

BROTHER KATES AND WIFE. We cannot close this article, without saying a word of commendation for the success and rhythmic flow of this con vention, so much of which is due to the thoughtful management and active ef fort of Brother Kates and his estima ble wife. Little matters of practical value in the various details of a conven tion received that prompt attention which predistinguishes a successful management. From beginning to end the convention was a great success, and the local press, be it said to their credit lent their columns to the aid of the movement. This was achieved argely through the manly influence that Brother Kates during his brief stay at Rochester, has had upon pop ular opinion, and through this channel upon the press. We wish that more of his courtesy of kindly spirit, and executive excellency, could represent the practical details of the philosophy of Spiritualism everywhere.

W. M. LOCKWOOD.

of Spiritualism since its humble birth The Forty-ninth Anniversary of Modern Spiritualism was celebrated here ast Sunday in an appropriate manner. The celebration was held in the large parlors in the home of Mr. and Mrs. J. M. Tiffany, 335 West 10th street. During the services in the forenoon adiresses were made by E. J. Bowtell and Jacob L. Beilhart. The morning services consisted of appropriate addresses. readings, singing, etc. When the dinner hour came, about forty of those who were present adjourned to the large dining room and partook of a bountiful supply of the good things of earth that never fail to satisfy, please and fill up he inner man At 2 p. m., a joint seance, free to all,

was held by Mrs. Tiffany, Mrs. Elsie Reynolds, George Renner and Charles Miller. Mrs. Tiffany and Messrs. Renner are home mediums. Mrs. Reynolds is one of the strongest materializing mediums in the country, and has been doing some excellent work here. Many through witnessing the phenomena in her seances have been convinced of immortality and have joined our ranks. I will not at this time attempt to go into details of the seance, but one thing I wish to say, is it was grand. Sunday evening Mrs. Reynolds held one of her grand phenomenal seances in the parlors, for full form materialization, to about forty people. I was told by one who kept count of the materializations, hat sixty-five distinct forms materialized that evening, and among them were a number who had passed out from Canton, and were readily recognized by mortal friends who were there Our attention is now given to organizing, and a good organization we must and will have in the near future. With Brother J. L. Beilhart as leader, and a number of other good and determined workers with their shoulders to the

wheel, success is assured. A meeting has been called for Friday night of this week, at Assembly room, City Hall, to complete the organization. When I say, that in the near future we will want speakers, I feel well assured I voice the sentiments of all earnest workers in the cause here; but those speakers must come well recommended. E. R. KIDD.

PORT HURON, MICH.

Large Attendance at Society Hall Sun

throughout the length and breadth of our civilization, and when the world of 49 TH ANNIVERSARY. Special to The Progressive Thinker.

HOW THE DAY WAS CELEBRATED AT CASSADAGA.

To the Editor :-- Celebrating the advent of Modern Spiritualism at Cassa-Camp, has become a yearly cuslaga tom looked forward to with pleasing anticipation, participated in with earnest less and zeal by believers and defenders

of the cause. Sunday, March 28th, was the day of grace in this year, 1897.

The first atraction on the very attractive program was a musicale on the evening of the 27th under the manage-ment of Professor B. H. Bowen, assisted by the Fredonia Male Quartette and local talent. Sunday evening dawned bright and

beautiful, bringing a fair concourse of people to mingle with other visitors and esidents that filled Library hall Hon. A. Gaston, the association's

President, who graciously consented to act as chairman of the day, presented in a brief introductory applicable to the occasion, the speaker of the forenoon. Mrs. Clara Watson, of Jamestown, N Y. The topic of her very able discourse was "Practical Spiritualism," the opening thought of which was the abscence of drilled methods and systematical ducation received through sectarian colleges, among spiritualistic speakers, the greater portion of whom were taught by ministering angels. Then THE ANNIVERSARY AT CANTON, O. followed a passing notice of the growth

> forty-nine years ago. Though scorned, persecuted and constantly ridiculed, it has steadily advanced in power, in fluence and numbers of adherents, this being especially true during the past year as the result of efforts of the N.S.A. The raps heard at Hydesville have reverberated over the wide earth, revolutionizing thought and belief, and demonstrating that the grave is not the end of man's existence but the entering portals to the broad avenues of eternity Reference was made to recent founding of societies and organization of churches. Sniritualistic churches might be a good thing in their way, but there were many Spiritualists who looked upon this innovation as a retrograde movement. Certainly it was singular that just on the eve of the Fiftieth Jubilee of Spiritualism there should be a return to the old forms, rituals and eremonies against which this movement has all along been battling.

> Regardless of charlatans, fakirs, foes within and foes without that like barnacles fasten themselves on the ship of Spiritualism, it has plowed right on in its noble mission of enlightening the world. The world needs Spiritualism with its hope, its philosophy and phenomena as well. Despite all opposition it cannot be crushed, even though as a distinct separate movement it may in time disappear, the principles it involves will live forever. Whatever tends to elevate is of practical good. Spiritualism presents the most useful knowledge that has ever come to the world. It has removed fear and dread

reforms of the age, and still greater things will it accomplish for its scope of usefulness is broad as the universe Theology banished the soul to a cold and far off, unknowable place, science

There is a great difference between re-ligion and superstition. Nature, intultive revelation unite in declaring the imminent God, Not Jehovah, Jesus Christ, Buddha-none of these are the eminent God, the source of light, the essence of light, the source and essence of life, the source and essence of love, the source of Spiritualism, the substance of Spiritualism. You cannot put your fingers on an atom that you do not come in touch with this God. God is

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the essence of power, He is emineut, breath of breath, shine of sun, soul of force, He is substance too. The doctrine of the eminent God is

he primal doctrine, the foundation without which there is no Spiritualism. I have no respect for a science or re-ligion that excludes this God. Coming by chance belongs to no philosophy uder the sun.

It makes me sick to hear Spiritualists, ask for tolerance from the nation, church, or society. We should be on the affirmative side, we have nothing to ask, but everything to give.

If you tear and rend one another, you hurt the heart of the father, for we are from him and in him, and he can only make himself manifest through us. Our union with him is as the echo to the voice. Instead of it being an unheard of doctrine that we commune with spirits, it is the only doctrine that has sustained the changes of time.

I have no sympathy for the man who not only denies the possibility but also the necessity of spiritual communion, for every man or woman, consciously or unconsciously, has such communion. If this fact were only realized and understood, we would see a difference in this world in the twinkling of an eye.

If you really believed this awful truth that you are united to God by the same subtile tie that binds you to wife and child, and that you come in touch with this God, and were conscious of such contact, you would be a different and better man, a better woman. You think you do believe this, but you do not-you may believe it intellectually, but intellectual acceptance of a truth is one thing, to feed upon it in the heart is another. We can come in touch with these invisible forces and feed our souls with the bread of eternal life when we will-when we are worthy-when we are in a plane of correspondence with them.

The sixth and last great affirmative is human brotherhood. Some are willing to admit kinship with saints and angels -but deny relationship with people outside their own exclusive set.

Man's cruelty to man is because he does not recognize the universal tie of kindredship; if you are a genuine Spiritualist, a child of God, you will listen to the cry of your brother or sister.

New things are good in their way, but this law of the brotherhood is very old, and it is high time some one should resurrect it, especially since the church has gone into politics and politics has gone to the evil one.

One who lives the true philosophy of Spiritualism is a dispenser of good-t healer to the sick. Its practice will keep off the cholera and black plague, prove a quietus to alcohol, and human bells.

A granite Spiritualist never does an injustice to another man; a backsliding Methodist or Presbyterian, not sure of election, might; but a true Spiritualist couldn't wrong a brother, trample on the heart of a woman or smirch the character of an innocent child-not seek to ruin the chances of another to accumulate a million for himself. The ideal Spiritualist is never cruel-always tolerant, gentle and suave. No evil can exist in a community where consolidated affirmative good predominates. Never render evil for evil-don't fight fire with fire. You can spike GAL FORTY

the gun of your bitterest enemy, at long range, by simply looking at its muzzle

Begin to live and practice here and laid down her knowledge at the gate now what you believe-cultivate the anof death: Spiritualism alone has brought gel within, the angels of your own home the knowledge that life is eternal, until and community, thus making possible to-day the voice that dares say man is your existence with the angel in the iot immortal is drowned by the mult life to come ude who proclaim the glad tidings. A Thought Exchange in the evening Spiritualism has never shed innocent completed the exercises of the occasion. blood to propagate its cause, and while SHIRLEY BELLE. it has not accomplished in its forty

dark

of death, has performed a practical part in inventions, revealed through dreams, opened the avenues whereby the sick have been healed, evil spirits cast out and the dead been raised. It has taught humanity the laws of health and happiness, confounded the wise with its teachings, has entered the soul, freeing it from fetters; proved that life is eternal, opened the doors of occultism, assisted in the popular criticism of the Bible, taken part in all

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church is attempting to boycott the halls in which he speaks. If such halls are closed larger ones are opened to him. Every movement to silence the Colonel has resulted in giving him larger and more interested audiences. So great was the pressure on his time he was compelled to abandon the bar that he might fill lecture engagements.

On second thought we are inclined to the opinion that if the Holy Spirit was in any way connected with the churches it has actually withdrawn therefrom. as the Reverend Doctor alleged, and has gone over to Colonel Ingersoll. It is well known the old pagan gods used to get disgusted with those they served. and would occasionally go over to the opposite camp. They had many characistics in common with the Christian's God: they were as changeable as those who made them, repenting and sorrow ing for the past, loving to-day and hating to-morrow; they peopled the world. then drowned the inhabitants. And now it would seem, our "Holy Spirit" Well. has fled to the "great scoffer." well, well, who thought it would do so 50 80011?

SETTLED AT LAST.

Rev. Dwight L. Moody came to Chicago quite recently to save sinners, and he flatters himself he has done a grand work at the Auditorium. That staid old daily, the Chicago Journal, of April 1, that the President was in the habit of "All Fool's Day," tells of the revivalist's work. Among other good things the aspirant after pentecostal days refuted all the scholars and all the critics who have spent long lives in their researches to learn the truth about the Bible. This heavenly athlete has no need of learning or of facts. His bare assertion. with multitudes, is better than history than logic, than science. Here is the Journal's report:

"The evangelist declared that every book, every chapter, every verse, and every line of the Bible was true. He accented and demonstrated even the Jonah and the whale story. Unbeliev ers-and there were many in that vast audience-were conquered, for the time at least. Christians were re-armed against the Devil. "Give up your life but don't give up the Bible!" should the evangelist in a voice-full of com mand and warning. The church-mem bers stood ready to do it."

Scholarship does not count in a contest with such a man. Faith, blind, un reasoning faith, is the only guide with such a person and his deluded follow ers.

MODERN AND BIBLE LAW. "Whoever. . . . shall sell or offer to sell or keeps for sale any flesh of any diseased animal or other corrupt or un wholesome provision shall be confined in the county jail not exceeding one year, or be fined not exceeding \$1,000 or both, in the discretion of the court." -Statutes of Lilinois.

"Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates that he may eat it; or thou mayest sell it unto an alien: for thou art a holy people unto the Lord thy God."-God, Deut. xiv:21. It seems there are those who prefer the latter law, because i was enacted by God, and is part of an incorrect Bible.

GOOD SENSE.

Is it not possible little Elsie was right after all? Her mamma had chided her for having neglected to say her accustomed prayer on going to bed the night before. She concluded her gentle reprimand with:

"What do you think God would say to you were you to meet him this morn ing, for your neglect to remember him and ask his blessing before going to sleen?"

"He would say, 'Don't mention it Elsie," replied the budding skeptic.

very remote.

VANISHING POINT IN SIGHT. According to the Congregationalist, during the last six years the theological students in German Universities have many remarkable tests. decreased from 4.527 to 2.956-a diminu tion of over one-third. The causes are ascribed to a weakening of faith through extreme liberalism, and the overcrowding of the ministry. At the same rate of decadence for a series of

we find this to be of true importance Do Spiritualists profess their faith? Aware from actual experience that the so-called dead can communicate, they imagine that it is enough for them to hold their faith without acknowledging it before the world. We, on the spiritside, implore those on the earth-side to publicly acknowledge their faith. This coming together with minds intent on one thought, will give the cause proclaimed by the public assemblage of Spiritualists great strength, for, if the exercise of one human will be of such potency, how great the power of the many assembled with one intention The better the intention, the stronge

the power that goes with it "Come not seeking self-that is the lement not of union, but of disunion. We, individualizations of the divine spirit, are yet but one in the great vhole. As we with our spiritual vision survey assembled congregations, w behold each one's dominant thought portrayed-each seeking his own will let self-love be eliminated, and the fra ernity of humanity and the law of the livine be the one thought of the assemblage. For, as you assemble, so you de

part. So we say to all Spiritualists. ome together for the worship of All-"We would throw down to you the life-line which would save you. Will you cling to that line and leave the per-

shable things of earth? "O, how sad the condition of one who has lived for himself! He has laid up reasure which must remain on earth, while he is torn from it. "We are in the temple of the living

lod, for we are in the universe. Thereore, we say, may humanity be blessed, uplifted, and come to know the power of life, and may everything that interferes with soul-development be over-MRS. E. J. BOWTELL,

ANNIVERSARY CELEBRATION. To the Editor :- Will you kindly allow space to note the meetings held every Sunday afternoon and evening by the colored medium, Miss Thomas, meetings last Sunday being the Forty-

ninth Anniversary of Modern Spiritualism. Miss Thomas took for the subject of her lecture, I. Samuel, iii, and drew a very clear and pretty connection be tween the child medium, Samuel, and the Fox children several thousand years later. The calling of Samuel by

The

H. H. G.

he Lord "spirit" was very nicely told and explained through the lecture, and brought down to the present day by eference to the different prophets. 'mediums," in the Old Scriptures and the followers of Christ in the New Testament, and since to many that have given evidence of their gifts of medium hip as public men-notably Lincoln and Blaine. The hall, corner of Washington Boulevard and Paulina street was crowded in the evening even for standing room, and the interest was manifest from the fact that all remained to the close of the lecture, when Miss Thomas punctuated the lesson by

Chicago, Ill. True statesmanship is the art of changing a nation from what it is into what it ought to be .- W. R. Alger. Those there are whose hearts have a years, and the vanishing point is not look southward, and are open to the whole noon of nature.-Bailey.

day Evening-Eloquent Address by Mrs. M. A. Root.

Society hall was filled on Sunday evening, the special occasion being the nine years what the church has bservance of the Forty-ninth Anniverfailed to accomplish in eighteen hunsary of the Development of Modern dred years, and while it has no visible Spiritualism. The principal address of center, no colleges, no creed, it is a the evening was delivered by Mrs. M. mighty and potent factor for good the A. Root, of Bay City, and was both elovide world over. quent and logical. Mrs. Root showed Spiritualism is not antagonistic to that the belief in survival of the indianything that is noble, pure and good, viduality after death, which is the most important doctrine of the Christian but it wars against wickedness in high

places and low places; it wars against churches, is based entirely upon alleged hypocrisy, against the rulers of spiritual manifestations. There are she ness of this world; it wars against the said, over two hundred cases of alleged powers of the land that give case and spirit manifestations reported in the luxury to the few and tramples the Bible. The philosophy of Spiritualism many under their feet as serfs and she set forth clearly and forcibly, showslaves: it wars against class legislation ing that it lifts the souls of those who that fills the coffers and treasuries of accept it upon evidence out of the pit of terror in which the creeds of churches the few and turns the millions homeless and pennyless into the streets as beghold mankind, to a level where they can gars, paupers and tramps. It wars know themselves as they are, and God against the corporations and combines as He is-the universal life and soul, that were it in their power would clutch perfect in all things. No one can east from the heavens the glorious sunlight his sins upon another; he must atone for and dispose of it at so much per cubic them himself and work out his own inch, and bottle the atmosphere that

life of the spirit.

present conditions..

him.

The Doctor said it was his purpose to

Nothing except Spiritualism in its

true definition of philosophy and re-

ligion will ever lift the race above its

Spiritualism is not a cult or system of

doctrines, it would be impossible to

formulate it into a creed. Creeds are

human inventions. Spiritualism is the

science of the soul. No man has the

monopoly of truth in this atmosphere

and zone, it is as boundless as the per-

No man can interpret Spiritualism

truth of God, will make you like unto

I protest in the name of Spiritualism,

and I am not a youngling, against the abolition of God out of Spiritualism.

petual gulf stream of eternal love.

Mrs. Robinson followed Mrs. Root with none should breathe only as they were given permission by the money magnates a few eloquent words, suggesting the of the world. And it will continue to highest moral and religious sentiments. war until slavery in every form has Mr. Frank T. Ripley closed the meeting been swept from the land and the starry with tests, most of them recognized unold banner wave o'er a land that is free der circumstances which precluded the possibility of collusion. indeed. Spiritualism will continue to

All the Christian churches of the city justice and equity be written in the were represented among the audience.hearts of the people. Port Huron Times. The afternoon address was delivered

by the eloquent and scholarly Dr. W. W. Hicks, of New York, whose subject THE PEOPLE'S HOME SPIRITUAL SOCIETY. was the same as that of the morning.

