

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

THE PILGRIM,

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

And Delivers a Thrilling Address In the Old Fox Cottage,

In Commemoration of the 50th Anniversary of Modern Spiritualism.

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

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

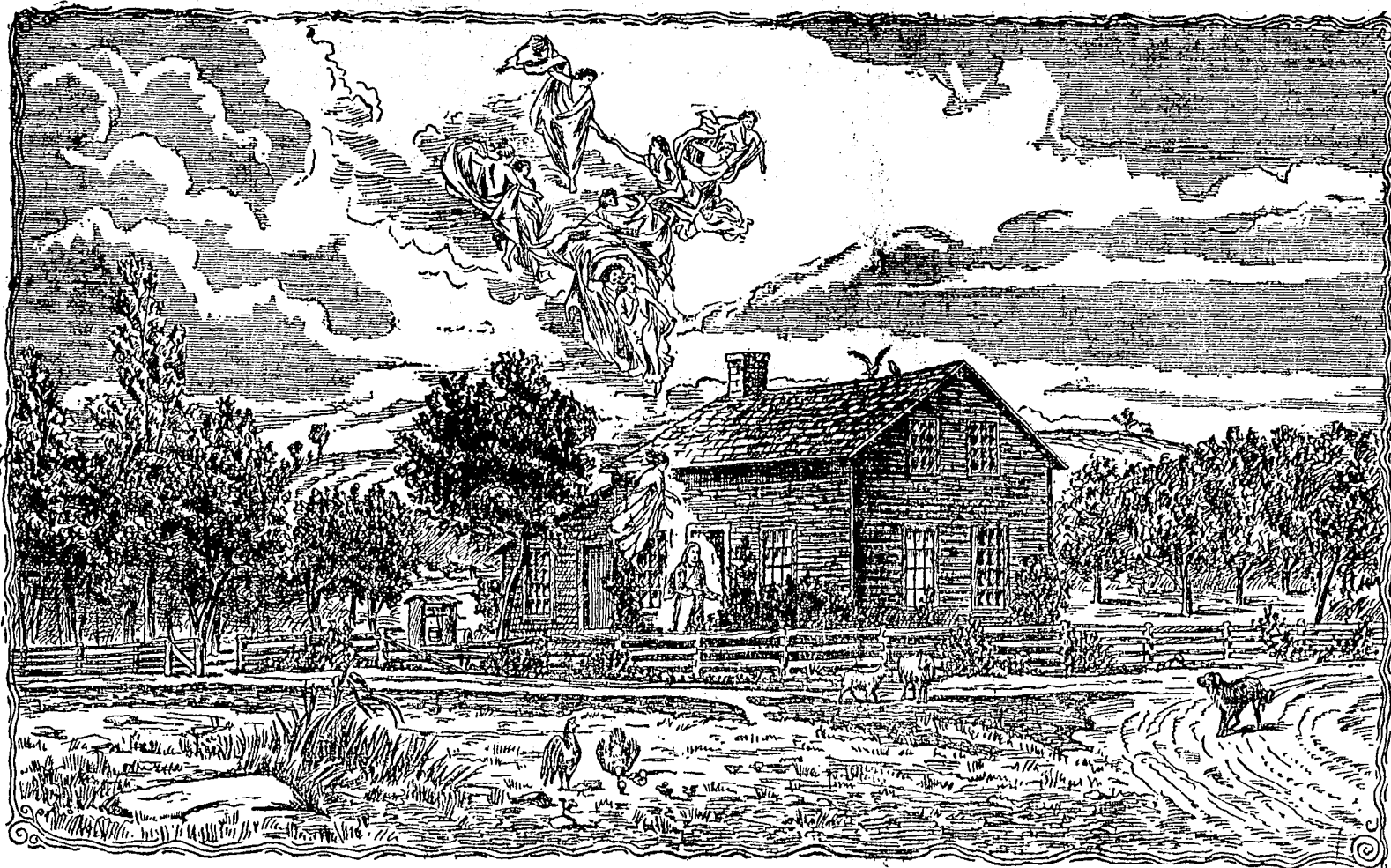
My wandering feet have pressed the tiger's skins in Adyar's theosophic shrine. I have sat upon the house-top with Brahmins, listened to Upanishad readings, penetrated into the legends of nearly naked ascetics, listened to Mohammedan calls to morning prayers, seen dervishes whirling in their dizzy dances, sat in Masonic lodges with Arab sheiks, heard the plaintive famine cries of India's beggars, conversed with princes, clasped the hand of Shih's king, and sat Volney-like in meditation amid the monumental ruins of Tadmor, Dambulla, Ephesus and Athens. I trod the lightning-caverns of Eblaunt, walked in the dark primordial forests of Yucatan, stood upon the summits of her centuries-worn yet verdure-clad pyramids; and weeding my way exploringly among the half-buried cities of Uxmal and Palenque, wondered who were the builders of those once mighty structures.

I have walked upon Aetna's and Vesuvius' cinder-shingled pinacles, and traveled with shivering awe into the surging, seething fires of volcanic Kilauea. I have stood upon the summit of Mt. Olives, lunched at the foot of Herman's snowy mountain, wet my feet in Jordan's limpid waters, drank from Sileam's crystal fountain, and tented by night under Bethlehem's starry skies. And during all these extensive travels, where have I not seen the Star or the shimmering light of the Southern Cross, I have never seen nation, race or tribe without euceteries however rude, without altars of worship however weird, nor without dreams, visions, apparitions, and well marked spirit manifestations. It is natural to have faith in God or gods, natural to worship, to believe in angels and spirits. And bearing in memory all travels, monuments, ruins, inscriptions, shrines and Bibles, I count them as dress-poor perishing dross—when compared with the tiny Rochester rap, that echo of eternal life demonstrating beyond the vestige of a doubt that momentous fact, of a future conscious existence.

MODERN SPIRITUALISM.

Modern Spiritualism was not a modern invention by either spirit or mortal, but a discovery—the re-discovery of a fact, old in one sense, as Babylon or Akkad, ancient as the faded ages of remotest antiquity. And this Spiritualist discovery, this mighty modern movement now in a measure known throughout all enlightened lands, did not spring into birth full-grown like Minerva from Jupiter's brain. It was feeble at first. It is young yet, but though young as compared with Roman Catholicism or Protestantism, it is pregnant with divine truth and afire with infinite possibilities. Seven years before the Hydesville manifestations, similar phenomena appeared among the Shakers. They continued for three years. These were so overwhelming at times in the line of mysterious noises, trances, visions and prophecies, and so exciting to those outside the believers' fold, that they were obliged to close their meeting-houses from the public. They were thought to be going mad, and there was raised the old cry of witchcraft. The spirits prophesied at this time through the Shaker mediums that these manifestations would soon go out into the world, and would spread to every hamlet and city, island and continent of the globe. This prophecy has been literally fulfilled.

Christianity started from a dream (Matt. 1:20)—Spiritualism from a mystic rap. Angels and spirits were the potent forces behind both the dream and the rap. The mightiest results of ten flow from seemingly the minutest causes. How small an upset lamp; yet, Chicago was laid in ashes; how small to the physical eye Newton's apple, yet there lay the hidden law that held suns and stars in their circling orbits; how small Stevenson's puff of steam, yet now railways and ocean steamers glide the globe; how insignificant to proud, imperial Rome was Mary's babe in that Bethlehem manger, yet there lay concealed divine causes that in less than three hundred years shook the Roman empire to its very centre, and planted the cross as a crown of promise in every civilized land. So, that little half-muffled sound, that gentle telegraphic Hydesville tapping in 1848, like a messenger bird with good tidings of light and love from the heretofore dark



THE WORLD-RENOVED PILGRIM DELIVERS AN ANNIVERSARY ADDRESS AT HYDESVILLE, N. Y.

lands of tombs, came with messages of holy memories from the loved, and startled the world! It was the Easter morning of this century, the golden dawn of a new dispensation, the dispensation of spirit demonstrations and angelic ministries, of freedom from church confessions, from medieval superstitions and from human slavery; of woman's equality with man, and withal inspired or instituted the great social, political and national reforms that have in the past decade brightened the moral horizon of this century.

As in the historic past women were last at the cross and first at the tomb; so in this century, women—the Fox Sisters—were the first to discover the new alphabet; that, cabling the ocean of doubt and bridging the river of death, enabled mortals and immortals to stand consciously face to face, recapturing hands and reaffirming their undying loves. The stone was now forever rolled away from the door of the sepulchre.

NOT SUPERNATURAL.

Nature's chain has no missing links. Law is as continuous as immutable. Cause and effect, father and son, the old and the new, ever in continuity clasp hands. The good of the old-time remains, the truth never dies. There are no dead to-day. Spiritualism, as tangibly as absolutely demonstrates it. Oh! death, where is thy sting? Oh! death, where is thy victory? Hallelujah! Bring forget-me-nots, flower-buds and roses. Ring the bells of gladness, sound the loud timbrel, shout the chorus in one ascending, resounding anthem of joy; for death is conquered, priestcraft is uncovered, theology is proven worm-eaten, creeds are doomed, sin is checked, the devil is defeated, move in the right direction, and while more spiritual, accepting the fact of an intercommunication of this and of the world beyond, is a grand step upward from materialism. Spiritualism is a fact, an absolutely demonstrated fact; and more, it is a fact, plus immortal truth, aflame with the suffix al, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, kindness and good will to man.

A few years ago I was in old Bethlehem near Jerusalem. Now I am in the new Bethlehem, Hydesville, near Rochester—the imperishable Bethlehem of this crowning century of science and progress. This is a consecrated ground, consecrated and sacred to science, to brotherhood, to the immortality of divine truth, and to the matchless glories of present spirit ministries. Hallelujah!

This is truly an age of science, of profound research. And while investigation is indispensable to arrive at truth—while psychical research is an earnest move in the right direction, and while more spiritual, accepting the fact of an intercommunication of this and of the world beyond, is a grand step upward from materialism. Spiritualism is a fact, an absolutely demonstrated fact; and more, it is a fact, plus immortal truth, aflame with the suffix al, which suffix implies a moral quality, a spiritual force, allied to and connected with conscience, reason, intuition, religion, prayer, inspiration, angel ministries, and a deep-rooted spirituality, the fruits of which are love, joy, peace, kindness and good will to man.

SELF-EVIDENT TRUTHS.

All thinkers admit there are self-evident truths—axioms. That I exist is to me an axiom. The existence of space is another; the existence of God is still another. And the logic of true Spiritualism is this: God is spirit, self-conscious, pure, infinite, unchangeable; and man in his innermost being made in the image of God, is necessarily a conscious spirit—being; and spiritual beings in all worlds, visible and invisible, just as naturally respond to and converse with each other through the electro-forces of nature and the vibratory laws of sympathy as music responds to music, or as love responds to love in noble human souls. There is one God, one eternity, one law, one humanity

and one destiny for all aspirational human intelligences. Spiritualism is rooted in God, for God is a spirit. It is grounded in Nature, for Nature is the garment of God. It is established in law, for law is the will of God manifest as energy and force. It is the science of all sciences, the philosophy of all philosophies, and the true wisdom-religion of all historic ages.

Spiritualism abounds in phenomena. The genuine are the cellar-wall foundations, the scaffolding by which the masses ascend. They have their uses. Materialists especially require them; and more; they require a clap of thunder to arouse and inspire them to think above the ruts and mired bogs of a dreary material existence. But Spiritualism does not rest alone upon, or center in, phenomena. No! It centers in essential spirit, and is based upon the consciousness of the races, upon the emotions of a quickened nature, and upon the moral constitution of man, which constitution requires for sustenance, aspiration, vision, prayer, faith, trance, clairvoyance and heavenly impressions from the angel spheres of love and wisdom. Educated Spiritual-

ists, like the primitive Christians, believe in God the Father and the brotherhood of man. They acknowledge the Christ-like spirit of love and forgiveness; they feel the serene influx of the Divine Spirit; they converse with heavenly intelligences; they cultivate the religious emotions; they exercise charity and all other spiritual graces; they open their senses with hymns or prayers; they are richly blessed with clairvoyant visions, and calm uplifting ministrations from the loved in heaven. They walk in the spirit. They see in every pure crystal stream a present Jordan, in every emerald-clad mountain a present Olivet, in every well-cultivated prairie a Canaan flowing with milk and honey, and they teach salvation by character, or by the life, as did Paul who said, "Being reconciled we shall be saved by His life." (Rom. v:10).

THE SPIRITUAL IS THE REAL.

It is not cold chilly matter, so-called, nor sea-slime, nor protoplasm that constitutes the underlying, inffling basis of life, but spirit—that is to say, spiritual or divine substance. Spirituality is substantial reality. Much that seems real to the senses is only illusion. Man is a spirit now—a spirit living in a material body, which body bears something of the same relation to the real, conscious, invisible man that the husk bears to the corn, or the bark to the growing fruit tree. Evidently man is a trinity in unity, constituted of a phys-

ical body, a spiritual body, and a conscious undying soul or spirit, which spirit is uncompounded, indestructible, divine substance—God in man. Advanced spirits are denominated angels. Spirits are but men and women, divested of their mortal clothing. They are not authority. They are not perfect—but have taken with them consciousness, memory, sympathy, character, and through the mystic laws of vibration and thought transference they delight to impress and inspire. They walk by our sides often; and yet, unseen. Philosophically considered, there is but one world, and that one world embraces the yesterday, the to-day, and the innumerable to-morrows of eternity.

Spiritual marvels have appeared as rifts in the clouds, as lights upon the mountains, under all skies and in all past periods, assuming various forms of manifestations according to temperaments and racial developments. They were and are God's living witnesses of a future existence. To deny them is to plunge the world into the thickest mud of materialism. To counterfeit them, as certain professed mediums have done, exhibits the deepest, grossest and

blackest depravity.

