

# The PROGRESSIVE THINKER

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

VOL. I.

CHICAGO, APRIL 19, 1890.

NO. 21.

## THE FORTY-SECOND ANNIVERSARY!

FORTY-SECOND ANNIVERSARY  
—OF THE ADVENT—  
OF MODERN SPIRITUALISM,

ADELPHI HALL, NEW YORK CITY.

Sunday, March 30, 1890, at 2:30 P. M.

[Reported especially for The Progressive Thinker.]

### PROGRAMME.

Opening Address..... Henry J. Newton  
Song..... Mrs. L. McCune  
Recitation (Jane Conquest)..... Mrs. M. E. Williams  
Song..... Prof. Carlos Florentine  
Address..... Prof. Wm. A. Baldwin  
Song..... Mrs. Louise Tuttle  
Address..... Mrs. Amanda Spence  
Song (Annie Laurie)..... Double Quartette  
Kindly furnished from the County Fair.  
Address..... Judge Nelson Cross  
Song..... Miss Maggie Gaule, of Baltimore  
Song..... Mr. Tom Hilbert (of the Quartette)  
Address..... Mrs. Nellie T. Brigham  
Song (Sweet By-and-By)..... Audience

A very large company gathered in Adelphi Hall, on Sunday afternoon, March 30, to celebrate the forty-second anniversary of the birth of Modern Spiritualism. The platform was occupied by the principal speakers and artists, and tastefully decorated with palms, tropical plants and bouquets of rare flowers. The opening address by Mr. Henry J. Newton was as follows:

We have again come together to celebrate the anniversary of the advent of Modern Spiritualism. Forty-two years have come and gone since this great event came to the world, an event of more vital import than any which had preceded it. The great inventions of this country, the steam engine, the electric telegraph and photography, although wonderful to contemplate, and great and far-reaching as their beneficial effects have been, yet in my estimation the effect of all these great improvements is small and limited when compared to the universal effect and influence of Modern Spiritualism, and since its advent there has never been a period when its claims were so generally admitted and so universally respected. Never has there been a time when there has been so deep and profound an interest manifested in the subject, and especially to the wonderful class of phenomena manifested through mediums in this and other countries, as at present.

Among the important events which have taken place during the current year I should mention the fact of the return of Maggie Fox Kane to the fold of the Spiritualists. Her apostasy, and partially so of her sister Katy, early in the fall of 1888, created at the time great excitement both in and out of the ranks of Spiritualism; much more, as I stated at the time, than there was any reasonable grounds for. But nevertheless it created a serious blot on the page of Spiritualistic history, which fortunately now has to a certain extent been removed.

Whatever may have been the sins of these two mediums is not a question for Spiritualists to spend valuable time in pondering over. The question as far as relates to them is, what are they trying to do now? What is our duty to them as Spiritualists? Not, how can I best succeed in crushing them, but what can I do to sustain and encourage them in their resolves and efforts to do right? I am of the opinion that any one who covets the name of Spiritualist who is afraid to trust these two unfortunate sisters in the hands of their Infinite Father, fearing that he will be too lenient with them, had better cease his efforts to be a Spiritualist, and try first and see if he can become a respectable Arab.

There are many things which have to be repeated on these anniversary occasions, and which cannot be repeated too frequently. In the minds of many Spiritualists there seems a misapprehension in reference to the relation of Modern to Ancient Spiritualism. Some seem to think the difference is hardly worth talking about. This arises from a misapprehension of the facts involved. I think it will not require a very critical examination to bring one to the conclusion that between Ancient and Modern Spiritualism there is a vast difference. Ancient, or rather all there was of Spiritualism, or had been up to the time of the advent of Modern Spiritualism, was heavily encumbered with the most gross and degrading superstitions. Mediums were called prophets, and were supposed to be in direct communication with the gods or angels and archangels, and that these angels were a special creation and bore no nearer relation to human beings than did the gods. The fact that a human being in the spirit-world could communicate with a human being in the mundane sphere had not taken definite and tangible form.

It is true there are one or two occurrences

on record, such as the story of the transfiguration before Peter, James and John where Moses and Elias were said to have appeared and talked, and one other which is said to have occurred on the Isle of Patmos. These two stories were not believed at the time, and judging from the place and influence they have had in Christianity have not been believed since.

Modern Spiritualism has swept all the superstition away and its pernicious influences. It has brought us into intelligent communication with human beings, with our relatives and friends and beloved in the spirit-world. It is natural, reasonable and rational; it has no conflict with science or truth wherever found. It has banished hell and the devil, told us of what heaven is, and how to earn here on earth a beautiful home over there. This is what we celebrate to-day.

ADDRESS BY MRS. M. E. WILLIAMS.  
Mr. President, Ladies and Gentlemen:—You are aware that we are here to-day convened together to rejoice that we are Spiritualists, to acknowledge it by celebrating the forty-second anniversary of modern Spiritualism and love it because it has taught us to-day, we realize the fact as intelligent Spiritualists that Spiritualism is as old as the birth and death of man. The president referred to the condition of ancient as compared with modern Spiritualism. There is, indeed, a vast difference, but we take it that the difference comes from the fact that this is a more intelligent age, that you are prepared as a people by your own intelligence, your own growth and by the unfoldment of evolution to receive the science, philosophy and religion of modern Spiritualism understandingly, as our ancient friends were not. We do know that Spiritualism existed and has been handed down to us through ancient history, especially through that known as sacred Scripture, but the Spiritualism of to-day, which is only forty-two years old, is known and accepted as modern Spiritualism.

What has it done? How does it stand before the world? As a grand truth, as a glorious principle, demonstrated beyond a doubt. What has it done in the forty-two years through all the opposition of the press, the people and the pulpit? It has grown stronger and marched grandly on until to-day throughout your world, throughout every humble home almost, you will find altars erected to its recognition. It is spreading, it is growing stronger. Because of your growth and understanding you can accept it as a great truth. We as Spiritualists realize what it has done as those who have not had this blessed knowledge cannot. We acknowledge its benefit to us inspirationally, but claim that the most vital fact is the demonstration of the soul's immortality.

Is there any other religion or philosophy known to you that has given us this fact or demonstrated this grand truth of the soul's existence and the possibility of its return after death? None, my friends. Hence you will all concede that for this truth you have got to come to spiritualism, seek there with a hopeful, trustful, clean condition and it can give your souls rest.

It is moving the world to-day from center to circumference. It may not be acknowledged by those who would, with their selfishness and ignorance, annihilate it, but it has come to stay. We know the power of Spiritualism to-day. Its influence will cause kings to lay aside their crowns, priests to disrobe, and show you that the toiling masses are slowly watching the sunshine of the light rising over the hill-tops of ignorance and superstition—and this sunlight will be modern Spiritualism, quickening the growth and cultivating the soul to a higher knowledge of nature. Spiritualism has removed the dread of death. Death! it is beautiful because it is natural, as natural as birth. Yes, death to us is the new birth which gives us eternal life. Spirits do not die. It is eternal progress. We should endeavor to assimilate all its truths here, that our heaven may begin below. It is the doctrine of Spiritualism to live according to the light, and if you assimilate the knowledge given by spirit and spirit return, and by its glorious philosophies, you will be a better and wiser people.

If the people in power to-day in city and country, those who are in power and have control of certain conditions of your life, if they felt the power of Spiritualism, if they realized its truth, if they lived as it were under a cloud of witnesses, how much better it would be for those who are under them. Their example would be pure. What is it to-day? Those who have no knowledge of spirit return while yet they are members of the church, listening to that which is ground out from an old theological creed—do they profit by it? Has it any power? Not at all. It lacks spirit and truth and hence has no

power to control their vile lives. Think you a man who possessed the blessed knowledge of spirit return, holding this knowledge and possessing it faithfully as a true Spiritualist, if he were in power, would he be lacking in his duty to those beneath him? Do you think if you searched his book it would show he was unkind and unjust and doing the things that would wrong the people? No; not a bit of it. We need the blessed truth of Spiritualism to guide us. We need it, and if we aspire to understand it we will find it answers every demand of the human heart, every aspiration of the soul, and with the intellect quickened you will have an opportunity to assimilate it with your daily lives and bless the day that you sought its truth.

It has come to stay. The world has no need for rejecting it. It is a fact; and as a fact it is a science; and as a science it is a philosophy, it is a religion, it beautifies all nature and enables us to deal justly with one another, to love our neighbors and do righteously. That which Jesus taught so long ago seems to be forgotten, but we are taught by Spiritualism that we must depend on our individual self, we are personally responsible for our deeds, we have no vicarious atonement, but as men and women are stimulated by truth, as the foundation upon which we shall stand to look on and forever progress throughout this and the other life.

My friends, I can only offer these few remarks, knowing that the most of you can hear me every Sunday afternoon, and many speakers can tell you better things and delve deeper into the philosophy this afternoon. I can only say that I rejoice I am a Spiritualist. The older I grow and the longer I am connected with this glorious philosophy and power I feel the stronger, I feel the happier, and the less I care for those who resent my idea of Spiritualism or what I believe,—those who through their ignorance and blindness cannot accept the facts that I know, and that almost all earnest souls know. It does not affect me in the slightest.

I trust every one has as good reason to feel as happy as I do. I am only too happy to stand here to-day and say that I am glad to be a Spiritualist. I love its facts and truths and will try to live in the light of its divine teachings. [Applause.]

ADDRESS BY PROF. WM. E. BALDWIN.  
Mr. President, Ladies and Gentlemen:—When I received the invitation to be with you I was gratified to learn that I was to speak ten minutes, and I will try to fill that engagement. When our ten minute speeches are put together it will be like one reading one page and another another in the book that is before us.

While listening to this most beautiful cradle song and then to the one that has so grandly followed, it seemed to me that our friend could not take us much nearer to God than he did in the first song, because that carries us back to the sweetest and holiest sentiments of our nature. Even then it was taught in that simple hymn of Watts that angels guarded us, only in this age of the world we would not confine it to the infant child Jesus, but say it was over every child that was born. We have broadened until we find there is love for every one, virtue for every one, holy guardianship for every one. That every soul born into this world is holy, every babe belongs in the same category of saints, every mother is a Madonna.

We hear a great deal in these days and read considerable of the occult forces, and I wish to speak very briefly of one. It is the occult power of good-will. It seems to me that this idea that has been in the common language so long, has lost its relative supremacy upon the mind. I see a man hunting his fellow-men, but never find him very successful. Ill-will, alike occult and invisible, as all power is invisible without any exception,—ill-will disintegrates, destroys, breaks down, mars, defaces, puts a black mark upon every man who gives way to it, recoils upon the man or woman who hunts his or her fellow-men with an evil design.

On the contrary, good-will is constructive. Ill-will being destructive and disintegrating, good-will is constructive. It is the builder of nations. What was our national Declaration of Independence but an expression of good-will to all mankind, entitled to the same rights and privileges? So that nations are built upon the sentiment of good-will; justice incorporated in the system becomes the doctrine of good-will manifested in the form of justice which declares that every man and woman has rights that are to be respected before God and man. Never yet in the world have I found a man successful who pursues his fellow-man with evil designs. He may get his wish, just as the burglar who creeps into your house to steal gets your money. But that money is cursed from the beginning, it has the mark of Cain upon it, it will recoil and bring him to ruin. This I know, that in pursuing the course of criminals, that though a man be a thief and successful villain eventually he fails.

Now I believe it is because this is a philosophical truth. This doctrine of good-will is at the basis of all growth and progress, at the basis of all that is desirable in society, that is desirable in the community, that is desirable in the home, all that is desirable in the intercourse of men and women in this life. It is the basic law and principle, and was declared by the angels in the olden time, forecasting the birth of the blessed Jesus, it was a grand philosophical principle, born in the heavens of peace on earth, good-will toward men. That was the voice that spoke to the heart of man that was constructed for it,—as the ear is constructed to receive melody, so is the soul constructed to receive that grand, central truth by which indeed nations

must move and grow. The old age of barbarism was marked by selfishness, by cruelty, by the oppression of woman and the persecution of children and men. One man wrested power from the others and sat upon a throne that rested upon the neck of the people, and was floating in the blood of the masses. I find a very few newspapers of this class for which this school of philosophy is distinguished, (it ought to be extinguished,) but I never knew a paper to get money by defaming those who were defenseless and succeed ultimately. There is the stamp of wrong upon it. The people feel it. It is the iconoclast's work and not the work of the human heart, which says, if my brother err, let me help him, instead of bringing all the force of the opinions of society upon that man or woman to crush him or her. That is not the way to build up, that is the way to create oppression, distress, unhappiness, unrest. There is enough good to be done without spending time upon the evil. There is more to be done in this direction than by destruction. Honest contest is fair and noble and right, but to pursue a man or woman with an evil design is a shame to humanity.

I speak in this line because I feel as though we needed something of the sort. It may be that some materialistic mediums are guilty of tricks. I am ashamed of them if they are, for there is truth enough without it. It may be this man or that woman has fallen into an immoral act, go and help him. John B. Gough said once in his bitterest and most fallen days, a friend came and put his hand upon his shoulder and said: "Gough, Gough, be a man." He says, "That kind word helped my resolution which was then struggling to enter a brighter path." He became a man and a wonderful lecturer upon temperance.

Say to the one who is going astray, "I am your brother or sister. I will help you." None can stray beyond God's care; to no one can we say, "You can never return." A little child once said to its father, "You do not believe as mamma does, do you, that people that do wrong will be burned up forever?" "Why, no," he replied, "my dear child; would I put you into the street, if you did a naughty act, and say you should never come into the house again?" "Oh, papa, you wouldn't do it." No; the child's heart was better than all the orthodoxy that had been taught.