Practical Spiritualism, along eminently practical lines. Said the Doctor, the To the Editor:-The People's Home Spiritual Society, at Bricklayers' Hall, Hindoos teach an eight-fold path. Sunday evening, March 28, celebrated Spiritualists recognize a six-fold path. the Forty-ninth Anniversary of Modern namely, the glorious eminent God; Spiritualism with very interesting exerman's conscious union with this God; clses. The hall was filled with a large the spiritual universe: intercommunicaand interested audience. tion of spirits; human brotherhood

Brother G. L. S. Jenifer, the president, introduced the programme, as follows: Dr. D. S. White gave the opening address, which was highly instructive. A congregational hymn, "Nearer, My God, to Thee," was followed by a recitation by Mrs. Mueller, entitled "Thirty Years With a Shrew." Piano solo, Miss Henrietta Grout. Mrs. M. Rogers, original poem. Mr. S. W. Fallis favored us with the cigar box mandolin and vio lin solos. His act as a musician amused demonstrated spirit communion. Mrs. Delos Hill sang. Miss Della Ashby, six years old, in a beautiful recitation delighted all. Miss Dollie Jacobi closed in psychometric tests.

popular as a delightful and scientific speaker, closed the services. His remarks encouraged all advocates of our glorious philosophy with enthusiasm. The whole event will be remembered by many friends. Brother Jenifer extends many thanks to all participants. All did well. Thus closed another year in harmony. G. G. W. VAN HORN.

ANNIVERSARY IN BOSTON.

the meetings in the two days. J. B. HATCH. JR. THE FOX FAMILY.

To the Editor:-Having observed that encyclopedias and writers differ somewhat in respect to the age of the justly celebrated Fox Sisters, and while administering to their physical needs for the last ten years of their lives. I did succeed in getting their correct ages, although they were very cautious not to divulge their ages. A statement was made at Hydesville, April 11, 1848, by the mother. Margaret Fox, and neigh bors who first witnessed the phenomena called Modern Spiritualism. This was so correct that the eldest sister. Mrs. Ann Leah Fox Underhill, embodied it all in her book entitled "The Missing Link." except that which would give a clew to their ages.

I am well aware that their age is of minor importance compared with the facts and phenomena produced through their instrumentality and the deductions therefrom, still, as Modern Spiritnalism in its effort to enlighten the people of earth is comparatively young and s destined to attain a great age, it will be well to have the record correct. Margaretta Fox Kane, born October 1833.

Catherine Fox Jencken, born March battle until truth shall triumph and 27, 1837.

March 31, 1848, Mrs. Jencken was 11 ears, and 4 days old.

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Mrs Kane was 14 years, 5 months and 24 days old.

Mrs. Underhill was 34 years old. The statement did not give any clew o Mrs. Underhill's age, but Mrs. Kane nformed me that her sister, Mrs. U., was 20 years older than herself, which was subsequently corroborated by Mrs. Underhill.

Dates of their departure to the higher ife: Parents-John D. Fox, January 10, 865; Margaret Fox, August 3, 1865. Ann Leah Fox Underhill, November 1890.

Daniel Uuderhill, September, 1891 Catherine Fox Jencken, July 2, 1892 Margaretta Fox Kane, March 8, 1893. Yours Fraternally, Yonkers, N. Y. TITUS MERRITT.

WHY REMAIN IN IGNORANCE. You should read Col. Ingersoll's mastrly address. You should read Mrs. Cora L. V. Richmond's two lectures on "Spiritual Unfoldment" and "The Dwellings of the Dead." You should read about the Roman Octopus and "The Night the Light Went Out," and above all you should read President Barrett's Address before the National Convention of Spiritualists.

For full particulars read the announcement on the 5th page headed "Fifteen Cents."

"Woman, Church and State," By Matilda Joslyn Gage. A royal volume, of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, postpaid.

"Arcana of Nature; or the History and Laws of Creation." By Hudson Tuttle. A well-known and most profound treatise. Cloth, \$1. For sale at this office.

remove as far as possible clouds and doubts as to what is Spiritualism, there is nothing modern in Spiritualism except the uses put to it through ignorance or sin. The soul and the genius of Spir ualism is as old as God. All religion is based upon it, and all who think they have discovered something new are ignorant of the old. This is the most superstitious age the world has ever known: it is also the most immoral, and s not the most religious age.

the stairway is a very plain old-fash- tests. Mr. H. M. Trench, test medium Dr. J H. Randall, ever pleasing and

that is not spiritual; then how can he manifest or demonstrate it? He would but demonstrate his ignorance, not knowledge. A knowledge of the eternal

The Anniversary celebration in Boston, Sunday and Monday, was a grand success. About 2,800 people attended

STATUROALISTS EVENYWHERE DULY GELEBRATE THE FORTY-NINTH ANNIVERSARY.

ORGANIZATION.

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AN ADDRESS DELIVERED BE-NERE THE FIRST SPIRITUALIST SOCIETY OF NEW YORK CITY, SUNDAY AFTERNOON, MARCH 28. 1897, UPON THE OCCASION OF. THE CELEBRATION OF THE 49th SPIRITUALISM, BY MILES ME-NANDER DAWSON.

When a man finds out that there is have been travestied by spiritual speaksomething in spiritual phenomena, he is at once asionished that he or anybody else should have failed to discover it before; and the further he delves, the more astonished he is when he learns how many great minds have already and found something investigated worth the toil.

And after that, that there should be anybody on the outside who, in spite of great accomplishments in other di-can vanquish through naked and alone rections, considers that there is nothing in spiritual phenomena, is to him noth-ing short of marvelous. I must confess it is so to me. I am astounded that such a man, for instance, as Prof. T. C. Chamberlain, the geologist of Chicago University, should have declared the other day before the students that "sch ence stands perfectly helpless in either proving or disproving the future state of the soul after death.

My astonishment is the greater when I reflect that this opinion, expressed by a man who has not endeavored to in vestigate the subject at all, is controverted by the testimony of the secretaries of both the English and American Society for Psychical Research, and by such eminent scientists as William Crookes, Camille Flammarion, Alfred Russel Wallace and Elliot Coues. for instance.

I cannot help contrasting the dogmatic ignorance of Prof. Chamberlain with the assertion of Alfred Russel Wallace, after years of patient investigation, that spirit return "is quite as well proventus are the facts in any of the other sciences.

But the contemplation of these things shows that there yet remains much to accomplish. The time allotted to me today is entirely too short to discuss what yet remains, in all its phases, even were I capable of dealing with so vast subject. I believe that it was Alfred Henry Lewis who said of Ex-President Cleveland that what he did not know about law would fill a very large library. It is safe to say that what remains to accomplish is similarly immense, and I know as little of it as Cleveland is charged with knowing about law. However, I do not intend, notwithstanding the sounding title of my address, to endeavor to deal even in outline with this vast subject. It is my purpose only to indicate what remains yet is be accomplished through organization; for another of the marvels is that Spiritualism as an organization has amounted to so little and it so nearly defenseless before its enemies.

It was to be expected, of course, that would meet the bitter opposition of the church, which could only retain its hold upon the people so long as it appeared to be sole master of the secrets of the hereafter; but that it should not have been welcomed by scientists and freethinkers has been a surprise and a disappointment.

I have quoted to you from Alfred Russel Wallace and from Prof. Chamberlain, whose opinions appear to be as wide apart as the poles, although both professing to be scientists. I think that I can now read to you a quotation from a spiritualistic writer of the sort which makes it next to impossible for scientists who have not had the time and opportunity to investigate for themselves, to accept spirit return. The quotation reads as follows: "Your psychic emanations generate the house spider, the bedbug, the roach, and various other plagues not know of in past nges, and each such creation is the ef-

made modern progress possible. Dogmatism and assertion have no place in modern.Spiritualism if it is to be the exponent of demonstrable spirit

return. There is especial danger at this point owing to the fact that spiritual bodies have been compelled to steal the livery of the church in order to avail themselves of the privileges accorded that ANNIVERSARY OF MODERN last refuge of superstition. The forms of service are often closely modeled after church services, and in many cases already the titles of clergymen

> ers. It is but a step further, and a step often taken, to dogmatize, like any other preacher. If the propagation of truth depended

upon organization, this would be profoundly disheartening; but, instead, the eclipse of truth is oftenest accomplished by institutionalism. Men who rally to the standard of falsehood and undemonspirits. In fact, institutionalism is largely the foe of truth, lnasmuch as men co-operate only by compromising and truth admits

not of compromise. A thing is either so, it is not so. In view of these things, there is nothnig to disappoint in the failure of institutions. Facts have been drawn to the light, and the truth demonstrated by them must be seen of all men. You will see the result, not so much in the suc cess of a new institutionalism as in the decay and alteration of the old. Al ready the Christian church has so ac commodated itself to the conditions of the times that the orthodox of 1,900 would have been excommunicated by the orthodox of 1,800. The discovery of the fact of spirit return has had much to do with this.

It will have more to do; and, in the course of doing it, there is room for organization, provided only the organizaion be directed toward action and not toward dogma.

Those who know that the departed live and can communicate might, for instance, to advantage co-operate to support in a respectable manner the nost valuable mediums. This they could do with economy to themselves and advantage to society, by removing the best psychics from the necessity of competition. They could thus control the actions of such mediums and could set up a higher standard than is possible under competitive conditions. The advantage of this would not be confined to themselves nor to the respectability which it procured for the ndividual medium and for Spiritualism.

but would extend also to the tremendous advantages that could be afforded to scientists in carrying on their investigations Moreover, men can organize to study.

not being charged with the necessity of holding the same views at all or of arriving at the same conclusions. When thus organized, they may join to employ instructors and may share the cost of remunerating them for their services. There are abundant fields of study in connection with spirit return. The old code of morals, for instance, must dio with the religious superstition which gives it sanction. Spirit return will give

a new basis upon which to posit ethics. It will expose an end to be attained and, from that moment, the true principles of human conduct may be discovered by considering to what degree certain lines of conduct tend toward fit ting one for disembodied existence.

The import of this can readily be seen Morality is the principle of right action. Right action is direct action, accurately adapted to secure an end. If death ends all, the end to be secured is one thing; if death is but the beginning of an endless existence, the end to be secured may be quite another thing. Thus the development of a new system of morals hinges upon this important truth

now accomplishing everywhere. It can

and should perfect it; and, whatever

the disappointments, it is well always

to reflect that truth does not require

multitudes to defend it. It is not gre-

garious; it flocks alone. One need not

fear for it because only a few-and they

despised-rally to its standard. To de

so would be to confess that it was no

more potent than superstition, which

has always required an army at its

ANNIVERSARY.

back to enforce its dominion over men

cates

Mrs. Pfunter then after a brief talk of future existence. Two classes of men are content that things should be unusually quiet, though filled to its ut-most limits. Then the spirit of a suicide took presservices are of the motive and purpose are pression; the motive and purpose are net unusually quiet, though filled to its ut-deed is the outward and momentary ex-of cut flowers, evergreens, motions and netures appropriate to the correction of the motive and purpose are net with us per-of cut flowers, evergreens, motions and netures appropriate to the correction of the motive and purpose are net with us per-taken motive and purpose are netures appropriate to the correction of the motive and purpose are netures appropriate to the correction of the motive and purpose are netures appropriate to the correction of the motive and purpose are netures appropriate to the correction of the motive and purpose are netures appropriate to the correction of the motive and purpose are interview. as they are. One of these are those who, like Prof. Chamberlain, I suppose, fect of a particular kind of thought, are convinced without evidence that spider; lust took possession of the medium and the inner and permanent elements that men do not live beyond death and that there can be nothing known about it; talked for several minutes. and the other are those who believe without evidence that men do live be-"I am Charles Barger, of Lexington, Ky., and there are persons in this youd death and are certain that nothaudience who knew me." ing can be known about it. There is a The medium afterwards explained complete harmony of indifference on the that these unfortunates were drawn to this meeting for reasons which are set part of these complacent individuals. Against this, the intellectually curious, forth in the foregoing. who are never content not to know NOTES. must array themselves. A solo sang by Miss Audry Bolander If it did no more, the spiritualistic or at the opening of the evening services ganization could, by all means within was the subject of much favorable com its power, encourage investigation. It ment. could urge this upon the ground that even though it proved fruitless, in the Mrs. Pfunter, who has served the society for the past two months, goes to ense that the future life were not Rochester, Ind., to serve the society of demonstrated, it is only by studying which Editor Bitters, of the Daily Rethe extraordinary in mental action that publican, is president. we can know what the human mind is Mrs. Nickless will serve the Madison and what are its limitations. The old avenue society until May 1st, when commandment "Know thyself" opplies Mrs. Pfunter will return and remain to all men. This is a work which the for a month or longer. spiritualistic organization has accomplished to a very great degree and is

those great scientific truths which have | THE SPIRITUALISTS.

THEY CELEBRATE THE FORTY-NINTH ANNIVERSARY AT THE MADISON AVENUE TEMPLE, AN-DERSON, IND., WITH VARIOUS EXERCISES-A MEMORIAL TO THE UNFORTUNATE SPIRITS. The Forty-ninth Anniversary of the

dvent of Modern Spiritualism was celebrated yesterday in every civilized country in the world. The Anniversary was celebrated by

the members of the Madison avenue Association at their temple with an en thusiasm and vigor surpassing any similar meeting that was ever held there. There were three services, forenoon, afternoon and evening. The rostrum was beautifully decorated with flowers and flags and bunting. In the center a cluster of flowers forming an arch was the word "Hope," dedicated to suicides and other unfortunate

The morning service was conducted by Mrs. Pfunter, of Cincinnati, assisted by Mrs. E. R. Nickless, of Chicago. Each delivered brief lectures. Mrs. Nickless reviewed the progress made by Spiritnalism since its advent forty-nine years ago.

SHADOW LAND.

Mrs. Pfunter spoke of Shadow Land, the abode of suicides and other upfortunates-a place of semi-darkness where these unfortunates' souls are doing penance. In a word this understood as place of punishment-not a place where the fires are not quenched and the worm dieth not, but a condition into which the conscience refuses to be satisfied until full reparation is made for the violation of spiritual or other laws. The speaker said that this mental suffering was not necessarily eternal, that all souls would in time become purified and fitted for the society of the pure and good in the land of spirits. That we as mortals in the flesh could do these unfortunates an inestimable amount of good by extend ing to them our sympathy and kindly feelings, that in token of our love and regard this bower of flowers had been dedicated and that in consequence thereof these denizens of Shadow Land would be advanced very materially in old. their journey to the land of light and

gladness. Following the lectures tests were given by each medium. During the tests given the spirits of two unfortunates asked for recognition, both of whom were recognized.

In the afternoon an entertainment was given by the children's lyceum. A Spiritual Lyceum is the Spiritual Sun- youd the things of sense who live in this day-school, a place where Spiritualism is taught by persons who have qualified hemselves for that kind of work. The program consisted of songs, recitations and instrumental music and brief talks by Miss. Pfunter and Mrs. Nickless. The yceum is under the supervision of Mr. Rolander.

AN UNUSUAL MEETING.

The evening services eclipsed the previous services of the day. By 7:30 the nouse was full of people and a half hour ater the house was crowded to its utmost capacity. President McKee announced that this particular portion of the day's exercises would be of a memorial character. Mrs. Pfunter world touching and mingling with ours, ectured for forty minutes and was folby Mrs. Nickless, who came upon the platform carrying a bouquet of lilies. The speaker announced that Mrs. Annie Orvis, an excellent lady and medium who served the Madison avenue Association some three years ago, was now in the spirit world, having passed over while sojourning on the Pacific coast some weeks ago. The speaker paid a glowing tribute to the memory of the late lecturer, Mrs. Orvis. She said that the latter was present, that she was

anxious to greet her many friends. gave a number of tests. During this stantly records its impress on the air; part of the services the house became that is, in this finer ethereal world. The

Studies in Spiritual Thought

THOUGHTS FOR OUR ANNIVERSA-RY-THE WORLD BEAUTIFUL OF THOUGHT-FOOD, OF ANGELS-THEIR THOUGHTS OUR AM BROSIA, SAURED EXPLOSE

BROSIA-SACRED EXSPIRATION-THE SOUL'S FINER-EXPERIENCE In closing these thoughts, that seem -THE LIVING WORD-IT IS EVER to me to bear a special significance on this Anniversary day of the modern SPOKEN NOW. spiritual dispensation, that has brought

It was a fine conception of Dante built the spiritual dispensation, that have built into and not a mere flower of poesy, but the closer conjunction with the life and kernel of a beautiful spiritual truththought of this world, and is, as it is when he advised that men eat angels' listened to, lifting men and women to food, and not content themselves with higher altitudes, and clearer, vaster the kind of food, they share with the visions of the life that now is and that brutes.

