

THE PROGRESSIVE THINKER

SCIENCE, MORALITY, SUPPLEMENT, THE BIBLE OF THE FUTURE, BY AN EXALTED

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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THE FORTY-SEVENTH

Anniversary of Modern Spiritualism.

This anniversary was held under the auspices of the leading Spiritualist societies of Chicago, and was celebrated at Hooley's Theatre, where, for the year just passed, the First Spiritualist Society of Chicago have heard the marvelous and matchless truths which have fallen from the lips of their beloved pastor, Mrs. Cora L. V. Richmond, whose words upon this occasion are fully set forth in connection herewith.

This anniversary service was such that could only be properly understood by feeling it. Words can, at best, but faintly convey an idea of "the feast of reason and the flow of soul." Hence we will only endeavor to speak of some features which the tongue can paint, though feebly. The aggregate of quickened mind was wonderfully manifest and fairly eclipsed any and all other spiritual assemblages of the century in point of power, while mingled with the ripening and fullness of age were the children and youth of the Spiritualist Sabbath-school.

Time gave its sombre to the aged to keep.
Youth spent its dewy flush on others there.
Life left its footprints lightly marked, or deep,
Soul made the whole assemblage young and fair.

What a beautiful inspiration these dear little ones and their youthful companions lent to the occasion. Great souls in little bodies breathing their pure, simple truths upon the tablets of the young human hearts. Nor did the large, intelligent audience fail to appreciate the influence exerted by these young worshippers who had bled the cross and were daily walking hand in hand with God.

I studied the majestic scene around me from every point I could. I searched the faces of the audience as I had done at many orthodox services, but I failed to notice here, as there, the look of unbelief, the look of self, of pride, of envy, of inattention; all were the result of peaceful satisfaction. They were probably nearer to God in true communion than ever before. The spirit was worshipping while the man looked on. Evil found an exit if it came at all. The natural was spiritualized and the spirit became as naturalized as it could.

Everything done was well done, and if those who contributed to the grand success of the meeting were not born to the occasion, then the occasion was created for them. A person might attend some religious meetings for years and at the end of the regular series he might be as uncertain about possessing a soul as he was the first day he attended, but if such a person really wants to settle the question of soulship, a very few visits to Spiritualist meetings will determine to his own satisfaction whether he has anything in him worthy of salvation.

The first blessing of the day came with the hymn sung by the Sabbath-school, which prepared the heart for the reception of the inspired invocation of Mrs. Richmond, the power of which set the mind in condition to appreciate the great truths uttered thereafter.

Dr. Edwards, of the North Side Society, was particularly entertaining in his remarks upon the age and progress of Modern Spiritualism, and looked upon this as the forty-seventh Christmas commemorating the birth of that Spiritualism.

Following the Doctor came Mrs. E. N. Warne, of the Psycho Club. The inspiration of her thoughts delighted and blessed every soul present, as the grand realities of future Spiritualism impressed themselves upon every listener.

Mrs. M. A. Falls, Mrs. Frankie Cole and Miss Hallie Schaubal added to the memorable occasion three most artistically rendered solos. We sang our own selves, but it seems that our soul knows how it ought to be done.

The Rev. G. V. Cordingley, of the Progressive Society, was controlled by a remarkable power and rose to his feet after a stanza of an impressive and most fascinating words of the audience. The subject was submitted by a stranger, "Mrs. Cora L. V. Richmond and Spiritual Rappings." Mr. Cordingley rapped more material religion out of and more spiritual religion into the stranger friend than all the orthodox rappings he had ever heard.

Mr. Gurney, of Englewood, bore valuable and interesting testimony of some of the practical results of modern Spiritualism, and convinced his hearers of his sincerity and knowledge of spiritual truth.

Mrs. Edith E. R. Nickless, of the Forest Avenue Society, charmed her audience by her enthusiastic defense of spiritual truth and her fervent advocacy of modern Spiritualism and its future work. Mr. J. R. Francis, our worthy editor, paid his respects to those pulpit appendages who refuse to respect us. By the expenditure of much time and more money, Mr. Francis has been able to reach some interesting moral statistics, tabulated on the orthodox plan. He has demonstrated that as a class the Spiritualists are the most moral and God-like people on earth to-day, and that crimes committed by them were exceptionally rare, and only represented one-tenth of one per cent. when aggregated with the crimes of ministers of the gospel and church members, which includes ninety-nine and nine-tenths per cent.

Mrs. Jeffery, of the Fraternal Society,

THE FORTY-SEVENTH ANNIVERSARY

EDITION OF THE PROGRESSIVE THINKER.



THE HOUSE AT HYDESVILLE, N. Y., WHERE MODERN SPIRITUALISM ORIGINATED.

made some very telling and well-received points on the development and future of modern Spiritualism.

Then followed an address by

CORA L. V. RICHMOND.

Dear children, beloved co-workers, friends:—All pastors are our own; all teachers of truth are our own, of whatever age.

One of our esteemed speakers said this morning that Spiritualism was older than he. Spiritualism is older than Old Father Time himself. There never was a time when souls had existence that Spiritualism was not; there never was a time when spirits came to earth that Spiritualism was not; there never was a time when the human family had a voice from the upper air breathing of truth and hope to the human family that it was not Spiritualism. But Spiritualism, in its modern acceptance, is a great reformation, the spiritual reformation of the nineteenth century. As Buddha was sent to reform those nations which had turned to idolatry instead of to the divine principles of Brahma; as Zoroaster was sent to reform Persia when idolatry took the place of the ancient altars; as Christ, with His spiritual gifts and His disciples, were sent to reform Judea, which had turned away from the prophets, seers and those endowed with spiritual gifts, to worship the external offerings of the temple; so the reformation in the century that gave Erasmus and the brilliant corte of minds, to teach the spirit of truth that the church of Rome had perhaps forgotten; or as any new day comes to take the place of the old night, or any new springtime to take the place of the winter, Spiritualism is here, and we are here to rejoice. It does not make so much difference what we talk about as that we are here; that we feel right; that we think right; that we know what we are saying; that the truth is not a supposition, nor a hope, nor even a sublime faith, but knowledge. It is this that makes it valuable to-day. That no longer are people groping in darkness, though all of light is not theirs.

The one fact that Brother Francis stated—by the way, if Brother Francis was not an editor, what a splendid preacher he would make—should be the outgrowth of the only basis of truth in the world. What other fruitage could there be of that which teaches that there is no death; that there is constant communion with the loved ones; that there is no end to the unfoldment of man? Though Spiritualists are human, and are accused of being less than their fellows, still do we know that the constant exaltation of an idea cannot be simulated; that persons who are prone to degeneracy do not love to advocate science and communion of spirits and angels; that there is no incentive to falsehood; that notwithstanding the accusations of fraud and the exposures:

that there may be adventures wearing the garb of angels in which to serve Mammon—this is no more than the world has always witnessed. But the constantly increasing tide of human thought is toward that which is best adapted to universalize truth and to make it the possession of all.

If you should bottle up the sunshine a little while there would be only a few persons who could bask in its light; if you should bottle up the fresh air, as you do in your large cities, only a few would be able to breathe properly; if you should take away all religious thought and inspiration, and then limit it only to a few, there would be no extended unfoldment of the race toward the light. Little children are soon to be all prophets, all seers, all endowed with the gifts of the spirit. Then the gifts of the spirits will not be ascribed to "sub-consciousness" or "super-consciousness," but to the spiritual exaltation and consciousness of man.

The reformation of Spiritualism has done many things; but among the things not enumerated by our worthy speakers, it has compelled a re-statement of science. Mark this: You can hardly take up a daily paper but what you will see something about hypnotism. Hypnotism was scoffed at until it was found a convenient discovery with which to explain away Spiritualism. So they have gone down the road and discovered there a "sub-consciousness" in the human brain. With hypnotism they are going to explain mind-reading and many of the phenomena of Spiritualism. They go down cellar and find away all the thoughts that a person ever had; that will explain why you can read other's lives. But they do not explain how to get upstairs and tell what is coming. The Theosophists explain that; they tell us it is "super-consciousness" or super-mundane, which after all, may be in the realm of spirit, which is super-consciousness. That is where all the trouble comes in. The sub-consciousness will only explain the past, but the present and the future belong to that super-consciousness, and there is the spirit realm.

Of course it does not make the slightest difference to us by what stairway people arrive at a knowledge of spiritual truth, or through what door they enter, or whether they have arrived at it in the supreme silence of Christian Science, in the super-consciousness of Theosophy, or even by the subterranean passage of hypnotism—they will arrive there all the same. When they are there, in the open plain of the beautiful, broad, expansive, universal spirit realm, they will understand what all this thought of the nineteenth century means.

Having compelled a re-statement of science, and having shown the dynamic force of occult powers; a re-statement of the philosophy of materia medica, with reference to the healing potencies of the

mind; a re-statement of theology, with reference to the boundlessness of the spirit realm; instead of its limitations; a re-statement concerning Deity, admitting the interpretations of all people and all ages, as the life omnipotent and inflexible, the All-Father-Mother; having compelled the taking away of the barriers of time and death, and the admittance into daily thought of the communion with the realm of spirit—having done all this, it will more and more open this divine realm of human thought and experience.

Spiritualism will find its advocates in every place and position. Dr. Thomas spoke more eloquently on Spiritualism, perhaps a Sunday or two ago than we could to our people about the dead. Clergymen are absorbing, unconsciously or consciously, the light of Spiritualism in their sermons.

We went over to the Sunset Club the other day to tell them that the coming woman had already arrived, and we are going to Washington the coming week to tell them that the coming religion is already here, and has come to stay in the National Association of Spiritualists. When people are speaking of that which is to be the ideal human race, they do not know that the ideal which they make in their daily lives is the real prophecy, as the coming woman has always been besides man, and was intended to be there from the first. So the coming race will illustrate in man and woman this spirit which makes all things in the sight of heaven sacred and real that pertains to humanity.

It is the human race that we are interested in; it is not physiology, pathology or any other ology, but it is the whole human family. Spiritualism compels man to find that which is salvation every day, every hour; not alone to be saved on Sunday, but a salvation that redeems and saves the world every day in the week; saves from darkness and degradation, despair and wrong living; saves from intemperance, vice, anger, cruelty and crime; saves from the worship of Mammon; saves from the inordinate love of self; saves the human race so that the spirit may have no need of salvation hereafter. And makes the stamp of the divine religion, which is communion of spirits in both realms. If all of Spiritualism were taken out of human life to-day the inspiration of his song would be taken from the poet; the theme that is within from the musician; that which kindles enthusiasm from the words of eloquence, and the hope from the human family that makes the world worth living in.

The divine certainty which Spiritualism has brought, unsealing the grave, setting aside the tomb and inviting you to the slopes of the Spirit-land, that are not away, but as near as your own heads; that is the crowning glory of Spiritualism to-day, and that souls in

time are still in, eternally, since the larger must include the less.

Spiritualism has come to take away all shadows from the tomb; to take away all pain and poverty from human life, and relieve all by knowing that life is ever onward and upward unto eternity, and that eternity itself is but the continuous unfoldment of the soul of humanity!

Mrs. Richmond then introduced Dr. J. E. DeWolf, president of the First Society of Spiritualists of Chicago, whose remarks were especially felicitous. Josh Billings and Artemus Ward had an apparently friendly contest for the possession of Dr. DeWolf, and considering the struggle the doctor got along finely up to the time that Henry Ward Beecher appeared to settle the contest, and taking the doctor in control soon had him talking dollars out of pockets that rarely saw the light. The result was that a handsome and generous contribution was collected for the National Society of Spiritualists at Washington City.

