

The Progressive Thinker Hails with Extreme Pride the Fiftieth Anniversary of Modern Spiritualism.

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THE PILGRIM,

Dr. J. M. Peebles Pays a Visit to Hydesville, N. Y.,

And Delivers a Thrilling Address In the Old Fox Cottage,

In Commemoration of the 50th Anniversary of Modern Spiritualism.

In youth's early morning, in mount-ainous Vermont, I often saw the snows melt, the lilacs and the honeysuckles rich in perfumes pass away, to give place to June's roses. Later along in life's checkered pilgrimage I saw the wild, dark-skinned tribes that people the Pacific isles, and listened to the yelping of the shepherd dogs that watched their masters' flocks along the

mountain ridges of New Zealand. Traveling, I saw the most golden sun sets, and the most gorgeous skies; I also drank bitterest waters from gourds and goatskins, ate questionable foods that no pen can describe, slept upon the bare earth, in the gorgeous palaces of Rajahs, bathed in the sacred Ganges, interviewed Yogis, walked the sacred streets of Benares, cooled my fevered forehead under Ceylon's shade palms, gazed at her old templed rocks, her massive ruins of prehistoric times, scaled Australia's mountains, traversed her fern gullies, watched her wild bush-men hurl their boomerangs, sailed up the sluggish Nile to the waterfalls, walked over sand-buried catacombs of Memphis, and looked down from the dlzzy pyramidal heights of old time-de fying Ghizeh.

My wandering feet have pressed the tiger's skins in Adyar's theosophic shrine. I have sat upon the housetop with Brahmins, listened to Upanishad readings, penetrated into the hermitages of nearly naked ascetics, listened to Mohammedan calls fo morning pray ers, seen dervishes whirling in their dizzy dances, sat in Masonic lodges with Arab shicks, heard the plaintive famine cries of India's beggars, conwersed with princes, clasped the hand of Siam's king, and sat Volney-like in meditation amid the monumental ruins of Tadmor, Dambulla, Ephesus and Athens. I trod the rock-hewn caverns of Elephanta, walked in the dark primeval forests of Yucatan, stood upon the summits of her centuries-worn yet verdure-clad pyramids; and wending my way exploringly among the halfburied cities of Uxmal and Palenque, wondered who were the builders of those once mighty structures.

I have walked upon Aetna's and Vesuvius' cinder-shingled pinnacles, and



WORLD-RENOWNED PILORIM DELIVERS AN ANNIVERSARY ADDRESS AT HYDESVILLE, N. Y. THE

very pure crystal stream a present only truth is immortal.

ism.

WHAT SCIENTISTS SAY.

The learned Dr. Beard, physician, au-

thor, scientist and lypnotist of New

rialism, declared that, "For logical,

well-trained, truth-loving minds, the

.... If Sir Isaac Newton were alive to-

Jordan, in every emerald-clad mountain

lands of tombs, came with messages of | and one destiny for all aspirational hu-1 ical body, a spiritual body, and a con-| favor of the theory of gravity." He holy memories from the loved, and man intelligences.

startled the world! It was the Easter morning of this century, the golden dawn of a new dispensation, the dispensation of spirit demonstrations and angelic ministries, of freedom from churchal confessions, from medieval superstitions and from human slaveries; of woman's equality with man, and withal it inspired or instituted the great social, political and national reforms that have in the past decade brightened the moral horizon of this century. As in the historic past women were

last at the cross and first at the tomb; so in this century, women-the Fox Sisenabled mortals and immortals to stand

looked with shrinking awe into the loves. The stone was now forever emotions of a quickened nature, and ments and racial developments. They son with hers, producing varied pherolled away from the door of the seq chre. Upon the ushering in of this dispensation there were no Sinai thunders, no terrific earthquakes, no darkening of the sun, or other strange mythic miracles. Neither did any graves give up their dead, for there were no dead in them. The tombs there, and the tombs of the agone ages were all empty. The pronounced dead had risen. Their

The genuine are the cellar-wall founda- and thought transference they delight tions, the scaffolding by which the to impress and inspire. They walk by masses ascend. They have their uses, our sides often; and yet, unseen. Phil-Materialists aspecially require them osophically considered, there is but one and more; they require a clap of thun-world, and that one world embraces the

der to arouse and inspire them to think yesterdays, the to-days, and the innumters-were the first to discover the new alphabet; that, cabling the ocean of doubt and bridging the river of death. above the ruts and miry bogs of a dreary material existence. But Spirit- Spiritual marvels have appeared as ualism does not rest alone upon, or centrifts in the clouds, as lights upon the ter in, phenomena. No! no! It centers mountains, under all skies and in all

nan intelligences. Spiritualism is rooted in God, for God is uncompounded, indestructible, divine jurist, "Judge Edmonds used to say is a spirit. It is grounded in Nature, substance-God in man. Advanced that he sifted the evidence of spirit the universities his position was im-

Flammarion, the great French astronomer, said: "At least ten of the manifestations he witnesses through Eusapia Paladina" were inconestible. He further said:

"Placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hy-

of progress from darkness to light. Oh! dium's organism, which can leave her

wisdom and in glory transcending glory forces of materialists might as well atthrough the measureless ages of eter-

True, there are undeveloped, unhappy mortals; there are selfish vampires, there are obsessions by diakka demons here, and there are different degrees of happiness over there. Memory is the undying worm. No one op any world can get away from himself. There are dark spheres, there are intense suffer-ings in those cimmerian regions of morwretchedness. And those poor suffering, semi-penitent souls are often brought by the higher intelligences to earth and into the aural sympathetic atmospheres in seances for instruction and spiritual benefit. Often in agony do they say, "Pray for us." "Help, oh help us. We seek the light."

ADVICE TO MEDIUMS.

Concerning spiritual phenomena, must utter these advisory and fatherly words to the mediumistic. Let your aims be high-do not sit in impromptu promiscuous circles, as they open the way to obsessions; do not cease for a moment to be yourself, and never surrender to any intelligence your own conscious selfhood. There are many diakka spirits who assume great, flaming names, to excite the vanity and get a stronger control over the weak-minded. "Guides," so-called, may guide to ruin, may play the vampire. Exercise, then, your reason, test the spirits, test and try them by your higher judgment and your God-given intuitions. Spirits. like mortals, must be known by their fruits; if they improve your health, enlarge your moral nature, lift you up spiritually, and beautify every characteristic of your higher nature-accept them as message-bearers from the diriner life—but even then, be yourself! Mortals are moral agents, the architects of their own heavens or hells. They reap what they had sown. "Karna" is an unnecessary (Sanskrit) word, implying cause and effect-nothing more. Every child born into this world s a possible archangel or a possible demon: his head touches the world of light, his feet the world of darkness. He is a rational, moral being, having the power of choice. Punishment, dis-ciplinary punishment, necessarily follows sin; there is no escape. Socrates and Plato, Confucius and Christ, Theo-dore Parker and Phillips Brooks, are still preaching to undeveloped, imprisoned earth-bound spirits. God's mercy endureth forever. The angels call, and ouls are constantly coming up through tribulation deep. God's love is infinite and unchangeable. The door of mercy

"GOOD MORNING."

blessed gospel truth.

is not shut; there is ever the opportunit;

Spiritualism does not say "good night" in the solemn hour of death, but gives the glad assurance most welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear the responsive words of undying affection from those we love. It would see no mourning garments worn, it would see none draped in crape, but would see at funerals only opening buds and blossoms and hear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and the groves of spring time, with wild briars twining around tombstones, and everything else that can remind us of the evergreen shores of immortality. Oh! let us rejoice then, and be glad in these Easter days of Spiritualism, for they give life a new meaning and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspirations, new and sweeter devotions into our daily life. Spiritualism the complement of true Christianity, beautifies the bitterest cup, helps bear the heaviest burdens, light ens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow men, transfigures them with its brightness, ennobles them with its moral grandeur, and tenderly, lovingly throws upon the moral hero's white forehead the circling coronet of fadeless splendors. Break, shatter the vase if you will, yet the odors of the lilies ascending as incense to heaven, remain. Those of this generation know little

tempt to dam up Niagara's rushing, thundering waters with tissue paper, as to think of checking the mighty march of this great nineteenth century truth. Spiritualism, the antithesis of materialism, was the heaven-inspired and angel commissioned instrument for turning back the inflowing tide of Ger, man materialism, and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority or any phenomena; but upon the moral and spiritual constitution of men, upon reason, conscience and the soul's dl-vinest intuitions. The phenomenalist, the skirmish line, the attacking column, and the great, broad-minded leaders, all have their work. There should be no rivalry, only as to who will enlighten the most minds and bring the most polished stones to the divine temple of

NEEDS OF SIRITUALISM.

There is much work to be done. God, angels and ministering spirits help those who help themselves. There are pressing needs demanding the prompt attention of Spiritualists. They need a more thorough organization, and a definite declaration of principles. They, need more intellectual and moral culture, more harmony of action, and better music in their societies. They need to give more encouragement and financial support to progressive lyceums and the young people's social institutions. They need more commodious and comfortable edifices, consecrated to and used only for lyceums, lectures, conferences, and seances. They need to pay more attention to so organizing public circles as to have a calm aspirational and religious element the predominating factor. They need to be imbued with more of the fiery missionary spirit that characterized the old pioneers; they need to more critically, yet charitably, distinguish between genuine mediums and base, unprincipled frauds, They need more settled speakers, conscientious, cultured and apt to teach; and they need to have kindled in their souls' depths a diviner and loftier spirit of enthusiasm. Such regal-souled missionaries and martyrs to truth have in all ages shaken the world, and crowned new dispensations with imperishable glory.

Napoleon, amid his warrior hosts, on the ensangulued fields of Russia, ex-claimed: "Officers, soldiers, the eyes of all Europe are upon you: do your duty." So, it may be said to-day: "Spiritual-ists, the eyes of all Christendom are upon you; do your duty."

Flynn's Hall, Chicago,

Among the numerous meetings held in this city there are none better than the one presided over by Max Hoffman at Flynn's Hall, corner Robey street and North avenue. The location is good and easily accessible, as there is only one flight of stairs leading to a neat and finely furnished hall, which is filled at every session with an intelli-gent and highly appreciative audience. Not only is every chair occupied, but numbers are obliged to be content with standing-room. On the occasion of the Fiftieth Anniversary the hall was beautifully and artistically draped with the national colors, with a profusion of flowers brought by the friends of this faithful worker and medium. A fine programme was rendered, consisting of lecture by Will C. Hodge, who was followed by two gentlemen whose names I failed to obtain, and who gave fine violin and piano duet, while one of them rendered two pleasing vocal se-

for Nature is the garment of God. It is spirits are denominated angels. Spirits manifestations just as he sifted the evestablished in law, for law is the will of God manifest as energy and force, It is the science of all sciences, the phi-lit is the science of all sciences, the phi-bara telem with them and phi-authority. They are not perfect—but from the standard of the law books and them with the most and the law books and the telem with them and the standard of the law books and the telem with them and the standard of the law books and the telem with the standard of the law books and the telem with the standard of the law books and the telem with the standard of the law books and the telem with the standard of the law books and losophy of all philosophies, and the true wisdom-religion of all historic ages. Spiritualism abounds in phenomena.

pothesis you might adopt, there exists an invisible force drawn from the meconsciously face to face, reclasping in essential spirit, and is based upon hands and re-affirming their undying the consciousness of the races, upon the of manifestations according to tempera- telligent forces seem also to act in unitruth.

surging, seething fires of volcanic Kilaven I have stood upon the summit of Mt. Olives, lunched at the foot of Herman's snowy mountain, wet my feet in Jordan's limpid waters, drank from Siloam's crystal fountain, and tented by night under Bethlehem's starry skies. And, during all these extensive travels, whether under the North Star or the shimmering light of the Southern Cross. I have never seen nation, race or tribe without cemeteries however rude, without altars of worship however weird, nor without dreams, visions, apparitions, and well marked spirit manifestations. It is natural to have faith in God or gods, natural to worship, to believe in angels and spirits. And bearing in memory all travels, monuments, ruins, inscriptions, shrines and Bibles. I count them as dross-poor perishing dross-when compared with the tiny Rochester rap, that echo of eternal life demonstrating beyond the vestige of a doubt that momentous fact, of a future conscious existence.

MODERN SPIRITUALISM.

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery-the re-discovery of a fact, old in one sense, as Babylonia or Akkadia, ancient as the faded ages of remotest antiquity. And this Spiritualistic discovery, this mighty modern movement now in a measure known throughout all enlightened lands, did not spring into birth full-grown like Mnierva from Jupiter's brain. It was feeble at first. It is young yet, but though young as compared with Roman Catholicism or Protestantism, it is pregnant with divine truth and afire with infinite possibilities.

Seven years before the Hydesville manifestations, similar phenomena appeared among the Shakers. They continued for three years. These were so overwhelming at times in the line of mysterious noises, trances, visions and prophecies, and so exciting to those outside the believers' fold, that they were obliged to close their meeting-houses from the public. They were thought to be going mad, and there was raised the old cry of witch-craft. The spirits prophesied at this time through the Shaker mediums that these manifestations would soon go out into the world. and would spread to every hamlet and city, island and continent of the globe. This prophecy has been literally fulfilled.

Christianity started from a dream (Matt. 1:20),-Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap. The mightiest results often flow from seemingly the minutest

causes. How small an upset lamp; yet Chicago was lain in ashes; how small to the physical eye Newton's apple, yet there lay the hidden law that held suns and stars in their circling orbits; how small Stevenson's puff of steam, yet now railways and ocean steamers girdle the globe; how insignificant to proud. imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed divine causes that in less than three hundred years shook the Roman empire to its very centre; and planted the cross as a crown of promise in ev ery civilized land. So, that little halfmuffled sound, that gentle telegraphic Hydesville tapping in 1848, like a messenger bird with good tidings of light and love from the heretofore dark.

white feet were pressing the evergreen shores of life, and their inspired tongues were musical with the resur rection songs of immortality.

NOT SUPERNATURAL.

Nature's chain has no missing links. Law is as continuous as immutable. Cause and effect, father and son, the old and the new, ever in continuity clasp hands. The good of the old-time remains, the truth never dies. There are no dead to-day. Spiritualism, as tangibly as absolutely, demonstrates it. Oh! death, where is thy sting? Oh! grave, where is thy victory? Hallelu jah! Bring forget-me-nots, flower-buds and roses. Ring the bells of gladness, sound the loud timbrel, shout the cho rus in one ascending, resounding an them of joy; for death is conquered, priestcraft is uncovered, theology is proven worm-eaten, creeds are doomed sin is checked, the devil is defeated, and the old-time hell is transfigured into Gehenna-gardens and vineyards where purpling grapes now grow in

richest luxuriance. A few years ago I was in old Bethle hem near Jerusalem. Now I am in the new Bethlehem, Hydesville, near Roch ester-the imperishable Bethlehem of this crowning century of science and progress. This is consecrated ground, consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries. Hallelu

This is truly an age of science, of pro ists. like the primitive Christians, be- blackest depravity found research. And while investiga lieve in God the Father and in the tion is indispensable to arrive at truth brotherhood of man. They acknowledge -while psychical research is an earnes the Christ-like spirit of love and formove in the right direction, and while mere spiritism, accepting the fact of an intercommunion of this and of the heavenly intelligences; they cultivate world beyond, is a grand step upward from materialism. Spiritualism is a fact, an absolutely demonstrated fact charity and all other spiritual graces; they open their seances with hymns or and more, it is a fact, plus immortal truth, aflame with the suffix al, which suffix implies a moral quality, a spiritual force, allied to and connected with

conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, kindness and good will to man.

SELF-EVIDENT TRUTHS.

All thinkers adrait there are self-evident truths-axion's-. That I exist is to me an axiom. The existence of space THE SPIRITUAL IS THE REAL. is another; the existence of God is still another. And the logic of true Spirit-It is not cold chilly matter, so-called, ualism is this: God is spirit, self-connor sea-slime, nor protoplasm that conscious, pure, infinite, unchangeable; and stitutes the underlying, infilling basis man in his innermost being made in the of life, but spirit-that is to say, spiritual or divine substance. Spirituality is York, strongly inclined toward mateimage of God, is necessarily a conscious spiritual being; and spiritual besubstantial reality. Much that seems ings in all worlds, visible and invisible. real to the senses is only illusion. Man is a spirit now-a spirit living in a majust as naturally respond to and converse with each other through the elecerial body, which body bears sometro-forces of nature and the vibratory thing of the same relation to the real laws of sympathy as music responds to music, or as love responds to love in noble human souls. There is one God, growing fruit tree. Evidently man is mony in favor of Spiritualistic claims where the emancipated soul sweeps on-one eternity, one law, one humanity a trinity in unity, constituted of a physnoble human souls. There is one God.

upon the moral constitution of man, were and are God's living witnesses of nomena. Those pronounce themselves which constitution requires for suste- a future existence. To deny them is to spirits, and what other explanation can nance, aspiration, vision, prayer, faith, plunge the world into the thickest mud be given? trance, clairvoyance and heavenly im- of materialism. To counterfeit them, Alfred R. Wallace, the eminent Engpressions from the angel spheres of as certain professed mediums have

lish naturalist and scientist, pointedly love and wisdom. Educated Spiritual- done, exhibits the deepest, grossest and says

"My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences." With the more intelligent scientists of this country, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the Pantheon of the sciences!

NO MIRACLES.

It must be remembered, however, that these spiritual phenomena are not miracles in any such sense as the 17th century schoolmen defined them. They are not violations of the inexorable laws of nature, but the operations of higher natural laws than the masses comprehend. The supernatural, in fact, is the natural upon the spiritual plane of existence.

Spiritualism explains the philosophy and the various psychic methods of spirit intercourse. It has encouraged all the philosophic reforms of the age, and has given us a revised geography of the heavens and the hells-the high er and lower spheres of existence. It has outlined the law of the progress of spirits, angels, archangels, seraphs and the still diviner intelligences that pass and repass to and fro from the planet ary worlds that dot and stud the side rial heavens. It further teaches that enveloping every human being there is a refined, etherealized aura-an emanation-dark-hued, gray, white or golden according to character and grade of spiritual development. And now science steps in and demonstrates this, as M. Joiko, using the Rumkorff coil in connection with the Crookes tube, has proven. Even thoughts, as spiritual substances, have been photographed, and their color has been described by

Prof. Gates. Thought transference is no longer a theory, but a demonstration. The souls of the departed can pro ject their thoughts to us, and so do, inspiring us to more heroic and heavenly

MINISTERING SPIRITS.

dences, witchcraft, demons and angels. Spiritualism teaches that the past prayers, they are richly blessed with Their persistence, surviving the decay converges in the present, that the clairvoyant visions, and calm, uplifting of thrones and empires, is according to heavens, and the Biblical "mansions' ministrations from the loved in heaven. Herbert Spencer, a palpable proof of of the old seers were as real as sub They walk in the spirit. They see in their reality and of their moral valuestantial, and wisely adapted and fitted for the abodes of spirits, angels and It was Lord Brougham, who, in early gods. These exalted intelligences, ever a present Olivet, in every well-culti- days, when turning his attention to oc-vated prairie a Canaan flowing with cult subjects, said; 'In the most cloudaflame with love, are continuously active in some great educational and re demptive work. They condescend to milk and honey, and they teach salva- less skies of skepticism I see a rain tion by character, or by the life, as did Paul who said "Being reconciled we hand; it is Modern Spiritualism." He shall be saved by His life." (Rom v:19). was confident that this alone could roll descend to us to teach as do professors to their pupils in universities. Coming enriches their experiences to earth back the inflowing glouds of material. They glory in self-sacrifice, knowing that in educating and lifting up others they become still more highly and di-

vinely exalted. They delight to give The superiority of God himself consists in that he is eternally giving and never receiving. All is life-all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intensicalled it) is in hiding or running away "shell"-life, but a conscious social life entists. conscious, invisible man that the busk day, he would not unlikely be a convert an industrious life, a constructive life, bears to the corn, of the bark to the to spiritism; the amount of human tes- a reiributive life, and a progressive life, as the stars. And all the combined

of the persecutions, trials, and martyrdoms of those old pioneers of the Roch-ester-rapping days. They were called fanatics, heretics, madmen. They were mocked, slandered and hunted as though they were wild beasts. Some of

the more mediumistic, like the Naza rene, had not where to lay their heads. Personally, some forty years ago

had stones hurled at school-houses and halls in which I was lecturing. I was hooted in the streets; and once was mobbed by an infuriated sectarian crowd after an evening's discourse. At an other time, in Illinois, accompanied by Dr. Dunn, a church-woman rising in the audience rushed toward me, flourish an umbrella over my head, and shouting, "You are a blasphemer! you are a wicked blasphemer!" And then slamming the door after her, hurriedly departed. Coolly, I replied, "How the chaff flies when the gospel fan blows.' In those early times of this movement press and pulpit pronounced the phenomena "toe-joints," "imagination," "secreted machinery," "detached por-tions of electricity," "the devil," and a "nine-days' wonder." And yet, right in the face of these oppositions and jour-

nalistic toe-joint expositions, Spiritual ism marched on from conquest to con-quest, until to-day it has in this country its National Association, its State associations, its numerous legally or

ganized societies, progressive lyceums institutes for young people, helping hand associations, monthly and weekly periodicals, its edifices and temples of worship, and millions and millions of ardent devotees comprising thinkers, scholars, statesmen, archaeologists, scibiologists, metaphysicians. clergymen, jurists and philosophers the cream of the world's erudition. Our foundation is now as firm and abiding.

lections. These were followed with excellent tests by Mrs. W. L. Brown, after which Mr. Hoffman submitted to the influence of his Indian guide who gave many convincing tests to the edification and delight of the entire audience.

A valuable and beautiful surprise was in store for Max, as just before the opening of the exercises he was made the recipient of a portrait of one of his spirit guides, the product of the mediumship of the Bangs Sisters, and which was beautiful in design and execution. The lectures of Mr. Hodge have been

a feature of the meetings during the month and his efforts have been highly appreciated, while all regret his departure to other fields of labor.

There are very few better mediums than Max Hoffman, and it is the general consensus of opinion that he succeeds in conducting a dignified and very successful meeting

CORRESPONDENT.

"THE SUMMER LAND."

On the other shore in realms of light, Is the home called "Summer Land"; Its fragrant gardens, sweet and bright By heavenly zephyrs fanned.

In spirit homes where angels sing, Pure love shall never cease; And ever to our bearts shall bring The white-winged dove of peace.

Our spirit loved ones, gone before-Are dwelling there at home; And ever watching by the shore, For mortal friends to come.

And when from here to the "over there.

The change they soon perceive, With tender joy and loving care Our spirits they receive.

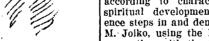
), bliss untold! each dear one knows Within that land of light, . Its softened radiance brings repose-For them "there is no night. MRS. E. J. BUCHANAN. Marlboro, Mass.

Washington, D. C.

The People's Spiritual meeting, of Washington, D. C., over which Mrs. Edith E. R. Nickless presides as pastor. celebrated the Fiftieth Anniversary of Modern Spiritualism, Sunday, March 27, with appropriate exercises. . Many were present and all expressed them-selves well pleased. Mrs. Nickless will remain in Washington, D. C., until she is called elsewhere. COR

Spiritualism is not local, but cosmopolitan, inspiring under some name deeds.

alike Yogis, seers, prophets, oracles, giveness; they feel the serene influx of and intermediaries in all lands. To this the Divine Spirit; they converse with I bear the most positive testimony. These manifestations were considered the religious emotions; they exercise at different periods miracles, magic, apparitions, possessions, special provi



THE PROGRESSIVE THINKER

cannot be given.

THE OLD AND THE NEW SPIRITUALISM can understand what this success has called for in personal sacrifice, and in-cessant care and labor on the part of its officers and well-wishers. You can-not have a breast withers. You can-

Most Excellent and Suggestive Address by Hudson Tuttle, at the Union Golden Jubilee, Cleveland, Ohio, March 27th, 1898.

This is the Fiftieth Anniversary of jete., and discarding everything not | "Believe! Have faith!" Modern Spiritualism, not of Spiritual-ism which is as old as mankind. The chaff and rubbish that there remained to KNOW. Man is a being that has the demonstrated fact of spirit existthe right to know. He has the title ter death, and with incantations and ! ence. deed to the knowledge of the universe

birth.

sacrifices seek to appease the anger, or WHAT ATTRACTED THE SCIEN. place the spear and battle ax in the hands of the dead warrior, that he may

go armed on the journey to the great hunting-grounds of the future. Even in prehistoric times, preserved in the natural; that law is supreme in the spirrockerust is found the evidence that in that remote age the dead were honored with funeral feasts and on the grave the roasted haunch of the deer or bear was reverently placed to serve the spirit with food on its journey.

There is a distinction sharply drawn between the old and the new Spiritualism. What is it? Why do we speak of Modern Spiritualism?

I desire to emphasize this distinction and make it plain, for it lies at the foundation of the movement.

I ask you to recall your childhood's ideas of spirits or ghosts. The stories which have already with voluminous which were told, and the books on facts and inferences become formulated dreams and omens as illustrations of in psychic science, would remain unimold. Ghosts or spirits were intangible, paired, indescribable beings which came and went uncalled, leaving the affrighted spectator subject to commiseration and ridicule. They were as fortuitous as been mediums in all ages, and among the passing cloud, and no one ever all races. They were called prophets, whispered that they had an abiding place. The necromancer, the astrolo gist, the dealer in black magic, with charms and incantations professed to raise the "goblins damned" from the influence. misty deep and send them at their bidding, as the priests of the occult and theosophy do with their mystic "mapower.

haimas. The existence of ghosts was proven by stories of wonderful occurrences. haunted houses, apparitions, wraiths, premonitions of death, and shadows cast by crime, and these, related at bedtime, when the winds wailed and the preceding thousand years. sbricked at the rattling windows, made our flesh creep and hair start on end, for laugh at credulity as we may, who knows what strange beings hover in the night's infinite extension of darkness. When the light was extinguished, what shapes and forms masqueraded impart it to mankind. before us, and the thick blankets drawn over our heads would not shut them out!

And they were lawless, irresponsible tion. and were they to selze us and drag us away, no writ or summons could reach them

And by the graveyard, there was their home if they had one.

Why a respectable ghost should his immortal verse, in a state which freeze in the wintry moonlight over graves is inexplicable, but the oldtime spirit forces shadowed Lincoln's mind ghosts thronged there, for no purpose with a prophecy of the presidency and unless to play jokes ou the wayfarer. These ghosts were silent as the grave from which they came. Shakspeare made the ghost of Hamlet's father speak and cry for vengeance. It is about the only instance of a sensible ghost with sensible speech, and that is fletion.

THE CHURCH IDEA.

If we turn to the religious side and inquire what the churches had to say about spirits, we find that although they claim that the founder of Christiancame to prove immortality, and the condition of spirits in the future, they have no assurance. Some sects prove by Bible texts that spirits sleep in the grave till resurrection, and that the spirit at that awful horn will return and claim the body it left at death. And

given him by his organization. I am not in favor of throwing a sop TISTS?

to the public by retaining old terms with new definitions, yet I would not The affirmation made by spirits in the beginning that they were not supernatdestroy the outgrown and useless for ural beings; that there is nothing superdestruction's sake. I would build the new spiritual temple so attractive that it-world as in the physical. old beliefs would be deserted. This scientific method, this demon-It may ease the transition of a church stration, strange as it may appear, was

member to Spiritualism to linger a not thought of until the new Spiritualwhile with the Theosophists, Christian ism had indicated the way, Scientists, the Occultists or the Magi, We celebrate this day the advent of

All that is true in these belongs to Spirthe rappings as a means of communicaitualism, and the great amount that is tion, yet it is not so much that event, as not truth we do not want. Their relathe new conception of spirit existence on to Spiritualism is like the parts of and the spirit world that then received the elephant were to that beast as ex-

plained by the blind men who exam-Were it possible to explain away the ined him. One felt of his legs and said, rappings in the individual cases of the evidently the animal was a post, anoth-Fox family, the new views of spirit er felt of his ear and said a fool would know he was a big fan, another took hold of a tusk and said, "this elephant is only a spear;" while the fourth chanced to seize the tall and laughed For ghosts to appear requires what

outright at the blunder of his companwe now call mediumship, or sensitiveness to spiritual influence. There have is a rope!" ions, "all there is of your mighty beast Now it does not change the elephant

to have the blind make such mistakes. seers, sages, heroes and chieftains. They have been few in number, and It would not change his form if a Christian scientist should call the big flaplong periods have been barren of their ping ears an elephant, or an occultist say the tusks were the whole animal, or At the present time, the civilized peothe Theosoph hanging on to the tail end ples have become peculiarly sensitive of dead ideas, as reincarnation, and Karma, claim the caudal appendage and a majority are impressible by spirit

vas a mastodon. It is this endowment which makes I am content with the simple word the progress of the present unparalleled Spiritualism, without an adjective, the in history. The advance in arts, science antithesis of materialism; the perfect and general knowledge in the past fifty science of life here and hereafter. years exceeds that of any century, and WHAT A CHANGE! perhaps it is safe to say equals that of

Heaven, the infinite realm of spirit, at I would not be understood as holding once removed from miracle to the that this is all the result of spirit influrealm of law! We claim that the spirence, but we must admit the remarkit is evolved as the last term of a long able connection between the flood of line of beings of which the protoplasknowledge and the awakening of the mic monad was the first. Death is only means by which the spirit world can transition from this life to a higher. Life is continuous, and the spirit enters Not in the open way of professed mea world as real as this, with laws as diumship, for often sensitives do not certain in their action. recognize the source of their inspira-

Most important of all, we are able to supply the conditions which allow spir-The methods and mental conditions of itual beings to communicate with us in Edison show that to his trained mind the an orderly manner. faculty of impressibility is added. He In the old times

In the old times it was the favored is in a trance from which he occasionpriest who was allowed access to the ally awakes. Tennyson said he wrote holy of holies. Now there is some one in every family who can receive comwas partial or complete trance. The munications from loved ones in spiritlife. What a privilege is ours to talk with

stood by him during the storms of war. the dead! How little we appreciate its To think intently; to concentrate the mind, is to open the door more or less full significance and advantages! The dead! There are no dead! Those wide for the entrance of spirit helpers. we call dead, the dearest treasures of WILY NOT WELCOMED BY THE our hearts, whom we followed to the grave in desolation of soul, they live

in light immortal. The churches had utterly failed to When the cable was laid across the meet the requirements of the age and Atlantic, with breathless suspense the prove man's immortality, and it would operator watched the index which oshave been inferred that they would cillated over the letters, swayed here

You well know that however perfect

the cable, and the instrument on the

other side, if the receiving instrument

is defective, the message will be faulty

If we do not furnish the means, we

We wait and wait, and wonder

cannot receive the messages from spir-

THE LYCEUM.