The ambrosia of the mythical gods may be realized as a sweet fact in our sideration: everyday human experience. "Man does not live by bread alone," said Jesus, "but by every word that proceed-of the mouth of God" – a saying The far eternal echoes roll;

that is too high and broad and inclusive to be narrowed down and compressed To make man, God becometh man; within the compass of the ordinary the-And even so doth God create ologian's definition.

Becomes a flow'r, to make a flow'r LARGENESS OF INSPIRATION. The word of God is not limited to any In self-creation-God alone script or book-it includes every inspiration of light and truth and goodness

that enters into man's inner conscious-pess, enlarging, clarifying, exalting and itual nature.

How infinitely little do they know of And to eternity it flows. of a written or printed book, and shut The echo of the Ages gone and spiritual significance beside!

beauty and goodness, subtile impress ions come to one as glimpses of heaven The past its lessons had, to meet -coming to us, entering into our consciousness as we sit in quiet reverysuch as no script or printed page can ever convey; and these are as truly and Above the old and far away. sacredly an inspiration as any word

To-day hath word for present need-Whoso is wise that word will heed.

Whiting says there is a finer world that Eternity is ever Now. interpenetrates that in which we live. The heart of the eternal years Its ether is in the atmosphere we Throbs in man's present hopes and fears:

not only they who have passed on be- Th' eternal thought and life and prayer.

The words that on them clearly broke Yet clearer thoughts man's soul shall fill,

No bible man hath writ or heard more potent forms. The ethereal body Can circumscribe the Living Word; which man assumes at death is a counterpart of the body here: it has the same form, only that it is etherealized. Of grander thought and larger grace It is not less, but more real. It has to The Bible of the Human Race. do with a higher range of correspondences. It is a worker on a higher and more important plane of life. Science

Is more than church, or creed, or book has demonstrated the existence of the One soul that may with soul converse tiner atmospheric ether in which this Outweighs a soulless universe. finer body lives and moves. There is a The highest thought of human mind is voice of God; in truth defined, in which lie the springs of power. Most Uttered in highest self-control, people live somutimes and fragmenta-God's word is word of Human Soul. rily, in this world. They recognize mo-Interpreting to age and youth ments, hours, days, when event and se-Its grandest visions of the truth. quence become rhythmic, when the vis-

ion shines clear and the voice is heard. Hammond, Ind. Now if it be possible to so live one day

CELEBRATION BY THE BEACON days in the year. If it be possible for one hour a day, it is possible for twen-

> Beacon Light Spiritual Church observed Anniversary Day with two serv-ices conducted by G. F. Perkins and E. 8. Perkins, at 617 N. Clark street, Sunday, March 28.

The platform was beautifully deco-

ANNIVERSARY.

PROF. BARRETT'S ADDRESS.

Other Subjects Treated of Espe cial Interest.

FIFTEEN CENTS!

The Progressive Thinker is to be sent three months for 15 cents to all New. subscribers.

Spiritualists, keep posted in current Spiritual events.

Why remain in ignorance? Why don't you keep posted in regard to the great Spiritualistic movement? Prof. Barrett delivered an address before the National Association of Spiritualists. It was an important one, and should be

read by every Spiritualist in this broad land. We have had his address (which ary, are to be highly commended. We feel like mentioning the services rencovers three pages of The Progressive dered by Mrs. Francis L. Sanborn, of Thinker) and five other important lecthis city. How well her efforts were tures and articles embodied in one paper, appreciated, can no better be expressed which we propose to send forth to illuthan by the encores repeatedly given minate the minds of those who have not her. To a spiritual meeting her voice has the effect to harmonize all within had an opportunity to read them. hearing, and often wafts the listener

The first page of this paper contains beyond the turmoil of this earth into helecture by Col. Ingersoll, given in a the happy realm of the departed. By Chicago puipit. It scintillates throughespecial request, at the closing services Sunday evening, she sang "Open the out.

Gates, Let Me In," in a manner charac-The second page contains a highly interesting lecture by Mrs. Cora L. V. teristic of her wonderful powers as a soprano. We wish all societies could be Richmond, on the "Dwellings of the fortunate enough to hear such talent, as Dead." its effect, on occasions of this kind, is

The third page has a splendid article Dr. J. C. Batdorf gave a fine lecture on "Science versus Theology," in review rendered in his own peculiar style, of Andrew D. White's two superb volwhich interested all within hearing. umes.

His allusion to unity and harmony of organization in this city, certainly was The fourth page has another excellent lecture by Mrs. Cora L. V. Richmond, pertinent and should be considered. on "Spiritual Unfoldment." The fifth page is very suggestive The attendance and interest manifested

towards this anniversary meeting by our people, demonstrate what it is possible throughout, and is devoted to the "Hinto accomplish in this city if united in doo Teachers-They Will Try to Capeffort and interest. Will it be heeded? ture the United States." Grand Rapids, Mich. OBSERVER.

On the sixth page commences Prof. Barrett's admirable address, occupying three pages. We will also, in connection with this

paper, send out another equally as valu-able. The first page contains an excel-SPIRITUAL MISSION, OF ELGIN, ILLINOIS.

lent lecture by Virchand R. Gandhi, a learned Hindoo. The remaining seven pages contain the wonderfully thrilling The Spiritual Mission of this city celebrated the Forty-ninth Anniversary at 163 DuPage street. The mission had narrative (founded on facts) entitled "The Night the Light Went Out," exarranged for the Academy of Music, but hibiting many of the inside workings of the Catholic Church. Besides the ad-Mrs. Scovell, our pastor, was taken down with nervous prostration, the combined result of grippe and watching dress by Mr. Ghandi and the remarkable narrative, "The Night the Light Went Out," the first page has an excelby the bedside of her children in their late sickness. She was not able to hold a public service, so her friends met in lent communication obtained through her parlors. Over seventy-five gath-Onija. The second page has a startling ered afternoon and evening. Mrs. Liz-zie Jaquet and Prof. Collins, of Chistatement in reference to the "Romish Octopus-1t Is Winding Its Poisonous Coils Around Washington." cago, were welcome guests. The after-The poem on the same page, "The Sad Picture of a Wrecked Human Life," is wonderfully hoon service consisted of short speeches from Prof. Collins, Mrs. Scovell, Mrs. Jaquet, L. M. Rose, Leonard Jucket; recitations by Miss Katle Leggett and suggestive. The third page has a striking illustration showing how the Romish Mr. Jucket, closing with tests through Church treats heretics. This page and the fourth also have a continuation of Mrs. Scovell and Mrs. Jaquet. A numthe "Romish Octopus." The fifth page ber from the outskirts of the city rehas that remarkable poem, "St. Peter mained to a basket lunch and held a At the Gate." Every freethinker should conference meeting between the hours read it. It is full of excellent "points." of 5 and 7:30 o'clock. At this hour the It also contains interesting facts in refevening service commenced. The rooms erence to the Romish Church and offiwere crowded and all showed great inces. The sixth, seventh and eighth Mrs. Scovell gave a short address on pages have the following: "Monaster-

ies and Convents-Where Those Alive. "Spiritualism, Past, Present and Fut-Are Entombed." "Rider Haggard and the Immuring of Nuns." This paper ure." Prof. Collins followed her with an able address and explanation of the book or new Bible called Oahspe. Mrs. alone is well worth the price of a year's subscription. Scovell and Mrs. Jaquet followed with Every Spiritualist in this broad land

tests, all of which were recognized. The event, while a joyful one, was not unshould have these two papers. Our regular subscribers have already read mixed with sorrow, it being also a faretheir contents. For Fifteen cents we well for several months to our beloved teacher, Mrs. Scovell. She has worked will send the Progressive Thinker for faithfully for the advancement of true three months to all New trial subseribers and also send these two valu-Spiritualism in our city, and we regret able papers. to have her go away even for a short

Bear in mind that by New subscriber time, but hope to have her with us perwe mean one who has not been on our list for at least three months. Those of subscribers who wish to hu

GRAND RAPIDS, MICH., SOCIETIES. To the Editor:-The writer took occasion to attend the several meetings held in Lincoln Hall in this city by the

several Spiritual organizations, on the event of the Forty-ninth Anniversary of their faith, and I feel like expressing myself as highly gratified with the proceedings. The committee on exercises certainly should be congratulated upon their fitness, as demonstrated in their

meetings. As far as observed we saw no clash in their efforts. System, evidently, was manifested throughout all of the proceedings. The selection of Dr. Knowles as president of the meeting, showed good judgment, as everything passed off satisfactorily, which is often otherwise when the presidency is deficient in parliamentary knowledge. The selections, both musical and liter-

inestimable

ANNIVERSARY.

which is to come, permit me to present in verse these thoughts for your con-

THE LIVING WORD. In the Life-Spirit's wondrous plan,

Himself, in forms or low or great;

And manifests His wondrous pow'r The being's self of all things known.

The thought that moves within, to-day developing his mental, moral and spir-itual nature.

inspiration, who limit it to the words of Within the precincts of the soul ancient seers and prophets, or the words The thought-bells of the Ages toll: out all the world of thought and beauty Rings in the living Present's tone.

The thoughts inspiring you and me For there are fine ideals of spiritual Are children of eternity. And guide the olden children's feet In onward way; its word hath wrought

To aid the onward march of thought. that ever came to an Isaiah or a Paul of

THE FINER WORLD. In her fine inspirational way Lilian Tho' man to Past and Future bow,

breathe. It is the world of reality, of

world, but it is one in which the higher

live,

perpetuates herself in more delicate yet So shall be grander scriptures still.

look

n the year, it is possible to so live 365

LIGHT SPIRITUAL CHURCH. -

THOUGHT CONTROLS EVERY This intensity and exaltation con-

Attend the voice that speaks to-day;

force, of vividness, of power. Now it is In being's memory we bear

The ancient prophets grandly spoke self, the ethereal organism, may

even before it leaves the body. Everything in this natural world has its spiritual or ethereal counterpart. Nature

Nor Jewish script nor Christian creed Can fill the world's vast human need; The soul, with heav'nward reach an

JAS. C. UNDERHILL.

Malice creates the roach; 2314 huess the bedbug; dis-honesty the mouse, etc."

This is perhaps a little worse than some other things which we are compelled to encounter; but there are thousands and hundreds of thousands of them which are nearly as bad. Wherever they go as representatives of the opinions of those who credit what is considered by many, the modern superstition of spirit return, they render the readers and heavers positively certain that this must be a superstition, and a very childish and silly one at that.

is because of these things that not all of the best minds which have demonstrated to their own satisfaction the fact of spirit return, are willing to conneet themselves with Spiritualism as an institution. It would be a very painful thing for instance, to a man like Elliot Coues to be ranked, with some appearance of fairness, with persons who dogmatize in that irrational and inconsequential manuer. It must be a very dis heartening thing to such men as Hudson Tuttle, Willard Hull and J. Clegg Wright to find themselves among such associations. I know that every fibre of my being protests and remonstrates against being so classed.

These things. I take it, explain in a large degree, why it has been so difficult to institutionalize Spiritualism. An other reason has been the endeavor to copy existing forms of institutions, namely, the churches. The church ide: does not adapt itself readily to scientific uses. Imagine, for instance, an evolution society organized on church lines Although evolution as a scientific principle is now generally accepted by al most all physical scientists, you prob ably could not get a very large numbe of its followers into such an organiza tion. The church idea is not over whelmingly with scientists.

Science does not readily institution alize. Truth which is truth because i is true, and not because the salvation of souls depends upon believing it whether it to be true, the deadliest enemies that mind lightly and not too firmly. It is accepted in a plain, common-sense way Most men do not care very much to propagate it; they are satisfied to know It themselves. Of course those altruistic souls who never perceive a truth without yearning to communicate it to others, are exceptions; but most men reflect that what others think about it will not alter the truth, and so decline to make themselves the targets of criticism by championing the truth which they have found. They consider that, if another refuses to see it, he simply fails to have the use and enjoyment of that truth, and nobody is hurt but himself. a.

This leaves no nucleus for Spiritualism as an organization, except the desire to encourage others in a modest and not too insistent manner to investigate for themselves.

If this be true, and I certainly believe It to be true, the deadliest enemies that the spiritualistic organization has are se who invest truth with a big T, spond with societies who need workers and teach "not like the scribes and pharisees, but as one having authority." would have men to think that readings, diagnosis of diseases, etc trath is inspired into man instead of Terms very reasonable. found out by him. It is historically

demonstrated, on the contrary, that, so tong as the world held this view, it did not find truth at all; and that since people gave up being enlightened and promoded to investigate, they discovered ORIGIN OF SPIRITUALISM.

Forty-nine years ago Modern Spiritualism was born in Hydesville. State of New York. There are many persons who know nothing of Spiritualism or its origin. To others it is a sealed book. a mystery which they do not care to solve. But the fact that in the period of a half century this new religion has spread all around the world, having for its adherents men and women of every walk of life, the philosopher, the astronomer, the scientist down to the most humble citizen of the kingdom, empire or republic, this fact it may be repeated, nakes the circumstances attending the discovery that the dead may communi-

CELEBRATION AT INDIANAPOLIS cate with the living, of special interest INDIANA. to a very large number of persons. To the Editor:-The Forty-ninth An John D. Fox, wife and two daughters. uiversary of modern manifestations of Margaretta aged twelve years and Kate aged nine years, lived in the village of Hydesville, N. Y. The family heard the spirit is being duly observed in this city, and many of the more advanced and liberal-minded people are manifest strange noises at frequent intervals. These noises, rappings, as they have since been termed, could not be traced ing a willingness to be known as advo of the broader and more rational idea that all peoples are one great brother and sisterbood, and ignoring to any natural cause. On the 31st of March, 1848, when raps occurred. Miss that early Christian idea that some are Kate Fox imitated them by snapping her thumb and finger. Then she snapped her finger a couple of times in children of Light-children of God, and others children of Darkness-children succession and two raps came in reof Satan, even though it be recorded that the Nazarene declared: "Ye are of sponse. It was soon discovered that your father, the Devil," and many of whatever it was that produced the raps them are apparently willing to render was possessed of intelligence for when substantial aid in sustaining the hand Kate requested this mysterious someof those who are holding aloft the bright thing to rap once for each year of her banner of spiritual freedom, and keep age there came immediately in response ing the fires burning upon the altars nine raps. Various experiments were May the light continue to spread afterwards made, but nothing occurred abroad until every city, hamlet and hearthstone shall be blessed with its except in the presence of these little girls. The family moved to Rochester hours of communion with the loved N. Y. and later to New York City, where ones gone before, and all the world may these girls were placed under test conknow of a truth that this life is but the ditions in the presence of scientific men vestibule to the great home of life eter nal in realms of immortal glory. with results clearly establishing the fact that man is immortal and that un-We are open for engagements any der proper conditions communication place in Indiana, Illinois and Missour between this and the unseen world may for the months of May and June. Mrs be established, that the so-called dead are not dead at all but if anything Hayden is employed at the Peoria (III. more alive than ever and that they recamp for the month of July; will serve the society in the capacity of public test medium. Will be glad to corre

turn to the living with words of comfort and the assurance that there is in store for every man and woman who either speaker-inspirational, psycho has lived a good life a home and a life metric and clairvoyaut tests, private beyond the grave where opportunities for mental and moral culture abound and where there is nolimit to the mind's

BEN F. AND M. E. HAYDEN. possibilities. Faith is letting down our nets into

Good nature is the very air of a good mind, the sign of a large and generous the transparent deeps, at the divine soul, and the peculiar soil in which vircommand, not knowing what we shall tue prospers.-Goodman. take .- Faber.

build up life on the invisible side. He who holds his purpose true to this higher end of life is creating new conditions that will ultimately transform

THING.

ty-four hours.

suggestion.

ance may dwell.

ous. An introductory lecture was given at both meetings by G. F. Perkins, comall circumstances. There is no limit to paring the past with the present cond that which he may accomplish. He tion, religiously considered, of the peo holds the key to the unlimited stores of ple. The quality and quantity of the

energy. All aims of a high character bring udience was favorable to the question of the hour, and showed approval by into being their own ways and means. generous applause and favorable com-Every noble purpose holds its own right ments at and after the services. of way.