Such an outpouring! Such felicitous fellowship! Such baptismal spiritual blessing seldom has it been for an audience to receive, and, as in beginning, we repeat, it could be felt but it cannot be told. To the writer there came this thought: Truly, the woman has been here in the flesh all along, but she is coming and she is here in the spirit. It is she to whom man owes his material life and to her seems largely the power to lead his soul into the spiritual birth from whence cometh not decay. The unutterable splendor of the occasion excuses the feebleness of this recital.

THEOPHILUS.

LILY DALE

Celebrates the Forty-Seventh Anniversary.

Lyman C. Howe and Clara Watson the Speakers.

"Why We Jubilant," was the chosen theme, ably and eloquently presented by the speaker of the morning,

LYMAN C. HOWE,

who, just recovering from serious illness, still very weak physically, seemed baptized with divine inspiration, illuminating his countenance, vibrating through each utterance, and thrilling his captivated audience. A brief synopsis of an orthodox sermon of fifty years ago, dwelling upon the intensified joy of those redeemed in glory, contemplating the never-ending agonies of the lost tossed on the ever-seething billows of a lake of fire, proved an amusing text for Brother Howe's address, who said

that while Spiritualism had not rooted out the letter of this old barbarism from the orthodox creeds, it had so changed the spirit that there was not a pulpit in the land from which it was taught to-day.

"Spiritualism," said the speaker, "is a woman's movement, a light born of woman, radiated from her to man; thus translating religion anew."

"Had the movement or cause been crushed in its infancy, as its enemies sought to do, the church would be to-day teaching the same dark creeds, eventually degenerating into the cruel tortures practiced in her past history."

"The interposing vigilance of heaven and faithful, watchful ones of earth had alone saved the cause of Spiritualism from being blotted out, and the Christian Church from returning to its practice of the Dark Ages. The lesson of Spiritualism was progression, which must have its time and order in the higher evolution of all things."

"The divinity in man must be cultivated. During the Dark Ages this divine spark in human nature had not been awakened and aroused, hence the gloomy results. Man is immortal through natural inheritance, and requires no miraculous salvation."

The relation of man and woman, as equal parts of the perfect whole, was beautifully portrayed in poetic words.

Continuing, he said: "Synonymous with the raps at Rochester came the inauguration of the woman's suffrage movement; the great ocean of eternity having set its tide this way affecting all, and attracting some of the finest minds of the age."

"Spiritualism's greatest lessons are charity, love, forgiveness—looking upon the frailty of human nature in the broad light of charity, believing all will ultimately prove good. While this was not claimed to be a new doctrine, having been taught by Jesus of old, it had been buried in oblivion for eighteen hundred years, and was only of late being resurrected. Even among Spiritualists but a small portion comprehended and lived up to its principles. Blighted and thwarted as had grown the Tree of Spiritualism, manifest as were its angularities, jealous as were some of its mediums, who had not outgrown old conditions, these were not its fruits, but the very imperfect outgrowths of human nature."

Christians and mental scientists present about as large an area of failures as do Spiritualists, for nothing escapes the law.

"Spiritualists are accused of quarreling to the extent of not being able to form themselves into a harmonious organization, as do their orthodox brethren. This is, in a measure, true, but Jesus said, 'I came not to bring peace, but a sword.' Surely Christians should

not find fault if we do the same. But this is not the mission of Spiritualism. It came to make peace, and, like some people, can never have peace until fought for.

"Still the conflict has gone on with progress clearly shown, under the educating influence of which the whole array of orthodox churches have slowly yielded, until to-day not one in a thousand believes in the infallibility of the Bible, while ninety-nine per cent of their ministers are what the church forty years ago denounced as heretics and infidels, and seventy-five per cent of the members really believe in the teachings of modern Spiritualism."

"Thus even death, accepted in the beautiful knowledge that has come to the world through the channels of Spiritualism, is no longer a 'King of Terror,' no longer an enemy, but a glorious and lovely transformation from the physical to the spiritual realm."

In the afternoon,

MRS. CLARA WATSON,

of Jamestown, N. Y., a lady deservedly attaining popularity and fame, occupied the platform, handling in a masterly manner the following topics:

"What Is Spiritualism?"

"From Whence Came It?"

"What Does It Amount to?"

"What Good Has It Accomplished in the World?"

"Spiritualism has," said this lady, "awakened an almost universal demand for knowledge and investigation of spiritual things. It does not present arguments, but claims to have at least some little truth underlying them."

"The popular, fashionable religion of the present day rears expensive temples in which to worship. Spiritualism does not do this, but grows and flourishes under the broad, universal, blue dome of heaven. All the world of nature is her temple, grand, glorious and enduring."

"Spiritualists, not being exempt from taxation, amount to as much as other citizens in the building of nonsectarian schools, public buildings, hospitals, orphanages and soldiers' homes, insane asylums, poorhouses and jails, patronizing the latter far less than any class of people; and when Spiritualism has taken the world with its principles there will be no need of prisons, for their children will be rightly born, and crime unknown."

"Already Spiritualism has accomplished a mighty and potent good, sending its workers into the field of politics, into all avenues of active reform; boldly, bravely, and fearlessly attacking the popular evils of our social life and public system."

"While the Christian churches were with marked deliberation considering the temperance question, Spiritualism was publicly advocating it. It has always advocated equal suffrage, recognizing from the beginning woman's equality with man. It has even battled against capital punishment, that blot upon the fair escutcheon of every State."

"While battling with foes on every side, Spiritualism has accomplished vast good, not alone cropping out into words, but blossoming into noble deeds. To-day its voice is heard in literature, poetry, philosophy, and song."

"It is in the world, battling for the right; embracing all classes of people, requiring neither conversion nor change of heart, it invites all to come and learn the truth."

"In its circle it embraces the lowly as well as the cultured and intelligent, and while now presenting a sort of mediocrity, all shall in time know the right and live it."

"Spiritualism is to some a religion; to some a science; to some a philosophy; while to others, it embraces all."

"We know that to us it is progression here and now, an acceptance of the truth, past, present and future; perfect freedom of thought, speech and action; freedom to do right, to be true, to live our highest ideal of truth, regardless of the world's opinion."

"It is all of being, past, present and future."

"The mission of Spiritualism is not to individualize saviors, but to save individuals, and while not a religion in the popular conception of the word, it is nevertheless a religion, grand, uplifting and ennobling."

"Not originating, as its opponents claim, in the minds of mortals, but coming from the Spirit-world, which, seeing the needs, hearing the cry, and knowing the inability of science and religion to answer these questions and satisfy these souls' longings, came to the rescue, until to-day, if a voice dares say man is not immortal, it is drowned in the thousand voices which affirm they know the soul lives forever. To prove this effectually has been and is now the work of modern Spiritualism, and it is in the world to-day, whether the world wills it or not."

"Innocent blood has never been shed to propagate its cause. It meets the wants and needs of humanity; it broadens the universe; removes all terror of physical death, and will prove the evangelizer of the human race."

The *modus operandi* for raising necessary funds with which to secure speakers and meet other expenses, was a public dinner and supper, prepared and served by the fathers and sons of the camp, who, judging from satisfactory results, are perfecting themselves in the culinary department against the dawning day when the much-discussed "new woman" shall cease to reign queen of the pots and pans, and occupying, instead, positions of state and public trust, and the halcyon days of man's rule shall be but a dream of the shadowy past. SHIRLEY BELL

THE ANNIVERSARY.

The Mission of Spiritualism.

Lecture Delivered at Hammond, Ind.,
BY J. C. UNDERHILL.

In Commemoration of the Forty-Seventh Anniversary.

The results of civilization upon the physical, mental, moral, and religious development of man are worthy of deepest thought and study. The question is considered in part by the Hon. G. H. Wilson in his popular essays, which explain the large spiritual capacities of the oldest-known human skulls by stating that in the savage state every man had to think for himself or yield up his separate existence in conflict with the forces opposed to him. He was compelled to employ to the utmost the powers of his mind. He had to know the disposition, traits, habits, methods of defence and attack, and everything else that was knowable about all the lower animals that lived near him, besides being obliged to know all about trees, shrubs, and other members of the vegetable kingdom that were of use to him in acquiring a subsistence. He was obliged to be quick in observation, instant in decision, and speedy in execution. He could not depend wholly upon his experience in one emergency to guide him in another which was not like it. He had to depend on the resources of his mind instead of acting like the armed animals, which repeat the same tactics continually and depend on celerity and force. And the demand for this mind work must have been answered by increased size as well as complexity of the brain.

Mr. Scribner holds that civilization, especially within the last fifty years, has discontinued the demand upon brain activity. The division of labor and the introduction of automatic machinery have made automations of men. The artisan of to-day feeds a machine, knows how to feed only that one, and is not required to think, much less to do emergency thinking. He is not permitted to guard himself against enemies, may not decide for himself the hours he shall work, the wages for which he shall work, nor even the kind of work he will do. He therefore has no use for his brain, not as much as was necessary for the plantation slave. The brains of the manual laborers, salesclerks, and of all who are under the iron systems of present employment, must deteriorate, first in complexity, and then in capacity.

The Chicago Tribune questions whether this is a correct way of looking at the subject, and sets forth the opinion that the merely manual laborers are far from constituting the great mass of humanity, and all the rest have to think, and think hard. With them the problem of maintaining existence is a highly complicated one, and it taxes all their mental energies to achieve a satisfactory solution. Life is still a battle. The average human being may not have to fight with wild beasts, or fear bodily death at the hands of the next man he meets, but he can only gain at the cost of being continually on the alert, or keep what he has got by being vigilant. In both cases he must be prepared to meet new issues as they arise or give way in the competition with others who successfully assert their right to survive. Even for the merely mechanical toilers it cannot be truthfully alleged that they have no use for their brains. It requires thought to avoid accident, loss of position by inattention, and lowering of esteem among his fellows by outraging their common sense of propriety. The merest toiler owes duties to the family institution which the savage did not dream of, duties to the law that require the use of intelligent information to avoid trouble, and often he owes duty to a church which puts him on a far higher plane of thought than could be attained in the savage state. Looking at all these requirements for mental exertion one may well doubt the conclusion that even the merely mechanical toiler of to-day is sheering off towards a lower order of brain capacity while for the majority of civilized human beings the tendency must be decidedly in the other direction. The student of natural science is working towards an expansion of brain power and capacity, the number of students is being increased at a rapid rate, and the educational processes themselves are undergoing improvement in the important particular that they now are intended to help people to think instead of merely memorizing statements heard from the lips of the teacher or read from the textbook. We may expect that some individuals will deteriorate, but neither is there any real occasion to doubt that the average man has to be vastly improved by the processes of civilization from his present mental state and capacity.

The Tribune might have stated the case still more strongly. The struggle for existence is harder under our modern civilized conditions than under any savage or barbarous state that ever existed. The conditions are different, yet far more exacting in their demands, in our vaunted high civilization, than in any lower savage or semi-savage state. Did anyone ever hear of a savage or barbarian committing suicide because of inability to find means of supplying the necessities of himself and those looking to him for support? Yet this is now a matter of all too common occurrence; it has become a common item of news in the daily press.

To be sure, the wants and necessities of the savage are few and easily satisfied; but civilization has vastly enlarged and multiplied man's wants and necessities as a member of civilized society. He cannot subsist, nor continue to exist, in modern civilized society, maintaining the personal status, the dress, the domicile, the non-culture, the fame, the respectability. It is outside the limits of possibility, and is not to be thought of. And modern civilization, on its present economic basis—with its combines, trusts, syndicates, corporate monopolies, run on the lines of money-greed, and aggrandizing the means of civilized existence—drawing the reins still tighter and making the means of civilized life more precarious to the masses. Goods are cheap—provisions are cheap—but if the workingman can get neither work nor money, what good does cheap goods do him? A more becoming respondent, hopeless—and take a short cut from present civilized life by the civilized methods of crime or suicide.

