

The PROGRESSIVE THINKER

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

VOL. 5.

CHICAGO, APRIL 16, 1892.

NO. 125



THE PROGRESSIVE THINKER Welcomes the 44th Anniversary of Modern Spiritualism, and presents its readers with the House at Hydesville, N. Y., where the Raps first Originated, and the Angel Hosts surrounding it.

The Jesuits and the Catholic hordes on earth and in Spirit-Life, on this the 44th Anniversary of Modern Spiritualism, look with crafty malice at the place where Modern Spiritualism first originated, and resolve to go on with their nefarious intrigues with renewed energy; but in the end they will be compelled to bow to the New Cross as illustrated on the 3rd page of The Progressive Thinker.

The Forty-Fourth Anniversary of Modern Spiritualism.

THE 44TH ANNIVERSARY

It Is Closed by a Brilliant Address.

Delivered at Kansas City, Mo.

BY PROF. J. R. BUCHANAN.

SUBJECT:—THE HARMONY OF TRUE CHRISTIANITY AND TRUE SCIENCE, AND THE SCIENTIFIC CERTAINTY OF HEAVEN.

My friends, if I could give to my voice the moving eloquence that we find in sacred song, under strong emotions, I could speak of our theme in a worthy manner; but I never approach such themes without feeling the utter inadequacy of our expression. It would seem to require an angel from heaven to speak rightly of heavenly themes.

We are not celebrating to-night an anniversary of Spiritualism; far from it. Spiritualism has no anniversary, for it is older than civilization—older than the pyramids.

We are celebrating the anniversary of rationalism—the time when people ceased to fly into a panic about ghosts when the departed returned to earth, and began to investigate to learn who had come, why they came, and what news they brought from the Summer-land of unlimited beauty and eternal love, and after a time to inquire what could be learned from that land of wisdom. That inquiry is just beginning, and thereby hangs a tale of wonder, of which I shall not speak to-night.

If I had fixed a date for myself to start an anniversary of Spiritualism, it would begin in December, 1841, when I played upon the brain of a brilliant woman, Harriet Key, at Louisville, and found the organ of spirituality, and enabled her in a brilliant parlor, full of company, to see the spirit of her mother standing before her. So you perceive I have passed my 50th anniversary.

You are here, I presume, in the honorable search for knowledge. I am here

in performance of the solemn duty of every man who has knowledge important to the public, to give to the people, whether it is popular or unpopular.

Knowledge which is novel is always and has always been in a small minority at first. Hence I have all my life been starting minority parties, and I have lived long enough to see them grow into power. James Russell Lowell says a reformer must make himself an intolerable bore for forty years before attaining any success. I have worked my half century and seen my principles adopted by thousands, and once in Kentucky I started with a small group, and soon found myself leading a majority of 40,000, but I shall ever do it again; my proper place is to lead a minority, by presenting principles that require a long time for their triumph, and no cause that I have espoused in its helpless infancy has never failed to continue moving onward toward universal acceptance. The grander any cause may be, the smaller is the group at its origin; there are not always even twelve disciples. But the cause we are presenting tonight, spiritual religion, is an exception to the world's history, for without a leader, it bids fair to conquer the entire world in another century. The child is born who will see it rule America; when no public man will dare say, like Ingalls and Ingersoll, that the future beyond this life is but desolation and darkness.

Religion is our theme! God is the highest conception possible to the human mind, toward which ideal our intuitions and wisdom reach upward until they are lost in the limitless—that unlimited realm which teaches us there is no end to human destiny, human progression and human elevation.

Religion which relates to the Divine and eternal is the highest faculty of the human constitution, and connects in its earthly manifestation with the very summit of the human brain (the masterpiece of creation), where I have found and demonstrated its existence during half a century of exploration of the mysteries of nature.