In the practical application and pres-

entation of the new ideas, the Progress-

ive Lyceum stands in the foremost

of children, for it is for adults as well.

There is no subject too common, none

too exalted for discussion by its mem-

bers. It is all and everything you de-

sire to make it. It is a school of ethics;

for the development of the mind, and

fraternity, in the fullest and highest

A SETTLED SPEAKER.

In this work, the settled pastor or

passing lecturer are only temporary

aids, and the most noteworthy and im-

portant factor is that lyceums and so-

cieties conducted on its plan, do not

feel the need of employing speakers constantly. The whole plan of organ-

have welcomed the means placed in and there by currents of electricity their hands. Perhaps they would, if which came as it were out of the pulsimmortality had not been inextricably ating heart of the deep sea, incoherent tied to doctrines considered quite as es- mutterings of unknown forces. At last it became intelligent. A mind con-A spirit came to a circle, and gave the trolled, and the finger of light pointed name of Jim Brown, who was while on letter by letter, spelling the first mes-

earth outside of the church and never sage from the old world to the new. professed Christ. Hence he was by his What a shout went up from the white pious neighbors consigned to the nether cliff's of England to the Pacific main. world. If he was not undergoing tor- Yet what is this cable under the narrow

or not received

rank.

measure.

AT CINCINNATI, OHIO. AT CLEVELAND, OHIO. not have a lyceum without work, and this one has had a constant succession The Beauties of the Philosof workers, so many the names of all ophy as Explained by Mrs. J. W. Kratz.

The other lyceum is of comparatively The other lyceum is of comparatively recent date, and has been true to the principles of lyceum work, and hence has been successful. I know that some of the sessions, where the members gave essays, readings and short speeches, left an impression on the members, and set them to thinking as no lecture would that done The Golden Anniversary of Modern Spiritualism was observed yesterday afternoon and evening by the local soclety at the Auditorium. In the afternoon there were about 500 persons present. In the evening there were more no lecture would flave done. In this lies their success in overcom-

ing every obstacle. They have carried out the fundamental principle of the lyceum, which is to draw out the latent energies of the mind by stimulating its faculties, rather than bringing lessons from without. In other words, by evolution, and not cramming. The old method was for the laity to

sit under the pulpit with open mouths and closed eyes, and take whatever the preacher poured in from his little tin

It must be confessed that there are many Spiritualists who have not escaped the old method and are only happy when a medium takes the place of the preacher with a "thus saith the spirit," to a message from some antediluvian alias.

I know you will pardon me for the mention of one who has stood by the lyceum from the beginning, and through good report and evil report has been infaltering. Do not think that because I do not mention other names that they are overlooked. All have contributed, but I know you will agree with me that my words on the lybeum would not be complete unless I mentioned therewith the name of Thomas Lees; and in connection with the work of the Good Sa-

shelterless.

maritan Branch, that of Tillie Lees. And here on the summit which marks the progress of fifty years, we forget the weary road by which we came, and with wide horizon foresee the glories of the future. The ethics of Spiritualism is that of humanity, and is satisfied only with the perfection of man. This being the first sphere of spirit life should be lived at its best, and this cannot be, as long as might makes right, injustice prevails, and the natural wants of a human soul are unanswered. This cannot be, as long as there is one athirst, one hungry, one illy clad or Only will it come to pass, when the spiritual faculties rule; when labor retaken to the spirit land when we pass ceives the just wage of its toil; when out of this life.

"An old Spiritualist of forty years' standing came to me for a reading. 1 gave him wife and daughter, but because I could not give him Confucius and Esther, he went away saying that it was the poorest reading he ever had.' Later on Mrs. Kratz bewalled the superstitions of some Spiritualists. She told of a mother who had scraped some shavings off the back of a crucifix and given it to a child in water to cure spasms, and then said this was equaled by an old Spiritualist who called upon

"He had a bit of ashes of Martin Luther and some ashes of St. Paul. He said that he had paid \$15 a teaspoonful for these ashes. Thirty dollars for the ashes of Luther. When I asked him what he wanted with them he replied that he had been told in Louisville that if he carried the ashes of Luther for some years he would become so strong with the spirit power that he would be able to go to any lunatic asylum in the country, and by stretching out and laying on of hands, and saying 'Depart, thou evil spirit,' he could restore the reason of any lunatic.'

the whole world,' I said to him."

Mrs. Kratz detailed her religious experience and denied that she had felt the power of conversion. But the preacher told her to come forward and join the church anyhow, and she would feel the spirit later. She had bought a



Hayes and Thomas Lees. A number of

believers in Spiritualism from sur-

rounding towns were in attendance.

and among the mediums who spoke at

the meeting was several from other

States and from other Ohio cities. A

banquet was served at noon and in the

evening, before the meeting began, a

At the morning and afternoon meet-

ings addresses commemorative of the

day were delivered, and in addition

brief remarks were made by a number

of those present. A number of musical

selections were interspersed and other

features were included in the program.

An anniversary entertainment was

At the morning meeting Thomas Lees

presided and delivered an address, in

which he welcomed those present on behalf of the three societies under whose auspices the fiftleth anniversary

of Modern Spiritualism was being cel-

ebrated. For thirty years past, he said,

"Anniversary Day" had been appro-

priately observed in Cleveland, where

"Suggested through the mediumship

of 'Father Lawrence," he said, "the

81st of March was adopted by the

fourth national convention, which met

in this city in the fall of 1867, as Spirit-

ualists' anniversary day. The first cel-ebration was held March 31, 1868, in

Garrett's hall, and was the twentieth

anniversary of the so-called 'Rochester

appings.' The day was celebrated in

only six of the principal cities, Boston,

New York, Rochester, Troy, Chicago

and Cleveland. To-day it is celebrated

in no less than five hundred cities and

towns in this country, to say nothing of

England and other parts of the world."

present who had been in attendance at

he first celebration in 1868, many of

the faithful workers in Spiritualism,

such as N. E. Crittenden, D. V. Pratt,

Jas. Lawrence, George Rose. D. A. Eddy and wife, Dr. M. C. Parker, and

more recently their worthy successors,

John Madden, Dr. Geo. Newcomer, Car-

rie L. Hopkins, Samuel Russell, having

passed away. Although they were ab-

sent, he said, he wished to send them

the jubilee greetings, having full con-

fidence that they would certainly be re-

speaking, has not been the success we

hoped for," said Mr. Lees, "or rather

while Spiritualists have not succeeded

to that extent in their constructive

work, our destructive work in the dis-

integration of the various creeds and

dogmas, which fifty years ago seemed almost impregnable, has been most

organically

Spiritualism.

ceived.

"While

Mr. Lees said that there were few

basket supper was served.

given in the evening.

t had its origin.

TAIDE KARK] Water Valley, Miss., Doc. SI, 1897. Water Valley, Miss., Doc. SI, 1897. Swanson Ribeumatic Con., Chicago, III.:--- I have suffered forty-file years with rheumatism but could get no medicino to curo me until I got your fo DROPS.' I had auffered for a year with catarrh in my head hefore I used your medicine "5 DROPS.' and I could not hear out of my right ear, but when I took the "5 DROPS' I was cured of the catarrh and my hearing was restored. It is a blessod thing for me that I ever heard of your medicine and used it, for I am as improved that I almost feel young again though I am eighty-two years old. T.W. WILLIAMSON. Protome. III. Dec. 83, 1897. Army and Navy Hall, by the three Spiritualistic societies of the city, the Soclety of Progressive Thinkers, Sons

be in

uni-

APRIL 16, 1898.

T. W. WILLIAMSON, Pootone, III., Dec. 23, 1807. Swanson. Rheumatic Cure Co., Chicago:-Enclosed please fluid draft for which send some more of the 95 NOPS." I have not used a hotile yet and my rheumatism is all gone, and all those that use fp speak highly of it. I know it is the best theumatism cure I have tried in the last 18 years. Respectfully yours, WM. YOUNG.

Respectfully yours, WM. LOUNG. "5 DROPS" cures Rheumatism, Sciatica, Neu-ralgia, Dyspopsia, Backgeice, Asthma, Ca-tarrib, Steeplessnoss, Nervousness, Nervous and Neuralgio Headaches, Heart Weakness, La Grippe, Creeping Numbress.

La Grippe, Creeping Numbress, in the second second

SWANSON RHEUMATIC CURE CO. 167-169 Dearborn St., CHICAGD, ILL."

Robbie, Wayne and Clarence Pae; Overture, Pae's Lyceum Orchestra; Singing-"Sing All Together"-Lyceum Scholars; Zither Solo, Albert Fischer; Character Sketches, William Baker; Song and Declamation, Miss Alice Hunt; Comic Selections, the Morrison Brothers; Psychic Tests and Spirit Communications, Mrs. Anna L. Robinson; Song-'Good Night"-the Russell Family of Singers.

Thus closed one of the most successful celebrations of "Anniversary Day" ever held in this city.

Attention was called to the forth-coming Golden Jubilee, to be held in Rochester, N. Y., and the change of time for its commencement from June to May 25.

50TH ANNIVERSARY,

How It Was Celebrated at Philadelphia.

Handel and Haydn Hall, March 27, at Philadelphia ,was a bower of beauty; cut flowers, palms and flags of all nations were blended together in most attractive decorations. Hon, Thomas Locke, the able and efficient president presided in his usual dignified and courteous manner, opening the morning conference with an address of welcome.

Francis B. Woodbury read the Scotch Heretics' Creed, illustrating the progress of liberal thought in the church, and how Spiritualism had accomplished a mighty work in this regard, Mr. E. W. Sprague, Mr. Barry, Mr. Samuel Wheeler, Mr. Harmer, Mr. Ge-Frorer, Mr. Glenn, Mr. Ford and Mrs. Dr. Pratt participated in the exercises, each presenting clearly some feature of the progressive work accomplished by old-fashioned Spiritualism. A number of the veterans were represented; Moth-er Bacon, of Lake Pleasant, Mass., was among the number, and although over eighty-five years of age, she contributed one of the songs of "ye olden time." At two o'clock the Children's Progressive Lyceum in large numbers, en-

complete. Nearly all will admit to-day tertained the friends with a most excellent programme of readings, recitations and excellent music. Conductor Edwin C. Myers and his co-laborers deserve great praise for the manner in which the exercises were conducted.

woman is recognized the equal of man; when the religion of belief has given place to knowledge; when the happiness of man and not the pleasure of God is the dominant motive. We stand on the threshold of all this mighty reform, assurgd that the day of its perfection will surely come. We may well be content with the advancement of fifty years. It may not be all that we desired, but far more than there was reason to expect. The world moves slowly, and prejudice lingers. As there are monsters in the sea her for a reading. preserved from the early ages when there were only monsters on the earth. so there are hideous beliefs which

skulk from the light of the present. Fifty years contains the mighty achievements in steam and electricity; of the great discoveries which have placed in the hands of man the control They also contain the more wonderful change in belief. Where are the ministers of the gospels who dare preach a sermon that was orthodox twenty In the good old days of our grandmothers, they tell us of sermons so red-

"'And you'd be the sickest lunatic in

the wonderful potency of Spiritualism as a factor in dispelling the superstition of old theology. For this alone we have good cause for celebrating to-day. "Next to the grand central truth that Spiritualism h

and Daughters of Progressive Thinkers than that number in attendance, says and the Cleveland Progressive Lyceum the Cincinnati Commercial-Tribune, of Three sessions were held, the morning March 28. meeting convening at 10 a.m., the The Fiftieth Anniversary of the founding of Modern Spiritualism will afternoon at 2 p. m., and the evening at be made the occasion of much moment 7 p. m. Large crowds were in attendance at all three meetings, and in the to local believers. In addition to the evening several hundred people were two meetings yesterday there will be an turned away. anniversary social in the banquet hall of Odd Fellows' temple, on 'fuesday evening. Meantime, Mrs. J. W. Kratz, The meetings were held in Army and Navy Hall, and it was handsomely decorated with flowers and palms in honor one of the leading mediums of the cult, of the golden jubilee. The presiding officers at the meetings were Fred

will remain in Cincinnati through the month of April, giving lectures and readings at Douglass Castle every Sunday, and private readings at her boarding house at any time. Satisfaction guaranteed or no pay. It was a comparatively small, but a

high-class audience at the Auditorium. A majority were past middle life, and there was a liberal sprinkling of gray heads seen daily in the business world of the city. Spiritualists are more prone than formerly to publicly announce their faith. Mrs. Kratz, commenting on this, said that the first words she heard when she first went to a seance, ten years ago, were, "Oh, are you here, too?"-with a marked accent on the "You." "Don't tell any one, for the preacher would be shocked."

SPIRITUALISTS TOO EARTHLY.

The burden of Mrs. Kratz's address in the afternoon was the beauties of Spiritualism, compared to the old, cheerless faith of the ordinary Christian. But of the Spiritualists only twothirds, she argued, were able to fully enjoy the faith, for they were always thinking of earthly things-worshiping the golden calf exactly as the Christians. She spoke of the questions asked of mediums. It is generally, "Mother, shall I sell that lot?" or "Father, will it be best for me to do this?" or "Brother, will this investment be of profit to me?" Always and forever asking something about wealth which cannot be

after that! Man was created by a mir-acle, and spirit by a greater interference of God. He created the spirit for the seeming purpose that man should not escape by death, his eternal vengeance.

Horrible as the prospect was, in the lurid tiames of hell, which tiashed in flery, spray above the gulf into which poured like a vast Amazon, wide and deep, the stream of human spirits, one with a heart for humanity would prefer to go on its tide than to the sanctified who sat at God's right hand, shouting eternal praise because he had not seen fit to damn them likewise!

Men became insane over this insane belief, and that all did not shows that they did not believe. Believed!

They are relics of an ignorant and barbarous age, retained by hereditary transmission and exempt from attack by that fear which hedges round the old, and in our veneration for the old we forget that doctrines are untrustworthy in exact ratio to their antiouity, for the greater their age, the more ignorant the people, with whom they originate.

With the coming of scientific methods of investigation all the presumption of necromancy, magic, and ghost lore was ruthlessly pushed aside with sneer and into the world's waste-heap, ridicule. and whatever grains of truth might be contained were buried.

Matter was all in all, and there no room nor place for spirit.

Ghosts! rats! hallucination, the delir ium of fever!

Spirits return! How can spirits come when there are no spirits?

Toe-joints snapping and rats! That is all, and scientific men thought they had settled the question by a method as bigoted and unscientific as that which explained geology by the Bible method.

Such was the old Spiritualism, and carefully as it was retained by the mortal eveny, and has not one thing in churches, it had nothing with which to oppose the scientist who assailed it. It was not held subject to demonstration, hot ice, or a black sunbeam. but was a matter of faith or belief.

THE REACTION.

Modern Spiritualism came as a reaction against materialism which dominated the thought of the age. The single thought on which it was based, and

that spirits could be communicated the moral side. It includes the ideas under favorable circumstances. entertained of God or the gods, and the with Their existence could thus be demonceremonies considered appropriate to strated. The key to the mysteries of honor him and gain his favor.

the world beyond was placed in our The other is system of morals for the hands, and it at once assumed reality. conduct of life. If the last be taken, Scientific men were attracted by the Spiritualism as the embodiment of mornew field thus opened, and many who ality is a religion.

were famous in investigations of phys-Even here we must emphasize a wide ical science, formed societies for Psrdifference, for this morality is not chical Research. I do not criticize their saying psychical for spiritual, it was more popular and catchy. Some it is not a morality true because exonce mediums calls themselves psychics; I pressed in a "divine revelation." Its don't know why, unless because church foundation is in the organization of members will patronize a psychic, and man, and its observance is the direct will not a medium! A rose is not path to the greatest happiness, by way changed by calling it a cabbage. Psy- of the most perfect righteousness. chic by all means! Such a religion does not demand, nor

These scientists were not satisfied does it admit of rites and ceremonies, with investigating the present manifes. for it can be expressed only through tations. They said, if this is true, it and by uprightness of mind and nobil illustrations of these conclusions. One

They gathered ghost stories, investi- life. gated haunted houses, collected ac- The one demand made by all religions ty-two years having held its sessions,

ture, there was no truth in their docsea, to that which has been laid by antrines. gel hands across the abyss of death! The first thought of surprise when he What are the messages of loss or gain,

gave his name, was: How did you get to those which come from our spirit out of the nit? friends, assuring us of their existence "Are you miserable?" was asked. and weaving the web of the most satis-"No, I am happy as a lark!" fying philosophy of life here and here-"Did you not find hell?" after ever given to the world!

"Not half as much of hell as I left on earth!" "Why are you not there now?" "Because there is none!"

CHURCH?

sential to preserve.

"Have you not met the Devil?" "No," an emphatic 'no.' How these answers cut the heart of he confiding church member.

its. You might as well take the sun out why they do not come to us, while we of the day, as hell out of Christianity. are doing nothing to prepare ourselves. And now the spirit of Deacon Smith

manifests and he is asked if he has seen the great white throne, and he says "no." "Have you seen Jesus?" and he says he has searched in vain.

"Where are you, Deacon?" is lugubriously asked.

"In the spirit-world." "Where is Jim Brown?"

"In the spirit-world." Jim Brown and Deacon Smith both in he same place! Impossible!

If frightened, he stops here, the church member will hold to his creed and denounce Spiritualism as of the Devil. If he does not, the spirits will tell him that life goes right on un-

broken at death, and there is no hell or judgment day; that man is not a fallen being, and hence there is no necessity for the stupendous scheme of salvation. There goes the whole system of Christianity to its foundation . It has no use

ized societies with settled pastors or succession of speakers, languishes bein the world, and with it all rites and cause in conflict with the tendenobservances which have kept mankind cles of the times. The press has taken in subjection. the place of the preacher and public We ought not to blame the preachers

speaker, and the "common people" are for denouncing Spiritualism. It is their too well-informed to be benefited by mediocre lectures. A poor preacher common. Hence a "Christian" Spirit listened to with attention, because it ualist is as anomalous as a cake of redis a part of religion, and a sort of penance, like fasting and prayer. The

NOT A RELIGION.

Yet by some it is persisted that Spiritualism is a religion.

and one sermon is as good as another That depends on the definition of the the speaker does not attract by supe-Spiritualists assemble to learn, and if term. There are two distinct meanings rior wisdom, they have only the social element to sustain them. made it distinct from the past, was and forms of worship without regard to The society which preserves its funds

o make its hall attractive, secure pe riodicals and books for its library, and occasionally secures a lecturer able to instruct, depending on its members to

bring to its altar their best thoughts will thrive and become strong, while the one which depends on hired speak ers, and bizarre exhibitions to draw the

crowd will be in financial distress and sooner or later become weary of the founded on the will of a god as ex- constant strain of raising funds, which pressed in a book interpreted by priests; seems to be the one pressing object for the existence of the society.

. It is not the crowd that makes success. The gathering of a few earness souls in social union for intellectual and spiritual advancement is of more benefit than the largest crowd drawn by curiosity.

I am happy to find in the two socieity of conduct in the everyday walks of is the oldest lyceum in the world, being

counts of dreams, instances of trance, to-day, and a thousand years ago, is, No one not intimate with the movement

the com mon name of the Prince of Darkness. The new converts led into the churches are not catechised on the creeds

preach except in fire-proof houses!

leved indelicate to m

hot with burning pitch and brimstone

that they did not have to otherwise

warm the meeting-house on the coldest

winter Sunday! Sermons dangerous to

No such sermons now, and it is con-

of the forces of nature.

years ago?

Angel hands have turned the waters of the River of life into the abyss of death and hell, and its fires have been extinguished, and the devil washed away to the uttermost coast where is heaped in battered fragments the wreckage of the past.

ENCOURAGED.

You who have felt the thrill of the glorious revelations from the world beyond, what would induce you to go back to where you were twenty-five years ago? What would induce you who are in-

spired by the thought that you are heirs of an infinite kingdom, immortal spirits with the capabilities of archangels, to return to the belief that you are worms of the dust, corrupt and evil from Do not narrow it to the wants crown to heel? To return to all those deforming, blighting dogmas which have made this world a hell?

It has all passed, like a horrid vision of the night, and are you not glad? Oh, you cannot return! You might

as well expect a matured man to go back to childhood and put on frock and leading strings, as for one having escaped the thralldom of creeds to return to them.

Impelled by the mighty tide which like a gulf stream sweeps from the in-visible world, we are borne past historic headlands, and on the heights we see the triumphant column erected by the hosts of Spiritualism in commemo ration of its great victory over superstition.

On that column is engraved in letters the hand of time can never erase:

Erected in commemoration of the final victory of the hosts of Spiritual ism over the dogmas of savagery and ignorance: A personal God, the Holy Ghost and Crucified Son: the Fall of Man; his redemption by vicarious Atonement; priestly power, arrogance and Bigotry.

churches assemble, not for the purpose Here lies the last 'brand from the of learning anything, but for worship, ourning hell, and fall that remained of the Devil.

Requiescat in paces

Mich. The Fiftieth Anniversary of Modern Spiritualism was, celebrated in Battle Creek, Mich., on the afternoon and evening of Marcho 31, at the home of Mrs. Dr. Clara Cowles. It was also a home greeting to Mrs. Cowles, she hav

sister in Boston. Many came with wellladen baskets and a bountiful dinner and supper was served, covers being laid for sixty-two. Many grand tests were given by Mrs. Cowles, Mrs. Lillan Piper and others; which were recog-

also select reading by others, and several fine selections of music. A happy, harmonious day was enjoyed by all, and we departed for our several homes, feeling that we were the better for hav-ing spent our Fiftieth Anniversary

Do what good thou canst unknown;

to be felt than seen .- William Penn,

new Bible, but had not been able to understand it, and had used it, like thousands of Christian women, to press four-leaf clovers in. But that same Bible now! She had read and re-read it. It was clear and plain to her since she became a spiritualist.

"What shall I do to be saved?" she asked, and then answered for Spiritualists, "Do unto others even as you would

have others do unto you." She is a brilliant, attractive woman

eloquent and forceful. Mr. C. E. Irwin followed with a short address, complaining that Spiritualists were not allowed to hold meetings at the Soldiers' Home at Dayton and elsewhere-a clear violation of the constitutional right to worship according to the dictates of one's conscience.

SOME PLATFORM TESTS.

After some further speaking and singing Mrs. Eva Pfuntner-who made an address earlier in the afternoongave a number of platform tests. sample:

"Now I see the spirit form of a young woman. She is going down the aisle She is tall, stately, well formed, beautiful. She is stopping at that lady next to the older one with glasses. Yes, you." Then a little perplexity, and Mrs. Pfuntner's remarkable pretty features were marred by a slight scowl. "Oh. I know now. Before she passed out she was blind. Now I hear some one calling Lucy, Mother, Lucy, John. I see some one sick, but they will not pass out."

Some spirits manifested themselves by name and not by feature, and the medium asked if any one knew James Ryan. Later she explained that she did not know the spirit. "I learn to know the people from spirit land as I learn to know mortals. But I have never seen this spirit before."

A STIRRING WORD PICTURE.

Mrs. Kratz gave a number of readings also. A mother who had brought one of the many floral decorations was told that her spirit child wished her to pluck a rosebud and take it home with her. Half of the audience raised in their seats when Mrs. Kratz-or a spirit through Mrs. Kratz-told an aged man in the front row of his trials and sufferings and disappointments and afflictions in this life, which were fitting him for a joyful existence in the spirit world where wife and daughter were waiting All of the power of oratory was thrown into this reading, and the word picture was well calculated to stir those who heard. Meantime the old man bowed low his head.

Mrs. Kratz and Mrs. Pfuniner each made addresses and gave tests in the evening.

At Piqua, Ohio.

The Spiritual Research Society of Piqua, Ohio, observed the Fiftieth Anniversary of Modern Spiritualism in a most appropriate manner, at their place of meeting, K. of P. hall, one of the finest in the city. The altar was beautifully decorated with palms. A small but very attentive audience listened to the writer. Subject, "Birth of Modern Spiritualism." The high water Do what good thou canst unknown; and a downpour of rain prevented and be not vain of what ought rather many from being present at this meet-

onstrated to world-the proof of the continued life beyond the grave-is the herculean task it has performed in uprooting the falsity of church creeds and in promoting liberal ideas. The church creeds stand in their architectural beauty, and with a little remodeling will be fitting

temples for the religion of the future-Spiritualism."

Following the address of welcome, Mr. Fred Hayes, president of the Progressive Thinkers' Society, extended further welcome to the assembled friends and gave a clear explanation of the mission of modern Spiritualism, after which brief speeches from some of the old workers of the society, among whom were Mrs. A. Bowen of Washington Territory, J. H. Taylor, Mrs. Elizabeth Wilkinson, Thomas Clifford, Edith Slade Warner, Mary Moss and Prof. Seymour. At the close of the meeting Miss E. Annie Hinman. entranced, gave an address on the "History and Growth of Spiritualism," Miss H., who has been out of the public work for several years, was as cloquent

as formerly, and made a deep impression, after which Mrs. Anna L. Robinson spoke briefly. At the afternoon session the hall was completely filled. Frederick Hayes presided. The meeting opened with a cal selection by the Russell family, which was followed by a vocal trio by the Pae boys. Hudson Tuttle of Berlin

Heights, Ohio, then delivered the address of the day. At the conclusion of the address the infant son of Mr. and Mrs. Vought, of Delaware, Ohio, was christened, Mr. Lees officiating. The babe was named "Victor Vincent." Flowers were used in place of water. The spirit name given the child by Mrs. Anna L. Robinson was "Melody."

Mr. Lees explained that "in no sense was the ceremony performed in the orthodox sense-for the casting out of original sin"-but rather took it to be the wish of the parents to have the child publicly named, and identified with the cause of Spiritualism.

Continuing the exercises of the day, letter was read by Thomas Lees. written by Horace Greeley in 1850, at which time Katherine Fox, the child medium, was living in his family. The letter of the celebrated author, editor and philanthropist created great interest. Spirit tests by Mrs. Anna L. Robinson, of Port Huron, Mich., were given and a duet by Mrs. Lizzie Emerson and Mrs. McClymonts closed the afternoon meeting. The spirit com-munications given by Mrs. Robinson, at this her first appearance in Cleveland, was particularly satisfactory.

EVENING SESSION.

At 7 o'clock the evening session was held. It was in charge of Messrs. Arthur I. King and N. B. Dixon as conductors and Mesdames Nellie Beech and Minnie Pae as guardians. The fol-lowing program was rendered:

Overture, Pac's Lyceum Orchestra: Address, Mrs. Emma R. Tuttle; Singing-"Be Happy"-Lyceum Scholars; Address of Welcome, Master Freddie Hicks; Recitation, Vivian Davis; Singing-"En Costume"-Weimar's Lyceum Warblers; Recitation,-"Curfew Bell"-Miss Mamie Austin; Recitation, Miss May Greeley; Character Impersona-tion, Miss Blanche Randall; Songmany from being present at this meet-ing. MRS. MAGGIE STEWART, Hull-Music by John W. Pae), Masters

These services were an honor to the cause of Spiritualism and no service of the day so impressed one with the efficlent work being done by this society as the lyceum exercises. A flourishing are fast going, but the churches still lyceum always assists to make a flourishing society.

At three p. m., Francis B. Woodhury delivered an address on the "Mission of the Higher Spiritualism, and What Spiritualists ()ught to Do to Aid in Its Advancement."

E. W. Sprague followed with a vigorous practical address. Much enthusi-asm was created by these addresses, and several additions were made to the society's membership roll.

As soon as the hall began to fill at each session a conference was opened and Brothers Locke and Wheeler took charge, giving all who destred a chance to testify as to what Spiritualism had done for them.

At the evening session the hall was packed and Bro. E. W. Sprague delivered an anuiversary address filled with solid argument, wit and humor, and gems of spiritual truth. For two hours he held the audience interested.

Francis B. Woodbury gave a tribute to the memory of the arisen veterans, Mr. and Mrs. Sprague gave spirit communications to close the evening service.

Prof. J. Frank Bacon, Prof. Grey, a pupil of Ole Bull, violinist, Mrs. II. E. Snyder and Miss Annette Hakinson, sopranos. Miss Lula May Baker, contralto, and Mr. Walter C. Baker, baritone, rendered a musical programme, beautiful, sweet, inspiring and truly spiritual.

