



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

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# THE PROGRESSIVE THINKER

## Celebrates the 48th Anniversary of the Advent of Modern Spiritualism.

### 48TH ANNIVERSARY.

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

An Anniversary Lecture Delivered in Oregon.

BY DR. DEAN CLARKE.

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

Like many another circumstance in human history it seemed at first trivial and inconsequential and the obscure and humble family in whose presence it occurred little dreamed of its grandeur and far-reaching consequences.

Although a modern John the Baptist, an equally humble youth then rising into fame as the "Poughkeepsie Seer," had about two years previously announced that the time was near when intercourse with the world of spirits would be opened, yet few believed such an event possible, and when it did actually commence, rare were they that were prepared to understand and accept it. But "the kingdom of heaven" was veritably again at hand. The tiny Hydesville raps, afterwards more generally known as "the Rochester knockings," were indeed the signal sounds—the advent counters of that long-looked-for event. Strange to say, however, few, if any, of those who had often read the olden prophecy in their Bibles, and had most often prayed for its fulfillment, were ready to receive it when it came in so unexpected a manner, even though it was foretold to come "as a thief in the night."

Like a former advent of the same divine power, it "came to its own and they received it not," because of its unlooked-for, and seemingly unworthy, methods of presentation, and largely, no doubt, because of a waning faith in the long-deferred "coming."

But though most professed followers of the great prophet of Nazareth, who had promised this spiritual advent, rejected its tokens when they came, yet, as before, there were a few wise men (this time of the West), who, when they heard of these strange doings, went where they occurred and investigated them. They listened eagerly to those telegraphic signals, and when they learned to interpret their meaning, they rejoiced, like the shepherds of old, at the birth of a great truth, that, as promised, shall make mankind free from ignorance, superstition, error, and every form of physical, mental and spiritual bondage.

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

ITS SMALL RELATIONS AND DEEP SIGNIFICANCE.

This great movement now known as Modern Spiritualism, starting in its obscure family, has spread, as it were, on lightning's wings to earth's remotest bounds, and in less than half a century from its start has won the favor and gained at least the passive adherence of fully twenty millions of people, of every clime, race and tongue, on island and on continents far remote from its origin!

With shamefully little effort on the part of its earthly votaries, its marvelous spread is unparalleled by that of any human movement chronicled by history. Making its advent in the most skeptical period in religious history, when there was rapidly waning faith in all that has been termed the supernatural; coming when materialistic science was fast undermining the foundations of all theological systems, and casting doubt upon all past evidences of a spiritual world, and of man's future existence therein, it naturally met little but scoffs and jeers, not unfrequently changing to severe denunciations from the magnates of science. Humbug, fraud, sleight-of-hand and of foot, magic, mesmerism, hypnotism, electricity and magnetism odd forces, unconscious cerebration, mind-reading, telepathy—these and many other words of learned length and thundering sound, displayed the ignorance and professional contempt of the savans of science, most of whom refused for a long time to condescend to the investigation of such uncanny and paltry phenomena, if, indeed, any that were real existed.

On the other hand, the clergy, like Pilate and Herod of old, joined with their old enemies, the scientists, in bitter opposition and denunciation of the new intruder into the domain where they had long held undisputed control of the faith of mankind. Like their predecessors in the days of Jesus and his apostles, the high priests (and the low ones, too) were greatly disturbed by the new light from the world of souls, which they rightly feared would soon outshine the dim rush-lights, which they claimed the sole "divine right" to bear aloft to guide the dark people.

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

heaven and hell, and it would not do to allow spirit messengers from beyond the gates which they kept securely locked, to come and give to the common people an open sesame which would allow them free passage into these unseen and mysterious realms. Hence the clergy added to the large stock of denunciations and epithets, like Jove's thunderbolts, by the scientists, their dynamic bombs, labeled demons, witches, wizards, magicians, necromancers, works of the Devil, and, worst of all, free-lovers!

The combined forces of these two great earthly powers have, to some extent, retarded the heaven-born reform and grand renaissance of spiritual gifts. But though they have hindered, they could not stop a work begun by a power that man cannot thwart.

The glad tidings brought by the heavenly messengers, and their accompanying signs and wonders, had a fascination for the common people, who heard and saw them gladly as in the days of the Nazarene Spiritualist. So, too, many of the rulers and those in high places believed these things which came with a message of love and comfort to high and low alike. Millions of every rank and station had grown weary listening to religious platitudes and thread-bare dogmas, framed by priestcraft in the Dark Ages, when inspiration had ceased to quicken the mind and illumine the soul. The unenlightened bread of antiquity had become stale and stony, and the husks of medieval doctrine had no nourishment for hungry hearts of thinking heads. Philosophers had wearied in the vain pursuit of satisfactory evidence of a future existence, both in theology and science. Philanthropists and altruists had weighed in the balance and found the church wanting in a living faith, and such radical works as lay the axe of reform at the root of evil, and save mankind from sinning.

Truly devout souls could no longer worship at gilded shrines, where Mammon and fashion held captive the thoughts and aspirations of former worshippers of a God unknown. The poor and oppressed masses found neither in church nor State a means of salvation from the wrongs they suffered from on a constant basis. In these "powers that be" their chief oppressors. Mammon ruled in church and court; in halls of legislation as in courts of commerce; at the marriage altar, and in all the relations of society, where love and justice are mocked by hypocrisy and deceit. The aristocratic and plutocratic usurped the rights of the many, and the common blessings which Mother Nature designed for all her children were monopolized by the powerful, who trampled the common rights of humanity under the heel of oppression.

Woman, whom the old theology had degraded as an afterthought of God, and a side-scheme of man, merely for his comfort and convenience, was held by priest and husband, who took counsel from sacred writ, in subjection, domestically and religiously, and, politically, was wholly robbed of civil rights inherent in human nature—regardless of sex. The Jews of the flesh, unrestrained by a formal, hypocritical religion having the form of godliness, but lacking the power thereof, held high carnival beneath the very shadow of every church-steeple in town and city; and intemperance in every form was yearly carrying thousands down to ruin and to untimely graves.

A soul-benumbing atheism and a spirit-itching materialism were rapidly becoming the horizon of human hopes and aspirations, and thousands were coming to the sad conclusion that life is not worth living where death ends all, when lo! messengers from heaven signal their approach to earth; messages from the so-called dead are received; spiritual gifts of every kind recorded in ancient Scriptures soon appear; and many a "voice from heaven" is again heard saying: "Repent ye, for the kingdom of heaven is at hand, and a new heaven and a new earth are indeed to be ere long established, where justice, love and peace shall reign."

GLAD TIDINGS SUCH AS THESE could not be suppressed by the combined powers of earthly darkness. Human hearts yearned for messages from loved ones hitherto lost to human sight and knowledge. Mourners turned from the cold comfort of a moribund faith, to positive, living proofs of the presence of their loved ones. Hungry hearts that had found little solace from selfish, sordid materialism, turned to their heavenly visitors and received "the bread of life" from their beckoning hands. Weary pilgrims, worn by the burdens of a toil-some journey, went to the spiritual sea, and were refreshed and strengthened to go on in their pilgrims' progress. The poor again had the gospel of spiritual riches proclaimed to them, and found proof that they had treasures laid up in heaven for their enjoyment forever, when this life's labors and hardships are over. The downtrodden slave was loosened from his chains when the angels of deliverance uttered to their masters their mandate: "Let the oppressed go free." Thus were the series of spiritual gifts proclaimed to the world, and the new era of freedom from slavery by a spirit-believing God. Thus was pope-crushed Italy liberated from ecclesiastical despotism by spirit-inspired Mazzini and Garibaldi. And thus were four millions of ebon-hued slaves in our America set free, when our country's savior, the heaven-inspired, spirit-believing Lincoln, heard through a trance medium, and accepted the counsels of Washington, Jefferson, Franklin, and the illustrious patriot, Paine, and issued at their earnest request, his immortal emancipation proclamation.

The mighty power that inaugurated this great movement found its most facile and effective instruments among the long-suppressed female sex, and vestals, and sibyls, quickened in mind and spirit by powers unseen, delivered oracles of wisdom from the rostrum, or in the family circle and private seance, or induced startling phenomena whose evidence of spirit presence was irresistible. Inspired by master minds from spheres on high, unknown often to themselves, heroic women espoused every cause of reform, and bidding defiance to St. Paul and St. Custom, with tongue and pen engaged in the general agitation of thought preliminary to woman's emancipation, and man's elevation. The avatars, messiahs and saviors of the olden dispensations had all been of the masculine gender, but this great spiritual reformation of the nineteenth century was fitly begun and largely carried onward in its triumphant career by the nobler and more spiritual sex.