Spiritualism is not local, but cosmopolitan, inspiring under some name alike Yogis, seers, prophets, oracles, and intermediaries in all lands. To this I bear the most positive testimony. These manifestations were considered at different periods miracles, magic, apparitions, possessions, special providences, witchcraft, demons and angels. Their persistence, surviving the decay of thrushes and empires, is according to Herbert Spencer, a palpable proof of their reality and of their moral value—only truth is immortal.

It was Lord Brongham, who, in early days, when turning his attention to occult subjects, said: "In the most clouded skies of skepticism I see a rain cloud if it be no bigger than a man's hand; it is Modern Spiritualism." He was confident that this alone could roll back the infflowing clouds of materialism.

WHAT SCIENTISTS SAY.

The learned Dr. Beard, physician, author, scientist and hypnotist of New York, strongly inclined toward materialism, declared that: "For logical, well-trained, truth-loving minds, the only security against spiritualism (so he called it) is in hiding or running away. . . . If Sir Isaac Newton were alive to-day, he would not unlikely be a convert to spiritualism; the amount of human testimony in favor of Spiritualistic claims is a millionfold greater than that in

favor of the theory of gravity." He further said that that distinguished jurist, Judge Edmund used to say that he sifted the evidence of spirit manifestations just as he sifted the evidence in cases of law, and in accordance with the same principles, and from the standard of the law books and the universities his position was irrefragable.

Camille Flammarion, the great French astronomer, said: "At least ten of the manifestations the witnesses through Eusapia Paladina" were incontestable. He further said: "Placing myself solely at the point of view of a physicist who observes, I say, no matter what explanatory hypothesis you might adopt, there exists an invisible force drawn from the medium's organism, which can leave her and act outside of her. . . . Invisible, intelligent forces seem also to act in union with hers, producing varied phenomena. These pronounce themselves spirits, and what other explanation can be given?"

Alfred R. Wallace, the eminent English naturalist and scientist, pointedly says: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences."

With the more intelligent scientists of this country, including Edison, the great inventor, the victory is won; and so Spiritualism proudly takes its place in the Pantheon of the sciences!

NO MIRACLES.

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

Spiritualism explains the philosophy and the various psychic methods of spirit intercourse. It has encouraged all the philosophic reforms of the age, and has given us a revised geography of the heavens and the hells—the higher and lower spheres of existence. It has outlined the law of the progress of spirits, angels, archangels, seraphs and the still diviner intelligences that pass and repass to and fro from the planetary worlds that dot and stud the sidereal heavens. It further teaches that enveloping every human being there is a refined, etherized aura—an emanation—dark-hued, gray, white or golden, according to character and grade of spirit development. And now science steps in and demonstrates this, as M. Jolko, using the Runkorff coil in connection with the Crookes tube, has proven. Even thoughts, as spiritual substances, have been photographed, and their color has been described by Prof. Gates. "Thought transference is no longer a theory, but a demonstration. The souls of the departed can project their thoughts to us, and so do, inspiring us to more heroic and heavenly deeds."

MINISTERING SPIRITS.

Spiritualism teaches that the past converges in the present, that the honored dead, the "Bible" "mansions" of the old seers were as real as substantial, and wisely adapted and fitted for the abodes of spirits, angels and gods. These exalted intelligences, ever aflame with love, are continuously active in some great educational and redemptive work. They descend to and descend to us to teach as do professors to their pupils in universities. Coming to earth enriches their experiences. They glory in: self-sacrifice, knowing that in educating and lifting up others they become still more highly and divinely exalted. They delight to give. The superiority of God himself consists in that he is eternally giving and never receiving. All is life—all in the inmost is energy. Heaven's rest is not idleness. The soul's activities are intended by the translation from earth. The immortal life then is not a dissipating "shell" life, but a conscious social life, an industrious life, a constructive life, a retributive life, and a progressive life, where the upward soul sweeps onward and expands in wisdom exelling



wisdom and in glory transcending glory through the measureless ages of eternity.

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

ADVICE TO MEDIUMS.

Concerning spiritual phenomena, I must utter these advisory and fatherly words to the mediums. Let your aims be high—do not sit in impromptu promiscuous circles, as they open the way to obsessions; do not cease for a moment to be yourself, and never surrender to any intelligence your own conscious selfhood. There are many diabolic spirits who assume great, flaming names, to excite the vanity and get a stronger control over the weaker, "guided," so-called, may guide to ruin, may play the vampire. Exercise, then, your reason, test the spirits, test and try them by your higher judgment and your God-given intuitions. Spirits, like mortals, must be known by their fruits; if they improve your health, enlarge your moral nature, lift you up spiritually, and beautify every characteristic of your higher nature, accept them as message-bearers from the divine life—but even then, be yourself!

Mortals are moral agents, the architects of their own heavens or hells. They reap what they have sown. "Karma" is an unnecessary (Sanskrit) word, implying cause and effect—nothing more. Every child born into this world is a possible archangel or a possible demon, his head touches the world of light, his feet the world of darkness. He is a rational, moral being, having the power of choice. Punishment, disciplinary punishment, necessarily follows sin; there is no escape. Socrates and Plato, Confucius and Christ, Theodore Parker and Phillips Brooks, are still preaching to undeveloped, imprudent earth-bound spirits. God's mercy endures forever. The angels call, and souls are constantly coming up through tribulation deep. God's love is infinite and unchangeable. The door of mercy is not shut; there is ever the opportunity of progress from darkness to light. Oh! blessed gospel truth.

"GOOD MORNING."

Spiritualism does not say "good night" in the solemn hour of death, but rather gives the glad assurance of a most welcome "good morning," just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, permitting us to hear the responsive words of undying affection from those we love. It would see no mourning garments worn; it would see none draped in crape, but would see at funerals only opening buds and blossoms and bear only resurrection songs of music. It would see cemeteries made as beautiful as gardens and the groves of spring time, with wild briars twining around tombstones, and everything else that can remind us of the evergreen shores of immortality.

Oh! let us rejoice then, and be glad in these Easter days of Spiritualism, for they give life a new meaning and add millions of charms to the homes of our loved in heaven. They put new courage, new strength, new intelligence, new religious aspirations, new and sweeter devotions into our daily life.

Spiritualism the complement of true Christianity, beautifies the bitterest cup, helps bear the heaviest burdens, lightens the darkest day, comforts the saddest heart, and gathering up the kindly efforts we make in behalf of our fellow-men, transfigures them with its brightest, most glorious and tenderly lovingly upon the mortal hero's white forehead the circling coronet of fadeless splendor. Break, shatter the vase if you will, yet the odors of the lilies ascending as incense to heaven, remain.

Those of this generation know little of the persecutions, trials, and martyrdoms of those old pioneers of the Rochester-rapping days. They were called fanatics, heretics, madmen. They were mocked, slandered and hunted as though they were wild beasts. Some of the more mediumistic, like the Nazarene, had not where to lay their heads.

Personally, some forty years ago I had stones hurled at school-houses and halls in which I was lecturing. I was booed in the streets, and once was mobbed by an infuriated sectarian crowd after an evening's discourse. At another time, in Illinois, accompanied by Dr. Dunn, a church-woman rising in the audience rushed toward me, flourish an umbrella over my head, and shouting, "You are a blasphemer! you are a wicked blasphemer!" And then slapping the door after her, hurriedly departed. Coolly I replied, "How the chaff flies when the gospel fan blows!"

In those early times of this movement, press and pulpit pronounced the phenomena "toe joints," "imagination," "secreted machinery," "detached portions of electricity," "the devil," and a "nine-days' wonder." And yet, right in the face of these oppositions and journalistic, toe-joint expositions, Spiritualism marched on from conquest to conquest, until to-day it has in this country its National Association, its State Associations, its numerous legally organized societies, progressive lyceums, institutes, for young people, helping hand associations, monthly and weekly periodicals, its edifices and temples of worship, and millions and millions of ardent devotees comprising thirty scholars, statesmen, archaeologists, scientists, biologists, metaphysicians, clergymen, jurists and philosophers the cream of the world's erudition. Our foundation is now as firm and abiding as the stars. And all the combined

forces of materialists might as well attempt to dam up Niagara's rushing, thundering waters with tissue paper, as to think of checking the mighty march of this great nineteenth century truth.

Spiritualism, the antithesis of materialism, was the heaven-inspired and angel commissioned instrument for turning back the infflowing tide of German materialism, and of demonstrating the fact of a future progressive life. Reduced to the last analysis, Spiritualism rests not upon any Bible, not upon any creed, any external authority or any phenomena; but upon the moral and spiritual constitution of men, upon reason, conscience and the soul's divines intuitions. The phenomenalist, the skitish line, the skitish column, and the great, broad-minded leaders, all have their work. There should be no rivalry, only as to who will enlighten the most minds and bring the most polished stones to the divine temple of truth.

NEEDS OF SPIRITUALISM.

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

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

Flynn's Hall, Chicago.

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

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

A valuable and beautiful surprise was in store for Max, as just before the opening of the exercises he was made the recipient of a portrait of one of his spirit guides, the product of the mediumship of the Bangs Sisters, and which was beautiful in design and execution. The lectures of Mr. Hodge have been a feature of the meetings during the month and his efforts have been highly appreciated, while all regret his departure to other fields of labor.

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

CORRESPONDENT.

"THE SUMMER LAND."

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

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

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

And when from here to the "over there," The change they soon perceive, With tender joy and loving care, Our spirits they receive.

O, bliss untold! each dear one knows Within that land of light, Its softened radiance brings repose— For them "there is no night."

MRS. E. J. BUCHANAN, Marlboro, Mass.

Washington, D. C.

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

THE OLD AND THE NEW SPIRITUALISM

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

This is the Fiftieth Anniversary of Modern Spiritualism, not of Spiritualism which is as old as mankind. The modern savages believe in existence after death, and with incantations and sacrifices seek to appease the anger, or gain the favor of spiritual beings. They place the spear and battle ax in the hands of the dead warrior, that he may go armed on the journey to the great hunting-grounds of the future. Even in prehistoric times, preserved in the rock-stone is found the evidence that in that remote age the dead were honored with funeral feasts, and on the grave the roasted haunch of the deer or bear was reverently placed to serve the spirit with food on its journey.

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

I desire to emphasize this distinction and make it plain, for it lies at the foundation of the movement. I ask you to recall your childhood's ideas of spirits or ghosts. The stories which were told, and the books on dreams and omens as illustrations of old. Ghosts or spirits were intangible, indescribable beings which came and went uncalled, leaving the afflicted spectator subject to commiseration and ridicule. They were as fortuitous as the passing cloud, and no one ever whispered that they had an abiding place. The necromancer, the astrologer, the dealer in black magic, with charms and incantations professed to raise the "goblins damned" from the misty deep and send them at their bidding, as the priests of the occult and theosophy do with their mystic "mantras."

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

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

And by the graveyard, there was their home if they had one. Why a respectable ghost should freeze in the wintry moonlight over graves is inexplicable, but the oldtime ghosts thronged there, for no purpose unless to play jokes on the wayfarer. These ghosts were silent as the grave from which they came. Shakespeare made the ghost of Hamlet's father speak and cry for vengeance. It is about the only instance of a sensible ghost with sensible speech, and that is fiction.

THE CHURCH IDEA.

If we turn to the religious side and inquire what the churches had to say about spirits, we find that although they claim that the foundation of Christianity came to prove immortality, and the condition of spirits in the future, they have no assurance. Some sects prove by Bible texts that spirits sleep in the grave till resurrection, and that the spirit at that awful hour will return and claim the body it left at death. And after that? Man was created by a miracle, and spirit by a greater interference of God. He went to the spirit world, the seeming purpose of which man should not escape by death, his eternal vengeance.

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

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

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

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

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

Ghosts! rats! hallucinations, the delirium of fever!

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

The scientific spirit of the age. That is all, and scientific men thought that had settled the question by a method as bigoted and unscientific as that which explained geology by the Bible method.

Such was the old Spiritualism, and carefully as it was retained by which to oppose the scientist who assailed it. It was not held subject to demonstration, but was a matter of faith or belief.

THE REACTION.

Modern Spiritualism came as a reaction against materialism which dominated the thought of the age. The single thought on which it was based, and made it distinct from the past, was that spirits could be communicated with under favorable circumstances.

Their existence could thus be demonstrated. The key to the mysteries of the world beyond was placed in our hands, and it at once assumed reality.

Scientific men were attracted by the new field thus opened, and many who were famous in investigations of physical science, formed societies for Physical Research. I do not criticize their saying "physical" spiritual, it was once more popular and catchy. Some mediums call themselves psychics; I don't know why, unless because church members will patronize a psychic, and will not a medium! A rose is not changed by calling it a cabbage. Psychology by all means!

These scientists were not satisfied with investigating the present manifestations. They said, if this is true, it has always been true.

There were ghost stories, investigated haunted houses, collected accounts of dreams, instances of trance,

etc., and discarding everything not proved, they found beneath the mass of chaff and rubbish that there remained the demonstrated fact of spirit existence.

WHAT ATTRACTED THE SCIENTISTS?

The affirmation made by spirits in the beginning that they were not supernatural beings; that there is nothing supernatural; that law is supreme in the spirit-world as in the physical.

This scientific method, this demonstration, strange as it may appear, was not thought of until the new Spiritualism indicated the way.

We celebrate this day the advent of the rappings as a means of communication, yet it is not so much that event, as the new conception of spirit existence, and the spirit world that then received birth.

Were it possible to explain away the rappings in the individual cases of the family, the new views of spirit facts and influences become formulated in psychic science, would remain unimpaired.

For ghosts to appear requires what we now call mediumship, or sensitive-ness to spiritual influence. There have been mediums in all ages, and among all races. They were called prophets, seers, sages, heroes and chieftains. Long periods have been barren of their influence.