So I say if you find any one going wrong, see if you cannot do them good, and in that way you will redeem them, fortify your own virtue and better understand the priceless-ness of a human soul. And if that is so, what comfort can you have in seeing a man or woman go astray; why do you push them down? Josh Billings used to say when a man began to go down hill the ways were all greased for the occasion. Now there is much truth in that, and yet there ought not to be. Do not let us help any body to slip; if they are slipping save them if possible. When a man or a newspaper tries to defame the character of another it is stained with shame. I won't say hang such a man, for I don't believe in hanging, but I think public opinion ought to hold him up pretty high and not let him down until he repents. [Applause.]

ADDRESS BY MRS. AMANDA SPENCE.  
We can take a retrospective view of the forty-two years recognized since the advent of Modern Spiritualism. To view the course we can only glance here and there, being compelled to take an electric pass over these forty-two years. But what has been accomplished? What has been done during these forty-two years? Has there been a church erected? Has there been a creed formulated? Has there been anything done according to the idea of some earnest, honest Spiritualists? No,—I hear a groan going up, seemingly. Do you know the number of your boasted Spiritualists? Before Judge Edmonds entered into spirit-life he made a sort of estimate of how many Spiritualists there were in the United States. I think he estimated some eleven millions, and that has been nearly or quite twenty years ago. Has Spiritualism been quiet during that period? If eleven millions were interested at that time what must there be now of the sixty odd millions of inhabitants of the United States? Not a majority perhaps, but a larger number than you imagine.

But now, say some, and we admit that all Spiritualists are equally sincere, we should cultivate the spirit of kindness—and we will after a while. But you must remember you are all young. Forty-two years is not a long time to give to a human being, taking one view of it. What is forty-two years to eighteen hundred years, and that eighteen hundred years has been spent in building creeds and holding the human heart in bondage, in making authority for mankind to become obedient to and kneel to. Pope, priests, cardinals, bishops, all the various classes and degrees of authority both in the Catholic and Protestant churches have been laboring constantly to hold the human mind in bondage and not allow a man to think for himself. He must ask his minister, he must conform to his church. But where are you to-day, after forty-two years of free thinking? Forty-two years of doing your own thinking? Why, you must not expect that you will rule yourself well. Some may be able to, but not all these millions of whom you boast. You are not all free, and it requires some pretty severe testing to know to what extent you are free. You do not know yourself until you are tried.

You have heard the reference to the weak condition of your two first mediums.

Those little gentle raps were made by the poor, poor girls who were running against the prejudice of a world, helpless, homeless, friendless; with but a living host of guardian angels. "Oh," says some one, "where are your experiences now?" Ah, how little such minds comprehend, how little they realize the discipline of the human mind. Remember while some are climbing we have been tearing down. You say it is time we began to build up. Oh, what weak reasoning. Build up! Build up what? Are you not trying all the time to fill the old bottles with new wine? But it will ferment, explode and run all over, and you cannot find two spiritualists agreeing on the subject. So you see the new wine cannot be put into old bottles, or in other words, you cannot make a religion of spiritualism. Understand that. Take it home and think of it. Don't go to sleep till daylight if you cannot solve the problem before that for yourself! Spiritualism put in the form of religion! Away with your religions! Have they not been written in the blood of the human heart? Have they not led every mourner to the grave, every weak, honest, faithful, devoted mother, and invited her to look into that dark hole, to see the coffin, to listen to the clod of earth falling upon its lid, and then, turning to the mothers, turning to the human family struggling in ignorance and poverty (for those who are wealthy are usually the poorest), from every church, from every minister the cry comes, "Hark; from the tomb a doleful sound." You are sinners depraved from Adam down, you will not cease looking for that loved one again excepting you are so fortunate as to enter into the Kingdom of Heaven, for death is a road upon which no traveler has been allowed to return, therefore we have no communication, nothing but the falling clod from the tomb a doleful sound.

Now then, come with me. Do you see that panorama that was presented forty-two years ago? Do you see there the curtain drawing a little, and do you hear that little sound as a gentle rap or vibration? You are glad to see and know this, and when you go and the curtain is drawn aside a little you do not see all you expected to see. You expect now as you hear the little raps coming from the other world, to find Mephistopheles with his cloven hoof and his horns; then you look and you expect to see Jesus with the diadem upon his head and his arms full of little sheep and lambs; you look and you expect to see the great white throne. But behold none of them are there. You look again and expect to hear ten thousand thousands people playing upon their golden harps, some tuning them, some stringing them up and playing for your amusement. But no; no harps are heard, no players seen, no white throne. But back of Mephistopheles I expect there is a crowd, and perhaps I may find some of my friends there. I can almost see the blue flames teeming up, but I do not hear the shrieks of the tortured. No; but that is the psychological study that the church has been putting before your vision. But all that is gone, and there you stand gazing at your mother, your father, your child, your companion here, some loved one of your affection, and you are carried away; you say, "I know this is true." They don't stand there playing or singing, but they say, "Come here now James. Why, that medium didn't know me."

"James, do you recognize me?" Before he is aware the recognition is so real he grasps in the air to embrace that loved one. And we could go on and multiply these examples to you.

But let us say to you that instead of destroying, Spiritualism has been constructing from the very first rap. But because it did not get the old bottles, and because when it did, the wine did not stay in them, because there was no devil, and because Jesus was not there embracing his company of lambs, you see that a reformation has taken place in yourselves; you see that you are no longer deceived by these visions of sinners. There are no sinners on the face of this earth, no evil people on it, no bad spirits, it is all undeveloped human nature. And while you are thus invited to come out and seek to understand what you are, you have introduced no religion, no doctrine, no creed, but you have the philosophy of life laid before you, and the only book you are invited to read is the book of nature, and when you have read under this new light the philosophy of life you cannot place religion on it. You feel ashamed of it. You say, "Somehow or other, this thing doesn't strike me as the thing. Somehow or other, every minister that has come into it and sought honestly, no doubt, to introduce some new religion, has failed." Now the latest idea is to unite the Unitarians, Universalists and Spiritualists together. Now, when you are united, what are you going to do? Raise money? [Laughter.] How are you going to raise it? You will never do it in the world. I am familiar with the phenomena. I have been a constant associate with the spirit-world. I have been in communication with them daily and hourly, and my experience is that you are losing time when you attempt these formulas and creeds.

Now you say, if the Universalists and Unitarians will unite, and the Spiritualists will come in, that you will have a clean thing of it. There is also another idea of calling it the Church of the Spirit. Now I would like to know what kind of a church you would like to put your spirits in. My experience is this: that when you go to a medium you can often get remarkable man-

ifestations. I know up at Lake Pleasant, where persons went to one circle, I was watching the results. They came to the hall afterwards, and I asked, "Well, what did you see?"

"Splendid! Splendid!" There was a lady there from Michigan with her daughter. The daughter was extremely prejudiced, the mother more inclined to believe because she was nearer the ragged edge. Now this was a materializing circle, and there came the spirit of a young man who called for his mother. She went up and talked to him, and said, "Why, don't I know it was him?" The daughter would not go up, so finally he stepped out and spoke to his sister. She rushed up with a shriek and broke the circle up with her excitement and fainting. She said, "That was my brother, who died four years ago with some throat disease. Well now," said she, "don't I know it was him? But I am not going to admit it, because it is all of the devil!" Don't you see how long it takes the mind to liberate itself?

Spiritualism is only forty-two years old, and has gathered and attracted the attention of millions of people in the United States, let alone in other parts of the world. All over the civilized world the word of Spiritualism has gone, and glad hearts are made everywhere. I could stand here before you talking for a month, and repeat to you literal facts that I know from my own experience and others, which would cover over any history of the past. In the eighteen hundred years that have passed nothing has come to the human family but that doleful sound from the grave. Does Spiritualism give any such sound? Not at all. If you estimate eleven millions twenty years ago in the United States, twenty millions in the sixty odd millions now will be none too much, and I guarantee you will find these people rejoicing, and not only rejoicing in their own experience, but their hearts are bubbling over with gladness and anxiety to carry this to the whole human family.

To promote Spiritualism, let the other world have an opportunity to do their work as they understand it. You will find that the first business of Spiritualism to-day. I am ashamed when I hear people wishing for a new church and a new religion. The philosophy of love is that every one of you may know as a fact that you have talked with spirits, you have got a truth, and to the extent you feel that truth to that extent you can override all prejudice. All it wants of you is to be true to the truth you have got, and be bold. Don't be a fanatic, running around and asking people if they are Spiritualists, but whenever you find an opportunity, declare your experience. You little know how many hearts around you are aching for this knowledge. You are to be the bearer of the truth, and the angel-world will take you in the right direction. Therefore, Spiritualists, remember that you are to do your duty, and show yourselves faithful to the truth you have got, and forty-two years from now will so develop the human race that you will find that your people have peace on earth and good will to men. You all have a work. Don't say if you had money like that gentleman in Boston you would build a church. You want nothing of the kind. Because you will do just as the children of Israel did when they longed for the flesh pots of Egypt. Just as our folks are wanting to get a church for the spirit. You can only do it by liberating yourself. And don't be afraid to speak to a medium because you have heard a bad story about her.

Now this Nicodemus righteousness, this weak-mindedness, is all natural to your condition, but little do you know how you show yourselves. But where are the founders of these United States; where are those minds who separated Church and State, and that every man could think as he pleased, and who established here in this country life, liberty, and the pursuit of happiness for all the citizens of the United States? [Applause.]

ADDRESS BY JUDGE NELSON CROSS.  
We have been called together to-day to exchange our mutual congratulations and express in some fitting way our thankfulness that after so many years of asking, waiting, hoping, there has come an answer from the world of spirits, which opens wide the heavens, and declares there is no death; that man is indeed a spirit in his first crude state of conscious being, which, once begun, never goes backward.

Not alone to the mysterious rappings at Hydesville do we attribute the beginning of the new dispensation, for it is known that corresponding phenomena had long before been observed in other lands and households; but they came and went as inexplicable mysteries.

Many times, indeed, have our angel visitors signified their presence, only to be turned away with the cruel anathemas of unbelief. It remained for the little Fox sisters to open a hospitable door to their knocking, and welcome them, with a boldness inspired by innocence, to the family circle. They, too, devised a means of converse as simple as the ways of childhood, which to this day serves as the alphabet of spirit communion.

All great reforms which have turned the current of opinion into new channels, have had a slender beginning. Not unfrequently a single mind, far-seeing, fearless, richly endowed, has announced an important discovery, only to perish in a maddening storm of persecution. Others have been hunted like beasts and driven into exile, while yet the darkened centuries waited for

(Continued on third page.)

## THE PROGRESSIVE THINKER.

J. R. FRANCIS, Editor and Publisher.  
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ANNOUNCEMENT EXTRAORDINARY!

## An Onward Movement Against the Legions of Error.

In compliance with a plan long maturing, and believing we can be instrumental in doing a grand work for Spiritualism, Liberalism and Free Thought, and also having faith that within one year we can obtain 50,000 circulation, THE PROGRESSIVE THINKER will be offered until further notice, at the following terms invariably in advance:

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SATURDAY, APRIL 19, 1890.

## Carefully Examine the Little Tag.

From time to time examine the figures on the little tag at the end of your name on the wrapper of THE PROGRESSIVE THINKER. They have a significant meaning. They tell in plain language the number of the paper at which your subscription expires. If the figures are 23, then at No. 23 of the paper, the time for which you have paid for expires, and you will get only three more numbers of the paper, unless you renew. If the figures are 24, then you will get four more copies; if 25, five more copies.

Although our terms are \$1 per year for THE PROGRESSIVE THINKER, each one who so desires, can renew on the trial terms, and the subscription will be thankfully received. The trial terms will extend throughout the year, 1890. It would be better, however, for each one to send a dollar, as it will save the trouble of renewing so often; but the subscriber must consult his own convenience as to that. While we shall most cheerfully welcome all trial subscriptions, the dollar subscriptions are more strengthening to us in our efforts to present a first-class Spiritualist paper.

Quarters will come safely if placed in a hole in a card, and paper pasted on each side. Not one so fixed and properly directed, has failed to reach this office. Can you not, when renewing, induce your neighbor to join with you, and thus enlarge our list, and strengthen our hands to carry forward a work in which we are engaged? No one can afford to be without THE PROGRESSIVE THINKER as it costs only 1 1/2 cents per week, bringing each one in contact with the leading minds of the country. By renewing now, you will not miss a single number.

## J. H. Randall.

J. H. Randall, Secretary of the Mississippi Valley Spiritualists' Association, having received calls to lecture west, will commence a tour in May or June next. This trip will extend into Iowa, Missouri, Kansas, Nebraska, South Dakota, Minnesota and Wisconsin. He is willing to stop at as many points as there may be a chance to be heard. The expense to secure one or more lectures from him will be very light if those who would like to hear him will prepare for and let him fix the date at his convenience, giving each point not less than two weeks' notice. His subjects are varied. He will lecture on the "Philosophy and Phenomena of Spiritualism," "Mental Science," or the Great Economic Movement known as "Nationalism." Friends of the cause for liberating humanity from superstition and error who can get a place for a meeting, if no other than their dwellings, should write him immediately at 229 Honore street, Chicago. Mr. Randall is ready at all times to officiate as speaker on funeral occasions.

SPIRITUALISTS, awaken! We are determined to present you the best thoughts of the age. One department—"The Progressive Thinker's Bazaar"—will bring you in contact with leading minds, at a cost of only 15c per week. No one can afford to be without THE PROGRESSIVE THINKER.