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

PURE AND UNDEFILED SPIRITUALISM contains all that man needs to exalt and ennoble him here and all that will develop and render him happy in the hereafter. It is the conservator of all revealed truth in the sacred writ of all ages and nations. It is the almoner of all spiritual gifts and blessings; the teacher of all truth, either principles, the purveyor of the real, living bread of life that cometh from above; the true inspirer of noble thoughts and exalted aspirations; the solver of life's deepest problems and greatest mysteries; the revealer of the unseen and unknown both of the here and the hereafter; the clear demonstrator of life and immortality beyond the terror of the grave; the so-called miracles of the Bible, and of all past ages; the wise oracle that reveals the meaning of the symbols of the past, and the mysterious signs of the present; the living word of truth fully adapted to man's intellectual and spiritual need today; the world's great comforter who has removed the sting of death and the terror of the grave; the iconoclast that destroys the idols of false faiths and puts aside the dogmas of dark ages; the builder, too, who erects the shrines of learning and the temples of truth above the ruins of error and superstition; the preacher of a scientific and philosophical religion which embraces all nature and refuted truth; the savior that prevents man from sinning, and helps those who have sinned; to work out their own salvation by overcoming evil with good; in short, Spiritualism is the sum of all truth; the embodiment of all spiritual power; the genius of all reform; the key to all mystery, and the last, best and greatest gift of heaven to man. When it shall be rescued from unholy hands; when it shall be rid of the false prophecies, the fakirs and mountebanks who counterfeit its phenomena; when its mission shall cease to be mangle fraud with facts, bring shame upon themselves and disgrace upon a noble cause; when they shall cease to use their gifts as a means of selfish aggrandizement; when it shall be presented to the public more as an ethical teacher and less as a wonder-worker; when it is put forward more as a heaven-sent religion, and its higher aspects, instead of its lowest phases, shall be brought to the front; when its great philosophical and spiritual principles shall be sought out by much earnest seekers and phenomena now; when Spiritualists practice the grand precepts which it teaches, and become doers, and not merely nominal believers; when Spiritualists, who are the vast majority now, become true Spiritualists and overcome their sordid selfishness and peevishness so that they will protect their own interests and self-sacrificing exponents; when fraternal love, harmony and peace prevail among its mediums, and good will and loving kindness are in the minds of its votaries; when Spiritualism shall be known as it is, in its true beauty, grandeur and sublimity, and its mediatorial instruments cease to be its misrepresentation; then will its enemies be disarmed, the present obstacles to its rapid growth be removed, and then will the highest hopes of its most sanguine and devoted friends be realized in its triumphant march to the dominion of the intellect, moral sentiment and spiritual life of mankind.

Let us rejoice on this anniversary occasion, and always, that we were privileged to live in the age made luminous by its birth. Let us live in thought to a full realization of its greatness and beauty, and let us each do our part to present it to those who have not yet seen the brilliant halo of its glory, as the cynosure of all repetitions, and the paradox of all great religions.

Let us emulate the zeal and devotion of the prophets and the martyrs of old in its promulgation and defense, and on each recurrence of this great occasion let us join with the angels who ushered this New Savior upon earth, in fully celebrating the day most glorious in the annals of man—the day made immortal by the birth of Modern Spiritualism.

We will close our tribute to our glorious cause with a few rhythmic lines in its honor, to which we give the title:

THE DAWNING DAY.

Which dawned in Forty-Eight,  
To set the world from bondage free  
And open heaven's gate;  
The day on which the angel host  
Good news to earth did bring,  
By which the grave's terror lost,  
And death, too, lost its sting.

All hail the day whose heavenly light  
Now shines o'er all the earth,  
Which put the shades of life to flight  
And brought it hither birth;  
Which chased away the mourner's tears  
And brought a glad relief,  
From anxious doubts and gloomy fears  
Which filled their hearts with grief.

Let heaven and earth together greet  
The dawning of this day,  
And everywhere let mortals meet,  
Their gladness to display;  
For light now comes from o'er the grave  
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reach mortals whose spiritual senses are not opened, to convince them of the presence of their spirit friends and to lead them into investigation of the higher facts, truths and principles back of all objective manifestations.

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

PURE AND UNDEFILED SPIRITUALISM contains all that man needs to exalt and ennoble him here and all that will develop and render him happy in the hereafter. It is the conservator of all revealed truth in the sacred writ of all ages and nations. It is the almoner of all spiritual gifts and blessings; the teacher of all truth, either principles, the purveyor of the real, living bread of life that cometh from above; the true inspirer of noble thoughts and exalted aspirations; the solver of life's deepest problems and greatest mysteries; the revealer of the unseen and unknown both of the here and the hereafter; the clear demonstrator of life and immortality beyond the terror of the grave; the so-called miracles of the Bible, and of all past ages; the wise oracle that reveals the meaning of the symbols of the past, and the mysterious signs of the present; the living word of truth fully adapted to man's intellectual and spiritual need today; the world's great comforter who has removed the sting of death and the terror of the grave; the iconoclast that destroys the idols of false faiths and puts aside the dogmas of dark ages; the builder, too, who erects the shrines of learning and the temples of truth above the ruins of error and superstition; the preacher of a scientific and philosophical religion which embraces all nature and refuted truth; the savior that prevents man from sinning, and helps those who have sinned; to work out their own salvation by overcoming evil with good; in short, Spiritualism is the sum of all truth; the embodiment of all spiritual power; the genius of all reform; the key to all mystery, and the last, best and greatest gift of heaven to man. When it shall be rescued from unholy hands; when it shall be rid of the false prophecies, the fakirs and mountebanks who counterfeit its phenomena; when its mission shall cease to be mangle fraud with facts, bring shame upon themselves and disgrace upon a noble cause; when they shall cease to use their gifts as a means of selfish aggrandizement; when it shall be presented to the public more as an ethical teacher and less as a wonder-worker; when it is put forward more as a heaven-sent religion, and its higher aspects, instead of its lowest phases, shall be brought to the front; when its great philosophical and spiritual principles shall be sought out by much earnest seekers and phenomena now; when Spiritualists practice the grand precepts which it teaches, and become doers, and not merely nominal believers; when Spiritualists, who are the vast majority now, become true Spiritualists and overcome their sordid selfishness and peevishness so that they will protect their own interests and self-sacrificing exponents; when fraternal love, harmony and peace prevail among its mediums, and good will and loving kindness are in the minds of its votaries; when Spiritualism shall be known as it is, in its true beauty, grandeur and sublimity, and its mediatorial instruments cease to be its misrepresentation; then will its enemies be disarmed, the present obstacles to its rapid growth be removed, and then will the highest hopes of its most sanguine and devoted friends be realized in its triumphant march to the dominion of the intellect, moral sentiment and spiritual life of mankind.

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PURE AND UNDEFILED SPIRITUALISM contains all that man needs to exalt and ennoble him here and all that will develop and render him happy in the hereafter. It is the conservator of all revealed truth in the sacred writ of all ages and nations. It is the almoner of all spiritual gifts and blessings; the teacher of all truth, either principles, the purveyor of the real, living bread of life that cometh from above; the true inspirer of noble thoughts and exalted aspirations; the solver of life's deepest problems and greatest mysteries; the revealer of the unseen and unknown both of the here and the hereafter; the clear demonstrator of life and immortality beyond the terror of the grave; the so-called miracles of the Bible, and of all past ages; the wise oracle that reveals the meaning of the symbols of the past, and the mysterious signs of the present; the living word of truth fully adapted to man's intellectual and spiritual need today; the world's great comforter who has removed the sting of death and the terror of the grave; the iconoclast that destroys the idols of false faiths and puts aside the dogmas of dark ages; the builder, too, who erects the shrines of learning and the temples of truth above the ruins of error and superstition; the preacher of a scientific and philosophical religion which embraces all nature and refuted truth; the savior that prevents man from sinning, and helps those who have sinned; to work out their own salvation by overcoming evil with good; in short, Spiritualism is the sum of all truth; the embodiment of all spiritual power; the genius of all reform; the key to all mystery, and the last, best and greatest gift of heaven to man. When it shall be rescued from unholy hands; when it shall be rid of the false prophecies, the fakirs and mountebanks who counterfeit its phenomena; when its mission shall cease to be mangle fraud with facts, bring shame upon themselves and disgrace upon a noble cause; when they shall cease to use their gifts as a means of selfish aggrandizement; when it shall be presented to the public more as an ethical teacher and less as a wonder-worker; when it is put forward more as a heaven-sent religion, and its higher aspects, instead of its lowest phases, shall be brought to the front; when its great philosophical and spiritual principles shall be sought out by much earnest seekers and phenomena now; when Spiritualists practice the grand precepts which it teaches, and become doers, and not merely nominal believers; when Spiritualists, who are the vast majority now, become true Spiritualists and overcome their sordid selfishness and peevishness so that they will protect their own interests and self-sacrificing exponents; when fraternal love, harmony and peace prevail among its mediums, and good will and loving kindness are in the minds of its votaries; when Spiritualism shall be known as it is, in its true beauty, grandeur and sublimity, and its mediatorial instruments cease to be its misrepresentation; then will its enemies be disarmed, the present obstacles to its rapid growth be removed, and then will the highest hopes of its most sanguine and devoted friends be realized in its triumphant march to the dominion of the intellect, moral sentiment and spiritual life of mankind.

Let us rejoice on this anniversary occasion, and always, that we were privileged to live in the age made luminous by its birth. Let us live in thought to a full realization of its greatness and beauty, and let us each do our part to present it to those who have not yet seen the brilliant halo of its glory, as the cynosure of all repetitions, and the paradox of all great religions.

Let us emulate the zeal and devotion of the prophets and the martyrs of old in its promulgation and defense, and on each recurrence of this great occasion let us join with the angels who ushered this New Savior upon earth, in fully celebrating the day most glorious in the annals of man—the day made immortal by the birth of Modern Spiritualism.

We will close our tribute to our glorious cause with a few rhythmic lines in its honor, to which we give the title:

THE DAWNING DAY.

Let us emulate the zeal and devotion of the prophets and the martyrs of old in its promulgation and defense, and on each recurrence of this great occasion let us join with the angels who ushered this New Savior upon earth, in fully celebrating the day most glorious in the annals of man—the day made immortal by the birth of Modern Spiritualism.

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THE DAWNING DAY.