In view of the many sad and dire results flowing from our system of civiliza-

tion as it is outworked in modern society, we are justly entitled to affirm that

CIVILIZATION NEEDS TO BE CIVILIZED.

Should not industrial relations and activities be so adjusted that there will be a fair and equitable opportunity for every man and woman to secure the means to enjoy "life, liberty and the pursuit of happiness"? They are far from that condition now. It is plain, and there is no use in asserting the contrary. Men and women out of work—unable to find it—too high-minded to beg, too noble and virtuous to steal—driven to starvation—to despondency—to suicide. Surely our civilization is sorely lacking in some most vital civil elements—it needs to be civilized of many that no people can prosper and possess high conditions of civilization without religion. May it not more justly be claimed that happiness and prosperity are the result of equitable economic conditions, by which all have fair opportunities, none are favored at the expense of others or of the public, and each receives, as nearly as may be approximated, the full results of his labors?

OUR CIVILIZATION NEEDS SPIRITUALIZATION.

There is much to be said of the grand development of modern science, of the expansion of brain power and capacity, the improvements in educational processes, and the consequent improvement in the mental status of man. These are all good in their way, and fulfill important offices in the uplifting of humanity, when rightly used. But science and brain power and education may be harnessed into the service of low, avaricious greed and selfish propensities—and right here is the failure of our civilization to-day, to meet the higher demands of humanity. Our civilization as it is breeds greed, grasping avarice, mammon-worship—rather than a proper harmonious relation between self-love and altruism.

Now, it seems clear that an equitable adjustment in industrial economics, must tend strongly and inevitably to cultivate and establish higher and juster views and lines of thought and action among men, and so give freer play and aid to the development of the spiritual side of man's nature. Grasping greed nor pavidity tends to spirituality; the weary grind of toil to escape starvation is not conducive to true spiritual unfoldment, nor is pampered luxury.

A sentimental longing for Heaven, to escape the miseries of poverty, and the anxieties incident to life of grinding, precarious toil, is not true spirituality; nor tends thereto; and the millionaire in his cushioned pew listening to pious cant clothed in sonorous rhetoric, is no nearer a true realization of spirituality of thought and life.

FALSE SPIRITUALITY RUN MAD.

Neither Dives nor Lazarus furnishes an example of the highest and best spirituality, nor of the conditions most favorable to its development. A St. Simon Stylites—sainted because of his egregious superstition and folly—spending weary years in bowings, genuflections and prayer—furnishes an example of religious idiosyncrasy rather than spirituality. It is not useful that one shall be an ascetic, and betake himself to a solitary life in a hut or cave, away from the company of his fellowmen, meditating in solitude; the spirituality so developed is selfish and lacks important elements of many qualities that can only be cultivated in social life and in working amongst and for humanity.

A Saint Rose of Lima, subjecting her body to self-inflicted tortures of various kinds, is an example of a false, pseudo-spirituality—such as the Roman Catholic Church has encouraged during centuries past; it is not a spirituality consonant with health of body and mind, but is the result of false religious education. Here was an abnormal development of veneration shading into darkest churchly superstition. Such cases are, as instances, fostered by the church, are simply instances—of true spirituality, but of false spirituality run mad.

NATURE OF TRUE SPIRITUALITY.

True spirituality dwells in and is cultivated by the mind of him who—living among his fellows, following the avocations of social life, bearing life's social and civil duties as a member of society—does his work with purposes of thought and motive—seeking to benefit and uplift humanity. Walking with his feet upon the earth, fulfilling in all earnestness his earthly duties as a man among men, his head may dwell among the stars of heaven in the purity and spiritual radiance of his thoughts and ideals. His is a spirituality full of life and health—a spirituality to which the anchorite in his cave, or the cloistered monk or nun, never attained nor can attain. It is the spirituality of a pure, true, normal manhood, ever reaching after its highest ideal.

It has been thought and taught by some that poverty is favorable to spirituality, and the reputed words of Jesus: "Blessed be ye poor," have been quoted to prove that poverty is a blessing tending to produce spiritual meekness for a heavenly state. Ministers of the gospel have written and preached to the same effect.

A STANDARD OF PERFECTION.

But it remains true that the harmonious development of a full-rounded manhood is the true standard of perfection of any part of man's nature; and a spirituality engendered of poverty is a sickly, an unhealthy development, akin to the false and distorted spirituality developed in monasteries and convents by monks and nuns. It is an abnormal growth, springing from abnormal conditions, and not the full, true and vigorous normal growth of a sound, normal spiritual element of the soul, such as can only develop in harmonious conjunction with the other vital elements of a true and noble manhood.

Thus, it will be seen, a just and equitable economic system, relieving man from the carking care and stress that now burdens the masses, by giving the assurance that none shall fail of means to live in comfort—such a system will tend best of all to the culture and development of all the higher and better attributes of humanity—including not only brains and brain-power, but also morality, and true divine spirituality in the highest sense.

MISSION OF SPIRITUALISM.

It would seem to be the mission of Spiritualism, above all other factors, to lead in preparing the minds of men to the actualization in human life and in society, economics, of the better ideals whose prophetic tones are voiced in the soul's outlook and outlook toward a system of industrial activities that

shall fulfill the high ethical demands of true manhood, and that shall culminate in the healthful, complete, normal development of highest spirituality, as the crowning glory of man's nature.

For to this end, and the influence that flow from sources divine and holy, leading man onward and upward in spiritual ideals.

Thoughts that come—waited in moments of spiritual exaltation, when our minds are most in conjunction with higher, superior intelligences unseen—give us prophetic knowledge of the coming glory toward which the divine spirit in man is ever guiding humanity.

Spiritualism, in its true and better side, takes hold on man's higher selfhood, to uplift, refine, purify and spiritualize. The civilization that will harmonize with ethics, right, truth, and with man's higher and spiritual nature, will be and must be the foster-child of Spiritualism; and this is the civilization that will develop in greatest perfection both brains and spirituality.

Spiritualism, spiritual influence, turning the minds of people in the direction of spiritual things and away from earthly greed, must have a vast curative and transforming power.

Spiritualism, bringing the two worlds into visible conjunction—presenting the Spirit-life to earthly vision—bringing the mortal and the immortal into conscious rapport, must tend to enlarge the spiritual outlook of mankind, increase the range and intensity of spiritual thought, and by so much lessen the intensity of the thought and power of the earthly, the sensual, the gross; and thus the revelation of the light of Spiritualism will powerfully tend to the renewal of the minds of men, and the transformation of the ruling principles of human hearts, and of social systems, from selfish greed to the high plane of pure spiritual ethics. Thus will social systems, industrial economics and ethics be harmonized—high ideals actualized in society; man freed from the chains of poverty and privation, Spirituality will be developed in the highest, and earth blended in a divinely spiritualized humanity. Such is the mission of Spiritualism.

THE SPIRITS' GREETING—OUR EASTER DAY.

We bring you joyful greetings, friends,
From homes across the way;
We bridge the stream of death with flowers,
Their lives were nursed in spirit bowers.
We blend our loves and lives with yours
On this our Easter day.

Your hearts were crushed 'neath sorrow's hand,
Your souls to anguish stirred;
Your eyes were dimmed, your stifled prayer
Was a moan for light, mixed with despair.

Until the "raps" were heard,
A rap no human hand had made!
So strange, so weird a thing!
Who knew its meaning? Ah, who could tell.

Whether the omen were good or ill—
A saint from heaven or fiend from hell?
Who could the answer bring?

Rapping, rapping, until at last
The humble Christians prayed:
"Why come these demons unto our home?"

Tell us, O God, what we have done
To be thus blessed, or evil-doomed?
O, let this power be stayed."

Rapping, rapping, until at last
A child in her simple way
(Not dreaming the Spirit-world so near)
With mingled feelings of joy and fear

Said: "Mamma, 'Split-foot' can see and hear;
It knows just what I say."

The grandest truths of many an age,
For which men sought, meanwhile,
Denounced by priests, foretold by seers,
Hunted in books, and asked in prayer—
Have been proclaimed from the angelic sphere.

Through lips of a little child:
The tiny raps; they met with scorn,
But never once suppressed.

They proved the dream of a thousand years,
Confirming the visions of ancient seers,
And sent their music through mortal spheres.
Humanity was blest.

Faith, no longer a wanderer blind,
Is groping with bandaged eyes;
She walks triumphant the star-gemmed seas,
And knows the power! It leads her forth;

She fears no evil, and welcomes death—
As the gate to Paradise.

Rapping, rapping, your loved ones come
Above the pale of time;
We would strengthen your feet in the weary march,
We would lead you on toward the shining arch,

Where the grander work shall be found at last
And our spirit lives entwined.

Rejoice! be glad, our mortal friends;
Your tide of grief we stay;
The stones from sepulchres are rolled,
The light is coming to the world.

Let truth's white banner be unfurled
On this, our Easter Day.

MATTIE E. HULL.

Clyde (Ohio) Anniversary.

The forty-seventh anniversary of the Rochester rappings was held at Memorial Church, Sunday evening, March 31, Marguerite St. Omer going back and tracing from the tiny rap at that time up to the present, with the great variety of mediumship that is on all sides, enlightening the world, and adding new converts to its truth. We hope to organize here this month and be better fitted for work.

FRANCES A. TUTTLE.

The Spiritual Endeavor Society.

S. Drake writes of the Spiritual Endeavor Society celebrating the Forty-seventh Anniversary of Spiritualism, at the residence of Mrs. Sarah E. Bromwell, 1 S. Hoyne avenue. After a terse inspirational discourse by the guides of Mrs. S. E. Bromwell, some beautiful tests were given and recognized. Petite Annie Anderson rendered several selections both vocal and instrumental.

Mrs. Ella Bunker favored the audience with a beautiful bouquet by little Amanda, a control. The attendance is getting so large that they think of soon getting a hall.

1848—ANNIVERSARY POEM—1895

The wheels of time have brought around
The day we were first met;
When first we were met in a way we found
To link with spirits passed away.

We count the years as forty-seven
In time's unceasing lapse;
Since this great light first came from
Heaven.

Through strange, mysterious raps
With thankful hearts once more we meet
Upon the shores of time,
With speech and song the day to greet.

Which brought this light of truth,
Events more grand have oft occurred
As viewed by human sight,
Than those strange raps at Hydesville heard.

On that eventful night,
But no event on history's page
That more important seems,
Compares with that which with gliding this age
With heaven's reluctant gifts.

Now, when the light of Bethlehem's star
Will pale in coming years,
Eclipsed by this through "Gates Ajar,"
Which now on earth appears.

Far brighter than the "Star of Hope"
Dawned this great sun of truth,
Which leaves no shade through which
To find immortal youth.

Those signal sounds that then were heard
Announced a mighty power,
Which came to give God's Living Word
Adapted to this hour.

Those tiny raps had import great
Of mighty things to come,
Of world-wide change in church and state,
To country, and to home.

They ushered in an era grand
For freedom, truth, and right,
Which shall prevail in every land
Upheld by God's own might.

The hosts of heaven then came once more
As in the ancient days,
The spirit on all flesh to pour
In many forms and ways.

They bore the seals of God's decree
Discourse with men to hold,
And spake with His authority
As angels did of old.

They were the promised comforters
Returned from spheres above,
Truth's authorized interpreters
And almoners of love.

They came to preach a gospel new—
Glad tidings to all men,
And peace on earth, once more renewed,
Good will to bring again.