## Woman's National Liberal Union.

This organization for the advancement of Woman's rights met in Washington, Feb. 24 and 25, as stated previously, and began active work in the field of reform. The strong and earnest Matilda Joselyn Gage is the President, and the Executive Board equally well chosen. The platform put forth is one of the strongest and most fearless statements ever enunciated. Emphatically, it is a liberal woman's movement. It strikes at the root of the cause of woman's slavery, when it declares the Bible story of Adam and Eve to be responsible. As the negro slaves were held in captivity by Bible texts, and taught to obey their masters by ministers of the Gospel, so woman has had her chains forged by the ministers' interpretations of passages of the same book. Woman's worst enemy has been, and is the Church." By the Church she is taught to "obey" her husband, and to regard herself and be regarded as an inferior. With such culture, extending back for fifty generations or more, it is astonishing that she has become so thoroughly imbued with this hereditary degradation that she clings to slavery, even when liberty is offered her? The woman's right movement drags slowly on in consequence of this,—so few women are really emancipated.

Those thus freed, see the necessity of cutting loose from the Church, as the "unscrupulous enemy of freedom." They urge their reform not only for the sake of justice to woman, but because the nation's life depends on its success.

A crisis in the nation's life is at hand. The encroachments of the Christian Party in Politics, composed of both Catholics and Protestants—its aim a union of Church and State—were never as great as at the present time. The decrees of the Plenary Council, held in Baltimore, 1884, the speeches and resolutions of the recent Catholic Congress in the same city, the effort toward parochial schools, etc., shows the drift of Catholic thought in this direction; but to no greater extent than is the like purpose of Protestant effort made known by the work of the National Reform Association, the American Sabbath Union, the Woman's Christian Temperance Union, the discussions, canons and resolutions of State and National ministerial bodies, together with the various bills before Congress for religious education in schools, Sunday rest, etc.

The objects of the organization are to assert woman's natural rights to self-government; preserve the secular nature of our Constitution free from Church dictation, and make the State free from any church. This is a grand platform to stand on, and the only one woman can take with the expectancy of advancing her cause; but there is a great educational work to be done before the majority will accept it. It is the women of the churches who support those organizations. With them lingers the superstition and zeal which men have shaken off. Were they allowed freedom to vote, they would vote with the Church party. On this very ground, it would be dangerous to give the franchise to the women of this country to-day. The measures of that party would gain an enormous support. For this reason, there has been a growing desire on the part of the clergy to give the voting power to woman, thinking that she would in the main vote with and for the Churches, and thus give them overwhelming power. It is true the most active women in the cause of her rights have outgrown bondage, and have no conscientious scruples about the ancient authority of Church and priest. They see the necessity of cutting loose from Bible-authority, just as the anti-slavery leaders did when they were opposed by Bible-texts; in fact, one movement is repeating the other. The future conventions of this organization will be watched with great interest.

## Lake Pleasant Camp-Grounds.

Speaking of the Lake Pleasant camp-grounds, the *Wildwood Messenger* says: "The grounds are among the most pleasant and healthful of any in the State, or the United States; and yearly grow in popularity with all classes of people, from far and near. They are situated in the Connecticut Valley, in the heart of New England, three miles from the Connecticut river, and six miles southeast of Greenfield, in the township of Montague, Franklin county, Mass., on the Hoosac Tunnel Railway route, midway between Boston and Troy. The New London & Northern Railway also leaves passengers within a short distance of the grounds. The green mountain scenery encompasses the quiet valley from all points, and the western and northern shores of the lake are bordered with a deep green forest of white and yellow pine, oak, maple and chestnut trees; forming a most romantic place to spend a few weeks at a very cheap rate. The railway tracks wind along the southern shore of the lake, in graceful curves, while Mount Tobey looms up in rare beauty and grandeur, five miles away. The place has grown from a common picnic ground, to a summer village of neat cottages, embowered in vines and flowers, and overshadowed with a canopy of green leaves, which bend forth to every fragrant breeze, from the trunks of trees, often growing through the kitchens and piazzas of the cottages, whose inmates often discuss science, religion and the laws of life, with an intelligence that would silence the learned professors at Harvard and Yale."

## Anniversary Reports.

We give a large portion of our space this week to anniversary reports. They show that Spiritualism is advancing, and will be watched with interest. Many contributions which we expected to publish in this number, will appear soon.

## Sample Copies.

If you receive a sample copy, read it carefully and critically, and then let your Spiritualist neighbor see it, or send it away by mail. Don't waste it by giving it to some orthodox Christian to read. Place it where it will do good, and keep it moving around until it is worn out in its efforts to illuminate the world.

## THE VOICES!

## THEY CAME FROM ALL SECTIONS OF THE COUNTRY.

## They are Unanimous in Favor of The Progressive Thinker.

The cordial recognition which THE PROGRESSIVE THINKER is receiving all over the country is one great stimulus for us to continue our work. Mr. I. W. Pope, a prominent Spiritualist of Cleveland, Ohio, not only renders us substantial aid, but adds encouraging words, as follows: "I am pleased to say your paper gives to Spiritualism the life that has long been needed. It gives the best thoughts upon all vital subjects without seeking to become the self-constituted guardian of all Spiritualists, or others seeking after knowledge in all the highways and by-ways in life. And for its clear, free expression of thought without any absolutism, declaring between the lines, 'I am that I am,' is what will endear THE PROGRESSIVE THINKER to the hearts of the people; and may it continue to grow and enlarge in its circulation until it reaches every fireside in the land."

A. M. Griffin of Chicago, Ill., writes: "I must admit that I think THE PROGRESSIVE THINKER is improving with every number. It started almost perfect as an ideal spiritual journal, and has kept on upon the progressive idea, and had it not been for the tenet of 'eternal progression,' which is one of our principles, I might almost by this time say that you had reached perfection."

Clint Chase, Fort Totten, North Dakota, writes: "A copy of your paper was shown to me by a friend. It proved to be so interesting that I want several copies at once; therefore send for back numbers."

Mrs. E. A. Dunakin, of Hicksville, Ohio, writes: "I find each number of your paper brimful of thoughts progressive, which are so plain and interesting that my three children, aged sixteen, thirteen and eleven years, watch for its arrival, and we all join in the family circle to hear it read."

J. G. Reed, of Norwood, N. Y., writes: "I must say I am more than pleased with your paper. We have other good spiritual papers, but THE PROGRESSIVE THINKER is doing a work that no other spiritual paper has ever attempted. It has already become a necessity that Spiritualists must sustain."

D. Silbert, of South Bend, Ind., writes: "I am highly pleased with your valuable paper, and have had my name added to its list of admiring readers. I expect to hold out as a reader of it as long as you continue its publication. It is brimful of just what all live and true thinking Spiritualists ought to read."

Mrs. C. A. Haskell, of Menomonee, Wis., writes: "Go on, brother, in this great and glorious truth. Have courage, for the angel-world is lighting your pathway. I pray for you in large golden letters the word, 'Onward.'"

Abbie E. Culver, of Madrid, Iowa, writes: "We have the reading of a number of free thought papers, but we like THE PROGRESSIVE THINKER a little better than any other. Blow the trumpet of universal freedom in all departments of life, and they will become true. I shall try others, and if a thinker gets one taste of your paper it will be hard work to check him off, for good reading is as essential to the soul as is good food to the body. Hope you may keep long enough to get 50,000 names on your subscription list, and then die!"

Homer Foster, of Chicago, Ill., writes: "I consider THE PROGRESSIVE THINKER the best paper in America for a freethinker or liberal to take; a little more, and it will not read like literature. I shall try others, and if a thinker gets one taste of your paper it will be hard work to check him off, for good reading is as essential to the soul as is good food to the body. Hope you may keep long enough to get 50,000 names on your subscription list, and then die!"

Marion Phillips, of Clackamas Postoffice, Oregon, writes: "I have been taking your paper for sixteen weeks, and find I cannot do without it. It fills a place that no other paper has filled yet."

A. P. Phillips, M. D., of Fredonia, N. Y., writes: "I am heartily pleased with the paper."

E. P. Wallace, of Amity, Oregon, writes: "I find the time of my sixteen weeks' subscription to your paper has nearly expired. As I cannot do without it, I will renew for the term of one year."

Alex. Thompson, of Paris, Mich., writes: "I send you thirteen subscribers for THE PROGRESSIVE THINKER. It gives me great pleasure to see that you are about to make it a success."

U. B. Webster, of Benton Harbor, Mich., writes: "I like your paper; it meets the wants of the age. It is a city that will not read like literature."

C. Silabee, of Arabela, Mich., writes: "My time expired with the nineteenth number. I think that I have read every line in them. I want the paper just as long as you give so much and as good food for the true Spiritualists as you do."

Dr. Sherman, of Paw Paw, Mich., has our thanks for the interest he takes in THE PROGRESSIVE THINKER.

Peter Pfeiffer, of Durhamville, N. Y., writes: "I have read your progressive paper for three months. It has given lights of truth; it has sprouted many rich seeds, which will bring fruit in due season."

Sending in subscriptions to THE PROGRESSIVE THINKER, Grandma Hathaway says: "I hope to be able to still help keep the light shining."

E. C. White, of Parkman, Ohio, writes: "I am well pleased with the paper, and hope you will prosper by it. I have been taking it for some time, and I publish without quarreling with and denouncing mediums."

A. Tinklerpach (seventy-eight years of age), of Pentwater, Mich., writes: "My trial subscription is up, but I don't want to let it go. I have had twenty-five cents worth; so you can put me down for one year from this date."

Charles H. Danforth, of Tyngsboro, Mass., writes: "I am much interested and pleased with the numbers I have received. I think the 'Rostrum' is a great addition to the paper."

J. A. Mills, of Trent, Mich., writes: "I do not want to do without your valuable paper. The price should bring it within the reach of all the Spiritualists in the country. It is a clean paper, and filled with the best of reading matter for old and young."

Dr. Fannie C. D. Miller, of Bellows Falls, Vt., writes: "I was much pleased to see your autograph attached to your Home Circle Sermon. I shall keep that paper, and put it among my treasures. I can see your face in it."

I. M. Ray, of Naponee, Neb., writes: "I do not wish to have the paper discontinued; not that I am a confessed Spiritualist, but a thinker, and your paper gives food for thought at comparatively small cost."

A. D. Rice, of Clayton, Mich., writes: "My husband and myself have been Spiritualists, and I am happy to say, for over thirty-nine years, and have read many of the spiritual papers, and of them all we like THE PROGRESSIVE THINKER the best. I shall so all I can toward supporting such an inspiring instructor."

F. P. Alsworth, postmaster, of North Amherst, Mass., though he takes two other Spiritualist papers, can't resist the temptation to subscribe for THE PROGRESSIVE THINKER.

G. Swan, M. D., of Hartford, Conn., writes: "I have received two numbers of your paper, and find it the most interesting paper that comes to my office."

Mrs. Rosetta S. Ellis, of South Dakota, writes: "I have received two numbers of your paper, and I never read a better spiritual paper."

Mrs. W. H. Souther, of Clifton, N. Y., writes: "A friend called my attention to a copy of your paper. It was pleasant to read it, and I am now a subscriber to THE PROGRESSIVE THINKER. It seems appropriate to the spirit of the times."

John Brown, of Esenado, Mexico, writes: "I like the appearance of your paper, and its tone, but more so the influence it brings to come up higher. Such the progressive mind can claim as its own, and has long looked for its coming. May its influence speedily advance to all parts of the world."

Corolla Gardner, of Rochester, N. Y., writes: "Your paper is welcome, and read with interest."

Nellie H. Hill, of Dexter, Me., writes: "On reading No. 16 of your paper, it filled me with a desire to help progress the grand truths and advanced thought which are expressed in that number. I long for every liberal mind to read and think."

D. S. White, of Flandreau, Dakota, writes: "The time is taken up largely with medicine, and I get little time to read, but I will get time to read a paper like the sample of March 15."

Edgar W. Emerson is engaged for Buffalo for the month of Sept., 1890.

Lyman C. Howe is lecturing this month in Washington, D. C. Next month he lectures at Saratoga Springs, N. Y.

## A General Survey.

## The Spiritualistic Field—its Workers, Doings, etc.

D. W. Dixon, Secretary, Battle Creek, Mich., writes: "I wish to let the readers of THE PROGRESSIVE THINKER know that there are a few Spiritualists here who stand by their colors. We have been holding meetings for the past two years, in a hall in the Stone block. Last Sunday, April 6, closed our second year. With the election of officers for the third year, E. C. Manchester, who has stood by the colors for nearly forty years, was elected President; Mrs. C. P. Estell, vice-President; D. W. Dixon, Secretary, and D. C. Powers, Treasurer. We meet every Sunday at 10:30 A. M., for conference. At 7 P. M. we listen to the words of inspiration as they fall from the lips of Dr. P. T. Johnson, who is our principal speaker. It was resolved at said meeting that the proceedings be forwarded to THE PROGRESSIVE THINKER for publication."

Dr. A. B. Spencer, of Detroit, one of the most successful physicians, and thoroughly endowed with the spirit of Spiritualism, as he ably expresses it in his lectures, writings and in his life, says of Hudson Tuttle's "Psychic Science": "It is the best book on the subject in the world, and I wish every spiritual man and woman might read it."

Mr. Dennis, of Buffalo, N. Y., writes: "Mrs. A. M. Gladding will be with us and lecture for the cause the Sundays of April. She gives good tests, and good satisfaction to our people, and is well liked. This is her first visit to our town. Mr. Gladding would accept a few week-day engagements for small towns near Buffalo."