Which dawned in Forty-Eight,  
To set the world from bondage free  
And open heaven's gate;  
The day on which the angel host  
Good news to earth did bring,  
By which the grave's terror lost,  
And death, too, lost its sting.

All hail the day whose heavenly light  
Now shines o'er all the earth,  
Which put the shades of life to flight  
And brought it hither birth;  
Which chased away the mourner's tears  
And brought a glad relief,  
From anxious doubts and gloomy fears  
Which filled their hearts with grief.

Let heaven and earth together greet  
The dawning of this day,  
And everywhere let mortals meet,  
Their gladness to display;  
For light now comes from o'er the grave  
From loved ones gone before,

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

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

PURE AND UNDEFILED SPIRITUALISM contains all that man needs to exalt and ennoble him here and all that will develop and render him happy in the hereafter. It is the conservator of all revealed truth in the sacred writ of all ages and nations. It is the almoner of all spiritual gifts and blessings; the teacher of all truth, either principles, the purveyor of the real, living bread of life that cometh from above; the true inspirer of noble thoughts and exalted aspirations; the solver of life's deepest problems and greatest mysteries; the revealer of the unseen and unknown both of the here and the hereafter; the clear demonstrator of life and immortality beyond the terror of the grave; the so-called miracles of the Bible, and of all past ages; the wise oracle that reveals the meaning of the symbols of the past, and the mysterious signs of the present; the living word of truth fully adapted to man's intellectual and spiritual need today; the world's great comforter who has removed the sting of death and the terror of the grave; the iconoclast that destroys the idols of false faiths and puts aside the dogmas of dark ages; the builder, too, who erects the shrines of learning and the temples of truth above the ruins of error and superstition; the preacher of a scientific and philosophical religion which embraces all nature and refuted truth; the savior that prevents man from sinning, and helps those who have sinned; to work out their own salvation by overcoming evil with good; in short, Spiritualism is the sum of all truth; the embodiment of all spiritual power; the genius of all reform; the key to all mystery, and the last, best and greatest gift of heaven to man. When it shall be rescued from unholy hands; when it shall be rid of the false prophecies, the fakirs and mountebanks who counterfeit its phenomena; when its mission shall cease to be mangle fraud with facts, bring shame upon themselves and disgrace upon a noble cause; when they shall cease to use their gifts as a means of selfish aggrandizement; when it shall be presented to the public more as an ethical teacher and less as a wonder-worker; when it is put forward more as a heaven-sent religion, and its higher aspects, instead of its lowest phases, shall be brought to the front; when its great philosophical and spiritual principles shall be sought out by much earnest seekers and phenomena now; when Spiritualists practice the grand precepts which it teaches



## MEDIUM AND END-MAN.

Practical Reflections for the Good of the Cause.

Dedicated to the Forty-Eighth Anniversary of Modern Spiritualism.

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

With Queen Victoria and members of the royal family mediums holding bi-weekly seances, and nearly all the aristocracy of Russia and France, not to forget a distinctly advanced group in Italy, investigating spiritism and occult phenomena, it can be no news to the reader who is also an observer, that many of the best people in New York City means bold enough to join the fellowship of come-outers, are closely following the leadings toward the discovery of the secret of death.

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

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

I found him not at all averse to talk. Indeed, he was full of the theme. I had arrived at the psychological moment. He was expressing his regret and disgust to members of the family regarding the unpleasant evidence of the law and private lives of not a few mediums and of some Spiritualists, who by their undignified behavior put barriers between the public and its study of the absorbing topic of the end of the century.

"That is the crux, the awful no thoroughfare, these people's social unitness. Society will not receive Spiritualist mediums, and the cause is also reproach, as required of ministers and all teachers. If they degenerate below this level to which one can not stoop, it forces the religious or the scientific mind either to go through many unpleasant experiences, insulting to his or her intelligence, or else to drop the subject altogether.

"Now, we will have seen enough of the phenomenon, which no one but a fool will deny—to know that there is law underlying it, also know it is our duty to push on to the ultimate. Equally it is the duty of the medium to aid us in discovery. Do they do it? Not a bit of it. Unless the exceptional ones are found. Out of all the mediums in New York, and floating about the country there are not a few who, living lives of pure devotion and reverence to the leading spiritual idea of the times.

"For example, Mrs. —, instead of stopping in one place where a few of us can organize a class of investigation and study, ever a remarkable sensitive, with every change of winning recognition and respect and powerful friends, respects a tramping life with her End-Man. She remains here for weeks or months only, under social ostracism, which, of course, weighs heavily upon her. But, if she were devoted and patient, content to be a womanly and dignified interpreter, the social cloud would have no occasion to settle over her home, and respectable people would not be afraid to be seen ringing her door-bell; she would have all the friends that any other clairvoyant, or artist, or doctor, or minister of merit would have. This picture unfortunately does not attract her. She prefers her commonplace, vulgar, and not often clean life; and the same old conditions that have been for so many years the despair of criticism.

"The follower of the medium, who is dependent on her for support, is as much as a non-productive, which one feels like kicking out of the room—a sap-headed youth; or a long-haired, ancient, or some fiddlestick fellow—her 'End-Man' in fact.

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

"We have to wait under all this—this never, for the moment, deceives us, we must, however, as the subject demands, all the while knowing that though we are in the presence of a great reality, there is a good deal of fake going on—nonsense—which lessens the value of the truth manifested and casts discredit (in impatient minds) even on the medium's honest assertions."

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

"Certainly I do not. It is the exponents of Spiritualism, not the world, who are to blame. How dare they, living the life they do, set themselves up for reformers."

"How can any clear-minded people go under the guidance of teachers whose lives are openly less decent than the people's lives whom they would reform. All this would be less evil in influence if they were hypocrites and paraded phylacteries in the guise of 'husband' or 'uncle,' or 'brother.' But they do not even concede to appearance; they live their irregular lives quite in defiance of moral and social law."

"Utterly unappreciative of her great gift as a priestess or leader or vestal attendant on the readjusting and reconciling of the world's beliefs, one set apart, if she so elect, to move this whole city to white thought, the medium must have her 'End-Man.' Day or night, wherever you go, no matter what you wish to consult her about, there is the 'End-Man,' and you must be civil to this flabby body or insignificant simploton, or stay away. The 'End-Man' generally sits, at a circle, at one end of the 'horseshoe' to act as showman to the performance, but principally because he is the 'be' of this particular episode of the evening. Apart from the purely practical considerations, there is the danger from the poison of the evil side of psychical dynamics."

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

"Any lesser thought, any motive of gain beyond a respectable use of money, any descent into mere curiosity or irrelevant uses, sooner or later means disgrace and public exposure."

"I do not object to the medium's earning money, or being supplied with the needs of the higher life. Fresh-pots—that is to say, mere sense-indulgence—are evidence of an existence antagonistic to psychical development."

"Now for the most part, these mediums do not know what they are doing,

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

"It is in this atmosphere we have to investigate. I am sick and tired of it. So it goes on, year after year, proving and multiplying the phenomena, but without result."

"Leaving the church and the clergyman to go to the something higher of which he preaches, I must seek it in the home of a medium who is living an unchaste life: it is from her I must get my data, and from her I must take hints for my philosophy as to man's destiny."

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

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

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

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

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

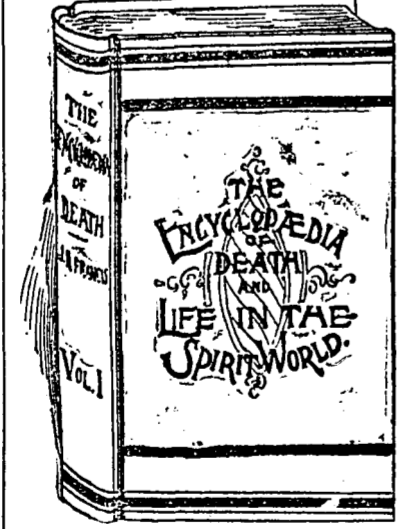
"For their own sakes, for social value, moral and spiritual and physical as well, mainly—all individual good—there should be true to this truth, and not because the world is dependent on them for data, though that is a weighty reason, too. If they can not do this, they prove they are not reformers and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

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

"There are accredited rumors of the presence of an organized cult of black magic in this town. In France the police are endeavoring to watch night and day the various cults of hypnosis and psychical phenomena where students or operators congregate; for, while people of the highest rank are in the circles of legitimate research, there is the ever-present fear of something menacing to public safety which, by zeal, may be prevented."

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

New York. ADAM STRONG.



A Philanthropic Work!

Everyone should engage in it to some extent, at least. We desire to reach thousands of new readers and have them become accustomed to the weekly visits of THE PROGRESSIVE THINKER. In order to interest them we offer an unparalleled inducement. Each new subscriber sends us 25 cents, which we return to him in the form of a copy of THE PROGRESSIVE THINKER for three months, and The Encyclopedia of Death, and Life in the Spirit-World, in paper cover, a book that is elegantly printed and contains 400 pages. The information they get from the book will prove invaluable. This offer holds good only through April.

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## 48TH ANNIVERSARY.

It Was Duly Celebrated at Cleveland, Ohio.

Reception to Hudson and Emma Tuttle.

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

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

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

Mr. Tuttle's afternoon address on "Soft Unmade Power" was a pointed critique on the reckless propagation of the human race, without regard to furnishing conditions for health and happiness—the natural birthright of every human being.

Mr. Tuttle gave a brief history of the progress of the world since the advent of Modern Spiritualism, pointing out the fact that it had much to do with this progress.

Mr. Tuttle's cup is full to overflowing with Spiritualism; he has no use for the kindred idealities that justly or unjustly sail under its flag.