At the present time, the civilized peoples have become peculiarly sensitive, and a majority are impressible by spirit power.

It is this endowment which makes the progress of the present unparalleled in history. The advance in arts, science and general knowledge in the past fifty years exceeds that of any century, and perhaps it is safe to say equals that of the preceding thousand years.

I would not be understood as holding that this is all the result of spirit influence, but we must admit the remarkable connection between the flood of knowledge and the awakening of the means by which the spirit world can impart it to mankind.

Not in the open way of professed mediumship, for often sensitives do not recognize the source of their inspiration.

The methods and mental conditions of Edison show that his trained mind the faculty of impressibility is added. He is in a trance from which he occasionally awakes. Tenneyson said he wrote his immortal verse, in a state which was outside of the ordinary of war.

The spirit force showed Lincoln's mind stood by him during the storm of war. To think intently; to concentrate the mind; to open the door more or less wide for the entrance of spirit helpers.

WHY NOT WELCOMED BY THE CHURCH?

The churches had utterly failed to meet the requirements of the age and prove man's immortality, and it would have been inferred that they would have welcomed the means placed in their hands. Perhaps they would, if immortality had not been inextricably tied to doctrines considered quite as essential to preserve.

A spirit came to a circle, and gave the name of Jim Brown, who was while on the outside of the church and never professed Christianity. He was by his profession neighbors consigned to the nether world. If he was not undergoing torture, there was no truth in their doctrines.

The first thought of surprise when he gave his name, was: How did you get out of the pit?

"You are miserable?" was asked. "No, I am happy as a lark!"

"Did you not find hell?"

"No, half as much of hell as I left on earth!"

"Why are you not there now?"

"Because there is none!"

"Have you not met the Devil?"

"No, an emphatic 'no.'"

How these answers cut the heart of the confounding church member.

You might as well take the sun out of the sky, as hell out of Christianity.

You might as well spirit of Deacon Smith manifest and be asked if he has seen the great white throne, and he says "no."

"Have you seen Jesus?" and he says he has searched in vain.

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

"In the spirit-world."

"Is Jim Brown?"

"In the spirit-world."

Jim Brown and Deacon Smith both in the same place! Impossible!

If frightened, he stood here, the church member will hold to his creed and denounce Spiritualism as of the Devil. If he does not, the spirits will tell him that life goes right on unbroken at death, and there is no hell or judgment day; that man is not a fallen being, and hence there is no necessity for the stupendous scheme of salvation.

There goes the whole system of Christianity to its foundation. It has no use in the world, and with it all rites and observances which have kept mankind in subjection.

We ought not to blame the preachers for denouncing Spiritualism. It is their mortal enemy, and has not one thing in common. Hence a "Christian" Spiritualist is as anomalous as a cake of red-hot iron, or a black sunbeam.

NOT A RELIGION.

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

That depends on the definition of the term. There are two distinct meanings given to religion. One is the beliefs and forms of worship without regard to the moral side. It includes the ideas of ceremonialism, of God or the gods, and the honor him and gain his favor.

The other is system of morals for the conduct of life. If the last be taken, Spiritualism as the embodiment of morality is a religion.

Even here we must emphasize a wide difference, for this morality is not founded on the will of a god as expressed in a book interpreted by priests; it is not a morality true because expressed in a "divine revelation." Its foundation is in the organization of man, and its observance is the direct path to the greatest happiness by way of the most perfect righteousness.

Such a religion does not demand, nor does it admit of rites and ceremonies, for it can be expressed only through and by uprightness of mind and nobility of conduct in the everyday walks of life.

The one demand made by all religions to-day, and a thousand years ago, is,

"Believe! Have faith!"

The demand made by Spiritualism is to KNOW. Man is a being that has the right to know. He has the title deed to the knowledge of the universe given him by his organization.

I am not in favor of throwing a sop to the public by retaining old terms with new definitions, yet I would not destroy the outgrown and useless for destruction's sake. I would build the spiritual temple so attractive that old beliefs would be deserted.

It may be the tradition of a church member to Spiritualism to linger a while with the Theosophists, Christian Scientists, the Occultists or the Magi. All that is true in these belongs to Spiritualism, and the great amount that is not truth we do not want. Their relation to Spiritualism is like the parts of an elephant were to that beast as explained by the blind men who examined him. One felt of his legs and said, "this is a post, another felt of his ear and said a fool would hold of a tusk and said, 'this elephant is only a spear,' while the fourth chance to seize the tail and laughed outright at the blunder of his companions, 'all there is of your mighty beast is a tail!'"

Now it does not change the elephant to have the blind man's mistakes. It would not change his form if a Christian scientist said the big elephant's ears are an elephant, or an occultist say the tusk were the whole animal, or the Theosophist hanging on to the tail end of dead ideas, as reincarnation, and Karma, claim the caudal appendage as a mandala.

I am content with the simple word Spiritualism, without any adjective, the antithesis of materialism, the perfect science of life here and hereafter.

WHAT A CHANGE!

Heaven, the infinite realm of spirit, at once removed from miracle to the realm of law. We are told that the spirit is evolved as the last term of a long line of beings of which the prehistoric mound was the first. Death is only transition from this life to a higher. Life is continuous, and the spirit enters a world as real as this, with laws as certain in their action.

Most important of all, we are able to supply the conditions which allow spiritual beings to communicate with us in an orderly manner.

In the old times it was the favored priest who was allowed access to the world of holies. Now there is some one in every family who can receive communications from loved ones in spirit-life.

What a privilege is ours to talk with the dead! How little we appreciate its full significance and advantages!

The dead? There are no dead! Those we call dead, the departed treasures of our hearts, whom we follow to the grave in desolation of soul, they live in light immortal.

When the cable was laid across the Atlantic, with breathless suspense the operator watched the index which oscillated over the letters, swayed here and there by currents of electricity which came as it were out of the pulsating heart of the deep sea, incoherent it became intelligent. A mind controlled, and the finger of light pointed letter by letter, spelling the first message from the old world to the new.

What a shout went up from the white cliffs of England to the Pacific main. Yet what is this cable under the narrow, dark hands which has been laid by angel hands across the abyss of death!

What are the messages from our spirit friends, assuring us of their existence and weaving the web of the most satisfying philosophy of life here and hereafter ever given to the world!

You will know that however perfect the cable, and the instrument on the other side, if the receiving instrument is defective, the message will be faulty or not received.

If we do not furnish the means, we cannot receive the messages from spirits. We wait and wait, and wonder why they do not come to us, while we are doing nothing to prepare ourselves.

THE LYCEUM.

In the practical application and presentation of the ideas, the Progressive Lyceum stands in the foremost rank. Do not narrow it to the wants of children, for it is for adults as well. There is no subject too common, none too exalted for discussion by its members. It is all and everything you desire to make it. It is a school of ethics; for the development of the mind, and fraternity, in the fullest and highest measure.

A SETTLED SPEAKER.

In this work, the settled pastor or passing lecturer are only temporary aids, and the most noteworthy and important factor is that lyceums and societies conducted on its plan, do not feel the need of employing speakers constantly.

The work plan of organized societies with settled pastors or succession of speakers, languishes for cause in conflict with the tendencies of the times. The press has taken the place of the preacher and public speaker, and the "common people" are well-informed to be benefited by mediocre lectures. A poor preacher is listened to with attention, because it is a part of religion, and a sort of penance, like fasting and prayer. The churches assemble, not for the purpose of learning anything, but for worship, and one sermon is as good as another. Spiritualists assemble to learn, and the speaker does not attract by supernatural wisdom, they have only the social element to sustain them.

The society which preserves its funds to make its hall attractive, secure periodic and books for its library, and occasionally secures a lecturer able to instruct, depending on its members, bring to its altar their best thoughts, will thrive and become strong, while the one which depends on hired speakers, and bizarre exhibitions to draw the crowd will be in financial distress and constant strain of raising funds, which seems to be the one pressing object for the existence of the society.

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

I am happy to find in the two societies which meet here to-day in union, illustrations of these conclusions. One is the oldest lyceum in the world, being one of the first organized, and for thirty-two years having held its sessions. No one not intimate with the movement

can understand what this success has been in personal sacrifice, and incessant care and labor on the part of its officers and workers. You cannot have a lyceum without work, and this one has had a constant succession of workers, so many the names of all cannot be given.

The other lyceum is of comparatively recent date, and has been true to the principles of lyceum work, and hence has been successful. I know that some of the sessions, when the members gave essays, readings, and short speeches, left an impression on the members, and set them to thinking as no lecture would have done.

In this lies their success in overcoming every obstacle. They have carried out the fundamental principle of the lyceum, which is to draw out the latent faculties, rather than by bringing lessons from without. In other words, by evolution, and not cramming.

The old method was for the laity to sit under the pulpit with open mouths and closed eyes, and take whatever the preacher poured in from his little tin cup.

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

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

And here on the summit which marks the progress of fifty years, we forget the weary road by which we came, and with wide horizon foresee the glories of the future. The ethics of Spiritualism is that of humanity, and is satisfied with the perfection of man. This being the first sphere of spirit life should be lived at its best, and this cannot be, as long as might makes right, injustice prevails, and the natural wants of a human soul are unmet.

This cannot be, as long as there is one athirst, one hungry, one ill clad, or shelterless.

Only will it come to pass, when the spiritual faculties rise; when labor replaces the just wage of its toil; when woman is respected as the equal of man; when the religion of the few has given place to knowledge; when the happiness of man and not the pleasure of God is the dominant motive.

We stand on the threshold of all this mighty reform, assured that the day of its perfection will surely come.

We may well be content with the advancement of fifty years. It may not be all that we desired, but far more than there was reason to expect. The world moves slowly, and prejudice lingers. As there are monsters in the sea preserved from the early ages when there were only monsters on the earth, so there are hideous beliefs which skulk from the light of the present.

Fifty years contains the mighty achievements in steam and electricity; of the great discoveries which have placed in the hands of man the control of the forces of nature.

They also contain the more wonderful change in belief. Where are the ministers of the gospel who dare preach a sermon that was orthodox twenty years ago?

In the good old days of our grandmothers, they tell us of sermons so red-hot with burning pitch and brimstone that they did not have to otherwise warm the meeting-house on the coldest winter Sunday! Sermons on hell and preach except in fire-proof houses.

No such sermons now, and this is considered indecent to mention the common name of the Prince of Darkness.

The new converts led into the churches are not catechized on the creeds.

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

ENCOURAGED.

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

What would induce you who are inspired by the thought that you are heirs of an infinite kingdom, immortal spirits with the capabilities of archangels, to return to the belief that you are worms of the dust, corrupt and evil from crown to heel? To return to all those deforming, blighting dogmas which have made this world a hell?

It has all passed, like a horrid vision of the night, and are you not glad? Oh, you cannot return! You might as well expect a matured man to go back to childhood and put on frock and Sunday strings, as for one having escaped the thrall of creeds to return to them.

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

On that column is engraved in letters the hand of time our very era: Erected in commemoration of the final victory of the hosts of Spiritualism over the dogmas of savagery and ignorance: A personal God, the Holy Ghost and Crucified Son; the Fall of Man; his redemption by vicarious Atonement; priestly power, arrogance and bigotry.

Here let the old brand from the burning hell, and all that remained of the Devil.

Requiescat in pace!

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AT CINCINNATI, OHIO.

The Beauties of the Philosophy as Explained by Mrs. J. W. Kratz.

The Golden Anniversary of Modern Spiritualism was observed yesterday afternoon and evening by the local society at the Auditorium. In the afternoon there were about 500 persons present. In the evening there were more than that number in attendance, says the Cincinnati Commercial-Tribune, of March 28.

The Fiftieth Anniversary of the founding of Modern Spiritualism will be local believers. In addition to the two meetings yesterday there will be an anniversary social in the banquet hall of Odd Fellows' temple, on Tuesday evening. Meantime, Mrs. J. W. Kratz, one of the leading mediums of the cult, will remain in Cincinnati through the month of April, giving lectures and readings at Douglas Castle every Sunday, and private readings at her boarding house at any time. Satisfaction guaranteed on no pay.

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

SPIRITUALISTS TOO EARTHLY.

The burden of Mrs. Kratz's address in the afternoon was the beauties of Spiritualism, compared to the old, cheerless faith of the ordinary Christian. But of the Spiritualists only two thirds, she argued, were able to fully enjoy the faith, for they were always thinking of earthly things—worshipping the golden calf exactly as the Christians of old.

She spoke of the questions asked by an old man, "Mother, shall I sell that lot or 'Father, will it be best for me to do this?' 'Brother, will this investment be of profit to me?' Always and forever asking some thing about wealth which cannot be taken to the spirit land when we pass out of this life.

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

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

"And you'd be the sickest lunatic in the whole world," I said to him.

Mrs. Kratz detailed her religious experience and denied that she had felt the power of conversion. But the preacher told her to come forward and join the church anyhow, and she would feel the spirit power. She had bought a new Bible, but had not been able to understand it, and had had to read it like four-leaf clovers in. But that same Bible now! She had read and re-read it. It was clear and plain to her since she became a spiritualist.

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

She is a brilliant, attractive woman, eloquent and forceful.

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

SOME PLATFORM TESTS.

After some further speaking and singing Mrs. Eva Pfuntner—who made an address in the afternoon—gave a number of platform tests. A sample:

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

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

A STIRRING WORD PICTURE.

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

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

At Piqua, Ohio.

The Spiritual Research Society of Piqua, Ohio, observed the Fiftieth Anniversary of Modern Spiritualism in a most appropriate manner, at a place of meeting, K. of P. hall, one of the finest in the city. The altar was beautifully decorated with palms. A small but very attentive audience listened to the writer, Subject, "Birth of Modern Spiritualism." The high water mark of the movement of rain prevented many from being present at this meeting.