They came to do God's will on earth
As it is done in heaven,
To teach mankind the precious worth
Of life that here is given.

They came to bring the bread of life
To feed our hungry hearts,
To banish want, and war, and strife,
And teach diviner arts.

They came to comfort those who mourn,
And wipe away their tears,
To bind up hearts with anguish torn,
And banish all their fears.

They came to set the people free
From every yoke that binds,
Or holds in thrall the liberty
Of bodies, souls, or minds.

They came to heal the sick once more,
To cure the halt and blind,
And all the spirit gifts of yore
Restore to bless mankind.

They came to prove, there is no death,
But life's second birth,
When mortals yield their vital breath
And leave their mortal earth;

That soul and spirit rise above
To realms of endless day,
Where all shall meet the friends they love
And dwell with them for aye.

They came to teach us of the spheres
Where they as spirits dwell,
Where every grade of soul appears
And finds a heaven or hell.

They also taught that heaven and hell
Conditions are of mind—
That he who does each duty well
No future hell will find;

But he who lives a selfish life—
Atoning to his past,
Will enter spheres with sorrow free—
A hell within himself!

They came to teach progression's plan,
Which works without a flaw,
To elevate the race of man,
Through evolution's law.

That it continues through the spheres
From living soul,
Until no stain of sin appears,
Nor evil gains control.

But, most of all, they came to teach
Our duties here below,
That we must practice what we preach
And good on all bestow.

Belief they tell us will not save
From retribution just,
A soul that is a willing slave
To evil thoughts and lust.

But we must work salvation out
By duties well performed,
From sinful lives must turn about
And be in thought reformed.

Through education we must rise,
To gain the higher light,
And e'er aspiring to be wise
Must work with all our might.

For every blessing that we crave
We must by effort earn,
And when our souls we seek to save
We must from evil turn.

No martyr's blood nor "saving grace"
Atones for human sin,
But love and truth redeem the race
And make them pure within.

Such was in part the mission grand
For which the angels came,
Proclaiming truth in every land
In God's most holy name.

O'er all the earth the news has gone
And millions now rejoice,
That though their friends are spirit-born
They hear their "still, small voice."

No more we weep in blind despair,
Uncertain of our fate,
We know they've found a world more fair
Than was their earthly state.

We know they're neither dead nor damned,
Nor waiting for their doom—
The Christian hell that once was cramed
Is now an empty room.

The revelations they have brought
Have changed the old belief,
And horrid creeds that once were taught
Have come to final grief.

The grave has now its victory lost
And death has lost its sting,
For souls, no longer tempest-tost,
The glorious tidings bring.

Then let us raise our standard high
Of "truth against the world,"
And vow, while we its foes defy,
It never shall be furled!

For freedom, truth, and righteousness
Let each do all he may;
And trusting God the whole to bless—
Bless each his fellow-man.

Then strike your harps, ye angel choirs,
And join each earthy throng;
To chant the theme that now inspires
Our hearts with joyous song.

Let heaven and earth their love display
For truth that makes all free,
And makes his glorious "Dawning Day"
BOTH WORLDS' GRAND JUBILEE!

DR. DEAN CLARKE.

A GALA TIME

At the Forty-Seventh Anniversary.

On Sunday, March 31st, exercises commemorative of the Forty-seventh Anniversary of modern Spiritualism were held by the First Spiritualist Society of the South Side, at Unity Hall, No. 77 Thirty-first street. Beautiful flowers in profusion, tastefully arranged by loving hands, graced the walls and vestibule of the hall. Although the weather was disagreeable without, it did not in the least dampen the ardor and pleasure of the large and appreciative audiences present, and gathered to listen to the grand exercises.

In the morning at 11 o'clock there was held a reception and conference meeting, which was made an occasion for social good feeling and congratulation by the many members and others assembled.

The afternoon services at 3:30 found a large throng filling every part of the house. The exercises opened by an invocation by Mrs. Ada Foye, who has so ably and successfully conducted the meetings of our society for the past six months. She was followed by Mrs. Edith E. R. Nickless, of California, who gave the anniversary address. This noted speaker, as usual, handled her theme, "The Birth of Spiritualism," in a most eloquent manner, and received the well-merited applause of the audience. Following her came a short programme, a duet by the Lange Sisters, recitation by Miss Florence Lamburn, a member of this society and a rising pupil in the art of expression. Next in order came the installation service, when Mrs. E. R. Nickless, in a very impressive and feeling manner, conferred the rite of ordination on Mrs. Ada Foye, who will for the coming year officiate as pastor of this society, an honor worthily bestowed on one of the ablest, sincerest and most gifted mediums that the Spirit-world has selected to transmit their loving messages and communications to friends on this side of life. Mrs. Foye accepted the charge in a few heartfelt remarks, after which she gave one of her grand test scenarios. Many were the astounding tests she gave of the presence of the spirit, through her wonderful powers of clairvoyance, clairaudience, and writing. The evening meeting, at 7:30, was a fitting close of a grand anniversary. Mrs. Foye gave an address to an immense audience, and was followed by Mr. John Slater, platform test medium, whose name is known throughout the world, wherever Spiritualism has an abiding place, as one of its brightest and best representatives. He gave some wonderful tests in his way, which were enthusiastically received and carried conviction to the minds of his hearers. The exercises closed with a musical and literary programme, participated in by Miss Lamburn, the Cox Brothers of Englewood, guitar and mandolin soloists, and the Lange Sisters, vocalists.

Together it was an event which will long be remembered by all its participants.

G. W. EICKELBERGER.

The Anniversary at Baltimore, Md.

TO THE EDITOR:—On the evening of March 28th, the Religio-Philosophical Society of this city celebrated the Forty-seventh Anniversary of modern Spiritualism, in Dushane Post Hall, with a good audience. The hall was nicely decorated with potted plants, etc., and two splendid bouquets adorned the front of the stage.

The programme was an excellent one and called forth praise. After the Silver Chain recitation, the presentation of medals was next in order. Master Edward McClellenn, son of one of our city councilmen, was presented with a solid gold affair, suitably engraved. Next in order came one for Miss Edna Lappe, followed by one for Miss Mary Rockell, and last, but not least, one for little Bessie Schott. The recipients were taken totally by surprise, as they were not aware that they were to be the fortunate ones.

After a selection by Mrs. Wahle, Mrs. Ida P. A. Whitlock, of Boston, our present speaker, made the anniversary address in her usual style and vigor. Too much cannot be said in the favor of Mrs. Whitlock. She has been with us since February 1, and during that time has certainly worked hard to advance the cause in our city. Sunday, March 31, terminates her engagement for the present. We tried to re-engage her for April, but were unable to, on account of her other engagements. However, we shall have her again for October.

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PHILADELPHIA, PA.

Anniversary Exercises There.

TO THE EDITOR:—On Sunday, March 31, the Spiritual Conference Association of this city celebrated the forty-seventh year of modern Spiritualism with a grand entertainment. Old Handel and Hayden halls were gaily decorated with flags, palms and cut flowers in profusion. President Thomas M. Locke, one of the old guard of the movement in this city, fills the chair acceptably, and if we had a few more workers of his stamp in Philadelphia, Spiritualism here would be far in advance of its present chaotic condition.

As far as this society is concerned, we have been pushing nobly to the front. In the last two years, which mark its inception as an organization, it has presented the best class of speakers to the public; the audiences have grown steadily, and an increased interest has manifested itself. The Saturday evening seances by the speakers have been successful, and are the initial step with us to settle the vexed question of separating the phenomena from the philosophy.

With the help of the Ladies Aid Society, whose weekly meetings are well attended, we have been able to meet successfully all problems of a financial nature.

Aquarius evidently holds Spiritualism in favor, so he hid himself to other climes, with the result that no better day could have been wished for, and in consequence, the hall could hardly hold the people who came.

The exercises opened at 2 o'clock with a violin solo by Miss Emma Kewler, followed by a celebration hymn composed by C. Fannie Allen, the speaker of the day; vocal solos by Miss Bell Dixon, who rendered "No Eve and Cherubins Ave Marie," in a manner that evoked hearty applause. Master Paul Buny sang, "Don't Drink, My Boy, To-Night," and Miss Nettie Hankinson, a fair young lady of twelve summers, rendered "Rock Me to Sleep, Mother," and the piano and violin duet by Prof. Bacon and Mr. B. F. Halde-mann were fully appreciated.

Mrs. Allen answered questions taken from the audience. Her explanation of fortune-telling from the theological standpoint was a stunner, and showed how the theologian told all about the doings of God, in the past, present and future; and that our mediums in their prophecies had never once reached the height of divination, or forecasting of events, that has been practiced in the name of the God of Christianity. The questions, all ably answered, were too numerous to mention here, and showed the ability of the speaker in this class of work to a marked degree. She has since gone from our midst, leaving many good impressions, and may she live long to help and uphold the cause so dear to all of us.

From 5 to 7 o'clock was given to a conference. Mr. Rohan opened with a very forcible address, and explained how we have to fight the evil of obsession and the attacks of evil and Jesuitical spirits, that aim to drag us down and hold us to the plane where they can direct us, and create dissension in our ranks.

He was followed by Prof. Finkleston, Dr. McElroy and others. Ex-President Samuel Wheeler gave a recitation; Mr. B. B. Hill, the staunch worker and friend to all worthy mediums, gave an interesting account of some of his experiences; Prof. Henry C. Skinner, Grand Mage of Pennsylvania, State Temple No. 1, Order of the Magi, which, by the way, is becoming a decided success here—gave the finishing address, and like all of his efforts, it was a clear and lucid explanation of the subject discussed.

The evening service opened with a piano and violin solo address by Mrs. Renoff Palmer; "Angel's Serenade," for voice, violin and piano, by Mrs. J. W. Youm, Miss Korwider, and Prof. Bacon; and other literary and musical numbers, too numerous to mention.

It was near 9 o'clock when Mrs. Allen gave the last address, and wound up the services with a poem and benediction. So far, it is the greatest day we have had; all who came were pleased, and many congratulations attended our efforts.

Mr. Theodore E. Price, of New York, lectures for us in April, and Mrs. Luther comes again in May. For the next season we have engaged Mrs. Helen Stuart-Richings for October and November; Oscar Elderly for December; Mrs. Colby-Luther for January and February, and Prof. W. M. Frookwood for March. CHARLES L. G. FROOKWOOD.

THE ANNIVERSARY.

The Wentworth Association.

The Wentworth Association of Spiritualists in Paulding county, Ohio, held their anniversary meeting Sunday, the 31st of March. We gave it out for an anniversary meeting, not knowing who the speakers would be for the occasion, or whether we should have any or not. The result was that there was a very appreciative audience. We had good music, and F. D. Dunakin, the president of our society, came impressed with the gift of speech and knowledge, whose address on the occasion was an address to any speaker. Mr. Dunakin was developed as a medium at the circles held in our neighborhood. He is sent for to attend camp-meetings, and is among the best workers for the spiritual cause.

After Mr. Dunakin was through, R. B. Champion, our secretary, said he saw lights around the stand while Mr. Dunakin was speaking. He explained the meaning of the lights, and was listened to with great interest.

We then made some arrangements for our twenty-sixth annual group-meeting, which will come off next August. We then dismissed, to meet again in four weeks. VICE-PRESIDENT, HICKSVILLE, OHIO.

Lawrence, Kansas.

The forty-seventh anniversary of modern Spiritualism was celebrated here Sunday, March 31, by appropriate exercises.

In the morning a conference meeting was held at A. O. U. Hall. At 2:30 p. m., Mrs. A. L. Lull lectured, subjects being given by the audience.