But lectures alone will not convince people of the truth of Spiritualism, so phenomena were provided in the persons of Mrs. J. S. Donovan, as test medium, and Senor De Ovies, Spanish Maratma and psychologist.

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

Senor De Ovies is one of the most remarkable psychics it has been our good fortune to meet. He has been called 'the man who sees without eyes,' and he certainly convinced the immense audience of that fact.

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

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

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

RECEPTION TO HUDSON AND EMMA TUTTLE.

A large company of friends of the above distinguished exponents of the spiritual philosophy met Monday eve at the residence of Mr. Thomas Lees, on Stearns street, to honor and pay their respects to the worthy couple, Mr. and Mrs. Tuttle, that had added so materially to the success of the Anniversary exercises. The reception was quite informal in character. Mr. Lees in his opening remarks alluded to his past thirty years of personal acquaintance with Mr. and Mrs. Tuttle, and their great prominence in the spiritual movement, both as authors and public speakers.

Following Mr. Lees, eulogistic and congratulatory speeches were made by Mr. T. H. Coppel, Mrs. M. McCaslin, Thos. A. Black, and Senor and Madame De Ovies; the latter, who is so proficient in palmistry, entertained the company with a large number of readings.

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

The festivities terminated Tuesday evening with the annual anniversary ball in Hearst's hall, which was largely attended. The Cleveland Progressive Lyceum, under whose auspices the celebration was held, is proud of its success, and returns thanks to all who helped make it so.

MRS. M. MCCASLIN.

## 48TH ANNIVERSARY

Appropriately Celebrated at San Francisco, Cal.

All Societies Unite to Celebrate the Day.

The Forty-eighth Anniversary of Modern Spiritualism was celebrated by the Mediums' Protective Association in this city on the evening of March 31. All spiritual organizations were represented.

The exercises were superb and proved that both San Francisco and Spiritualism had something in them when properly enthused.

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

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

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

give you my reasons. If there is a materialist here, a man who doesn't believe in Spiritualism, I want him to listen to me. I am not cowardly; I will oppose anything that I think wrong; I will preach anything that I know to be true, but I won't preach a belief. Let every man think for himself and do his work. A great deal of mischief has been done in the world by believing too much. We believe too much and know too little. When I was a Methodist, I preached God the Father, God the Son, God the Ghost, and I know I did wrong by it; and these late years I have been doing everything I could do to undo what I did when I was a Methodist."

Mrs. J. W. Whyte gave a few communications, giving names, relationship, date of birth, death, etc., with an accuracy that would seem to prove either spirit intelligence or the presence of some brazen-faced accomplices.

The children's lyceum was shown off to good advantage by recitations, etc. The entertainment closed with dancing and refreshments, and everybody seemed pleased. All petty jealousies were forgotten, for the moment, at least.

Now this was a celebration of the cause. The cause itself in San Francisco, at least, is not doing very well; that is to say, it is not progressing. There are, however, a few brilliant meteoric illuminations of thought, but they are not pleasant to the taste of the average San Francisco Spiritualist.

The old idea, the John and Mary test, the see-saw, jump-and-guess, catch-and-catch-can style of spirit communication seems to draw the crowd.

Mrs. Logue has a Sunday afternoon meeting, where a general interchange of thought is the order of exercises. At this meeting Spiritualism seems to have an upward tendency. The hall is small, the workers are enthusiastic, and a general aspiration for something above mere advertising a money-making mediumship.

Of course, I presume everybody knows we have the Progressive Spiritual Society, then which is none composed of more broad, high-minded Spiritualists anywhere. This society is fortunate in having a reserve fund in the way of a legacy, and most worthily are they discharging the sacred trust confided in them by the donor, in disseminating spiritual knowledge and lifting humanity by making it possible for the poorest among us to reach the wisest and best of spirit world.

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

Mrs. Drynan, as president of the People's Society, is doing some reform work. She is trying to mix up some progressive liberal speakers with some amateur mediums. The experiment is like mixing oil and water, but Mrs. D. can do the stirring all right.

Poor little "Progress," the struggling follower of the journalistic way, of the catch-penny method, has succumbed to the inevitable. It is dead. The poor little fellow was planted in an unsympathetic soil. It had no moral standing nor financial backing, but its back numbers represent a struggle worthy of a better fate. Peace to its ashes.

GEORGE E. CRAMER.

AT FT. WAYNE, IND.

A Grand Celebration of the Forty-Eighth Anniversary.

To THE EDITOR:—The Fort Wayne Occult Science Society had a grand celebration of the Forty-eighth Anniversary of Modern Spiritualism on Sunday last, thanks to the untiring efforts of Mr. and Mrs. E. W. Sprague, who completed their engagement of two months on that day. For the success of the anniversary exercises, however, we must give the credit to Mr. Tuttle, and his credit. We believe in woman's rights, and so does Brother Sprague, if we may judge by the tone of several rattling lectures he gave us on that subject, and we therefore are disposed to grant to his estimable wife her due share of credit.

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

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

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

Rev. E. W. Sprague and wife have been with us three months altogether and have done the society and the cause here a world of good. The only criticism I have heard urged upon his lectures was that they were too radical and antagonistic to the churches. A strange statement, considering that the objection was voiced by frequent attendants of our meetings who are church members, but who never failed to hear Bro. Sprague, notwithstanding that they seemed willing to take his medicine all the same, and it is doing them good, whether they acknowledge it or not.

The churches are not slow in antagonizing Spiritualism—doubtless it is all a part of a grand delusion and humbug of the Devil—and I see no reason why we should be so careful about what we say of them as long as we tell the truth. But it is the truth that hurts them.

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

Even now prominent Spiritualists are being put in a puny and low back into the church, with the assurance that they can bring their Spiritualism right into the church with them and welcome.

"Straws show which way the wind blows." The church expects to absorb Spiritualism as a sponge absorbs water, and when the proper time comes, to sprinkle it over the congregation as a sprinkler over a field.

It is a sad thing to see something that has always preached with as much fervor as it has preached against (slavery, but instead of Spiritualism going to the

mountain of old orthodoxy, the mountain will have to come to Spiritualism, humiliating though it may be.

Brother Sprague goes from here to Lima, Ohio, where J. Frank Baxter has been doing such a grand work. We are sorry to part with Bro. Sprague just now, because we have no other speaker engaged for April and fear the enthusiastic circle will miss him somewhat, as is always the case, you know.

H. V. SWIRINGEN, M. D.

## 48TH ANNIVERSARY

Celebrated by the Progressive Spiritual Church, Chicago.

The Forty-eighth Anniversary of Modern Spiritualism was celebrated by the Progressive Spiritual Church, Lakeside Hall, southeast corner Indiana avenue and Thirty-first street, Sunday evening, March 29, conducted by our pastor, Rev. Geo. V. Cordingley, assisted by the following well-known mediums and students of the occult: Mrs. C. L. V. Rich, one of the grandest celebrations that has ever been given in Chicago.

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

Mrs. Emma Nickerson gave an address on "The Message of the Day," which was clear and logical, giving briefly a synopsis of the history of Modern Spiritualism from the tiny raps at Hydeville, N. Y., in the home of the Fox children, in 1848, to the present time.

Miss J. King and Carlton S. King rendered a duet, "Maying," which demanded an encore.

"Impromptu" poems on "Liberty," "Consecration," and "Our Guardian Angels," subjects taken from the angelic realm, were then rendered conjointly by Mrs. Warner and Rev. Geo. V. Cordingley, which were fully appreciated by the large audience. In the last verse rendered by Mr. Cordingley he thanked Mrs. Warner for her services, and presented her with a beautiful bouquet of flowers.

Miss A. Bourne, who is the possessor of a voice of rare beauty and sweetness, then rendered a solo, "Never to Know," as an encore she rendered "Daddy," which was fully appreciated.

Rev. Max Hoffman gave many fine tests, all of which were recognized. This gentleman is also a fine slate-writing and mediumistic artist. Chicago Spiritualists are justly proud in claiming him as one of their own.

A piano duet by Miss Florence Paul and Master Walter Graham received an encore; followed by a solo by Miss J. King, entitled "Waiting."

Rev. Geo. V. Cordingley, our beloved pastor, gave many fine tests of spirit power, also practically illustrated the latest test condition known as the convincing spirit raps, answering "yes" and "no" to questions asked by different members of the audience.

A solo, "Only Me," by the celebrated baritone, Mr. Carlton S. King, late of Gladys Wallas Company; an encore by special request, "The Astral Body," which describes the advantages to be derived by marrying a materialized spirit, etc.

Last, but by no means least, and as a fitting close to our services, independent slate-writing by the celebrated mediums, Misses Lizzie and May Bangs, who have just removed to No. 3 South Elizabeth street; many in the audience receiving messages from their loved ones gone before. The message received was written in letters of gold between two slates suspended from a walking-stick and tied by a lady (newspaper correspondent) with her handkerchief, the slates being in full view of the audience all the time. The writing could be distinctly heard, also the vibrations were felt by those holding the walking-stick. These mediums are also receiving under artistical test conditions portraits in colors, varying in size from 12x14 to 22x28 inches, given by their spirit artist in from one to five sittings; specimens of the work, which received much enthusiastic admiration, were on exhibition at the close of the service.

Our church was most beautifully decorated with evergreens, flowers and tinsel, and the interior was lighted with the vast audience who crowded every nook and corner, even standing in the aisles, made it a scene long to be remembered and cherished by those who were fortunate enough to be present—many not being able to get into the church at all.