On this occasion I use the word Christianity as the synonym of religion, for though the words are separated in popu-

lar usage, I hold they should be one. I use the word Christianity, not as a proper name, the name of a prevalent body of doctrine, or the doctrines which have been called Christian, but as a common noun, a name which contains its meaning in itself, and which is not adequately represented by any organization, as we would use the words democracy and republicanism as common nouns, and not as the proper names of the parties which assume those honorable titles. The words which express the best impulses of humanity are never properly represented by any organized body. The organized bodies which take the name of any sacred principle, always degrade that principle to their own level. It was in the name of Christianity that the slaughter of the people of the Netherlands as heretics was decreed by a pope. The true Christianity, of which I speak, is that body of spiritual and ethical principles which were exemplified in the life of the martyr reformer, Jesus Christ, and which are imperfectly recorded in tradition and manuscripts, are today embodied in a nobler sense than they ever were on earth, in the pure strong life of love and wisdom of Jesus Christ in Heaven, which is a continual inspiration to humanity. This is the Christianity which, when understood, all good men reverence, and in giving it my love and reverence I am guilty of no superstition, nor of anything which true science does not sanction.

The religion of Jesus Christ or Christianity cannot, if true, differ from the infinite truth, of which it is an interpretation or expression, which is the expression of man's duties and the law of his life—as the inhabitant of two worlds—the world of time and the world of eternity, which is the work of the Deity—the highest wisdom embodied in the universe—and this religion has never been embodied in any book, and perhaps it may never be, for it is unlimited in its divine life, and its vast relations.

No Bible—nor all the Bibles in the world, nor all the ethical works that have ever been written, can give us more than a few general principles of divine religion. It is a species of knowledge in which we may advance forever

as our knowledge of the spiritual universe expands, and it is as open to investigation and progress to-day as it was at the dawn of civilization, whether by direct inspiration or by cautious investigation.

Investigation was the method I adopted—investigation of man, his constitution, nature and relation to all things, in which we find the laws of his elevation and progress—the duties which he must perform to realize his highest destiny. For these laws are as plainly written on his spiritual and physical constitution, as plainly as the stars are seen in the sky; and if we thus advance by investigation into the full realization of all the divine laws, we are in correspondence with the Divine Will and Wisdom, and we would need no other revelation, if we could attain this goal; but it will be difficult—in fact, impossible, to make this investigation, and reach the fullness of divine religion without at the same time realizing as we advance that the same truths are also pouring into human minds by divine revelation or inspiration.

We cannot, therefore, set up man's evolution of religion in opposition or contradistinction from inspired or revealed religion, because they are as close as Siamese twins, each confirming, sustaining and inflowing to the other.

When I gave my discourse twelve years ago on the "Religion of Anthropology," the religion which that science evolves, I did not present it in opposition to any true religion already in the world; and when I gave the other discourse, "Why We Are Christians," I simply explained that when we understood rightly what is a true Christianity, we must admire and approve it, if we are sufficiently enlightened to understand our relations to the Spirit-world, of which it is an expression.

But the question may be asked, why use the word Christianity at all? If man can by the investigation of the human soul in the two worlds that it inhabits, develop the true divine religion that leads him to perfection, why refer at all to anything that has associations in antiquity with a more imperfect state of human enlightenment, and has been commingled or confused with a long his-

tory of barbarous superstitions and crime, so that our meaning may be mistaken when we refer to it.

My reason is that we need all the support that we can obtain for our good principles. We lean upon each other for friendship and moral support. No man wishes to stand alone in the universe, and no good man would repel or disregard or overlook the sympathy and co-operation which he finds among the wise and good. We all know it is not good for man to be alone, and we all desire to escape that solitude, and to rest in the midst of love and friendship; and in the arduous toils of life we welcome every sympathizing friend that greets us.