MRS. MAGGIE STEWART.

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

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

M. LITTELL, Pres.

The Progressive Thinker.

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SATURDAY, APRIL 18, 1906.
ANNIVERSARY EDITION.

No agency of the great principles of Spiritualism has kept nearer abreast with the times during the past year than has THE PROGRESSIVE THINKER, with its teeming pages of profound thought, appearing at the homes of its patrons fifty-two times, giving them as much reading matter by actual count as three ordinary books of 500 pages, whose dimensions are 6 by 4 inches, for one dollar, and giving a book of 357 pages, with that eminent author and medium, Emma Hardinge Britten—Ghost Land—a special scientific survey by the philosopher, Charles Daborn, the Hull-Covert debate and the Sequel to the same, lecture by Col. Ingersoll, lectures by Mrs. Anna Besant, and innumerable other excellent authors whose names are too familiar to our readers to need mention.

The Spiritual phenomena and philosophy, astrology, physical and psychical science, mental science, the fraud question, the creed question, the platform test work, the decay of theology and the growth of liberalism, the molecular hypothesis of nature, the physical and moral man and his relation to the spiritual universe, organization, and many other similar and kindred subjects have been discussed from our rostrum, with the most tranquil equanimity manifested in all that could not help commending itself to the readers. No uncalled-for language and nothing to call for such. Nothing but sober, sensible argument on the two sides of every subject under discussion, with the one exception of the Covert side of the Hull-Covert debate, and that was only

Look Over These Eight Pages Carefully.

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

permitted to show that the foe was vanquished, that the champion "Anti" had run out of reasonable argument and resorted to blackguard; in this instance, and in any other where our defender driven to such language we would exchange it from the debate.

Ask yourself, dear reader, if THE PROGRESSIVE THINKER has not been worth its cost you, to say nothing of the high-grade premium we have given away to each yearly subscriber, and you who have had the benefit of your neighbor's weekly spiritual messenger, who have borrowed, not exchanged, what you should have bought, if you are able, do you not know that you would feel happier, and nobler, and better satisfied with yourself if you subscribed and loaned to some less able neighbor? Do you know that when you fall to do something for the advancement of the cause you know is struggling to be known, and to win the world from error to truth, you have lost a great opportunity to advance your own career of eternal life, lost a turn in the wheel of your own progress that you can never regain? If you believe that to live for self is all there is of life you are not yet a Spiritualist; you are still on the ground floor of a theology that can shift responsibilities to the effort and kindness of another, a Savior.

This week we have thrown our columns wide open—turned the paper completely over to our friends and co-workers everywhere and as a consequence we have Spiritualism from every standpoint; we have indeed a representative Anniversary edition that will do to preserve; sentiments directly to the point at issue—Spiritualism and its many sides; its materialistic and its non-materialistic side; its religious and its irreligious side, its reincarnationist and its non-reincarnationist side; its idealistic and its realistic side, and in its another nature it hovers over and shelters all from the mist and sleet of the cold and gloomy agnosticism and the hot and blinding Catholicism and her babe, Protestantism of the world.

In all this issue upon the one topic the

TRUE TO THE LETTER.

Chauncey M. Depew, the silver-mouthed orator, expressed a great truth the other day, when he said:

"I find the most warlike men are the clergymen."

Chauncey, though orthodox in faith, expressed a great truth in that utterance. The clergy have been the inciters of war and bloodshed in all ages of the world. Standing aloof from harm, and bombarding heaven with prayer, they have urged on the combatants to hazard their lives, though themselves safe from danger. There is a flagrant illustration of the correctness of this statement in the case of Peter, the hermit, who wandered all over Europe, and preached up a crusade against the Saracens. "God wills it," was a refrain ever on his tongue. Stimulated with his zeal, the mad multitude rushed on to war, to starvation, and to death, their avowed object to wrest an empty sepulchre from the followers of the Prophet. History records the result. During the peaceful march, no enemy near, Peter was at the front, leading on his tatterden host. When danger threatened the valiant warrior was in the rear; when battle was pending he was in hiding; when victory dawned he crawled out of his place of concealment, covered with filth, the picture of recovering fright, and boasted of his wonderful triumph over the enemies of God.

Such has been the history of pre-arranged in all ages of the world.

WASTED EFFORT.

A day of prayer throughout the United States, was lately formally asked for by the American Peace Society, when Heaven was to be implored for peace. War is a terrible calamity, and its horrors should be averted; if nations cannot be maintained without resort to that method of settling national controversies. But we opine the great Ruler of the universe will not change his purpose, even if the entire population of an anti-hill should ask him to intervene between itself and another anti-hill which threatens it with destruction. The ears of the idol gods of the savage tribes are no more deaf to prayer, so far as results are concerned, than are the ears of the God Christians worship. All history confirms this statement.

THE DIVINE MISSION OF SPIRITUALISM

To Purify, Refine, Spiritualize and Elevate Humanity.

My theme to-day is aside from the more common trend of thought accepted as appropriate to our anniversary. The historical and social aspects of Spiritualism will receive due and merited consideration on the part of our speakers and writers. It has seemed to me that it may not be unprofitable to ask attention to a subject that, as I think, is really among the most important, and yet, is likely to be overlooked by Spiritualist speakers and hearers; and that is:

The mission of Spiritualism as a factor in the culture of spiritual life. It will hardly be denied that there is a tendency in the influence of Spiritualism in its more material phases of physical manifestations, to induce an undue desire for the mere phenomena. Some are carried away by a craving for tests, and to them the signs and wonders of the test medium are approximately the all-in-all of Spiritualism; all that interests them; all they care for. Really, and truly, in a deep and weighty sense, they are groping in the substantial shadow, and lose the ever-abiding substance of true Spiritualism. They have their pleasure in the things that quickly pass away, and ignore the divine wealth of spiritual riches they might receive into the everlasting gardens of their spirit being.

The consciousness of the presence of pure and good spirits, is and must be a factor of great importance in the development of spiritual habitude of thought when allowed its proper effect; but the mind may be so given over to, and enthralled by, an inordinate craving for physical signs and wonders, that the higher and better results in the spiritual betterment of the seeker may be set aside and lost. As you seek, so shall you find; if you seek the higher and better portion, it shall be given you. For after all, after admitting, gladly and freely, all the great good and abundant light that may come through the facts of phenomenal mediumship, the strong and indisputable proofs of the continuity of individual spirit life beyond the grave, it still remains that the chief good, "the best thing in the world," is the cultivation of the higher mental, moral and spiritual qualities that go to the formation and perfection of the highest ideal of human kind, for this present life and that which is to follow in the hereafter.

Besides, in a deeper true sense, the evidence of immortality is within, in one's own soul.

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

But to those dwelling in the more material, worldly plane of thought, and whose spiritual nature has not been quickened into active life, the realization of themselves as spiritual beings, here and now, spiritual beings in physical bodies—to such the mediums test may prove of great benefit in laying the foundation, the first step in an ascending series that shall lead to the mounts of high spirituality.

It may be thus, but in order to its accomplishment, they must go on, ascending from the lower plane of signs and wonders and marvelous phenomena, building the finer structure of their spiritual nature into beautiful temples of spiritual grace and light. Wonderful tests, marvelous phenomena, the mind and memory may be stored with volumes of them, learned by personal experience and by the testimony of others, and yet be almost devoid of spirit. It is the abundance of knowledge of spirit phenomena, and yet grovel by choice and desire in the low depths of dishonesty and immorality in thought and life. The knowledge of spirit existence and communication may be clear and definite, and yet may not enter as a blessed factor into one's life and experience, to shape and mould, lift and transform, purify and elevate the mind, the mental and spiritual nature into the beautiful meekness for the higher spiritual realms beyond.

Unless spirit tests and marvels are so received and used as to spiritualize and uplift, they profit little. The mind must take these things and make them rich in value by the more wonderful phenomena of transmuting their truth into the finer texture of one's spiritual growth and manhood. By the due alchemy of thought and spiritual digestion and appropriation, they may be transformed into spiritual health, strength, life and beauty. It is not well to dwell in the lowlands of material thought; it is indeed true, in deepest and most important sense, that "a man's life consisteth not in the abundance of things which he possesseth" of earthly nature; the real life is the life of the spirit, and the real and only abiding wealth is the wealth possessed by the spirit in the growth, enlargement, purifying and refining in thought and personal aspiration.

To have positive demonstration of spirit life beyond is a great and good thing; to live the life of the spirit, a life of spiritual growth, is much more; and far better.

To live thus is to live with another alignment of things; material things and environments, the necessities and cares pertaining to physical existence here are viewed from the standpoint of the spirit, rather than with limitations to earthly matters.

Life takes on a wider and higher significance, even material things become in a manner spiritualized, when viewed in relation to the spiritual life, and used in such way, in thought, as to make for the development of the spirit in spirituality.

Even material things may be transmuted into spiritual by viewing them from the other side.

"All things become new," the old heavens and the old earth pass away, being seen in new relations, "in the spirit."

How ignoble, how vain, how inconsequential appear the sordid grasping after millions of gold, the intense greed to accumulate wealth for wealth's sake, leaving the true and lasting riches of spiritual unfoldment neglected, and the spiritual treasure barren waste, a veritable bore of poverty to be inherited by the spirit in the world beyond.

When one passes from the lower to the higher plane, he relates himself in a different way to the things of material existence, there comes a rearranging of all things in his relations to them, and life itself becomes a new life. To the degree that one cultivates spirituality in thought and life here, he assimilates himself to the life beyond; the effects of the transition are in measure overcome, and the readjustment of relations that must follow as a sequence of entrance into a new life in spirit body will be more easily and quickly accomplished.

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

be prepared to enter upon the life of the spirit there. By establishing spiritual character and relationships now, we will establish conditions which death cannot change. The spiritual is the real and abiding.

Lillian Whiting says, after quoting these words from Longfellow:

"The spirit world around this world of sense floats like an atmosphere."

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

THE SUPREME NEED.

There is a supreme need in the life of to-day; that theology shall lift itself to spirituality. Religion is not an argument, or even a creed; it is life and love. It is the recognition of spiritual laws. "To make habitually a new estimate, that is elevation." Religion needs to take account of the new estimate, of that vast and momentous array of psychic truth that is the discovery of this age. "The treasure-stores of the invisible realm are open to the spiritual perception of the present. Telepathy is not merely the phenomenal means of communication between two persons who are widely separated by distance; but it is also the appointed means by which the inhabitants of the invisible world are giving us of their knowledge, their counsel. To be able to receive this one must live in touch with the higher life—that is, he must himself live with the higher life of love, sweetness, sympathy. He must live as he would be, who is invisible." Falsehood, wrong doing of any kind builds up a barrier between them in this life and in the one beyond. In so far as there are moral defects there is not spiritual life. To hold communion with friends in the life beyond one must lift himself to that life. He must spiritualize his conditions of thought, of aspiration.

There is, perhaps, no power that organized religion could bring to bear on general life which would be so compelling in its results as to impress the reality of communion between the visible and the invisible. In the light of that realization every noble aspiration is intensified; every ignoble one revealed in its true paltriness and meanness. The life that is possible in its responsiveness, its exaltation, its loveliness, its calm, is seen in vivid contrast with a mere existence of error, care, perplexity, and strife. It is not so much that if one lives nobly he shall go to beautiful conditions at death; it is that he shall have the beautiful conditions; the realization of the intercourse with the invisible world here and now. Here, not merely hereafter; now, not in some vague and far off eternity.

Rightly understood, rightly appreciated and used, this is the mission and work of Spiritualism: To uplift, refine and elevate humanity, and so lift it up, purify, refine; thus will it evolve clear and finer ideals of justice, equity and right, and lead to the gradual reconstruction of social and industrial affairs on the pure basis of morality and equity.

And so, as a result of this spiritualization, I look forward to a time when grim want, poverty, suffering and crime shall be things of the past, and caused by iniquitous greed, resulting from man's selfishness, will be banished from among men, and the brotherhood of man will be realized in a "new earth," made new by a new humanity.

We know not what we shall be in the great Beyond. One of old said: "Blessed are the pure in heart, for they shall see God." Again, it was said: "We know that we shall be like him, for we shall see him as he is."

High and pure ideals exert a transforming influence, bringing life and character into conformity with the same. The road may be long, the progress slow, with many a lapse and fall; but with the eye kept steadily on the beautiful vision, the transformation will be wrought in due time.

And so, in the spirit of love, of spiritual anticipation, I leave these thoughts with you, asking only that "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, let us think on these things."

Let me close with a few stanzas expressive of spiritual experience:

In the realm of ethereal being,
 Enzoned and enwrapped as the seers,
 I sense the truth, the lifting of the veil that hid the loved and lost from our tearful vision that had peered in vain for one glimpse of them in the vast abyss of the great unknown?

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

Do we fully appreciate the beneficence of the fact that in and through Spiritualism, the world's great physician has come "for the healing of the nations," both physically and morally? Do we realize the growth of Spiritual science, metaphysical and divine healing, and every other alias of simple mind cure reinforced by spirit power, as well as its own method "by laying on of hands" magnetically—all these have been poured out of Spiritualism's alchemical and therapeutic cornucopia.

Do we fully value the fact that the flood-gates of a living inspiration

OUR SPIRITUAL JUBILEE.

We Should Be the Happiest People on Earth.

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

Fellow Spiritualists:—We ought to be the happiest people on the earth to-day. We have ample cause for perpetual rejoicing. We are the recipients of invaluable facts, and possessors of useful powers, and have no parallel in human knowledge.