WM. J. MASTERS, Corresponding Secretary.

## 48TH ANNIVERSARY

Celebrated by the Spiritualists of Toledo, Ohio.

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

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

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

Mrs. Dr. Weyant, who is local pastor of the First Society of Spiritualists—an earnest, faithful worker, having high intellectual unfoldment, and gives good readings and tests—will fill the rostrum for the month of April here.

The work of truth and right will prevail. The power of light, the leaven to bring out the regeneration to come to earth's children.

COR. SEC.

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Celebrated by the Spiritualists of Toledo, Ohio.



GRAND TEMPLE OF THE MAGI, 1010 Washington Boulevard, Chicago.

## SPECIAL NOTICE.

Hereafter, until further notice, this Temple will hold all regular convocations, on Sundays, in the degree corresponding to the number of the Sunday in the month: First Sunday, first degree; second Sunday, second degree; third Sunday, third degree; fourth Sunday, fourth degree; fifth Sunday, fifth degree.

OLNEY H. RICHMOND, G. M. Jurisdiction of the U. S.

## THE SOUL.

Its Nature, Relations and Expression in Human Bodies. By Prof. J. W. Whyte, M. D., D. D., M. A., LL. D., a book that every one who is interested in reincarnation should read. Price \$1.00.

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POEMS

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## Good Principles for Guidance.

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

It should be always remembered, we differ as widely in our religious views from John Doe as John Doe differs from us. Each has the same natural right to believe or disbelieve, to practice and enjoy his belief, or disbelieve, as has the other, observing that neither has the right to do wrong.

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

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

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

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

**A Museum of Barbaric Deities.**  
The collection of Hawaiian deities belonging to the American board, which were sent to this country as curiosities by the early missionaries to the Sandwich Islands, has been sent back to Hawaii to be deposited in the National Museum. They are said to be the only specimens of the original deities of the islands now in existence.

Had the barbaric gods of all countries been preserved, a world of light would have been thrown on all systems of religion. The one to whom David made sacrifices of oxen and fatlings, following up the entertainment with shouting, the sound of trumpets, and leaping and dancing, which the translators of the Bible have rendered "before the Lord," (see 2 Samuel 6:14) and which was confined in an ark-chest and was drawn by oxen, would be a novelty in these times, and, possibly, it would give us a correct idea of the sort of god the Jews always worshipped.

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

**A Touching Lament.**  
Looking over the proceedings of the Parliament of Religions a few days ago, the eye fell on the address of Mrs. Satsumichiryo, a Brahmin, and a member of the School of Philosophy at Madras, India. During his great address, his whole manner and expression indicating deep emotion, he said:

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

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

**Credulous Honesty.**  
It is said Spiritualists are the most credulous people in the world. If so, they are unquestionably the most honest, for he who does no wrong, and is innocent of guile, never suspects his fellow, but, until defrauded, is confident all others are as honest as himself. Deceit practiced on such persons deserves a double penalty.

## THE X RAYS.

As Considered at the Forty-Eighth Anniversary of Modern Spiritualism.

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

CONSTITUTION OF MATTER—TRACING THE CATHODE ELEMENT IN THE DISSECTED BEAM OF SUNLIGHT—PULSATIONS IN THE SOLAR LIGHT—WAVE LENGTHS AND RATES OF VIBRATION—APPLICATION OF THE GEOMETRICAL DEFINITION OF A RIGHT LINE—LESSON IN ANALYSIS.

Modern scientific investigation, says the Chicago Tribune, shows all the following statements are probable, and most of them are true:

The molecule is made up of an assemblage of some one or more of about seventy entities called atoms, and all matter, as we know it, is an assemblage of molecules. A about 50,000,000 of the molecules of water could be ranged in line in the length of an inch, if they could be made to touch each other, which is not the case.

They are widely sundered in the gaseous form, less so in the fluid, and least so in the solid, but the "solid earth" would shrink to a much smaller bulk if all its constituent atoms were to subside into actual resting contact, as they probably would if the temperature were reduced to the real zero of some 490 Fahrenheit degrees below the melting point of ice.

CONSTANT MOTION.  
Each of them is eternally in motion, the extent of the movement increasing with the temperature. They move in an all-pervading "substance" called ether, which probably fills all space out to and far beyond the most distant star. In this ether are propagated the different kinds of force—no material substance) which are called light, electricity, magnetism, etc.

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

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

EFFECT OF POLARIZATION.  
In passing through the plate the ray of light is polarized, so that its subsequent vibration is performed only in a direction parallel to that of the fibers, as a rope stretched through the fence might be made to vibrate up and down between any two adjacent railings, but not crosswise.

Now if another tourmaline plate be placed behind the first, the direction of the fibers being the same, the ray will pass through the second plate

## ANNIVERSARY ADDRESS

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

## THE DAY AND THE HOUR.

You are glad you were born, and most of you are glad you are Spiritualists. Those of you who are Spiritualists are glad of it now (there were days, weeks, months and years when you were not so glad), because this is a day of rejoicing; this is a day of mutual congratulations; this is a period when you say: "Thus much, and thus much, and thus much!" has the truth done for us. It has made us free, as the truth that Christ taught made the disciples free; free to accept the light as it comes, unclouded or tempered, to our visions from the spirit-world.

If any one having human power were to issue an edict that this spring all the buds and blossoms must remain in the earth; that there must be no foliage on the trees; that the fruit trees must bear neither buds nor blossoms; that the vines must have no verdure, no preparation for fruitage—if any human being having authority, in his own opinion, were to issue that edict, nature would pay no attention to it. The Pope's bull against the comet would be just as availing. All the preparation for the spring-time would go on just the same. Down deep in the earth, darkling, and in the shade, the "X" rays of the sun thrown on the germs of flowers would take effect, and they would come forth to bud and blossom just the same.

If a man in his computed or assumed authority—unless he had mastered the secrets of things—were to say: "Such and such a life shall not be," or, like Pharaoh, to issue a mandate: "Let there be a rival to my kingdom, lest there be a spiritual king, slay all the male infants;" that would not avail, for one would come like Moses, or another like Christ, and declare the truth, notwithstanding the edict.

If to our planets in their courses any one were to say: "You, Venus, rise not over the far Eastern sea; be not the star of the dawn. When the time comes shine not at even-tide, sweet Hesper-phosphor; be not the guiding light, whispering unto lovers, but step back into the shadow behind some other world; let some other planet shine." Or, if one were to say to the Pleiades: "In your orbits around the great, distant sun, shine not; let there be no light of Neptune nor Uranus; let there be no constellations seen; let the Pleiades be dark, and the belt of Orion hidden"—it would not be so; they would go on just the same. Lovers would whisper by the sweet light of the evening star; the pale new moon would give them encouragement and typify the opening of their lives.

Such time as the child is ready to spring forth into the mother's arms, there is no delay nor waiting; but all must hasten to do the bidding of this young prince of life that comes into the household. And at such a time as that which is misnamed death shall appear, there is no hastening of loving feet, no ministering of loving hands, no skill of wise physicians, no Elixir of Life that will stay the steady and silent encroachment of that which is called death.

When people are ready to be born into the spiritual state every power of earth and air facilitate the change, as the powers of earth facilitate birth into mortal life. No one can stay it; no one can resist it; and this other birth is just as beautiful, just as natural, just as inevitable, just as delightful, and far more grand than birth into earthly life.

When the day and hour comes for the announcement of a new truth, or the re-announcement of the old truth, there may be edicts from Rome, from Westminster, from all the ecclesiastical and canonized authorities in the world; but the truth will not stay away. There may be sneers from scientific bodies; there may even be injustice from courts of law—edicts saying: "This thing is unlawful; this is unnatural." The clergy may say: "It is contrary to the laws of God." Still it will come. When the day and hour are ripe for the new truth, or a new declaration of the old truth, it will come as certainly as the spring-time flowers; it will come as surely as the full moon that will fill the sky with light and glory to-night; it will come as radiantly and triumphantly as Orion comes forth in the starry realms of constellations; it will come as surely as the spring-tide comes sweeping up from the southern seas, bringing the glories of a thousand blossoms upon its breath. You cannot stay it. You cannot set it aside. You cannot say it shall not, must not be. You may say it disturbs, and sets aside the old order of things; it makes all things seem strange, though beautiful; it is too alluring. Although you say this, it will come and take its place by your fireside. It will speak out in the voices of little children. It will declare itself in the signs and tokens that are abroad in the land. It will visit the lowly man at the anvil or at the plow and give him the power of healing. It will speak in many tongues, and proclaim itself in many ways. It will call the man of science from his laboratory and say: "Here is a new force; here is a new statement of material laws—explain it." It will whisper to the clergyman, who has learned his creed and catechism, and administered the sacrament for many years. "I am the sacrament of the spirit. I teach the light and life of the skies. I am here and now. I am born to-day. I am the child of this human need and of

this generation. I invite your attention and demand it."