In the evening Mrs. L. A. Mabey delivered the anniversary address. Subject: "A great light hath shined upon them that sit in the shadow of death hath the light shined."—Isaiah, lx., 1.

M. WILLIAMS.

MICHIGAN.

Report of the Celebration at Lansing.

The Spiritualists of the Capital City held meetings in commemoration of the forty-seventh anniversary, giving a supper and musicale on Saturday evening, March 30, and two services on Sunday, March 31.

The morning address was by Mr. A. J. Champion, and was most profound, the speaker going beyond the anticipations of his warmest admirers. Every word carried conviction of the truth of his argument. He closed with an earnest appeal for the establishment of lyceums and an effort for the distribution of literature, emphasizing the amount of Spiritualistic literature to be had for a small outlay—mentioning, of course, THE PROGRESSIVE THINKER as one of the leading journals.

The evening service was opened by the writer, followed by Dr. J. D. Marvin and Mr. Bush. The addresses were all pronounced good; certain it is that they were so good that if we would all live up to the teachings in the next year we would note great changes before another anniversary.

"If each to each be all he can,
A very God to man is man."

Since the announcement that the writer desired opportunity of work on the platform, a few have had courage enough to give a beginner a hearing. I spoke for the Lansing society one Sunday in December. February 2d, in Detroit, by the kindness of Mr. and Mrs. Carpenter, before the society over which Mrs. Carpenter is installed as the regular speaker in this way. Mrs. Ancomb, and spoke several times for a new society that they are the promoters of and which is doing a good work that will be heard from later on.

March 15th I attended in Detroit a seance given by Lee Vere Johnson. Noting the adverse reports against the manifestations of this medium, I cannot, in justice, do other than say through your widely-read paper (if you will permit me) that the seance I attended precluded all possibility of fraud, reaching a point where to doubt the actual appearance of spirit forms would be absurd. It was a test seance in this way: The cabinet arranged in the double doors between two parlors; a lamp and a large coat stove, the light in the back parlor, in which about a dozen people were seated, among them Dr. J. D. Kergan, at whose home Prunella Jennette Sherman of the Detroit Tribune attends a seance by courtesy and then holds it up to ridicule. The front parlor was lighted by the slide-light operated on from the cabinet.

There were fully forty people in the front parlor, the names and addresses of all were taken—each being willing to testify in favor of the medium, for the forms appeared in both parlors at the same time, as we ascertained by talking back and forth. Ten appeared in the back parlor, fifteen in the front parlor. Most were recognized. As many as three forms were seen at once. The medium did not enter the cabinet until a materialized guide came and led him in. The cabinet was surrounded by sitters, with no possible way for confederates, notwithstanding all reports to the contrary.

Whatever Lee Vere Johnson may have done in the past, or may do in the future, the work of that seance proved his great power as a medium, and having the power in such abundance, what temptation to resort to tricks?

Previous to this, in Detroit, he had been placed in the strictest test conditions, with fine results, by men not to be imposed upon.

Stopping at Williamston to speak on March 17, I met Mrs. R. Amidon. She had spent ten days in Bay City in the same home with this medium, and found everything to prove honesty, nothing to prove otherwise, receiving tests from the materialized forms, of the most convincing character.

The meeting in Williamston was held in the commodious and pleasant home of Mr. Chester Cabot, and was enjoyed by a goodly number of people. Mrs. Amidon followed the lecture, with tests given by the aid of her well-known guide, "Sunshine." These meetings are held every two weeks, with helpful results.

EFFIE F. JOSSELYN.

The Anniversary at Maquoketa, Iowa.

The Spiritual Society of Maquoketa.

The Spiritual Society of Maquoketa celebrated the forty-seventh anniversary of Spiritualism at the home of Mrs. J. M. Harvey, March 30 and 31. Singing and recitations by the little folks, and a bountiful supper for all present, occupied the time Saturday afternoon and evening. It was a success socially, and was enjoyed by a large number of liberal thinkers.

The meeting Sunday evening was called to order by the president, who announced the object of our coming together. The double parlors were well filled with eager listeners, to hear our speaker, Mrs. J. M. Harvey, under encouragement, on the subject, "Progression," by an old pioneer, which was ably delivered and highly appreciated by all.

The lecture was followed with a poem by Mrs. J. P. Wright, and remarks by William Sears, J. Glaser, Dr. Munson and others. Mrs. A. H. White gave us an original poem and a few remarks, with benediction, on the forty-seventh anniversary.

The programme was interspersed with music on the mandolin and guitar by Mr. and Mrs. F. Huntington, whose gentle touch upon their instruments brought forth the sweetest strains of soul-inspiring music.

The society returns sincere thanks to Mrs. Harvey for throwing open her spacious rooms for the occasion.

MARCUS LITTELL, Pres.

The Anniversary at Flint, Mich.

The Anniversary of Modern Spiritualism was observed in this city, March 30 and 31. The ladies of the Helping Hand Society gave one of their famous suppers on the 30th, which was largely attended, after which a musical and literary programme was rendered by members of the Young People's Investigating Club. Professor P. O. Hudson, of Bay City, sang three of his selections. The conclusion of the programme was the mock wedding of Tom Thumb and Lavina Warren, which was a very pretty sight, as the parties were very little ones.

As a march was played, Miss Allie Draper as minister marched in the hall, followed by Freddie Draper and Etta Mae Wilson, then bride and groom Jennie Davis and Harry Brotherton took their places. After the ceremony the march was again played.

WASHINGTON, D. C.

The First National Association of Spiritualists.

The First National Association of Spiritualists of Washington celebrated the forty-seventh anniversary of modern Spiritualism Sunday, March 31, in the most enthusiastic manner. The beautiful Metzerott hall, our regular place of meeting, was most artistically decorated. The platform, under the skilled hands of Florist Brother Gude and Brother Steinberg, was made resplendent with beauty. On the front of the platform was placed the bust of Thomas Paine, and through the kindness of Mrs. Jacques two beautiful spirit pictures lent beauty to the already handsome platform.

It was an all-day service, commencing at 10 a. m. by the lyceum with appropriate exercises, closing by Sister Gilbert, in a few beautiful words, presenting the organizer, Miss Bertha Juhl, a gold watch as a token of their love.

At 11:30 their regular morning services opened by singing; remarks by the president, Milan C. Edson, who spoke of the rise and advance of Spiritualism; and he in turn was followed by that veteran in the cause, Mrs. A. H. Luther, who spoke as only she can, keeping the close attention of all. The enthusiasm and applause testified to the acceptability of her most appropriate remarks.

With lovely music, under the direction of Brother Altemus, the morning services were such as are not soon to be forgotten. Two p. m. commenced the afternoon session, which was full of life and good talks by our local talent and others, the following making short addresses, all appropriate and interesting: Mr. F. U. Worley, Mr. Edson, Mrs. Luther, Mr. Woodbury, Miss Simmons, Mrs. Gilbert, Mrs. Melling, Miss Gault and Mrs. Jacques. The afternoon meeting, under the management of our musical director, Brother Altemus, was a great success. The closing meeting, the day 7:30 to 10:30 p. m. was replete with good addresses by President Edson and Mrs. Luther, singing by Miss Madden, Miss Hemphost and Mr. Altemus, Miss Juhl presiding at the piano and Brother Burr with his flute, Masters Emil C. Christiani, Jr., and Julius O. Burnham with duets on the violin, and the Misses Burr with duets on the piano. Mrs. Luther made an appeal for funds for the National Association of the United States, which resulted in receiving nearly \$300. Mrs. Luther stated that Brother Theodore J. Mayer would duplicate the total amount of the evening collection, which resulted in receiving \$126.96, which Brother Mayer made \$234.92. The closing exercises were tests by Miss Maggie Gault, of Baltimore, and Homer J. Altemus, of this city, who have no superiors and few equals as test mediums. It was a bright, joyous day. Several telegrams of congratulation were sent and received.

GOFF A. HALL.

MILWAUKEE, WIS.

The Anniversary Exercises There.

Spiritualism in the Cream City is on a veritable boom—University Society (which is really the First Society under a new name) celebrated the forty-seventh anniversary in fine style, and in spite of the elements which combined against them the meetings were a pronounced success. Friday evening was devoted to a good social time and closed with a dance in which many "tripped the light fantastic," and was thoroughly enjoyed by every one present.

Saturday evening there was a conference and test seance participated in by Frank T. Ripley, Prof. A. B. Severance, Will C. Hodge, Emma J. Nutt and Mrs. Carrie Smith.

Sunday morning a cold, drizzling rain set in, which, however, did not prevent the assembling of a good audience. Brother Ripley being severely indisposed, Will C. Hodge was called upon to give the address of the morning, which he did in his usual forcible style, and winning for himself the hearty applause of his hearers. The session closed with readings by Emma J. Nutt.

In the afternoon nearly every seat in the hall was taken. The meeting was opened by Professor Severance, the noted psychometrist and all-around reformer. He gave a very interesting account of experiences in the early days of Spiritualism, and impressed upon the minds of his hearers the importance of paying more attention to the philosophy and the necessity of making our Spiritualism practical. Tests were given by Brothers Ripley and Metcalf, which closed a very interesting session.

A bountiful lunch, prepared by the Ladies Aid Society, was served in the upper hall, and many availed themselves of the opportunity to satisfy the needs of the physical man. A large audience in the evening listened to a lecture by Brother Ripley, which was followed by a test seance by his guides.

The hall was beautifully decorated with flowers, potted plants, mottoes, etc., among which was conspicuously displayed the Sunflower badge.

Services were also held in the evening at Gram's hall, where Brother Hodge gave an address upon the rise and progress of modern Spiritualism. We understand that this closes his engagement at that place, but are pleased to know that he will not take his departure from the city until the opening of Clinton Camp-meeting. Unity Society, thoroughly organized with new and efficient officers, with Brother Biegler as president, and assisted by the Ladies Aid, has taken hold of the work with the sole purpose and determination of placing Spiritualism before the public in a manner which shall command the respect of the people; and if large and intelligent audiences are a criterion, the success of Unity Society is assured.

Much of this is due to the efficient labors of George H. Brooks, their former speaker, who labored faithfully to put the society in its present condition, and of whom we hear nothing but praise. It has been said:

"That a little nonsense now and then
Is relished by the wisest men."

And in this connection I must not fail to mention Brother Waite, as lecturer of the Ladies Aid. He is the Artemus Ward of Unity Society, and his fun and good humor are as catching as the measles.

When the scalp is stropped or shiny bald, no preparation will restore the hair; in all other cases, Halls Hair Restorer will start a growth.

JIM.

Sacramento, Cal.

TO THE EDITOR:—We regret to say that we have no working society here, but have had, to be contented with our home circles, until some speaker or medium came along and held public services. We have now in our midst one of the best mediums, Mrs. Maggie Waite, of San Francisco. She is with us, holding seances every Sunday and Wednesday evenings, in one of the largest halls in the city, to crowded houses. She is a lady of the presence, very attractive and congenial, so much so that when you once come in contact with her you wish she were holding public seances every night. Last Sunday was the forty-seventh anniversary of modern Spiritualism, and Mrs. Waite celebrated it in fine style; in fact, we never before had such a celebration in our city. In appreciation of Mrs. Waite's work, the lady friends—many not being Spiritualists—sent beautiful bouquets of rare flowers to decorate her hall for the occasion. A floral piece reading "Forty-seventh Anniversary," was hung across the hall, while the desks and stands were covered with calla lilies, lilacs, roses and carnations, the walls covered with palms, intermingled with ivy and smilax; in fact, you were walking on flowers; there was such an abundance—just had the appearance of fairyland. Long before the time for commencing the hall was packed, showing the interest she has awakened.