The last half century has given us the benefit of the greatest discoveries, inventions, and revelations the world has ever known. Not only have we conquered time and space, and the great forces of nature, but by the aid of Modern Spiritualism, we have captured the keys of mystery, of miracles, of destiny, and even of divinity itself! We have been blessed with a new dispensation which not only reverts the marvellous phenomena of the ancient magician, thaumaturgist, and miracle-worker, but also renews all of the "spiritual gifts" of the ancient prophets, seers, and mediators, and adds to them the greater things promised by Jesus the Christ.

Already we have received revelations far more complete, definite and satisfactory than were ever before vouchsafed to mankind. We have opened into intercourse with higher spheres of being, and with the inhabitants of an unseen world, who are endowing thousands with occult power, and revealing the hidden mysteries of the great universe. The kingdom of heaven with its mighty spiritual power is again at hand and a flood of inspiration is baptizing all sensitive souls, and this quickening power stirs the hearts and hearts of millions to new and higher activities.

A new era refulgent with that "light that never shone on land or sea," has, in our best day and generation, dawned to uplift and ennoble the human race. Before this light divine the mists of ignorance and superstition vanish, and many of the gloomy terrors of pagan and Christian mythology have already gone forever! The chaotic darkness that for centuries shrouded human destiny in doubt, uncertainty and fear, vanished at the dawn of Modern Spiritualism, and the sunnier veil of spiritual blindness no longer hides from millions, who "have eyes to see" the living presence of myriads of dear human spirits, who through the earth bringing "glad tidings of great joy" that man is indeed immortal.

This new light from on high has illumined "the dark valley and shadow of death," and shown it to be the royal highway to liberty, to better opportunities, and to more rapid mental and moral progress.

It has brought us what never was had before—the demonstration of continued personal and individual existence, when this mortal shall have put on immortality, and proved that the great law of Evolution, together with our own efforts, will ultimately work out our salvation from all the ills of earthly existence. It has revealed the important fact that natural law rules in spirit life, and by its working we reap what we have sown on earth, in compensation, and in retribution, exactly adjusted to our needs by the scales of eternal justice.

It has shown that our future happiness, or misery, is commensurate with our spiritual growth, and that all suffering will cease when its work of purification is accomplished. It has shown to us the pathway of eternal progress, running from grade to grade, from sphere to sphere, in each of which our environment will exactly correspond with our mental and moral condition, and in which we can go no faster than we grow.

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

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

These are a few of the cardinal ideas taught by the grandest religious and ethical cult this world has ever known—the only completely rational, scientific and philosophical religion ever taught on earth.

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

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

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

Do we fully appreciate the beneficence of the fact that in and through Spiritualism, the world's great physician has come "for the healing of the nations," both physically and morally? Do we realize the growth of Spiritual science, metaphysical and divine healing, and every other alias of simple mind cure reinforced by spirit power, as well as its own method "by laying on of hands" magnetically—all these have been poured out of Spiritualism's alchemical and therapeutic cornucopia.

Do we fully value the fact that the flood-gates of a living inspiration

have been opened upon the human race, baptizing all sensitive minds with spirit power, quickening their latent spiritual faculties, and making them the vehicles of new truths exactly adapted to the world's great need to-day?

Are we fully aware of the great benefit of the knowledge that angels and ministering spirits walk the earth unseen, both when we wake and when we sleep, to guard us, to guide us, and to aid us in every possible way, by their psychic influence?

Do we fully appreciate the important fact that, under favorable conditions, we may indeed actually feel the "touch of a vanished hand," and hear "the sound of a voice that is still"—yes, more, we may truly and unmistakably clasp the materialized forms of our loved ones in our arms, and talk with them as when on earth, eye to eye, and face to face?

If we do realize the full significance and the unspeakable beneficence of all these, and a hundred more blessings which Modern Spiritualism has given us for half a century, and is conferring upon more bountifully than ever upon all who will receive them—then, as we said in the beginning, we ought to be the happiest people on earth.

If we are fully persuaded that we have the best religion on earth—a religion that entirely harmonizes with true science, and is itself the true philosophy of nature; that we are fully aware of the privileges, powers, and benefactions which it confers upon us, both here and hereafter, we ought to make this the greatest jubilee ever held on earth, and it should continue in our innermost soul the remainder of our earthly lives, and be to us "a joy forever" in that glorious life to come, which has revealed as the divine heritage of all that ever lived on this planet!

FIFTIETH ANNIVERSARY POEM.

The tide of time that ebbs and flows
 With rhythmic pulse of night and day,
 Has borne us near our century's close
 And ushered in our Easter day;
 Aye, fifty years of wondrous time,
 Replete with great and grand events,
 Begun with one the most sublime
 That time's historic page presents.

All loyal hearts that love the truth,
 Should harken that great natal day,
 When heavenly light dispelled the ruth
 Which filled the earth with dark disguise.

The "King of Terrors" then was slain,
 And mourning hearts found great relief,
 For light divine then dawned again,
 To guide mankind, and soothe their grief.

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

It was a power from realms unseen
 Whence came to man all gifts divine,
 The same that filled the Nazarene
 And made his face and garments shine.

Though the tokens first it gave
 Of that vast force which lay behind,
 It soon became a tidal wave
 Which swept o'er all the realm of mind.

No priest-made dyke, nor crowded wall,
 Could hold in check its mighty surge,
 It rushed o'er pulpits shrine and all
 That sought to stop its onward way.

The preacher frowned and hurled his curse
 Against the spirits and their work,
 And quoted many a Bible verse
 To prove that demons 'round us lurk;

But all his preaching came to naught,
 He could not stay the work begun,
 As vain it was as if he sought,
 Like Joshua, to stop the sun!

The man of science stood aghast,
 And knew not what to do or say;
 He found the force it had too vast
 For him to grapple with or stay;

He tried to look both wise and brave,
 And talked of tricks and sleight-of-hand,
 But onward boomed the tidal wave
 And swept him off his narrow strand.

The man of letters tried in vain
 With scoffs and jeers its course to stop,
 As well have tried to stop the rain,
 Or sop its moisture with a mop!

The press was vanquished in the fray—
 These ghosts, like Banquo's, would not down,
 Though laughed to scorn, they came to stay,
 And heeded neither sneer nor frown.

Thus forward marched the heavenly host,
 Intent to set the people free,
 On every continent and coast,
 From every form of slavery;

The ranks of error could not stand
 The force of truth which it employed,
 But quailed before the phalanx grand
 That creeds and dogmas fast destroyed.

Old superstitions, sacred held
 Because the heirlooms of the past,
 From thinking minds were fast dispelled
 By this inspired iconoclast

Who claimed no Bible as divine,
 Nor sacred any day, nor place,
 For God ne'er spoke, nor wrote a line,
 And set apart no "day of grace."

The text of truth was never bound,
 Nor writ in Hebrew, or in Greek,
 But all may hear his welcome sound
 Where Nature's tongues his message speak;

In facts of Nature we may find
 The pure, untarnished "Word of God,"
 While Bibles worshipped by mankind
 Are marred by error and by fraud.

The truths of Nature make men free
 From tyrant rule of every kind,
 For none will yield his liberty
 Who has a free, enlightened mind;

"The powers that be," by right divine
 Have never ruled in church nor state,
 And now they must their place resign
 That those who rote may legislate.

Thus spake the angel host who came
 To lead the van of all reform,
 And taught the truth in Nature's name
 To whose just laws must man's conform;

For equal rights it made demand,
 Without regard to sex or race,
 "Let all be free," was its command,
 "To find their station and their place."

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

Though vast the work already done—
 To make the world from darkness rise,

its mission is but just begun,
 And will not cease till all are wise.

More light has dawned since it began
 Its noble mission here on earth,
 Than e'er has reached the mind of man
 Since Christ the Teacher had his birth.

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

So priest and pastor now combine
 Against the spirit force on high,
 To execute their bad design,
 But let their rage no fear inspire,
 Nay, rather let us all be glad,
 "This desperation wakes their ire—
 'Whom gods destroy they first make mad!'"

Let priestcraft build its martyr fires
 Around the teachers of to-day,
 'Twill speed the truth on lightning wires
 And hasten error's slow decay;

But let us tell our Christian foes—
 "The layman, deacon, bishop, priest,
 Their persecution plainly shows
 That anti-spirit is 'Anti-Christ!'"

'Tis vain, in this enlightened age,
 To try to stop Progression's car,
 Though all the angels join to wage
 Against the truth a "holy war,"
 Who 'gainst the spirits show such spleen,

And is so blind he will not see,
 Now follows not the Nazarene—
 He's but a stiff-necked Pharisee!
 No truth had ever stronger force,
 Nor greater men in its support,
 For facts are all its warp and woof,
 And men of science hold its fort;
 How foolish, then, the priests who swear

"That they 'will put it down' by force,
 As well might they essay by prayer
 To stop the planets in their course!
 But let us stand by our good cause
 Though persecution's fires may burn,
 Nor fear for a moment pause,
 We know that we are in the right,
 And have the good alone in view;
 Then for it let us bravely fight
 'Till truth and justice have their due.

With God and Nature on our side,
 And mighty angels in our

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

tion to sustain their teachers, Mr. a Mrs. Kates, in their efforts in the cl Mrs. Cadwallader made a few ear remarks in behalf of the mediums. I Butterfield followed with a short mark regarding the first communio tion. This closed the speaking, a Mrs. Kates gave tests of her mediu ship. When this was concluded, t semi-centennial of Spiritualism w ended.

THE SPIRITUAL X RAY.

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

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

"Let there be light; and there was light." This statement in the book of Genesis refers certainly to more kinds of light than that which emanates from the sun or stars.

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

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

In fact, light itself is but a term; there is no substance of light. That action of the material forces which produces it, any source from whence the action comes, is not light. We can say without successful contradiction, that in the sun itself there is no light; that that which proceeds from the sun is not light until it reaches the earth's atmosphere; and then the force or vibration changes into light according to the conditions of that atmosphere. Consequently, not only the degrees of light, but the quality of light must be entirely different from different planets; not owing to their nearness to the sun, or to those vibratory forces that emanate from the sun, but to their own conditions.

Many scientists in the early part of this century, and even in more remote ages, have endeavored to show that light is a specific substance, but they have not gone further than the effects of light. Toward a light so common, so usual, it is well to call science to account. They have never transcended in their explanations the primal edict of creation. No scientist at this moment, if placed upon this stand or any other, and subjected to the severest cross questioning or direct questioning, could tell you the answer to the single question, "What is light?" Yet there are pseudo scientists and profound scientists who will subject mediums and Spiritualists to the uttermost scrutiny and criticism because they cannot tell how the phenomena of Spiritualism are produced. Let them tell how light is produced. Let the scientists answer, "What is an atom?" Let them tell you what the electrical and magnetic forces are like substance.

Until within a half century or less you have known nothing comparatively of the action of electricity, notwithstanding Dr. Franklin's bold attempt to draw the lightning from the clouds. Even to-day, although the action of electricity is very well understood, and that wizard in human life, Edison, is going on forever discovering new methods for the application of this wonderful vibrator, yet it is well known that there is no substance called electricity. That as light is a vibration, so electricity is a vibration, and may be both light and heat, or may be heat without light and light without heat.

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

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

THE SPIRITUAL X RAY.

More than a hundred years ago another X ray of a very different quality and kind, and emanating from exactly the opposite source from the Roentgen ray, started out to meet humanity; it started from just as palpable, though not as material a source. It came in conjunction with other discoveries which relate to human existence; it came in connection with a long series of investigations concerning the mind; it came in connection with the possibility of the mind influencing other minds; it came in connection with the quality or power of the mind to perceive, under the stimulus of spiritual activity, the innermost recesses of opaque objects, of distant bodies and of the human form. This power or ability was named clairvoyance. It was developed with what was called mesmerism. This science Mesmer was the real discoverer of this X ray of spiritual power.

But like all other investigations and experiments from that side of human nature, this was scoffed at and relegated to the domain of imposture and superstition; although a great many scientific minds and a great many minds deserving of the highest commendation and appreciation have turned these investigations. We think it was earlier than 1840 that Professor Gregory, of the Scottish University,



MRS. CORA L. V. RICHMOND.

bore forward these investigations and testified to the existence of this clairvoyant power, of which that Mesmer was really the discoverer. This was handed down through the existence of mental philosophy and mental research, all through the middle part of this century, and through the introduction to what are now known as spiritual phenomena, that is, prepared the minds of the people for the recognition of this other force. Although in mesmerism this force was supposed to be confined exclusively to human lives in this sphere of existence.

Before the "Roentgen Knockings" in the forties, a mesmerist in Central New York mesmerized a lady; when she was examining diseases by this X ray of spiritual perception she suddenly began describing things that were not in this world. The mesmerizer, thinking that either he or the lady had suddenly gone insane, withdrew his mesmerizing influence, and she described her relatives and friends of his who had passed from earth life long before, the natural curiosity of man caused him to renew the experiment. Just as soon as she had passed under the mesmeric influence she would seem to be taken possession of by a power which he was not able to control. That power would go on to describe those various presences that were visible to the lady. Not only did she describe the people whom he knew, but vast numbers of people whom he had never seen; thus proving that she could not have taken the descriptions from his "sub-consciousness." After a time this power which took possession of the lady after she was mesmerized, became so much stronger than his will that it was able to take possession of her at any time independently of his aid. He at first thought that she was going mad, but when he went on describing people and scenes in the other world, her name was Mrs. Loomis. The mesmerizer was called "Uncle Joe Walker."

Later the "Seer of Poughkeepsie" was thrown under mesmeric influence. Andrew Jackson Davis was not only influenced to perceive laws governing the material world, and spiritual beings and states, but under that control he gave to the world those marvelous works of his that were the prelude to the philosophy of Modern Spiritualism. In fact they contained the essential structure of all that has followed. This perception however was unrecognized by the scientific world. The laws of clairvoyance could have been made available in materia medica fifty-seven years earlier than the Roentgen ray, for the medical men more advanced thought and aspiration than their fellows regularly employed such clairvoyants as Mrs. Metter, of Hartford, and various others in New York city. We know that Dr. Gray, one of the most eminent homoeopathic physicians fifty years ago, had a clairvoyant perpetually in his employ to visit some of the difficult cases that he felt unable to prescribe for and which he did not feel qualified to accurately diagnose. We knew several other physicians who did this.