This new child, Spiritualism, like all children of a household, demands a hearing. It has made itself heard, a hearing. It has not only in the household of the faithful, but among all people in every land. It has been announced to the theologian until he has turned an attentive ear, then, like any other child of love, it has proved his comfort and blessing. It has been a great source of trouble to the scientists, because it has baffled all his theories, whether of "vibration" or "atomic and molecular action;" all his theories concerning the cohesion of matter, all his theories concerning the supposed basis of everything; and he has been compelled to turn and investigate, and to either declare that it is within the realm of his research, or that it is a new thing under the sun, even in the realm of science. It has been a trial to a great many people, because they did not want to change; they did not want to be disturbed; they liked the good old-fashioned way to heaven—or the other place—especially the latter, because they wanted it for their neighbors. But Spiritualism has disturbed both places, or the supposed way thereto. Whatever may be the way to the "Kingdom of Heaven," it has declared that all your neighbors are just as much entitled to it as you are; that if they find the way first they will get there first. In fact, it disturbs all the selfish seeking after individual happiness in both worlds. It is a disturbing element in lines of commerce, especially that kind of commerce that does not wish to consider one's fellow-being. It is a disturbing element in politics, especially that kind of politics which forgets that your patriot sires are bending above the halls of legislation at this day and hour, noting all the infancy that is enacted under the name of liberty. It is quite a disturbing element to the pursuit of a selfish life, because here is this little golden-haired darling that you have not left at home, who insists on coming to you in your counting-room, admonishing you not to take advantage of your neighbor lest you make her unhappy in spirit-life; saying: "See that you perform no act that will tend to put a blight or stain on your spiritual garments, because I shall have to help you rub it out." All the while this daughter who has passed out into spirit-life is brooding above you, saying: "Have no thought you would not wish me to know; visit no place you would not wish me to go." In fact, Spiritualism so penetrates and pervades this human life of yours that it must be a disturbing element, unless you squarely and distinctly say: "I accept it; I will try to do and be what it proclaims life should be."

It is this persistent presence, this consciousness that must perturb the conditions of human thought. Even the great agnostic, far too bad to speak in the building or temple of the Woman's Christian Temperance Union, is quite good enough to speak at Spiritualists' camp-meetings, because we expect to convert him. There is nothing in the world so contagious as the atmosphere. You are told that all kinds of diseases lurk in the atmosphere. Why not all kinds of health? If our friend has the disease of agnosticism it is quite a negative disease; it is amenable to the positive, continuous, contagious, encouragement of the sunshine of Spiritualism, and we are not afraid of him. Of course Robert has said some naughty things about the church, but he has taken very good care not to say them about Spiritualism, because the truth is at his door, the evidence is near, is right at hand, and if we mistake not, he does not tell all he knows; but he tells a great many things that he does not know—that he assures you that he does not know—but all that he does know he has never told. It is the case with a great many of you. Perhaps, for matters of convenience or business interests in the world, you do not tell all you know about Spiritualism. Very few of you do. You think your neighbor will regard you as a "crank," or your business partner will not like you as well. Very likely he is just as much a Spiritualist as you are.

We knew of two men who were business partners for eight years; they never talked to each other about their religious beliefs. One day a "Banner of Light" came into the office, when one said to the other: "Do you read that kind of literature?" "Yes," "Shake hands; I have been a Spiritualist all my life."

In the light of the new "X" ray, the new ray which Spiritualism is sending into the world spiritually, as well as scientifically, you will not be able long to hide behind the screen—behind some thought of supreme utility. What you are must come forth. What you are you must avow. This magnificent assemblage to-day proves that you are ready to declare your convictions if you have them; to be interested if you have them not; to think, speak and live as well as you may in the light of this wonderful truth.

The day is portentous; the hour is significant; great works are going on in the world. You have all you can do to keep up with this great Car of Progress. You have to be within it or you cannot. You cannot race with it in any of the slow methods of for-

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

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

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

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

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

Three times this present month we have been called to minister at funeral services that were both signal and peculiar. One passing on was an aged lady who knew of spiritual truth, and hastened to join her loved one there. The second, a lad of fourteen years, whose mother had this light and sang to him while his spirit was passing away. He gave her a message the next day, saying: "Mamma, the last that I remember is that you were singing to me, and when I awoke my sister Helen had both my hands." She was in spirit-life and awaited him there. He knew no suffering, no pain in the glad awakening with his sister's loving eyes upon him. That mother cannot grieve as those who have not this light; this springtime will not be as sad to her as to those who do not know that their boys are living in the heavenly land.

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

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

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## GOD'S CHILDREN, ALL.

An Assumption That Cannot Be Contrived.

SERMONS BY GEORGE H. HEPPWORTH, READ ON THE FORTY-EIGHTH ANNIVERSARY OF MODERN SPIRITUALISM.

"Am I my brother's keeper?"—Genesis, iv., 9.

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

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

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

Out of these facts certain duties grow, and these duties, properly set in order, make up what we call practical religion. It is a system of religion that can rouse our deepest enthusiasm, for it is based on the fatherhood of God and the brotherhood of man. It goes back to the time when shepherds fed their flocks on the everlasting hills, and it goes forward as far as the millennium. Men may speculate as they please about the nature of duty and the various methods by which salvation can be attained, but their creeds may all be whistled down the wind like so much thistle-down, for over and above all creeds and all speculation, even as a giant bendeth over a child, these two facts tower in splendor and majesty—namely, that religion consists in love toward God, a love that flies upward to the stars, and love toward man, a love that makes each sufferer our neighbor, or, better still, our brother. The angels stoop to earth, with smiling faces whenever a man sacrifices his own comfort in order to encourage some disheartened soul. The angelic harp makes exquisite music when the human heart makes far better music when willing hands have busied themselves to uplift a fallen brother.

There is no satisfaction so newly divine as that which comes when God's angels knock at your door and thank you for saving one who but for your efforts would have gone far astray. You would not dare to sit indifferently by if some one, blindfolded, were staggering toward a precipice. It would be the rankest heresy and the most contemptible cowardice to declare that no responsibility for his fate rested on your shoulders. If by your exertions you can save him, you are by that fact made responsible for the injury that befalls.

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

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

What a grand thing, then, is religion! With what dignity it bears itself and how majestic is its mien! What a grasp it has on the heart, and what fires of love it kindles! How close to God we get by getting close to our fellowmen, and how near to heaven we are when surrounded by good deeds. Speak, then, the kindly, cheering word whenever opportunity offers; reach out the helping hand to those needy ones who cross your path, and you will be surprised to find brightness and gladness in your own life, for no one ever clasped his brother's hand without discovering that in some mysterious way he clasped God's hand also. The world is beautiful when there is love in the heart.

## EASTER MORNING.

"The stone taken away from the sepulchre."—John, xx., 1.

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

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

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

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

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

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

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

It is all wonderful, gloriously, grandly wonderful, and gloriously and grandly true.

GEORGE H. HEPPWORTH.

## The Forty-Eighth Anniversary.

The First Spiritualist Church, of Indianapolis, Ind., celebrated the Forty-Eighth Anniversary of Modern Spiritualism, at the G. A. R. Hall, April 4 and 5. The hall was beautifully decorated with palms, potted plants and cut flowers, and the audience was large. A very choice program was rendered, which was heartily enjoyed by the many present.

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

For Sunday a rare musical program was arranged, and the two days will be long remembered by those present. F. Cordell White, who is serving the song, gave many messages of love, and many were the friends who joined hands across the unknown realm giving identity of conscious self and a realization of the fact that we do live after the charge called death.

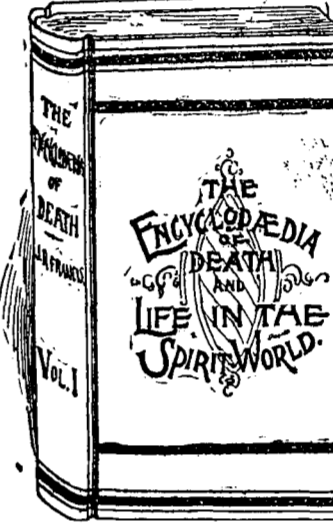
"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

## Bubblest or Medals.

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

## DEAFNESS

And Hoarseness relieved by Ayer's. Wilson's Common Sense Ear Drum. New scientific invention; different from all other devices. This drum, simple, comfortable and inviolate. Can be used by the deafest person. Simplest skill fully. No wire or other thing to be inserted into the ear. Write for circular. WILSON EAR DRUM CO. 1121 Broadway, New York.



## VOLUME II. Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printers art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. II. will be sent you for 50 cents. That is, by remitting \$1.50 you will get THE PROGRESSIVE THINKER for one year and Vol. II. of the Encyclopedia. By remitting \$2 you will get THE PROGRESSIVE THINKER one year and Volumes I. and II. of the Encyclopedia.

BEAR IN MIND. Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 2000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

## A New Era.

When we commenced the publication of THE PROGRESSIVE THINKER there was not a single dollar Spiritualist paper. For this new era Spiritualists are indebted to us. We now place The Encyclopedia of Death, and Life in the Spirit-World within the reach of all. We desire to reach new readers, and hence extend our usefulness. There are thousands of Spiritualists who do not read any Spiritualist paper. We want to reach them. If each one will send us 25 cents THE PROGRESSIVE THINKER will be sent to him for three months, and also The Encyclopedia of Death, and Life in the Spirit-World in paper cover—a book of 400 pages. This offer holds good only during the month of April.

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

## A New Proposition.

A subscription to THE PROGRESSIVE THINKER for three months costs only 25 cents. We want to gladden the hearts of 20,000 new trial subscribers. We want to reach that number of new readers, hence we will send to each one of them who subscribes for THE PROGRESSIVE THINKER for three months, a copy of The Encyclopedia of Death, and Life in the Spirit-World, in paper cover. It contains 400 closely printed pages, and has been selling for 50 cents. This order will hold good only during April.

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

"From Soul to Soul." By Emma Rod Tuttle. Lovers of poetry will find one of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1.00. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

## THE LYCEUM GUIDE.

For the Home, the Lyceum and Societies.

A Manual of Physical, Intellectual and Spiritual Culture.