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The result of this meeting was a firstclass spiritual revival: the society increased in membership: love, harmony and good will permeated the atmosphere of the hall, and the re-union of spirits and mortals was a goodly sight to witness. The financial results were such as to leave a handsome little sum in the treasury of one of the best-conducted societies in America.

Philadelphia Spiritualists' Association, its Lyceum, Young People's Society and Ladies' Aid, success to them all s the prayer of

FRANCIS B. WOODBURY.

Jonesboro, Ind.

On Sunday, March 27. the Jonesboro Spiritualists celebrated the Fiftieth An-niversary of Modern Spiritualism. The speaker, Dr. H. C. Andrews, of Michigan, took as his principal subject. Modern Spiritualism. The lecture was full of meaty and weighty substance, and, given in his impressive style, was highly entertaining and instructive. At the close of the lecture. Brother and Sister, Ira and Pearl Biddle, of Marion, presented their only surviving child, Myr tie Gladys, for spiritual baptism. This is a child of remarkable beauty and intelligence, and as she stood upon the speaker's desk in the presence of the congregation, during the christening service, crowned with a wreath of roses, hyacinths and smilax, formed a picture of rare beauty. And when we ollowed the speaker as he ascended those heights of eloquence and sublimity, we could imagine the veil drawn aside permitting the inhabitants of the two worlds to meet and commingle together. It was indeed a season long to be remembered by all present. Jonesboro, Ind. J. W. BRINTON.

ing lately returned from a visit to her

nized and well received. There was

communing with the loved ones gone before. ONE WHO WAS THERE,

Celebration at Battle Creek,

APRIL 16-1804

THE PROGRESSIVE THINKER.

VIBRATIONS FROM THE GALIFORNIA PHILOSOPHER.

Thoughts, Suggestions and Statements Worthy of Careful Consideration.

A Semi-Centennial Address to The Progressive Thinker Readers, by Charles Dawbarn, of San Leandro, Cal.

Ignorance to-day. Knowledge to-morrow. That is progress. Fifty years ago the world was asking what Modern Spiritualism could do for humanity To-day it demands to know what Mod ern Spiritualism has done, and can show as the fruit of its fifty years of activity. Has it added knowledge to ignorance? In other words, what is its exhibit of progress on this its semi-cen-tennial anniversary? If the believer knew it all fifty years ago, progress was necessarily impossible to him. Knowledge is the correct interpretation phenomena. Wisdom is action founded on experience. The record of actions is what men call "history." And history has now recorded a half century of Modern Spiritualism. ,

THE PHENOMENA.

Fifty years ago the believer was lis tening to the "mystic rap." The learned M. Ds., Ph. Ds., and D, Ds. who denied the fact, were, as all now know, simply exposing their ignorance and wearing a fool's cap that posterity might laugh at them. The believe found the phenomena delightfully simple. They were the work of immorta men and women. Tests proved that When his uncle came back and told him of his annt and consins, a score of years dead and buried, the believer had nothing more to learn in that direction. The dead had come to life. He was himself immortal by the right of manhood. So he claimed that the "rap" had once for all emancipated him from the fear of death. Of course progress in that direction was impossible. The rap budded, leaved and flowered into phenomena mental and physical, and all alike proclaiming that the believer "knew it all." In each variety, from rap to trance, from trance to materialization, it was just "spirit return" and "human immortality." So as the world demands progress, Modern Spiritualism began to be thought monotonous. For if you would make man perfectly happy to-day, in a year or two there would be a revolution, and a demand to have a little misery inserted in the nation's constitution, so that there might be once more a chance for progress. By becoming theatrical the phenomena could still draw a crowd. But that left the lecturer out in the cold. So he has claimed that "spirit return" also meant progress for humanity in everything, except Modern Spiritualism, and has

proceeded to claim every proposed reform as his legitimate field. He organizes societies, founded on the commonsense idea that union is strength, and in strength is both protection for his phenomena and for his mediums, through whom he "knows it all." His earnest cry is "progress for society and himself" except in his explanation of the basic fact of Modern Spiritualism, wherein the "mystic rap" stands as the axiomatic fact of the universe-a specimen of absolute truth, whereby human immortality has been forever scientifically demonstrated.

I think I have thus fairly covered the FIFTY YEARS OF HISTORY

of Modern Spiritualism, as the rest is but a matter of detail, with a chapter for each phase of mediumship. It is all summed up in the statement with which I commenced, that the believer



or even the unuttered thought you have spirit. But let us notice that we mean just evolved. You can wind up and spirit of man the mortal, with his vast start this orator as you would your and almost unknown range of powers, watch, but he runs by a power that is and that we do not know enough to-day his own, and not yours. He is usually to decide whether he is one or many in severely logical, but he accepts anyevery mortal organism. Nor have we thing you say, and sometimes what you any real knowledge of the extent or think, as the basis of his argument. limit of his power. That he can go and come, and manifest at a distance seems Let the sensitive use this "under side" of himself under your direction for a while, and he acquires the art of "self sufficiently attested by the Society for Psychical Research. And it may now hypnotization." With perfect sincerity be positively asserted that there is no he recognizes that when in this condiknown logical reason why any of the tion he is no longer the normal man of phenomena, claimed as from man the three meals a day and a pocket-book mmortal, should not be at the com-The Spiritualist who "knows it all" has mand of the reader's spirit and mine. already taught him that a ghost con-The rap, the form, the writing, the entrols him, so the immortal man gets all tranced lecturer, the usual test, can in the credit and the blame. themselves offer no certain proof either The investigator and experimenter of human immortality or of spirit return. At least such is the position of further discovers that there are both the scientist of to-day, as he once again faculties and powers belonging to puts his question demanding what Mod-THIS "UNDER SIDE"

ern Spiritualism has to show for its of the mortal so very different from hose of the everyday life, that he has practically another manhood before pointing out have been the discovery of him exhibited by the same organism. outsiders, and have usually been pooh-We all know that the most exalted spirpoohed by the believer who has listened t could exhibit no wisdom through a to the rap, and therefore "knew it all." misshaped skull and deformed brain. There is another and brighter side to But the spirit that uses the brain is not such investigations, and founded upon the only intelligence in a human body. the very facts that have seemed so Some other intelligence, whether one or many, is at this moment exercising a fatal to progress in Modern Spiritualism. But before making such a use of sovereign power in certain directions in those facts we will very briefly review the present position of the scientific the reader's organism. It not only attends to the running gear of the mainvestigator. Here is the mortal man, hine he calls his body, but it makes WITH AN UNDER LIFE

vigorous protest if he does anything, or which we claim to be his spirit. This eats anything that the engineer objects to. I don't know whether this intellispirit has senses, as demonstrated by experiment, that are not limited by gence reasons it out, but it certainly knows just what it wants every time. Now when man has discovered his unthe use of mortal eye, ear or brain. It can under certain unknown condiderside selfhood, and proved its existence by his experiments, he should cer tions hold intercourse with other spirtainly be ready to go a step further, its; and through a sensitive mortal can and attempt the acquaintance of this tell what it sees, hears and learns. Ocinterior intelligence, be it one or many which is evidently as much a partner casionally it can appear at a distance as a likeness or double of its mortal in the firm as the under side self, or self, and hold a brief communication the outside man who tries to pose as with a friend or stranger. In other lord of creation. As a simple matter of fact, the very words it can play the part of the orthodox ghost, as has been abundantly proved by evidence gathered by the society for Psychical Research. There is no apparent reason why it cannot produce any phenomena that has been produced by spirits freed from their mor-tal bodies. And if a certain class of psychical phenomena are best produced mortal, popping out every now and then in earth life, may simply mean that one or more of the interior intelliby spirits nearest to earth life, then this ghost of the mortal has an obvious that claim citizenship, advantage over the spirit of a dead has gences found its way to the surface. Shatter man. In other words such experiments the form of Mollie Fancher and half a and investigations leave it almost certain that a large proportion of the psydozen Mollies show themselves. Darken the normal life of the French peaschical phenomena on which Modern Spiritualism is founded is the producant by hypnotism and Leonie, one, two and three show themselves. Such tion of spirits still attached to mortal cases, born of disease, accident or mesforms. Careful scientific experiments have merism, are to-day studies for the medfurther demonstrated that the spirit of ical faculty. But let the Spiritualist the mortal has a very

tions of mortal mind. And every spirit, ery other step in progress, must com-whether still attliched, or freed from error of the past half century has conmortal form, must be more or less sub-ject to this law of planet life, in its ev-ery manifestation fo mortal man. We can now easily understand why the advanced spirit shripks from subjecting himself to this law of "suggestion" which might occasionally compel him to say and even do some things below his own standard of manhood. When the Spiritualist has grasped this fact his next question should be "How far can I use this natural law to evoke truth, and bless the mortal?" The answer must be based on the fact that every law of nature can be used for blessing or curse, and that mere ignorance will often produce as woeful effects as wilful disobedience. So remembering that

these wonderful spirit powers are actual proved facts, though under the dominance of his own power of suggestion, he will desire to investigate "suggestion" itself, and try to discover how far he can compel it to his service instead of his injury.

Suggestion is one thought dominating or influencing another thought. Thought is mental vibration. If the reader and myself are thinking alike we are in vibratory harmony, It is equally true that if the vibration be the same we shall have the same thought. Nature has given the controlling influence in planet human life to mortal mind. It thinks, and presently the interior man reflects that thought, accepts it as true, and proceeds to reason or act from that hasis. Hypnotic experiments have proved that this is the law in intercourse between the outer and inner manhood. But we discover that the powers of the inner man are so superior in many respects that, if the suggestion be true, the result may be of great ad-vantage to the mortal. If the suggestion be false the result is more likely to prove injurious. But the suggestion is usually unconscious on the part of the investigator or believer in spirit return. He thinks he is face to face with the spirit of a deceased friend. If it happen to be the spirit of a live mortal his thought wields its suggestive power, and that spirit assumes the part, usually to perfection. BUT THIS WORKS BOTH WAYS,

for if the honest investigator have an inward conviction that his visitor is just the inner life of some mortal, and that visitor happen to be a spirit no longer attached to earth life, then the spirit is more or less subject to this law and cannot demonstrate his own identity. So the phenomena of the Spirit ualist, from rap to form, are always ex posed to woeful mixture, and justify the critic who declares that the enthusiastic believer is as yet far from understanding the nature of his own manifestations. But this law being once un derstood, we can use it to attain our desired end. And our first step is to be gin with ourselves. The believer will claim that, so far as he is concerned his suggestive thought is all in favor of spirit return. So far so good. Yet if he is working in ignorance of this law he will, of course, influence by his thought the communicating intelligence to cloud his own identity, and play the part of fifty years of effort to convert the world? Such facts as I have been al experience leads, me to believe that such visitors are a very rare excep tion in spirit intercourse. It is compar atively safe to usually assume that the visitor is really one who was once a mortal. But he is none the less subject to the law of suggestion in all its force And it is the unconscious suggestion that works the most harm. The unconscious suggestion'is founded on the prevailing thought in our daily life, by which we are shaping the thought of our inner man. If we think thoughts that are selfish, cruel, seusual or debasing to our manhood, that is

THE VIBRATORY LEVEL

of the inner life. Certain spirits will time and space like those of the nor-tal. It sees, hears and reasons, without to our accompaniment. Starting from our suggestion they will use their great nial parlors of the Hotel Genesee, in nial parlors of the Hotel Genesee, in the ster by Mrs Celia Lincoln, under powers to fool us to our utmost bent. And many a noble honest spirit is likely

sisted in thinking it commences with the "mystic rap." And that is respect-fully submitted as the moral and motive of this address. San Leandro, Cal.

50TH ANNIVERSARY.

First Society of Spiritualists of the South Side,

Chicago.

The Fiftieth Anniversary of Spirit ualism as a philosophy, religion and sci-ence, was joyfully celebrated at Au-ditorium Theatre, Thirty-first street, by our beloved pastor, Mrs. Georgia Gladys Cooley, assisted by Mrs. M. A. Jackman, independent slate-writing

and portrait psychic, while the spiritual and material atmospheres were harmonized by the beautiful spiritual solos of Mrs. Frankie Cole's special friend, so richful and inspiring, with Messrs. Cooper and Jackman, and Miss Britton Case to intersperse the services with piano and violin strains from the masters.

The rostrum was beautifully dec-orated with large silken flags, and a profusion of fragrant flowers and plants, tokens of love to those minister-

ing, and to the spirit loved ones. The anniversary address and poem given by the pastor, descriptive of the special expression and progression of the truth of spirit return, were most beautiful and impressive, and thrilled all with that spiritual power that inspired them, Many, many messages were received

independently on slates, and a beautiful portrait, the colors being dematerialized from the flowers on the platform and re-materialized in the portrait. At the close of the afternoon services

a splendid dinner was served. The evening service address was given by Dr. George B. Warne, was in part a reply to the Rev. Frank Talmage, and

was a masterly effort in behalf of truth and justice. Mrs. M. A. Jackman was also present and received many messages independently written on sheets of paper, while between slates, during the time the pastor was voicing the spirit messages to the audience from heir loving angel friends; after which she removed the paper from between the slates and read the many written messages aloud, and gave them to those addressed therein throughout the audience. The spirit-world has been with us in great power, and their bless ings came like perfumed flowers. We are happy to know that all the other societies of the city were enjoying the Fiftieth Anniversary of that eternal, beautiful, spiritual truth, "That our loved spirit ones are with us to-day." The regular afternoon and evening services by Mrs. Cooley will be held

on next Sunday at 77 Thirty-first street. A christening service will take place in the evening. Welcome all. MRS. C. H. HORINE, Cor. Sec'y.

Buffalo, N. Y.

The Buffalo Spiritual Society, holding meetings at the corner Court and Main streets, is now in a fine and flourishing condition. Mrs. Lincoln, nee Mrs. Celia Nickerson, has occupied the platform on two occasions. Her subject was "Theosophy and Its Relation to Spiritualism," yet most of our Spiritualists find that true Spiritualism covers all Theosophy, and all things else in this universe of ours.

Last Sunday the society celebrated the Fiftieth Anniversary of Modern Spiritualism with appropriate ceremonies. A new society will be inaugurated on Sunday, April 3, in the Colocity, by Mrs. Celi

GRAND PROGRESS.

What Have Those Tiny Raps Done for the World?

INVOCATION. Ob, Divine Nature, Mother of all, Whose silent presence we do know, Because we feel Thee, hear Thy call

That knows no time, nor high, nor low. We love Thee, for Thou gavest us life, And made us part of Thee, in Thee, And we know that what seems bitten strife

Are struggles for growth and liberty We love Thee for this beauteous earth, Each tree and bird and flow'ry dell; All lands and seas, our spirit's birth, Where rain and sunlight mated dwell.

Where sentient forms have found then souls In ages gone, and molded minds That live out there where space unrolls Its vastness and all life unwinds Before Thine eyes its wonders all in al

And touch us now and then with flame That lights us through the darkened

wall Of form. We praise Thy holy name. Spiritualism, like all other reforms,

has had its ups and downs, its sunlight and darkness; its phenomenal forward strides and its setbacks; its heroes and martyrs, and its fakes and rascals, and with all has made marvelous progress in the last half century, the life of modern Spiritualism.

The basic principle of Spiritualism is as old as time, immortality, life eternal, and even phenomena to prove eachphenomena that are as positive in their proof as are the brilliant noonday rays that there exists a sun, or in those of the night-time that there is an orb that gives to us its silvery light-have ever been and will always be.

Were there no such thing as ocular demonstration of immortality, the soul's own selfhood would speak the silent words of its own indestructibility and everlasting existence; the spirit, the ego, that is a part of the all, the universe of motion, vibration, life, knows of the all with which it keeps in touch, and knows it ever has been and ever will be, but the outer senses can only grasp the outer manifestations of its surroundings, of the many things of its own nature and kind, and yet we have proof that this thinking, sensing, sense-conveying principle in man retains every impression made upon it while in conjunction with the form, though the smaller and fainter the im-

pression, the less distinct and pronounced the memory of that incident of whatever nature.

ANCIENT AND MODERN.

the same as to ancient man, and were received according to the capacity of of life and man's highest duty to the each age. Ancient man had many other whole world; that which assails the names for these phenomena, but pretty low and the victous, the selfish, the engenerally attributed them to a god of some kind. This was the same god and ful; that which leads the manly and the same phenomena, and the spirits who passed out of their forms in those days were taught to look upon these thoughts of this life; that makes life things as only possible with those especially endowed by the holy-spirit-a something higher in power and above themselves, and they carried these ideas over with them and returned with manner that our friends return to-day, and if their ascension is of a recent

I have heard the blessed spirits Tapping answers on my bed To the questions I was thinking, That were yet within my head: Twas a message from the living, Not a message from the dead, And the joy within that message Can be felt but never said. Oh, divinely sacred message That unlocked the mansion door, and that gave the world the knowledge

Of the truth there held in store, Thou hast made this world much brighter In the light thy tapping bore

To this earth—the information From that vast eternal shore. PHILOSOPHY.

To again return to cold, prosale facts, Spiritualism calls into activity every faculty in man's nature and teaches him that to be perfect he must be in harmony with his body, he must be in harmony with other bodies in the universe and their respective spirits, and tells him how to get in harmony and keep in harmony. This is a part of the philosophy it teaches, and as to philosophy in its general definition, I like that of Alexander Wilder, M. D. He says;

"The office of philosophy is to unfold the perfect truth for our contemplation and willing obedience. It embraces the great world of causes within its scope, reaching clear to the absolute and permanent principles underlying them, to he end that the lessons derived from them may be applied to personal experience. Transcending the limitations of common science and opinion, its domain is rather the nobler, illimitable sphere of intelligence which the higher natures occupy. All great action is such by reason of the enthusiasm by which it is inspired. It has a firm basis of faith, an intuition of the more excellent, and a firm assurance of truth beyond all becoming or expediency. The sentiment of worship in the human soul radiates into the thought, and more or less directs the conduct. Philosophic aspiration after the good and beautiful in life is the outburst of this motive and the endeavor to give it proper expression. Hence the specula-tive faculties of the mind must be developed in order that the practical achievement may be genuine and enduring.'

OUR LITERATURE.

All our literature is composed of records of philosophical deductions and scientific experiments; artistic material and moral truth; that which appeals to All these proofs came to modern man the highest senses in man; that which stands for the solution of the problems vious, the overbearing and the revengewomanly men and women into the higher walks and into the higher

practical and death but a transition; that makes the poor honest man feel rich lu spirit and the rich rascal poor; that makes people haul themselves up before the mirror of retrospection and the same ideas, in precisely the same introspection for judgment by their own consciences three times a day and just before retiring to their welcome date they retain the same traits, the couch at night; that weighs not the same impediments of speech, the same deeds of man in the shallow scale of nail-holes of crucifixion they took with selfhood; that appeals not to the moneythem until time, education and spiritual bag for its god of forgiveness.

enlightenment shall have banished Creeping along up the past fifty years them, until they seem no longer a ne- like the morning sun, to shed its brilcessity and are a hinderment to the liant rays o'er all the world, this child spirit's progress. If they are peddlers of the ancients, this youth of the two when they go they will return for iden- worlds and man of destiny has gained a hold upon the minds of the philosoisters whose minds have ever been phers, the theologians, the financiers, crammed with creeds and blinded by the politicians, through its appeal to superstition, thus will they return; if reason in its philosophy and to their observation in its phenomena, and tofalsehood, for the power they might day, amid all the accusations of its en-have over the minds of their pupils, all emies, weighted often to the limit of its burden-bearing capacity with fraud, time will be required in which to undo with money-getters at any risk and a great diversity of idiosyncrasics, theries, hobbies, osophies, isms and moral I need not and I care not to make ethics, without concentration or consolidation, Spiritualism holds its head high above the average religion. WHOM WE WISH TO REACH. There are many good, thinking easoning, unprejudiced people in the world to-day who have not cared to know what we have of information relating to immortality. Many people know but the fact that they have come into this world, not of their own desire or foreknowledge, and that according to the routine of nature observable around them, they must some day die, not of their own desire or foreknowledge, and that they have certain duties towards themselves incumbent because of the fact that they have appetites and must eat to live, and must hustle around to receive their proportion from the great storehouse of products of nature, to keep the body, and hose of their family, if such they have, rom the agonies of starvation, and to this end they plod on and on, and up fore the modern man whose mind was and down among men in the simple strife for food. Such people are harmless, to say the least, and are not the special ones we are after with our great and eternal principles of life eternal, but those who are blinded by false teachings and wish to awaken, and who are liable to remain in darkness and unhappiness for ages if the spirit of light is not thrust like a great search-light upon them; those never thought or dared to dream for themselves of their own souls, and whe have been taught to lay their burdens upon the back of an innocent, sac rificing sensitive, who would intercedi with his angry father in their behalf not because he knows they did not de serve the sorrow and woe they brought to themselves by their own acts, but because of his sensitiveness and his love. These are the ones to whom goes the principle of personal responsibility

in the rap "knew "it all," and therefore progress has been impossible.

Of course, the question before us in this address is "Did the believer know it all?" He may deem such a question absurd, but skeptical outsiders have dared to dissect his "mystic rap," and have discovered that instead of being the simple fact claimed by the worship er of phenomena it is really but a little spark of truth from the anvil of Nature upon which the raw material of the universe is being hammered into shape. A spark from an anvil is a beautiful sight, especially on a dark night. Yet it is a "fact" that will burn, if you don't look out. But get down to the raw material of which such sparks are made and you will discover the foundation of manhood.

No man can hope to understand the nature of a spark until he has studied it right down to the mother lode, and out into its elements. This is something the Spiritualist has never done with his little spark of truth that he calls the "mystic rap." ' so scientists have been doing it for him. They are only beginning, for they know their own ignorance. But they know also that progress is possible. They have already proved that the believer in "raps," whose faith was moulded, as he believed, by his spirit uncle, did not "know it all," but on the contrary, was believing a great deal too much.

THE RAP WAS A FACT,

the trance was a fact, the materialization was sometimes a fact-and the test told its own story. The unknown fact in the problem was the mortal himself. The lesson of a new-born babe is not to be learned by taking his record of youth, manhood and old age. There are two sides to a man, and perhaps several more. The side we see and record as biography is determined by the shape of his head, and the shape of the heads of his ancestors; and also by his and their education, environment, and the chances of mortal life, A broker would say that the side we sed is usually "short on memory, and long on cussedness." The side we don't see has proved on investigation to be perfect in memory, but very weak on ethics. To get at this side of a man the discovery of mesmerism and hypnotism was a necessity. Both alike bring out the other side of a man. The difference between them seems to be that in mesmerism there is an effect produced on the operator himself, whereas the cold-blooded hypnotist just makes a few suggestions, and watches as they affect the sensitive. In both alike the investigator usually unfolds a man-hood that trespasses on the domain supposed by the average Spiritualist to be the stamping-ground of his favorite ghost.

Suggest that the

SENSITIVE IS AN ORATOR. and he will give you an hour's lecture on the subject you have given him as a text. And this lecture is not necessarily ponsense. Far from it sometimes, for you occasionally discover that this "under side" of him, which the scientist calls "subliminal consciousness," not only perfectly remembers all the mortal has seen or heard bearing on the subject, but has access to your "under

side," too, and perhaps astonishes you or of "subliminal consciousness." Why

noment we discover, and acknowledge there is more to man the mortal than we dreamed, it is no longer safe to stake out a claim and say

"THIS IS NATURE'S BOUNDARY." These doubles and trebles of man the

take note that while they mean more to man the mortal than he supposed they do not, in themselves, offer the His memory is perfect, his power of acphenomena upon which he bases his cult. They simply exhibit powers in-

hering in the mortal. And these powers must be studied by the Spiritualist who would distinguish between "spirit return" and the expression of man the mortal's interior life.

Manhood of the "underside" is appar ently ruler of the emotions. His senses know no limit of vibration that we can discover. He sees regardless of dis tance. His telephone needs no wire and he seems to enjoy freedom of intercourse with intelligences be longing to the "underside" like himself. That is to say, he appears to have access to everything that poor human nature would cover up, and call "se-cret." But he has not a clear field The outside man can puzzle, and perplex and befog him. Hypnotism brings him to the front under certain condi tions. He must accept what you tell him about outside life as absolute truth. And it must be remembered that you tell him by thought as much as by words. If you "think" he is Soc rates, or George Washington, or your mother, he starts from that thought, and playing the part to perfection, uses his power both of perfect memory and access to the thought world, to give you every test you can desire. And thus if the reader has been one who has thought he "knew it all." such may have been the actual foundation of his faith. No dishonesty in sensitive, sitter or intelligence communicating, but just an all round ignorance of this natural law, and its consequences. Subject to your suggestion and ignorance this "inside" man brings marvelous powers

for you to use or misuse, as the case may be. He can kill or cure, ease pain or evolve torture. The potency of sug-gestion upon this wonderful interior manhood, when once evoked, may mean peace or war, happiness or misery to nation or individual.

But why mystify ourselves by talking of

"UNDERSIDE" MANHOOD.

by quoting at length from the unpub- not say just what we mean every time? lished manuscript sill in your pocket, We are talking of spirit, and we mean to use its powers subject to the sugges-

LIMITED INDEPENDENCE.

quiring information vast and mysterious, and his reasoning powers far superior to those possessed in normal mortal life. But nevertheless he is subject to mortal mind. He accepts a suggested falsehood as readily as a suggested

truth. He thus personates other intelligences, if so suggested, with a marvelous accuracy of detail that stands as "tests" to an admiring world. He is apparently without a code of ethics, or ny moral sense, because this law of Nature compels him to play almost any part that may be suggested to him. He is just as obedient to the unconscious, or auto-suggestion of a mortal, as he is to the prepared suggestion of the scientific investigator. It appears that the ruling passion or impulse of every mortal dominates his own spirit, and holds it to the experiences of earth life. The moral limit of the mortal seems the only moral limit of the spirit. If the mortal would steal or lie, so would his spirit. If he would murder, his spirit would apparently offer no objection. Fortunately suggested immoralities seem to find almost no foothold if opposed by the mortal mind of the ensitive. And this may really constitute what we would call spirit experiences of earth life. Here the case of the scientists apparently rests. He declares that he has slain Modern Spiritualism, since he proves it founded on mortal rather than immortal man. But on the contrary he has really opened the gate of progress for the believer, who, having listened to the rap and thought he knew it all, may now learn something of his own philosophy, and climb to a higher manhood.

Our first question now is, "Is there an immortal man?" Fortunately the most learned scientists and careful investigators declare that their careful and prolonged experiments have compelled them to accept man immortal as a demonstrated fact. Therefore in a brief article such as this we will simply accept their conclusion and proceed to learn its lesson. We have seen that in earth life

NATURE COMPELS SPIRIT.

to be so pained and grieved at his position and subjection to this power, that he declares that Nature has placed this barrier between the two worlds to keep mortals and immortals apart, and so himself refuses to encourage spirit return. So we have had, for the most part, and with occasional grand exceptions, little but what Farraday called 'the twaddle of country parsons" - 8 5 the level of the communicating intelligence, while the majority of the "tests" have been either direct mind-reading, or information gained by one inner life (spirif) in communication with another Having mastered this fact we see that we can wield this law of suggestion to bring us into real and profitable intercourse with "loved ones gone before." We can, in the first place, hold consciously the suggestion that our visitor shall be a bright, advanced spirit. That s a good starting point. But unless we have been guiding our own lives, and watching our daily thoughts, holding them to a higher manhood, unconscious suggestion, flowing from the spirit lev el of our interior life, becomes a hindrance instead of help. Thus it is that the investigator who has been fighting the battle of manhood, and struggling to ennoble his own spirit, usually finds that he gives his spirit visitors the best conditions

BY SITTING ALONE.

Then he presently discovers that this law of Nature is for his own safety and blessing, since if the suggestion be to the highest, from both his inner and outward life, the "twaddle of country parsons" disappears, and he can both enjoy and profit by such intercourse with advanced spirits. If this had been the teaching and experience of Modern Spiritualism during the past fifty years, its answer to the demand to show its work for humanity would now ring loud and clear. But the giving of tests. the writing between locked slates, the mystic rap, the inspirational lecture, the healing of the sick, are no proof to the investigator of actual spirit return. They may all emanate from spirits of the mortal, or, worse still, they can be largely outwrought by spirits on the level of the manhood of to-day. Yet amidst it all stands the great and glori-ous truth that the chining century will surely see men and women so training and disciplining their inner lives that the suggestive thought will

BRING ANGEL INTERCOURSE in all its fullness, and the mortal shall discover his own godhood,

Some of our past half century's phenomena have been comparatively free from the influence of mortal suggestion, though, of course, subject to mortal limitation. For instance, cases of spirit return, as enrolled week by week, for so many years by the venerable Banner of Light, offer little field for suggestion by mortal mind. Intelligences, strangers to mortals present, have there told of their past lives, as well as their present experiences. The chances in such communications seem largely in favor of a verified spirit return. Yet the moment we are permitted to hold converse with such spirits the law of "suggestion" dominates, and their statements become so contradicevident that true Spiritualism, like ev-

the name of an eastern cult, but this lady has preached Spiritualism so long before she took up Theosophy, that her Theosophical lectures are so strongly tinctured with Spiritualism that Spiritualists do not find much fault with her Theosophy, so we all are going to listen to this cultured lady's lectures.

The First Spiritual Church of Buffalo held a grand fair on three days of last week, which was a success in every respect. Mrs. Nellie Whitcomb, and her nother, Mrs. Dr. Mathison, had charge. and it could not have been in better hands. The whole amount, over \$400, that was realized at this fair, will go into the building fund of the Woman's Union, for the purpose of building a new two-story brick temple in place of the old structure now on the lot. Mrs. Atcheson, who is president of the Young People's Institute, by her hard work turned in to the above fund \$100. Nellie Whitcomb's booth made \$200, and the contest as to who was the most popular lady was decided in favor of Mrs. Whitcomb, and resulted in putting \$113.25 into the above fund.