Before I understood our relations to Jesus Christ and true Christianity, I was engrossed in the Evolution of the Science of Man, which all the wisdom and learning of past ages had failed to reveal, because the brain was not understood. It was a new world of knowledge which I have never fully published, and in this world of knowledge I found the divine religion in a fullness and completeness of which the teachers of ethics and religion have never had a comprehension, and for want of which knowledge they have fallen into many and important errors. I realized the law of Divine Love and innumerable application of this law which are today unknown to public teachers.

It was beyond expression grand and soul-inspiring, being adequate to establish the kingdom of heaven on earth; but it was so widely different from anything that has ever been seen or understood on earth—so essentially different from all that surrounds us in society, that I did not see how I could embody or introduce this grand ideal. What could a humble scholar of nature do who held no post of high authority and whom the world was not ready to accept as its teacher. I seemed to fall into despair, and the question arose in my mind, is it possible for the divine law ever to be embodied in human life? Must the world ever remain on its low plane, in which strife and war, poverty and pestilence, make many regret that they were ever born.

Looking around on society I saw no

hope, and it seemed utterly useless to attempt to promulgate the high truth that I had reached.

Then a star in the East appeared to my vision. I saw in studying the life of Jesus and his disciples that the sublime truth which I had reached was not a "barren idealism;" that it was not impossible to realize and act upon it, for they had realized, had fully believed and acted upon it as men do not act upon it nowadays; they lived to reform and elevate mankind with no selfish aim. They upheld their glorious principles amid poverty, hardship, contumely, opposition, warfare and death, dying for the elevation of humanity; and there has followed after them, down through the ages to the present time, a long series of heroes and martyrs of warmhearted men and women, earnest and fearless whose example overarched like a rainbow the devastating stream of church and State religion carrying on its blood-stained water the wrecks and ruins of liberty and science.

They were my brethren in spirit. They had proved that divine love was a human possibility, and thus they renewed my courage, when I might have sunk into despair. They proved that I was not mistaken, and they became my inspiration by example. If they could endure suffering and death for human redemption, could not I give my life to the same cause now in peaceful times when mobs and tyrants no longer inflict death upon the disciples of duty.

Thus I have gone on in the path which others have trod with bloody feet, leaving to my friends the career of honor and profit, while I pursued the path of the unpopular and unprofitable, which must be mine unto the end of life, for though thousands may gather round me, the millions require a century to move them.

The radical reformer must reform the world at his own expense, and if he has not the moral strength for the battle he should not undertake it. He should not undertake it unless he is willing to dispense with the rewards and the renown which he may obtain by falling in with the ways of the world, and be content to lay up his treasures in heaven.

Continued on fifth page.

THE 44TH ANNIVERSARY. Duly Celebrated in Chicago.

AN ENGINEER PUZZLED BY A MEDIUM'S PROPHECY.

TO THE EDITOR:—The celebration exercises of the forty-fourth Anniversary of Modern Spiritualism by the Illinois State Spiritualist Association, held Thursday evening, March 31, at Bricklayers' Hall, 93 S. Peoria street, this city, turned out to be a grand success in every respect. The spacious hall, handsomely decorated, was filled with a large audience. This special occasion was a testimonial benefit to I. S. S. A. The programme as follows, of literary, musical and phenomenal entertainment, was divided into three parts:

Part first: G. L. S. Jenifer, the President, conducted exercises; George H. Brooks, State missionary, delivered invocation and address; slate-writing and phenomenal demonstrations by Mrs. S. F. DeWolf, the writer, and volunteers.

Part second: Le Roy Van Horn, musical director; orchestral selections by well-known accomplished talent; by Miss Alice J. Jenifer, Prof. H. A. Tolman, duet; Mrs. Minnie Phillips and Miss Maggie Sinnott, recitations; Miss Adelaide Henry, euphonium solo; Mr. J. H. Guthrie, and Miss Jenifer, and volunteers, duets and solos; concluding with Princess Wynima (full-blood Mohawk Indian) and Dr. F. H. Lightall in duets.