S. Butler, of Cleveland, O., says: "Assuming that health is governed by natural laws, any violation of which results injuriously to the human organism, where is the sense of taking drugs to do away with the penalty for the violation of laws established by the Creator?"

J. B. Swan, of Camden, Me., writes: "Many in this section have read 'The Clock Struck One,' and are very much interested in the welfare of its author, Rev. Samuel Watson. Now, if you can publish his whereabouts, or anything concerning him occasionally in your paper, it would interest thousands of the readers of THE PROGRESSIVE THINKER." This gentleman, whom all so highly esteem, resides at Memphis, Tenn. When we last heard from him, his health was very poor. He has made a deep impression on the present age. He has lived to benefit his fellow man.

J. Q. A. Floyd, of Springfield, Ill., writes: "The cause of truth is progressing in this city. We have several promising home mediums being developed. We have now three traveling mediums here: Mrs. Ellsworth, clairvoyant and mind-reader, from Indianapolis, Ind.; Mrs. E. F. Porter and her daughter, Miss Cora Myrtle Carpenter, inspirational lecturer, a bright young instrument for her controls. Mrs. Porter is a business, test and healing medium."

Aaron Burrows, of Mahala, Kansas, writes: "We have a circle here every Sunday evening, and the room is filled to overflowing. Effie, the youngest girl, sings messages from departed friends, and Lulu, our spirit artist, gives tests to the audience by writing names of the departed, and talking to the one that it is for."

Phebe A. Haines, Altoona, Pa., writes: "I am a writing medium, not with planchette, but by simply holding the pencil on a slate."

Dr. A. B. Dobson, of Maquoketa, Iowa, writes to us that tent room, cots, etc., will be furnished free to all the editors of Spiritualist papers who attend the Clinton camp-meeting.

Mrs. H. Jennie Smith, of Bartow, Fla., writes: "Several of your excellent papers have been received. It is full of golden gems, and is destined to do a grand work for our glorious cause. The first public spiritual meeting ever held in Polk county, Fla., was March 16. Dr. S. N. Gould, of West Randolph, Vt., gave two addresses. Subjects: 'Spirituality of Man,' and 'Golden Thread of Life.' Both were ably handled. While with us the doctor gave many tests; nearly all were recognized. Mrs. E. B. Duffy assisted at the meeting, and very satisfactorily answered questions given her by the audience. The meeting was held at the Bonnie Lake School house."

J. W. Fletcher, and Dr. Gunn, the hypnotist, lately appeared before the New York Psychical Society.

## LETTER FROM PAOLA, KANSAS.

THE PROGRESSIVE THINKER is eagerly read by some of the most intelligent classes of this city and vicinity. Avowed Spiritualists are not numerous in this locality, yet many of our best people are intent upon investigating the spiritual philosophy, and many practical, sensible people believe in it, and the number so believing is increasing with a rapidity that very few persons are aware of.

As yet, it is not popular, and what is not popular is not freely given expression to by the multitude, and yet the writer has often been surprised at the number of men and women in all classes of society who have, in confidential conversations with them, expressed a belief in the facts of Spiritualism; that is, that our friends can and do return after the death of the body to communicate with those still upon earth.

I am pleased with the advance thought contained in the columns of THE PROGRESSIVE THINKER, and read with pleasure, and I hope with profit the communications of your able correspondents. I find that you promise an article from my old-time Kansas friend, G. W. Brown, who I remember as one of the old guard in the days of our Territorial existence, who as editor of the *Herold of Freedom* did herculean work for the Free State cause, and who by his pen and personal influence during the war, made it very uncomfortable and many times unprofitable to the organized bands who, taking advantage of the unsettled condition of society on the border, robbed and plundered the people in the name of loyalty.

I believe, also, Mr. Editor, I remember you as stationed in Paola with your command, at a time when the relations with our

Southern brethren were somewhat strained. Allow me to express the hope that the cause you are now battling for will be soon as successfully established as the one you were then contending for. You are contending for the truth, and the truth will ultimately prevail.

HARTLEY.

## THE DAY WE CELEBRATE.

The 42d Anniversary of Modern Spiritualism was celebrated by the First Association of Spiritualists of this city at their hall, 810 Spring Garden street, on Sunday, March 30.

Willard J. Hull, of Buffalo, N. Y., lectured on the "Needs and Lessons of the Hour," in the morning, which was calculated to instill into the minds of his audience a true spirit of unselfishness and good will to all.

The exercises of the Children's Progressive Lyceum commenced at 2 P. M., and were very interesting. Recitations were given by Masters T. Booth, W. Garlick, E. Fray, B. Benner, W. Berkheimer and W. Morris. The girls were well represented by Mary Garlick, Leah Berkheimer, L. Plankett, Lavansha Russell and May Jagoe. A fine soprano solo—"The Haunted Stream," was rendered by Miss May McCahan, and the songs—"Don't Whip Bennie," "Maggie Dear, I'm Called Away" and "Down On the Farm" were well sung by Miss Nettie Hankinson, Miss Phoebe Anderson and Mr. Lea Fritz respectively. A duet entitled "Beautiful Moonlight," was excellently sung by Miss Jessie Benner and Miss Evelyn Dungan. Master Paul Bunz, aged nine years gave a creditable exhibition of Indian club swinging, and his brother, Henry Bunz, led a dozen small scholars in calisthenics.

While we avoid all adulations or superlatives of any kind, we feel compelled to make special mention of a few whose excellent work made them prominent in the exercises. Among these are Miss Phoebe Anderson, who earned an encore by singing "Maggie Dear, I'm Called Away." Another scholar whose fine tenor voice earned him an encore, was Mr. Lea Fritz. Miss Jessie Benner, as a member and worker of the Lyceum, deserves great credit for her indefatigable efforts to promote its welfare.

The leader, Mr. Coffman, of Camden, N. J., was surrounded on every hand by an enthusiastic circle of admirers, all praising his noble efforts in behalf of the Lyceum.

C. L. Smith, whose hard work, and taste in decorating the hall deserves great credit, as does also Capt. F. J. Keiffer, Benj. P. Benner and many others.

In the evening, Willard J. Hull lectured on "The Evolution of Truth." It was a purely scientific and historical discourse. He took his audience back to the medieval ages, and slowly traversing the ground covered by the scientists, philosophers and teachers of the orient, he brought it finally to Calvin and Swedenborg, each examples of truth—as they understood it, and proved conclusively that the evolution of truth dated back to time immemorial.

Mr. Hull returned to Buffalo on the 31st ult., Miss Jennie B. Hagan occupying the rostrum at the First Association at Buffalo, in his absence. Carrie E. Twing has been secured for the First Association at Philadelphia, for April.

The Ladies' Progressive Union—established two years ago for the purpose of aiding in the manifold duties attending the running of the hall of the First Association of Philadelphia, have proved a valuable adjunct to the society.

They are endeavoring by means of giving entertainments, suppers, fairs, etc., to raise sufficient funds to buy a hall for the exclusive use of the First Association. I learn that they comprise about 150 members, and have \$1,300 in their treasury at the present time.

A charter supper was given at the hall on Monday evening, March 31, from which they expected to realize \$100 to \$120.

Mrs. Sarah Benner is President.

The Fourth Association celebrated the anniversary on Sunday, April 6 at their hall, Girard avenue and Third street.

This society comprises from seventy-five to 100 members, and an average attendance of from 125 to 150.

I am informed it is in a flourishing condition, and is building at Parkland—the First Association's camp meeting ground,—a large circle room.

ELLIOT RAWSON.

Nictown, Philadelphia, Pa.

## MATERIALIZATION.

Spiritualism is having a revival in New Orleans, partly due to your most excellent little paper, and partly to the efforts of mediums and lecturers from abroad. A. C. Ladd has been speaking at Minerva Hall, on Clio street for the past month, his guides as usual, giving their views of life immortal from the scientific standpoint, explaining and illustrating many mysterious points. At the little hall, No. 10 St. Peter's street, we have been favored with the services of Dr. S. N. Aspinwall and his good wife, the doctor speaking, and Mrs. Aspinwall giving tests. It is no uncommon sight to see persons throughout the audience sobbing, as some undeniable test reaches its mark, and some loved one gone before convinces the friends still groping amidst the shadows, that they do still live and love them.

In addition to being a fine speaker and platform test medium, Mrs. A. is also a medium of remarkable power for the materialization of spirit forms. I had the pleasure of attending one of her seances March 8. The cabinet used was one made by Father Pitman, one of the oldest Spiritualists of New Orleans, and is a fraud-proof affair. Before the seance began the medium invited every one to examine the cabinet, and insisted that they should do so. Prairie Flower, her Indian control, then entranced her, called for singing, and when the singing began, took her into the cabinet. In a short time a white form appeared with flowing draperies and long black hair. This was the Arabian girl, a cabinet spirit, who came to prepare the way for others. She was followed by the voice of Father Pitman who greeted the old man very affectionately. First came a friend who did not look quite natural, but made herself known by giving her name; also by saying: "It was really

I who sent the message in the letter." After talking a short time with me, she called her husband again (she had come to him once), and talked with both several minutes. She said, "I must go, but wait." Then almost instantly my little Indian control Alawance came out, delighted to see me and the friends she had become acquainted with at my seances. She was very strong, and walked around the room and shook hands with those she knew, and with several others who asked to be introduced to her; she dematerialized in the doorway of the cabinet, going down like a flash. A number of spirits followed her, both male and female, most of whom were recognized; among others E. V. Wilson. I was just thinking how lucky I had been to meet two of my dear friends in this manner when a beautiful female form appeared at the door and beckoned to me. I went up to see who it was, and was delighted to see a most perfect form of a well-loved friend who was frozen in the winter of 1844-5. This spirit was perfect in form and feature, and had great power. She gave me her name, and sent messages to absent friends. Then others came, some eighteen or twenty forms in all, after which the medium was brought to the door, dressed in her plain black dress. Prairie Flower called for water, then took the medium back in the cabinet to bring her back into right condition. So ended a most enjoyable evening.

New Orleans, La. HARMONIA.

## AN OPEN LETTER TO JOHN C. BUNDY.

SPRING HILL, Kansas, April 6, 1890.  
JOHN C. BUNDY.—Dear Brother: I read your strictures on the observed phenomena at my house, on the evenings of March 23, 24, and 25, and I never before was so impressed with the vigorous meaning of this axiom of Mills: "That a man who only knows his side of the case knows but little of that." Danton was once asked to state the great law of his success? To this the burly Jacobin replied, "Audacity."

"What next?" asked his interrogator. "Audacity."

And again answering the third time, "Audacity."

Now, my good brother, egotism is a great force, but it did not save Danton's neck from the guillotine. When in your characteristic way you mangled our phenomena, on the hypothetical accounting that we were mostly old people, I could not help thinking of Pompey's city tops before the battle of Pharsalus. Caesar's legions were mostly old people, too. My good old mother used to say to me that there was this difference between old people and young people: "That young people thought old people were fools; but the old people knew that young people were fools." I suppose it is because the old have the most experience? Now, my good brother, the *Journal* gives this remarkable mental phenomenon: Eleven ladies and gentlemen, of unimpeached and unimpeachable testimony, state positively to psychic phenomena, published on the 7th page of

## FORTY-SECOND ANNIVERSARY.

(Continued from first page.)

the dawn. The names of the glorious martyrs to truth stand out along the highway of progress like mountain summits that mark the boundaries of empire.

Spiritualism is a purely moral reformation. It is the latest born, and is destined to be the longest lived. It is both a religion and a philosophy, for it embraces all truth. Its Bible is the open Book of Nature; its creed, the truths which Nature reveals. All minor creeds, man-made and man-mended, are presumptuous, speculative and dogmatic.

Its ministers are Angels of Light, who come with "Glad tidings of great joy." At first they could only manifest their presence by sounds, as at Hydesville. Now they write and speak, and make themselves visible to our outward senses, in form and stature resembling persons, as they indeed were before they laid aside their mortal frame, in accordance with the inevitable laws of progression.

The intermediates for the accomplishment of these latter-day wonders are men and women, so organized as to admit of being used independently of their own volition, powers and capabilities.

It is chiefly by means of these instrumentalities that Spiritualism, as an established order, has grown to be what it is today—a power in the land, under the guidance of supermundane intelligences.

Should it appear to you of slow progress, you have but to consider its brief period of two score years and call to mind that in this country alone its adherents are counted by millions; its weekly organs number half its years, and its mediums are as numerous as the stars.

The little Fox sisters, who were unwittingly forced into its earliest ministration, I am glad to say, are living to-day. The broken strings of their spiritual harps have been rescued from rude hands, tuned anew, and once again touched to harmony.

One word, and only a word, of mediumship, the sacredness of all offices vouchsafed to mortals. Pity it is for Spiritualism, and greater pity for mediums, that they do not all and always appreciate their divine mission.

There is hanging upon the walls of my room an engraving after a painting by Benjamin West, which faithfully portrays the Bible account of a conference between spirit and mortal, in the old, patriarchal days. The actors are three men, a medium and a materialized spirit, and the complete presentment might well be taken for a modern materializing seance.

Let me repeat the story as briefly and simply as possible, leaving you to draw the parallel. Saul was ruler in Israel. He had imbibed a strong prejudice against mediums, and by a sweeping edict, exiled them from his dominions, under penalty of death. After years of prosperity his affairs became involved and he sorely felt the need of wholesome counsel. It had been his wont to consult Samuel, a man of God and a seer, but now Samuel was dead. In vain he sought direction of the prophets and in dreams; no glimmering of light came to him through these sources. Then he bethought him of the mediums he had so cruelly persecuted, and upon inquiry he learned of a certain woman of this class who lived at Endor. Disguising himself in strange raiment he took with him two of his dependents, and proceeded by night, presented himself before the medium; but she, being apprehensive of trouble declined to subject herself to the requisite conditions, reminding her unknown visitors of Saul's persecutions, and how he had cut off those that disobeyed him, and made bold to charge them with laying a snare against her life. But Saul stoutly denied this, and swore by the living God that no evil should come to her, whereupon the woman was induced to give them the coveted sitting.