Over one hundred books were added to the library, and now the Woman's Progressive Union wish to publicly thank all and every one that aided in the good work.

Moses Hull and wife will occupy the platform for the months of April and may next, and will commence their year's engagement September 1, 1898. Mr. Hull's salary has been subscribed so that the amount of his salary is guaranteed, and no part of any future collections or contributions are to be used for the payment of salaries, but all of these donations go into the building fund. The old temple is so packed and crowded that last Sunday Mr. Hull opened subscriptions for 100 more chairs, to be used in the ante-rooms adjoining the main hall. Mr. Hull draws like an old-fashioned prairie fire. So you see, with three spiritual meetings in our city every Sunday we are not quite so dead as we might be. The Progressive Thinker is our favor-

ite journal, because it is so "progressive" in its character. How could we do without it? and yet how few of our professed Spiritualists take this best of Spiritual papers, for I consider that one copy is many times worth the dollar that it costs yearly. Brother Kates came out last week in

your contemporary fully in favor of establishing a consolidation of all the spiritual churches in the country under the head of a "National Association of Spiritual Churches," so if he does as well as he advocates, we will soon have a "N. A. of S. S." as well as the old N S. A.

We have four good and well-estab lished spiritual camps in the state now and hope for more, and especially for a good Buffalo camp somewhere on the banks of the grand old Niagara river that flows just at our doors.

All of our societies are to celebrate twice this season, so that the Fiftieth Anniversary will be doubly celebrated. A memorial service was held in the Temple last week in remembrance of our departed brother, Dr. Alonzo Hinckley. Moses Hull officiated and delivered a good and sensible address upon the occasion. Brother Hinckley was a tory that no system of philosophy can devoted Spiritualist, a good and true be founded on such a basis. It is thus citizen, and a kind neighbor. J. W. DENNIS. Buffalo, N. Y.

tification as peddlers; if they are minthey knowingly taught a superstition, a the worse for them, and all the more their work.

quotations from ancient writers to show the similarity of Spiritualism an cient and Spiritualism modern: so much of such information has passed through these columns during the pas life of The Progressive Thinker that every constant reader is now, or ought to be, familiar with it; but in writing of speaking to the new student, to the 'tenderfoot" of Spiritualism, regarding the Fiftieth Anniversary it is necessary to let them know that the time was when all public spiritual demonstration was crushed out, burned out and demolished, and that amid all the su perstition and tyranny of our age when

muscle and sword were master, just at a time when it was almost SURE DEATH. or was supposed to be to be known as a medium, Modern Spiritualism was born Ancient Spiritualism, only temporarily subdued, sprang up in a modern forn from the soil of innocent babyhood be

nearer ready for it, whose whole being was tired of creeds and dogmas, whose eves had so long been fixed upon an imaginary cross, that he was ready to seize upon something clearly tangible and he took it to his soul and said: I have found the blessed doorway To the land of pure delight; I have found the golden sunbeams In the midst of darkest night; I have found the land immortal, Just beyond the mortal sight. Where proud Nature rules with Justice In the bonds of truth and right, I have stood upon the threshold Through the dark and gloomy past; I have stood upon a vessel Without rudder, sail or mast. And have floated on the ocean With no anchor ever cast, But I see the sacred harbor Of the Spirit-World at last. for personal acts as taught by Spirit-Oh how sad and long the waiting ualism, with a high and noble purpose. In the darkness of the spell That hung and hovered o'er me,

Like the shadow of the hell That had ever been so near me That the brimstone I could smell For the tidings from some loved one That "We live, and all is well." Ever anxious, ever hopeful, And yet trembling with a fear-For the fate of those so wicked As to doubt the words they hear From the preacher in the pulpit Of the word of God, so clear, I have heard at last the tidings Of great joy and sweetest cheer.

I have caught a glimpse of heaven In the joy that comes to me, In the knowledge that in dying Nature sets the spirit free, And that hell is a condition; Not the "place" it used to be; But a kind of soul-contrition, Or corrective life decree.

Doings at Maquoketa, Iowa.

DR. T. WILKINS.

The First Society of Spiritualists of Maquoketa, Iowa, celebrated the Fiftieth Anniversary of Modern Spiritualism in a befitting manner, Saturday and Sunday, March 26 and 27. The first evening was devoted to short talks and experience by the members, interspersed with music, and was held at the home of Mrs. J. M. Harvey, who gave the use of her parlors for both evenings.

Sunday evening, Mrs. Harvey delivered an interesting lecture on the subject, "Modern Spiritualism and Its Progress." There was a large attendance, considering the inclemency of the weather, and considerable interest manifested by investigators. M. LITTELL, Pres.

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R. FRANCIS, Editor and Publisher. Entered at Chicago Postoflice as second-class matte

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SATURDAY, APRIL 16, 1898.

ANNIVERSARY EDITION.

No agency of the great principles of Spiritualism has kept nearer abreast with the times during the past year at any time. than has The Progressive Thinker, with its teeming pages of profound thought, ive Thinker, as a useful memento of the appearing at the homes of its patrons origin of Modern Spiritualism; as a mefifty-two times, giving them as much mento of the glad tidings of great joy reading matter by actual count as from that peddler to those little girls at three ordinary books of 500 pages Hydesville; as a memento of the time whose dimensions are 6 by 4 inches, when first you heard from your own for one dollar, and giving a book of loved one whom you were mourning as 357 pages by that eminent author and dead. Take it down from its special medium, Emma Hardinge Britten-Ghost Land-a special scientific series by the philosopher Charles Deurbarn by the philosopher, Charles Dawbarn, the Hull-Covert debate and the Sequel and right; in the universe of order and to the same, lecture by Col. Ingersoll, perfect harmony. lectures by Mrs. Anna Besant, and innumerable other excellent authors whose names are too familiar to our readers to need mention.

The Spiritual phenomena and philoso- with a minister who is an uncomprophy, astrology, physical and psychical mising advocate of the plenary inspirascience, mental science, the fraud ques- tion of the Bible, claiming the whole tion, the creed question, the platform was verbally inspired by the Holy test work, the decay of theology and Spirit. "How does it happen," replied the growth of liberalism, the molecular our correspondent, "that each book hypothesis of nature, the physical and bears its own peculiar style and dicmoral man and his relation to the spir- tion, so much as to indicate beyond itual universe, organization, and many question distinctive personalities? How other similar and kindred subjects have does it happen God inspires good lanbeen discussed from our rostrum, with the most tranquil equanimity manifested in all, that could not help com- "the gentleman was unable to explain, mending itself to the readers. No un- but he knew all about God's plans and called-for language and nothing to call just what he was thinking about 6,000 for such. Nothing but sober, sensible years ago. It is useless to talk with for such. Nothing but sober, sensible such men. They are always struggling argument on the two sides of every with the mysteries of the trinity and subject under discussion, with the one trying to solve the mathematical imexception of the Covert side of the possibility that three times one cannot Hull-Covert debate, and that was only be more than one."

Progressive Thinker. reader will not grow weary with too much spiritualism, as the variety will be restful and appreciable. No two are the like and all are right in their analyzation of the manner in which this great light comes to them. As they differ in capacity to receive and in propensity to digest and give out again so they must diverge in their estimate of Spiritual-

ism. As it comes to them and-satisfies the longing of their innermost spirit, will it go out to the world. In that self satisfying way it will strike others in harmony with its sentiment, in line Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It coats from 10 to 15 cents to get checks cashed on local banks, so don't feed them unless you wish that amount deducted from the an out sent. Direct all letters to J. R. Francis, No. 40 Loomis Street, Chicago, III. one of the great army of scholars and thinkers who go to make up the roster

above all harmony, kindness, benevolence, truth and justice does Spiritualism divinely spread herprotecting wings and calmly claim them as her own.

We take these men and women of The Progressive Thinker staff all into our common cause, with all their theories and philosophies, with one aim and with but one principle to serve-the lent power and oneness of resultant good, and in its enthusiastic and veri-

form modes of expression. These people are our co-laborers-our brothers and all are energetic in the performance of their parts of this great drama

Our only promise for the future is to strive to improve on the past in our methods for the maintenance of our high standard of excellence for The Progressive Thinker, and the upbuilding of our common cause. Look out for an occasional surprise in a literary

line, of which the faculty in Spiritualism is eminently capable of springing Preserve this issue of The Progress-

oue's own soul. will be as one in the house of justice

A POINTED REPLY.

A highly-esteemed patron writes that he had some amusement awhile ago

WHEN PROCHESSIVE THINKER THE DIVING MISSION OF SPIRITUALISM OUR SPIRITUAL JUBILEE.

To Purify, Refine, Spiritualize and Elevate Humanity.

My theme to-day is aside from the the prepared to enter upon the life of lted consideration on the part of our the real and abiding. speakers and writers. It has seemed to me that it may not be unprofitable to these words from Longfellow: ask attention to a subject that, as I think, is really among the most important, and yet, is likely to be overlooked by Spiritualist speakers and hearers; and that is: The mission of Spiritualism as a fac-

tor in the culture of spirituality. It will hardly be denied that there is a tendency in the influence of Spiritualism in its more material phases of physical manifestations, to induce an undue desire for the mere phenomena. Some are carried away by a craving for tests, and to them the signs and wonders of the test medium are approximately the all-in all of Spiritualism; all that interests them: all they care for. Really and truly, in a deep and weighty sense, they grasp for the unsubstantial shadow, and lose the ever-

abiding substance of true Spiritualism. They have their pleasure in the things that quickly pass away, and ignore the dlyine wealth of spiritual riches they might receive into the everlasting gar ners of their spirit being. The consciousness of the presence of

pure and good spirits, is and must be a factor of great importance in the develonment of spiritual habitudes of thought when allowed its proper effect; but the laws. mind may be so given over to, and enphysical signs and wonders, that the higher and better results in the spiritual betterment of the seeker may be set aside and lost. As you seek, so shall you find; if you seek the higher and better portion, it shall be given you. For after all, after admitting, gladly and freely, all the great good and the abundant light that may come through the facts of phenomenal mediumship, the strong and indisputable proofs of

the continuity of individual spirit life beyond the grave, it still remains that the chief good, "the best thing in the world," is the cultivation of the higher mental, moral and spiritual qualities that go to the formation and perfection of the highest ideal of human kind, for this present life and that which is to follow in the hereafter. Besides, in a deeply true sense, the evidence of immortality is within, in

In one's conscious realization of one's spiritual nature as a being, connated with eternal spirit being, with hopes, thoughts, desires and aspirations therefrom arising, and which, in accordance therewith, take hold on immortality of existence-there is proof, a deep con-

scious knowledge of life eternal. But to those dwelling in the more material, worldly plane of thought, and whose spiritual nature has not been quickened into that degree of activity that brings the abiding conscious real ization of themselves as spiritual belngs, here and now, spiritual beings in physical bodies-to such the mediumistic test may prove of great benefit in laving the foundation, the first step in an ascending series that shall lead to the mounts of high spirituality. It may be thus, but in order to its accomplishment, they must go on, ascending from the lower plane of signs and

wonders and marvelous phenomena. building the finer structure of their spiritual nature into beautiful temples of spiriual grace and light. Wonderful tests, marvelous phenomena, the mind and memory may be stored with volumes of them, learned by personal experience and by the testi-

more common trend of thought accept- the spirit there. By establishing spirited as appropriate to our anniversary. ual character and "relationships now," The historical and social aspects of we will established conditions which Spiritualism will receive due and mer- death cannot change! The spiritual is

> Lilian Whiting says, after quoting "The spirit world around this world of

sense Floats like an atmosphere."

All life that is spiritual life, whether in the physical or the psychical bodyedge. that is, whether before death or after death-is of this atmosphere. The spiritual world is a condition, and not a location. It will readily be seen from analogies in this world how very different degrees of life can go on in the same space. Take any one block of a city, even any two homes next door to each other, or even any two rooms in one house, and consider how, under the same roof, in what is practically the same material space, two individual lives may go on-the one exalted, noble, open to every divine influence; the othpoor, mean, dwarfed, darkened, Thus it will be seen that in the same space the spiritual and physical worlds may coexist, each being a condition. Christ.

THE SUPREME NEED.

There is a supreme need in the life of to-day; that theology shall lift itself to spirituality. Religion is not an argument, or even a creed; it is life and love. It is the recognition of spiritual "To make habitually a new estimate, that is elevation." thrailed by, an inordinate craving for needs to take account of the new esti-Religion mate, of that vast and momentous array of psychic truth that is the discovery of this age. The treasure-stores of the invisible realm are open to the spiritual perception of the present. Telepathy is not merely the phenomenat means of communication between two persons who are widely separated by distance; but it is also the appointed means by which the inhabitants of the invisible world are giving us of their knowledge, their counsel. To be able to receive this one must live in touch with the higher life-that is, he must rors of pagan and Christian mythology himself live with the higher life of love, sweetness, sympathy. He must live have already gone forever! The Cimmerean darkness that for centuries "as seeing him who is invisible." Falseshrouded human destiny in doubt, unhood, hatred, wrong doing of any kind builds up a barrier between those in certainty and fear, vanished at the dawn of Modern Spiritualism, and the this life and in the one beyond. In so somber veil of spiritual blindness no far as there are moral defects there is longer hides from millions, who "have not spiritual life. To hold communion with friends in the life beyond one must eyes to see" the living presence of myrlads of decarnate human spirits, who lift himself to that life. He must spirthrong the earth bringing "glad tidings itualize his conditions of thought, of asof great joy" that man is indeed impiration. mortal.

There is, perhaps, no power that or-ganized religion could bring to bear on general life which would be so all compelling in its results as to impress the reality of communion between the vis-ible and the invisible. In the light of that realization every noble aspiration moral progress. is intensified; every ignoble one re-vealed in its true paltriness and meantinued personal and individual existness. The life that is possible in its resulcudence, its exaltation, its loveliness its charm, is seen in vivid contrast with great law of Evolution, together with mere existence of worry, care, perplexity, and strife. It is not so much our own efforts, will ultimately work that if one lives nobly he shall go to beautiful conditions at death: it is that he shall have the beautiful conditions; the realization of the intercourse with the invisible would here and now. Here, not merely Hereafter; now, not in some vague and fur off eternity.

It has shown that our future happi-Rightly understood, rightly appreciness, or misery, is commensurate with ated and used, this is the mission and our spiritual growth, and that all sufwork of Spiritualism: To uplift, refine fering will cease when its work of puriand spiritualize humanity, here in this fication is accomplished. It has shown world and during this earthly stage of to us the pathway of eternal progress, existence. It is to lift man above the mony of others, and yet be almost degross, the vile, the mean, the sensual, void of spirituality. It may have the sordid and selfish. in his life and abundance of knowledge of spirit pheenvironment will exactly correspond thought: to place his feet in the beautidesire in the low depths of dishonesty ful pathway that leads ever upward and immorality in thought and life, and onward; into higher and still The knowledge of spirit existence and higher and purer realms of spirituality. we grow. The mission of Spiritualism is to spir itualize humanity; and so will it uplift, factor into one's life and experience, to purify, refine; thus will it evolve clearer and finer ideals of justice, equity and right, and lead to the gradual reconstruction of social and industrial afmeetness for the higher spiritual realms fairs on the pure basis of morality and equity. And so, as a result of this spiritualireceived and used as to spiritualize and zation, I look forward to a time when want, poverty, suffering and crime, induced by grasping greed, and caused by inequitable conditions resulting from man's selfishness, will be banished from among men, and the brotherhood of man will be realized in a 'new earth," made new by a new humanity We know not what we shall be in the great Beyond. One of old said: Blessed are the pure in heart, for they shall see God." Again, it was said: "We know that we shall be like him, for we shall see him as he is." High and pure ideals exert a transforming influence, bringing life and character into conformity with the same. The road may be long, the process slow, with many a lapse and fall; but with the eye kept steadily on the beautiful vision. the transformation will be wrought in due time. And so, in the spirit of love, of spiritual anticipation. I leave these thoughts with you, asking only that "whatsoever things are true, whatsoever things are honest, whatsoever things are just. whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, unk on these things." Let me close with a few stanzas expressive of spiritual experience:

We Should Be the Happiest People on Earth.

An Anniversary Address Delivered at Boston, Mass., by DR. DEAN CLARKE.

Fellow Spiritualists:-We ought to be have been opened upon the human race, the happiest people on the earth to-day. baptizing all sensitive minds with spirit We have ample cause for perpetual re- power, quickening their latent spiritual joicing. We are the recipients of inval- faculties, and making them the vehicles unble facts, and possessors of truths of new truths exactly adapted to the whose greatness, grandeur, and useful- world's great need to-day? ness have no parallel in human knowl-Are we fully aware of the great bene-

fit of the knowledge that angels and The last half century has given us the ministering spirits walk the earth unbenefit of the greatest discoveries, in- seen, both when we wake and when we ventions, and revelations the world has sleep, to guard us, to guide us, and to ever known. Not only have we con- aid us in every possible way, by their quered time and space, and the great psychic influence?

forces of nature, but by the aid of Mod-ern Spiritualism, we have captured the fact that, under favorable conditions, keys of mystery, of miracles, of des- we may indeed actually feel the "touch tiny, and even of divinity itself! We of a vanished hand," and hear "the have been blessed with a new dispensa- sound of a voice that is still"-yea tion which not only revives the marvel- more, we may truly and unmistakably ous phenomena of the ancient magi- clasp the materialized forms of our loved ones in our arms, and talk with cian, thaumaturgist, and miracle-worker, but also renews all of the "spiritual them as when on earth, eye to eye, and gifts" of the ancient prophets, seers, face to face? If we do realize the full significance and mediators, and adds to them the

greater things promised by Jesus the and the unspeakable beneficence of all these, and a hundred more blessings which Modern Spiritualism has given Already we have received revelations us for half a century, and is conferring far more complete, definite and satis-factory than were ever before vouchmore bounteously than ever, upon all who will receive them-then, as we safed to mankind. We have opened insaid in the beginning, we ought to be tercourse with higher spheres of being, and with the inhabitants of an unseen

the happiest people on earth. If we are fully persuaded that we world, who are endowing thousands have the best religion on earth-a religwith occult power, and revealing the hidden mysteries of the great universe. ion that entirely harmonizes with true science, and is itself the true philoso-The kingdom of heaven with its mighty spiritual power is again at hand phy of nature; if we are fully aware of the privileges, powers, and benefactions and a flood of inspiration is baptizing innumerable which it confers upon us, all susceptible souls, and this quickening power stirs the heads and hearts of both here and hereafter, we ought to make this the greatest jubilee ever held millions to new and higher activities. on earth, and it should continue in our A new era refulgent with that "light innermost soul the remainder of our that never shone on land or sea," has, earthly lives, and be to us "a joy forin our blest day and generation, dawned to uplift and ennoble the huever" in that glorious life to come which it has revealed as the divine herman race. Before this light divine the itage of all that ever lived on this mists of ignorance and superstition vanish, and many of the gloomy terplanet!

FIFTIETH ANNIVERSARY POEM. The tide of time that ebbs and flows With rhythmic pulse of night and day,

Has borne us near our century's close And ushered in our Easter day: Aye, fifty years of wondrous time. Replete with great and grand events Began with one the most sublime

That time's historic page presents. All loyal hearts that love the truth,, Should honor that great natal day

This new light from on high has il-When heavenly light dispelled the ruth lumined "the dark valley and shadow Which filled the earth with dark dis of death." and shown it to be the royal may: highway to liberty, to better opportu- The "King of Terrors" then was slain,

nities, and to more rapid mental and And mourning hearts found great re lief. It has brought us what never was For light divine then dawned again,

To guide mankind, and soothe their grief.

This world then felt a quick'ning power Like that at Pentecost of vore. Which has continued to this hour And spread o'er earth from shore to

shore; was a power from realms unseen important fact that natural law rules Whence came to man all gifts divine, in spirit life, and by its working we The same that filled the Nazarene reap what we have sown on earth, in And made his face and garments compensation, and in retribution, ex-actly adjusted to our needs by the shine.

Though the tokens first it gave Of that vast force which lay behind, t soon became a tidal wave

Which swept o'er all the realm of mind;

No priest-made dyke, nor creedal wall. Could hold in check its mighty sway, running from grade to grade, from sphere to sphere, in each of which our That sought to stop its onward way.

Its mission is but just begun.

'APRIL 16, 1806.

And will not cease till all are wise, More light has dawned since it began

Its noble mission here on earth, Than e'er has reached the mind of man Since Christ the Teacher had his birth;

And that is what disturbs the church, Which claims the only keys of heaven, Its preachers all are in the lurch Since higher truth is freely given.

So priest and pastor now combine Against the spirits from on high,

To execute their bad design The Christ again to crucify; But let their rage no fear inspire, Nay, rather let us all be glad, "Tis desperation wakes their ire-

"Whom gods destroy they first make mad!

Let priestcraft build its martyr fires Around the teachers of to-day, "Twill speed the truth on lightning

And hasten error's slow decay; But let us tell our Christian foes-The layman, deacon, bishop, priest,

Their persecution plainly shows That anti-spirit is "Anti-Christ!" "Tis vain, in this enlightened age,

To try to stop Progression's cur, Though all the preachers join to wage Against the truth a "holy war;" Who 'gainst the spirits show such

spleen. And is so blind he will not see, Now follows not the Nazarene-He's but a stiff-necked Pharisee!

No truth had ever stronger proof, Nor greater men in its support, For facts are all its warp and woof, And men of science hold its fort;

How foolish, then, the priests whe swear

That they "will put it down" by force, As well might they essay by prayer To stop the planets in their course!

But let us stand by our good cause Though persecution's fires may burn, We must not for a moment pause, Nor from the path of duty turn; We know that we are in the right. And have the good alone in view; Then for it let us bravely fight Till truth and justice have their due

With God and Nature on our side,

And mighty angels in our van, With reason for our staff and guide, And spirits wise to aid and plan, We need not fear our foes to meet, No matter what they try to do-Our cause is just and we shall beat,

And they shall find their Waterloo! O, Glorious Light that beams to-day

And hath been shining fifty years, Continue beaming on our way Till mental darkness disappears; With rays outshining Bethle'm's star-

May wise men take them for their guide.

And no one try their light to bar. Nor from their brightness seek to hide.

Aye, may this truth so grand, sublime, Increase through all the years to be, Until there comes the happy time

When it shall make all people free; Then there shall dawn the wide world o'er,

The glorious "day of promise" when They'll hear again the song of yore Of "Peace on earth, good will to

men!"

Christian Spiritual Society, Chicago.

The Christian Spiritual Society celebrated the Fiftieth Anniversary of Modern Spiritualism on Sunday, the 27th of March, in Hygein Hall, two meetings being held. The afternoon meeting was given up to experience of those who have developed in these meetings, all from the different churches. Many testimonies given by them with tears in their eyes, saying they were delighted and had never been so happy in all the years they had on in th comments of months they had attended Miss Thomas' meetings. The evening meeting was very largely attended, many not finding seats. The platform was crowded with the best mediums, among them Mrs. Rines, Mrs. Jaques. Mr. Pearce and others: also Mrs. Hart, a very fine astrologist. Miss Holton, the musical director, rendered some very fine music for the occasion. Then Miss Thomas opened the service, subject from the one hundredth Psalm, giving a very startling address, holding her audience in perfect silence, as she always does. Music by Miss Holton, followed by Dr. D. S. White with an address, starting with the tiny raps of the little Fox girls, fifty years ago, and coming down to the present time. The Doctor is competent and well versed in Spiritualism. He pleased his audience for an hour. After the Doctor, Mrs. Rines gave a short and very amusing address. After which Miss Thomas gave many very remarkable tests; and all went away feeling happy. It is wonderful to see how many people have become in terested in Spiritualism through this colored Christian medium.

Look Over These Eight Pages Garefully.

We ask the especial attention of Spiritualists everywhere to this number of The Progressive Thinker. It is replete with most interesting and instructive thought, and should be in the hands of every thinking Spiritualist. It is a sad features of Spiritualism, however, that only one Spiritualist in about three bundred take any Spiritualist paper, hence those who do not are as blind as bats and as ignorant as owls in reference to what is going on in our ranks in various parts of this country and Europe. We want to reach that class, so that they, too, can stand in the front ranks of the Grand Army of Progress and be of some service in sustaining the Spiritualist press. Call their attention to this number of The Progressive Thinker, and ask them to subscribe for it, and endeavor to increase its circulation.

TRUE TO THE LETTER. permitted to show that the foe was vanquished, that the champion "Anti" had Chauncey M. Depew, the silverrun out of reasonable argument and re- mouthed orator, expressed a great truth sorted to blackguard; in this instance, the other day, when he said:

and in any other were our defender "I find the most warlike men are the driven to such language we would ex- | clergymen." Chauncey, though orthodox in faith,

craft in all ages of the world.

WASTED EFFORT.

A day of prayer throughout the

United States, was lately formally

punge it from the debate. Ask yourself, dear reader, if The Pro- expressed a great truth in that uttergressive Thinker has not been worth ance. The clergy have been the inciters more than the two cents per week it of war and bloodshed in all ages of the has cost you, to say nothing of the world. Standing aloof from harm, and high-grade premium we have given bombarding heaven with prayer, they away to each yearly subscriber, and have urged on the combatants to hazyou who have had the benefit of your and their lives, though themselves safe neighbor's weekly spiritual messenger, from danger. There is a flagrant illustration of the correctness of this state who have borrowed, not exchanged, ment in the case of Peter, the hermit. what you should have bought, if you who wandered all over Europe, and are able, do you not know that you preached up a crusade against the Sar-would feel happier, and nobler, and bet-acens. "God wills it," was a refrain ter satisfied with yourself if you sub- ever on his tongue. Stimulated with his zeal, the mad multitude rushed on scribed and lonned to some less able to war, to starvation, and to death. neighbor? Do you know that when you their arowed object to wrest an empty fail to do something for the advancesepulchre from the followers of Prophet. History records the result. ment of the cause you know is struggling to be known, and to win the world During the peaceful march, no enemy from error to truth, you have lost a near, Peter was at the front, leading on his tatterdemalion host. When danger great opportunity to advance your own threatened the valiant warrior was in career of eternal life, lost a turn in the the rear; when battle was pending he wheel of your own progress that you was in hiding; when victory dawned he can never regain? If you believe that crawled out of his place of concealment, covered with filth, the picture of reto live for self is all there is of life you covering fright, and boasted of his are not yet a Spiritualist; you are still wonderful triumph over the enemies of on the ground floor of a theology that God. can shift responsibilities to the effort Such has been the history of prest-

and kindness of another, a Savior. This week we have thrown our columns wide-open-turned the paper completely over to our friends and coworkers everywhere and as a consequence we have Spiritualism from ev- asked for by the American Peace Soery standpoint; we have indeed a repciety, when Heaven was to be imresentative Anniversary edition that portuned for peace. War is a terrible will do to preserve; sentiments directly calamity, and its horrors should be to the point at issue-Spiritualism and its many sides; its materialistic and its tained without resort to that method non-materialistic side; its religious and of settling national controversies. But its irreligious side, its reincarpationist and its non-reincarnationist side; its idealistic and its realistic side, and in its mother hature it hovers over and shelitself and another ant-hill which ters all from the mist and sleet of the of the idol gods of the savage tribes are cold and gloomy agnosticism and the hot and blinding Catholicism and her sults are concerned, than are the ears

babe. Protestantism of the world. of the God Christians worship. All his-In all this issue upon the one topic the tory confirms this statement.

ALAS MAL

communication may be clear and definite, and yet may not enter as a blessed shape and mould, lift and transform,

purify and elevate the moral, mental and spiritual nature into the beautiful beyond. Unless spirit tests and marvels are so

uplift, they profit little. The mind must grim take these things and make them rich in value by the more wonderful phenomena of transmuting their truth into the finer texture of one's spiritual growth and manhood. By the fine alchemy of thought and spiritual digestion and appropriation, they may be transformed into spiritual health,

strength, life and beauty. It is not well to dwell in the lowlands of material thought; it is indeed true, in deepest and most important sense that "a man's life consisteth not in the abundance of things that he possesseth" of earthly nature; the real life is the life of the spirit, and the real and only abiding wealth is the wealth possessed by the spirit in the growth, enlargement, purifying and refining in thought and personal aspiration. To have positive demonstration of

spirit life beyond is a great and good thing: to live the life of the spirit, a life of spirituality of thought, is much more and far better. To live thus is to live with another

alignment of things; material things and environments, the necessities and cares pertaining to physical existence ere are viewed from the standpoint of the spirit, rather than with limitations to earthly matters. Life takes on a wider and higher sig-

nificance, even material things become in a manuer spiritualized, when viewed in relation to the spiritual life, and used in such way, in thought, as to make for the development of the spirit in spirituality.

Even material things may be transmuted into spiritual by viewing them from the other side. "All things become new," the old

heavens and the old earth pass away. being seen in new relations, "in the spirit." How ignoble, how vain, how inconse-

quential appear the sordid grasping after millions of gold. the intense greed to accumulate wealth for wealth's sake, leaving the true and lasting riches of spiritual unfoldment neglect-

ed, and the spiritual nature a barren waste, a veritable hovel of poverty to be inherited by the spirit in the world beyond. When one passes from the lower to

the higher plane, he relates himself in a different way to the things of mateaverted: if national honor can be mainrial existence, there comes a rearranging of all things in his relations to them, and life itself becomes a new life. we onine the great Ruler of the uni-To the degree that one cultivates spirverse will not change his purpose, even ituality in thought and life here, he as if the entire population of an ant-hill similates himself to the life beyond; the should ask him to intervene between effects of the transition are in measure overcome, and the readjustment of rethreatens it with destruction. The ears lations that must follow as a sequence of entrance into a new life in spirit no more deaf to prayer, so far as rebody will be more easily and quickly accomplished.