COMPILED BY EMMA ROD TUTTLE.

A COLLECTION OF MUSIC AND SONGS. Choral Hymns, Memory Gems, Selections, Patriotic Hymns, Instructions for Organizing and conducting Lyceums, Instructions for Physical Culture, Calisthenics and Mental Culture, Standards, the Band of Mercy, etc., a book by Lyceum Societies. The Guide is a practical system of choice readings and responses such as other selections contain. It gives a practical system of graceful calligraphy, every step of the way. It is carefully prepared, and gives instructions how to make the badges and banners and instruct in marching. It shows how to establish a Band of Mercy, and how to organize a Lyceum. It has all the most beautiful songs which have been gathered up by the Lyceum Societies.

The author and compiler of this Guide is eminently prepared for the task by years of devoted labor in the Lyceum Societies. The Guide has been carefully tested by the interest awakened in the actual use of the Lyceum.

While intended for the working Lyceum, the Guide is admirably adapted to the needs of the family, supplying the want of a new Lyceum. It gives in remarkably low price of 50 cents, what has been placed at the cost of \$1.00.

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## MOSES HULL.

A Catalogue of His Principal Works.

For Sale at the Office of The Progressive Thinker.

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Gathered from the Highways, By-ways and Hedgerows. By M. H. HULL. This is a miscellaneous collection of notes, sketches, and impressions, and contains a splendid portrait of the author. Price, 10 cents.

## The Spiritualist.

and How We Ascend Them. Or a few thoughts on how to reach that altitude where spirit is supreme and the body is but a shell. By M. H. HULL. Just the book to teach you how to reach your spiritual being, and show you how to educate your spiritual faculties. Price, bound in cloth, 40 cents; in paper cover, 25 cents.

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Volume I. Nicely bound in cloth, 572 large, beautifully printed pages. Portraits of several of the best writers on the subject. Price, 50 cents.

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## Joan, the Medium.

Or a Inspired Medium of Orleans. Spiritualism as a Leader of Armies. By M. H. HULL. This is at once the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. No novel was ever more thrillingly interesting, no history more true. Price in cloth, 40 cents; paper cover, 25 cents.

## The Real Issue.

By M. H. HULL. A compend of the two pamphlets "The Inorganic Universe," and "Our Answer to Your Life," with important additions, making a book of 160 pages all for 25 cents. This book contains statistics, facts, and figures, and is the latest of the times, that every one should have.

## All About Devils.

Or an Inquiry as to whether Modern Spiritualism and the Old Devil come from the same source. By M. H. HULL. A book of 160 pages, all for 25 cents. Price in cloth, 40 cents; paper cover, 25 cents.

## Jesus and the Mediums.

Or Christ and Mediumship. A careful comparison of some of the Spiritualist and Mediumship of the Bible with that of today. By M. H. HULL. An admirable argument proving that Jesus was only a medium, and that the Spiritualists of today are the true Spiritualists. Price, 10 cents.

## The Spiritualist.

or Death and Its To-Morrow. The Spiritual Idea of Death, Heaven and Hell. By M. H. HULL. A beautiful interpretation of many things in the Bible—interpretations of many things in the Bible—interpretations of many things in the Bible—interpretations of many things in the Bible. Price, 10 cents.

## The Quarantine Raised.

Or Twenty Years Battle Against a Worked Enemy. By M. H. HULL. Price, 10 cents.

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By M. H. HULL. Thirty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, churches and families. Price, 10 cents, or 40 per hundred.

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Or the Medium of the Hockley. By M. H. HULL. The Medium of the Hockley, who is introduced by J. S. Loveland. This is the history of one of the most wonderful mediums that ever lived. 167 large pages. Price, 50 cents.

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An Adventist attack on Spiritualism repudied. By M. H. HULL. Price, 5 cents.

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An argument on the origin and character of the Jewish Jehovah. By M. H. HULL. Price, 10 cents.

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## LIFE WORK

OR—

CORA L. V. RICHMOND.

COMPILED AND EDITED BY HARRISON D. BARRETT.

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

## OUTLINE OF CONTENTS:

## GENERAL SURVEY.

## The Spiritualistic Field—Its Workers, Doings, Etc.

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

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

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

Blanche Panoost, secretary, writes: "The first Spiritual Society, of Geneva, O., celebrated the Forty-eighth Anniversary of Modern Spiritualism, on Sunday, March 25th, in their hall, Mrs. Carrie L. S. Twine, presenting the truth in a beautiful manner. Morning subject, 'Spiritual Gifts'; in evening, 'Living Waters'; both services were largely attended, many being unable to get in the hall. A fine dinner was served at noon, and all felt it a day well spent, and hope to have Mrs. Twine and other good speakers with us soon."

Mrs. A. E. N. Rich, of Jackson, Mich., writes: "On the 20th of March, we celebrated the Forty-eighth Anniversary of the rappings. It was a most decided success. The hall was packed to its utmost capacity, and a great number could not get in. A great interest in Spiritualism was manifested here by the State Spiritual Association, and we hope to keep the ball rolling."

Prof. S. W. Edmunds writes from New Orleans: "I desire to say a few words about Spiritualism in the Crescent City. The rostrum of The New Orleans Association of Spiritualists at 57 Camp street (Old No. 1), has been occupied during the past winter, by speakers and mediums of high intellectual and spiritual attainments, among whom is Prof. J. Clegg Wright. His lectures were profound. The latter part of January and the month of February, the platform was held by Dr. J. M. Temple, of San Francisco, Cal., a well-known test medium. The months of March and April will be occupied by the same speaker, Rev. H. C. Andrews, of Bridgeport, Mich., a genial soul, a fine inspirational speaker, and psychometrist, controlled in poetic numbers, by Scotland's favorite poet, Robert Burns. Brother Andrews' guides are a harmonious union of several nationalities, of which not the least are the strong and noble and those prophetic vision and strong healing powers, render great assistance to long and suffering humanity. Since your humble servant occupied the rostrum of the association, two years since, advanced changes have wrought commensurate results. Holding out its banner of truth, though small in numbers, this earnest convocation of determined Spiritualists have held steadily on their course. The officers re-elected for the present year, enter the vestibule of the temple with renewed hopes and firmer resolutions than ever for success. Spiritualism is steadily and surely gaining in this city of magnolias and roses, and one by one, thinking minds are being convinced through home tests as to the reality of the cause, and the upbuilding of the spiritual kingdom here on earth, among men."

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

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

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

Dr. H. C. Andrews would be glad to correspond with societies anywhere in the North and East to lecture and give tests. He has been a few days during August and Sept. Address him at 2434 Freret street, New Orleans, La. We hear good reports of the Doctor's work.

Mrs. M. Gregory, of this city, writes: "I wish to state that the free meetings held by Mr. and Mrs. Geo. F. Perkins, at Masonic Temple, 617 N. Clark street, are proving a great success. Mr. Perkins' readings and readings are very convincing as well as educating to the masses in our beautiful philosophy. I think this movement of starting free meetings is a great one to spread the truth. Services every Sunday at 2:30 and 7:30 p. m."

Mrs. M. Klein, of Van Wert, Ohio, would be pleased to make engagements for camp work the coming season, especially during the month of June and August, and would like to hear from managers to that effect. Mrs. Klein is an able advocate of the truths of Spiritualism.

Geo. W. Walron, who is a prominent lecturer in our ranks, and who has been doing a most excellent work in Canada, writes from 1227 North Garrison Ave., St. Louis, Mo., where he is now located: "I am in Chicago next week. If I am I shall have the pleasure of waiting upon you. My last visit was in 1899, since which time THE PROGRESSIVE THINKER has made a mark for itself in the world of Spiritualistic literature beyond all expectation. Thanks to the inspiring influences of the Spirit-world's inhabitants and the individual efforts of yourself and co-workers. May its good work and spiritual growth continue to illuminate the minds of its tens of thousands of readers and earnest truth-seekers."

Vesper writes: "The grand literary and musical entertainment and testimonial benefit tendered Bro. G. L. S. Jenifer, resident Illinois State and the People's Home Spiritualist Association, as performers' announcement, came off at Brinkley's Hall, Thursday evening, April 6, before a large audience of interested listeners. The programme consisted of first-class talent, which had kindly volunteered to take part on this special occasion, led by Prof. H. A. Tolman, director of amateur and professional talent. Bro. Jenifer and the management extend to all friends a vote of thanks, and particularly to those on the programme. A ball wound up the evening to the delight of all participants. Geo. F. Perkins as a character impersonator has no equal in his line. His facial expressions and comic conditions were immense. From the time he appeared before the foot-lights to the close he amused all. If we had the space we might mention many others of the talent as deserving of great praise. The lunch-counter, furnished by Prof. Van Horn, supplied the wants of the hungry. His motto and have offered the friends say, could not be excelled for flavor and quality."

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

Mrs. Mattie E. Hull lectures in South Hanson, Mass., April 26; in Somerville, Conn., May 10; in Worcester, Mass., May 17; in Haverhill, Mass., May 24; in Worcester, May 31. She can be engaged for week-night lectures in places not far remote from Boston. She could make a few engagements during the East early in the season; she would be glad to make a few engagements in June. She goes to Ohio in August to attend camps in that State. September, October, November and December she works jointly with her husband in Iowa, Missouri, Pennsylvania and New York. Address 602 Columbus avenue, Boston, Mass., or care Branch of Light. Permanent address, 29 Chicago Terrace, Chicago, Ill.