Not only the usual practitioner, but medical universities and schools of therapeutics in this country and the old world rejected mesmerism and laughed it to scorn. It is within fifteen years that experiments in what now has been called hypnosis (for the sake of saving the reputation of the Ds.) have been made in hospitals in Paris, London, New York, Chicago and all great centers of medical practice and learning, and proved successful. Now the learned M. Ds. have swept around the circle and wish to legislate that no one shall practice hypnosis or clairvoyance excepting under the guidance of a professor of medicine. These same professors eagerly seize this side of the proposition of the X ray; avail themselves of the Roentgen ray for the examination of disease. Thus much for the external phase of this proposition.

But it simply shows that the spiritual discoveries and their adoption are, not only a century or three-quarters of a century ahead of the physicians and material science, but are sometimes a thousand years ahead of them; for all people have been endowed with, or possessed in some degree clairvoyant powers. Seers have always existed among all nations; and even the red man, whom you are accustomed to consider a savage, receives admonition and premonition from the Manitous concerning the healing of disease. Among the Cherokees the medicine man was an inspired man; he went out searching for his healing herbs under the guidance and influence. Frequently a white spirit or form preceded him to tell him where the special healing herb or healing spring might be found. Every mineral spring in the far West is associated with some vision of a medicine chief, and all the Indians turned to this source for adequate healing. Their methods of treating disease are some what similar to a combination of the healing medium and the massage treatment. There is undoubtedly a perception of this kind of healing among them.

While seers in every age have been endowed with perceptions of things at a distance, with ability to know what was transpiring in distant places, and with revelations from the inner and higher life.

It is because of this spiritual X ray, because of this added atmospheric illumination that the scientific world has been able to introduce new electrical methods and newer methods of light, that the science does not claim that people climb up to scientific facts and truths by the ladder of experiment alone. He declares that his best discoveries come

to him in visions of the night, in dreams, and he even knows who the inspirer is on the other side of life that across the boundary of the shadow, beyond that substance which forms the veil to the light of the spirit, can easily influence the receptive mind to understand the application of these forces in their manifold ways.

LAGGARD SCIENCE ADVANCING.

We rejoice, of course, that science is gradually climbing up from the outward ladder to the inner vestibule of this temple dome of science. We rejoice that the M. Ds. are ready to clasp hands with hypnosis at the present hour; although the desire exists among them to appropriate the discovery and the name, and even the privilege of thinking people well. It is quite evident that they cannot do it by legislation; it is certain that nothing can prevent a man or woman who is endowed with the ability to think thoughts that will make people well from doing it. Even if the outward methods of hypnosis are abandoned, which would be quite as well, the healing power would go on still the same. Nothing can prevent the mother, even if she is prohibited, from giving outpouring, though it is the prescription of the physician, or from soothing the babe with her hands or her thoughts, which are far better; nothing can prevent the companion by your side from thinking you will in your hours of depression or fatigue. Who shall prevent the gifted healer from entering any room in creation and knowing, as did the Master, that he can cure the ailments and failings of human life and imparting that healing, even by the touch of the garment, or the sound of the voice, or the silence which is still more potent.

That science recognizes the Roentgen ray is not only an external proof, but one of the manifold confirmations of spiritual phenomena. For instance human photography; one unacquainted with spiritual manifestations would deem it impossible that a form invisible to the eye could be photographed, but by photographing through the ordinary camera upon the sensitized plate; but the photographer will tell you that many defects and imperfections as well as beauties that are not discernible to the human eye will certainly appear upon the photographic plate. The detectives turn for these indications of the criminal that are concealed often by the smile and by the successful indications that are apparent to the human eye. The photograph reveals the lines of crime as it reveals the lines of virtue, and the real detective would rather have a photograph, almost than the original. Then when it comes to those spirit photographs that are taken in absolutely dark chambers where no light is permitted to enter, here again is the X ray, and science has scorned the thought that a ray of light could be found there or forced there except through a transparent texture. Here comes the X ray to prove that the spirit photographer has been able to seize a ray of light which the spirit from behind the veil of sense could force into the camera as well as now the X ray can be forced into the human organism or through another solid substance.

Then we have the added vibration of electricity, which without a conductor has already been found to convey messages many miles by vibratory action alone, without conducting wires. When at last you shall stand upon the shore of America and speak your words or think your thoughts to the indicator and they shall be repeated in Great Britain it will be no more wonderful than that which now transpires, when the electric message is conveyed six or twelve miles without any conducting wire.

Pretty soon all this vibratory action by which spirits convey messages from one human being to another, and from their own state to you in human life will be claimed by science. We want you, Spiritualists, to take particular notice and record every manifestation that you receive; so that when the time comes of the boasted "X" ray, and the boasted electric "Y" rays, you will say, "Yes, yes; we have known about these things for many years, and we have had our proposition in science brings on face to face with the record of the facts of the phenomena of the last fifty years."

When, like mesmerism, these facts shall be appropriately labeled by an other name and placed in the category of material scientific discovery, let it be forever known that a light has been forced into dark chambers sufficient to produce photographs; let it be known that art and materials and substances have been precipitated upon canvases producing most beautiful portraiture; let it be known that the luminous chambers of the mind have been enlightened by this spiritual presence until all things upon the earth have been visible to the one so illumined, not only all things upon the earth, but all perceptions of spirit presences, and all knowledge concerning the states and conditions of people in human life, until like the woman of Samaria, who, in the presence of the great Teacher, said: "Come and see this wonderful man; he has told me of all the things that ever I did in my life," so his life's history and the record of the human state been revealed to the vision of those endowed with this perception.

THOUGHT PRODUCES VIBRATION.

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

For the last fifty years the message has come to you from the spirit realm: "Your thoughts are as palpable to us as your bodies are to each other." Be careful of your thoughts, for they can do harm or bless; and if you do not feel right toward an individual, correct your feelings. For more potent than the sword is the shaft of malice, or envy, or hatred. The spirit messages have said to you: "If you feel right and think right, your thoughts make such a strong vibration around you, that, like the incense of these flowers, your friends will know you are there even before they see you."

How many of you have had this ex-

perience: That you think of friends in human life, and in a few minutes they are before you; they were just around the corner, just about entering your dwelling, when their atmosphere of love preceded them. There are two edges to this connection; one is not very comforting, you "hear" the voice of Satan but he is there; the other is, you "never speak of angels but you hear the rustling of their wings." So the friend who is near and dear, the one perhaps of all others whom you would like to see on a particular day. There is no obscurity, your thought brings him or her. There is no reason why you should not perceive your friends when they are coming; you think of them, and lo! they are there, in the realm where no barriers abide, in that true realm. If you lived more in that realm you would find that all these problems have been solved long before the halting steps of science can reach them.

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

Perhaps you have some such friend in your mind, one whose mental qualities and spiritual unfoldment you enjoy very much, but who irritates you when near.

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

Many of you cannot go out in the world, cannot meet with other thoughts, and people would be stronger if they invited that larger ray and that more divine and beneficent force that is able to conquer the shadow with its own light. The object of this spiritual power which is in the world to-day is, not to weaken people by making them foolishly sensitive, but to strengthen them so that they can perceive the spiritual, the divine, the great Master, in human life. Then like the great Master, they can adjust it all to the grand symphony of existence. When you are cultivating these spiritual powers, or when you think you are unfolding by retiring from humanity, by not coming in contact with human suffering, remember the greatest victory is that which conquers suffering, which conquers it in your mind and in others. The law of perfect life and light is this revealed.

For lo! yonder splendid orb when it is mounting up the sky at morning dawns no shadow too dim and dark for him to penetrate, and far away in the fastnesses of the mountains the clouds go scurrying back to their primeval haunts of oblivion, and the great sun's splendor pierces all the air, and all the globe vibrates by the X rays, into the places where the shining gems of the earth, which are not hidden away in the dark as many suppose, but because there they can receive these finer rays which are infiltrated and percolated into their being, until, lo! they spring forth in resplendent answer unto these marvelous X rays!

Topeka, Kansas.

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

After supper a literary entertainment was given by the society. The hall was crowded, notwithstanding the inclement weather. All the performances were good, but a poem read by A. O. Grigsby, and an inspirational one delivered by Mrs. Lulu Jeffries, deserve especial mention. All were highly entertained.

For some time past, Brother E. E. Chesner, an attorney of this city, has been delivering a series of very interesting and instructive lectures. The attendance at these lectures has constantly increased, and all are well pleased with his able and earnest endeavors to unfold the philosophy of Spiritualism.

The First Society of Spiritualists of Topeka has been in existence for thirty years, and has successfully survived all attempts to reach them without and within to destroy it. Its membership is increasing and the attendance large.

The universal verdict is that the celebration of the Fiftieth Anniversary of the advent of Spiritualism was the most enjoyable meeting ever held by this society. May the interest increase be the prayer of the writer. R. B. H.

At Brooklyn, N. Y.

The Fiftieth Anniversary of Modern Spiritualism was held at Columbia Hall, this city, on Thursday, March 31, under the auspices of the Fraternity of Divine Communion and W. J. Colville. Large gatherings at each session. Mr. Colville being the speaker, and Ira Moore Courts with messages, very acceptable and inspiring program under the management of Prof. A. D. Whitelaw, president of the College of Music, of Brooklyn.

A. B. WELLS, Sec.

50TH ANNIVERSARY.

The St. Paul Spiritual Alliance Celebrates.

The Fiftieth Anniversary of the advent of Modern Spiritualism was celebrated Sunday, March 27, by the St. Paul Spiritual Alliance, at Odd Fellows Hall, Wabasha and Fifth streets, with an all-day session, beginning at 11 a. m. with a conference and experience meeting. Quite a number gave their experiences in Spiritualism, able among them were two old veterans, workers, Brothers M. T. C. Flower and Amos Hall. Mr. Flower being one of the presidents of the alliance, and now past eighty-three years old. In closing his remarks he said that he had been a Spiritualist for over forty-five years, and that he was ready to pass out of this body any time, and his greatest happiness was that he knew where he was going, and when he got on the other side he would still continue to work for the cause and the alliance. The greatest wealth he possessed was a knowledge of Spiritualism, and if the Spiritualists have not got the truth who have? Mr. Flower's whole soul is in the cause, and he truly lives the true spiritual life. The conference then closed after a very successful meeting. Dinner was then served by the ladies of the society, in the dining hall, followed at 1:30 o'clock by the Progressive Sunday-school, conducted by Mrs. Mary Langdon and Mrs. F. A. Moore. A new feature was the calisthenic exercise by the children, Miss Jennie Morgan, a young lady of fourteen years, being the leader of the class, and showing great aptitude for one so young. The exercises were enjoyed by all present. Recitations were given by the children and prizes awarded to the best speakers.

At 2:30 the services were opened by a short address by the president, Mr. W. C. Edwards, telling of the history of Spiritualism for the past fifty years, which was listened to with close attention and well received. In closing, he said that Spiritualism brought every person on a level, the rich as well as the poor, and was no respecter of persons.

Mr. Frank T. Ripley, the present speaker for the Alliance, read a poem, followed with a short address and prayer; the exercises were all acknowledged. Mrs. Mary Langdon and Mrs. Asa Talbot also gave tests and they also were recognized.

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

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

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

Mr. Ripley fills a short engagement for the alliance, and then goes East to take up the work again.

F. E. IRVINE, Sec'y.

THE OLD HOME.

How well I remember the dear old home,
That stood on the brow of the hill,
Where my father would nod in his easy chair,
As the sun crept over the sill.

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

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

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

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

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

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

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

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

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

But what it was, I joy to know,
Was the "touch of a vanished hand,"
That came from fields whose glittering dews
Kiss flowers on border-land.

Now backward through the past I go,
To the old home on the hill,
And see the sunset bending low,
As it slants across the sill.

ROSE L. BUSHNELL.

Summerland, Cal.

South Bend, Ind.

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

S. E. SNOKE, Pres.

GENERAL SURVEY.

THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

The Campbell Brothers have just returned to the Palos, 215 Thirty-first street, after a successful visit to Milwaukee. They remain in Chicago only three weeks more, when they leave for Lilly Dale, N. Y., where they will attend to the furnishing of their new home, near the gate.

L. E. Burdick writes: "I wish to remind the friends of the spiritualist society of Southwest Michigan that the time is approaching when we are to meet at Lake Cora in our annual reunion, to congratulate ourselves on the good work done in the past, and the bright future that awaits us. Dr. Adah Sheehan-Horman, of Cincinnati, will be with us again to inspire us with renewed zeal to keep the light of Spiritualism shining before the world. The date of the meeting will be June 26, 1898." The date was omitted last week, hence the repetition of the notice with that amendment.

The Truth-Seeking Spiritualists of Cambridgeport, Mass., are holding meetings at St. George Hall, Sunday evenings for speaking, psychometry and inspiration.

Dr. Juliet H. Severance is open for engagements to lecture on any of the vital questions of the day. Would like to attend camps or give messages. Address 601 Milwaukee street, Milwaukee, Wis.

W. W. Aber writes: "My wife and I are located for a short time at 934 Kansas avenue, Topeka, Kans. We still have a few open camp dates. Anyone desiring the services of a materializing medium or platform test medium, can address us at this place."

Virgil Barrett would like to correspond with societies or camp managers for engagements, on easy terms, as speaker and test, or as soloist and musical director. Address for a few weeks, 25 Walton street, Toronto, Ont., Canada, or 819 East 16th street, Indianapolis, Ind.