Nothing conduces more to the holding gave a very enthusiastic address; Mrs. of the days to a standard of significance Bromwell, remarks and tests; Mr. than the quiet half-hour alone at night Knoth, two beautiful viano solos.

just before retiring. It is possible to Miss Patty, a talented elocutionist absolutely create the next day in this favored us with an excellent recitation. time of silent, concentrated energy also Miss Weaters rendered an original Thought shapes and controls every. poem, "The Forty-ninth Anniversary. thing. Events are plastic to its stamp. Tests, soligs, poems and readings were The succeeding day may be created or given by Mrs. Perkins, whose organism the preceding night-may be forged out was absolutely controlled in rapid sucof love, harmony, and energy. Any cession by spirits Theodore Parker, I4uther Colby, Dr. Storer, John C. Bunwriter may experience the almost mi raculous results of this form of ante-No.Col. Esterbrook and George Gilbert -each established their identity beyond

It is this ethereal world which is the a doubt, by remarks appropriate to the world beautiful the world in which all ccasion potencies are stored, from which every Many thanks to the donors of flowers form of progress, success, and happiness can be drawn. It is the world and pictures. The meeting will continue indefinitely at this hall. wherein all who live the life of signifi-

G. F. PERKINS. Chicago, Ill.

KEY TO A HAPPY LIFE. ANNIVERSARY AT LEONIDAS The key to a happy life-one that is

MICHIGAN.

full of serene exaltation-is to fill the To the Editor:-We as an association days with significant experiences. The wish to say to the readers of The Prochoice rests with one's self entirely. It gressive Thinker, that we are still promay seem a thing largely and almost gressing, and that we did celebrate the inevitably dependent on circumstances Forty-ninth Anniversary of Modern but it is not; for thought is greater than Spiritualism, Sunday, March 28, 1897. circumstance or event, and dominates them. Significance or insignificance in Dr. H. C. Andrews was with us and gave us three very fine lectures, and we the quality of life is, like good or evil, think he did us lots of good. He is a a matter of personal choice with the in first-class speaker and a perfect gentledividual. It is possible to eliminate the man. He also gave some very satisfac uane hours and make every day tell in its purposes of fulfiliment. Nor is this possibility restricted to the city dweller, in the heart of all that which is finest in JAMES R. LOWTHER, work. art, literature, and ethics. It is a mat

er of individual choice rather than that of individual opportunity.

SOUL'S FINER EXPERIENCE. In the fullness of the soul's finer ex perience one comes to realize that in a high and true sense, the man's life con sisteth not in the abundance of things that he possesseth." There is a life en grossed with the accumulation of earth ly goods-which things are good and recessary-but are best when used to minister to the higher nature and no merely for the gratification of worldly selfish desires: but the finer spiritua life takes small account of material riches, valuing most the things that per tain to spiritual grace and unfoldmen The greedy money-grubber, who finds

his happiness in amassing gold, is in a hell, as viewed from the higher mounts of spiritual life and light. It is better to dwell in the upper sto ries of thought, than in the dark and

dank basement, or the underground cellars and caves of unspiritual earth iness.

It is necessary in this life to see to the concerns that pertain to our own well. This book is of more than ordinary valbeing here; but it is possible, while payue, giving the results of much patient ing due attention to these things, to thought and research by a mind well

of earth-to live, in truth, a life whose realm is the world spiritual, the world what is needed on the subject. beautiful, whose thoughts and aspira- 75 cents. Cloth, \$1.50. For sale at this tions are in close conjunction, with the office.

No hall in the city could have more co-operation, and we will rest on ou oars until that time comes. We wish to tasty and spiritual appearance; compli extend to Mr. and Mrs. Scovell our best ments from the audience were numerwishes for their success wherever duty L. JUCKET, Sec. calls them.

terest in the work given.

"The Philosophy of Spirit, and the Spirit-World." By Hudson Tuttle, A most able and interesting presentation

of a most important surject. Every Spiritualist and every inquirer into the proofs and philosophy of Spiritualism should have this excellent book. Cloth,

brilliant Frenchman, and invincible en emy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of

master mind. Price \$1.50. For sale departure from the general routine of at this office. "Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper price 25c. established the original dollar Spiritual-

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. ist paper, and introduced a new era in the line of Spiritualistic journalism. This book is heartily commended to stu-Others have followed after us, but in ients of the science of religions, and to all caudor the only thing in which they all who would gain a fair conception of have equalled us, is in the price of the Buddhism in its spirit and living principles. Spiritualist or Christian can paper-one dollar.

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and more easily comprehended. Vol. I. of the Encyclopaedia \$.45 It is Vol. II. of the Encyclopaedia..... especially adapted for use in Children's .45 Lyceum. In the hands of mothers and The Next World Interviewed35 teachers it may be made very useful

Young and old will be benefited by it. Total\$1.25 Cloth \$1: For sale at this office. NO. OF PAGES IN EACH BOOK. "The Molecular Hypothesis of Na Vol. 1. of the Encyclopaedia......400

By Prof. Wm. M. Lockwood. ture.' Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis

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ordinary power and value, by a bold, untramueled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper

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The First Alliance of Progressive Thought Society celebrated the Forty ninth Anniversary of Modern Spirituali-

every Spiritualist. We will therefore send The Progressive Thinker to new subscribers for three months for fifteen cents, and hope by so doing to reach 1,000,000 of Spiritualists. For full particulars in reference to this remarkable offer read the communication headed

live a life not wholly absorbed in things qualified to sift evidence and arrange facts. In compact form it gives just

ism at G. A. R. Hall, in a very pleasant and highly instructive manner, having the privilege of listening to two eloquent lectures by Dr. Blanchard, of Grand Rapids, Mich., assisted by our local mediums, giving us food for the soul, never to be forgotten MRS. ELLA WOODWARD, Sec.

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tory tests after his lectures. We can safely recommend Dr. H. C. Andrews to those who may wish to secure him for Sec. L. S. A. Leonidas, Mich. TOLEDO, OHIO

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nonths to some friend, and thus get him interested in the cause. Stamps

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time expires, in the name of some mem ber of his family (or some one else) in order to get the benefit of this 15 cent offer, on which the publisher does not translated make a cent.

VERILY, WHAT NEXT? Under the head of "A New Programme," we announced a radical new

10

work assumed by the average Spiritualist paper. We do not follow old established usages unless we are thoroughly convinced that they are the best, which is very rarely the case. We

THE FORTY-NINTH ANNIVERSARY OF MODERN SPIRITUALISM WAS ALSO DULY ICELEBRATED ON THE SPIRIT SIDE OF LIFE, AND GREAT WAS THE REJOICING. **49TH ANNIVERSARY.** THE FORTY-NINTHANNIVERSARY. ANNIVERSARY. 49TH ANNIVERSARY. 49TH ANNIVERSARY. ANNIVERSARY. M. L. Odell writes from Michigan: THE OCCASION AT LYNN, MASS. "Saturday, March 28, the Paw Paw MINNEAPOLIS AND ST. PAUL. Valley Spiritual Association held their

HOW THE OCCASION WAS OB-SERVED AT DENVER, COL.

The Forty-ninth Anniversary of Spir-Itualism at the First Spiritual Church was observed in the morning of Sunday, March 28th, by a select audience of the philosophical, inquiring, reasoning, students in occult lore. The church was handsomely decorated with potted and toons of the graceful smilax. The pas-tor, Dr. G. C. B. Ewell, introduced as the first speaker, Mrs. M. A. Gridley who spoke for nearly half an hour in her earnest convincing manner, her convictions of the truth this day commemorated in its advent, convictions founded on an experience of thirty years in revelations to her own individual consciousness. In part her remarks we quote:

"As we take a retrospective view of the past we see how ready the world of spirit has ever been, if we but make the conditions, to answer the yearning inquiries of the human soul concerning its destiny, on the laws governing its exwith an increased attendance, taxing What have the forty-nine the capacity of the hall. The organist istence. years accomplished since the tiny raps announced the presence of the denizens that undiscovered country? The enjoyed, as were all the exercises from development has been rapid to the fuller demonstration in materialization, and mediums. in independent writing, in mental or spirit telepathy manifested in individ-Massachusetts State Association will be held at the above hall of our society, ual message or thought-vibrations, and the grand presentation and utterance of sublime philosophy beyond the power gifted speakers and mediums will be in attendance, and a cordial invitation of mortal in his limited sphere of vision to command unaided.

"The various lines of philosophical and scientific research have been exlended within this period as never within a given previous one, and evolation and advancement have become established as the inherent nature of creative law.

"The spirits mission is for the relief of oppression on every hand. The Indians, not understood, but living as close students of Nature's laws, surpass us in our artificial building-they can psy-chometrically trace the veins of gold in the mountains' sides, and read the language of the heavenly bodies, and before twelve months will pass such comprehension may be had of psychic law through our present investigation, that communication may be had be tween the planetary worlds of which we are on

This is but the outline of a discourse full of encouraging, sublime thought. Dr. Ewell followed in a brief retrosspective glance saying: "It is but natunal that the mind turns back to celebrations of anniversaries of the pastyears back when Sister Gridley and myself united with others in the grand City of Brooklyn, and later in various places, with various co-workers-all scattered now in different fields of la-

bor. "This our Easter-tide brings us together in a church evidencing that by legrees we are establishing our stand ard of progress, having swept back the mists of superstition and ignorance in a degree, and parted the veil which has concealed for centuries the passage to our life beyond.

This was followed by a solo by Mrs "The divinity of true fatherhood and Young. true motherhood has been revealed and The regular address of the day was knowledge which is to outrun centhen delivered by Mr. Colburn, which turies in the future for generations yet was filled with enthusiasm that showed the depth and meaning of our beautiful unborn. philosophy. All agreed in ranking this

"We are not waiting for these forms to be returned to mother earth to recognize our immortal rights and prlylleges, but here, we are to stand beside the throne of wisdom and according to the advancement in to-day enter the school of ever-advancing progress.

We celebrate to-day the death of death; we pass into another cycle of unfolding, wonderful still mysterious life; we stand dead to the past, alive to the present; the stone for us has been rolled away-these are the unfolding principles that are lifting us day after day;

It is for this we celebrate our jubilee. "As we gather together with our

THE CALIFORNIA SPIRITUALISTS To the Editor:-The Lynn Spiritualist Association, J. M. Kelty, president, cele CELEBRATE-PROFESSOR LOVEbrated the Forty-ninth Anniversary at LAND. MRS. LILLIE. JOHN Cadet Hall, 36 Market street on Sunday BROWN, THE OLDEST AND MOST March 28th, large audiences being in REMARKABLE LIVING MEDIUM, attendance. The desk was tastefully AND OTHER NOTABLES TAKE decorated with choice flowers. Upon the platform were Mr. L. D. Milliken

ample

to which more than 150 did

was assisted by The Thomas Orchestra

whose several numbers were very much

the platform by above named speakers

The Quarterly Convention of the

April 28th, all day and evening. Many

is extended. Admission will be free

Dinner and supper will be served in the

transition of our friend and Brother

Joseph D. Styles, of Weymouth, Mass.,

who filled his last engagement with our

society March 21st. Mr. Styles pos-

sessed a rare phase of mediumship, be-

decarnated snirits, and is well known

all over New England and to those at

tending the various camp-meetings. A

more extended notice will appear later

ANNIVERSARY.

BARRE, VT.

ture's noblest women. Her remarks

were very appropriate for the occasion.

A lecture and poem read by Miss May

West, which was written for the occa-

sion and presented to us by Mrs. S.

Woodside, Heuvelton, N. Y., for which

the society tender her a vote of thanks.

among the best. Mr. Colburn has been

our meetings have been well attended. We all regret very much his leaving us,

first work will be in Heuvelton, N. Y.

Day at Huntington, Vt. We all look

The program was as follows:

regret to learn of the sudden

diums present.

banquet hall.

PART. Mrs. Vina Goodwin, Mrs, Albert Lewis The California State Spiritualists' As-Mrs. Dr. Caird, Mrs. Dr. Chase and Mrs sociation gave a fitting celebration of Annie Cunningham of Boston, Mrs the Forty-ninth Anniversary of the ad-Cross presided at the organ. After an vent of Modern Spiritualism at Septinvocation by Mrs. Dr. Chase, President tish hall, San Francisco, on April 1st, Kelty welcomed the large audience in admission to all meetings being free;

a spirited address appropriate to the The exercises commenced at 10 o'clock occasion, followed by above gifted a, m., by the reading of a poem by speakers. Dr. G. W. Fowler closed the "There are angels I know," after which he delivered the opening address, dwellinteresting exercises with words of reminiscence and encouragement. A very toothsome repast had been proing upon the methods taken by the vided by the ladies in the banquet hall spirit world to bring to the notice of mankind the fact of the soul's continued justice, after which an hour and a half existence after the change called death. was spent in social converse and en-Professor J. S. Loveland followed joyment of the gifts of the many mewith an able address in which he illustrated the marvelous effect that Spirit-The evening exercises opened promptly ualism had brought to bear upon the

inventive genius and the religious sys tems of the past half century, and predicted that sooner or later it would supersede all old effete systems, whether social, political or religious. Other prominent speakers and me diums who took part in the morning exercises were: Mrs. Kate Heussmann, Mrs. May Drynan, Mrs. Harriet Wrenn, Mrs. Lois Waisbrookerand John Brown. Sr. The latter will be remembered as "John Brown, the Medium of the Rockies," whose marvelous experiences as a medium have often appeared both in the Spiritualist and secular press for some three score years. More than a decade before the advent of Modern Spiritualism he saw spirits and foretold

future events with unerring accuracy, saving many lives from the Indians by his nower on the Western borders of civilization. He presented a very intering gifted in impromptu poems, and giving full names and descriptions, coupled with accurate relationships of esting and instructive paper, which was read by his wife, he being too old and feeble to read it himself. Sadie E. Cooke presided at the piano. At 2 p. m., after music by Professor and Mme Young, Professor J. S. Love-

land again lectured, followed by Mrs. D. N. Place, Mrs. C. Mayo-Steers, Mrs. DR. G. W. FOWLER. H. A. Griffin, Mrs. Jennie Robinson, Mrs. Eggert-Aitken, Mrs. C. J. Meyer, Mrs. F. A. Logan, Mrs. Dr. Smith, Dr. Webster Hyde and Chas, Anderson, the THE CELEBRATION AT SOUTH "Boy Medium," and inspirational lecturer, also President T. G. Newman. To the Editor:-We wish to let the Tests or speeches were given, as "the world know that we keep in touch with spirit moved" the mediums, and there was "a feast of reason and a flow of the modern movement. Our society celebrated the Forty-ninth Anniversary

soul." The lyceum question came up of our noble cause, Modern Spiritualism and was strongly supported by all who spoke upon the subject, President New-The service was opened by a solo man showing how important it was that rendered by Mrs. Young. Prayer by children should be taught things they would not be compelled to "unlearn" in Mr. Colburn, then a short address by Mrs. Eliza Turner, who has been a me later years. dium for many years, and is one of na-

In the evening some fine plano solos were rendered by J. T. Lillie, after which he sang some of his most soulful solos, accompanied by Mrs. Jennie Tulley. Mrs. Lillie then gave a magnificent lecture, folowed by Edward K Earle, with his startling tests. To him the family histories of all the skeptics present seem to be an open book. An address by Chas Dawbarn con-

cluded the exercises. Among the many strong points made by Mrs. Lillie, she said that the antagonism of all classes towards Spiritualism, was due to the fact that the spirits compelled their mouthpieces to atour speaker for the last six months, and tack error wherever found, in the cause of humanity against the usurpers. Had the spirits said to the churches, "You as he has to go to other fields of labor, are right; your Bible and theology are every Sunday being engaged until true;" then there would not have been a camp-meeting opens at the park. His church in Christendom but would have received their long-lost spiritual mani-He is to deliver the oration Memorial festations with open arms; but because the spirits told the truth, the clergy forward with pleasure to Mr. Colburn's shricked, "The Devil," or said it was fraud and imposture; in either case not

return in the early fall. Our hall was most beautifully deco-daring to investigate for fear of disrated with potted plants and cut flow- covering a truth. rs, making the altar look like a place Another reason Mrs. Lillie assigned as subject which demands a great deal of of Paradise. a cause of antagonism, was the fact As evening drew near the ladies of that Spiritualism came to all classes alike—to the rich and poor, the high and the society served a most delicious repast, which all did justice to and said low, the educated and uneducated, and they had been fed both in body and in that each individual who was convinced mind. of spirit return, continued on his way In the evening the hall was given over with all his preconceived ideas, idiosynto the young people, Cook's orchestra crasies and traits of character, yet profurnishing music. They tripped the light fantastic toe, breaking up at claiming that he was a Spiritualist; and it is the custom of the world to judge a a late hour, all going away glad that religion by the worst examples of its the angels had returned to let us know advocates instead of the best. there is no death, but life is happiness ERNEST S. GREEN. 2096 Market St. San Francisco, Cal. forever more. MISS MATTIE WARD, Sec. April 2, 1897. So. Barre, Vt. ANNIVERSARY AT FLINT, MICH. ANNIVERSARY, The Forty-ninth Anniversary was observed by the First Society of Spiritual SPIRITUAL FRATERNITY ASSOists of Flint, Mich., at G. A. R., hall, beginning the evening of March 27th, by CIATION, OF PHILADELPHIA. largely attended supper and a fine To the Editor:-For such a young so program of music and recitations, after elety, the Spiritual Fraternity Assowhich those wishing to danced until iation, of Philadelphia, Penn., is cernearly time for the Sabbath day to betainly doing a grand and noble work in promulgating the good deeds and works At 2:30 p. m., Sunday the 28th, meet n the spiritual cause in this city. In ing was called by President C. M. celebrating the Forty-ninth Anniversary Hovey. Singing by the choir, recitaof Modern Spiritualism last Sunday tion by Mrs. Lessie Doty, solo by Miss Kate Bloomer with violin and organ evening (March 28th) we cannot express in words the scenes that were preccompaniment. Dr. Sarah Allen gave sented, for it brought tears of joy to the an address of welcome. The response eves of many who gazed upon it. On was given by D. P. Dewey, of Grand the wall at the head of the hall were Blanc, who has just retrued from Calitwo figures "49" in flowers; under fornia, where he has been some months. this was a large tri-color with the words for his health. Another solo by Miss "Anniversary of Modern Spiritualism" Bloomer, after which Hon, L. V. Moulentwined in a wreath of flowers, to act ton, of Grand Rapids, answered quesas a background, a light blue piece of tions that were handed to the ushers a bunting with golden stars was used, on the door by those seeking the light, and each side of this a fifteen-foot tri-color were answered in a satisfactory manwas draped; slightly away from the ner. stage and running from wall to wall, Andrew Daniels gave messages from and falling from ceiling to floor, many dear ones, both afternoon and evening, colored strips of tinsel were used; the and all were recognized. lights striking the same produced an ef-At 7 p. m., the hall being packed full fect that was simply grand. Tastefully of people, so there was no standing arranged upon the stage were numerroom-even parlors being filled-meet ous flowers and palms, and on each ing was again called to order by Presiside of the speakers' stands stood a dent Hovey. Singing by choir, recitalarge American flag; on the north, tion by Professor Cobb. violin solo by south, and west sides of the hall the Miss Kitty Holly, then Mr. Moulton American flag was draped everywhere gave a grand address on the Rise and space and good taste would permit. Progress of Spiritualism. This closed The N. S. A. Charter was also handhe Forty-ninth Anniversary of Modern somely decorated with flags and flowers. Spiritualism at Flint, and all feel that After vocal and instrumental music t was a success from the beginning, by Professor Fowler's celebrated band the hall being nicely decorated with the of Southern Jubilee Singers, President beautiful plants and flowers, flags and Shillingsburg announced that Dr. C. S. motioes. Over the speaker's platform, Bates had been requested to act as suspended, was a large silver star, in-Master of ceremonies. The doctor in a side of which was a sunflower, the national emblem of Spiritualism.