The services were opened with a solo entitled, "Open those pearly gates of light," written by C. F. Langley, followed by an invocation by Mrs. Waite, followed with violin, piano and banjo solos, recitations, songs by the wonderful soprano, Miss McCue, then readings by Dr. Burgess, which were very correct. The Doctor is a fine psychometrist. Another solo, entitled "Only a thin veil between us," was beautifully rendered; then Mrs. Waite commented her seance, giving some of the most wonderful tests ever given in our city. Judging from her work here, she stands without an equal in her mediumship; her earnest, magnetic manner, and the positions she takes, given leave no room for doubt of her relationship, incidents and descriptions, without one single mistake—the Spiritualists were pleased, the skeptics were dumbfounded by the accuracy of her tests; in fact, she carried the entire audience with her; on all sides you could hear the words: "Wonderful!" "Best we ever heard." Everybody enjoyed it. It is a grand feature of her work. She not only draws crowds, but makes converts wherever she goes.

At the close of the services Mrs. Waite was presented with a handsome basket of flowers. In closing, I feel like thanking Mr. Langley for the beautiful songs he has composed, which are a feature in Mrs. Waite's seances, and of whom I obtained a copy. I think they ought to be in every Spiritualist's family, in conjunction with THE PROGRESSIVE THINKER. MRS. EMILY BOWERS.

SUMMERLAND, CALIFORNIA.

THE FORTY-SEVENTH ANNIVERSARY OF MODERN SPIRITUALISM.

Both societies celebrated at their halls respectively the forty-seventh anniversary of Modern Spiritualism, and a truly good time it proved. The weather being fine both Saturday and Sunday, a large number of people from near and far took advantage thereof, and came to the feast.

At Liberty hall the celebration opened on Saturday morning and continued through the two days and evenings; and at Liberty hall the good time opened on Sunday morning, continued through the day and evening, concluding the celebration Monday evening with a grand masquerade. Taking it all in all, it was the forty-seventh anniversary of Spiritualism glorified by the presence of loved ones from the higher planes of soul freedom.

The leading attraction to the meetings was the pre-announcement that Mrs. G. Cooley was to be the orator of the day (Sunday) at both halls—Liberty hall in the morning and Liberty hall in the afternoon—while she and her controls carried out to the extent that on every hand it is admitted that Summerland has never been presented with a better pentecostal spiritual feast than the angels served out to the people through her organism on that day.

Mrs. Cooley is a fine platform test medium, and excellent circle medium, and a first class seance trans and a first speaker; to meet with and hear her is to be made better and happier; and it would be well for spiritual societies to extend a Macedonian call to her to come over and feed them.

Mrs. Cooley leaves in a few days to fill an engagement at Stockton, this State, through the month of May; and in Oregon, her native State, through the month of June from there she expects to go to the camp in the State of Washington. Her address for some time will be No. 268 Fourth street, Portland, Oregon. M. E. T.

The Anniversary at Paw Paw, Mich.

The Paw Paw Valley Spiritual Association held its first annual meeting at this place on Saturday, March 30, and Sunday, the 31st, we celebrated the forty-seventh anniversary of Spiritualism. Dr. Schenckman, of Grand Rapids, and Mrs. E. C. Woodruff, of South Haven, being the speakers. The Doctor gave us a very good lecture Saturday evening, and again Sunday morning; and Mrs. Woodruff Sunday afternoon.

But the feast of good things came Sunday evening. The Doctor, after giving us a very graphic description of his life, and history of the development of his mediumship, then began giving psychometric readings, and continued for over an hour describing spirits present, until it seemed that the two worlds had met, and as well we might say there was only a thin veil between them. The Doctor is a wonderful sensitive; it seems to me that he lives more—if such a thing were possible—in the Spirit-world than he does in this. He is an honest, earnest worker for the cause of Spiritualism and truth, and is doing a vast amount of good. By his pleasant manner and congenial way, he has won the admiration of the people in this vicinity.

The following are the officers of our society for the ensuing year: B. O. Dell, President; R. C. Towers, vice-president; Walter Phillips, Raleigh, secretary; Cecilia Nelson, treasurer; J. D. Sherman, Maria O'Dell and W. H. Nelson, trustees.

In North America there are 970 women, to 1,000 men.

San Jose, California.

Anniversary Exercises There.

The First Spiritual Union of San Jose celebrated the forty-seventh anniversary of Modern Spiritualism in an all-day meeting on March 24th, at their hall on San Fernando and Third streets. From 10 till 11 a. m. lyceum exercises, and address to the children by Brother Stephens.

At 11 the hall was well-filled at the regular meeting of Investigators' Circle, many mediums being present. Subjects talked on by Brothers Simpson and Dart, and Sisters Bicknell and Bigelow. "Our Anniversary," and "Visiting the Sick." Sister Cowell gave an invocation, and Sister Woodhams, of Santa Clara, uttered some excellent thoughts.

The chairman announced that a lunch or dinner had been prepared by a committee of ladies and would be served at 12:30 o'clock to all who wished to partake, free, and all were invited to remain the entire day. At 2 o'clock the members of the society retired to the parlors and held their annual election, which resulted as follows: W. L. Stephens, president; E. Pomeroy, vice-president; W. D. J. Hamby, secretary; Mrs. M. E. Barker, treasurer; Jos. Murray, R. F. Young, H. A. Crawford, trustees.

Adjourned to the assembly-room, where a fine program, musical and literary, was rendered by youths and adults to most appreciative listeners. Mrs. Downer Stone gave an improvised poem on a subject chosen by the audience; Mrs. Cowell, of Oakland, gave a few tests, after which the meeting adjourned until 8 o'clock p. m.

The evening exercises were opened by an overture, piano, Mrs. Frost; cornet, Wm. McMeekin. This was followed with remarks by Wm. Vinter, past president of the society. An excellent programme was listened to with delight, and the climax was reached when Mrs. Cowell, in a few well-chosen words, presented Brother Wm. Vinter with a beautiful watch-chain in token of her appreciation of the many courtesies extended to her by one who has been at the head of the society ever since it had an existence.

An elegant gold spiritual badge to wear on the chain was presented to him by the lady members, and a very nice muffer by the male members of the society, little Ollie Frost making the presentation speech in a charming, child-like manner. Responded to by Brother Vinter. Mrs. Cowell then gave tests until 10:30 o'clock, when the large audience dispersed, seeming to feel satisfied that the anniversary day and doings had been a pronounced success and one long to be remembered.

MRS. H. L. BIGELOW.

Flint, Michigan.

The forty-seventh anniversary of modern Spiritualism was appropriately observed, opening with a grand supper by the Helping Hand Society, on Saturday evening, the 3d, concluding with a musical and literary programme, in which several fine musical selections, poems, etc., were rendered.

The meeting was presided over by Dr. E. H. Deansmore, the president of the society, who is an eminent worker and a fine speaker. The musical part of the programme was opened by a song by P. O. Hudson, of Bay City, Mich.

On Sunday morning a very interesting conference meeting took place, in which every one said something, and Prof. Hudson sang several songs. In the afternoon Prof. White delivered a fine address. The evening was the climax; the hall was packed to the doors. The meeting was opened by congregational singing, conducted by Prof. Hudson. Dr. Deansmore then introduced Miss F. L. Odell, of Lapeer, Mich., who read a well-written article. After the song, "My New Religion," by Prof. Hudson, Dr. H. Deansmore delivered an elegant address, and we must here state that the Doctor is one of the finest speakers on the rostrum.

Thus ended the forty-seventh celebration of modern Spiritualism at Flint, which will long be remembered.

The Anniversary at Minneapolis, Minn.

We had a grand celebration of the forty-seventh anniversary at our hall, which was crowded to the doors. Addresses were made by Dr. and Mrs. Aspinwall, Prof. F. N. Foster, who also took a spirit picture before the public audience, Mrs. Benjamin, Mrs. Davis, Mrs. Vaughn, Mrs. Westfall and Master Roberts, a young colored lad, 14 years of age, who spoke grandly, and gave some excellent tests, as did also the others mentioned above. The floral decorations were said by many to be the finest they had ever seen, and they were all taken from our own home. We felt very much gratified to hear the kind and pleasant words spoken of them and our work. It was a success, and many hearts were glad to know "there is no death—what seems so is transition."

S. N. ASPINWALL.

Denver, Colorado.

TO THE EDITOR:—The John Cummings Spiritual Association celebrated the forty-seventh anniversary of modern Spiritualism on the evening of the 26th of March, by giving an exceptionally fine literary and musical entertainment at Plummer's Hall, in this city. The attendance equalled the capacity of the hall, and everything passed off without jolt or jar.

During the evening the association sprung a surprise on the audience by calling three of its mediums to the platform and ordaining them ministers of the religion of Spiritualism. They were Miss Myrtle E. V. Coldren, Mrs. Julia Steward and Charles W. Steward. These mediums have been under almost continual investigation by the members of the society for more than a year, and in addition to being first-class mediums their moral characters have been found to be without reproach. Our society is growing rapidly. G. L. S.

Lincoln, Nebraska.

On Sunday evening, March 31st, our society celebrated the forty-seventh anniversary of Modern Spiritualism, by short speeches by some of the leading members of the society, and numerous recitations by the children. A large programme was carried out, and a neat and appreciative audience was in attendance. Everything passed off pleasantly and harmoniously.

DR. P. S. GEORGE.

DISORDER.

That is the state of your stomach. You know it, you feel it, you show it. The remedy you need is Ripans Tabules. Safe, Sure and Effective.

Ripans Tabules: Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

ROCHESTER, N. Y.

Forty-Seventh Anniversary There.

The forty-seventh anniversary of modern Spiritualism was remembered and duly celebrated on the 31st of March by Rochester Spiritualists. The meeting was held in the Durand building, where regular Sunday meetings are held by the Spiritualists' society. Steven H. Barnsdale presided, and made the opening speech, closing by reading an original poem.

The next speaker was Mr. A. S. Clockner, who spoke of the commencement of the manifestations at Hydesville, and of the coming of the young mediums to Rochester. He detailed the persistency of the spirits for a public investigation, resulting in the noted "Corinthian Hall" investigation. He investigated the rappings soon after the Fox girls removed to Rochester, and he said he knew of but two other persons now living in Rochester who investigated the subject in the earlier days of the manifestation. His statements were new to many in the audience and excited much interest.

Mrs. Mary B. Bingham, the regular speaker of the Rochester Society of Spiritualists, then gave a carefully prepared address treating of the philosophy of Spiritualism and its importance to the world. Several other persons made brief remarks, and there were recitations by two young ladies. The exercises were interspersed by music under the direction of Heber Eaton. REPORTER.

The Anniversary at South Haven, Michigan.

The Forty-seventh Anniversary of the birth of modern Spiritualism was celebrated by the Progressive Spiritual Association of this place, March 31st, with appropriate exercises; music by the orchestra, speaking, etc., being the order of the day.

The exercises were opened with a speech by S. G. Sheffer, upon the "First Ten Years of Spiritualism," showing the wonderful revolution of thought, the unfoldment and progression of the mental and spiritual forces of the human soul in all branches of scientific research; after which the beautiful poem, "Jubilate," was rendered by the same speaker.

The subject of the peculiar beliefs and customs of the orthodox churches of fifty years ago, compared with those of to-day and with Spiritualism, was well handled by Mr. Levi Wood, Spiritualism not suffering by the comparison. The "Philosophy of Evil," by A. C. Woodruff, was a scholarly address, both pleasing and instructive.

An intermission of two hours followed, during which time a banquet was served which was something, as the Hoosier Poet says, "both the spirit and the stomach understand." During the afternoon we were entertained with an address by the Hon. A. S. Dyckman, and with tests by Mrs. Levi Wood, who is a good psychometrist.