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

Mrs. Sarah E. Bromwell, No. 1 South Hoyne avenue, has returned after two weeks visiting other cities, sowing the seeds of truth which proved very satisfactory. Sunday evening services began April 15 at 8 o'clock, and will continue every second Tuesday and Friday evenings at 8 o'clock. Ladies' class every Wednesday afternoon at 2 o'clock.

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

## PROVIDENCE, R. I.

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

I enclose you a circular, showing you what a beautiful and grand anniversary we had here in honor of Modern Spiritualism and its Forty-eighth birthday. Our hall is very large, and it was filled to its utmost capacity, and some went away because of no seats. Back of the platform was an alcove of gold and white bunting, which gave a beautiful effect, with the golden curtains looped back and a pyramid of beautiful hot-house palms and flowers.

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

Mr. F. H. Roscoe, our president, gave psychometric readings, which were very fine and pronounced correct.

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

## THE 48TH ANNIVERSARY

## Celebrated by the Students of Nature.

The Spiritualistic Church of the Students of Nature, at Munson's Hall, 1052 Milwaukee avenue, Chicago, remembered the origin of Modern Spiritualism, showing an appreciation of this great boon to humanity by extra services at their hall on Sunday evening March 25. The hall was filled to overflowing with an intelligent and appreciative audience. The platform was gorgeously decorated with large white lilies and other flowers. The children sang solos and gave the little regulations, and an appropriate discourse was delivered by the pastor, Mrs. Summers.

License as a medium and magnetic healer was publicly conferred upon William F. G. Schumacher, who has been a faithful and one of the most active members of the church ever since its organization, and who, on this occasion, delivered an appropriate address.

Celebration at New Bedford, Mass. The Forty-eighth Anniversary of Modern Spiritualism was observed by the Spiritualists of this city on April 6. An interesting programme was carried out, consisting of music, recitations, the Golden Chain, by the children's Lyceum, and tests by Frank T. Ripley, who will remain with the Boston Spiritualist Association the coming month.

## THE DAY IN DETROIT.

## The Forty-Eighth Anniversary Is Fittingly Celebrated.

## Excellent Addresses and Other Exercises.

The First Philosophical Society of Detroit observed the Forty-eighth Anniversary of Modern Spiritualism, Sunday, March 25, by a number of entertaining addresses to their usual interesting programme.

The services opened with a hymn, and a touching-ly rendered solo, followed by the invocation, after which Dr. J. R. Kelgan, of this city, delivered the afternoon address. His text, "Then and Now," was modeled on the ordinary stirred with animation, as it was the day set apart for the celebration of the Forty-eighth Anniversary of what is claimed as a revival of the transcendentalism of ancient times and since the discovery of the Fox Sisters, called Modern Spiritualism.

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

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

To celebrate the anniversary of those famous knots which brought this all about was what the 200 members of the association of Spiritualists placed in Metzerott Music Hall, and were all largely attended. Oratorical ebullition over the long strides the faith had made was mixed with practical demonstrations of the doctrine, the scientific tests being conducted by Prof. Wiggins, and were as interesting as such tests usually are.

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

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

"Most people," the speaker said, "do not understand what real mediumship is; but the press is becoming a little more liberal now, and the public will soon be educated in Spiritualism. The Christians will now believe that a spirit appeared through the medium of a beast by swallowing the body of a Reuben, Illinois. He thinks that the cause of Spiritualism should be more vigorously defended than it is after misrepresentation and attack by the press."

"The concluding remarks of the Doctor were well in keeping with the whole tenor of his address. 'It pays to be right; when men cease to be influenced by anything but the right the world will be perfected. We gain the best results by the right; but for right, be it Republican, Democrat, People's party, or any other."

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

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

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

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

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

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

L. E. HUGHESON. "The Fountain of Life, or The Threefold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

The Day at Crippin Creek, Colo. The Spiritualist Circle celebrated the Forty-eighth Anniversary of Modern Spiritualism at Crippin Creek, Colo., March 25. The programme consisted of music, singing, reading and short talks. A fine lunch was served, and all seemed to enjoy themselves.

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

## WASHINGTON, D. C.

## Spiritualists Celebrate the Forty-Eighth Anniversary.

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

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

"Most people," the speaker said, "do not understand what real mediumship is; but the press is becoming a little more liberal now, and the public will soon be educated in Spiritualism. The Christians will now believe that a spirit appeared through the medium of a beast by swallowing the body of a Reuben, Illinois. He thinks that the cause of Spiritualism should be more vigorously defended than it is after misrepresentation and attack by the press."

"The concluding remarks of the Doctor were well in keeping with the whole tenor of his address. 'It pays to be right; when men cease to be influenced by anything but the right the world will be perfected. We gain the best results by the right; but for right, be it Republican, Democrat, People's party, or any other."

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

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

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

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

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

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

L. E. HUGHESON. "The Fountain of Life, or The Threefold Power of Sex." By Lois Wais brooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

The Day at Crippin Creek, Colo. The Spiritualist Circle celebrated the Forty-eighth Anniversary of Modern Spiritualism at Crippin Creek, Colo., March 25. The programme consisted of music, singing, reading and short talks. A fine lunch was served, and all seemed to enjoy themselves.

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

## THE GLORIOUS ADVENT.

## Becoming Celebrated at Flint, Michigan.

The First Spiritual Society, of Flint, Mich., celebrated the Forty-eighth Anniversary of that glorious day of the advent of Modern Spiritualism with all the enthusiasm of our well-earned reputation. It commenced on Saturday evening, March 24th, with grand supper and social with different features of amusement, closing with dancing from 9 until 12 o'clock. In this we think we enjoy more than our sister Christian churches can, as our pastor, Allen Franklin Brown, could and did lead off in the merry dance.

The dining hall was decorated with bunting and cut flowers, and many helping hands waited upon the happy throng of visitors who took seats at our well-spread tables; and the poor and sick of our number who were detained at home were not forgotten.

On Sunday, the 25th, at 10:30, a short address by the pastor, followed by a conference meeting which lasted until 12:30, with great interest; then we adjourned for dinner, to meet again at 3 o'clock for Lyceum—musical and literary programme by the children, leaders and choir—which was highly appreciated by the many who were present. The lecture hall was beautifully decorated with potted plants and flowers, and mottoes on every side, taken from your valuable column of two weeks ago.

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

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

## Milwaukee, Wisconsin.

The Unity Spiritual Society (formerly the First Society of Spiritualists), has again been honored for the month of February with the ministrations of our true friend and faithful worker, H. C. Andrews, of Bridgeport, Mich., whose earnest, cordial nature always makes him a host of warm friends wherever he goes.

Our society is now blessed with the presence of another noble worker, Mrs. Helen Stuart Richings, of Boston, who occupied the rostrum during the month of March, and will remain with us through April, on the 15th inst. to which all are cordially invited. By request Mrs. Stuart-Richings will again recite one of her wonderful vocal tests entitled "The Yellow Bird," and the "Ride of Jennie McNeal," a dramatic sketch of heroic adventure.

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

C. F. RAY, Secy.

## DECATUR, ILLINOIS.

## The Forty-Eighth Anniversary Is Properly Observed.

The Forty-eighth Anniversary of Modern Spiritualism was duly celebrated by the A. C. Society, on the afternoon of March 25, at the 20th March, at Leonard's Hall. There was a good attendance at each service. In the afternoon there were songs and recitations by Misses Pearl Smith, Alice Bates, May Wayne, and three of Mrs. Fields' children, and an address by Mrs. Fields. In the evening there was a poem read by Miss Josephine Linn, "Angels Guardians," and an address by Mrs. Emma L. Whitney, "Gleams from Summerland;" an address by Rev. Cora Carpenter, of Hannibal, Mo., "The Spiritual Age."

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

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

I am yours for truth,

THOS. S. KIZER.

## An Unparalleled Offer.

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

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

## 48TH ANNIVERSARY.

## Celebrated by the Phenomenon Spiritualist Association of St. Louis, Mo.

On Sunday, the 25th day of March, the Phenomenon Spiritualist Association celebrated the Forty-eighth Anniversary of Modern Spiritualism, at Garrison Hall, Easton and Leonard avenues, where the association meets every Sunday afternoon and evening. Our hall was beautifully and richly decorated with fresh cut flowers, plants, flags (the colors of our country), mottoes, etc.; also the magnificent picture of the "Rochester Rappings" (which is owned and valued highly by our medium, Brother John A. Johnston.)

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

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

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

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

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

GEORGE S. TOURVILLE.

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Studies in the Outlying Fields of Psychic Science.  
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BY MOSES HULL

It was Dr. Storer's wish that Prof. Lockwood should make remarks on what science knows of immortality, or the occasion of his funeral, but telegrams failed to reach the professor, and he was not present. The professor's notes were read in Barker Hall, and chosen to deliver the main address and to conduct the services as I thought best. I made only a twenty-five minutes' speech, after which I called on Mr. Tisdale, Mrs. Sarah Burns, Mrs. Carrington, E. S. Twing, Mr. Eben Cobb, Mrs. Clara Field-Connant, and Mrs. Hull to make brief remarks. All of them were very kind, and spoke of Dr. Storer, his family, and his work. Many were heard to say that it was the best funeral service

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ROBERT WARD.  
Blessedness is a whole eternity, older  
than damnation.—Richter.  
So sweet the blush of bashfulness, even  
pity can scarce wish it less.—Byron.

fact, they seem to be "mad" about it. True Spiritualism and true Christianity are in perfect accord. Spiritualism is rooted and grounded in God, for God, as Jesus said, "is spirit," and men

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

1. *Chlorophyll a* (Chl *a*)