SPIRITUALISTS CONGRATULATE

THEMSELMES AT DENVER, COL. ON THEIR PROGRESS. The Forty-nilith Amiversary of Mod-

ern Spiritualisifi was celebrated in Unity church, Denver, 'Col. The exercises were of a varied and interesting character, and the attendance was large The platform Was taktefully decorated with small American¹flags and banners while large tropical plants lent an ad-ditional charmento the scene. The program included almost everything from an organ prelide to'a spiritual test. The exercises were conducted by W. H. Marshall. There were over a thousand persons present.

A number of prominent Spiritualists occupied seats on or near the platform. Miss F. Jeanette Hall performed the organ introduction, after which the con-gregation joined in singing, "Home of the Soul." Prof. George W. Walrond made the invocation and then delivered the opening address. He said:

"This is a day not only for universal rejoicing, but for universal thanksgiv ing. It carries us back in memory to 1848. We find a very striking contrast between the conditions that existed forty-nine years ago and those of to-We can look back to that time not day. only in memory, but in spirit, and contemplate the great work that has been accomplished since then. At that time If we were assembled as to-day to celebrate an event, we would have to be guarded by police or military.

THINGS DIFFERENT NOW.

"We could not speak our honest convictions then. Thingsare different now, as the truth will make all of us free. "The changes that have occurred in

the minds and intellects of the human race during the past forty-nine years are the result of the growth of a higher state of spiritual belief. To-day we feel courageous not only because we have been emancipated by liberty, but be-cause our minds have been freed from bondage. The term 'Modern Spiritualism' is a little inappropriate, for spirit-ual manifestations have occurred since the dawn of creation. The laws of God were the same then as they are now. To-day we celebrate a religion that has in its ranks millions upon millions of believers besides those who are diligent ly seeking the truth.

"I have seen in my travels how anxious the people are to learn all about spiritual truth. Such was not the case forty-nine years ago. We have much to be thankful for, and the spirits of our liberators are not silent to-day. It is a historical fact that Abraham Lincoln was guided in his actions by the advice of a Spiritualist. Modern Spiritualism is a great and noble religion, and I would ask all skeptics to give it due consideration."

The Rev. Myron W. Reed made a short address. He said: "I like to see a despised cause stand upon its feet in daytime and in the bright sunshine. I saw the day when the best people did not think much of Spiritualism, but I am glad to see the day when it is so highly respected. I remember the day when abolitionists could not get a building in which to hold a meeting, they having to utilize the cross-roads. By coming here to'day I'see a respectable assembly in a 'respectable church. I have lived to see the earth under one law, one love. I believe that the universal is all one house, but divided into many rooms. I'recognize that David was right when he said we are all alike. We are growing more alike. I thank my spiritual friends for putting a new phase on death.""The last funeral service I attended there was no crepe on the door. I remember when men combined together to make death a horrible thing. Now we go hopefully to the cemetery, which is made beautiful by flowers and by eternal emblems of the resurrection."

Rev. Mrs. A. Brockway delivered an address. She said "Spiritualism is a THE FORTY-NINTH ANNIVERSARY

To the Editor:-Thinking that you and the thousands who read your progressive paper, would be interested in knowing how the twin cities of the Northwest celebrated the Forty-ninth Anniversary of Modern Spiritualism, I thought I would write you a short article in regard to it.

Mr. and Mrs. Aspinwall of the First Spiritual Society, and Mrs. Braun of the First Progressive Spiritual Church, secured the beautiful Unitarian Church of Minneapolis at considerable expense for the Sun_ays of March 28th and April 4th for the purpose of holding the services and also to demonstrate whether the Spiritualists and public would attend in sufficient numbers to pay the increased expense incurred in he venture. All societies were cordial ly invited to be present and take part Mrs. Lepper, of the Lincoln Band Soclety, Mrs. Barton of the Unity Society, Mrs. Tryon and her society, Mrs. Courson, Dr. W. C. Gibbons, pastor of the First Christian Science Society, and last but not least the wonderful elevenyear-old-child test medium, Stella Marcotte, all taking part and contributing to the success of the undertaking-Dr. Aspinwall making the opening address and Mr. Millen acting as chairman. The body of the large church was filled in the afternoon, and in the evening all available space including the galleries and extra chairs were filled. The meeting was a pronounced success from beginning to ending.

Mrs. Aspinwall, who opened the even-Mrs. Wheeler-it being a very enjoyable ing services, received many compliments for the clear and concise reasoning exhibited by her guides in handling the subject used them for the half hour given them, and two gentlemen ternoons of March. On Sunday after-(a lawyer and merchant) said her voice and gestures were perfect, and that it was the best address they had ever heard from a lady. Mrs. Emily Leppert, who has been an and driven home by a master mind. Mrs. M. J. Crilly has just completed a

honest worker in the cause for forty vears, and who is loved and respected by everyone, gave some of her many experiences and soul readings which were very interesting to all.

Mrs. Barton followed with an adat once a wonderful interest was awakened and the audiences constantly indress and tests, every one of them fully creased until the last two Sunday recognized. nights when they became too great for

Dr. W. C. Gibbons made a stirring address which caused hearty and continued applause. He said he knew Spiritualism to be true and that life was immortal. He knew that he has seen, recognized and talked with his spirit wife. Mrs. Courson and Stella Marcotte both gave excellent tests. The ser vices were interspersed with organ recitals by Mr. Leo. Pomery, and vocal solos by Mrs. Weatherby, also grand congregational singing.

to St. Paul and had a very successful elebration, tuning every seat in the large Odd Fellows Hall. Professor Way and Professor Harrow the divine healers demonstrated their power to relieve pain and heal the sick. All the meet ings were a complete success, and prove that earnest effort will be rewarded. Continued services in the Unitarian church will be held through April by Mrs. Aspinwall, Mrs. Braun and Mrs. Barton.

coming camp, which is to commence June 20th and continue through July We expect a large attendance in July. as all can take advantage of the railroad rate granted the Elks for their celebration, of one-half fare, good for any and all and lasting through the month. We expect to have everything in readiness for the reception of guests at our main camp at the lake July 1st and the auxiliary camp between the two cities June 20th, both running through the season. All mediums expecting to be with us, please write so that we can put them on the program to be issued about May 1st.

FIFTY YEARS IN THE CHURCH or ROME. -

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A Remarkable Book.

This is a remarkable work by FATHER CHINTJUT, It exposes even to the minutest details the corruption that exists in the Church of Rome It is a work of 633 pages, and should be read as a matter of bistory by every Spiritualist. The following is a partial list of the table of contents: CHAPTER I

CHAPTER I. The Bible and the Priest of Rome. My first School-days at St. Thomas-The Monk and Cellbacy.

CHAPTER III. The Confession of Guildren

The Confession of Gilidren. CHAPTER IV. The Shepherd whipped by his Sheep. CHAPTER V. The Priest, Purgatory, and the poor Widow's Cow. CHAPTER VI. Festivities in a Parsonage. CHAPTER VII. Preparation for the First Communion-Initiation is Idolatr. CHAPTER VII.

CHAPTER VIII. The First Comm

CHAPTER IX. Intellectual Education in the Roman Catholic College. Moral and Press of the Roman Catholic College.

BRONCE CONTRACTOR NUMBER OF ROME.

Rome. CHAPTER XII. Rome and Education-Why does the Church of Rome hate the Common Schools of the United States, and want to destroy them?-Why does she object to the reading of the Bible in the Schools?

CHAPTER XIII. Theology of the Church of Rome: its Anti-Social and Auti-Christian Character. CHAPTER XIV.

CHAPTER XIV. The Vow of Cellacy. CHAPTER XV. The Inpurities of the Theology of Rome. CHAPTER XVI. The Pricest of Rome and the Holy Fathers; or, how **T** swore to give up the Word of God to follow the word of Men. CHAPTER YUL

word of Men. CHAPTER XVII. The Roman Catholic Priesthood, or Ancient and Mode

ern Idolatry. CHAPTER XVIII. Nine Consequences of the Dogma of Transubstantia-tion-The old Paganism under a Christian name.

CHAPTER XIX. Vicarage, and Life at St. Charles, Rivierre Boyer.

CHAPTER XX. Papincau and the Patrious in 1833-The burning of "Le Canadien" by the Curate of St. Charles.

CHAPTER XXI. Grand Dinner of the Priess-The Maniae Sister of Rev. Mr. Perras. CHAPTER XXII. Jam appointed Vicer of the Curate of Charlesbourgh -The Piety, Lives and Deaths of Fathers Bedard and Perras.

and Perras. CHAPTER XXIII. The Cholera Morbus of 1884-Admirable courage and self-denial of the Priests of Rome during the epi-demic.

demic. CHAPTER XXIV. 1 am named a Vicar of St. Ruch, Quebec City-The Rev. Mr. Tetu-Tertullian-General Cargo-The Scai Skins. CHAPTER XXV. Simony-Strange and shorilegious traffic in the so-called Body and Blood of Christ-Enormous sums of Mone? inade by the fale of Masses. The Society of Three Masses abolished and the Society of ong Mass Stabilshed. CHAPTER XXVI. Continuation of the trade in Masses.

CHAPTER XXVI. Continuation of the trade in Masses. CHAPTER XXVII. Quebec Marine Hospital-The first time I carried the "Bon Dieu" (the wafer god) in my vest pocket -The Graud Oyster Soirce at Mr. Buteau's-The Rev. L. Parent and the "Bon Dieu" at the Oyster Soirce.

Sorree. Sorree. Sorree. Sorree. Chiniqu's work to give the heads of all the Chapters. Those omitted are of especial value. The following, however, are of thrilling interest: CHAPTER Lill. The Immaculate Conception of the Virgin Mary.

CHAPTER LIII. The Immaculate Conception of the Virgin Mary. CHAPTER LIV. The Abomination of Auricular Confession. CHAPTER LV. The Ecclesiastical Retreat—Conduct of the Priests —The Bishop Forbids Me to Distribute the Bible. CHAPTER LVI. Public Acts of Simouy—Thefts and Brigandage of Bishop O'Regan-Geuersi Cry of Indignation—I Getermine to resist him to his face—He employs Mr. Spluk again to seed me to Gaoi, and by faffa —Dregs me as a Prisoner to Urbana in the Spligg of 1856 and fails again—Abraham Lincoin defender me-My dear Bible becomes more than ever my Light and my Counselor.

me-My dear Rible becomes more than ever my Light and my Counselor. CHAPTER LVII. Bishop O'Regan sells the 'arsonage of the French Canadians of Chicago, pockets the money, and turns them out when they come to complain-Ho determines to turn me out of my Colony and self me to Kahokia-He forgets it next day and puff-lishes that he has Interdicted up-My People and a Deputation to the Bishop-His Answers-Thy Sham Excommunication by three dranken Priest. Alfress from my People, asking me to reinafu-I am again dragged as a prisoner by the Sheriff to Ur-bana Adyaham Lincolu's anolety about the issue of the Prosecution-My Distress-The Rescue-Miss Philomena Moffat sent by God to save me-Le-Beile's Confession and Distress-My Innocence acknowledged-Noble Words and Conduct of Abra-ham Lincoln-The Oath of Miss Philomena Moffat. CHAPTER LIX. A moment of Interruption in the Thread of my "Fiffy Years in the Church of Rome.' to see how my and Previsions abôth my defender, Abraham Lincolje were to be realised-Rome the Impleable Enemy of the United States. CHAPTER LX.

rrevisions about my detender, ADFABBM Lincoln, were to be realised-Rome the Implacable Enemy of the United States. CHAPTER LX. The Fundamental Principles of the Constitution of the United States drawn from the Goxpel of Christ-My first visit to Abraham Lincoln to warn him of the Plots 1 knbw against his Life-The Pricats circu-late the news task Lincoln was born the the Church of Rome-Letter of the Pope to Jeff David-My last visit to the President-His admirable refer-ence to Moses-His willingness to die for his Nation's Sake. CHAPTER LXI. Abraham Lincoln a true man of God, and a true Dis-ciple of the Gospel-The Assassination by Booth -The Rendezvous and Dweiling Pisce of the Priests -John Surrat: Secreted by the Priests after the murder of Lincoln-The Assassination of Lincoln known and published in the town three hours be-fore its occurrence. CHAPTER LXII. Deputation of two Priests acts by the Preists after the Bishops of Canada to persuade us to submit to thu will of the Bishop-The Deputies acknowledge publicly that the Bishop is wrong and thut we ard right-Fur peace taske, I connect to withdraw from the contest on certain conditions accepted by thu Deputies, and betrays us, to be put at the head of my Colony-My last Interview with him and Mr. Brasard. CHAPTER LXII. Brassard. CHAPTER LXIII. Mr. Desaulter is named Vicat Gomeral of Chicago to crush us-Our People more unlied than ever to de-fend their rights-Letters of the Bislops of Mon-treal against mic and my answer-Mr. Brassard forced, against his conscience, to condemn us-My answer to Mr. Brassard-Hie writes to beg my pardon.

On Wednesday the 31st we all went

carries conviction.

VERY SIGNIFICANT.

S. N. ASPINWALL.

Now a few words in regard to our

THE FORTY-NINTH ANNIVERSARY. The Secretary writes: "The Spiritual Society of Maquoketa, la., celebrated the Forty-ninth Anniversary of Modern Spiritualism on the evenings of March 27 and 28. On Sunday evening, Mrs. J. M. Har,

vey opened her spacious parlors for the exercises, and delivered an interesting lecture on the subject of "What is to be the Progress of Modern Spiritualism?"

A few remarks, appropriate to the occasion, were made by others present. A number of investigators were present and seemed very much interested in our beautiful philosophy. On Saturday evening an elegant supper was

served and a fine program rendered for the advancement of our cause. Miss Flora Ramsey, of Eldridge, furnished

seats of almost any description, while others stood throughout the services." THE FORTY-NINTHANNIVERSARY. The "New Spiritual Church" cele brated the Forty-ninth Anniversary services last Sunday, and the hall was well filled to listen to the music, tests, psychometric readings, and the subjects

annual meeting and election of officers.

The following were elected for the en-

suing year: President, B. O'Dell; vice

president, E. C. Towers; secretary, M.

L. O'Dell; treasurer, Nellie Phillips; trustees, J. D. Sherman, Henry Sortor

and Etta Sortor. On Sunday, the 28th,

we celebrated the Forty-ninth Anni-versary. Mrs. Marion Carpenter was

with us and gave a lecture both fore-

noon and afternoon, followed by tests

and descriptions which were well re-

ceived and all recognized. Her lectures

were fine and for a young worker she

is fast coming to the front. She also

read us a greeting from Francis Wood-

bury, secretary of the N. S. A. Mrs.

Carpenter is a strong supporter of the

N. S. A., and is doing a good work for

D. G. Carson writes from Rockport,

Maine: "The Spiritualists of Rockland,

Rockport, Camden and neighboring

towns held the Forty-ninth Anniversa-

ry of Modern Spiritualism in Camden,

at the Magnolia House, where Mrs. De-

crow so kindly invited her many friends

to meet with her once more. A goodly

number being present, the afternoon

was spent in singing and social conver-

sation, with a picnic supper which was

enjoyed by all. Mr. C. A. Wheeler, of

Rockport, then opened the exercises of

the evening with a few remarks, fol-lowed by an invocation from Mrs.