Spiritualistic Church Students of Nature holds services every Sunday evening at 7:30 at Nathan's hall, 1565 Milwaukee avenue, Pastor, Mrs. M. Summers.

Mrs. Dr. Hilligoss is serving the Spiritualists of Janville, Ill., for the month of April. She goes to Chattanooga, Tenn., for May, and to Nashville for June. Her husband, Dr. Hilligoss, is serving the society at Jonesboro, Ind., for the Sundays of April.

Mrs. W. Lindsey writes: "At the meeting for the annual election of officers of the Sunlight Center Band, which was held at 1413 North Artesian avenue, Chicago, April 4, 1898, it was decided, after taking into consideration the existence of the Illinois State Spiritualist Society, organized by the National Association, that the Sunlight Center Band did not wish to work in opposition to them, and therefore it was decided to disband and return the charter to Springfield. The secretary received instructions to that effect, and the charter was promptly sent to Springfield by Mrs. W. Lindsey, who was general secretary for the year ending April 4, 1898."

J. Thomas writes from Indianapolis, Ind.: "Permit me to speak a few words in honor of Miss Bertha Gehring, a newly developed trance lecturer. I attended a meeting at 144 East Washington street, Indianapolis, in which the medium, a girl of sixteen or seventeen years of age, gave a lecture, which was far ahead of anything I ever heard. A few meetings like the one mentioned would convince the most skeptical. The subject was given in a most convincing manner and she held the audience spellbound for almost an hour. After the lecture, Mrs. Alice Gehring gave about twenty tests, all recognized. They will continue the meetings."

D. V. Emmons writes from Galesburg, Mich.: "Owen G. Merdith, the boy medium, has given four trumpet séances here with good results, independent voices talking, and gave many tests to sitters; also messages written independently. The writer received a message from his spirit daughter, a perfect fac simile of her handwriting while in earth life."

J. W. Dennis writes from Buffalo, N. Y.: "Moses and Mattie Hull entertained the First Church Society, Sunday last, April 3, and closed up the Jubilee of this Semi-Centennial of Modern Spiritualism. On the 3d of June next, just after the close of the Rochester Jubilee, J. M. Reese, of New York, Lockwood, Lyman C. Howe, and Prof. Weaver are expected here to hold a sort of an installation service at the Temple to install the Hulls as pastors of the society."

We are credibly informed that Doctor Dean Clarke's lecture and poem, delivered at Boston, were generally applauded, and congratulations were awarded him by hearers, for days after his delivery.

Mrs. Squire, of this city, writes: "I am opening a Christian Spiritual Church where I will teach the true philosophy as I understand it, and demonstrate the phenomena. I will be assisted from time to time by the best talent of the city, Mr. and Mrs. George B. Warner and Ervin A. Rice. All honest home talent will be made welcome. Hall at No. 107 Paulina street, Corner of Madison."

J. H. Knight writes from Pittsburg, Pa.: "The First Church of Spiritualists of this city, as well as many strangers who gathered with us, enjoyed a rare intellectual treat during March. Prof. Lockwood, of Chicago, entertained and instructed us with a series of his masterly lectures, speaking eighteen times during the month. It is safe to say that a new light has dawned upon many in this city as to what Spiritualism really is and what, when rightly understood, it leads up to. No speaker ever came to us for the first time and left so forcible and favorable an impression. It was with some hesitancy that the Professor was engaged, for somehow an impression was abroad that he was more of a Materialist than a Spiritualist. Nothing, however, could be further from the truth. As a Spiritualist, he listened to his teachings with gladness. The drift of the Professor's thought might be expressed in just four words—the naturalness of

Spiritualism. His analysis of Nature's secrets and his logical deductions therefrom, though not per se particularly interesting to the average mind, were so skillfully handled and so clearly presented that the wary man though a fool could understand them. The audiences were remarkable in their size and make up, it being but simple truth to say that no other speaker, unaided by phenomena, has ever filled our hall as Prof. Lockwood did during the past month. Many indeed were the strangers who sought our rich fare. And what is quite as important as our own entertainment and instruction or the financial prosperity achieved, Spiritualism has been dignified, exalted and its standard made to mean far more than ever before in the minds of many people in Pittsburg. Had it been possible we would have gladly retained Prof. Lockwood for another month. He leaves us with the hearty good will not only of the president and board of management, but of all who were fortunate enough to listen to his interesting, instructive and eloquent addresses."

Universal Spiritual Society, Hopkings Hall, No. 628 W. Sixty-third street, Englewood, over post-office. Carrie Fuller Weatherford lectures and gives messages and improvised songs during April at 7:30.

A. Bishop Wellstood, secretary, writes from Brooklyn, N. Y.: "The first anniversary of the Fraternity of Divine Communion was held at Arlington Hall on Sunday, April 3, at 8 p. m., the president, Mrs. Lucie J. Weller, presiding; Prof. A. Wright, pipe organ; Prof. A. Whitelaw, violin solos; Mrs. A. Miller, contralto; Miss Eva Fortune, mezzo-soprano; Miss Anna Denker, cello; and also a chorist of a new young member by our medium; closing the service with psychic experiments by Mrs. Moore Courts, very ably given. The hall was crowded."

J. C. F. Grumblin will hold his classes at the home of Mrs. Dayton, 2407 Prairie avenue, instead of at 3125 Indiana avenue as announced. Mrs. Lillo Parks will assist Mrs. Dayton and Mrs. Marion to arrange for the social convalescence of all who attend the lecture of the evening series begins Monday, April 11, at 8 and of the afternoon course, Tuesday, April 12, at 2:30.

Mrs. M. Theresa Allen, inspirational trance speaker and platform test medium will visit the eastern and northern portions of Missouri in the near future, for the double purpose of holding Spiritualistic meetings—lectures, seances, etc., and at the same time look up a suitable location for a new Missouri State Spiritualist Camp Association, of which she is the secretary. Mrs. Allen's mission is therefore an important one, and the friends of the cause should communicate and co-operate with her at once. Address: 1004 W. Chase street, Springfield, Mo.

Secretary writes that the Spiritual Endeavor Society auxiliary and State Sunlight Center Band, held brief anniversary service at No. 1 South Hoyne avenue, on Sunday evening, April 5, Mrs. Sarah E. Brownwell spoke fitting words of the occasion and closed the meeting by giving tests.

J. Q. Adams, president, writes: "Mrs. Weather

50TH ANNIVERSARY.

Celebrated by the First Spiritual Church, Indianapolis, Ind.

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

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

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

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

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

Hammonton, N. J.

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

At Detroit, Mich.

The Fiftieth Anniversary of the founding of Modern Spiritualism was observed with appropriate ceremonies by an audience which filled Sliwauskorsky's Hall to overflowing. The meeting was in the form of a public oration. The program included music, speeches, tests and a stereopticon representation of a full materializing scene. The latter was a novelty in Spiritualism, and the spectators spellbound as the filmy form appeared and then dissolved away from mortal view. Dr. C. W. Burrows and his son, Dr. Will Burrows, deserve great credit for their clever entertainment, which bids fair to awaken increased interest in the great truths of Spiritualism. COB.

"After the Box Struck." By George C. Miller. Price 25 cents.

Hail to the Girls Who Set Us Free!



KATIE FOX JENCKEN.



LEAH FOX UNDERHILL.



MARGARETTA FOX KANE.

50TH ANNIVERSARY.

First Spiritualist Society of Auburn, N. Y.

The First Spiritualist Society of Auburn celebrated the Fiftieth Anniversary of Modern Spiritualism in a royal manner, on Monday, April 4, at the Vanvalkenburg home, the family all being old-time Spiritualists and members of our society. We had a glorious time, with Dr. Peebles as the guest of the evening. First a supper of great abundance was served at 6 o'clock. Then the time was taken up by singing and readings, remarks and personal reminiscences of the late James G. Clark, by Dr. Peebles, Dr. Hudson and others. Dr. R. N. Hudson and his sister, Mrs. Harter Reynolds, then sang, "The Evergreen Mountains of Life," and Dr. Peebles closed with Mr. Clark in spirit standing right by them, and it nearly overcame him. Everyone present that had ever heard James G. Clark, could not help but realize that he was dealing with his old-time vigor through the organism of Dr. Hudson.

"They then rendered Gerald Massey's grand poem, 'The Good Time Coming,' and for a short time it seemed as though the whole audience was transported. Truly it was a feast of reason and a flow of glory. Miss Minnie Fox, of Brooklyn, and one of our state missionaries, and W. W. Sargent, assistant in the office of the Evolutionist, were present also, and contributed their share of the entertainment. At 10:30 we all took the car for home, filled to overflowing with good thoughts and good feeling to every creature. Dr. Peebles goes to Philadelphia. SECRETARY.

At Detroit, Mich.

The First Spiritual Philosophical Society of Detroit, Mich., celebrated the Anniversary of Modern Spiritualism, March 27, the hall being decorated with flags, potted plants, ferns, palms, and a profusion of cut flowers. The floral designs were beautiful, and a chair trimmed with snail and white carnations in loving remembrance of our arisen sister, Mrs. A. M. Clock, attracted much attention. The program for the afternoon consisted of an invocation by our pastor, Nellie S. Baude; select music, recitations, remarks by F. E. Titus, of Toronto, Canada, and S. B. McCracken, of Detroit; after which Mrs. Baude read a selection of scripture from Matthew and Luke, pertaining to the children. For such is the kingdom of heaven," and it is safe to say that he acquitted himself with credit. Brothers Marvin Johnson and Smith followed in pleasing and happy remarks. Sunday morning the meeting opened with a large and appreciative audience. Dr. Bairdoff lectured in an able manner on the phenomena, the science, the philosophy and the religion of Spiritualism; after which Mrs. Barton, formerly of Minneapolis, a recognized leader in the ranks of Spiritualism, and a test medium and platform speaker of the ability. Mrs. Barton is to make her home in our city, and during the short time she has been with us she has endeared herself in the hearts of all. Mrs. Coffman followed with tests, every one of which was recognized. Mrs. Coffman needs no introduction; her quiet and simplicity mark her every effort. Of fine presence, she gives out her remarkable descriptions and tests with wonderful precision and exactness. She is destined to rank high as a worker. In the afternoon Rev. Sprague, pastor of the Universalist Church, discoursed in his usual happy manner, his subject being "The fact we have had this year, but it did not stop the friends from turning out with well-filled baskets. Spiritualism has taken a new start in Atlantic since Mrs. C. F. Weatherford gave her course of lectures here last fall, and her class work has opened the eyes of the people and they are now inquiring for more. W. N. BATES.

Watertown, N. Y.

To the Editor:—I have been requested to let your numerous readers know how the First Spiritual Society of Watertown, N. Y., celebrated the Fiftieth Anniversary of Modern Spiritualism. A goodly number met together in the Temple; not so many as we would have been glad to see; but what we lacked in numbers we made up in spiritual zeal. Some of the mediums gave us words of wisdom through their different controls. Mrs. Morse Baker, of Granville, Vt., is the speaker at our Temple at the present time, and a very interesting spirit manifested through her, that of Margaret Fox. She spoke quite sadly of her early life, and said Mrs. Baker took her into her home and befriended her, when many were against her, and she promised Mrs. Baker that when she (Margaret) went to spirit life, she would return each anniversary and meet Mrs. Baker, and she had kept her promise. One medium presented several spirits, all of whom were recognized. A few arose and testified to the benefits of Spiritualism. When our meeting broke up, I think each one felt that it had been good to be there, and that they had had a feast of reason and a flow of glory. MARY A. INGALLS.

"Mediumship and Its Development, and How to Measure to Assist Development." By W. H. Back. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents.

ANNIVERSARY SONG.

Composed for the 50th Anniversary of Modern Spiritualism

Air—"The Ninety and Nine."
When the world was wrapped in deep darkness,
And man with head bowed low,
Was mourning his loved who had gone from sight,
O'er fifty years ago;
A tiny ray from the spirit sphere
Proclaimed his loving ones were near,
Proclaimed his loving ones were near.
Then the mourner who in doubt had prayed,
That to him a sign be given,
That love could bring her beautiful dead
From the mystic gates of heaven;
Saw a light burst forth in the viewless air,
And lo! the face of his angel there,
And lo! the face of his angel there.

The stone from the tomb away was rolled,
His loved one was not there,
Nor in far-off realms, playing harps of gold.

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

All hail, this Year of Jubilee,
Let gladness anthems ring,
The grave is robbed of victory,
And death has lost its sting;
The joy bells rang after years of woe,
When our loved came back fifty years ago.

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

Grand Rapids, Mich.

Anniversary meeting opened with an address by Dr. J. C. Balfour, full of meaning and spirit. The lecture fairly bristled with pertinent points on the duties and responsibilities of mediums and Spiritualists, closing with an eloquent appeal in the interest of harmony and justice.

After a song by Mrs. Sanborn, C. W. Fellows, a young but effective worker in the cause of Spiritualism, followed in the same line, eloquent and inspiring. He carried his audience with him. Brother Fellows is destined to rank as one of our foremost speakers.

I must not forget to speak of the singing, which was of a high order. "Hark to the Angel Voice" was rendered in a very creditable manner by Mrs. Harry Toppins. In the evening, Brother Kiefer, president of the West Side Society, made his maiden speech, and it is safe to say that he acquitted himself with credit. Brothers Marvin Johnson and Smith followed in pleasing and happy remarks.