Then Saul asked her to bring up Samuel, who came as if out of the ground, and the woman knew that she had been deceived and she charged it upon Saul, calling him by name. And Saul perceived that it was Samuel who appeared and they talked together face to face, and Saul unbefooled his heart of the affairs that lay heaviest upon it.

In what essentials, let me ask, does this Bible account differ from the materializing seances which many of you have witnessed in our day?

Surely it would seem to be a truism that "There is nothing new under the sun."

For more than a thousand years, ignorance was sacred to religion. Five hundred years before the Christian era, Pythagoras, the most eminent philosopher of his period, announced the spherical form of the earth and its revolution round the sun. Had he lived fifteen hundred years later and openly voiced the same sentiment, the Catholic Fathers would have tortured him into its retraction, or burnt him at the stake.

In old Egypt's famous capitol there had been gathered under the fostering care of the Ptolemys, the accumulated learning of the civilized world. Their history told its marvelous tales; science displayed its accomplishments; art explained its methods, and poetry and song held familiar court. There, too, the pyramids, those architectural giants that rise from the level sands, to hold companionship with the clouds and look forever down on the Nile's eternal flow, explained their sacred mysteries.

There were of these literary treasures seven hundred thousand volumes, nicely catalogued and arranged in their vast receptacles, when the priest of an enforced religion, no less arrogant now than then, touched them with flame, and they were no more. That day the light of knowledge went out and left the world in darkness.

Was it not here, too, under the same rule and instigated by the same policy, that Hypatia, the famous Greek maiden and lecturer, was dragged from her carriage and brutally assassinated for no other reason than that she taught a system of philosophy distasteful to the Romish hierarchy?

In the face of occurrences like these a thousand times repeated, is it to be wondered at that Spiritualism, whose life-essence is knowledge, should be madly assailed?

Worst of all, are the assaults of its pretended friends; those who, in its sacred name, denounce as untrue, many of those sublime evidences of spirit presence and power which are continually being manifested.

There stands in Rome to-day the most

notable statue in the world, for it represents, at once, the ignorant folly of the past, and the enlightened liberality of the present. Let us rejoice that on the very spot where less than three hundred years ago persecution raged with fire and faggot, surrounded by mocking priests and slavish minions of religious intolerance, the murdered Bruno is master. [Applause.]

All honor to Italy—the redeemed. Let us stretch a friendly hand across the mighty waters, for she has set her seal upon a declaration of human rights that shines like a glory in the heavens.

If it be asked at this late day "of what good is Spiritualism?" let the answer come from the many bereaved homes where its sacred altar has been set up, around which the friendly are wont to assemble in the peaceful hours, and hold sweet commune with its translated ones, whose chairs seem no longer vacant, and whose love is felt to be imperishable. Have we not enough to be thankful for, if this, indeed, were all? But no. Every day brings some new delight from that eternal source, whose every gift is a blessing. [Applause.]

ADDRESS BY MRS. NELLIE T. BRIGHAM. I will add but a few words. You who heard the close of that clear and beautiful song will realize what a text it furnishes to those who see in the work its soul. "The ways of men are narrow, but the gates of heaven are wide." The ways of men are indeed narrow, narrowed by ignorance and superstition; by those ungodly conditions that hold and bind us for a time, but beyond all doubting and all misapprehension the wide gates of heaven are before you, and through them your angel friends come back to you.

You have heard to-day the sweetest of harmony; you have listened to the words of one before whose clear vision the angel faces shine; you have heard thoughts that your hearts have echoed and thoughts that your hearts have not echoed; you have been led in sympathy, or you have waited until the light might come to you by slow and gradual process, but have you heard what Spiritualism really is? What is its message to the nineteenth century? The proof of an immortal life, the proof of an unending and uplifting perfection, the beautiful lesson that between the two worlds this communion exists like an open way, and through the wide gates of heaven these friends come back to give their proofs of life and love. But that is not all, Spiritualism has not chosen the wide open gates of unthinking credulity; it is not that which rejects all truth, that boasts and claims to have an original theology for itself, or an original philosophy or science.

One said long ago, "Follow me," and it is said of Him that He went about doing good. Another, whose name was cast out from human love and sympathy and cheer, but who is growing into his own place to-day said, "The world is my country, to do good is my religion." [Applause.]

Now, friends, shall we say that Spiritualism is no religion? Never. To do good is our religion. [Applause.] It is that which springs in motive and in endeavor; it is that which springs through the love of humanity upward through those wide-open gates of heaven; it is that which teaches us charity, not for a few, but for all,—a wise and thoughtful and intelligent charity, the spirit of helpfulness, the spirit of investigation and sympathy. What Spiritualism does for us we leave it for you to consider. Remember that this tree has parasites, but the mistletoe is never the oak; remember that this garden has weeds, but the roses are never weeds; remember that among the disciples walked Judas, but they were not all like Judas; remember that with the truths there are mistakes and errors; that the words of men are narrow, but all the thought and all the speech of the world can never transform the nature of truth into falsehood. Pure and clear and divinely holy the truth shall rise at last, and prove to you that through those wide open gates comes light to take away the darkness of human sorrow, light to shine upon the pathway to-day and transform its loveliness into eternal beauty.

We stand to-day before your earnest faces. We stand to-day and read your faithful hearts.

And lo! The clouds have melted from their places. The cloud from human life at last departs.

We stand beside these radiant, blooming flowers, Roses and lilies by their kind hearts given, And have their fragrant breath repeat these words of ours.

Which shall give unto you this thought of Heaven. We know to-day upon your city's streets Shreds and pieces of palms are taken; We know the words the old-time faith repeats.

When human hearts by doubts and cares are shaken. We stand not mid the fragrance of the palms— Dead palm leaves, blessed by priests with softened voices.

We stand amid the living, growing palms— To-day the victory! Our cry in growth rejoices.

This is our palm Sunday, and our hearts Awaken in the light of love's dawning. And lo! within this golden light the gloom departs And joy and peace are given to our vision.

Take home the messages of love to-day, Like seeds now dropped within the awakened spirit, And let them grow from doubt and wrong here And blossom in the hopes your hearts inherit.

Look upward from your gloom, light is above; God bless you all, each in his separate place; And may the rose of everlasting love Bloom in each heart and in each life and space.

## AN ACROSTIC.

To Thaddeus Burr Wakeman, President of the Manhattan Liberal Club, this acrostic is respectfully dedicated by

BY LYDIA H. CHASE.

To Him, who to the cause of freedom gives Heart, hand and brain, and best each finds to do; As in colonial days the gallant few Did pledge their fortunes, honor, and their lives; Do so, all liberal, loyal hearts and true, Each bring their sprig of life; like 'ning this strain Unto the giving: (It doth well explain) Shakespeare's grand verse, wherein he mercy makes

Bless him that gives us also him that takes Unto this standard-bearer of his age Return what we may of grateful praise, Reversing the old order—to the sage

Withholding bread till "after many days," As he rears monuments above the dead Killed by the foe he leads the van to fight; Each Liberal should crown his living head— Make one more soldier in the ranks of right, And bear in mind: Our Liberty is weak— Now "comes the tug of war," when "Greek meets Greek."

SPRITUALISTS, THE PROGRESSIVE THINKER'S ROSTER will bring to you from time to time the advanced thought of the age. Just think, our paper only twenty-five cents for sixteen weeks, and yet this treatment the equal of all respect to the same amount of space in any of the high-priced magazines.

## THE FORTY-SECOND ANNIVERSARY AT WATERTOWN, N. Y.

The Spiritualists of Watertown had a very enjoyable time at the Temple the evening of March 31. After an excellent supper, which was a financial success, the exercises commenced with music by the orchestra, after which, Mr. John Gifford delivered the opening address, speaking substantially as follows:

BROTHERS AND SISTERS: We meet to celebrate the anniversary of modern Spiritualism. Doubtless the occult telegraph has been operated upon in the heavenly spheres in all ages, but mortals first heeded the signals forty-two years ago to-day. As so often occurs, the small things of this earth were chosen as instruments to confound the mighty. Christianity was born in a manger, and when earth was so far enlightened as to heed the supernal message, it came not to a king upon his throne, or to the wise of earth, but to a humble family living in an obscure village near Rochester, N. Y., and as had happened eighteen hundred years before, the learned men of earth gathered at a lowly place to be confounded by what they saw and heard.

Time would fail, my friends, to recount the spread of the wonderful tidings that the so-called dead could make their presence known and felt to mortal sense. Communications were no sooner opened than the tiny raps began to be heard and heeded elsewhere; immediately other phases were recognized, physical manifestations apparently confounding the known laws of gravity; clairvoyance and clairaudience, and finally that unpeepable mystery, the taking on by the spirit form of mortal guise, so as to be seen and recognized by friends still in the flesh. Then indeed was the saying fulfilled, "Oh, death, where is thy sting, oh, grave where is thy victory?"

Time would fail to name a moiety of the noble mediums who became the priests and priestesses of the heavenly revelations, and I can only detain you for a brief summary of the results achieved. Christianity hid in the catacombs of Rome for 250 years, and then depended upon the sword of Constantine to disseminate its alleged gospel of peace—only a small section of the globe at that time knowing anything of the new faith; whereas Spiritualism in forty-two years has encircled the world, and great numbers believe, in every race and in every walk and condition of life, and everywhere is preached, not a new gospel, but the old one, which men had practically forgotten; that new commandment which the Master gave "That ye love one another, for love is the fulfillment of the law." And again is heard in glad earnest the song that smote the wondering ears of the shepherds, "Peace on earth, good will to men." No more strife over words or dogmas; no more wars in the name of the King of Peace; no auto-de-fes, and no burnings at the stake, but heaven has kissed the earth, the continuity of life is established, and that great terror, the fear of death, is no more.

The Giver of all good be praised, we have now a religion, pure and loving. It comes not to send the sword, but peace, throughout the earth. It stands forth not the opponent of science, needing to be reconciled to it, but its sister and attendant, so that the Spiritualist is always ready for progress, and never compelled to amend his creed as learning advances.

This religion is pure as well as peaceful, for it tells us that divine justice is not the opposite of human, so that the innocent can suffer and the guilty go free. It has no scapegoat, on whose head the sins of the people can be laid, and crime go unpunished; but it tells us that we are weaving in our every-day life the spiritual garments with which we must be clothed when we shall have crossed the mystic streams of death, and that to make others happy in forgetfulness of self is the greatest pleasure which men or angels know.

My friends, I must not detain you longer, but must congratulate you before I close that through the kindness of our beloved friends, Mr. and Mrs. Davis, who have erected a monument which will perpetuate their names for many generations, we meet to-day in this beautiful Temple. May all good intelligences enable us to walk in their footsteps so far as in us lies, that, when the great change comes to us we may pass fearlessly down the valley, no longer dark, but illumined with spiritual lights, and be welcomed by beloved ones on the evergreen shore, and become good citizens of that country whose currency is not base gold or silver, but loving deeds, ever remembering that

"The seeds which in these few and fleeting hours, Our hands unceasing and unyielding sow, Shall deck our graves with amaranthine flowers, And yield us fruit divine in heaven's immortal bowers."

Music here followed, and then Miss Winnie Smith, a young lady of thirteen years, very gracefully presented a beautiful banner, speaking as follows:

MR. PRESIDENT, gentlemen and ladies, members of the First Spiritual Society of Watertown here assembled, kindly permit me in behalf of the Woman's Progressive Union to present to you this banner, beautiful in design, far more beautiful in its spiritual significance; trusting it will be received in the same spirit in which it is tendered and given a place upon the walls of this Temple, and serve to make the same more attractive to all who in future days shall labor within its walls for the attainment of the higher truth, for,

"Truth crushed to earth shall rise again, The eternal years of God are hers; But error wounded, writhes in pain, And dies amid her worshippers."

To which Mr. Gifford responded substantially as follows:

Fair Standard Bearer, and Ladies of the Women's Progressive Union,—having the honor to be the President of this first Progressive Spiritual Society of Watertown, in the name and behalf of the society I gratefully accept the banner which your fair hands have deftly made. With most admirable skill and taste you have constructed it, and I assure you the society appreciates the honor you have conferred upon it, but it rejoices most of all that it numbers ladies like yourself within its fold; those who have thrown off the fetters of superstition, and dare to think for themselves. I congratulate you also that you have enrolled yourself beneath the glorious banner of

spiritual progress. The Banner of Spiritualism has no blood upon its folds; its luster is not defiled with the same smoke of battles fought in the sacred name of religion, and thank God, although only forty-two years old, it waves in every breeze under the whole heavens, and the golden sunlight is ever falling upon it, and as the truths it proclaims are known and felt, men are beating their swords into plowshares and their spears into pruning hooks, and soon the nations of earth will learn war no more.

Ladies, it is true, that by living as well as teaching our harmonious faith, we may aid the advent and dawning of the kingdom of peace. Let us persevere in the good work, never faltering by the way, and then we may rest assured that death will have for us no terror, and that a glad welcome will be ours when we enter the house of many mansions."