To the degree that we live the life of the spirit, in spirituality here, will we

In the realm of etherent being, Enzoned and enwiraid as the seers, I sense the life infihite, eternal, And the thrill of the beautiful spheres.

know myself one in my spirit With the Spirit of Being etern; Akin with the glorious angels

For whose wisdom and goodness I yearn. ·1: 10

And the chords in my being are vibrant To the music in God-Being rife; For I feel all my spirit responding To the touch of the Beautiful Life.

stand in the wondrous Forever, With the Soul-land light on my brow, And I see, in the spirit's endeavor, The Forever is ever the Now.

Time passes, it walts not a moment, Ere from future to past it is gone; The Now is the constant-abiding-The Now and Eternal are One.

Out from the meshes of mortal. My spirit moves joyous and free: Out from Time's transient illusions, Into Eternity.

Into the sweetness eternal. Out from Earth's sadness and strife-Out from Earth's finitized transience, Into the Infinite Life.

Would you taste or the sweetness of heaven.

And behold its pure beauties unroll? Then enter the Garden of Silence, The silence within, in the soul JAS. C. UNDERHILL.

Hammond. Ind.

with our mental and moral condition. and in which we can go no faster than

had before-the demonstration of con-

ence, "when this mortal shall have out

on immortality," and proved that the

out our salvation from all the ills of

earthly existence. It has revealed the

scales of eternal justice.

It has shown that within every spirit there are infinite possibilities, and that the spirit world affords every needed opportunity and means for their realization, and no tyrant, nor selfish monopolist there shall rob a single soul of ts divine beritage!

It has revealed the vastly important facts that the spirit world contains no! local heaven nor hell, such as imagined by the ancients; no personal anthropo morphic God, as taught by other religions; no personal devil to torture souls and rob God of his dear children, as taught by Pagan and Christian myths: but that the spirit world is as vast as the infinitude of space; that the Infinite Spirit is "without form or parts" and boundless as the universe; and that the only devil man will ever encounter, is the perverted animal selfishness of his own nature

These are a few of the cardinal ideas taught by the grandest religious and not down, ethical cult this world has ever known Though laughed to scorn, they came to -the only completely rational, scientific and philosophical religion ever taught on earth.

It has brought incalculable blessings, not only by sweeping away the super-stitious dogmas of false theology, destroying the fear of death, the dread of the grave, and the nightmare horror of an angry God, a torturing devil, and an eternal hell, but, by bringing the two worlds into conjunction, it unites the broken ties of family, of fraternal friendship, and renews the communion of loving hearts which is the realization of heaven on earth.

lents of its wondrous phenomena, of its magnificent principles, and its beneficent teachings, fully realize the vast importance and untold value of all these stupendous facts? Do we fully comprehend how much we owe to Power above us, for lifting the yeil that hid "the loved and lost" from our tearful vision that had peered in vain for one glimpse of them in the vast abyss of the great unknown? Do we fully realize how much we

have learned from spirit instructors. not only of the life hereafter, which is of inestimable value, but also of our spiritual constitution in this life-of our marvelous occult powers of mind; of our clairvoyant, clairaudient, psycho metric, psychologic, and psychopathic capabilities whose achievements have already transcended the marvels of Aladdin's lamp? Do we fully estimate the blessedness of the fact that the world's great Comforter has come to bind up broken hearts, to pour the oil of divine love into every wounded spirt, and to wipe tears of sorrow from all faces where grief has furrowed the brow of care? Do we fully appreciate the benefi-

cence of the fact that in and through Spiritualism, the world's great physi cian has come "for the healing of the nations" both physically and morally? 'Tis even so-for miscalled Christian metaphysical and science. divine healing, and every other alias of simple mind cure reinforced by spirit power, as well as its own method "by laying on of hands" magnetically-all these have been poured out of Spiritualism' alembic and therapeutical cornuconia Do-we fully value the great fact that the flood-gates of a living inspiration

The preacher frowned and hurled his curse Against the spirits and their work,

And quoted many a Bible verse To prove that demons 'round us lurk: But all his preaching came to naught, He could not stay the work begun, As vain it was as if he sought. Like Joshua, to stop the sun!

The man of science stood aghast. And knew not what to do or say: He found the force it had too vasi For him to grapple with or stay: le tried to look both wise and brave. And talked of tricks and sleight-of

hand. But onward boomed the tidal wave And swept him off his narrow strand.

The man of letters tried in vain With scoffs and jeers its curse to ston-

As well have tried to stop the rain. Or sop its moisture with a mop! 'he press was vanquished in the frav-These ghosts, like Banquo's, would

stay, And heeded neither sneer nor frown.

Thus forward marched the heavenly host.

Intent to set the people free, n every continent and coast, From every form of slavery The ranks of error could not stand The force of truth which it employed, But quailed before the phalanx grand That creeds and dogmas fast de

stroyed. Old superstitions, sacred held Because the heirlooms of the past, Do we, who have been the first recip- From thinking minds were fast dispelled By this inspired iconoclast

Who claimed no Bible is divine. Nor sacred any day, nor place, For God ne'er spoke, nor wrote a line And set apart no "day of grace." The text of truth was never bound,

Nor writ in Hebrew, or in Greek. But all may hear its welcome sound Where Nature's tongues its message

speak: In facts of Nature we may find The pure, untarnished "Word of God.

While Bibles worshiped by mankind Are marred by error and by fraud.

The truths of Nature make men free From tyrant rule of every kind. or none will yield his liberty

Who has a free, enlightened mind; The powers that be." by right divine Have never ruled in church nor state. and now they must their place resign That those who vote may legislate.

Thus spake the angel host who cam To lead the van of all reform, And taught the truth in Nature's name

To whose just laws must man's con form: For equal rights it made demand.

Without regard to sex or race, "Let all be free," was its command. "To find their station and their place."

For fifty years it thus has wrought. Wherever open doors were found, And made a change in human though That now is world-wide and profound:

Though vast the work ulready done-To make the world from darkness rise,

H. H. SCOVILLE.

The Progressive Spiritual Church, Chicago.

The Fiftieth Anniversary was celebrated Sunday evening, March 27, by the Progressive Spiritual Church, G. V. Cordingly pastor, at Handel Hall. In spite of the inclement weather the spacious auditorium was well filled with a large and enthusiastic audience. The stage was beautifully decorated with palms, relieved by profusions of flowers. Dr. Emma Nickerson Warne and Dr. Randall made the address of the evening. They very cloquently re-viewed the growth of Spiritualism-from its infancy of fifty years ago to the present time.

Dr. George Warne made a few remarks upon State organization and its necessity. Eacl: number on the musical program was most artistically rendered, especially Mr. Llewellyn's cornet solo, which was executed in a beautiful manner. Mr. Walfried Singer rendered two difficult selections on the violin and mandolin with the finish only of an artist. Other instrumental music was rendered by Mrs. Lilly Bell, who played a difficult piano solo. Miss Flossie Paul and Master Walter Graham played a piano duet with much brilliancy. Prof. Georgia was the accompanist of the evening. Miss Marie Johnson and Mr. Charles Hayden were the vocalists of the evening. Miss Johnson, who is well-known in the musical world, sang a soprano solo. Mr. Hayden is the tenor for one of the largest churches in the city, and sang "A Dream of Paradise" with much feeling and sweetness. Mr. Figuers was the test medium for the evening, His delivery was given in such an easy and confident manner that there was no difficulty in recognizing his communications. Mr. Corlingly closed the program of the evening by a few remarks and tests

H. W. MILLER.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition. nicely bound in cloth, \$1. For sale at this

FIFTY YEARS OF SPIRITUALISM do not think it requires anything so costly and so magnificent for our relig-ion, but we have a 'temple far more grand than any ever built by the hand

Grand Celebration at Rochester, N. Y., the Birthplace of Modern Spiritualism

Addresses by Many Notable Speakers, During an Eight-Days' Season of Rejoicing in Commemoration of the Grandest Event in Modern History.

Spiritualists in many parts of the given can best be conveyed by quoting country are this week celebrating the one of the mediums. At the evening birth of the modern form of their be- meeting Mrs. Thomas described several lief, dating its beginning from March spirits that appeared to her. This is 31, 1848, when, in their little cottage at one of her descriptions: Hydesville, near this city, the famous "Now I seem to get the influence of Fox sisters held what their followers one who must have been a minister in Hydesville, near this city, the famous believe to have been the first intelligible communication with spirits by means of raps. In Rochester an especially elaborate observance of the anniversary is to be held, as it was here that the Fox sisters established them selves and invoked those mysterious manifestations from the spirit world that attracted attention from all parts

of the country. The local celebration began yesterday at Fitzhugh hall, and is to continue throughout the week and next Sunday, It is held by the First Spiritual Church of Rochester, with G. W. Kates as the directing agency. Tests were given at both meetings

yesterday, and are to be a feature of ceedings. each meeting throughout the week, but anyone going to the hall in the expectation of hearing or seeing something sensational or spectacular in the way of tion." as Employed by Science, and the manifestations, will be disappointed.

Mrs. Kates and Mrs. Anna E. Thomas, of Newport, Ky., conducted the tests yesterday, Mrs. Thomas appearing only in the evening. Both ladies are fluent talkers, and possess in no ples of Spiritualism. small degree that quality called personal magnetism.

The age and sex of the spirit were always given. Nearly always one name is established by mankind, and that and sometimes both Christian and sur- man's consciousness is co-related with names were given. Occasionally the nature through modes of motion. He manner of death of the departed one, instanced the five senses as proving the whether it was sudden or by degrees, existence of certain modes of motions, was described. Occasionally a spirit and added that there are others that. would pass from the medium and sta- while they cannot be classified, impress tion itself at the side of some one in the consciousness. The influence of the the audience. In such cases the medi- magnet upon the object it attracts, was um would go into minute details of de- pointed out as proof of this. scription, and then ask the person in the audience who had been picked out continued Professor Lockwood, "means by the spirit if the spirit was recog- a great deal more than that our friends Nearly all of the spirits de- live beyond the grave. It means that scribed under these circumstances were this universe is a spiritual universe. Identified. This is the end to which science is tend-

One of Mrs. Kates' efforts in the evening had a rather amusing termina-tion. She asked a man in a front seat this realm of associated modes of moif in the month of April in the year tion, and step into that state of exist-1868 something that influenced his fu-ture life had not happened. She thought things, then we shall be born into actuthat his family had been broken up or ality, and not until then." that something of that nature had changed the current of his life, but all he could remember was that he had "put some money in the bank in that year and the bank busted."

The address of the afternoon was delivered by Mrs. Zaida Brown-Kates. is invisible modes of motion." Her subject was "The New Era," and she discussed many phases of Spiritualism, the practical as well as the religions

lows: Mrs. Kates said that those who stand in the atmosphere of the pulpit are operated upon by the invisible forces of the spirit world. "But there is a great difference," she said, "between proclaiming this to the world and knowing it in themselves. The men who talk from pulpits know it, but do not proclaim it. We know it and do proclaim

The attendance at the evening meet The was somewhat larger than in the to a large turnout. The address of the to break in the process of human evolu-

THIRD DAY. Whether or not one believes in, or has any sympathy with Spiritualism, he cannot but be interested and enter-

tained by the exercises being held afternoons and evenings in Fitzhugh hall this week, and the power and force of the earth life. He says he wants to conthe speakers all will admit. Yesterday gratulate the people here to-night upon afternoon there was the usual attend the progress they are making, and upon ance, filling about a third of the large the fact that they will not have all to hall, and the speaker of the session was learn when they have passed into the Mrs. Helen P. Russegue, of Hartford, spirit life. He brings you his blessing, Conn. Mrs. Russegue spoke for more and he wants to announce himself as than an hour, her words flowing unin-William Long. Is this understood?" "I knew him," came from the auditerruptedly, and her arguments well sustained. She spoke like one unconence in a feminine, voice. clous of herself and her surroundings,

This is the manner in which all tests intent only on her subject and the imare made. Sometimes the visiting spirpression of its truth upon her hearers. it is accompanied by other spirits and She claims to speak under strong spirit sometimes messages are given to peoinfluence, and cannot at the close of ple who are called by name. There is her address remember a word she has no lowering of lights or any attempt to said, or even the subject of her speech. impart an air of mystery to the pro-She has a wonderful voice, as full and This was the imposing title of the ad-

strong as a man's, yet lacking nothing in its feminine quality of softness. Her dress delivered in the afternoon: "An itterance filled every part of the large Analysis of the Term 'Modes of Mohall with perfect case and she was eloquent and impressive in manner and Relation of These Data to the Spiritual Philosophy." Professor W. M. Lockgesture. The sneaker advanced the belief that wood, of Chicago, wa's the speaker, and our thoughts are just as much deeds

he undertook to give a scientific expla for good or ill as are our acts, or, in nation of the soundness of the princiother words, that "thoughts are things." -And -she -declared -that -tae In brief, Professor Lockwood stated person who does not recognize the dithat it is is by the various modes of invine truth of universal brotherhood is visible motion that all communication lacking in religion.

"Your religious duty is to so quicken your perception, to so unfold your intellect that you may see and hear what God's gifts are through nature to man, Many Spiritualists to-day, proclaiming their beliefs in the uplifting of the faith, are shutting it up in their own individuality as they would in a shell, You ask that we make manifest the spirit to you. Let me suggest a thought "Spiritualism properly understood," o you, look for yourself. Remember that God makes Himself manifested according to the development of every human soul. Remember that Spiritualism

is lifting you up and out and into a higher and a broader plane. ing, just as surely as the seasons suc-At the conclusion of the address the tests were made by Mrs. Kates. who claimed to see spirit forms around and about her which she described, and which were recognized by people in the

audience, and in several instances full names were given and messages were Another illustration employed by the delivered. Mrs. Addie A. Frick gave speaker was as follows: "I use the orvocal solo during the afternoon. gans of my voice to express a thought. In the evening the address was deliv-

My consciousness is the sender of the ered by Professor W. M. Lockwood. on thought, and your consciousness is the the rather elaborate subject of "From Materialism to a Knowledge of Life Bereceiver. This means of transmission yond the Grave, and of Spirit Return, A summary of the spiritual philosoby an Investigation of the Principles

phy gathered from Professor Lockof Nature." wood's address may be made as fol Professor Lockwood spoke for more han an hour, and most of his address

was devoted to the scientific demonstra-"The modern Spiritualist employs the ion of certain principles of nature term 'spirit' to represent the disembodied ego, or life principle; but he holds from which, through the process of inductive reasoning, he promulgated a to the personality of this conscious ego, hypothesis of which Spiritualism is the as the chemist would to the individualdeduction. In brief, he drew the con-clusions of his assumed great truth ity of carbon or hydrogen, or as the musical physicist would to the definite vibrations of a wire or string, which he calls A or C, according to their refrom discoveries in photography and other natural principles, which was a favorite study with him when a young spective vibratory rate. Every person man. Through studying and thinking who passes the boundary of this life enters the next sphere as a progressive he seemed to develop the faculty of of doors were anything but favorable being. There is, with the Spiritualist, clairandience which he ascribed to spiritual communications from his departed father.

grand than any ever built by the band of man. It is the great temple of the universe, and it is more grand, more glorious and more enduring than any erected to the Lord. Spiritualism lived, its principles adhered to, would revolutionize the world. Spiritualism adhered to would rear children that would people the earth with a different race, to whom sin would be as foreign as now

it seems natural." "Spiritualism has always advocated the right of woman suffrage," she said, "and battled for it with 'voice and pen before there were such clubs as political equality known. On the Spiritualistic platform men and women are equal, they receive equal pay for equal work just as well done, and that is part

of our belief." Capital punishment or egal murder she declared a great blot upon the nation, for the abolition of which they were working.

The speaker said there are greatly diverging opinions as to what Spiritualism means. To some it means a religion, to some it is a science, to some it is a theology, to some it is a great study, and to others it is all of these. But on the great fundamental principle all Spiritualism means the unlift. agree. ing of the spirit or the soul; eternal progress and inter-communion between the mortal and the immortal sphere. It means progress not only of the future. but right here on earth. To us Spirit ualists it means freedom-freedom of thought, of speech, of action; freedom to do right, and to be true according to his or her conception. Spiritualism to us is both a science or a philosophy, or more properly, that which is to be studied as a science or a philosophy. It embraces the all of life, the past, the present, the future."

Mrs. Kates has several controls, but "Fritz" seems to be a great favorite. judging from the demonstration of the audience. It is a German spirit, as may be implied, and when controlled by it Mrs. Kates was exceedingly humorous Last evening Mrs. Thomas gave the tests. She is tasteful and elegant in

her dress, and would hold the attention of an audience at any time through her pleasing personality, even were it not known that she possesses the mysterious power which Spiritualists call mediumshin. Last evening her tests were given while every countenance was strained with expectancy, and so intent on catching every word and look that one might have heard a pin drop.

One of the most remarkable tests was given to a man whose Christian name is Francis. Mrs. Thomas apparently did not know that that was his name but after giving him a message she asked him, and he said it was. She said that his father, whose name in life was Josiah Darlipgton, sent his love to his wife, or the man's mother, her name being Harriet, all of which the man said was correct.

Then there appeared to the medium a beautiful Jewess, who sent, her love to "Morey," and said, "tell him he is very mediumistic." She also said, "Do you remember the time when you were in the bath-room and something fell down before you?" A man in the audience recognized the circumstance and the name.

The speaker of the, evening was subject was "The Mission of Spiritualism." He gave one of the most interduring the convention. His text was from Matthew: "Let your light so shine before man that he may see your good work and glorify, your Father which is in heaven." called an infidel. Jesus never quoted from the Old Testament because He believed it, but because He wanted to amend it, or to correct it, and in quoting he always said, "But I say unto vou." etc. The speaker has much dramatic eloquence, and he compared the when it was discovered that a mentalreligion of fifty years ago with religion | ity and an intelligence were back of of the present day. Then it was liked as men like the toothache or sciatica, but now the theology is very different, an exhortation to her hearers that if and theology does not preach eternal they did not want to be free, if they damnation, or the total depravity of did not want to know the great truths that Spiritualism teaches, to stop where man. Spiritualism, he claimed, has wrought the change. Following the they were and investigate no further. thought the speaker gave a brief out-Moses Hull was next heard from and line of the manifestation of Spiritualhe spoke briefly. He referred to two ism when it was first made known to circumstances that occurred simulta neously in Rochester and Philadelphia the world fifty years ago through the Fox girls in the little cottage in Hydesfifty years ago. He said he could men-This account was intensely intion prominent names if he would. If ville. was on March 31, 1848, that the Adteresting, as the speaker followed the different stages of manifestation from ventists went out of the cities and on to the hilltops declaring that it was the alleged spirit rappings to spirit writing, then to trance and oral communications, etc. He told of the prominent men who had tried to expose it, but who invariably fell to believe in it, and he declared that in spite of all opposition there are to-day twenty million Spiritualists. Fifty years hence, he claimed, all opposition against it will as in his first coming. be dead. He said that he means to be here at that time himself.

A few of the Spiritualists spoke briefly, and tests were given between the speeches. Mrs. Atchison, of Buffalo, was the first medium to give any manifestations.

Mrs. Clara Watson next made a few remarks, in which she pointed out the beauties and glories of spirit life. Mrs Kates acted as chairman and when Mrs. Watson concluded, she presented herself, saying that it was rather an unusual thing for one to do. She was greeted with applause, and selecting from among the offerings different bunches of flowers, she commenced to give readings, some of which were considered quite remarkable.

The next speaker was Mrs. S. Armstrong, a charming woman of pleasing address and soft voice.

Mr. Parsells, trustee of the Spiritual Church, was here called upon to give some of his experiences, and he responded by telling how he came to believe in Spiritualism, through seeing materializations in cabinets, and being cured when a young man of acute heart trouble, by having a spirit hand laid upon his heart while he was sitting in a cabinet beside a medium who was securely tied. From that time to this, he declared, he has never had a return of heart difficulty, nor felt an ache or a pain, though he is a man well along in years. Mrs. Thomas was received with ap-

plause when she was presented for test work. Picking up a bunch of red carnations, she asked a gentleman on the rostrum why he had not brought lilles to her instead of carnations and the gentleman evidently thought that the spirit was a bit unreasonable to find fault with his offering. She gave three or four other tests, most of which were

recognized; a husband to a wife, etc. Finally she started to sit down and a peculiar thing happened. Mrs. Kates had commenced to make an announce ment, when she was interrupted by Mrs. Thomas, who jumped up quickly, and appeared strongly excited. She de clared that she was not allowed to sit down. Speaking in a low, tremulous "Grandma and Gracie voice she said, are here, and we would not let the medium go until we had told you that we Then she said, "And are with you." yes, I see a big Indian here, too, and the name Owasso." She asked if any one recognized grandma and Gracle, when a woman in the audience rose and snid, "God be praised, it is true."

Some of the floral pieces were very handsome. One was a large square tablet of Southern oak leaves, bordered in tea roses. On a broad satin ribbon was marked "First Association of Spir itualism in Philadelphia." Another was from the "Women's Progressive Union" of Philadelphia, and both were presented later to Mr. and Mrs. Kates by Mrs Cadwallader of that city, as a greeting and recognition of the Philadelphia so ciety of their efforts in the spiritual work.

ing the poor. The old priest would not The largest assemblage of the week was at the hall in the evening, and the programme was slightly varied the flesh of animals," said the priest." from previous evenings. Musical selections and recitations furnishing a leaven to the more solid matter.

The principal address was delivered great bag of stones. Out on the street by Mrs. Kates, than whom a more Moses Hull, a Biblical student, and his pleasant and eloquent speaker it would ing them up and catching them as we be hard to produce on any platform. have often seen jugglers do on the Her language is poetical in expression stage, and they were real balls and solesting addresses that has been heard and lofty in tone. She said that the subject of Spiritualism was so broad he said. Finally they went up in the air and never came down again. They that it might be talked on for years, and then it might be said it was never just went out of sight. The doctor said finished. It was a subject that animates the explanation was simple, they were simply dematerialized. Then the fakir He said that if the minds of men and women whether Jesus were living to-day He would be they believe it or not. "To-night," she burned his handkerchief. He saw him said, "we stand at the half-century light it, he smelt the cloth burn and mark of Spiritualism, while the bells and saw the little heaps of ashes, all ring out a glorious record." She paid a high tribute to the mem-

that was left of it. Then the fakir put over them a green cloth, prayed, said ory of the Fox sisters. She spoke of an incantation, and behold when he the thought that "thrilled the world" raised the cloth the handkerchief was there, just as it had been before it was

A JUNIOR QUAKER KITCHEN CABINET FOR \$5 ON 30 DAYS' TRIA A Quadruple Silver-Plated Teapot, worth S5, FREE with Every Cabinet Hpleased, remit in 80 days; if not, return at our es

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about \$50.

Spiritualists had convened to contro-

At the close of his address the speak-

the work would be greatly spread.

There was a large attendance in the evening, when Dr. J. M. Peebles, who

has thrice traveled around the world,

nade the address on "Travels in India,"

and his experiences with the yogis and

fakirs. It was a most interesting story,

and as the doctor himself is something

of a "yogi," and has practiced the art

of hypnotism, he spoke with perfect un-

Dr. Peebles said, in introducing his

subject: "If the English over the water

were proud of their poet laureate, Ten-

said that life is real, that there is no

rest for any man's body this side of the

grave. An Anglo-Saxon is a natural

traveler, and Americans are still trav-

eling the world over in search of some

new truth. And travel is a good thing,

it broadens one and it takes the conceit

The speaker told of his visits to the

Buddhists' temples in India, and of the

Buddhists he said they were the most

popular race on the face of the earth.

The priests are very fine men, and they

have nothing in the world but their yel

low robes and their rice dish, going

about the streets bare-footed and feed

id, for the doctor had examined them

derstanding of his subject.

out of a person."

pence. The Junior Cabines has whitewood top, 27:42 in., hard-wood legs and frame, finished autique; one motal bottom swinging dourbin, partitioned, each compartment holding 25 ibs.; a touch will open or close it, empty or full: one drawer, partitioned for spices, otc.; one large breadboard which slides into frame. Price, 35 on board cars in folicago. The Senior Cabinet is excavily as shown in filt tion. Top, 37:47 in.; two bins, one holding 60 lbs., the other partition shown; two drawers—one partitioned; one bread- and one meat-board. F 56.50, on board cars in Chicago. Thoteapot goos free with svory cabinet, e Junioror Eculor. It is extra large—10 in. high, 6. in. diameter; best quadi allver plate, worlf actual to 50 lb s., each toapot contains a signed or cato of warmuity. Worth 55—represents what you save by conduct.

56.50, on board chiefs to chiefs to chief a chief of the family of the P. S.-If you p

tention. His arguments, which fell one | She told her mother not to cry for her, after another, were very convincing. He and that every tear shed would give her devoted much time to rehearsing argupain: that she would wait for her in the ments which he had made from time to bright and happy spirit land. This was time with Colonel Robert G. Ingersoll a remarkable test, and all that the medium described had happened while the He spoke of the phenomena of Spiritchild was alive and during its sickness ualism and how it had been derided and death, being corroborated by the and denied by the churches and unbe-lievers, he told of how they had been

child's mother. The speaker of the evening was Dr. J. M. Peebles of California. His topic called workings of the Devil, and antiwas "Spiritualism in Many Lands," vert their influence, and condemn their and he told many interesting experiences that he had had while traveling through India, Australia, New Zealand er made a strong appeal to those presand Africa. In speaking of the power ent to contribute towards the expenses of force and love to conquer he said: of the meetings, which he declared "England conquered India; France would leave Mr. Kates and his church conquered Austria: the North conwith a large deficit to meet. Mr. Kates quered the South, and the United States protested, but a collection was taken, will conquer Spain." Here the speaker and contributions pledged amounting to was interrupted by prolonged applause from the audience and when quiet was Mr. Kates declared that they intended again restored he continued: "She de to make this the first of annual celebraserves a good thrashing and we will give her one-" The audience again ions to be held in Rochester, and he spoke at length upon the kindness of broke into long and loud applause. Dr. the press in giving such excellent re-Pebles' address was thoroughly interports of the meetings, which would esting and commanded the closest atreach thousands of readers, and thus tention throughout.

5

J. C. F. Grumbine made a brief address in an eloquent manner. He said it was strange that in all the seventy millions of people in this country that there were but nineteen millions of church members. The other ones, he said, are not infidels, atheists or agnostics, but were Christian in spirit waiting for the veil of the future to be lifted that they might know the truth. Spiritualism, he said, was in line with all the other religions of the world so far as the future life was concerned, but was not in line with other religions on nyson, Americans are equally proud of their Longfellow. And Longfellow has the dogmatic assumptions of the Christian creeds, "While the Christian creeds teach you past revelations we preach to you the revelations of the present," were his words.

Mr. Grumbine said in closing that Spiritualism would be the only religion of the world when the angel of light had rolled away the stone from the soul of humanity that had been placed upon it by priestcraft and popery. During the evening "The Wreck of

the Hesperus" was recited in an excellent manner by Miss Agnes Wilson, Miss Victoria C. Moore recited "Bobby Shaftoe" and was encored. George E. Jones entertained with a vocal solo.

LAST DAY.

shake his hand because he was from In the afternoon the principal address was delivered by J. C. F. Grumbine. His subject was "The Spiritual Gifts; the West, "and in the West men eat In India at his hotel a servant What Are They and How Recognized brought to him a great fakir and right and related?" He was followed by in daylight before him he swallowed a Mrs. Zaida Brown-Kates, and this was followed by tests given by Mrs. Anna he tossed three balls in the air, throw-E. Thomas.

The hall was half filled when the evening meeting opened. This being the last meeting of the series the interest was centered in it. As in the afternoon, the principal speaker was Mr. Grumbine. His subject was, "Is There a Philosophy of Divinity?" He snoke of having been here a number of years ago, and said he wished he might remain longer this time. The growth of Spiritualism was attributed to a desire on the part of mankind to know more of the destiny which awaits the spirit on the other side of life. He said that If wonders could be shown in the past, they could also be shown now. The

levening was delivered by Mrs. Helen gr Russegue, of Hartford, Conn. In the ourse of her remarks the speaker rethered to the spirit rappings which were st. interpreted by the Fox Sisters,

'hen Mrs. Thomas arose to begin her sts, she told the audience that while Mrs. Russegue was speaking rappings that continued about ten minutes were heard by all upon the stage. "They seemed to be a message of greeting from the spirit world," said Mrs.

Phomas. "Eifty years ago, not far from this city," said Mrs. Russegue, in beginning, there came a tiny sound that in itself meant nothing, but through it a won-The inderful truth was announced. terpretation was not called for from the outside, but an individual consciousness was behind the sound and made itself known to the world."

Many of Mrs. Russegue's utterances were of an epigrammatic nature. Here are a few of the more striking ones: Spiritualism has brought brighter il-

association obtains." Immination to the Scriptures than they ever had before, and that dogmatic faith cannot impart."

"Spiritualism has awakened a higher inspiration within the human soul. It has made the kingdom of heaven within you. You are no longer separated from the Deity. He is no longer there, He is here."

"Spiritualism has come to the world to redeem it from the thralldom of bigptry.

"Spiritualism teaches the fact that there is no such thing as time or space to the soul of man."