Sunday morning the meeting opened with a large and appreciative audience. Dr. Bairdoff lectured in an able manner on the phenomena, the science, the philosophy and the religion of Spiritualism; after which Mrs. Barton, formerly of Minneapolis, a recognized leader in the ranks of Spiritualism, and a test medium and platform speaker of the ability. Mrs. Barton is to make her home in our city, and during the short time she has been with us she has endeared herself in the hearts of all. Mrs. Coffman followed with tests, every one of which was recognized. Mrs. Coffman needs no introduction; her quiet and simplicity mark her every effort. Of fine presence, she gives out her remarkable descriptions and tests with wonderful precision and exactness. She is destined to rank high as a worker. In the afternoon Rev. Sprague, pastor of the Universalist Church, discoursed in his usual happy manner, his subject being "The fact we have had this year, but it did not stop the friends from turning out with well-filled baskets. Spiritualism has taken a new start in Atlantic since Mrs. C. F. Weatherford gave her course of lectures here last fall, and her class work has opened the eyes of the people and they are now inquiring for more. W. N. BATES.

Atlantic, Iowa, Celebrates.

The Spiritualists of Atlantic, to the number of about thirty people, met at the home of Brother and Sister Bates, on Sunday, March 27, to celebrate the Fiftieth Anniversary of Modern Spiritualism. Brother John Morgan, of home talent, and Brother H. W. Williams, late of Denver, Colo., entertained the company with lectures and fine tests which were all recognized. The friends stayed to a late hour at night. The day was anything but pleasant; it commenced snowing before daylight and kept up all day, and turned into a regular blizzard. The fact we have had this year, but it did not stop the friends from turning out with well-filled baskets. Spiritualism has taken a new start in Atlantic since Mrs. C. F. Weatherford gave her course of lectures here last fall, and her class work has opened the eyes of the people and they are now inquiring for more. W. N. BATES.

Anderson, Ind.

The Madison Avenue Association of Spiritualists celebrated the Fiftieth Anniversary at the Temple, March 27, by an all day programme. Mrs. Lily Thibaud, Mrs. Mattie Hayden, B. F. Hayden and T. W. Smith were the mediums on the programme. Mrs. Hayden gave good tests morning and evening. There was a large number of the others; all good. Mrs. Thibaud gave the memorial address at night. The lyceum exercises were fine. Dinner and lunch was served in lyceum room. Visitors from Muncie and Alexandria were with us. The day's entertainment was enjoyed by all and pronounced a success. So you see we are yet alive, regardless of our movement. Mrs. Plunier comes to us in April. A SUBSCRIBER.

PRICE OF THE "SEQUEL."

The price hereafter of this number of The Progressive Thinker will be as follows: Three cents for single copy. Where five or more are ordered, two cents per copy. Where one hundred or more copies are ordered, one dollar and fifty cents per hundred.

50TH ANNIVERSARY.

California Spiritualists Celebrate.

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

After the opening exercises, and an invocation by Mrs. Hendee-Rogers, State President, C. H. Wadsworth, delivered an address, giving a history of the movement, and ably showing what Spiritualism had done for mankind.

The next was an original jubilee song, adapted from "The Tennesseean," entitled, "Golden Jubilee Song of Modern Spiritualism," and it was just the thing to light the torch of inspiration.

Mrs. R. S. Little followed with an address which led the audience spellbound for half an hour, save when their enthusiasm boiled over and expressed itself in applause. Among the many points she made, in language eloquent as a Shakespeare or a Daniel Webster, which opened the eyes of all the endeavorers of spirits to establish intelligent communication with mortals in ages past, those efforts had always found a superstitious accompaniment and had been misinterpreted until the Fox girls had discovered the key in an age when the minds of men were becoming free to accept such truths without priestly interpretation.

Continuing, she said there had been greater advancement in human progress in the past fifty years, owing to this knowledge of spirit communion, than in all past ages, and that the prophets and seers of the past were but forerunners of this great movement called Modern Spiritualism. Man had always blindly antagonized anything which opposed that which had been taught to idolize, and refuse to examine his idols to see if their fanes were not as represented to be by others who had seen them. We do not say, "He has risen," as the Christians, but "They have risen!" At Hydeville, N. Y., fifty years ago we had the Divine Motherhood and the Trinity of Girlhood, which ushered in the New Era. Woman's era coming; she is here! (The speaker's eloquence was a fitting illustration of this fact.)

Prof. J. S. Loveland was to have been the next speaker, but the day previous he met with an accident in which he sustained some fractured ribs, and therefore the break in the programme was filled by a short conference, during which Dr. G. W. Carpenter spoke on the laws of attraction and cohesion, mind and matter, their relation to the universe and to man, both as a physical and spiritual being, etc.

Charles Anderson, the boy orator, was next called upon and gave an interesting and elevating address. He said in part: "Spiritualism is the blessed light that illuminates the pathways from the cradle to the tomb, and beyond. It is the light of knowledge, of truth, of life, of liberty and truth. Do not understand me to say that we have a monopoly upon truth. Christianity has many good principles, but its ethical truths are buried in the rubbish heaps of superstition and ignorance. Spiritualism teaches 'special privileges to none, and equal rights to all; the brotherhood of all, and the unity of humanity upon one foundation, and that is nature. It also teaches justice and fraternity.'"

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The music in the morning and afternoon was furnished by the quartette—Mrs. Keegan, Miss Eva Peck, Mr. Reid and Prof. Merrill. (One of the gentlemen was absent, and Mr. Little took his place.)

Mme Young gave tests and Mrs. Sadie E. Cooke volunteered as piano accompanist for the day. In the evening addresses were given by Mrs. Elizabeth Lowe Watson, and tests by Mrs. J. J. Whitney. Other features were, grand pipe organ voluntary, Prof. E. Werner; violin solo, Prof. Richard Young; song, quartette; vocal solo, Miss Annette George; Prof. J. W. McKnight, piano accompanist; Mrs. Miss Maude Davis; duet, Mr. Little and Mr. Reid; wedding ceremony, by Mrs. R. S. Little; closing remarks and improvised poem, Mrs. R. S. Little. The bride and groom were Mrs. Slocum and Carl Eberhard.

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

Touching upon the fraud question, she said, referring to Spiritualism: "Say not, 'It is a dream, let me not awake,' say not so, for the truth of heaven is greater than any lie that was ever told, though it be guided by the gleam of the moonday sun! Time was when I was asked to acknowledge that I was a Spiritualist because of the frauds who have polluted the cause of truth. There have been many exposures recently, and that by Spiritualists themselves. These exposures ought to multiply. Had we given more attention to fighting frauds and less to fighting orthodoxy we might have been far in advance of what we are today. Let us clean out our own Augean stables, and then we may be better prepared to reform others. (Tremendous applause.)

Though every public medium were proven the greatest impostor and deepest dyed villain, without a drop of honest blood in his veins, it would no more stamp Spiritualism out of the souls of those who believe than it would nullify the laws of gravitation, for it inheres in the very nature of things. We receive these messages from our departed in our own homes and by our own firesides, therefore if the public thinks the whole superstructure of Spiritualism rests upon the public exhibition of the phenomena, and upon our recognized public mediums, it never made a greater mistake! (Great applause.)

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Maple Dell Camp and School.

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

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

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

Please aid us and aid the school and the angel world will bless you tenfold. School begins August 7 and ends July 21. Camp begins July 18 and ends August 22. If you are coming, address W. F. BALL, Care Soc., Mantua Station, O.

Summerland, California.

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

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

Brother Bowman has succeeded in awakening a deep interest at Santa Barbara since his engagement began there and he bids fair to become their permanent pastor, so popular has he become. His coming, in fact, only with the Spiritualists but with all classes of thoughtful thinkers. There is now an effort made to build a church there and ground has been given, also quite a sum of money contributed to erect a suitable church and place that organization on a footing with other religious bodies of the Christian persuasion.

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

The Progressive Thinker is the standard paper here for all that stands for truth, reform, spiritual growth and progress, and lead to a higher moral aggressive and progressive reform. BISHOP A. BEALS.

Golden Anniversary at Providence, R. I.

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

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

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

At 7 p. m. the hall, parlor and dining-room were filled to overflowing. The society was compelled to hire extra chairs, and then many were obliged to leave the hall. Mrs. Kenyon outdid herself on the subject, "The aims of Spiritualism." Mrs. Kenyon gave tests till nearly eleven o'clock, and then the friends were not anxious to leave the hall. The society will close the season on the last Sunday of May, but voted to

ANNIVERSARY TRIBUTE.

There's a pathway threading our world,
From mortal to spirit realm,
That leads to a radiance of glory.
The life, the immortal, no death,
In truth, ever shadowed its way,
Flew with uplifted vision saw light,
Millions passed blindly by all reason
and right,
Till like a pall of darkness,
There reigned a human night,
And 'mid its cry of anguish,
The angel world bent low;
They robbed the popes and priestcraft
Of their almighty power,
By printing-press and telescope,
By truths that thundered far and wide,
And dawned a brighter light,
The human soul they dared instill,
With rights that were its own,
And Pilgrim Fathers crossed the deep,
To find a freer home,
Their children saw a nation free;
Through Washington and Lincoln,
Through Jefferson and Paine,
Man dared to think again,
The raps at Hydeville could resound
intelligent and true;
The longest-for light had come at last
The mystic to imbue,
The dead to us no more were dead—
Their lives immortal blending
In love with ours, in truth with ours,
In sorrow or in pleasure,
To cherish and to bless them come
From homes of radiant beauty.
Revised is heaven—no resurrection
more—
But dawns a new revealing
Of soul progression; grander light,
Latent ever with a power sublime,
Floating lightly through the ether vast,
With rapidity of thought they pass,
Now beside the dying pillow
Feeling some sick soul from earth
Teaching it the laws immortal
In its grand and spiritual birth;
Now beside the sorrowing mothers
When their darlings pass from sight,
Soothing their parting anguish
That cold faith had wrapped in night;
Or perchance to point the mother
Just across the borderland
With the misty veil all lifted,
Charmvorn she may stand
And behold her darlings gathered,
Strewing thought-flowers on her way,
Turning all her anguished sadness
Into one bright spiritual day.
Revised is heaven, for all and not the
few.

With tribulation to unfold and not
cease,
The final judgment self-adjudging
And saving grace and throne and crown
Are found, in aspirations pure, the
grace
In loving deeds a royal throne
In mankind blessing rarer crowns
Than gold or jewels e'er could form.
Are these not truths important
That angel world has taught us
Since raps at Hydeville to sweet child-
hood came?
Through vision, sound, and touch and
sense
Comes knowledge of their presence
near
For dear fair forms which whisper love
In radiant white move by our side
And smiling back our smiles
Tell us of heavenly love so sweet,
While on the face of camera clear
Come pictures of their forms and faces
dear—
A proof of immortality so true and rare
From nature's own vast laboratories
They draw rich colors fast,
And fashion on the canvas
Loved forms and faces dear.
And heaven's own scenes of beauty
We find reflected there, we die,
When with thrills of ecstasy o'er the
midnight sky we see
The grand ladder of the patriarchal
dream,
With its apex all aglow, though its base
rests here below,
And behold the wings of seraphs on it
gleam,
We with joy shall mount on high
By the ladder to the sky,
And enter at the glowing open door,
From this shadow land of griefs, sor-
rows poignant, pleasures brief,
Up that ladder shall our souls enfran-
chised soar.
Chicago, Ill. VERE V. HUNT.

A VISIT TO THE SOUL WORLD.
From the land of mists and shadows,
From the world of mortal sorrows,
Went my soul to spheres celestial—
To the realm of golden sunlight,
Where the crystal rivers sparkle,
Where the fields are green and golden,
Tinted with celestial brightness,
Spangled with the red and purple,
With the orange and the yellow,
And my soul bathed in the music
Of the grand seraphic chorus
That through fairy woodlands echoed,
From the terraced hills rebounded,
Mingling with the rippling waters
And the voice of plumaged songsters.
Gold and silver were the light waves,
Mingled with the tints prismatic,
And the zephyrs softly murmured
O'er the gently waving meadows,
Through the palm and cypress branches,
Rippling o'er the lake supernal,
Like the breath of life eternal.
And I saw a myriad thought-forms
Rise like glory-crystallized jewels
From the water's crystal bosom—
Rise and float upon the sunbeam
To the land of weary mortals,
(Ever groping midst the shadows)
And they fell upon the earth-land
Where like diamond gems they
sparkled.
Where the earthly pilgrim saw them
Shining out amidst the darkness;
And his weary soul took courage,
For a beacon light now led him
To the empyrean realms of brightness.
Then my soul descended earthward
And the vision faded from me
As I fell amidst the shadows,
Through the rainbow-tinted portals,
Once again to dwell with mortals.
ERNEST S. GREEN.

PASSED TO SPIRIT-LIFE.
(Obituaries to the extent of ten lines
only will be inserted free.)
Mrs. Robert Dymond, of Poplar
Grove, Ill., passed to higher life on
April 2, after a lingering illness of nearly
a year. She was an old-time Spiritu-
alist, about 82 years of age, and leaves
a husband who is about the same age.
B. L. Eskelsen, of Rockford, Ill., ob-
ituated at the funeral.

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

Dr. Sykes' Sure Cure for Catarrh.
It is not a single remedy for all cases.
It is a systemic, intelligent course, each
case treated according to kind and pec-
uliarities. It is an intelligent applica-
tion of means to ends. For simple cat-
arrh in its first stages, the Sure Cure,
locally and constitutionally used, is
usually sufficient. But in old chronic
cases, with sluggish circulation, torpid-
ity of glands, etc., our Liver Tonic is
indispensable. And when the lining
membranes of head and throat break
down, indicated by the yellow, green
and bloody discharge, with foul
odor, the Specific Blood Medicine comes
to the rescue. If the disease is still
farther progressed and bone disease
exists, (caries), then comes our Anti-
septic Pith Wash, used hot, and with an
intelligent combination of all, we cure
any case of catarrh in whatsoever
stage. Our quarter century's experi-
ence verifies this statement. For fur-
ther evidence, see page book, mailed
free to any address.

DR. SYKES' SURE CURE CO.,
643 W. Madison St., Chicago, Ill.
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