Then followed a song by Miss Frankie Morrison and a reading by Miss Jennie Alsie, a song by Miss Mollie Lepper, a recitation by Miss Winnie Smith, and the reading of a poem by Mr. Oscar A. Edgerly, entitled "Mr. Display," all of which was interspersed with music. The efforts of these young girls would have reflected credit on those twice their age. They were heartily applauded and every one was delighted with the first celebration of the spiritualist holiday by the infant society.

The exercises closed with the benediction: "May white robed peace, charity which suffereth long and is kind, and love which like a golden chain binds man to man and all to heaven's high throne, be with us and remain with us all evermore." Amen."

MR. OSCAR A. EDGERLY.

A Watertown correspondent sends us the following, from Watertown, N. Y., under date of April 3:

MR. OSCAR A. EDGERLY: Dear Sir:—As the president of the First Progressive Spiritual Society of Watertown, to which you have ministered for the past two months, I cannot permit you to depart without expressing to you the thanks of the society, not only for the able services rendered, but for the spirit with which they were manifested. You have taken a deep interest in the welfare of our youthful organization and have done all in your power to build it up and have succeeded beyond our expectations. I assure you that you will take with you not only our respect, but that all your hearers will ever after take an affectionate interest in your welfare and prosperity, knowing from observation of you and of your methods that you are one of the pillars of our Zion.

Every member of our society unites with me in wishing you all manner of spiritual and temporal good, and that you may be long spared to be a most able standard bearer in the army of advanced thinkers.

Affectionately yours, JOHN GIFFORD, President of the First Progressive Spiritual Society of Watertown, N. Y.

Mrs. Kate N. Mattison has resigned the office of clerk or secretary of the First Progressive Spiritual Society of Watertown, N. Y., after performing the duties of the office from the incorporation of the society very ably and to the entire satisfaction of all the members regretting that she did not feel that she could render the services longer, and Mrs. E. D. Moore has been appointed Clerk and F. N. Fitch Corresponding Secretary, by the Board of Trustees, in place of Mrs. Mattison, her resignation being accepted at her request.

## SUMMERLAND, CAL.

Programme of the anniversary meeting held at Summerland, Cal., March 29 to April 1, 1890.

MARCH 29.

10 A. M.—Opening address by the President, H. L. Williams. Replies by Messrs. Moses Hull, J. S. Loveland, W. J. Colville, Dr. T. B. Taylor, and others.

2 P. M.—Lecture by Moses Hull. Platform tests by Mrs. Mollie B. Anderson.

7:30 P. M.—Lecture by Prof. J. S. Loveland. Tests by Mrs. Hull, of Pasadena, Cal.

MARCH 30.

9 A. M.—Conference. 10 A. M.—Lecture by W. J. Colville. Subject: "Our Anniversary."

2 P. M.—Lecture by Moses Hull. Tests by Mrs. Anderson. 7:30 P. M.—Lecture by Prof. J. S. Loveland. Tests by Mrs. Aldrich, of Fresno, Cal.

MARCH 31.

10 A. M.—Lecture by Mrs. Ella Wilson Marchant, of San Bernardino, Cal.

2 P. M.—Lecture by W. J. Colville. Subject: "Nationalism."

8 P. M.—Grand dance.

APRIL 1.

9 A. M.—Conference. 10 A. M.—Lecture by J. S. Loveland.

2 P. M.—Lecture by Moses Hull. 7:30 P. M.—General conference, love-feast, etc., closing by W. J. Colville.

ADDRESS BY H. L. WILLIAMS.

Friends and Co-workers for the elevation of humanity:—Although unaccustomed to public speaking, as president of this meeting and the mundane instrument of the angel-world in the organization of this spiritual colony, it devolves upon me to extend to you a hearty welcome to Summerland.

Although still in its infancy and comparatively little done to beautify the place, providing shelter for the residents having engrossed our time, still from the little that has been accomplished in the short time since these fields were covered with luxuriant crops of barley, some idea can be formed of the fertility of the soil.

Here you may see beautiful flowers in bloom, which but a few weeks ago were mere cuttings. At the residence of Mrs. Brown, in Block 29, may be seen an immense geranium bush, which last May was a small stalk picked from an old bouquet. Let me call your attention to this immense beet, weighing forty-five pounds, which was raised by Mr. Mort Parsons, in Block 41, since the fire of July 27 last. These demonstrate the capabilities of our so-called "barren soil," which can be made to produce the finest productions of the vegetable and floral kingdoms, with but little labor.

The beautiful views of grand old ocean, the gems of islands studding the channel, the mountains and lovely valleys all can see, and I leave the description of them to the

eloquent voices of others who are with us on this occasion.

If you desire to see what can be done in home building, step over to my house and see the variety of productions. Although the pressure of business has caused some neglect, and the oranges are nearly all gone, yet there are plenty of lemons, some limes and an abundance of roses and flowers, to which you are cordially invited to help yourselves freely."

I am glad to see so many here to-day, especially those from a distance, for I want all to see and judge for themselves as to the place which has been so grossly misrepresented, for what reasons I am unable to say.

It is my wish that from this meeting the truth may go abroad in regard to the location, and that the object of its founding is for the spiritual elevation of not only the residents, but throughout the world wherever its influence may extend, and for the benefit of those "dwellers on the threshold" who are attracted to earthly conditions, hoping they may be benefited thereby.

As all things are governed by immutable laws, to become harmonious we must strive to learn and act in accordance with the laws of nature, leaving each individual in perfect freedom to act in accordance with his or her highest spiritual natures. To promote the greatest harmony in our spiritual colony we must refrain from wrangling over moot questions of belief, but placing ourselves upon the broad platform of knowledge, that if a man die he shall live again and can commune with incarnated spirits under favorable conditions, let us strive so to live as to improve our present lives, and thus prepare for the higher life which we are all destined to attain.

We must be practical, and while not antagonizing those who have not gained a knowledge of Spiritualism, let us so live as to become a light unto others. We must work in a harmonious organization, and while not conflicting with the laws of our country, let us demonstrate the true principles of democracy by making our colony a grand success under rules established "by the people for the people." Only by the exercise of charity and mutual forbearance can we form favorable conditions, a spiritual atmosphere wherein spirits from the higher spheres can unite with us for our own advancement and the elevation of humanity.

Summerland was suggested, and has thus far been sustained by elevated spirits, working through willing human agencies, not only for the mortal residents therein, but for the benefit of those who have passed on in benighted spiritual conditions, and who need the aid of mortals, acting under wise spirit guidance, to point the way to a higher life. Many unfortunate mediums are influenced by ignorant or vicious spirits in the perpetration of acts for which the mediums are not morally responsible. By making proper conditions wherein elevated spirits can instruct and elevate those in need of their assistance we can render a double service, assist in the development of higher, stronger mediumship and help poor spirits out of darkened conditions.

The angel-world has selected this locality in which to perform this beneficent service, for in no place I have ever visited or read of, can be found its equal in natural advantages, accessible by both railway and steamship. Its climate is balmy and equable, a specific for malarial diseases; however subject to fever and ague, no person has been known to have more than two attacks of the disease after coming here, and many persons with weak lungs have enjoyed prolonged lives in this balmy atmosphere. At no health resort in the world are they favored with so many days in a year where exercise in the open air is enjoyable. Statistics prove this statement. We are free from electrical disturbances; thunder and lightning are almost unknown. The scenery is delightful and picturesque, and the grand old Pacific gently lulls us to restful sleep. Our soil is of the richest nature, and our luscious fruits are supplanting those from all other localities in the leading markets of our country. The production of fruit alone will insure profitable employment for all.

The prospects of gaining a comfortable living at Summerland, without exhausting labor and under the most favorable conditions, are unsurpassed; but it is not solely with the view of improving material conditions that we invite emigration. Here we hope to accumulate those spiritual treasures which neither rust or moth can corrupt, nor thieves break through and steal. Here we hope to find all that is essential for the comfort of the mortal, while practically illustrating the Christ-spirit which is generally ignored by those who profess to deify the humble medium who unselfishly labored for the elevation of the poor and afflicted.

"O pure Reformers; not in vain Your trust in human kind: The good that bloodshed could not gain, Your peaceful zeal shall find."

"The truths ye urge are borne abroad By every wind and tide: The voice of nature and of God Speaks out upon your side."

"Press on! and if we may not share The glory of your fight, We'll ask, at least, in earnest prayer, God's blessing on the Right."

[COPY.]

WHEREAS, Certain reports have been circulated respecting the soil and situation of Summerland of a damaging character, we, the undersigned, in the interest of truth and for a correct understanding on the part of persons at a distance, having made a careful examination of the place for our own satisfaction and to disabuse the minds of our friends, do make this statement of facts; to-wit: There is no marsh or swamp lands on the Summerland tract or near it; nor is there any sand except on the wave-washed beach. On the contrary, the general contour of the land is rolling, the back portion of the plat rising some two hundred feet above the sea level. The soil is largely the black adobe, which every Californian knows is unsurpassed in fertility. The ascent from the beach is such that one house will not obscure the ones in its rear, but all will command the magnificent ocean view. As to climate we will say nothing, as it is generally known to be the equal of any on the face of the earth.

J. S. LOVELAND,  
Signed, MOSES HULL,  
W. J. COLVILLE.

The foregoing card having been read on the last evening of the anniversary meeting

held in Summerland, March 29 to April 1, the following resolution was offered and unanimously adopted:

Resolved, That we endorse and approve the statements of the foregoing card as being entirely correct.

## ANNIVERSARY EXERCISES.

EDITOR PROGRESSIVE THINKER:—The People's Spiritual Society held, March 31, at 2:30 P. M., at Bricklayers' Banner Hall, 93 South Peoria St., one of the grandest and most harmonious and interesting meetings of the season. Mr. G. L. S. Jenifer, President, introduced the following gifted and well-known talent, each of whom, in the special parts rendered, was greeted with rounds of applause by a large and delighted audience. Prof. Leroy Van Horn's Juvenile Martial Music Band, consisting of six boys in uniform, drummers and fifers, from three to ten years old, surprised the audience in the rendering of several patriotic airs. George Clark, baby prodigy bass drummer, only three years old, *recreated the attention and amazement of every one with his marvelous skill and perfect time.* He beat upon a large base drum during the performance. He captivated every one as he came down with his drum stick held by his baby hand.

(2) Prof. L. Van Horn rendered several fine army bugle calls.

(3) Song by Mrs. Glass, Mr. Garnel and Mrs. Clark.

(4) Mrs. S. E. W. Bishop, speaker, delivered a fine address. Subject: "The 42d Anniversary of Modern Spiritualism."

(5) Selection by the Silver-toned Quartet, Mrs. H. Tolman, Will Lesure, Miss Alice Jenifer and Miss L. Tolman.

(6) Recitation, sentimental, by Miss L. Tolman.

(7) Violin Cigar Box, solo, by S. W. Falla.

(8) Cornet solo, Mr. Glass.

(9) Fire test (remarkable), by Mr. Burnell.

(10) Remarks by Dr. S. Clark, of California.

(11) Address and tests under control, by Mrs. Brownwell, medium.

(12) Miss Thomas, colored medium, gave a fine address.

(13) Miss Jennie Moore, remarks.

(14) Mrs. DeKnevit, remarks and song.

(15) Dr. Carpenter, South Bend, Ind., remarks.

(16) Prof. Van Horn, address and positive tests acknowledged. There was an exceptionally fine aromatic floral display by Auntie E. T. S. Jenifer, in her 77th year, of beautiful variegated hues, which decorated the platform. Everybody enjoyed the exercises to overflowing, and left the hall happy in the thought that this forty-second anniversary was the grandest ever celebrated in this city since its first annual dawn. The angels, so pure, took part in this beautiful memorial, most suitable for the occasion, and long to be remembered. J. Chicago, Ill.

## BUFFALO, N. Y.

Our anniversary celebration was a decided success. The following programme was carried out by Miss Jennie B. Hagan to perfection. Although Miss Hagan was suffering from quite severe illness, she stood up to her work to the last minute, and did it well.

## PROGRAMME.

- (1) Overture by American Orchestra.
  - (2) Greeting Poem, Jennie B. Hagan.
  - (3) Solo, Mrs. Atwood and Mr. Robbins.
  - (4) Recitation, Mr. Penfold.
  - (5) Solo, Miss Sales.
  - (6) Zither, by orchestra.
  - (7) Poem, Jennie B. Hagan.
  - (8) Solo, Mrs. Headford.
  - (9) Musical selection, the Misses Hull.
  - (10) The Catholic Prayer, Mrs. Wortman.
  - (11) Duet, Mrs. and Mr. Raynor.
  - (12) Recitation, Harry Bradley.
  - (13) Poem, My Mother, Miss Lulu Bradley.
  - (14) Ingersoll, J. W. Dennis.
  - (15) Closing remarks, Jennie B. Hagan.
- Our Hall was open all day, and at 10:30 A. M. the Lyceum, under direction of Mrs. Cutler, gathered in the auditorium, and the children, to the number of fifteen, recited poems from the platform. At 2:30 Miss Hagan gave a lecture on the present situation of the cause, and a few remarks were made by the President, J. W. Dennis. The day closed without anything to mar our happiness.

DENNIS.