"Spiritualism does not stifle reason, it does not mystify investigation."

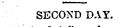
"Spiritualism never has taught imat the ignorance of those whom they morality nor evil. It has taught the would help; those who start out brave importance of true living and true and aggressive, but finally fall under the spell of conventionalism. thinking."

"Spiritualism has not saved the world "But where we find many who fall by in fifty years, but it has accomplished the wayside," continued the speaker something in that it has established inwe find a chosen few who persevere dividual responsibility. It has made man stand face to face with his own and never lay aside their armor. They belong to nature's royalty. They are nature." more than prophets or heroes or war-

"When Spiritualism has fulfilled its mission, there will be no more evil. Instead, there will be the unification of the world, because we are all the chil-dren of one Father."

"Spiritualism is lifting the world to a have come to be called the founders of higher level of understanding, and its the modern form of Spiritualism. prophecy to-day is that a new era is dawning, that a new life is revealing it self to the consciousness of man." The invocation of the evening was de

livered by Mrs. Kates, and the benediction was pronounced by Mrs. S. Augusta Armstrong, of Buffalo. Solos were sung by Miss Adah Swift and George F. Jones.



Only trained talkers have appeared upon the platform so far, and there is no reason to think that the standard of the poem Mrs. Watson said that she will be lower as the week wears on. wanted to bear testimony to the power It is not a mutual admiration society that Spiritualism has given her to do and to dare, and to return thanks for that is conducting the meetings, but rather an educational association. The speakers tell what Spiritualism aims to thrown about her by the spirits who bring about, and how it is hoped to achave watched over her through life, complish the ends in view. During the evening there were vocal

As on Sunday, tests followed the ndsolos by George E. Jones and Mrs. Adpresses at both afternoon and evening die A. Frick, and Miss Arabella F. ncetings. Mrs. Kates and Mrs. Anna Krug's mandolin orchestra played Thomas again gave them. An idea twice. There was also a recitation by shiping of the Lord. In that respect of the manner in which the tests are Miss May Watson.

He was puzzled to know what was dead to be raised; no stand-still in obhe secret of nature which produced the livion till some deity calls to judgment impression on the sensitive plate, when those who in their earth life did not enthe voice (clairandience) declared to dorse some special man-made creed; no him that it is the color energy of the atsanctification by faith; no predestinamosphere, which, working on invisible tion, save that of cosmic progression. waves, makes the impression on the These features of faith, these theories plate, on the same principle that the of the theist, happily for civilization, hammer strikes against a steel rod and have no place in nature's equations or produces action and reaction-simply a in the spiritual philosophy. Man con-tinues the evolution of life, with only well-known law of physics. This principle, he says, is eternal and applies to the unfoldment lie has acquired as a every action in time and space. mortal. There are no sudden changes the vibration of the hammer is to the from the plane of ignorance to the emisteel bar, the color waves of the atmosnence of wisdom by the process called phere are to the plate, though no eye death. No leap from incentives of lust. can see the impact of these volitions falsehood and hypocrisy, to heights of upon the plate. mmaculate virtue and honest intent. He gave an excellent illustration of Such sudden changes find no place in thought transference which had come the spiritual philosophy this side of the under his knowledge, the transmitter grave or the other. The central belief living in London and the receiver in of all spiritualists is in the existence Boston. The Scientific American, recbeyond the grave, and the ability of the ognizing the truth of this, has declared disembodied ego to impress the mentalthat the fact that electric communicaity of the human, and in fact that such

not of self, but only of their race.'

tion can be sent without wires gives. base for psychic science to stand upon The exercises of the evening were the The speaker next gave an account of most elaborate so far held in the series his first Spiritualistic seance in which of meeings. The principal speaker was he participated entirely unexpectedly to Mrs. S. Augusta Armstrong, of Buffalo, himself. He received a message from who is prominent in the movement for a man whom he had benefited in life suffrage for women as well as in Spirwho had died in prison at Andersonitualism. Her subject was "After Fifty Years," but she talked of the possibilville. All the facts of this message were a few years later verified by a live ities of Spiritualism quite as much as ing comrade who traveled for miles to of the achievements of the past. deliver the message to Professor Lock-Mrs. Armstrong described the differ-

wood. ent kinds of reformers in beginning her Though the exercises were long, evaddress. There are those who mistake eryone waited for the tests, which were one victory for a cause won, and fall by unusually interesting, and were given the wayside with their work only by Mrs. Kates and Mrs. Thomas. started; those who become discouraged

What

FOURTH DAY.

Interest in the Spiritualistic meetings

being held in Fitzhugh hall seems un abated, and each afternoon and evening the attendance is increased. Many well known business men seem to have found a great attraction at the hall, and they drop in in ones and twos sometimes just in time to hear the tests. The riors. They are messengers of light programme yesterday afternoon was and the servants of progress who think nterspersed with good musical selections, the invocation was pronounced And to this class, declared Mrs. Armby Moses Hull, and the address was destrong, belonged the Fox sisters, who ivered by Mrs. Clara Watson on the subject, "The Practical in Spiritual-

sm. Mrs. Watson spoke for about an hour, Mrs. Clara Watson, of Jamestown, N. during which time she held the entire Y., was announced upon the programme to talk about "Anniversary Thoughts." attention and interest of her hearers. Her contribution was in the form of In a comprehensive manner she gave a poem of considerable length, which her definition of Spiritualism, its aims she recited from memory. The wrongs and its aspirations, all of which, judgof the world and the disadvantages uning from the applause with which she der which mankind in general labor was often interrupted, was satisfactory were reviewed in striking language to her hearers. She said that the ques and then by way of contrast there was tions from whence came it, and what presented a picture of humanity when does it amount to, had been answered the principles of Spiritualism shall have time and time again, yet there was

ance. Before beginning the recitation spread an interest and so general a clamor after information as now. "It has oftentimes been said to us by the skeptics." she said, "that there may be a grain of truth underlying it, but the "manile of strength" that has been after all, I don't see what it amounts to. Measured by the Christian standpoint, perhaps, it does not amount to much. It has been the practice to build imposing temples of worship, temples costing hundreds of thousands of dollars, for the ritualistic ceremonial wor-

sniritualism amounts to very little. We

FIFTH DAY.

About thirty-five of the Spiritualists in attendance at the semi-centennial celebration in this city went to Hydesville yesterday morning to visit the famous Fox house, in which Spiritualism made its modern manifestation through the medium of the Fox Sisters. The party reached the house at about 9:30 o'clock. Although it had been the intention to remain all day at the house, it was found that, contrary to expectaof her child in the other world. tions, no accommodations in the way of fires and seats had been made, so it was deemed best to return to the city, after conducting brief memorial exercises. Accordingly, G. W. Kates called for remarks, and received responses

from Dr. J. M. Peebles, of San Diego, Cal.; Mrs. Armstrong, of Buffalo; Mrs. Cadwallader, of Philadelphia; Mrs. sion. Watson of Jamestown; Willett E. Post, of Rochester; Mr and Mrs. Hill, of Phil-Hydesville. adelphia; and Thomas Rice, of Greggs-ville. The substance of all the speakers' remarks was the reviewing of the principles and beliefs of Modern Spiritualism, and the extolling of the advantages and knowledge it conveyed to mankind. Prayer was offered by Mr.

A handsome wreath of ferns and flowers in the center of which was the inscription, "To the Memory of Modern Spiritualism," was left at the cottage by the pilgrims. After the close of the exercises, the guests enrolled their names upon a tablet which was left at that place. After the enrollment the party drove to the New York Central station and took the 11:46 train for their return to the city.

the circumstance.

the order.

which he recognized in connection with

SIXTH DAY.

Fitzhugh hall was filled with the fragrance and beauty of the blossoms which vesterday afternoon covered the rostrum; plants and flowers which many a sad heart had placed there in memory of their loved and lost ones.

with the hope that they might through these be brought nearer those loved and lost. The medium, Mrs. Kates, had announced that a test meeting would be held in the afternoon, and she asked that the meeting be made a memorial one in celebration of the fiftieth anniversary of Spiritualism, and she also

have been presented during the week, After a selo by Mrs. Addie A. Frick, Moses Hull commenced his address on said that an attempt would be made to give psychic readings through these flowers. The response was full and "The New Battle," and held his listenhearty, and during the session there

those knocks, first heard in the humble done. cottage at Hydesville. She closed with

He didn't know how th

WH S

of

The doctor also saw another yogi move ponderous objects by the exercise of his will power. He made a book come to him from off the table, and he made some peacock feathers float in the air and come to the doctor and his friends.

Other interesting stories were told, some wonderful performances made by the doctor himself, but space will not permit relating them.

At the close, Mrs. Kates gave some more interesting tests.

SEVENTH DAY.

hour of the second coming of Christ, and the cities were to be destroyed The meeting opened in Fitzhugh hall first. They wore white robes and carin the afternoon with a fair sized audiried lamps well filled. But on that ence present. A vocal solo by Mrs. Addie A. Frick was followed by an addate the first knockings were heard and he firmly believed it was the ushering dress on "Psychometry," by Mr. Kates. It was an eloquent talk, embracing inin of a new dispensation, and Christ tensely interesting explanations had come in a way unexpected to man. many of the principal elements of Spiritualism which did much to clear Mrs. Cadwallader of Philadelphia away the mists of ignorance, envelopwas next introduced, and she spoke

ing the minds of those not posted on along the same lines of spiritual prothat religion and on such the address gression. When asked why Spiritualmade a very favorable impression. ism was not introduced earlier than The train of thought along which he fifty years ago, she declared it had always existed. And it was just as realed his hearers tended to show that the sonable to ask the Christians why basis of spiritualism was not a myth, but a powerful live force embodied in Christianity was not brought to the world earlier than 1800 years ago. every individual. One of the proofs al-She paid a tribute to the memory of the Fox girls, and told of the blessings they leged in support of this statement was the impressions which each individual makes on those about him in his way had brought to the mother who through through life. the medium could now hear the voice

"Many people," said Mr. Kates, "go to a medium with the smell of liquor The next speaker, Dr. J. M. Peebles upon their breath or the vile odor of tois a patriarch in appearance, with his flowing white beard and benignant asbacco, or they come from surroundings of crime and debasement or participapect. He told the story, which was extion in scenes of debauchery. These people go away feeling that the mediceedingly interesting, of a spirit who had been his control for years, as illustrating the spiritual belief of progresum has not done much for them, To this fountain come clean if you would Mrs. Armstrong, the next speaker,

imbibe of its fresh waters. gave an account of the pilgrimage to "In life you are leaving impressions on everything. How much more potent force will the soul impart when it is re-The audience was anxiously awaiting lieved of its load of mortal clay and the announcement of Mrs. Thomas, the free to work out its own spiritual medium. Mrs. Thomas said: "I see aims?" something very strange. I see a bird

Mrs. Kates preceded a series of tests floating through the air, a beautiful singing bird, and it says 'singing bird, come out of your cage.'" She said the with a touching vocal solo. She said that she had felt all during the meeting bird circled over the head of a gentleto be in the presence of a little child; men in the rear of the hall, and she saw that the feeling had made a great imthe letters D. I. O. N. with a skull and pression upon her, and that a beautiful cross-bones. The gentleman pointed little girl seemed to be at her side. She out acknowledged that he recognized took a small package from a stand and opening it said that it had been handed her as she came in with a request to Her last test was one which she said see what she could make of it. She was liable to get her into trouble, as took a small rose from the package, and she had had all kinds of secret orders looking at it said: "I see before me a after her, but as she got the influence. she would give it. She asked if there woman; she is bowed in grief; she goes to a darkened room of her home and was a K. P. in the room, and a man bends over a white casket in which lies next the reporter stood up. Then the medium borrowed a pencil, and appara white draped form: it is that of the little girl, my spirit companion who is ently under strong emotions wrote near me. The woman leans over the message, and handed to the man. He said it contained a name and a message casket and takes this little rose from a

A woman in the audience, heavily garbed in the habiliments of woe, arose Moses Hull's address, delivered yes and going to the platform, placed her terday afternoon, was among the mas-terpleces of oratory and argument that hands in those of the medium, while the spirit of the child, as the medium said. spoke to her mother, saying that she could not describe the grandeur of the scenes in which she found herself. and that her mother would not mourn ers for more than an hour in closest at | for her, could she realize its beauty.

cluster. The child would clasp its moth-

er's hands and deliver a message of

not go about from city to city and from place to place, if they did not have a message to deliver to the people Neither would they do this if they did not believe there were those who desired to know something of the life beyond that transition we call death, Continuing, he said:

"Let us, then, remember that there is a means of communication between the spirits of those gone before and us who remain behind. I do not know when I come before you what I am going to say. When I was in the ministry I used to preach from a manuscript, and if I said anything that was of worth it was laid to my learning. When the spirit tells me to go forth, taking no thought what I shall say, words are put in my mouth.

"Our mission is that we may reform the world from materialism. While we may prefer to call our belief by any name, it simply shows that we have not progressed from the individual into the general. It was the same spirit that hampered the followers of Jesus, when they could not understand what He meant. If we get into the internal merits of the Scriptures we will understand all these things.

"Health is the natural state of the soul as well as the body, and all a physician can do is to place in you that which will restore the body to its natural state. So in our spiritual life, we have all the requisites to spiritual bealth inherent in us, and by ourselves we must be cured. It is not necessary o take ourselves to the mountains or the sea. By yourself you must cure yourself. For the aid of the body and soul we have the physician and the metaphysician. The metaphysician is a seer, and is above the physician. He points out that mysterious state which would always make soul-health, and it is for us to follow him if we would be healed.

"We Spiritualists know that we have the truth, and know that the spirits may communicate with us from the land beyond the grave. We do not go to Herbert Spencer for high-sounding phrases, and we care not for his gospel of misunderstanding.

"Imagination and intuition are the fundamental principles of Spiritualism. You say 'I imagine I see a ghost.' This does not express the idea, for you can imagine nothing that does not exist. We will suppose that it is the image of your mother you are anxious to see. You have formed in your mind a beautiful ideal of her appearance, based upon her as you last remember her. The spirit, having knowledge of your ideas in the matter, conforms her shape to that which you have pictured in your mind. "

When Mr. Grumbine had finished, Miss Swift rendered a vocal solo and then the last remarks by Dr. Peebles and Mrs. Cadwallader, in behalf of the visitors, were listened to. Dr. Peebles urged the people of the local congregation to sustain their teachers. Mr. and Mrs. Kates, in their efforts in the city. Mrs. Cadwallader made a few earnest remarks in behalf of the mediums. Dr. Butterfield followed with a short remark regarding the first communication. This closed the speaking, and Mrs. Kates gave tests of her medium-When this was concluded, the ship. semi-centennial of Spiritualism was ended.

gained general recognition and observ- never a time when there was so wide-

THE PROGRESSIVENTHINKER.

APRIL 16, 1898.

THE SPIRITUAL X RAY.

A Most Excellent and Appropriate Address Given through Mrs. Cora L V. Richmond, at Washington, D. C., to Be Read by The Progressive Thinker Readers,

On This, the Fiftieth Anniversary of the Glorious Advent of Modern Spiritualism.

"Let there be light; and there was light.'

This statement in the book of Genesis refers certainly to more kinds of light than that which emanates from the sun or stars.

Light, in its highest interpretation, is knowledge, the possession of the perception of truth. Not alone the vibratory action of the great sun's sphere upon the surrounding space and worlds, but the vibratory action of

When Goethe, closing his eyes upon earthly scenes, asked for "light, more light;" being drawn nearer to where the rays of the outward sun were sinking from his vision, it would seem that it was but the fading that preceded the larger glory of the spiritual morning. In fact, light itself is but a term;

there is no substance of light. That action of the material forces which pro- bore forward these investigations and duces it; any source from whence the testified to the existence of this clairaction comes, is not light. We can say voyant power, of which that Mesmer without successful contradiction, that was really the discoverer. This was in the sun itself there is no light; that handed down, through the existence of that which proceeds from the sun is not mental philosophy and mental research, light until it reaches the earth's atmos- all through the middle part of this cenphere; and then the force or vibration tury, and through the introduction to changes into light according to the con- what are now known as spiritual pheditions of that atmosphere. Cousequently, not only the degrees of light, the people for the recognition of this at the quality of light must be en- other force. Although in mesmerism tirely different from different planets; this force was supposed to be confined not owing to their nearness to the sun, exclusively to human lives in this or to those vibratory forces that emanate from the sun, but to their own conditions.

Many scientists in the early part of this century, and even in more remote ages, have endeavored to show that spiritual perception she suddenly began light is a specific substance, but they have not gone further than the effects world. The mesmerizer, thinking that of light. Toward a thing so common, either he or the lady had suddenly gone so usual, it is well to call science to ac- insane, withdrew his mesmeric influcount. They have never transcended in their explanations the primal edict of and friends of his who had passed from creation. No scientist at this moment, earth life long before, the natural curiif placed upon this stand or any other, osity of man caused him to renew the and subjected to the severest cross questioning or direct questioning, could passed under the mesmeric influence tell you the answer to the single ques-tion, "What is light?" Yet there are of by a power which be was not able pseudo scientists and profound scient- to control. That power would go on to ists who will subject mediums and describe those various presences that Spiritualists to the uttermost scrutiny were visible to the lady. Not only did and criticism because they cannot tell she describe people whom he knew, but how the phenomena of Spiritualism are vast numbers of people whom he had produced. Let them tell how light is produced. Let the scientists answer, not have taken the descriptions from "What is an atom?" Let them tell you his "sub-consciousness." After a time what the electrical and magnetic forces this power which took possession of the are that cause vibrations which are lady after she was mesmerized, became like substance?

Until within a half century or less you have known nothing comparatively any time independently of his aid. He of the action of electricity, notwithstanding Dr. Franklin's bold attempt to draw the lightning from the the other world. Her name was Mrs. clouds. Even to-day, although the action of electricity is very well understood, and that wizard in human life, Edison, is going on forever discovering new methods for the application of this wonderful vibratory force, it is well fluenced to perceive laws governing the known that there is no substance called material world, and spiritual beings electricity. That as light is a vibration, and states, but under that condition he



nomena, that is, prepared the minds of

sphere of existence. Before the "Rochester Knockings," in he forties, a mesmerist in Central New York mesmerized a lady: when she was examining diseases by this X ray of describing beings that were not in this ence. But as she described relatives experiment. Just as soon as she had never seen; thus proving that she could so much stronger than his will that in was able to take possession of her at then ceased mesmerizing her; but she went on describing people and scenes in Loomis. The mesmerizer was called 'Uncle Joe Walker." Later the "Seer of Poughkeepsie'

was thrown under mesmeric influence. Andrew Jackson Davis was not only inso electricity is a vibration, and may be both light and heat, or may be heat without light and light without heat. In experimenting and investigation in fact they contained the essential along the lines of those higher vibra- structure of all that has followed the camera as well as now the X ray can be forced into the human organism structure of all that has followed. or through another solid substance. This perception however was unrec Then we have the added vibration of ognized by the scientific world. The electricity, which without a conductor laws of clairvoyance could have been has already been made to convey mesmade available in materia medica fifty sages many miles by vibratory action or seventy-five years earlier than the alone, without conducting wires. When Roentgen ray. A few medical men of nore advanced thought and aspiration at last you shall stand upon the shore of America and speak your words or than their fellows regularly employed think your thoughts to the indicator such clairvoyants as Mrs. Metler, of and they shall be repeated in Great Hariford, and various others in New Britain it will be no more wonderful York city. We know that Dr. Gray than that which now transpires, when one of the most eminent homeopathic the electric message is conveyed six or physicians fifty years ago, had a clairvoyant perpetually in his employ to twelve miles without any conducting visit some of the difficult cases that he felt unable to prescribe for and which Pretty soon all this vibratory action he did not feel qualified to acurately diby which spirits convey messages from one human being to another, and from agnose. We knew several other physicians who did this.

to him in visions of the night, in dreams, and he even knows who the inspirer is on the other side of life that across the boundary of the shadow, beyoud that substance which forms a veil to the light of the spirit, can easily influence the receptive mind to under stand the application of these forces in

their manifold ways. LAGGARD SCIENCE ADVANCING We rejoice, of course, that science is gradually climbing up from the outward ladder to the inner vestibule of this temple dome of science. We rejoice that the M. Ds. are ready to clasp hands with hypnotism at the present hour; although the desire exists among them to appropriate the discov-

ery and the name, and even the privilege of thinking people well. It is quite evident that they cannot do it by legis lation; it is certain that nothing can prevent a man or woman who is endowed with the ability to think thoughts that will make people well from doing it. Even if the outward methods of hypnotism are abandoned which would be quite as well, the healing power would go on still the same. Nothing can prevent the mother, even if she is prohibited, from giving catnip tea, though it is not the prescription of the physician, or from soothing the babe with her hands or her thoughts. which are far better; nothing can prevent the companion by your side from thinking you well in your hours of depression or fatigue. Who shall prevent the gifted healer from entering any room in creation and knowing, as did the Master of old, the imperfections and failings of human life and imparting that healing, even by the touch of the garment, or the sound of the voice. or the silence which is still more potent That science recognizes the Roentgen ray is not only an external proof, but one of the manifold confirmations of spiritual phenomena. For instance human photography; one unacquainted with spiritual manifestations would

deem it impossible that a form invisible to the eye could be clearly and distinct ly photographed through the ordinary camera upon the sensitized plate; but the photographer will tell you that many defects and imperfections as well as beauties that are not discernible to the human eye will certainly appear upon the photographic plate. The detectives turn for these indications of the criminal that are concealed oftentimes by the smile and by the surface indications that are apparent to the human eye. The photograph reveals the lines of crime as it reveals the lines of virtue, and the real detective would rather have a photograph, almost than the original. Then when it comes to those spirit photographs that are taken in absolutely dark chambers where no is the X ray, and science has scorned the thought that a ray of light could be found there or forced there except

light is permitted to enter; here again through a transparent texture. Here comes the X ray to prove that the spiri

perience: That-you think of friends in human life, and in a few minutes they 50TH ANNIVERSARY. are before you; they were just around the corner, just about entering your dwelling, when their atmosphere of love preceded them. There are two ance Celebrates. adages in this connection; one is not

very complimentary, you "never speak of Satan but he is there;" the other is, you 'never speak of angels but you hear the rustling of their wings." So the friend who is near and dear, the one perhaps of all others whom you would like to see on a particular day. There is no lobscurity, your thought brings him or her. There is no reason why you should not perceive your friends when they are coming; you think of them, and lo! they are there, in the realm where no barriers abide, in that true realm. If you lived more in that realm you would find that all these problems have been solved long before the halting steps of science can reach them.

When Baron Reichenbach through clairvoyance, developed by mesmerism, discovered that there was aura surrounding every mineral substance, every form of vegetable and animal life on earth, he struck the material proposition of a spiritual truth. That aura or atmosphere described around material objects and described around human beings forms the key to many of those subtle psychological experiences which you have. Dr. Benjamin Rush, one of the controls of this medium through whom we now address you, one who has investigated the peculiar law or combination between spirit and matter, describes this aura as consisting of very subtle and infinitesimal "psychic globules," an emanation from the human organism and the source of life; that when they are antagonistic to your own in a person whom you meet, that person affects you disagreeably, though you have no reason for it, even though you may never have seen each other before. If that aura is harmobest speakers. nious with yours, and if there is a similar vibration to those particles or psychic globules, you will feel at home, you will feel friendly; the one you meet. though a stranger, will seem almost fraternal. This does not always depend upon similar states of mind or similar states of spiritual unfoldment, but of-

tentimes upon the mere vibrations of these psychic globules. Temperament, as it is termed, has much to do with it. sons Consequently, he says, a great many times people who are very much alike mentally and who enjoy one another's letters exceedingly, never meet that there is not disagreement very soon. Perhaps you have some such friend in your mind, one whose mental quali-

ties and spiritual unfoldment you enjoy very much, but who irritates you when Many of the laws of life have been

thus explained. If you understood them better they could be more and more explained. But there comes a time in the unfoldment of man's spiritual powers when, not only physical things, not only temperament, but nothing can prevent the calm, full victory over all these conditions and surroundings. The great Teacher meeting with the Publicanspand sinners could not be

contaminated, (Many sensitives who cannot go out in the world, cannot meet with certain thoughts, and people would be stronger if they invited that larger ray and that more divine and beneficent force that is able to conduct the shadow with its own light. The object of this spiritual power which is in the world to-day is, not to weaken people by making them foolishly sensitive, but to strengthen them so that they can perceive the conditions, the discord and jargon in human life. Then like the great Master, they can adjust it all to the grand symphony of existence. When you are cul-tivating these spiritual powers, or when you think you are unfolding by retiring

from humanity, by not coming in con tact with human suffering, remember the greatest victory is that which con-

The St. Paul Spiritual Alli-

The Fifileth Anniversary of the advent of Modern Spiritualism was celebrate Sunday, March 27, by the St. Paul Spiritual Alliance, at Odd Fellows Hall, Wabasha and Fifth streets, with an all-day session, beginning at 11 a. m. with a conference and experience meeting. Quite a number gave their expe rience in Spiritualism; notable among them were two old veteran workers, Brothers M. T. C. Flower and Amos Hall, Mr. Flower being one of the expresidents of the alliance, and now past eighty-three years old. In closing his remarks he said that he had been a Spiritualist for over forty-five years, and that he was ready to pass out of the body any time, and his greates happiness was that he knew where he was going, and when he got on the other side he would still continue to work for the cause and the alliance. The greatest wealth he possessed was a knowledge of Spiritualism, and if the Spiritualists have not got the truth who have? Mr. Flower's whole soul is in the cause, and he truly lives the true

suppressed.

home, near the gate.

that amendment.

and inspiration.

address us at this place."

for the Sundays of April.

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spiritual life. The conference then losed after a very successful meeting. Dinner was then served by the ladies of the society, in the dining hall, followed at 1:30 o'clock by the Progressve Sunday-school, conducted by Mrs. Mary Langdon and Mrs. F. A. Moore A new feature was the calesthenic ex ercise by the children, Miss Jennie Morgan, a young lady of fourteen years, being the leader of the class, and showing great aptitude for one so young. The exercises were enjoyed by all present. Recitations were given by the children and prizes awarded to the At 2:30 the services were opened by

short address by the president, Mr. W. C. Edwards, telling of the history of Spiritualism for the past fifty years. which was listened to with close atten tion and well received. In closing, he said that Spiritualism brought every person on a level, the rich as well as the poor, and was no respecter of per

Mr. Frank T. Ripley, the present speaker for the Alliance, read a poem followed with a short address and tests; the tests which he gave were all acknowledged. Mrs. Mary Langdon and Mrs. Asa Talcott also gave tests

and they also were recognized. Another old worker in the cause, Mrs. A. M. Lowell, of Minneapolis, favored us with a few remarks. The meeting then closed and supper was served by the ladies.

In the evening Mr. Ripley opened with the reading of a special anniversary poem, followed with the anniversary address, which was powerful and forcible, closing with a number of tests, which were all recognized. Mr. Percy Clifford gave a few psy-

chometric readings, and they were also acknowledged. The meeting then closed, after celebrating one of the most notable and successful anniversaries ever given in the history of the society The large number of persons who at tended the afternoon and evening meetings indicated that there is in this city wide-spread interest in the subject of Spiritualism, which is being augmented by the efforts of the St. Paul Spiritual Alliance and the good work of our present speaker, Mr. Frank T. Ripley, and also the Progressive Spiritual Church, of which Mr. Percy Clifford is speaker and psychometric reader, and Mrs. Mary Langdon is the test medium. Mr. Ripley fills a short engagement for the alliance, and then goes East to

take up the work again. F. E. IRVINE, Sec'y. THE OLD HOME.



DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS:-Each contributor ; Spiritualism. His analysis of Nature's s alone responsible for any assertions secrets and his logical deductions thereor statements he may make. The editor from, though not per se particularly inallows this freedom of expression, beteresting to the average mind, were so lieving that the cause of truth can be skillfully handled and so clearly prebest subserved thereby. Many of the sented that 'the wayfaring man thought sentiments uttered in an article may be a fool' could understand them. The diametrically opposed to his belief, yet audiences were remarkable in their size that is no reason why they should be and make up, it being but simple truth No one person has the to say that no other speaker, unaided whole truth, hence kindly feelings by phenomena, has ever filled our hall should always be entertained for those as Professor Lockwood did during the who differ from you. past month. Many indeed were the

strangers who shared our rich feast. The Campbell Brothers have just re-turned to the Palos, 215 Thirty-first And what is quite as important as our. own entertainment and instruction or the financial prosperity achieved, Spirstreet, after a successful visit to Militualism has been dignified, exalted and wankee. They remain in Chicago only three weeks more, when they leave for its standard made to mean far more Lilly Dale, N. Y., where they will atthan ever before in the minds of many people in Pittsburg. Had it been possitend to the furnishing of their new we would have gladly retained

Prof. Lockwood for another month. He L. S. Burdick writes: "I wish to releaves us with the hearty good will not mind the friends of the old pioneer soonly of the president and board of manciety of Southwest Michigan that the agement, but of all who were fortunate time is approaching when we are to enough to listen to his interesting, inmeet at Lake Cora in our annual restructive and eloquent addresses." union, to congratulate ourselves on the

Universal Spiritual Society, Hopkins good work done in the past, and the Hall, No. 528 W. Sixty-third street, Enbright future that awaits us. Dr. Adah glewood, over post-office. Carrie Fuller Sheehan-Horman, of Cincinnati, will be with us again to inspire us with re-Weatherford lectures and gives mesnewed zeal to keep the light of Spiritsages and improvised songs during ualism shining before the world. The April at 7:30 p. m.

date of the meeting will be June 26, A. Bishop Wellstood, secretary, writes from Brooklyn, N. Y.: "The first anni-1898." The date was omitted last week, versary of the Fraternity of Divine hence the repetition of the notice with Communion was held at Arlington Hall

The Truth-Seeking Spiritualists of on Sunday, April 3, at 8 p, m., the president, Mrs. Lucie J. Weiler, presiding; Cambridgeport, Mass., are holding Prof. A. Wright, pipe organ: Prof. A. meetings at St. George Hall, Sunday Whitelaw, violin solos; Mrs. A. Miller, evenings for speaking, psychometry contralto; Miss Eva Fortune, mezzo-soprano: Miss Sophie Denike, elocution-Dr. Juliet H. Severance is open for ngagements to lecture on any of the ist; also a christening of a new young member by our medium; closing the

vital questions of the day. Would like service with psychic exepriments by to attend camps or grove meetings. Ira Moore Courliss, very ably given. Address 661 Milwaukee street, Milwau-The hall was crowded." J. C. F. Grumbine will hold his W. W. Aber writes: "My wife and I

are located for a short time at 934 Kanclasses at the home of Mrs. Dayton, 2407 Prairie avenue, instead of at 3125 sas avenue, Topeka, Kans. We still Indiana avenue as announced. Mrs. have a few open camp dates. Anyone desiring the services of a materializing Lillo Parkins will assist Mrs. Dayton medium or platform test medium, can and Mrs. Marion to arrange for the social comforts of all who come. First Virginie Barrett would like to corre-

lecture of the evening series begins Monday, April 11, at 8, and of the afterspond with societies and camp mananoon course, Tuesday, April 12, at 2.30, gers for engagements, on easy terms, as Mrs. M. Theresa Allen, inspirational speaker and test, or as soloist and mutrance speaker and platform test mesical director. Address for a few weeks, dium will visit the eastern and north-25 Walton street, Toronto, Ont., Canern portions of Missouri in the near fuada, or 819 East 16th street, Indianapture, for the double purpose of holding Spiritualistic meetings-lectures, se-

Spiritualistic Church Students of Naances, etc., and at the same time look ure holds services every Sunday evenup a suitable location for the Missouri ing at 7:30 at Nathan's hall, 1565 Mil-State Spiritualist Camp Association, of waukee avenue. Pastor, Mrs. M. Sumwhich she is the secretary. Mrs. Allen's mission is therefore an important

Mrs. Dr. Hilligoss is serving the Spirone, and the friends of the cause should itualists of Danville, Ill., for the month communicate and co-operate with her of April. She goes to Chattanooga, at once, Address: 1004 W. Chase Tenn., for May, and to Nashville for street, Springfield, Mo. June. Her husband, Dr. Hilligoss, is

Secretary writes that the Spiritual serving the society at Jonesboro, Ind., Endeavor Society auxiliary and State Sunlight Center Band, held brief anni-Mrs. W. Lindsey writes: "At the meeting for the annual election of versary services at No. 1 South Hoyne avenue, on Sunday, March 27. Mrs. Sarah E. Bromwell spoke fitting words officers of the Sunlight Center Band, which was held at 1413 North Artesian of the occasion and closed the meeting avenue, Chicago, April 4, 1898, it was by giving tests.

decided, after taking into consideration J. Q. Adams, president, writes: "Mrs. the existence of the Illinois State Spirit-Weatherford has been lecturing and ualist Society, organized by the Nagiving tests for us for some time, andtional Association, that the Sunlight pleasing everybody. She is a strictly Center Band did not wish to work in scientific teacher of moral and spiritual opposition to them and therefore it was decided to disband and return the problems. Her tests are good and, and songs from subjects presented by

tions, the laws by which light acts upon substance and is conveyed through substance, diaphanous or transparent substance alone has, until within a few years, been considered the means by which light or the vibratory of light is conveyed. Con sequently the ethers in their various states, glass, crystals and other substance that are perfectly transparent, have been considered the only means of conveying light; you must have glass windows to your rooms or houses, you must have some transparent substance to convey sufficient light for your ordinary pursuits. The opaque or semitransparent bodies in nature have not been considered as the possible conveyers of light until very recently. Within the last few years there has been brought to the attention of the scientific world what is called the Roentgen or X ray: a ray of light which distinctly nenetrates substances that are opaque, but not all substances. This ray is very capricious, seemingly for it will not penetrate certain kinds of substance but will penetrate others. For instance, it will penetrate the hu man form and vital organisms of matter or opaque substance. Under the administration of the action of this ray the interior of the human organism is made visible to the eye of the physician, and the skilled physician can clearly detect the presence of certain diseases under the action of the

Roentgen ray. If there had been a Roentgen ray at the time, President Garfield was tortured and butchered, there would not have been so many assassinations sanctioned under the name of M. D. in this country. If there had been a Roentgen ray earlier in the history of materia medica there would not have been so many legalized murders. But of course science is very slow or the last to recognize any new discovery unless it comes in a form acceptable to the scientific world.

THE SPIRITUAL X RAY.

1402 4 5

whom you are accustomed to consider a savage, receives admonition and pre- has told me of all the things that ever More than a hundred years ago another X ray of a very different qual- monition from the Manitous concerning I did in my life," so has life's history the healing of disease. Among the and the record of the human state beer ity and kind, and emanating from ex-Chevennes the medicine man was an in- revealed to the vision of those endowed actly the opposite source from the spired man; he went out searching for with this perception. Roentgen ray, started out to meet humanity; it started from just as palpable, his healing herbs under the guidance though not as material a source. It and influence. Frequently a white spirit came in conjunction with other discoy- or form preceded him to tell him where the especial healing herb or healing eries which relate to human existence: spring might be found. Every mineral it came in connection with a long series of investigations concerning the mind; spring in the far West is associated with some vision of a medicine chief, it came in connection with the possibility of the mind influencing other and all the Indians turned to this source for adequate healing. Their minds: it came in connection with the quality or power of the mind to permethods of treating disease are someceive, under the stimulus of spiritual what similar to a combination of the activity, the innermost recesses of healing medium and the massage treatopaque objects, of distant bodies and ment. There is undoubtedly a perception of this kind of healing among of the human form. This power or

ability was named clairvoyance. It them, While seers in every age have been was developed with what was called mesmerism. Antoine Mesmer was the endowed with perceptions of things at real discoverer of this X ray of spirit- a distance; with ability to know what was transpiring in distant places, and ual power. But like all other investigations and with revealments from the inner and

experiments from that side of human higher life. nature, this was scoffed at and relegated to the domain of imposture and superstition; although a great many lumination that the scientific-world has scientific minds and a great many minds deserving of the highest commethods and the new methods of light. mendation and appreciation bore forward these investigations. We think climb up to scientific facts and truths It was earlier than 1840 that Professor by the ladder of experiment alone. He Gregory, of the Scottish University, declares that his best discoveries come

their own state to you in human life Not only the usual practitioner, but will be claimed by science. We want you. Spiritualists to take particular nomedical universities and schools of therapeutics in this country and the tice and record every manifestation that you receive: so that when the time old world rejected mesmerism and laughed it to scorn. It is within fifteen comes of the boasted "X" ray, and the boasted electric "Y" rays, you will say: years that experiments in what now "Why, yes; we have known about these has been called hypnotism (for the sake of saving the reputation of the M. Ds.) phenomena for half a century." This proposition in science brings you face have been made in hospitals in Paris London, New York, Chicago and all to face with the record of the facts of great centers of medical practice and the phenomena of the last fifty years. learning, and proved successful. Now When, like mesmerism, these facts the learned M. Ds. have swept around shall be appropriately labeled by an the circle and wish to legislate that no other name and placed in the category one shall practice hypnotism or clairof material scientific discovery, let it voyance excepting under the guidance be forever known that a light has been of a professor of medicine. These same forced into dark chambers sufficient to professors cagerly seize this side of the produce photographs; let it be known proposition of the X ray; avail themthat artist materials and substance selves of the Roentgen ray for the ex-amination of disease. Thus much for producing most beautiful portraiture; have been precipitated upon canvas the external phase of this proposition. let it be known that the luminous cham-But it simply shows that the spiritual bers of the mind have been enlightened discoveries and their adoption are, not by this spiritual presence until all only a century or three-quarters of a things upon the earth have been visible century ahead of the physicians and to the one so illumined, not only all material science, but are sometimes a things upon the earth, but all percep thousand years ahead of them; for all tions of spirit presences, and all knowlpeople have been endowed with, or posedge concerning the states and condisessed in some degree clairvoyant powtions of people in human life, until like ers. Seers have always existed among the woman of Samaria, who, in the all nations; and even the red man,

presence of the great Teacher, said: Come and see this wonderful man: he THOUGHT PRODUCES VIBRATION. Now there comes another proposition

of science from the material side of life: That thought produces distinct vibrations which can be recorded. That thoughts of anger, thoughts of crime thoughts of ecstasy produce impressions upon a carefully arranged chro nometer: so sometime in the world you will not only have to be careful what you say, what you do, but what you think.

For the last fifty years the message has come to you from the spirit realm 'Your thoughts are as palpable to us as vour hodies are to each other," Be care ful of your thoughts, for they may harm or bless; and if you do not feel right toward an individual, correct

your feelings. For more potent than It is because of this spiritual X ray, because of this added atmospheric il-envy, or hatred. The spirit messages have said to you: "If you feel right and been able to introduce new electrical think right, your thoughts make such a beautiful atmosphere around you Mr. Edison does not claim that people that, like the incense of these flowers your friends will know you are there even before they see you.'

How many of you have had this exing hand all acque selected

quers suffering, which conquers it in yourself and in others. The law of perfect life and light is thus revealed.

For lo! yonder splendid orb when it is mounting up the sky at morning finds no shadow too dim and dark for him to penetrate, and far away in the fastnesses of the mountains the clouds go scurrying back to their primeval haunts of oblivion, and the great sun's splendor pierces all the air, and all the glory vibrates, by the X rays, into the places of the sleeping germs of the flowers, which are not hidden away in the dark as many suppose, but because there they can receive these finer rays which are infiltrated and percolated

into their being, until, lo! they spring forth in resplendent answer unto these marvelous X rays!

Topeka, Kansas.

The First Society of Spiritualists of this city celebrated the Fiftieth Anniversary of the advent of Spiritualism at their hall at 120 East Sixth street. Sunday, March 27, 1898. Though the day was very cold and stormy, the at-tendance was unusually large. The exercises commenced at 10 o'clock a. m. and continued till 9 p. m. Dinner and supper, free to all, were served in the hall. Brother Smith, a Spiritualist of fifty years standing, gave the anniversary address. It was a fine and impressive one. Brother and Sister Aber, of El Paso, Texas, were present, and gave some remarkable tests. Brother and Sister Claman, of South Bend, Ind., were also present and ably assisted in the exercises.

After supper a literary entertainment was given by the society. The hall was crowded, notwithstanding the inclement weather. All the performances were good, but a noem read by A. O. Grigsby, and anilinspirational one delivered by Mus. Lula Jeffries, deserve especial mentional All were highly entertained. 10.04

For some times past, Brother E .E Chesney, an attorney of this city, has been delivering every Sunday evening very interesting and instructive led tures. The attendance at these lectures has constantly increased, and all are well pleased with his able and earnest endeavors to unfold the philosophy of Spiritualism.

The First Society of Spiritualists of Toneka has been in existence for thirty years, and has successfully survived all the attempts both from without and within to destroy it. Its membership is increasing and the attendance large. The universal verdict is that the cel ebration of the Fiftleth Anniversary of the advent of Spiritualism was the most enjoyable meeting ever held by this society. May the interest increase is the prayer of the writer. R. B. H.

At Brooklyn, N. Y.

The Fiftieth Anniversary of Modern Spiritualism was held at Columbia Hall, this city, on Thursday, March 31, under the auspices of the Fraternity of Divine Communion and W. J. Colville Large gatherings at each session. Mr. Colville being the speaker, and Ira Moore Courlis with messages, very accurate. Special musical program under management of Prof. Adolph Whitelaw, president of the College of Music, of Brooklyn. A. B. WELLSTOOD, Cor. Sec.

How well I remember the dear old home,

That stood on the brow of the hill. Where my father would nod in his easy

As the sun crept over the sill.

chair.

My mother beloved, with smiling face, The tender look she always wore, Sits near him, thinking of the past The happy days, the days of yore.

A maple tree with shades of green, Fanned with its cooling breath, And through its ever restless gleams-The sun, his kisses pressed.

Grass in the pretty garden paths, Weeds, mould, and clinging moss Were never left in childhood days, Where the red rose leaned across

And whispered to the lily fair, That the amorous sighs of dawn Were waiting in their love-lit lair The awakening of the morn.

How many, many times I've seen, The moonlight falling low-Over the velvet lawn the sheen, And there in fitful shadows glow.

How often forms of beauty passed The windows of my room. fancied then the angels good Would take away all gloom.

have heard my name called aloud, Heard whispers, and once a song; From lips by breath unstirred— Since the time that seemed so long.

Then o'er the sky would pass A cloud, the moon to hide, Whose silvery rays in beauty cast A halo where she rides.

Then something seemed to me Like a breath that chilled the cheek; could feel, but could not see, And I dared not move or speak.

But what it was, I joy to know, Was the "touch of a vanished hand,' That came from fields whose glittering

dews Kiss flowers on border-land.

Now backward through the past I go, To the old home on the hill. And see the sunset bending low,

As it slants across the sill, ROSE L. BUSHNELL, Summerland, Cal.

South Bend, Ind

of Madison," Mrs. Eva Payne Hopkins, of Owosso, Mich., very acceptably occupied our rostrum-during the month of March. Mrs. Hopkins is one of those refined, intellectual, magnetic speakers whose addresses appeal to the intelligence of an audience and holds its closest attention until her points are made. At each lecture she was greeted by large audiences and, naturally from the nature of her lectures, intelligent ones as well. On the evening of the 28th we held a jubilee service of a musical and literary character, assisted by some of the best talent in the city, followed by an address by Mrs. Hopkins, on the Past, Present and future of Spiritualism. We desire to thus publicly thank all those who so acceptably assisted us in this entertainment. We also received a liberal collection from the audience for the benefit of the N. S. A. Mrs. Hopkins goes from here to Lima, O. Dr. Willis Edwards, of Chicago, will occupy our platform during April.

S. E. SNOKE, Pres.

charter to Springfield. The secretary he audience are very beautiful." received instructions to that effect, and M. W. Lyman writes from Springthe charter was promptly sent to Springfield by Mrs. W. Lindsey, who Springfield by Mrs. W. Lindsey, who field, Mass.: "Mrs. Tillie U. Reynolds, was general secretary for the year end-of Troy, N. Y., occupied the platform of the First Spiritualist Society, March 26 ing April 4, 1898."

and 27, giving lectures and tests. April J. Thomas writes from Indianapolis. 3 and 10, Mrs. Ida P. A. Whitlock, of Ind.: "Permit me to speak a few words Providence, R. I., lectured and gave in honor of Miss Bertha Gehring, a osychometric readings. April 17 and newly developed trance lecturer. I at-24, Miss Lizzie Harlow, of Haydenville, tended a meeting at 144 East Washing-Mass., will be the speaker.

ton street, Indianapolis, in which the Prof. G. W. Walrond and Dr. N. F. medium, a girl of sixteen or seventeen Ravlin conducted a Jubilee service of years of age, gave a lecture, which was music, songs, lectures, and tests at far ahead of anything I ever heard. Denver, Colo, on Sunday evening, April A few meetings like the one mentioned . All were delighted, and many acwould convince the most skeptical. The pepted the arguments and tests in favor subject was given her by the audience of Modern Spiritualism as corroboraand she held the audience spellbound tive of the claims put forward by the for almost an hour. After the lecture. meakers, Dr. Raylin will be going Mrs. Alice Gehring gave about twenty East early in May, societies requiring lests, all recognized. They will conthe services of an educated, eloquent

gentleman will do well to communicate D. V. Emmons writes from Gales with him at 1519 Curtis street, Denver, burg, Mich.: "Owen G. Meridith, the Colo boy medium, has given four trumpet

G. H. Brooks writes: "I began my seances here with good results, inwork for the Fort Wayne society the dependent voices talking, and gave first Sunday in April, and have good many tests to sitters; also messages audiences, especially in the evening, written independent. The writer re There is a good spirit prevalent, and I ceived a message from his spirit was well received. I am stopping at daughter, a perfect fac simile of her handwriting while in earth life." the pleasant home of Mr. and Mrs. Wm. Boeger, 312 Hanna street, where all J. W. Dennis writes from Buffalo,

mail and telegrams should be sent, and N. Y.: "Moses and Mattie Hull entertrust that all societies are moving on in tained the First Church Society, Sungood order." day last, April 3, and closed up the

Jubilee of this Semi-Centennial of Mod-Lyman C. Howe in Michigan, ern Spiritualism. On the 3d of June I expect to speak in Flint, Mich., Sunnext, just after the close of the Rochester Jubilee, J. M. Peebles. Prof. Wm day, April 10. I have been running the Lockwood, Lyman C. Howe and Prof. gauntlet ever since I left Chicago, be-Weaver are expected here to hold a ween grim grip and beautiful death. sort of an installation service at the As yet I am on the run and chances Temple to install the Hulls as pastors about even. Have not lost a Sunday. At Paw Paw I met the best of friends

We are credibly informed that Doctor and kindest care, and left reluctantly. Dean Clarke's lecture and poem, deliv-Dr. Nelson, a healer of many years' usefulness, was thought to be at the ered at Boston, were generally applaud loor of death when I arrived, but was ed, and congratulations were awarded rallying when I left. E. L. Warner, him by hearers, for days after their after a month's sporting with a car-

buncle on the back of his neck, was full Mrs. Squire, of this city. writes: "I am opening a Christian Spiritual of new life and loval to Spiritualism. spent nearly a week in his home. An Church where I will teach the true phil-Anniversary Jubilee was on for March osophy as I understand it, and demonstrate the phenomena. I will be assist 27. but the storm vetoed it—a great disappointment. We jubilated, but the ed from time to time by the best talent people could not get there from the of the city, Mr. and Mrs. George B. Warne and Ervin A. Rice. All honest surrounding country and towns. I had my beautiful pictures, two on one canome talent will be made welcome ras, executed by the spirit artist at the Hall at No. 107 Paulina street, Corner Bangs Sisters, and they created much

interest. There is no possible way of es-J. H. Knight writes from Pittsburg, caping the claim that spirits execute Pa.: "The First Church of Spiritualists these works of art, without visible of this city, as well as many strangers means. No amount of hair-splitting who gathered with us, enjoyed a rare and wild conjecture touches it. The intellectual treat during March. Prof. Lockwood, of Chicago, entertained and proof is irrefutable, and they stir a vein of thought not before worked.

instructed us with a series of his mas-March 10 a quiet wedding took place terly lectures, speaking eighteen times during the month. It is safe to say between Frank Rhodes and Miss Lillian O'Dell, the writer officiating. It was a that a new light has dawned upon pleasant occasion, and the happy pair many in this city as to what Spiritual-ism really is and what, when rightly have the congratulations of many, friends. The Paw Paw Spiritualists understood, it leads up to. No speaker are appreciative and a good people to ever came to us for the first time and left so forcible and favorable an im-LYMAN C. HOWE. speak to.

pression. It was with some hesitancy "Human Culture and Cure, Marriage, that the Professor was engaged, for Sexual Development, and Social Up-building," By E. D. Babbitt, M. D., somehow an impression was abroad that he was more of a Materialist than LL.D. A most excellent and very valua Spiritualist. Nothing, however, could able work, by the Dean of the College of Fine Forces, and author of other imbe further from the truth as we are sure all who listened to his teachings will gladly testify. The drift of the portant volumes on Health, Social Sci-Professor's thought might be expressed ence, Religion. etc. Price, cloth, 750. in just four words the naturalness of For sale at this office.

Je: 9 1750

APRIL 16, 1808,

THE PROGRESSIVE THINKER.

50TH ANNIVERSARY.

Beacon Light Church, and

program at both sessions.

phere was noticeable.

who gave us a very spiritual talk.

SOTH ANNIVERSARY. Hail to the Girls Who Set Us Free! **50TH ANNIVERSARY.** California Spiritualists Cel-

Celebrated by the First Spiritual Church, Indianapolis, Ind.

Vill you kindly allow me space in your valuable paper to tell of the glo-riors anniversary celebration held by the First Spiritual Church of Indianapolis, on Saturday and Sunday, April 2 and 3. We have always aimed to make our anniversary exercises, of the very finest order, but I think we have, this year, surpassed all our previous efforts. The church on this occasion was beautifully decorated, while the rostrum presented a magnificent spectacle. Flowers and plants were there in abundance, and many of the designs were exceedingly beautiful and illus-trative. The exercises commenced paturday evening, when the church was almost filled. Mr. Joseph M. McDonald, our speaker for the last two months, opened the exercises with an appropriate address, after which an excellent literary and musical program was executed; the whole concluding with spirit messages given through Mrs. Ropp.

Sunday morning the exercises were resumed, when, after the usual prelim-inaries, Mr. McDonald launched out with an enthusiastic address appropriate to the day, taking for his text: "This day is salvation come unto this house." At the close of the address the writer, who was conducting the service, made the usual aunouncements for the week, and as he finished and was about to be seated, the treasurer of the Ladies' Ald handed him an en velope, upon opening which he found a check for forty dollars—an anniversary donation to the church from the Ladles' Aid. Stirred with grateful emoion at this unexpected token of sisterly iffection, he was unable to respond for some time. Then, on behalf of the church, he returned thanks to the Ladies' Aid.

Mrs. McDonald then proceeded to give spirit messages, and many hearts were made to rejoice. Excellent music was furnished at this service by Mr. and Mrs. Opperman and Mr. Mitchell. In the afternoon the Lyceum celebrated the occasion in a most befitting manner, and the city press gave the whole special mention. In the evening the church was packed

to the door, while fully one hundred had to go away, unable to gain entrance. This will give you an idea of the status of Spiritualism in this locality. Music was furnished by a full professional orchestra, among whom were the famous Schellsmith Sisters Mr. McDonald delivered another pointed and logical address, which must have convinced the intelligent inquirer of the superiority of Spiritualsm. Mrs. McDonald followed with phia, spirit messages, after which a solo was rendered by Miss Rudolph, and then Mrs. Josephine Ropp interested the yast congregation with more spirit

messages. At the close of the evening service congratulations were in general order. Strangers congratulated themselves in having enjoyed such an intellectual feast, but they did not forget to thank those who prepared the feast. From the general expressions heard as the arge congregation dispersed, we know that Spiritualism has received a fresh Subpetus in Indianapolis from this Golden Anniversary Celebration. Considering our close proximity to Anderson (the birthplace of Anti-Spiritualism), the general enthusiasm displayed in our meeting is worthy more than passing notice. We are here to defend Spiritualism against the foolish attacks bigots, by demonstrating its vast superiority, and whether our efforts are successful may be judged from the fact that our regular Sunday evening congregation numbers five times as much as that of the most popular church in B. FRANK SCHMID. the city.



50TH ANNIVERSARY.

First Spiritualist Society of

The First Spiritualist Society of Auburn celebrated the Fiftieth Anniversary of Modern Spiritualism in a royal manner, on Monday, April 4, at the Vanyalkenberg home, the family all be ing old-time Spiritualists and members of our society. We had a glorious time, with Dr. Peebles as the guest of the evening. First a supper of great abund ance was served at 6 o'clock. Then the time was taken up by singing and by readings, remarks and personal reminiscences of the late James G. Clark, by Dr. Peebles, Dr. Hudson and others, Dr. R. N. Hudson and his sister, Mrs. Harter Reynolds, then sang, "The Ever-green Mountains of Life," and Dr. Peebles could see Mr. Clark in spirit stand ing right by them, and it nearly overcame him. Everyone present that had ever heard James G. Clark sing, could not help but realize that he was singing with his old-time vigor through the organism of Dr. Hudson. They then rendered Gerald Massey's grand poem, "The Good Time Coming," and for a short time it seemed as though the whole audience was transported. Truly it was a feast of reason and a flow of soul. Miss Minnie Terry, of Brooklyn, and one of our state missionaries, and W. W. Sargent, assistant in the office of

the Evolutionist, were present also, and contributed their share of the entertainment. At 10:30 we all took the car for home, filled to o'erflowing with good thoughts and good feeling to every creature. Dr. Peebles goes to Philadel-phia. SECRETARY.



ANNIVERSARY SONG. Composed for the 50th Anniversary of

Modern Spiritualism Auburn, N.Y. Air- "The Ninety and Nine,"

> When the world was wrapped in deepest night. And man with head bowed low, Was mourning his loved who had gone from sight, O'er fifty years ago; A tiny rap from the spirit sphere Proclaimed his loving ones were near, Proclaimed his loving ones were near,

Then the mourner who in doubt had prayed, That to him a sign be given,

That love could bring her beautiful dead From the mystle gates of heaven:

Saw a light burst forth in the viewless air, And lo! the face of his angel there,

And lo! the face of his angel there. The stone from the tomb away was

rolled. His loved one was not there, Nor in far-off realms, playing harps of

gold. Beyond earth's atmosphere; They came with love of the olden time And touched his soul with love divine.

And touched his soul with love divine. All hail, this Year of Jubilee, Let gladsome anthems ring, The grave is robbed of victory And death has lost its sting; The joy bells rang after years of woe,

When our loved came back fifty years ago, When our loved came back fifty years ago. MATTIE E. HULL.

Grand Rapids, Mich.

Anniversary meeting opened with an At Detroit, Mich.

address by Dr. J. C. Batdorf, full of The First Spiritual Philosophical Someaning and spirit. The lecture fairly bristled with pertinent points on the ciety of Detroit, Mich., celebrated the Anniversary of Modern Spiritualism, duties and responsibilities of mediums March 27, the hall being decorated with

and Spiritualists, closing with an eloflags, potted plants, ferns, palms, and a quent appeal in the interest of harprofusion of cut flowers. The floral demony and justice. signs were beautiful, and a chair After a song by Mrs. Sanborn, C. W. trimmed with smilax and white carna-Fellows, a young but effective worker in the cause of Spiritualism, followed tions in loving remembrance of our arisen sister, Mrs. A. M. Clock, atin the same line, eloquent and inspir

tracted much attention. ing. He carried his audience with him. The program for the afternoon con-Brother Fellows is destined to rank as sisted of an invocation by our pastor, one of our foremost speakers.

I must not forget to speak of the singing, which was of a high order. Nellie S. Baade; select music, recitations, remarks by F. E. Titus, of Toronto, Canada, and S. B. McCracken, of "Hark to the Angel Voice" was ren-Detroit; after which Mrs. Baade read a dered in a very creditable manner by Mrs. Harry Toppins. In the evening, selection of scripture from Mathew and Luke, pertaining to the children, "For Brother Kelfer, president of the West of such is the kingdom of heaven." Side Society, made his maiden speech, of such is the kingdom of heaven, she bockety, made his marked speech, conducted the services, giving briefly and it is safe to say that he acquitted himself with credit. Brothers Marvin, Spiritualism since its first inception un-

The Semi-Centennial Jubilee of Modern Spiritualism was celebrated in San Francisco, at the big Metropolitan Temple, under the auspices of the California State Spiritualists' Association, by a free all-day and evening meeting, on Sunday, April 3.

After the opening exercises, and an invocation by Mrs. Hendee-Rogers, State President, C. H. Wadsworth, delivered an address, giving a history of the movement, and ably showing what Spiritualism had done for mankind. The next was an original jubilee song, adapted from "The Tennessee ans," entitled, "Golden Jubilee Song of Modern Spiritualism," and it was just the thing to light the torch of inspiration. Mrs. R. S. Lillie followed with an ad-

ebrate.

dress which held the audience spellbound for half an hour, save when their enthusiasm boiled over and expressed itself in applause. Among the many points she made, in language eloquent as a Shakspeare or a Daniel Webster, was that during all the endeavors of spirits to establish intelligent communication with mortals in ages past, those efforts had always found a super stitious accompaniment and had been misinterpreted until the Fox girls had discovered the key in an age when the

minds of men were becoming free to accept such truths without priestly interpretation. Continuing, she said there had been

greater advancement in human progress in the past fifty years, owing to this knowledge of spirit communion. than in all past ages, and that the prophets and seers of the past were but forerunners of this great movement tertained the listeners with a charming called Modern Spiritualism, Man had vocal solo. Master Anson Bushnell and always blindly antagonized anything sweet little Vini Fravel each recited apwhich opposed that which he had been taught to idolize, and refuse to examine propriate selections. G. F. Perkins acted as chairman and manager of the his idols to see if their faults were no as represented to be by others who had In the evening, owing to the sickness of Mrs. Perkins, Mrs. Catlin and sevseen them. We do not say, "He has risen," as the Christians, but "They have risen!" At Hydesville, N. Y., fifty eral who were to speak and sing, not being present, a disappointed atmosyears ago we had the Divine Mother-

hood and the Trinity of Girlhood, which ushered in the New Era. Woman's era After the congregational singing Mr. s coming; she is here. (The speaker's Perkins read an opening poem, entitled "No Sect in Heaven." Mrs. Peet deeloquence was a fitting illustration of livered an invocation, after which Mr. this fact).