We were somewhat disappointed by the indisposition of our regular speaker, M. F. Hammond, which prevented his attendance, still, a very pleasant and instructive time was enjoyed by all.

Although we have been a chartered society only six months, we are doing nicely and have several new members, making in all a total of thirty-eight belonging to our society.

MRS. NELLIE SPAULDING.

The Anniversary at Detroit, Mich.

Anniversary exercises were celebrated at Hanna's hall, March 31st, in a very appropriate manner, by the First Spiritual Philosophical Society, with an appropriate address by Nellie S. Baade, regular speaker of the society.

Tests were given by Mr. Hoosier, of Denver City, and Mrs. Baade, which seemed perfectly satisfactory to all concerned. The best of music was furnished by Miss Porter and others; a solo by Miss Porter was rendered in such a manner as to win golden laurels for her. Mrs. Hoosier also received hearty applause for the manner in which she sang a song entitled "Where is Heaven?"

Altogether the meeting was a decided success in every way. The hall was not decorated; the money for such purposes was used in behalf of God's poor. But the spirits came and manifested their presence and we believe much good was accomplished.

NELLIE S. BAADÉ.

Anniversary at Buffalo, N. Y.

On Sunday, March 31st, the Unity Society of Spiritualists celebrated the forty-seventh anniversary of modern Spiritualism. The weather was all that could be wished; the attendance good. The rostrum was handsomely decorated with potted plants and a large banner announcing the forty-seventh anniversary. We are a young society and are making good progress. Mrs. H. Van Buskirk acted as chairman in the absence of J. W. Dennis, who was confined to his home by illness. Mrs. M. F. Paine occupied the rostrum and gave a very edifying and instructive lecture. We are making arrangements to give a treat to our people this coming winter.

UNITY.

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No. 40 Loomis St., Chicago, Ill.

SATURDAY, APRIL 20, 1935

The Forty-Seventh Anniversary.

We devote our paper this week to the

Forty-seventh Anniversary of modern

Spiritualism, crowding out all items. It

illustrates in a compact form the wonder-

ful interest of Spiritualists in this

day, and will attract the attention of

thoughtful minds everywhere.

The Anniversary in Chicago.

As bad as the weather was on Sunday

evening, March 31, Kremer's hall, 574

Armitage avenue, Chicago, was filled to

overflowing to witness the beautiful ex-

ercises devised and conducted by Mrs.

M. Summers. After the hymn, she addressed

the audience with the address on the

"History of Modern Spiritualism." Then

in order were a solo by Mr. Palmer, the

president of the Society of Students of

Nature, meeting at that place, his voice

being accompanied by the guitar; trio,

rendering the song "Juana," accom-

panied by piano and violin; instrumen-

tal trio, guitar and two mandolins; in-

spirational song, by Mrs. Lindsay; the

pianist for the society; solo, with violin

and piano.

This musical festival was interspersed

with remarks from several sympathizers

with Spiritualism, some of the speakers

being from other communities, and by

tests from Mr. M. Hoffman. The chil-

dren of the lyceum also gave recita-

tions, two of them rendering the song,

"The Little Red Schoolhouse," to the

tune of "Araby's Daughter," also called

Old Oaken Bucket.

The children were furnished with Na-

tional flags and marched in lyceum

style.

The platform was decorated with a

magnificent bouquet of large white lilies

of the candlestick species, mostly con-

tributed by Mrs. T. L. English, a mem-

ber of the lyceum just entering her

teens; the whole overtopped by the

great sunflower, star-spangled banner,

so dear to every lover of spiritual lib-

erty. E. S.

Indianapolis, Ind.

The Indianapolis Association of Spirit-

ualists celebrated the anniversary of

modern Spiritualism at G. A. R. hall

with a musical and literary programme,

on Saturday evening, and Sunday,

March 31. The hall was beautifully

decorated with palms and foliage plants

of various kinds, while around and

about the platform and hall were many

tokens of kindly remembrance in the

shape of cut flowers, designs and potted

plants, in memory of the loved ones.

The musical and literary programme

was very complete, and was greatly ap-

preciated by the large audience present,

who enjoyed heartily each number of

the varied programme. Mrs. Kate R.

Stiles, who had been our speaker during

the month, read an original poem, very

appropriate to the occasion. Mrs.

Steelman-Mitchell gave tests at the

close of the evening's exercises.

The month of April finds us with that

gentleman, Frank Barker, of

Chicago, Mass., most talented and

gifted medium. Last Sunday was his

first appearance in our city and upon

our platform, and a large and intelligent

audience was present to greet him. As

singer, orator and medium he is cer-

tainly most wonderfully gifted. The

discourses delivered were extremely

interesting and instructive, and he held

well to the subjects in hand, charming

all by his eloquence and his clear and

logical reasoning. He combines in a

high degree both mental and psychic

gifts, presenting both philosophy and

phenomena of rare excellence, and the

stage, by his inquiring mind, as well as

the oldtime Spiritualist, will do well to

hear his practical elucidation of the

philosophy and phenomena of Spiritu-

alism and kindred subjects. No one can

hear this gentleman without being ben-

efited, as they are brought face to face

with truth in a clear and concise man-

ner, showing him to be a thorough in-

vestigator, scholar and student.

B. T. SCHMID.

Anniversary at Pittsburg, Kansas.

The Spiritualist Society of Pittsburg,

Kansas, celebrated the Forty-seventh

Anniversary of modern Spiritualism at

Saturday evening at the residence of

B. L. Abel, at which short talks per-

taining to Spiritualism were made and

a nice lunch served. Sunday afternoon,

the 31st, public services were held, at

which appropriate music was rendered

by an excellent choir, the children sang

a song and recited, and George H. Wal-

ser, of Liberal, Mo., delivered a fine ad-

dress. Other members read selections

pertaining to the event. At the even-

ing session select readings and music

were a feature, and W. E. Bonney, of

Cherryvale, Kansas, read a very able,

and instructive essay on spiritualist

matters. The Pittsburg society is grow-

ing nicely, and quite an interest is be-

ing awakened since the public meet-

ings have been commenced. Dr. A. M. Mor-

rison, who has been lecturing since Jan-

uary 13th for the society, is so logical

and convincing that the bitterest en-

emies to the truth cannot get around his

argument. He has done and is doing

a noble work for the cause in this city.

A. SPIRITUALIST.

Anniversary at Vicksburg, Mich.

TO THE EDITOR:—As you may give

the reports of the various anniversary

meetings, you may say for the First

Spiritualist Association of Vicksburg that

we had our first annual meeting at C. E.

Robinson's, March 31st, and elected the

following officers: C. E. Robinson, pres-

ident; W. F. Crittenden, vice-president;

C. E. Dent, secretary; Robert Baker,

treasurer; Helen Crittenden, trustee

for three years. We added to our num-

ber, and have money in our treasury,

and the cause is growing.

C. E. DENT.

THE POSSIBILITIES OF THE SOUL OF MAN.

THE ASTRAL OR SOUL.

Its Wonderful Possibilities Illustrated.

It Predicts a Change to the Mortal Body.

AN ARTICLE READ AND COMMENTED ON IN COMMEMORATION OF THE FORTY-SEVENTH ANNIVERSARY OF MODERN SPIRITUALISM.

THIS article is contributed by Count Ernst von Leben to the "Theosophist." It illustrates some startling facts with which Spiritualists should be familiar. Which should be familiar. The Count goes on to say:

The facts of my narrative happened just as I have stated them, but as the actors of the little drama are all still living and as many of the incidents are such that the chief actor would not like to have them published to all the world as having happened to him, I have been compelled to alter all names and localities, but to narrate the facts without any embellishment.

When I was studying at Heidelberg, one of my boon companions was a captain in the German Army, called Sergius Hofmann. It is not often that one finds a lover of the mystical and occult among the military, but if ever there was one, it was Captain Sergius Hofmann. At that time I was myself an investigator into mesmerism and Spiritualism, and my experience in these subjects had led me to take a great interest in all kindred subjects. My friend Sergius was an experimenter in occultism rather than in Spiritualism. He explained his taste for this subject by the fact that his great-grandfather had been an occultist. As a boy he had found some occult books belonging to this relative stowed away in his father's library, and he had taken to the subject as a duck takes to water. He was also a powerful mesmerist and was continually practicing his power of mental command and the effect of his gaze. He was fond of trying to make some young brother officer find his nervous system by suggesting the idea mentally, but not verbally; he would make, in a similar way, some friend in a crowded party feel uncomfortable and leave the room; even in church, he would try to make a preacher stammer and lose connection of thought, in the streets an errand-boy stop his whistling, or a policeman cross the road. I mention these facts, as perhaps this practice of operating mentally may have given his other self also greater powers of impressing his ideas on another's consciousness.

My friend had been married some few years when I first met him. His wife had a fortune of her own, and so they lived in very comfortable style for a German. His wife was not much interested in the occult, consequently he did not reveal this side of his character so much to her as he did to me. His wife's tastes were more for society and gaiety.

One day I made the acquaintance of an American lady, the Baroness von Ritter, and her sister, Miss Arnold. These ladies being interested in Spiritualism and discovering it to be also my hobby, asked me to come every Sunday afternoon and sit quietly with them to see if we could not develop some spiritual gifts amongst ourselves. The gift that came to Miss Arnold was automatic writing. First with the help of a planchette, afterwards with simply a pencil in her hand, she would write messages purporting to come from the world of departed spirits.

As I was often talking of my friend Captain Hofmann, they asked me to bring him some day. Accordingly, one Sunday afternoon I brought him and introduced him, and we had a seance together, which ended in an interesting talk on astrology and palmistry which the Captain practiced amongst his other studies. Finally, the Captain gave Miss Arnold an example of his art by delineating her character and fate from her hand.

Shortly afterwards, the Captain was ordered out on service at the Camerons, and as the station was notorious for fevers he left his wife behind him in Germany. He saw no more of the Baroness and her sister, who also shortly afterwards left Heidelberg and went to reside in Switzerland. In course of time I also left and went to my professional duties in England.

More than a year had passed away. Occasionally I corresponded on matters spiritual with the Baroness. One day I was asked in a letter whether Captain Hofmann and wife got on well together, or whether they had had any quarrel. I replied that except that on the mental plane their tastes did not altogether agree; I had always found them good comrades to each other, and that no quarrel had taken place so far as my knowledge went. In reply, the Baroness informed me of the reason of her question. She and her sister, in their home in Switzerland, were sitting together to get automatic writings from spirits, when one evening, to their astonishment, Miss Arnold's hand was controlled to write by the spirit of "Captain Sergius Hofmann." This was the first time that an intelligence that had not yet permanently separated from his earthly body, had communicated with them by this means. He affirmed that he was still living in his body, but that he was very unhappy, and found some comfort in talking to them. When asked why he was unhappy, he replied that he would shortly be divorced from his wife on account of some actions of hers; that his outer self was not aware of this fact, but only dimly felt some shadow settling upon his spirits. Being then asked to give some proof that it was really his self communicating, he replied that he had held Miss Arnold's hand for five minutes. Miss Arnold indignantly repudiated the fact that she had allowed any gentleman to hold her hand for so long, but soon they recollected that the Captain had told her fortune from her hand on the only occasion he had met her.