## THE ANNIVERSARY AT ST. PAUL, MINN.

## NEW YORK PSYCHICAL SOCIETY.

At the meeting of the above society, held at the hall, 510 Sixth ave., Mr. J. F. Snipes, presiding, the quarterly report of finances was read by Treasurer Deming, which showed the society to be on a solid basis. The president delivered the opening address, which was an elaborate resume of the good that Spiritualism has done in the past 42 years, and a glowing word picture of what is within the possibilities of its accomplishments. Mrs. M. E. Williams said the amount of good that Spiritualism has done to disenchant the human mind from the slavish yoke of creedal serfdom is incalculable; it has been chiefly instrumental in drawing aside the dark pall of ignorance that for centuries shrouded the understanding of mankind, and it is an all-important factor in the moral elevation of the human family. It is one of the greatest blessings vouchsafed to the human family, and all intelligent Spiritualists recognize the fact. [Applause.] She complimented the society on the rapid strides it has made in the twelve months of its existence. Mrs. A. C. Henderson exulted in the widespread growth of Spiritualism in this city, where there are so many attractions to divert the attention, and the struggle after money is the all-absorbing passion.

Mrs. Hill (wife of Mr. I. M. Hill), a wealthy and prominent citizen of the "City of Brotherly Love," and one much interested in Spiritualism, said: "I am sorry to say that Philadelphia is one of the most priest-ridden cities in the United States. A few years ago the editors of the principal papers there said that a materializing medium should not be allowed to live in that city, but bounded out of it. Not one dares come there, unless it be Mrs. Henderson; and the best thing that the New Yorkers can do is to come to Philadelphia and do a missionary work. [Laughter and hear, hear.]

Mrs. Ostrander, referring to the anniversary of modern Spiritualism, said: "What is the cause of Spiritualism doing today? and what has it done in the 42 years that have passed since the first rap was recognized as coming from our departed friends? In the first place it is awakening in the minds of men a perception of the spiritual existence; and it is not only imparting a knowledge of such a life, but to those who seek after its phenomena, it is demonstrating that existence. It is sensitizing (if I may use the expression), it is bringing the people into a sensitive condition. Through it the sensitive nature of mankind is being developed; that is the mediumistic condition. The evidence of this is shown in the way people of foreign countries regard us; they say Americans are a sensitive people. They are so, and are becoming rapidly more sensitive every day. [Hear, hear.] They are becoming more mediumistic, and the time is not far off, I firmly believe, when all the people inhabiting the continent of America will become mediums in some degree, more or less. They are growing into that mediumistic condition. We will then become a nation of mediums—a chosen people [applause] to show to the world and to develop in our midst the spiritual nature which we inherit from our ancestors. Spiritualism is awakening the wonder of the powers that wield the wand of superstition and bigotry. It has alarmed the Pope on his throne; it has alarmed every priest who wields the power of the papacy; it has somewhat alarmed the Protestants in their strongholds of power. It will continue to do so, and it will move with accelerated pace in the years that are to come. What else will Spiritualism accomplish? At one word, it will bring heaven here; it will harmonize the whole human race. As in the choir each participant has a part to take, so it will be with the human race. While the enlightened and the ignorant shall occupy their places, they will all move in harmony; and harmony is heaven. Harmonize the race,—bring heaven in our midst,—and then we shall not need to tread the glittering pathway of the stars to find a heavenly home." [Applause.]

Treasurer L. P. Deming, Mr. Bunce and others spoke on kindred subjects. The meeting was brought to a pleasant termination by a charming rendition on the piano, by the accomplished president.

J. W. FLETCHER.

At a meeting following, Mr. J. W. Fletcher addressed a large audience, attracted by the announcements of his intention to speak before the members of the above society. Mr. J. F. Snipes occupied his customary position of President, and introduced the speaker of the evening as a lecturer well known in both hemispheres.

Mr. Fletcher, who was well received, said his subject would be: "What have Spiritualists Gained, and what have they yet to Gain?" Some Spiritualists, he said, would consider the latter part of his subject an anomaly, because there are those who imagine they have gained all there is to gain. Having settled the question that if a man die he shall live again, they forget their duties while singing of the "Evergreen Shore," or the "Sweet-by-and-Bye." After 42 years Spiritualism has, practically speaking, done nothing. On the one hand was Materialism that said that after the night of human existence there was no to-morrow; and on the other, theology that made it pleasant for some. Between these two great armies came the force of the tiny rap that told, not that the saint should live after death, but simply that immortality was a universal law, not the gift of God, not the blessing of a Savior, not the reward that an angel should place on the head of some penitent, but simply, absolutely, and totally a law as natural in itself as the rising and the setting of the sun. Down the highways of time came the hurrying feet of angels, to the humble cot and the palace of the king, simply whispering, "We live." The religiously simple of earth-life did not realize his hopes in the next, but there popularity and wealth create no fictitious value,—there the character will mark the man rather than the man's marking the character. Forty-two years ago the theories of religion were exploded, and as the shroud ones heard there was more rejoicing in heaven over the reclamation of a lost one than over the "ninety-and-nine," they were determined to enjoy life, if by repenting just in season they would meet with a more cordial reception than those who always kept within the fold; and Americans always look out for a good investment in this world or the next. In the past the devil terrorized us, and ministers punished themselves in

greater glory to God. All that has passed away, and what have we in its place? Modern Spiritualism came and gave us the Universal Spirit, the eternal Father; that everything was to be rightly, gloriously, and beautifully used, and that such use of them would redound to the Creator of all things. We learned, further, that instead of God being the monster pictured, he was simply a recreation of the world. Instead of man limping into heaven on a crutch (furnished in Jesus), if he ever gets past Saint Peter, it will be because he carries the moral worth in his own heart. It is not what somebody else was, but what you are that opens the door and gets you into the enjoyment of peace and happiness.

Many Spiritualists, instead of seeking the propagation of their faith, admit a feeling of personality that kills the spirit, that should be above and within the whole subject. Instead of fighting the enemy of ignorance outside the ranks of Spiritualism, we are fighting each other, and this occurs by some persons, who, having gained a knowledge of Spiritualism, think they know all on the subject; and the result is that the great army of Spiritualists in New York are not represented by a handful of persons who attend the Sunday meetings—the few who will not be satisfied with anything but Spiritualism. The knowledge of the fact that spirits can return does not make a man any better unless he learns a more important lesson by it. Forty-two years have gone by, and we have not taken sufficient interest to be iconoclasts, while the Methodists have taken great care to teach the Fiji Islanders the blessings of eternal damnation. [Laughter.]

We have yet to gain a position with the press, the pulpit, before the law and in society. The press regards Spiritualism as a man of straw which they may knock at pleasure, because it is always an interesting subject. So far as the pulpit is concerned, we have no standing, as they are but the grafts of Spiritualism.

Hear the Rev. Heber Newton preach. What he says is not labeled Spiritualism, but it is nothing else. Hear the Rev. Minot Savage in the same way. Dr. Talmage, in his sermon on "Angelology," said that your mother, sister or other departed friends might be guarding you. It has the same substance as Spiritualism, but they have not the moral courage to give it that name.

So far as society is concerned, we should claim for modern Spiritualism the respect we give to other religions. The true value of Spiritualism has not yet become known, because there has never been a valuation placed upon any truth that was exactly correct.

During his lecture, Mr. Fletcher advocated the use of a building where Spiritualists might retire for communion with their spirit friends, and said that a certain time each day should be given to this purpose. Descriptions of spirits present in the hall were recognized by friends among the audience. A vote of thanks closed the proceedings. THE SECRETARY.

## MISSISSIPPI VALLEY SPIRITUALISTS' ASSOCIATION.

## A Grand Meeting at Colfax, Iowa.

Pursuant to call of the M. V. S. Association, many of the Spiritualists of Iowa and adjoining States met at Colfax, Ia., Saturday, March 29, at 10 A. M.

The meeting was called to order by Mr. Timothy Wilkins of Pierre, South Dakota, Vice President of the Association.

The report of the secretary of the financial receipts and disbursements for the past year was submitted, and on motion was received and referred to the Auditing Committee to act on and report at the annual meeting next August.

Mrs. Dr. H. B. Dobson, of Maquoketa, Ia., made a report of the business transactions of the Bazar, which reflected great credit upon herself as its manager.

L. P. Wheelock reported that the committee on speakers and mediums had made the following engagements for the camp meeting at Clinton, Ia., next Aug.: Mrs. Cora L. V. Richmond, Aug. 3 to 6; Mrs. A. H. Luther, Aug. 3 to 10; Lyman C. Howe, Aug. 10 to 17; Edgar W. Emerson, platform test medium, Aug. 17 to 21; Mrs. R. S. Lillie, Aug. 20 to 24; Miss Jennie R. Hagan, Aug. 24 to 31.

On the report submitted by the Executive Board in relation to instrumental music the Board was instructed to engage Prof. Fred Kreger's Band, of Maquoketa, Ia., for the camp meeting.

L. P. Wheelock, of Moline, Ill.; Mrs. Mary McCarrroll, of Ottumwa, Ia., and Mrs. Steinhart, of Colfax, Ia., were duly elected committee on lecturers and mediums for the ensuing year.

At the afternoon meeting, Vice President Wilkins read an address which had been sent by Prof. J. S. Loveland, President of the Association, whose business prevented his attendance. It contained many important and practical suggestions, showing his interest in the permanence and prosperity of the society, and was referred to a special committee, to consider and report at the annual meeting.

Dr. J. Munson, who has managed the commissary department of the camp so satisfactorily the past two years, was engaged to take charge of the same this year. The Trustees were instructed to provide and furnish a tent on the camp grounds for the use of such representatives of the Spiritualists' papers as would like to attend, and that they be given the freedom of the ground during the meeting.

The secretary was instructed to send a brief report of the proceedings of this meeting to the representative Spiritualist papers. At the evening session the exercises celebrating the Forty-second Anniversary of modern Spiritualism were opened by music by the Colfax Brass band, and by congregational singing, followed by an address from Vice President Wilkins, which was full of wit and spiritual philosophy; closing with an address and platform tests that were very satisfactory, by Mrs. J. Madison Allen.

Sunday morning exercises consisted of music by band and choir, a lecture by Dr. J. H. Randall, of Chicago, on "Why I am a Spiritualist," followed by tests from Mrs. Ollie Blodgett, of Davenport, Ia., both descriptive and independent slate-writing. In the afternoon Dr. J. H. Randall, after

music, delivered a lecture on the "Evidences of Progress and Freedom of Thought since the Advent of Modern Spiritualism." He was followed by Mrs. Ollie Blodgett, who for nearly an hour, by descriptive symbols and names, gave test after test to the eager and anxious audience.

In the evening, Mr. C. Wilcox, of Des Moines, Ia., delivered a very forcible lecture.

The attendance of the people of Colfax and vicinity at every session was very large, notwithstanding a preacher of the soap fakir style had been ranting at the community for the past month, warning the people of the wicked teachings of Spiritualism and urging them to keep away from the expected meeting.

The M. V. S. Association extends its thanks to the Spiritualists of Colfax, Ia., and vicinity for their kindness and co-operation in making the affair the grand success it was. J. H. RANDALL, Secretary, 229 Honore Street.

## ANNIVERSARY POEM.

## The Creation of Spiritual Freedom.

BY EMMA TRAIN.

Monday morning, dark and cold,  
In the Jewish temples old,  
Where the mighty altars stood  
Red with sacrificial blood;  
Where the victim's moaning cries  
Pierced the over-arching skies  
Till the angel hosts above,  
Looking down with human love,  
Wept hot tears like summer rain  
Over the darkness, sin and pain.

Monday, with its noon of woe  
Falling on the ears of those  
Breathing superstition's breath  
Like the dread smother of Ignorance  
In its prime,  
Thought is treason's highest crime.  
For the light of law and gloom,  
Like a mighty rayless tomb  
Shutting out the light and right,  
Fell the mists of Monday night.

"Let there be light!" Like meteor flashing  
Through some midnight dark and drear  
Shines a dawn of radiant glory,  
Never to quite disappear.  
Sent by heaven in its kindness  
Comes a teacher, great and wise,  
Bringing light to human blindness  
And a message from the skies.

Listen! O'er the restless tumult  
Sounds a voice serene and sweet:  
"Little children, love each other,  
Walk with unpolished feet,  
Lift the fallen, aid the weary,  
Bid false pride from thee begone;  
Make life's pathway pure and cheery."  
This was Tuesday's holy dawn—

But the time was all too early  
And the soil too poor and bare,  
For the seedlings sown in glory  
E'er to grow in beauty there.  
Though a noontide broader, better,  
Shone above the night of wrong—  
Still it failed to break the fetter  
Ignorance had forged so strong.

And they crucified the teacher  
Sent by angels o'er the way,  
And forgot his holy precepts  
In their blindness to obey;  
And again the shadows falling  
Shut away the sun's fair light,  
And the tender voices calling—  
This was earth's long Tuesday night.

Full many years of sighs and tears,  
A night both deep and long,  
With few bright gleams or starry beams  
To stay the tide of wrong;  
But once again the banners of men  
A better morning broke;  
And Constantine the light has seen,  
And from his slumber wakes.

'Tis Wednesday now; go list the row  
The morning brings to earth:  
"Be free from sin, be pure within,  
And love to great worth serve."  
The angels fair can hear thy prayer,  
The saints thy songs of praise;  
The virgin pure makes heaven sure  
To those who seek her ways."

This day too soon attained its noon  
And sank to its decline,  
For human greed sowed far its seed  
And formed its evil train;  
The living tomb was built in gloom  
For him who dared deny.  
The priest became for friend the name  
And clouds obscured the sky.

The inquisition wrought its mission  
With rack and funeral pyre;  
Love's uncertain friends were foes,  
Before the scathing fire.  
The Church of Rome became the home  
Of error's bitter night;  
The sun sank low in clouds of woe,  
And it was Wednesday night.

Again the angel hosts above  
Sent forth a messenger of light,  
To waken thought that slumbering lay  
Scarce dreaming of the coming day.  
A Luther came, protesting loud  
Against dark error's murky cloud,  
That long had hid the light of truth  
From hoary age and sunny youth.