Prof. J. S. Loveland was to have E. A. Rice was introduced as a representative of the I. S. S. A. and been the next speaker, but the day pre Church of the Soul. That gentleman vious he met with an accident in which gave a very interesting and practical address upon "Organization." he sustained some fractured ribs, and therefore the break in the programme He was followed by Mr. Wellington, was filled by a short conference, dur ing which Dr. G. W. Carpender spoke on the laws of attraction and cohesion The "Creeds of the Bells" was sung by G. F. Perkins, after, which Dr. mind and matter, their relation to the universe and to man, both as a physi cal and spiritual being, etc.

Charles Anderson, the boy orator, was next called upon and gave an in-teresting and elevating address. He said in part: "Spiritualism is the blessed light that illuminates the pathway from the cradle to the tomb, and leads beyond. On the one hand is darkness, ignorance, bigotry and superstition, and on the other is intelligence light, life, liberty and truth. Do not understand me to say that we have a monopoly upon truth. Christianity has many grand priciples, but its ethical some more. G. F. P. truths are buried in the rubbish heaps of superstition and ignorance. Spirit ualism teaches "special privileges to none, and equal rights to all; the broth-

erhood of all, and that all humanity are upon one foundation, and that is na ture. It also teaches justice and fra-ternity." He closed with a beautiful, glowing picture of the future, and an appeal to Spiritualists to live what they teach.

Mrs. Logan read an anniversary oem, after which the lyceum

she said, referring to Spiritualism: "Say not, 'If it be a dream, let me not awake;' say not so, for the truth of Maple Dell Camp and School heaven is greater than any lie that was ever told, though it be guided with the gleam of the noonday sun! Time was when I was ashamed to acknowledge that I was a Spiritualist because of the frauds who have polluted the cause of truth. There have been many exposures recently, and that by Spiritualists themselves. These exposures ought to multiply. Had we given more attention to fighting frauds and less to fighting orthodoxy we might have been far in advance of what we are to-day. Let us clean out our own Augean stables, and then we may be better prepared to reform others. (Tremendous applause.) Though every public medium were proven the greatest impostor and deepest dyed villain, without a drop of hon est blood in his veins, it would no more stamp Spiritualism out of the souls of those who believe than it would nullify the laws of gravitation, for it inheres in the very nature of things. We receive these messages from our departed in our own homes and by our own fire-sides, therefore if the public thinks the

whole superstructure of Spiritualism rests upon the public exhibition of the phenomena and upon our recognized public mediums, it never made a great-

er mistake." (Great applause.) After each grand peroration, she would ask, "Who are our witnesses?" Then she would pick up a slip of paper and read the testimony of some leading light, until she had given the evidence of many of the greatest lights in the greatest churches, in science, art and literature. Among them she gave the testimony of the eminent Bishop New-man, who said he had been convinced of spirit communion by all of his five senses, and defended Spiritualism with

his Bible. She also gave equally strong testimony from Theodore Parker, Channing, Henry Ward Beecher and others. The few condensed remarks quoted

above give no idea of the eloquence, logic or soul of inspiration of the speaker. In fact, it seems impossible that any philosophical mind could listen to a discourse by Mrs. Watson, Mrs. Lillie or Mme. Montague and doubt that they were inspired by immortal souls from the higher spheres of life eternal.

The big auditorium and gallery were well filled all day, and jammed to the doors in the evening. ERNEST S. GREEN.

BOSTON'S FEAST. Veterans' Union and State Association.

Boston has been having a feast of good things the past month. First, Mr. I. C. F. Grumblne was here during March, speaking for the Boston Spiritual Temple. His engagement was the event of the season, as his audiences increased each Sunday and financially as well as spiritually it was a great success. The old guard were out. He had filled engagements before in another part of the city, for another society, and made many warm friends who followed him to the temple. He

made many new friends and in a crowded hall, the last evening, during his eloquent peroration, so enthusiastic did they become that one of them sprang to his feet and called for three cheers for the speaker-something the writer, with twenty-five years' experience never saw before in a religious meeting on a Sunday evening.

His many friends will await anxiously the coming again of the able Chicagoan. Anniversary was celebrated in two

Where will you attend camp? Maple Dell Camp at Mantua Station, O., will this year be the great attraction. Best list of speakers and six test mediums. All mediums proven genuine will be admitted to grounds free and will be protected by association. All phases wanted. New hotel, four stories high, all furnished throughout, over fifty rooms. Some thirty live cottages to let cheap; more building. Largest auditorlum. Beautifully shaded by large maples. Steamboat and many skiffs on river. Best of music. Most spiritual camp in the States. Cheap living and board. The only chartered college of a spiritual character in America; fifty students engaged; room for five hundred. Students aided. Only ten dollars tuition, to all branches. A partial course can be taken. We need aid to educate mediums. There are many with fine talent, but no education. Friends, cannot you aid us in this, the greatest move to raise the standard of spiritual attainments?

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All aid by money will be reported, and due credit given. Friends, come to the rescue of poor mediums, who need the aid and education, and you will be blessed.

A diploma to be granted to all who are sufficiently advanced. Protected by law. A medical department will be added to prepare and graduate healers. I want to appeal to the people to come this year to this camp and school, I(will be cheapest and best.

Please aid us and aid the school and the angel world will bless you tenfold School begins June 7 and ends July 21. Camp begins July 19 and ends August 22. If you are coming, address W. F. BALL, Cor. Sec.

Mantua Station. O.

Summerland, California.

We celebrated the Fiftieth Anniversary of Modern Spiritualism with new resolves and purposes that henceforth the division of feeling that has so long existed between the two societies here should be bridged over and one hall should answer for both societies, and as in unity there is strength, so we may expect a greater growth here spiritually and morally and an organic power for good.

The Rev. Mr. Bowman, of Los Angeles, who had been speaking the past three months at Santa Barbara, was secured to deliver the unniversary address here Sunday morning, April 3, and local talent contributed to the interest of the occasion in the afternoon with fine orchestra music and choir singing conducted by Prof. Benjamin, of this place. Among the local speakers were Rev. Mr. Taylor and Mrs. Roff, whose fine thoughts and inspirations are sufficient in themselves to attract a large audience.

Brother Bowman has succeeded in awaking a deep interest at Santa Barbara since his engagement began there and he bids fair to become their permanent pastor, so popular has he become in the community, not only with the Spiritualists but with all classes of liberal-minded thinkers. There is now an effort made to build a church there and ground has been given, also quite a sum of money contributed to erect a suitable church and place that organization on a footing with other religious

bodies of the Christian persuasion. The oil development here has become a permanent industry and fast converting the once quiet ideal Summerland into a veritable oil-city, with the noise and clangor of industry and the smoke of engines and the shrill toot of whistles with the unsightly derricks have changed the peaceful city to one of toil and money-making pursuits.

The Progressive Thinker is the standard paper here for all that stands for true reform, justice, spiritual growth large halls and a theatre, on the 31st; | and progress, and leads the way in all in the halls by the Veteran Union, and moral aggressive and progressive reform. BISHOP A. BEALS. Summerland, Cal.

Bushnell, the veteran representative of Spiritualism in Chicage, gave a short ddress full of happy hits. Mr. Perkins closed the program with a short address and tests. The hall was beautifully decorated with flowers, pictures, flags and mottoes appropriate to the occasion. Everyone seemed happy and satisfied, and the best of feeling prevailed. Nothing but the absence of the sick ones marred the completeness of the inflair. The union meetings are profitable and productive of great results. Let us have

Milwaukee Spiritualists Celebrate.

Unity Spiritual Society celebrated the Fiftieth Anniversary of Modern Spiritualism, Sunday, March 27, at University Hall, 111 Mason street, in a very pleasant manner. F. Corden White conducted the services, giving briefly

Church of the Soul, Union Services. Notwithstanding the inclemency of the weather there was a good attend-ance at 617 North Clark street, Sunday afternoon and evening. A more harmonious meeting never took place than these two sessions. The afternoon program consisted of addresses by Dr. Emma N. Warne, Dr. G. B. Warne, Mrs. Ashton, Mrs. Potts, W. C. Hodge and Mrs. Peet. A beautiful vocal duet was rendered by the Misses Cora and Luella Smith. Miss Pearl Fravel en-

Hammonton, N. J.

Our society celebrated the Fiftieth 'Anniversary by a reunion of members, and lectures and tests. Our membership is small, and consists wholly of veterans in the cause. We now have no medium speaker among us, but de termined to hold our usual anniversary meeting, and secured Brother E. W Sprague and wife, who are ministering to the Philadelphia Society, to be with us on the 31st of March. They were strangers to us, but were well recommended, and we were not disappointed. Brother Sprague delivered two very interesting, sound and powerful lectures, afternoon and evening, following each by himself or wife with very sat isfactory tests. There was a real shaking of the dry bones of old religious ideas, arousing us veterans from a lethargic quiet, that was good for all. It gave an opportunity to those who would, to hear and see and learn truths concerning the most momentous subject that can engage the human in tellect. How gladly the afflicted soul drank in the assurances of eternal life How anxious the bereaved one listened to the words of the loved one just gone through the veil! We telegraph across the sea, we talk to our friends at the 'ends of the earth;" is it reasonable that there can be an impassable barrier to the love and loved ones of heavenof the world that intertwines with this -the home of the spirit? No. There cannot be. The bud of promise is opening. Advanced minds are more receptive to our philosophy. Our science is being appreciated as the science of the universe of God. Our religion is in harmony with true science. It fills all the requirements of the race. We need missionaries to preach its truths among the people now ripe for them. I know of none better adapted to this work than our Brother and Sister Sprague Keep them busy, for their works will surely be blessed of the higher life.

A. J. KING, Sec'y.

At Detroit, Mich.

The Fiftleth Anniversary of the founding of Modern Spiritualism was observed with appropriate ceremonies by an audience which filled Sshwankovsky's Hall to overflowing. The meeting was in the form of a public ovation. The program included music, speeches, tests and a stereopticon representation of a full materializing seance. The later was a novelty in Spiritual entertainment, nothing of the kind having heretofore been produced. There were forty-two pictures in twenty-four scenes; twelve of which were controls and nineteen were spirit forms, the forms appearing and disappearing in all respects as seen in the usual dark seance, greatly to the delight of the au-Many of the scenes were startdience. ling, holding the spectators spellbound of reason and a flow of soul. as the filmy form appeared and then dissolved away from mortal view. Dr. C. W. Burrows and his son, Dr. Will Burrows, deserve great credit for their clever entertainment, which bids fair to Swaken increased interest in the great ruths of Spiritualism. COR.

"After the Sex Struck." By George . Miller. Price 25 cents.

illes.

etc. Then one of the most impressive Johnson and Smith followed in pleasceremonies took place, which was the ing and happy remarks. christening of six children, ranging in Sunday morning the meeting opened

age from the tot of two to the maiden with a large and appreciative audience. of fifteen. Each child was presented Dr. Batdorf lectured in an able manner with a bouquet, and upon the head of on the phenomena, the science, the each little girl was placed a wreath of philosophy and the religion of Spiritbeautiful flowers. As Mrs. Baade preualism; after which Mrs. Barton, formsented them, she remarked: "Please acerly of Minneapolis, a recognized leader cept these flowers, as they signify love, innocence and immortality." She then in the ranks of Spiritualism, and a test medium and platform speaker of fine dipped her fingers in clear water, sayability. Mrs. Barton is to make her home in our city, and during the short ing, "This is a symbol of purity and time she has been with us she has encleansing." She then sprinkled a few lrops upon their heads, and while so deared herself in the hearts of all. doing described the spirit mother of the Mrs. Coffman followed with tests, young girl of fifteen, and others who every one of which was recognized. presented themselves to her vision. She Mrs. Coffman needs no introduction: her quiet and simplicity mark her also remarked that she hoped the guardian angel of each child, or some of the every effort. Of fine presence, sbe dear friends in spirit life, would surgives out her remarkable descriptions round them with their loving influence and tests with wonderful precision and and each one of them would so live as exactness. She is destined to rank high to be an honor to themselves and a as a worker.

blessing to the world. She also ad-In the afternoon Rev. Sprague, pastor monished the parents to so live that of the Universalist Church, discoursed in his usual happy manner, his subject being "Freedom." Mrs. Barton with a their example would be worthy of imitation. She then gave the regular address. After singing the meeting was ecture and tests in the evening, closed dismissed and a grand banquet was the exercises. served in the hall to a large gathering

The evening exercises consisted of so Atlantic, Iowa, Celebrates. ect music by Mrs. Dr. Capell, Mrs. Giddings and Lang, some of Detroit's The Spiritualists of Atlantic, to the hest vocalists. A recitation and the adnumber of about thirty people, met at dress and tests by Mrs. Baade conthe home of Brother and Sister Bates, cluded the exercises of the day, one on Sunday, March 27, to celebrate the long to be remembered by the hundreds Fiftleth Anniversary of Modern Spiritwho packed the hall, and the wonder of ualism. Brother John Morgan, of home talent. and Brother H. W. Williams, all seemed to be: How is it possible for one little woman to do so much and so late of Denver, Colo., entertained the well? Through Mrs. Baade's influence company with lectures and fine tests one of the most flourishing societies in which were all recognized. The friends the State has been established in this stayed to a late hour at night. The

city. MRS. M. A. JOHNSON, Sec'y.

Watertown, N.Y.

lar blizzard, the first we have had this To the Editor:-I have been requested year, but it did not stop the friends from turning out with well-filled baskto let your numerous readers know ets. Spiritualism has taken a new how the First Spiritual Society of start in Atlantic since Mrs. C. F. Watertown, N. Y., celebrated the Fif-Weatherford gave her course of lectieth Anniversary of Modern Spiritualtures here last fall, and her class work ism. A goodly number met together in the Temple; not so many as we would has opened the eyes of the people and have been glad to see; but what we they are now inquiring for more. W. N. BATES.

lacked in numbers we made up in spiritual zeal. Some of the mediums gave us words of wisdom through their different controls. Mrs. Morse Baker,

Anderson, Ind. of Granville, Vt., is the speaker at our The Madison Avenue Association of Temple at the present time, and a very Spiritualists celebrated the Fiftleth Aninteresting spirit manifested through niversary at the Temple, March 27, by her, that of Margaret Fox. She spoke an all day programme. Mrs. Lily Thie-

baud, Mrs. Mattie Hayden, B. F. Hayquite sadly of her early life, and said Mrs. Baker took her into her home and den and T. W. Smith were the mediums on the programme. Mrs. Hayden gave befriended her, when many were against her, and she promised Mrs. Bagood tests morning and evening. There was addresses made by the others; all ker that when she (Margaret) went to good. Mrs. Thiebaud gave the memospirit life, she would return each anniversary and meet Mrs. Baker, and rial address at night. she had kept her promise. One medium The lyceum exercises were fine. Dinner and lunch was served in lyceum presented several spirits, all of whom room. Visitors from Muncle and Alexwere recognized. A few arose and tes-

day was anything but pleasant; it com-

menced snowing before daylight and

kept up all day, and turned into a regu-

tified to the benefits of Spiritualism tainment was enjoyed by all and pro-When our meeting broke up. I think nounced a success. So you see we are each one felt that it had been good to yet alive, regardless of anti movement. be there, and that they had had a feast Mrs. Pfuntner comes to us in April. MARY A INGALLS.

PRICE OF THE "SEQUEL." "Mediumship and Its Development,

and How to Mesmerize to Assist Devel opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mellimiship and defifty cents per hundred. til the present time. This was followed | upon the platform with flying banners, by tests that were fully recognized by those to whom they were given, and were most convincing.

The Campbell Brothers exhibited six ing silver-chain readings. of their beautiful pictures, painted under spirit control. Mr. A. Campbell gave a brief talk on the subject, giving the history of the different portraits exhibited. A vote of thanks was tendered them for their kindness in assisting us in so pleasant a manner.

Monday, 28th, a benefit seance was held in the hall. Mr. White gave many tests in his very genial and unique man ner. The Campbell Brothers followed with independent slate-writing and painting through spirit power. It was a complete success. A goodly number attended both sessions, and we all felt that it was good to be there.

Mr. White will be with us during April, to be followed in May by Mrs. Nickerson Warne, who is always welcome,

Lyman C. Howe was with us during January and February and served us most acceptably. His presence is a blessing and a benediction. May ministering angels ever be with him to guide and sustain him through his earthly pilgrimage. We know a royal welcome awaits him on the other side.

MARY E. VAN HORN, Sec.

Port Huron, Mich.

In accordance with the general under standing of the societies a celebration was held here in honor of the Fiftieth Anniversary of Modern Spiritualism First they secured the services of the old pioneer and veteran, Lyman C Howe; but when he came he was in the last stage of feebleness, and the chairman, James H. White, announced to the large congregation that it was doubtful if he could officiate at all. Upon rising to speak, though feebly, he was suddenly changed. Howwas trans formed into a giant. A grand, magnificent discourse was given in which the whole wealth and power of the English language was exhibited. With the first impulse of power came and improvised poem of marvelous gracound beauty. The evening discoursenwas by Mrs.

Anna L. Robinson, who has ministered to the society for five years. It was worthy of any of her effortsi

It would be ungratefull to close without alluding to the exertions of our worthy chairman. James H. White, to whom this large and prosperous society owes so much. He is an ideal Spirit ualist, one of the old pioneer's who fol lowed the light through good and bad report, and who believes in facts rather than faith; in works rather than faith who, in conjunction with several other gentlemen of the same views, has furnished a magnificent hall with every

appliance and comfort for the congregation. JAMES SYMINGTON.

Waverly, N. Y.

The Progressive Spiritualist Society of Waverly, celebrated the semi-centennial anniversary of Modern Spiritual-

ism in a very pleasant manner, on the 27th of March, 1898. After singing The price hereafter of this number of some choice selections, ladies gave The Progressive Thinker will be as fol- some appropriate readings, and original opment." By W. H. Bach. Especially The Progressive Linker will be as for some appropriate readings, and original useful to learners who seek to know and lows: Three cents for single copy. poems, and gentlemen made suitable utilize the laws of mediumship and de. Where five or more are ordered, two remarks. It was an enjoyable season, velopment; and avoid errors. Price, cents per copy. Where one hundred or We are pleased to say the waitribution cloth, 50 cents; paper, 25 cents. expected. J. R.

in an orderly procession to the lyceum march, and went through with a series of very entertaining exercises, includ-

I would like to devote a page of The Progressive Thinker to a synopsis of all the discourses given, as they were all filled with inspiration and deep advance thought, but will only mention a few thoughts given, as this will arrive in Chicago too late to give it much space.

In the afternoon able addresses were given by Thos. G. Newman, Mrs. R. A. Robinson, Mrs. Rebecca I Johnson. Mme. Florence Montague, Mrs. Sarah Seal. Dr. Savartha and Addie L Ballou Mme. Montague admonished us that as we listen to each other's perorations we should remember that no man or woman can sum up all wisdom. She said that the event of fifty years ago time, had opened up a new world of science, religion, philosophy, art and literature and proved it by a review of history. The seventh vial alluded to in Revelations had been opened by the angel of light and there was a new heaven and a new earth. No power on earth could now push backward or obstruct the

wheels of progress. The material world moves bodies, but this unseen force from the other world moves souls. All literature is permeated with the psychic thought-it is moving the world. Speaking of the needs of the movement, she deplored the necessity of Spiritualists often holding their meetings in dingy halls, adding that it was no wonder we had no pride left in us. As a remedy, she urged the necessity of building temples, with pure atmosphere, inspiring music, and other elements of attraction, and concluded by stating that we should confine our phenomena to times and seasons-and not make

public shows of our mediums. The music in the morning and afternoon was furnished by the quartette-Mrs. Keegan, Miss Eva Peck, Mr. Reid and Prof. Merrill. (One of the gentlemen was absent, and Mr. Lillie took his place).

Mme Young gave tests and Mrs. Sadie E. Cooke volunteered as piano accompanist for the day.

In the evening addresses were given by Mrs. Elizabeth Lowe Watson, and tests by Mrs. J. J. Whitney. Other

features were, grand pipe organ voluntary, Prof. E. Werner; violin solo, Prof. Richard Young; song, quartette; vocal solo, Miss Annette George, Prof. J. W. McKenzie, accompanist; banjo solo, Miss Maude Davis; duet, Mr. Lillie and Mr. Reid; wedding ceremony, by Mrs. R. S. Lillie; closing remarks and im-provised poem, Mrs. R. S. Lillie. The bride and groom were Mrs. Slocum and Carl Eberhard. Mrs. Elizabeth Lowe Watson was in-

troduced as the speaker of the evening, and from half-past eight until ten o'clock she held the audience of two thousand persons spellbound with her eloquence and logic, save at intervals when interrupted by tremendous applause in which Jew and Gentile, Christian, Spiritualist and Materialist frequently joined. If she failed to prove to every soul in that vast audi-ence that they were Spiritualists whether they formerly knew it or not (whether they formerly knew it or not) and that Spiritualism was the grandest religion and grandest thought on earth, then no man or woman could do so,

n the theatre by the State Association. Both celebrations were a great sucess. Such speakers as Mrs. Richmond Mr. Grumbine, Judge Daily, Frank Baxter, and such mediums as Edgar W.

Emerson and F. A. Wiggin took part. The Union took up a collection at the afternoon session that amounted to five hundred dollars, for the benefit of the

Home fund. The Home movement seems to appeal stronger to the hearts of New England Spiritualists than any other thing. Funds and bequests are continually accumulating, and it is only a question of time when its doors will be open to our needy. The present management appreciates the kind offices of its many

vestern friends, and none more than those of The Progressive Thinker. We are waiting the coming of the Jubilee at Rochester, and Boston will give a good account of herself at that BOSTON.

Seattle, Wash.

The Church of the Soul, of Seattle, Washington, very fittingly celebrated the Fiftieth Anniversary of Modern Spiritualism by an all-day session which was well-attended. Lyceum exercises were the same as usual. The Guardian gave for the subject of her twenty minutes' talk "The Birth of Spiritualism "

In the afternoon a fine programme was rendered. With Mr. Mills as speaker, and music and recitation the time passed very quickly. Three inspirational poems added to the interest. One from Mrs. Munroe, which was very appropriate; one sent from Skaguay, Alaska, by a Mrs. Redmond, who in a quiet way is sowing the good seed upon that verdant soil; one from the guides of Mrs. Thomas, which was well ren-

dered by her daughter Reah. Following the programme circle were held by a number of mediums, among whom were Mrs. Ferguson Mrs. Sweeney, Mrs. Lapworth and others.

The exercises were fittingly closed by an appropriate lecture and poem, sub jects taken from the audience, by our pastor, Mrs. Esther Thomas. MRS. A. E. RISLEY.

Mecosta, Mich.

We had with us at our Anniversary exercises last Sunday, Mrs. Mary Bur land, of Ludington, Mich., who gave us an excellent address. Through her efforts \$65 were pledged towards release ing the mortgage on our hall, she giv ing five dollars towards it. We cheer fully recommend Mrs. Burland as an earnest worker and a fine medium. MRS. E. JOHNSON.

Important to Lyceum Workers. As the appointed secretary of the National Lyceum Association, I desire to get in touch with every working lyceum in the country and urgently request that some one of the officers in their respective organizations, write me at once, giving a detailed, yet concise report relative to their work. Erery lyceum extant is desired to report the time of its organization, number of members at present, and anything that will be of general interest. The above will be of general interest. The above request is made in the interest of the Jubilee. Address MATTIE E. HULL, Fouching upon the fraud question, 659 Normal Avenue, Buffalo, N. X.

Golden Anniversary at Providence, R. I.

The Providence Spiritual society celebrated the Golden Anniversary of Mod-ern Spiritualism in Columbia Hall, by an all-day session, Mr. and Mrs. J. W. Kenyon officiating as lecturer and test medium. At 10 a. m., there were upward of two hundred present at the test circle, opened by overture and song by choir of society. Joseph Cooper, president, read an original poem, very enjoyable and filled with the milk of human kindness. Mrs. Smith offered up an invocation, followed by a thirty minutes' address by Mr. Kenyon. Tests were given by Miss Jones, Miss Sharpless and Mrs. Kenyon. Miss Sharpless is only fifteen years of age, and gives promise of great success. Mrs. Kenyon for forty minutes gave a large number of tests consisting of full names, both of spirits and mortals, together with a

great variety of other facts. The exercises were interspersed with music and song. A sumptuous dinner and supper were served between services in dining-room of hall. At 2 p. m. the hall was filled to its full capacity by as brainy people as are to be found in any city. As president and lecturer and medium mounted the rostrum the people broke forth in hearty applause. After music and song by choir, Mrs. Kenyon read an anniversary poem. It seemed to fill every heart with joy, indicated by the lighting up of the coun-

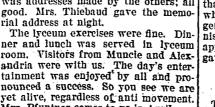
enances of the people. Mr. Kenyon's address was a masterpiece of logic. For an hour his inspiraion poured forth in a tide of eloquence that frequently moved the audience to outbursts of applause. For more than an hour Mrs. Kenyon gave a large number and a great variety of tests that filled every heart with happiness, as all felt they had had a visit from their invisible friends.

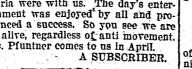
At 7 p. m., the hall, parlor and dining-room were filled to overflowing. The society was compelled to hire extra chairs, and then many were obliged to leave the hall. Mr. Kenvon outdid himself on the subject, "The aims of Spiritualism." Mrs. Kenyon gave tests till nearly eleven o'clock, and then the friends were not anxious to leave the hall. The society usually closes the season on the last Sunday of May, but voted to engage Mr. and Mrs. Kenyon for June, who will serve them then and two months of next season.

SECRETARY.

Scott, Mich.

March 24, at Scotts, Mich., we celebrated our fiftleth birthday, with Mrs. Carpenter, of Detroit, as speaker. Union Hall was filled with a large audience, some coming from Vicksburg, Kalamazoo, Galesburg, Climax- and Fulton. Many church-members were with us, and their expressions showed earnest attention as though they were getting food that was satisfactory to their hungry spiritual natures. Mrs. Carpenter held the closest attention of all present until a late hour, and then they seemed in no hurry to go. Many tests were given, largely recognized some with tears as the words of Mrs. Carpenter touched their hearts with her simple yet beautiful, consoling way of handling that tender subject. Q. T. S. COOK





THE PROGRESSIVE THINKER.

APRIL 16, 1898.



Better had soul not been create; Better had not life burst its bonds. To sun or sky or gods unknown Has faith e'er looked for life anew. An anniversary Aryans kept-The natal day of earth's fair sun While Hindoo's Crishna Christmas

gave--A Christinas long before the Christ--A Crishna and Osiris, Mithras and Hercules

Of nations fair resplendant had anniversaries.

The Nazarene's fair light In part the millions celebrate The demonstrated truths he gave Of every phase of medial life we claim, As down the ages they have come. What told the Nazarene of heaven, Or how the loved return? This century's half had added more to

past. Than all the past contains, Because the angel world in touch With human brain, science unfolds, Gives reason sway, magnetic life trans-

plants. And universal law unveils To light, the dawning day. Oh, messengers of that diviner light! Sweep back the clouds with your resplendent glory! Till anniversaries of thy truth, the uni-

versal story,

Till some fair morn, by fairer souls made free.

Resplendent in your realms of light,

We'll hold our Anniversary. MRS. C. H. HORINE.

Rochester, Ind.

The First Spiritualist Church of Rochester, Ind., celebrated the Semi-Centennial of Modern Spiritualism, Sunday evening, March 27. The children of the lyceum assisted with songs and recitations. Speeches were made by Mrs. Major Bitters and others. A blackboard lesson on "Spiritual Endeavor" was given by the chairman of the society, and the services were closed with an exhibition of the graph aphone, very pleasing to all hearers. Mr. Will C. Hodge will be with us during April. This is his sixth annual visit to this place. M. BITTERS.

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From the land of mists and shadows From the world of mortal sorrows, Went my soul to spheres celestial-To the realm of golden sunlight, Where the crystal rivers sparkle. Where the fields are green and golden Tinted with cerulean brightness, Spangled with the red and purple, With the orange and the yellow. And my soul bathed in the music Of the grand seraphic chorus That through fairy woodlands echoed, From the terraced hills rebounded, Mingling with the rippling waters And the voice of plumaged songsters. Gold and silver were the light waves, Mingled with the tints prismatic; And the zephyrs softly murmured O'er the gently waving meadows, Through the palmand cypress branches Rinnling o'er the lake supernal Like the breath of fife eternal. And I saw a myriad thought-forms Rise like glory-spangled jewels From the water's crystal bosom-Rise and float upon the sunbeam To the land of weary mortals. (Ever groping midst the shadows) And they fell upon the earth-land Where like diamond gems they sparkled,

Where the earthly pilgrim saw them Shining out amidst the darkness: And his weary soul took courage, For a beacon light now led him To empyrean realms of brightness. Then my soul descended earthward And the vision faded from me As I fell amidst the shadows. Through the rainbow-tinted portals, Once again to dwell with mortals. ERNEST S. GREEN.

PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

Mrs. Robert Dymond, of Poplar Grove, Ill., passed to higher life on April 2, after a lingering illness of near ly a year. She was an old-time Spiritualist, about 82 years of age, and leaves a husband who is about the same age. B. L. Eskelsen, of Rockford, Ill., officiated at the funeral М.

Passed to the higher life, on March 29, at his home in Grand Rapids, Mich., Stephen Cool, at the age of 80 years. He was one of the pioneers of Spiritualism. He was conscious of his change to the higher life, and met it with the knowledge of its true teachings. Mrs. Lindsay delivered the funeral address. The remains were taken to Cannonsburg, Mich., for burial. avolded.

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gift to all-to old subscribers as well as new ones, who comply with the conditions set forth in the above. Several, whose subscription to The Progressive Thinker did not expire for many years, have renewed for another year in order to get "Ghost Land." If you desire it, you can get it in the same way.

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