Smith, of Rockland, then remarks by

Mr. Smith, Mrs. Carson, and Dr. Clark,

occasion to those present."

Poems were read by Mrs. Smith and

Interest writes from Allegheny, Pa.:

"J. Frank Baxter lectured for the Spir

itual Society the last three Sunday af

noon, the 28th, he delivered the Anni-

versary address in which the great

truths of Spiritualism were presented

four months' engagement with this so-

ciety. Mrs. Crilly, who is a home medi-um, found the interest lagging and the

crowds small when she came here. But

the seating capacity of the large hall

where the society meets, and many

were compelled to occupy improvised

them,

"What is Spiritualism?" and "What Good has Spiritualism Done?" The First Spiritual Union celebrates to morrow. The "New Spiritual Church" is growing rapidly, and the interest in creases. Even those outside the ranks are being drawn away from the old dogmas, and we feel that the line of work we have laid out will make a change in the status of Spiritualism in San Jose. DR. A. B. COONLEY. San Jose, Cal.

songs of thanksgiving, it is meet we should remember those who have struggled and passed into the kingdom of a higher life. They may have made mistakes, but they were martyrs who preserved for us this new dispensation and made possible the developments by which we to-day are made rich. Those lives stand as stars in the galaxy of life in the firmament of our existence, and live to-day, not for our worship but for us to imitate and enrulate in all fidelity. "We are standing on the eve of developments more wonderful, physically. mentally and spiritually, and a baptism of power is now awaiting us.

"Do not let us lose recognition of our esponsiblitics. Let us roll still farther back the stone of ignorance, of egotism, and comprehend the true dignity of the soul which is to outlive all kingdoms, all dynasties.

Grander powers than we dream of are ours: let us go forth stronger, leading the lives of purity for the power the angels have brought. We shall triumph we shall overcome, and place this knowledge before the world. But let us recognize the power of spirit, and arise in that divinity which is our own and links us with systems on systems of

creative life and power." In the Sunday evening service, the reception of new members was made a very interesting feature, flowers being the symbol of expression made use of by the inspiring forces through Dr. Ewell. Mrs. Gridley gave the hand of fellowship, with her beautiful, loving thoughts.

This was but the beginning of anniversary days-meetings on Monday, Tuesday and Wednesday followed, with baptism or consecration of children on the last day, and the Ladies' Auxiliary supper and social in the evening, was the program. A severe snow-storm, an exact counterpart of one occurring last year at the same time, interfered somethat with the success of the closing day, especially in the financial part of it, but we Spiritualists are so accusomed to financial strains that our lives would not be complete without it. I know our souls grow the stronger for every effort, so we can only have compassion for those who having the means and refusing to contribute, deprive themselves of the growth which comes with effort and suffer atrophy as the natural sequence, and more than that, In this depleted condition they have got to face the accumulation of responsibilities and liabilities some day. They are never avoided but temporarily, but accumulate the greater with interest the longer the payment is deferred.

But your correspondent always gets preaching, and a correspondent should not preach.

I would add that the Children's Propressive Lyceum celebrated the-day on Sunday 28th with afternoon meeting in the Unity Church. The Lyceum estab lished on the South Side was also present by invitation, addresses br Professor Waldron, Rev. Mr. Ut-ter and Myron Reed of Unity ministers of the Uni Church. tarian faith. The program was quite interesting, in recitations and music also but I presume you may have a fulle report from other correspondents and I will forbear.

With sincere love and fellowship in the cause. SARA L. HARD, Secretary First Spiritual Church, Denver, Col.

neat speech accepted the position, and then called upon Professor Seymour

who made the opening address, his subject being the Anniversary of Modern Spiritualism. Selection by the Jubilee Singers, and then tests were given by Mrs. Snyder, a well known medium here is this city. The Jubilee Singers again rendered selections, after which tests were given by Mrs. Watson, who is widely known. Vocal and instrumental selections by the Jubilee Singers followed the above, this in turn was followed by tests from Mrs. S. C. Faust, who is the Association's permanent medium. The Jubilee Singers brought the

celebration to a close by rendering a number of Jubilee songs. C. H. FAUST, Sec. Philadephia, Penn.

Sleen lingers all our lifetime about boughs of the fir tree.-Emerson. office.

AND DESCRIPTION OF

This meeting also closed a month's engagement of L. V. Moulton, Large udiences have greeted him every meet ing and our society is growing larger and stronger. Lyman C. Howe of Fredonia, N. Y., is

our next speaker. MRS. EFFIE M. POST, Sec.

"The Prophets of Israel." By Prof. C. H. Cornill, of the University of Koenigsberg. A scholarly and appreci-ative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c. "Hypnotism Up to Date." By Sidney

Flower. In the form of dialogue and story, the author presents very success fully a condensed account of hypnotism. Sleep lingers all our lifetime about its theory and practice up to date, our eyes, as night hovers all day in the Price, paper, 25 cents. Sold at this

attention. I am glad to see so many people interested in what will bring peace and happiness to all their homes

We know Spiritualism is a truth. see that we are emphatically living in an age of investigation. There is no other age in the history of civilization that has been characterized by such tendency to thought. All the civilized nations are agitated with the thought that man is a progressive being, and that the tendency of the human mind is upward and onward."

ANNIVERSARY.

THE PROGRESSIVE SPIRITUAL CHURCH.

To the Editor:-The Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and 31st street, G.V.Cordingley, pastor, celebrated the Forty-ninth Anniversary of Modern Spiritualism on Sunday, March 28th. The hall was beautifully decorated with flags, palms and cut flowers, and a large and enthusiastic audience enfored the services both afternoon and evening. The program of the evening was long and varied one, Mr. Cordingley opening with an invocation and poem on "The Spirit Rappings of Forty-nine Years Ago." Professor Faels, of Boston, gave a very interesting discourse "Spiritualism as proved by the Bible." Max Hoffmann and F. Corden White gave splendid tests and were lighly appreciated by the audience. It was clever and enjoyable as was the humorous recitation of one of our favorite Lyceum pupils, Miss Myrtle Bell,

for his many amiable qualities. who has the promise of a bright and famous future. Mr. Walter Beaton, the phenomenal baritone, sang several numbers in his usual grand way. Professor E. Willard furnished the instrumental music of the evening, which was songs and addresses which were beyond any criticlsm.⁴

Mrs. Golsten's recitation on "No Sexton in Heaven" was very amusing. The Progressive church is doing a great plause. Neither space nor time will work both for the young and old. The children's lyceum is still prospering and many good things that were said. I we have now upwards of 195 pupils. Every Saturday afternoon there is held at the hall a dancing school where Proto be sure of the high quality of their fessor Miller drills the pupils in all the Cadwallader, Mrs. Curts, Dr. Green ballroom and fancy dances. Professor Marshall has offered to drill the pupils in fencing. There is something yet in store for next yedr when Mr. Cordingley and Mr. Miller return from the East. Chicago, Ill. i 31 E. C. GRAY.

ANNIVERSARY SATIWAVERLY, N. Y. The Progressive Spiritual Association of Waverly celebrated the Forty-ninth Anniversary of Modern Spiritualism by an all-day meeting Sunday, March 28, in Brother Stone's hall. Conference at 10:30 a. m. E. W. Sprague, of James-

town, lectured at 2:80 and 7:30 p. m., both lectures replete with truths to stir the laggard in the work and awaken the thinkers and searchers after higher truths.

Monday eve we wound up by a good social time at Sister Russell's, with the parlor crowded with Spiritualists and those wanting to learn, one and all with hearts full of love and good wishes for Brother Sprague in his work, and hoping to have him with us again in the near future. S. L. RUSSELL, his address. near future. S. L. RUSSELL, Vice and Acting President.

The Oldest Spiritualist Association in the music for both evenings.' St. Louis, Mo., Duly Celebrates.

The St. Louis Spiritual Association "Principles of Light and Color." By celebrated the Forty-ninth Anniversary E. D. Babbitt, M. D., LL. D. A truly of Modern Spiritualism at Howard Hall, great work of a master mind, and one 3001 Olive street, on Sunday, March 28th. The hall was handsomely decowhom Spiritualists should delight to hopor. The result of years of deer rated with palms, flowers, bunting, thought and patient research into Naflags and inscriptions. The weather ture's finer forces are here garnered was beautiful, the attendance was and made amenable to the well-being of large, the interest was strong and all humanity. Medical men especially, and scientists, general readers and students things seemed to combine to make these auniversary exercises especially interof occult forces will find instruction of esting and not easily to be forgotten. great value and interest. A large, four-They commenced at 10:30 a.m. and connound book, strongly bound, and continued through the day and until 10:30 taining beautiful illustrative plates. p. m. The attendance in the morning For sale at this office. Price, postpaid \$5. It is a wonderful work and you was very large and in the evening the hall was crowded until every seat was will be delighted with it.

filled and a large part of the aisles oc "Encyclopedia of Biblical Spiritualcupled by spectators so interested that ism: or a Concordance of the Principal they forgot to be tired. In the morning Passages of the Old and New Testa-Mr. Grimshaw, the speaker engaged by ment Scriptures which prove or imply the society for March and April, spoke Spiritualism; together with a brief his tory of the origin of many of the important books of the Bible." By upon Spiritualism, its beginning, its present status and its future prospects. In the afternoon the lyceum under Moses Hull. The well-known talented Miss Hergesheimer, its very efficient and scholarly author has here embodied conductor gave an entertainment conthe results of his many years' study sisting of songs, recitations and adof the Bible in its relations to Spiritualdresses which was enjoyed by all. Mrs. M. E. Cadwallader, of Philadelism. As its title denotes, it is a veritable encyclopedia of infomation on the

subject. Price \$1. For sale at this phia, who has been spending a few weeks in our city and who has become office. greatly endeared to all addressed the "History of the Inquisition." Every citizen of our country should read this

yceum in that earnest, inimitable, colloquial way of hers which at once concise history of that Romish churchly arouses interest, wins confidence and institution known as the Inquisition. The animus of Romanism against all Mr. Grimshaw spoke also, He too institutions, beliefs and parties not in is highly esteemed for his ability and conformity with the ruling powers of the Romish hierarchy is plainly shown earnestness, and affectionately regarded in these statements of veritable history. The devilishness and murderous ma-In the evening there was held a genlignity of the "Holy Inquisition" eral conference meeting in which the scarcely paralleled in all the world's various spiritualistic societies of the

records of inhuman atrocities. It is for city participated through their represale at this office, and will be mailed sentatives. The exercises consisted of postpaid for 25 cents.

"The Universe." What Force Is. The Beginning of Creation. What Matlistened to with attention and appreciation as testified by the frequent apter Is. The Creation of the Earth The Beginning of Life. Immortality. permit even the merest abstract of the The Substance of Its Environments. Psychic Science. What the "Soul of will only name the speakers, which will Things" Is. Song of Psyche. A paniph be quite enough for all who know them let by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For remarks: Judge Portis, Mrs. M. E. sale at this office.

"The Bridge Between Two Worlde. Mrs. Price and Mrs. Hadlock. Mrs By Abby A. Judson. This book is dec-Hardcastle, Mrs. Stone, Mrs. Young and icated to all earnest souls who desire, Miss Swaine contributed greatly to the occasion by their beautiful music. The by harmonizing their physical booises and their physical "nodies with only cause of regret connected with the universal nature and their souls with celebration of our anniversary, is the serious illness of Mr. M. S. Beckwith, the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the the president of the society. He could not be with us in body, but I am sure sweet spiritual tone that characterizes he was present inthought and sympathy all of Miss Judson's literary works All else was most satisfactory, and t Price, cloth, \$1; paper. 75 cents.

crown all quite a handsome sum of money was collected for the N. S. A. "The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest SECRETARY. of the diocese of Cleveland, O. A sharp and pointed letter to Bishop Hortsmann, It is good reading, and should be widely distributed, that people may be enlight The Progressive Thinker leads. It publishes more reading matter than any ened concerning the ways and method other dollar Spiritualist paper on this of Rome and its priesthood. Price 15c. green earth. It was the only Spiritual-For sale at this office. st namer that had enterprise enough to

"The Watseka Wonder." To the stupublish President Barrett's address bedent of psychic phenomena, this pam-phlet is intensely interesting. It gives fore the National Convention at Washington. It covered three pages of the paper. It now proposes to send out 1,000,000 copies of the paper containing detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watseka, Ill., and Mary Reynolds of Venango County, Pa. For

Read the announcement on fifth page, sale at this office. Price 15c. headed "Fifteen Cents," for particulars.

CHAPTER LXIV.

pardon. CHAPTER LXIV. Iwrite to the Pope Plus IX, sud to Napoleon, Emperor of France, and send them the Legal and Public Documents proving the bad conduct of Bishop O'Regam-Grand Vicar Dunn sent to tell me of my victory at Rome, and the end of our trouble-i go to Dubuque to offer my submission to the Bishop - The peace sealed and publicly proclaimed by Grand Vicar Dunn the 28th of March, 1538. CHAPTER LXV. Excellent testimonial from my Bishop-My Retreat -Grand Vicar Burn writes me about the new storm prepared by the Jesuita-Vision-Christ offers Humself as a Gift-i am forgiven, rich, happy and saved-Back to my pople.

and saved-Back to my people.
CHAPTEN LXVI.
The Solemn Responsibilities of my New Position-We give up the name of Roman Catholic to call ourselves Christian Catholic Schlanz of the Roman Catholic Bishops-My Lord Duggan, Coadjutor et 6t. Louis, hurried to Chicago-He comes to St. Anne to persuada the People to submit to his Anthority-He is ignonihilously turned out, and runs away in the midst of the Crise of the People. CHAPTER LXVII.
Bird's-eye View of the Principal Events from my Conversion to this day-My Narrow Escapes-The end of the Vogage through the Desert to the Principal Chapter Land.

Price, \$2.25, Post-paid.

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BY E. D. BABBITT, M. D. LL. D.

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THE PROGRESSIVE THINKER, THE LARGEST SPIRITUALIST PAPER PUBLISHED AT THE PRESENT TIME.

A MODERN SAVIOR.

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E WHO LIVES IN THE SLUMS OF CHICAGO THAT SHE MAY BE INSTRUMENTAL IN ELEVATING THE LIVES OF THE LOWLY TO A HIGHER PLANE-SHE LIVESTHE | was whole; he did not need a physician. CHRIST LIFE, ACTS THE CHRIST LIFE, AND CARRIES OUT HER that falls fainting on the street will al-THEORIES WITH THOSE WHO NEED HER GENTLE AND REFIN-ING INFLUENCE - A FORTY-NINTH ANNIVERSARY PAPER.

It is well to read something of a huanitarian tendency on this, the Fortyinth Anniversary of Modern Spiritual-A religion without humanitarianin it, is without one very essential edient or quality. Humanitarian-is needed, needed badly in the ld to-day, and particularly in Spirlism, where the main effort appears to be directed towards the making of proselytes or converts to our belief. But humanitarianism should go hand in hand with Spiritualism-and be an integral part of it—and it will in due time. But here is a humanitarian whom I wish to read about to you at this Home Circle, in Chicago, in celebrating the Forty-ninth Anniversary of Modern Spiritualism. She is not only a humanitarian, but a Savior. As set forth by the Chicago Chronicle, Jane Addams, a well-to-do lady, has been for the last eight years at the head of the Hull house settlement and the nineteenth ward is not yet redeemed. It is still the land of muddy and unpaved streets, the haunt of unpleasant people, the region of tenement-houses, the refuge of sweat shop workers, the playground an innumerable brood of factory children

The point is not that Miss Addams and the women and men who have sec-onded her efforts have failed in even the smallest particular to do the things that ought to be done. It is simply that a person of rather more than ordinary attainments, or more than common strength of character, has immured herself in an environment quite unlike her, quite alien, quite, foreign, has in the fullest meaning of the word made sacrifice of herself, without appreciably changing the condition that existed there at the beginning.

A meacher whose precepts have commanded the admiration of the world and whose own life was a miracle of self-abnegation, once said to his followers: "Cast not your pearls before swine." And something of that general sense of manhood's interest in the actions of one necessarily much in the public eye warrants the student in the inquiry: Has Miss Addams contravened the precepts of the teacher? Has it paid?"

That is the question that was asked Miss Addams the other afternoon. "Has it done any good? Are there

results enough to warrant the self-immolation of two or eight or twenty women of the best quality?" The guiding spirit of the Hull house said that it had paid; that good had been done; that the results achieved had

been such as to recompense her for the labor. WELL FITTED TO WORK.

It is an odd thing, anyway. Miss Addams is a bigger woman than she seems to be when seen on the platform. There is: some modest, retiring quality about her when she gets before an audience that lends the appearance of diminutive size. It is good fortune, in a way, for it instantly provokes a chivalrous adher-ence to her cause. Men and women are a liftle more inclined to give abundant credit, lend abundant succor, seeing the champion of an unpleasant crusade apparently unequal in physique to the task not diminutive at all. She is rather above the average stature of women,

and instead of a slight frame that has

beginning, because it seemed she could do more good here than in another stratum of society.