Supremacy of Romish pope,  
Whereon was based a people's hope,  
He dared with ready voice declare  
And thus the world's great Thursday came.  
But still the light was only dim,  
And though they sung a sweeter hymn,  
They cultivated noxious weeds  
To hide the glory of good deeds.

They based their hope on faith alone  
And built for error 'till a throne;  
And truth's pure form met only slight—  
When fell the shades of Thursday night.  
But soon the light of human reason  
Sought to reign another season  
O'er ignorance and wrong,  
As wise spirits found again  
In the earth's haunts of men  
A leader great and strong.

A Calvin came, like towering steeples,  
Waking up the listless people  
With the truth he had so dearly won,  
Condemning mystic purgatory  
And the false delusive story  
Of confession's power to save.

The earth had found its Friday morning  
Just a glimmer faint of warning  
Of what the week would bring.  
Destined truths in joy disclosing,  
Prophecy in doubt revealing,  
Of the warmth of spring.

But again came human error,  
And they built a hell of terror  
Lined with infants' bones,  
And they raised a mighty rod  
Standing with the chastening rod,  
Unheeding tears or moans.

And they made predestination  
Lock the door of heaven's salvation,  
While they forged no key.  
Some were born to riches and madness,  
Some for glory, joy and gladness,  
This was God's decree.

O, the sun sank low and lower,  
And progression's wheels turned slower,  
And dimmer grew the light.  
In the West rose clouds of doom  
And the sun went down in gloom—  
It was Friday night!

When I contemplate the terror  
Known through this great human error  
"Long life's tolls some way,  
I can wonder, wonder never  
Friday should be termed forever  
An unlucky day.

Once again the watching angels  
Bent a messenger below,  
Bearing seeds of priceless value  
With the hope that they might grow.  
Wesley came and brought the key  
Forged to fit that heavenly door,  
And a poor humanity  
Caught a gleam of dawn once more.

Good words were taught as highly pleasing  
To the deity above,  
Holiness and pure repentance  
Won the great, All Father's love;  
Charity won high his banner;  
Men were urged to watch and pray,  
And the world beheld the sunlight  
Of its worthy Saturday.

But, alas! ere glowing noontide  
Had been fairly ushered in,  
The

They had built a mythic idol  
As a scapegoat for their sin.  
And their faith so poor and cold,  
That materialism entered  
As a wolf within the fold.

Gusty winds of restless feeling,  
Counter currents of dark creed,  
Shook the mighty Car of Progress  
Like some lonely storm-tost reed.  
Superstition, doubt and chaos  
Reigned with undisputed might,  
And earth's Saturday of promise  
Sank to raging, stormy night.

Then the angels held a council  
In the Gardens of the Skies,  
Calling to that mighty gathering  
Souls most worthy, true and wise.  
And they said: "We'll seek no longer  
For a messenger of worth;  
We ourselves will bear the tidings  
To the needy ones of earth."

"In each home we'll build an altar,  
In each human heart a shrine,  
And the fire shall glow immortal  
For its source shall be divine.  
We will teach the grander lessons  
That we've learned across the way,  
Till the earth shall know the splendor  
Of a heavenly Sabbath day."

"We will heal the broken-hearted,  
We will stay the mother's tears.  
We will scatter seeds of beauty  
That shall blossom with the years.  
We will lift the strayed and fallen,  
Truth shall be a common flower,  
And within its holy teaching  
Death shall lose its boasted power."

"Ye who through the darkened ages  
Clouds of witness have been,  
Knowing of the mortal sin,  
Knowing of the mortal sin,  
Take the key of law we give you  
Trusting to the love alone  
That ye bear your earthly dear ones—  
Go! each one unto his home."

Then they came, the blessed angels,  
From the heights of joy and bliss—  
Left the land of heavenly mansions  
For the darkness known in this.  
Not a home but had its wardens  
Seeking for admission there,  
And above the night of doubting  
Broke a Sabbath morning fair.

Never more the clouds shall gather  
Or the night in darkness fall,  
For the light of law and gloom,  
Hovers over each and all.  
Vain the shafts of creed and falsehood,  
Vain the breath of bigotry—  
From a Talmage light boasting  
To a child's Van Duzee.

O the tender, loving Father  
Never did we realize  
When he left the portals open  
Leading to the arching skies,  
And the law of soul communion  
Is in operation still;  
All its blessings sweet and holy  
Are the working of his will.

Spirit leaders, wise and earnest,  
On the highlands o'er the way,  
Know the sun mounts high and higher  
With each Anniversary day.  
Lo! the long, dark creek is ended;  
Superstition's work is o'er—  
And a bright immortal Sabbath  
Reigns on earth forevermore.

While the dear God better understood,  
Knowing all his works, declares them good.  
North Collins, N. Y.

Written for The Progressive Thinker.

## THE ANNIVERSARY.

The anniversary of Modern Spiritualism! I feel impressed to give thought-expression concerning it. Prominent among the methods by which we can put our central truth before the world, is the energetic and widespread use of this day in celebrating the most important discovery of the century—the re-discovery of a Spirit-world and a way of communication therewith. It is something which need not be neglected in any community, whether in city, town or country, where one or more Spiritualists dwell. It is not necessary to always make expense in hired halls, mediums or speakers; for it can always be accomplished with whatever material the locality can furnish through either inspired or uninspired effort. If it is the best we can do, reading can take the place of speaking; conversational effort, as any one can make to the best of his or her ability, in answer to questions from those assembled—anything, in fact, which is germane to the subject of Spiritualism.

Nothing can prosper on the external plane of life unless it is properly put before the public. Our valued truth needs to be advertised or agitated in order to be known, and no more effective means lie in our power than inhere in this day's celebration. Like all annual holidays, these year-apart renewals of interest awaken unusual attention with the outside world.

What is the birth of a society or association, compared with the birth of Modern Spiritualism? And, in view of this, how unwise to allow some petty affair of the kind, even should it be the meeting of a State Association, to arbitrarily occur at about the same time in the year, thus absorbing all the energies of the locality, and making a successful anniversary celebration an impossibility! Where such an unfortunate appointment exists, would it not be well to waive the letter of the thing, and change what should be the subordinate meeting to a six-month later date?

We must adapt ourselves to circumstances to insure success in any undertaking. The time was, when the war of independence was the great event in our nation's history; that Independence Day was the national holiday. The memory of this war in the minds of the present generation has become almost obsolete in consequence of the more recent and overwhelmingly great War of the Rebellion; while the outcome of it is seen in Decoration Day, usurping the place of the old-time holiday, which has now degenerated into a money-gathering scheme through the getting together of an idle crowd.

The thirty-first of March is not only the nation's spiritual holiday, but it is for the world at large—wherever exists human affection.

Much was at one time written about all-world-soul-communion. Without saying a word in disparagement of the conception, must we not acknowledge the results, as far as we can judge on the external plane, to be very meagre; and had the same effort been applied in a practical way to a universal celebration of this blessed event, which connects us with our dear ones whom death has claimed, through a knowledge of the laws of spirit existence and intercourse, would we not have seen a great added gain to the cause, and especially in an external way?

Much has been said about organization. Surely no student of this subject but must see that there are yet formidable obstacles to be first removed. But what can be more effective than a universal celebration of the one central idea on which all otherwise widely differing opinions and beliefs heartily unite? Where can be found a preliminary work to organization which promises more than this?

As great a factor in connection with Spiritualism as is the camp meeting, I fully believe that the use of this anniversary can be made much the more effective of the

two. The one can at best only radiate its influence from a few favored points, and while doing so, must sap other localities thus drained of their accustomed spiritual supplies. The anniversary conserves everything, and augments its force with all available material not in habitual use; and it would make its influence felt, not in a few places, but in every community.

Wake up then, dear friends, to the use of this powerful lever in moving a dead world, which at the same time fills with new magnetic life every one who possesses a knowledge of life immortal. H. W. BOOZER.

Grand Rapids, Mich.

## AN IMPORTANT MOVE.

## A Proposition for a Camp-Meeting.

I write to urge the importance of the Spiritualists of the Northwest securing a site for holding annual camp-meetings somewhere in the vicinity of Chicago. Why may we not, with a little effort, secure as fine a resort near home as we could find by traveling hundreds of miles east to Lake Pleasant or Onset Bay? In the north part of Berrien county, in Michigan, about eleven miles from Benton Harbor, there is a beautiful little lake, some three-and-one-half miles in length, and about one mile at its greatest width, that would afford a site as fine in natural scenery as can be found in the country. This lake is located about half-way between Benton Harbor and South Haven, and there is to be built a railroad from Grand Rapids via Holland and South Haven to Benton Harbor the coming summer, or at least in the near future, and this little lake would be almost in a direct line of this road. In addition to the line of steamers now plying between Benton Harbor, St. Joseph and Chicago at present, there is to be placed on the line in June a new steel steamer (City of Chicago), now being completed specially for this trade, so that tourists from Chicago and all other towns west of the lake could safely and expeditiously reach the camp-ground, or they could land at South Haven by steamer, and come to camp from that way.

We have a live Spiritualist Association here in South-western Michigan, for which the little lake described is centrally located. The water of the lake is pure and well stocked with fish; banks generally grassy, and well stocked with trees and lovely verdure.

The World's Fair is to be held in Chicago in the near future. Let us have a camp organized, and in running order, so that liberal tourists may leave the heat and dust of the city for the cool, exhilarating atmosphere of this beautiful rural lake, and where they may hear the best Spiritualist talent to be had in the Union. Who will move in the matter? D. BOYNTON.

Riverside, Mich.

## CLEVELAND CLIPPINGS.

On Sunday and Monday, March 30 and 31, Cleveland celebrated, at Memorial Hall, 170 Superior St. Mrs. F. O. Hyzer made a remarkable speech; the Lyceum did credit to their trainers and the cause; the orchestra made the best music in the city; Mrs. E. A. Wells gave many good tests of spirit presence and identity. The "home talent" shone in the Morning Conference, led by Bro. Pope, who presided. In the evening the Lyceum acquitted itself splendidly, and was frequently applauded. Thos. Lees rendered a comic poem with fine effect. Mrs. Wells gave tests, and May Bangs tried a slate-writing experiment—her sister having been taken suddenly ill was not able to be present.

Rev. S. P. Sprecker has been ventilating his ignorance about Spiritualism, in a series of sermons which have furnished the daily papers with sensational seasoning, varied the lugubrious monotony of stereotyped sermons, and given a temporary interest to church services, and especially to Dr. Sprecker; and done more to advertise Spiritualism, and thus to make converts by leading honest people to investigate, than the Spiritualists could have done without this aid from the Church. Likely this is in part the means used by the invisibles to reach the seemingly incorrigible, and helped to fill Memorial Hall at 25 cents a head on Sunday evening. Whatever way it is hit, the impetus given to this ship of life on a shoreless sea is onward towards the rising sun of imperishable truth. Hit it again, Brother Sprecker. LYMAN C. HOWE.

## THOUGHT AND BRAIN.

MR. EDITOR:—In a late issue of THE PROGRESSIVE THINKER, a Mr. Shepard asks "A Bushel of Questions," which may all be included in the simple query, "Can there be a thought without a brain?" I answer that the formation and construction of the brain is in and of itself an effect, before which there must have been a cause. What was the cause? An active principle permeates nature and which is independent of gross matter in the degree that it is liberated from it, all the way from slow to fast. All thought is dependent on force or energy; but force or energy does not depend on gross matter for its existence.

It is only because we are on nature's material plane that we are obliged to take cognizance of its existence by its manifestations through gross matter; it exists independent of it all; the same in gravity, electricity, magnetism, motion, etc., but mind is never known apart from force.

Now, if mind or thought cannot exist independent of brain-matter, will Mr. Shepard tell us what the thought occupied that invented not only the brain but the entire organism? It must have required considerable thought in selecting the proper atoms and arranging them into molecules, and the molecules into cells, cells into muscles, tissues, etc., and see to it that a leg didn't come where an arm should be; an arm in place of a leg, hands and feet change places; mouth in one place and eyes, ears, etc., in some other,—all out of place and proportion. No! gross matter never in and of itself takes on forms, and all in regular order and proportion. There must be a vital principle to begin with. It is easier to account for the seeming mystery by assuming that in some way force is qualified by sensation; force and sensation by consciousness, and thus through the subtle chemistry of nature a soul is feebly inaugurated, which is grad-

ually developed through the material organism which it builds and of which it is a tenant; but the subject is practically inexhaustible, and I "rest" for the present.

L. M. WILSON.

Batavia, N. Y., March 23.

## PASSED TO SPIRIT-LIFE.

John Irish, from his home at Bennett's Corners, Ohio, March 28, 1890, aged 57 years. Bro. Irish, the octogenarian Spiritualist, after a healthy and well spent life, passed to the Spirit-world he loved so much to think of and talk about. Although surrounded by an orthodox element on every side, he lived true to his highest convictions, and "died" as he lived, a thorough Spiritualist, respected by his neighbors and loved by his family. A large attendance was present at the funeral services, which were conducted by Mr. Thomas Lees, of Cleveland, Ohio, the excellent staging of a well balanced quartette adding greatly to the impressive nature of the occasion. Bro. Irish was a partner of his joy and sorrow the past fifty years (Mrs. Irish) feels keenly the separation, but is widely sympathized with by her friends and neighbors. To Mr. Calvin Wilkinson and Mr. Lytle is due many thanks for their untiring labors in this trying ordeal.

## THE RELIGION OF MAN AND ETHICS OF SCIENCE.

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