Time went on. The spirit of the Captain came again, each time peering in

affirming that the same fate was hanging over him, and apparently finding some consolation in thus relieving the burden of his mind; but nothing in the outer world seemed to point to the truth of the statement. Captain Hofmann, I heard from friends of his, had returned, and was living very peacefully and cutely with his wife. Six months or so had passed since his return, when at Christmas-time I went to spend a holiday at Heidelberg to look up some old friends and to refer to some books in the library there. It was a week before Christmas, and I was absorbed in my books in the library when I was tapped on the shoulder, and looking up, saw my old friend, Captain Hofmann. "Well, old man," he said, "I had a sort of presentiment that I should meet you soon, and a sudden wish to come here this afternoon, and here you are. Let us come out into the beer garden. I have had some queer experiences lately I want to tell you of."

We went out, and on the way, I remarked that I had heard of his return six months ago from Africa, but I had no idea of his being in Heidelberg. "I am stationed at Mainz," he said. "My wife and I have been staying here for a few days; you must come in and see her presently." The unpleasant affair, then, thought I, has not come off.

When we had settled down over our beer, he began to tell me the following extraordinary experiences. He had discovered, he said, that his spirit double was in the habit of wandering about and making communications to living persons. I smiled. He has heard from my friends, I thought, but, to my surprise, he continued: "There are some people who live in a castle down the Rhine, a widow lady and two daughters, whose names I had never heard of, whose existence I was not externally aware of. These ladies have taken up with esoteric and mystical Christianity, and one of the daughters is controlled to give writings purporting to be teachings of angels. One evening, a few months after my return from Africa, instead of the usual angel inspiring the hand of the girl Adela, there came a communication from a new spirit signing himself 'Sephariel.' That, you know, is a spirit that I am often in communication with. This spirit ordered the mother to make the acquaintance of a certain incarnated person called Captain Sergius Hofmann, as there were communications that could be given only in his presence. As they had never heard of me, they did not know what to do. But on subsequent evenings they got communications signed by my name entreating them to make my personal acquaintance, saying they could give me a great deal of help, and if they would write to Countess W. she would give me my address and introduce me."

"Out of curiosity they did so, not giving the Countess the exact reasons why they asked her to give them my address. She did so, and I was informed by letter of the communications and requested to come down to the castle for a visit of a few days."

"I went down there full of curiosity. I found the three ladies very congenial people, and I got intimate with them at once as if we had known one another in ages gone by. You know the feeling," he said to me. "We had some very high and mystical teachings through Sephariel, and I left. But after I left my spirit continued to write through the hand of Adela. There is some sort of affinity between the soul of that girl and me, you understand," said Sergius, looking at me full with his steady gaze for a few seconds as if wishing to implant an idea into my brain which he did not wish to give utterance to in words. "My spirit wrote through her hands begging them to continue my acquaintance, saying that a great blow would fall on me shortly like a thunder-clap, and that if my outer self did not get a warning and sympathy in time, it would lose its relation and do some rash act. The blow is to fall on Christmas Eve. There is my story," said the Captain, "but I cannot see where the blow is to come from."

In return, I told him about his spirit having communicated also through my friend Miss Arnold, prophesying trouble going to befall him, but I thought it discreet not to mention anything about a divorce.

"Now you must come along and see my wife," said the Captain, gallily, "she will be delighted to see you, and will make some afternoon tea in your honor. We are only passing through Heidelberg, and staying a few days in lodgings. My wife is going on to-morrow to spend her Christmas with her parents in Dresden, but I am going to stay here for mine. I cannot get leave long enough. Besides," he added, in a low voice, "if this blow is to come to me on Christmas Eve, I may as well be alone to receive it."

I found Madame and the Captain very genial and jovial. There seemed to be no misunderstanding as yet between them. We laughed and chatted, and then I took my leave. "Come and let us have lunch together on Christmas Day, if you have nothing better to do," he suggested as we both shook hands. "We shall both be lonely bachelors, and I may want cheering," he added, significantly. "Well, I will call for you, and we will go to the gardens together," I replied.

A week went by, and Christmas Eve came and went. The next morning, as by arrangement, I called to fetch my friend, expecting to find his fancy about the blow falling on him suddenly on a particular date to be all nonsense. But I found him sitting with his elbows on a desk, and with his head leaning on his hands, and staring crushed and stolidly at a letter before him.

"The blow has come," he said, "and through this letter I have discovered that my wife has been false to me while I was away on service. I was writing to my wife yesterday evening, when the post brought this letter addressed to her and forwarded on here from our home. I knew the handwriting well. It was from my wife's greatest school-girl friend. She often wrote and my wife always showed me her letters. So not thinking there could be any secrets between them, I concluded there could be no harm in opening her letter, reading her news, and enclosing it in the one I was writing to my wife. In that letter I discovered that when I had been away

in Africa that girl and my wife had been together and gone off on a tour with a theatrical company, and each had lived as the wife of one of the actors. There is the blow, and I had not a suspicion of it!"

Then I told the Captain how it was his fate, and how his spirit had known of it, and a year and a half ago had told us of its impending. He was amazed to hear this. "All that I have felt," he said, "is a sort of vague unrest."

Just then the post brought a letter. "It is from Adela's mother," he said reverently. He showed me what it said. "Last night my daughter received the following communication from Sephariel, and we are ordered to send it at once to you." On another slip of paper was written: "The blow has come to you that we knew of and spoke of long with in. Be composed and resolute. It is your destiny. We are near you, giving you our sympathy."

I left my friend. I could not persuade him to come with me. He could not eat, he protested. "I felt that he wanted to feed on the letter just received. So I left him, and lunched by myself, with my mind full of the wonder which I had just witnessed."

For the next two or three days I did not like to intrude myself on my friend in his pain. I contented myself with writing to say that he could command my services if I could help him in any way. But I received no reply. I walked by his lodgings, I watched for him, but I could see nothing of him. On the evening of the second day I ventured to knock at his door and ask the landlady after him. She said he had been ill, or something was the matter with him. He had shut himself up in his room and had hardly touched a morsel of food, but that evening had an hour ago he had gone out. The next morning I could wait no longer. I determined to call and cheer him up.

I found him in his room. "I am all right now," he said. "I have had a long time been brooding over what was the best thing to do, and yesterday I came to the conclusion that the best solution out of the difficulty was to take my own life. I could thus save bringing a public disgrace on my wife. Besides, what have I to live for? My dearest friends are all in the Spirit-world. I would go there. Even if I obtained a divorce," he added, with his significant gaze again, "I could not ask a young and happy girl to marry one whose honor had been publicly dragged in the dirt. So I determined I would go out and buy a strong dose of chloral at two chemists' shops and come home and drink them. I went out in the evening and purchased them, and when I came home I found a letter had arrived by post in my absence, and as my landlady had placed it on my candlestick, I took it up to my bedroom. It was from Adela. For a long time I hesitated to open it. When a resolute man has made up his mind to any one course of action, he does not like subjecting his mind to anything that is likely to make it irresolute again. At last I was impelled to open it, and this is what I found in it; read it."

A short note from Adela said: "The following has just been written through me. I do not know quite what it means, but I am ordered to send it to you without delay." On an enclosed slip was written in a big, firm handwriting: "As soon as you receive this, go out without hesitating and fling that pernicious stuff which you have in your pocket into the gutter of the street, and remember that you have to live for a definite purpose, SEPHARIEL."

"Well, I went out," said Captain Hofmann, "and flung the bottles in the street, and now I am contented. I feel like a soldier who has been ordered to stay at his post, and that my life is not mine."

Here my narrative must end. My friend, the Captain, applied for a divorce, and in course of time obtained it, the case being undefended and kept from the papers by judicious expenditure upon reporters.

For some years I have seen nothing of my friend. So I do not know whether he has been having any more such marvelous experiences, but, with regard to the story which I have just narrated, I must once more remind my readers that it is not one drawn from imagination, but one which has really happened in the drama of the very life that humanity is now enacting in this terrestrial sphere of ours, and the actors of which are still alive in our midst.

The above illustrates one of the grandest truths in existence, one to which Spiritualists generally should pay more attention, for it shows the possibilities of the human soul. That all spirits who communicate with us are not completely detached from their mortal body, is evidently true, as illustrated in Hofmann's case. There is a wide field here for exploration.

The Anniversary at Ogden, Utah.

The anniversary of the forty-seventh year of modern Spiritualism was celebrated at Ogden by the members of the Association of Spiritualists, at Thomas' hall, on Twenty-fourth street, by two meetings, in the afternoon and evening.

There was a moderate attendance in the afternoon, but a large attendance in the evening, the hall being crowded; and as it is a large hall, there were a great many people there.

The entertainment consisted of singing, recitations, trance speaking, and tests by local mediums; also a paper read by Mr. Thurston, giving a history of Spiritualism. Everything passed off in a very happy manner. The audience were attentive, being of the most respectable and intelligent of our population. They seemed to take great interest in what was said and done. Many were earnest Spiritualists and others earnest seekers after truth.

I think there is a large field here for work for an intelligent, capable and earnest organizer. There is good material here and plenty of it, but it needs a strong and experienced hand to lead and guide the Spiritualists of Ogden into smooth waters. They need help in the direction I have indicated. If I think the help would be well received, and would bring its own reward, in good works, CHAS. BLACKWELL.

The Forty-Seventh Anniversary at Peoria, Ill.

TO THE EDITOR:—Our anniversary exercises were a success. A great many were kept away on account of the weather, but we have every indication that the people are hungry for our spiritual knowledge. A great many came several miles through the mud and rain, thus showing their interest in the cause.

There is some talk of the erection of a spiritual temple here this summer, but it depends largely upon the construction of a proposed street car line near the place. A plan of the temple has already been sketched, and when completed will seat about two hundred people.

Instead of our regular programme in the morning, a circle was indulged in, and our departed loved ones shared our earnest endeavors.

The afternoon service was truly an experience meeting, a goodly number of mediums and home talent being present. It was a time one to remember by all. Mrs. Anna Deikman, impressionist and personating medium; Mrs. Annie Osler, clairvoyant, inspirational and trance medium; J. G. Janssen, trance, inspirational and clairaudient, and a number of others were present.

The evening service was opened with an inspirational poem by our speaker, Mr. J. G. Janssen, Henry Webb being the controlling influence, after which he spoke as follows:

"By the request of our co-worker in the cause of truth, Dr. Benton, I consented to address you this evening. We have gathered here to celebrate the Forty-seventh Anniversary of modern Spiritualism, to take a retrospective view of what has been accomplished since the dawn of the new truth, and to laud the sweet communion with those departed who are ever ready to aid us with words of cheer. Let us, then, my friends, for a few moments look back, not only for our own satisfaction, but also for an answer to the often-repeated question of the skeptics: 'What have you gained by these spiritual manifestations and revelations?'"

We have gained knowledge of the immortality of the soul—the continuity of life. How so. When the tiny rap came, and all along down to the present time, skeptics have said: 'Electricity,' 'human magnetism,' but whence all this intelligence? You cannot see the air you breathe, yet it is full of vitalizing life. A human body weighing 150 pounds before death weighs the same after, but it has lost something that cannot be weighed or measured; something has gone out of that body; there is no action, no intelligence left in it; it is dead."

But, my friends, that intelligent spirit force that once animated and expressed itself through that body has gone out into another condition of life, and messages from the departed prove it so. There is no religion to-day, outside of Spiritualism, that demonstrates the immortality of the soul. But faith in the dead and dusty traditions of the past is fast giving way to the light of a clearer day."

Many beautiful thoughts were expressed by our speaker, but time and space will not permit me to mention them all.

Some tests were given which were fully recognized, thus proving our claims that Spiritualism is the only religion on earth to-day that demonstrates the immortality of the soul, basing its philosophy upon science. Regular spiritual services will be continued at Benton Ridge, 400 Buckner avenue, every Sunday at 2 p. m., until further notice. DR. C. T.

s. | is sure of both in the end.—Penn.