"There was no use of working among students and the people who had pictures and music and all that in their homes. These people had none of it, and we came here because they had none of it. It is just like the man that And there is another thing. The man ways be taken care of. The very passers that never before saw him will take up a collection. The very excess of his misfortune commands help on the spot, and he receives it.

"But these people were neither equipped for life nor were they at the edge of death. No one was paying any attention to them. And so we began, If I did not believe the work prospered that it has been profitable, I would qui it to-day. The fact that I am going on with it is the best proof I can give that I have faith in it. "Sometimes," said Miss Addams, "I

get discouraged and blue. I suppose that comes in everyone's life. It seems that it is all wasted, and that there is no heip for them. But it is never for long. Surely it does them good. Surely these years of study that many of them have aken, the years of contact with good things, the ideals inculcated, the new habits formed, are something to life. When I get despondent I have only to look at these who have come to depend on what they get here for their only relief from what is undesirable and unhappy, I know they prize it, that it helps them, and so I am reassured."

Sometime Miss Addams believes there will be a municipal ownership of street cars and of the telegraph and of the telphone and of the varied conveniences of the public that are now in the hands of corporations. She does not want it

vet. She declares she believes it would be the greatest of misfortunes to place the control of these great industries in the hands of the public as office is now secured and administered. Some time she believes public office will be regarded as a public trust and that men charged with the duty of serving the people will have neither purpose nor wish to debase that service in the interest of personal ends. And until that time she can see no hope in socialism. One misses the whole current and moral of her life if one regards her as a cultured woman living in the slums. She is a cultured woman, of course. And equally, of course, her house is in the slums. It is a difficult thing to say. But she is one of those people. She does not beckon them from a height nor direct them from a distance. She does not preach, she does not lecture. She lives. And they see her/manuer of life laid down beside their own. Maybe they will choose hers. At least they will re-

member it. She enters into their hearts. She knows their loves and shares them. She knows their interests and seconds them. She is good friends with them. The saloon-keeper across the street is a good friend. He will help Hull house any day. He has helped it. He comes to the meetings. No one tells him: "I am holier than thon." He doesn't keep a very nice place. A man that knows a Mercury from a Venus de Milo when he sees it would have to be very far along before he went in there. But if he did he would probably get the right change and be allowed to wear his silk hat un-

crushed on the street. The women of the neighborhood have long ceased to regard Miss Addams as a dispenser of charity. She is a friend -very close friend-and maybe she can help them. Anyway, they tell her their troubles. And usually she can help them somewhat. She doesn't go away when she has performed the service. She is right there. She is one of them. And so they all love her and trust her. imposed. But in her sitting-room she is and love and trust the women and the men she has gathered about her And it may be that some time the sac-

rifice of those honest lives will bear seemed almost ethereal to thousands of fruit of an evident redemption.

THE SPIRITUALISTS THERE DULY CELEBRATE THE FORTY-NINTH ITUALISM.

The Spiritualists of Galveston entertained their friends and the public with the following program, the occassion being the Forty-ninth Anniversary of Modern Spiritualism. Miss Mai and Mr. Ashton Spence ren-

dered an overture on violin, accompanied by piano. George and Willie Pliford and Percy

Wickes pleased the audience with the song and dance, "Three Jolly Sailor Boys Miss Georgia Clark's recitation and encore were among the most pleasing features of the evening.

Miss Ida Hancock followed with an instrumental solo. The play, "It Never Rains But It

Pours," by home talent production, was creditably presented by a number of young people. Mr. Ring spoke with much force and eloquence, explaining many points in Spiritualism and pointing out its elevating influence upon man, both spiritual and material.

Mr. W. L. Hanscom contributed one of his popular selections, "Nita Gitana." The one act operetta, "Peppery Pa," which was given at last month's entertainment, was repeated and enjoyed as much as at that time. The instructive feature of the Spirit

ualist entertainment at Harmony hall was the inspirational lecture by John W. Ring. Following is the address in part:

Friends, no doubt a number of you would feel much pleased if this part of the program be omitted, but I am compelled to impose upon your presence by calling your attention to a few facts along the line of Modern Spinitualism. With the assistance of the dear angel friends who so nobly assist me in my undertaking of this nature, I hope to be able to present something of interest and benefit.

Forty-nine years ago in a quiet village New York three children-Margarette, Catherine and Leah Fox-were troubled with mysterious rapping. Upon investigation it was proven to be the operation of departed intelligence-snirits. Thus making its advent through children, it was soon realized to be in harmony with the words of Jesus: "A little child shall lead you." The glad tidings of immortality spread rapidly. In fulfillment of the first message received the manifestations of spirit presence were made known in every part of the civilized world.

The early days of Spiritualism were more exclusively devoted to phenom-ena, for the mind of man was not sufficiently developed to receive the glori-ous philosophy as it comes to the mental faculties.

Nor do we in any manner neglect due praise to each and every phase of mediumship, whether on the physical or mental plane. While many of our thinkers in the field of Spiritualism seek spiritual food rather than material advice, they never forget to truly appreciate the tiny spirit rap which has prought more direct intelligence and undisputable evidence of immortality in forty-nine years than mankind found in the past eighteen hundred.

The bright, gleaming truths of Jesus were dimmed with the superstition and ignorance of the age until through hope and belief the people tearfully sang "In the Sweet Bye and Bye." But Spiritualism put a new song upon the tongue of man and a more noble aspiration into his heart-the sweet now and now-

the ever living present. From the gentle raps in the Fox famlly Spiritualism has expanded until now in every land and in every village the soothing comforts of Spiritualism have been felt. Where one medium stood

GALVESTON, TEXAS. doms of nature and insthe manifesta-tions of his messenged, the minister-ing spirits. No creed nor discipline

has Spiritualism supplanted on the heights of decredsing priestcraft, the fruit of ignorance and superstition, but ANNIVERSARY OF MODERN SPIR- offers as a material aid to the young developing minds of humanity the little

couplet: "Do good, ba good." How small yet so great, All, the creeds, all the dogmas, all the conclusions of faith a manner long to be remembered, not only by the members of the association, but by strangers who came to listen to and constant research of ages is cul-minated in these four little words. the inspired lecturers, who gave ut-terance to the truths and philosophy of

The First Association of Spiritualists

of Philadelphia, founded in 1852, cele-brated the Forty-ninth Anniversary of

Modern Spiritualism, on April 4th in

So with consistency we can see that Spiritualism is not the yague, spooky imagination of evil possessed minds, but the most glorious revelation of love. In the forty-nine years of its growth it has found lodgment in the most brill-iant minds of this and all nations he Spiritualism, Warner's Music Hall, with a seating capacity of eight hundred people, was resplendent with beautiful palms, flowering plants and cut flowers, while towering above all was "Old Glory," the pride of our Asiant minds of this and all nations, be-cause of the simple fact that it brings sociation. The Helping Hand Society, connected

man face to face with the living present with the Association, were indefatigand endows him with strength to glory able in their efforts to make the occain victory over every adversity of material life, and when the shades of sion an honor to the cause of Spiritualism, and the superb decorations were mortal existence are deepening into the entirely owing to their efforts. Mrs. E. darkness of earthly decay the liberated L. Haslam, our efficient leader with her soul triumphantly glances upon the old competent corps of assistants made the deserted tabernacle, as it quietly sucmusic, one of the finest features of the cumbs to the inevitable laws of nature and returns to the elements from occasion. The well drilled voices of C. L. Smith, Francis Fray, Misses S. Jackwhence it came; enters the brightness son and Katie Brown, together with of eternal spiritual unfoldment and joy Mrs. Annie Benner, Mrs. Haslam and fully shouts as he ascends the ladder of Professor J. W. Caume and wife, filled endless development: "O death, where the hall with melody, so that on every is thy sting? O grave, where is thy hand were encomiums showered upon

victory ?" them for their services. Friends, while we meet in social and The leading light of the day was W intellectual enjoyment we are watched J. Colville, who has served this society and guarded by unseen influences, and for four months this season to their this responsibility is brought to us. great delight. He was at his best on

A mighty law of attraction operates this occasion, and the anniversary lectthrough all manifestations of life in the ure was a masterly address, eloquently mental plane with as much vigor and portraving the progress of Spiritualism during the past forty-nine years, show-ing that the tiny seed planted nearly strength as in more gross material

If we walk the way of life with a half a century ago had taken root and feeling of vanity and unbecoming pride, grown to such an extent, that to-day its branches extend all over the civilized constantly casting frowns and selfish thoughts to our fellow men, then we atworld. A synopsis of the address tract a spiritual force that will reveal would only do it an injustice. Suffice it the thorns to others and in selfishness to say, that the world should have seek to throw unsurmountable obstacles listened, instead of an assembly of peoin their way. But if from the bright ple. Mr. A. E. Tisdale was present in morning of life we wear a smile and en-tertain kindly thoughts for our assothe morning and sang by request, "Only a thin veil between us." ciates, we, in accordance with natural The conferences before each session law, attract kind, gentle, loving in-fluences that conceal the thorns of conwere well attended and were presided over by Mr. Barry. The speakers in the afternoon were Mr. W. J. Colville and tention, obliterate the gloom of doubt Mrs. M. E. Williams, who delivered adand fear and reveal the broad expanse of space as a domain of research filled dresses in honor of the occasion. to overflowing with brightness. Then A Lyceum class under the leadership of Mrs. L. Heasley gave an exhibition of their work which was warmly rewith the effulgent gleam of the torchlight of truth to plerce the gloom of error, superstition, ignorance and the ceived. The exercises closed with a host of gloomy hindrances to human poem by Mr. Colville. advancement man can be victorious The evening services were also largely attended, Mr. W. J. Colville being over all.

And with a glimpse to spirit life. The glories there sublime, Will win a victory over strife, Behold himself divine. Ah! joyous day, thy coming hail, To bring for all release, When doubt or fear dare not assail, And over all reight peace.

to uphold mediumship and support the Now, friends, whatever view of religion we may favor, we are none of us benefit to the human race, and beseechseeking for aught more than the emancipation of man from the past ignorance and error. So in the celebration of the Forty-ninth Anniversary, of a mighty and place it upon a firm foundation beand glorious revelation of infinite love and wisdom let usi, from, the depths of has endeared herself to us by reason of charitable hearts join, the swelling her earnest labors, and always receives strain of the angels as its echoes sweetly sound, "On earth peace; toward men good will." 9

4 .40 of her long absence through illness. We trust that she will soon be able to THE FORTY NINTH ANNIVERSARY. take up her work again which has for On Tuesday, March 30th, probably the the time been laid aside. The exercises grandest entertainment, that was ever given in the Spiritualisti maks: of this concluded with a poem by Mr. Colville and benediction by Mrs. Cadwallader. ity, was held in Red Men's Hall. Though we have passed through many At 5:30 a grand supper was served by trials, the members of this associatio feel that there is much to encourage Mrs. P. J. Scalley and Mrs. C. Evitts.

assisted by other good sisters in the them, the outlook for the future being cause. The supper was free to all, and was served from 5:30 to 8 p. m. bright, financially and spiritually. More interest has been manifested this year At 6:30, Mr. Haltz arrived with his | than ever before. Long may the white

graphone, and entertained the audience banner of Spiritualism wave, untainted until 8:15, at which time the entertain by ought that would mar its brilliancy persecuted and scorned there now is an

Forty-Ninth Anniversary. |"THE LIGHT OF EGYPT,"

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markably strong and is fitted to any demands that may be made upon her. And there is probably as little sham about her as about any other woman in town. She knows life. She knows the good side, for she is a part of it and might have remained far from any suggestion of the seamy side. And she knows all of the evil that a good woman brave enough to learn the bad and wise enough to decline it can know.

She looks to be about 30 years old. She may be older. She is not much younger. Beauty is a matter for the eve of the beholder. But she is not an ugly woman. And her voice is as gen tle and musical as if untrained cars had never invited to careless enunciation. A woman with fortune enough to pay he own way even here, where every moment is full of demands and income from effort is out of the question, must at the beginning be understood as having made choice of her work. She is educated in books. She has studied and traveled abroad. She has learned many languages, and can speak in any tongue of continental Europe. She knows pictures and knows music. This is the figure that one finds at the head of Hull house-that has been there for nearly eight years, and is not discouraged yet.

SAYS IT HAS PAID.

"You ask me if it has paid," said Miss Addams. "We may as well challenge life itself. What is the good of having these things if we make no use of them' Instead of feeling that I might make better use of languages I wish I could speak in their own tongue to these Rus sian Hebrews. I wish I knew Greek I have too little-not too much.

"We might as well go to the priests and point out to them that they have not redeemed the people who live in ev ery direction around them: that in snite of their preaching and service and the of their pure lives all manner of sin still exists in their neighborhood in some measure and among the very people who are reached by them. The do not think their work has been a failure. They know they have not reformed a man by speaking to him nor redeemed a woman by simply placing the right life before her.

"They have done some good. That is certain. They are doing good every day. Their mission, then, has not been a failure. One might as well challenge them as challenge us. One might as well challenge life itself as to say there have been no sufficient results here because many old conditions still exist.

"The people here are better. They are getting better every day. They will grow better to the end. One may go through the district, and not be able to see any great improvement. But it is here. The number of young women who have different ideas and different ideals of life is vastly encouraging. The number of young men who view the questions of morality and purity as you view them and as I view them has grown. It would not be easy to mass this evidence so it would be convincing to a stranger to one who simply looked over the sit-uation. But it is here. We who live in it, and are a part of it, know."

She feels that these people need her; that, keen and constant as is their suffering in many ways it would be more keen if she were not here to help them and if she did not help them. And all of this without a suggestion of doing a singular or surprising thing. She says she chose this sort of life freely at the It is Intensely interesting. Price, \$2.

Thus we have a modern Savior, one admirers this leader in a new cult is rewho has established her home in the slums in order that she may be instrumental in reaching more closely those who need her assistance. Let us hope the time will come when Spiritualism will have scores of such humanitarian workers. In fact, every Spiritualist should be a humanitarian, and the millennium dawn will not appear until that condition is achieved.

YONKERS SPIRITUALIST SOCIETY. N. Y.

To the Editor:-The Yonkers Spiritalist Society celebrated the Porty-ninth Anniversary of Modern Statitualism on Sunday, March 28. Mrs. Helen T. Brigham gave an able address, showing the rapid progress made in free rational thought or mental perception. Since my last report we have had the follow ing inspirational speakers and mediums: Tillie U. Reynolds, Mrs. L. A. Olm stead, Dr. Fred L. H. Willis, Mrs. Har riet M. Rathbun, who favored us for the love and advancement of the cause rather than the nominal sum our young society was able to pay them. We closed the celebration with an entertainment and dancing on April 2, and also the election of officers for the en-

sning year as follows: Alfred Andrews president; Mary H. Mosher, vice-president; Titus Merritt, secretary; A. Andrews, treasurer. Trustees: Mary E. Embree, Earnest L. Gale and Alex lapperton.

Mrs. Susan Gale, a magnetic physiian, who has been doing a noble work for many years in this city, was inspired to write a poem appropriate for he occasion. The Progressive Thinker maintains its high standard as an edu ator in human progress

TITUS MERRITT, Sec.

ANNIVERSARY.

The First Progressive Spiritualists' Association of Fresno celebrated the Forty-ninth Anniversary of Modern Spiritualism with "a family gathering" at their hall on Tulare street. A business meeting was held in the afternoon and was followed by social conversation. enlivened by music, etc. At 8 p. m., the assembly was called to order by

president pro tem. C. C. Lyon, and a fine program, consisting of vocal and instrumental music, addresses and essays, was rendered. During the program an intermission was taken, and all repaired to the banquet room adjacent where a bountiful and elegant supper, such as Fresno's lady Spiritualists know so well how to prepare, awaited them. Supper over, an hour or two of experience-telling and social chat concluded the day's festivities. Although the stormy weath er somewhat interfered with the attendance, those present will long remember the Forty-ninth Anniversary

and the 28th of March. L. E. HUGHSON, Sec. Fresno, Cal.

"The Occult Forces of Sex." By Lois Waisbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed from the standpoint of an advanced social reformer. Price 50 cents "Atlantis: The Antediluvian World ' By Ignatius Donnelly. Sums up all in-

formation relative to the lost continent of Atlantis. He regards the description of it given by Plato as veritable history.

army of chosen instruments under the guardianship of dear loved ones that have taken on immortality, voicing the glad tidings of continued life and eternal progression. Every possible avenue of communication is being opened. Crowned heads of countries cross the sea, profound thinkers holding positions of trust and importance. as well as the humble cottager, are seeking the great truth. It brings undeniable evidence of immortality and of ntercourse between spirits in and out of the flesh. The numberless instances of spirit communion in the sacred book of the past and history of ages gone proved but a minor part of evidence when the bright rays of truth plerced the glown of doubt and fear, assimilated the clouds of ignorance and revealed the broad fields of nature as the pages upon which the infinite had written in delibly his lessons. With truth as its eternal corner stone, Modern Spiritual sm pronounced man the incarnation of divinity and revealed the wondering, investigating mind as to the possibility of a God and his presence by indorsing the words of the poet:

'Man, know thyself; presume not Godto scan. The proper study of mankind is man."

In the light of truth every kingdom of nature bespeaks the presence of life. which is but the material manifestation of love, and with the evidence of reason and Jesus "God is love." Hence, in the seemingly dormant mineral kingdom we behold the presence of life-love-

God In the vegetable kingdom we are able o see more plainly the presence of intelligence, beauty and grandeur. More perfectly can we behold the workings of divine intelligence as it is inscribed the instincts of animal life. And in the human kingdom we indeed see the reflection of infinite wisdom. So we plainly see that the broad expanse of nature proves to be everlasting pages upon which are inscribed the revelations of wisdom, life, love- God. This lifts man from the plane of dependence and causes him to stand erect in the realization of the responsibilities of life. No longer is man a groveling worm of the dust-nor was he everbut the incarnation of divinity, and this divine life generates sufficient force to surmount the obstacles that bar the shining pathway of eternal progress The dark environments of life fade into the oblivion of nothingness when the emanations of a pure, God-given soul fall upon them. As Spiritualism reveals the soul in all resplendent grandeur we no longer at the vainattempts of man to measure the worth of a human soul Realizing that "All are parts of one tupendous whole"-every soul a part of the over soul, we can understand why Jesus urged all to love one another. As we look about us and see all sur-

roundings teeming with love to us we place ourselves in harmony with the ligher laws of our beings and can "see urselves as others see us," in wisdom

read the message of the infinite in the faces of the flowers and the hearts of our fellow men. So as we see mercy and love constantly reflected in all naure we feel the near relationship of our spiritual parent. We truly see that Spiritualism has removed the fear of he past and we approach the everlasting principle, God, with a tender feeling of familiar reverence. Friends, we hereby know that God is ever present, ever demonstrating himself in the king-

ment opened with a grand plano solo by Mr. Isles. Mrs. Mattie Ogden, president, introduced Mrs. S. A. Leavenworth, who is one of the oldest me

diums and workers in the city. Mrs. Leavenworth made some very interesting remarks in honor of the same. Mrs. Ogden then introduced Mrs. Eva R. Cooley, who had the entertainment in charge, and who most ably presided over the same during the remainder of the evening. Solos on the violin and piano, and also vocal solos were very finely rendered. Recitations and songs by the children were fine. Recitations by Mrs. Langdon and Miss Nellie Lownds were most ably handled and loudly applauded. Miss Lownds recited Easter Lilies, which was her own composition. The Chimes, by Mr. Ellison, held the audience in profound silence. Remarks by Mr. C. M. Cooley, also Mrs. Barnard in honor of the occasion, which were very appropriate, and pleasing. A descriptive song by Mr. Parker, also a recitation were very alby rendered, and well appreciated. At 10:30, Mrs. Ogden was called upon

to give a few tests, which she did. Then she thanked all who kindly assisted in this long-to-be-remembered intertainment and supper.

One verse of America was sung and all returned to their homes with a happy heart and a pleasant memory of the Forty-ninth Anniversary of the tiny COR. raps. Bridgeport, Ct.

TO THE SPIRITUALISTS OF MICH. IGAN.

I have been requested to act in your State as State Missionary, and have consented so to do. If the people of the State desire such work in their State. What I desire is this, I should like to hear from as many places in the State that would like to hold some meetings and to organize if possible; as well as to hear from as many societie hat are already organized and those that are chartered. The object being to create as much of an interest in our cause and organize as many societies as possible, to further the State Society, and collect our scattered forces. I desire to hear as soon as possible from, the different localities, so that I can arrange a route, and have some system, instead of journeying so far from one point to another. I will publish the route when I make one out, but do not see how I can come into the State, and not know where to commence., What is expected of the different places I go? I expect the hall to be furnished me and entertainment, and be as Ilberal in your donations as possible, and in as many places as possible should like to hold several meetings-say four or five. I

would try and organize the friends into society, and if possible a lyceum-in fact I would do apything possible to further the cause.

Now, friends, arouse, and let us go to vork with a will and see what can be done in the State. When writing, will you kindly enclose a stamp, as I do not For sale at this office. feel I could afford to answer so many letters. Let me say to societies where I am already engaged, I shall fill my engagement, and hold myself in readiness to accept others as they come. If the Spiritualists of Michigan wish the State work, I trust they will now respond. Address me at my home ad-G. H. BROOKS. dress. Wheaton, Ill.

is the hope of your correspondent F. H. MORRILL, Sec.

THE FORTY-NINTHANNIVERSARY The Progressive Spiritual Society elebrated the Forty-ninth Anniversary of Spiritualism in its usual manner furnishing its own entertainment, and on this occasion we were more than usually successful. We held an "allday meeting, an excellent program being given in the forenoon, consisting of music, poems and essays, followe

the principal speaker. He was followed by Mrs. M. E. Cadwallader, vice-presi-

dent of the association, who delivered

an address betitting the occasion. The large audience manifested a deep inter-

est in her remarks, while as character-

istic with her, she appealed to the hearts and sympathies of the people,

by an address by Mrs. A. C. Woodruff, replete with grand truths. Mr. E. A. Keary gave us an original poem, Stones," that was fine. The rendering of the hymn, "Joy to the World, the Truth has come," by Mr. Ludwig and sons, was something long to be remembered. We adjourned for dinner, and here we found that none of the enthusi asm shown during the morning session was lacking, as seventy persons were willing to testify to the ability of the society ladles as cooks.

At 2 p. m., the meeting was again called to order by our worthy president. Mrs. Senda Briggs, who had been absent from us for the past year. A worthy address was then given by S G. Sheffer, on "A Review of Spirituallsm," followed by a poem by Mrs. Stanley, "Why Am I a Spiritualist?" Other poems and essays followed, all filled with much inspiration, until a late hour when the grand old hymn, "Nearer My God to Thee," was sung by the congregation, accompanied by the entire orchestra of seven pieces, and for once at least our old hall rang with music the vibration of which we think will

ring in every soul till at least our Fiftleth Anniversary is reached. CARLIE MILLER.

South Haven, Mich.

A STARTLING FACT.

Progressive Thinker was the only Spiritualist paper that had the enterprise to publish Prof. Barrett's address before the National Association Convention of Spiritualists We have his address, covering three pages, and five other fine addresses and articles one by Col, Ingersoll, grouped in one paper, and we want to send out 1,000,000 of them. It is worth ten times its weight in gold.

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8

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SUBJECT: THE SPIRIT-WORLD. . For the older groups: The bellef in immortality and in a home for the spirit after the death of the body is of remote antiquity. Savage people think that the approved of the gods will find the plains and forests well stocked with game, and life there only an intense anfmul gratifification. The hell fancied by the race on the borders of the frigid

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(Continued from page 1.)

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zone is a frezen waste. Heaven and hell are conditions of the QUICK mind, and exist in future life the same as here. He who is in harmony with CURES! the laws of his being is in heaven; is happy. He who antagonizes the laws of his being suffers; is unhappy; is in hell.

To come to the full light of knowledge that brings obedience to law. is to 'escape the bondage of sin," and this is the end all will reach.

Yet-beyond these mental conditions there is an objective reality. There is a spirit-world: rather there are spiritworlds, or zones, real and substantial to spiritual beings.

As fragrance arises from blossoms, so the spiritual elements arise from the changes in the physical world. These elements, too ethereal to be called matter, may be designated as substance, arise and form zones around the earth, held in place by attractive force.

If objected that we cannot see these zones, it may be replied that we cannot see the air, although dense in compar-

Of that spirit realm we can know but little. We have words to express thoughts growing out of known conditions and relations, but we know scarcely anything of this higher life, and ence there are no words to describe it. When snirits who have returned attempt to do so, or those who have beer in trance, the only means is by emblems and comparisons which give distorted impressions.

While like in correspondence to the physical, the spirit-world is so different hat no adequate description can be given understandable to those who have a knowledge only of the former. For the younger groups: You all wish

to be happy; that is, to go to heaven and to be in heaven. How will you get to heaven? In the

main it must be by your own efforts in doing what is right. At death all will become spirits, but

there will be the same division into the happy and unhappy as on earth. The leaders may ask the members how they are able to make themselves

most happy, and how most unhappy. It is interesting for them to relate sto-ries of personal experience.

Make a close distinction between enjoyment from normal, pure and high sources, and from abnormal and low. Some children enjoy cruelty, because they are cruel and half-sayage. Especially should these be taught humanity Others indulge in coarseness, rudeness and profanity. Explain why these are to be replaced by sweetness, gentle ness and kindness. Profanity is the language of passion. It indicates an ungoverned mind, and coarseness of thought.

MEMORY GEMS.

True spiritual growth garners the present for future needs. Do thy full duty in the present life, because such is best for future welfare. The human spirit is like a mirror, bright as a burnished mirror, to receive and hold every impression.

What clouds of mystery are hun

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ters like the following. All are genuine and every case was a difficult one. Evans City, Pa., Jan 20, 1897. I have a very bad case of chronic catarrh. My lungs are very bad and sore.

I perspire so very greatly at night and when I get out of bed the air chills me to the heart. I cough night and day and am so short of breath that I cannot do any work at all. I spit fully a pint of phlegm every two hours. I am getting so poor that my clothes will not stay on me. And, oh, I am so very weak. I am discouraged. MRS. ANNIE DANCE.

meaning. But that which makes the Evans City, Pa., Feb. 15, 1897. world pulsate with greater joy to-day and fills human hearts with higher and My Dear Doctors :-- I would say that 1 am surely on the road to health. 1 am holier knowledge concerning this is, so much better. I fervently say: "God that one step more has been taken toward this greater knowledge; one added and overwhelming power has been felt in the world leading to this more perfeet light, and that is in the great spir-

itual impetus of this latter portion of the nineteenth century, and when the ing. My friends say: "Oh, Mrs. Dance, you look so well." I have no more twentieth century fully dawns, not be-

bless the dear doctors who have saved me from the brink of the grave." MRS. ANNIE DANCE. Evans City, Pa., Mar. 19, 1897. My Dear Doctors :-- I am still improvMothers will find "Mrs. Winslow's Soothing Syrup" the best to use for children while teething. An old and well tried remedy.

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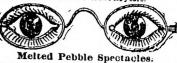
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Around that one idea, heaven! And though forever songs have rung Across its bars by angels sung, The cloud which veils it is not riven.

"Do the angels rest in heaven? Aye, in eternal activity which is rest." GOLDEN CHAIN RECITATION.

Con.-Well, maybe it is delusion That the soul lives after death: L.-But, if so, it is far the dearest Which the tongue of mortal saith. C.-And since so much of life's pleasure Is wrought of unreal things -I shall always hold to the riches Which the "dear delusion" brings.

Con.-Delusions of earth are mocking Wherever we mortals go. And finding so much unreal, Has cost me a deal of woe -But the dream of life immortal Will never bring me pain; For when it is proven error, I shall count not loss nor gain.

Con.-I shall never live to know it, If my darlings are only dust; L.-And all that the weakest and wisest Can do is to hope and trust. Con.-I may reason and doubt, but eve They come to speak from the sky; -Then it seems but a cold delusion To dream that a soul can die.

Con.-You may shower me with dust and ashes,

You may give me a wreath of rue, You may dream you have truth and wisdom

And I am less brave than you; 'L.-But still, I shall never yield it For a thing you say or do; Con .-- You cannot make it error, L .- And I cannot make it true. Con.-We all must wait and wonder What the change of death will bring: L .- Your sketches are skulls and crossbones

Which I to the winds would fling, Con.-And picture immortal faces Brow-girt with asphodels, L .- And hands which are reaching

carthward Bunches of immortelles.

Con.-But neither your wise conclu sions,

Nor mine, with their rainbow wings, L.-Can alter one jot or tittle The eternal law of things! Con-Yet, ah! in the world that this is It were all too sad to stay, All-If we could not have our fancies Of "The ever-so-far-away."

THE FORTY-NINTH ANNIVERSARY. The Forty-ninth Anniversary was clebrated here March 31st, by the First Spiritualist Ladies' Aid Society. It held meetings at Red Men's Wigwam, at 2 and 7:30 p. m.

The speakers were Mr. W. H. Bach. Mrs. Tillie, U. Reynolds, Mrs. H. G. Holcomb, Mrs. Carrol Marks and Master Lovel Smith. The vocal and instrumental music was very excellent. Supper was served at 5 p. m., which was followed by a fact meeting: There was a large attendance and

much interest. The Church of the Spirit had Mrs. Carrie F. Loring of Braintree, Mass. for speaker, April 4, to be followed by Dr. Geo. A. Fuller, president of the State Association, M. W. LYMAN. Springfield, Mass.

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cause it is the twentieth century of human computation, but because thus much more of knowledge is added to human life, and when it presses forward to still more rapid culmination, more and more will this dispensation be revealed unto you.

But let us tell you now, as we have told you again and again, nothing of this comes by first establishing the external and then bringing the spirit up to its height. It must grow as grows the flowers from within; as grow those bursting buds that now are making ready for summer time and for fruitage: as grow all things in the visible worlds around you. So this dispensation cometh. Such time as all are ready for this unfoldment from within, casting aside selfishness and human pride and human hatred, when you shall have learned their valuelessness; and not until then.

Talk until doomsday about unselfishness and still you have not outgrown selfishness; talk forever about humar brotherhood, if the human brotherhood is not within you will not accomplish it thus; but by that growth that comes from the real victory, that is the cause of the real conquest. Then, lo! in all the border lands that human life hath entered, and the impinging realms of spirits and angels that keep watch, announce and declare, there will be the consciousness. Earth is ready now and the new light doth appear.

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Material Universe. The Law of Spirit Control." By Michael Faraday. Price 15 cents. For sale at this office

Thorntonville, Ga., Jan. 27, 1897. "The Dead Man's Message," an occuli romance by Florence Marryat. The hand on the 20th inst. When I received author's wide experience in Spiritual it my jaw was hurting very bad and I ism and her study of occult science the letter in my hand and it got held have prepared her to write this romance. easy and I went to sleep. I rested good and slept better that night than I have which will be found laden with gems picked up in the course of her investifor a long time. gation and studies. Cloth \$1. For sale

at this office. A new edition of "Three Sevens." by the Phelons, is just issued. The May Arena says: "The gist of such books as Dear Doctors:-To-day I had a severe Dr. Phelon's "Three Sevens,' and other pain in my left lung and I put on the works descriptive of or alluding to the niece of brown paper with your signavarious occult sociefies, which seem to ture on it and was relieved of it very have existed for ages, has never, until \$00D.

recently, been said so openly and plainly that he who runs may read." Cloth \$1.25, postpaid. For sale at this office.

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MRS. ANNIE DANCE.

Hall, 3012 Archer avenue. Mrs. E. J. Malden, Mass., Mar. 24, 1897. Hanson. Children's lyceum, 2 p. m., I feel that I do not need further treat followed by developing circle. Spiritment. I feel better than I have for the ual science at 7:30 p. m. Tests at all last five years. My four months' treatmeetings. ment with you has done wonders for me. I have had great faith in your ing at 7:30, at 2070 Indiana avenue. treatment ever since I began taking it Conducted by Mrs. Edith E. R. Nick-I cannot fully express my thanks to you. I am perfectly willing you should less. use my testimony if it would induce sington holds meetings every Monday evening at 8 o'clock. Mrs. Lee Norie those of my sex who are suffering to apply to you for relief. MRS. EMMA F. FOWLER. Claman, pastor.

Crystal Lake, Ill., Mar. 1, 1897. Grove avenue. Mrs. Lec Norle Cla-man, pastor. Sunday-school, 2 p. m., conference, 3 p. m. Lecture, 8 p. m., Dear Docers:-Your magnetized paper did me great good. My stomach has felt better since using it and I have felt better in every way. MRS. SARAH MARLOW. welcome.

Nature, meet every Sunday afternoon, at 2:30 o'clock, at the first door from Wakelee, Mich., Feb. 28, 1897. My Dear Doctors:-I received the Hooley's Theatre, 151 Randolph street, medicine the 25th. I am gaining stead-Mrs. Summers, pastor. ily. The psychic treatment is doing The First Spiritual Temple Society wonders for me. SARAH E. GOFF. meets at 7820 Hawthorne avenue, (Au-

burn Park), every Sunday evening at 7:30 o'clock. J. C. F. Grumbine is the Candia, N. H., Feb. 14, 1897. I think the medicine has done wonpermanent speaker. ders for me. I have many times been The Church of the Spirit, Willis Edsensitive of spirit help during the sitwards, pastor, meets at 620 N. Clark tings. One night I was reading and forstreet, at 3 and 8 p. m. Lyceum at 2 got the time and my chair began to rock p. m. very decidedly. E. J. JELLISON.

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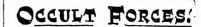
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