Part third: Social and ball; Mrs. Jennie Moore, the victorious medium, made a pleasing speech on the platform, in her tendered reception. The grand spirit art gallery, comprising a large collection of photos, portraits, etc., by celebrated spirit artists, attracted a very marked interest, and was highly complimented by all, with surprise and pleasure at its grandeur. A vote of thanks is extended to the Editor of THE PROGRESSIVE THINKER, and all other persons that contributed pictures, and others who exercised their talent on this memorial occasion. Everybody enjoyed themselves.

G. G. W. VAN HORN, Manager,
314 West Madison street,
AN ENGINEER PUZZLED.

TO THE EDITOR:—Myself and wife attended the 44th anniversary of modern Spiritualism, March 31, at Bricklayers' Hall, this city. We were very much interested in the slate-writing by Mrs. DeWolf, as it was done in such a manner that it left no room for fraud. I was especially interested in the tests of Mr. G. G. W. Van Horn, receiving a test to be fulfilled the next day.

I will say that I have followed the lakes fifteen years as engineer; most of the time I was the chief engineer of the boat. The last seven years I have had charge of steam plants ashore. The present plant I have charge of has three electric light engines, five steam pumps, three elevators, etc. Mr. Van Horn told me that I was to see something that would be convincing, in the shape of a loose bolt in one of the engines, and to look out for it, saying that William Ramsey said so. On my way to business the next morning I thought of what was given me. I also began to think I had a good size day's work ahead of me if I paid any attention to what had been said. I entered my place of business undecided what to do in the matter outside of my routine work. The plant has a well 250 feet deep, which supplies the house with water, but was put off duty four days previous, on account of its opening up a new vein, and the water was not fit to use. After pumping three days in the sewer, thinking by letting it stand a while it would settle itself, I told my assistant to start it up and see how the water was. He said he had started it up once, and it worked awhile, and stopped of its own accord, and would not start again. I looked the steam valve over for the defect, but found none. I then took off the cylinder head, to see if the trouble was there. The first thing to greet my eyes was the nut that holds the piston head on the piston rod had come off, and laid at one side of the cylinder (no wonder the pump could not work). It took but a short time to place it back and try it again, and it went to work just as though nothing had happened. Not feeling satisfied after finding that, myself and assistant went over the other pumps and electric engines, to make sure there was no more astray, to make trouble.

William Ramsey is my father. He died thirty-four years ago this coming May. He was in business in Cleveland, Ohio, at the time of his death. The firm's name was Woolson, Hitchcock & Ramsey, stove foundry. There is none of the firm living today.

What I want to find out is: How can Mr. Van Horn, or any one else, give names and information so correctly? It certainly is not mind-reading, for my thoughts were far from my engine-room; and again, I nor any one else knew the condition of the engine, as the difficulty was out of sight; and the engine had not refused to work when I left it, not over two and one-half hours before the test was given; in fact, had worked about one hour the next morning.

It certainly has started me thinking in earnest, and I do not intend to give up until I know all there is to know about the now mystery to me.
D. B. RAMSEY.
Chicago, Ill.

THE PROGRESSIVE THINKER is the only Spiritualist paper sustained on its merits. It does not force into its pages ten or fifteen columns of advertisements, which are of no general interest, but furnishes in their place entertaining reading matter. Aid us by sending in an additional subscriber. Sent 13 weeks for 25 cents.

"Immortality," A Poem, in five cantos. "If a man die, shall he live?" is fully answered. By W. S. Barlow, author of Voices. Price 60 cents. For sale at this office.

THE MISSISSIPPI VALLEY ASSOCIATION.

It Celebrates the 44th Anniversary.

This association held its semi-annual meeting and also celebrated the 44th anniversary April 3 and 4, at Dubuque, Iowa. The anniversary exercises held in the Grand Opera House were of a most interesting character. Mrs. Anna Orvis, of Chicago, was speaker for the occasion, and though required to deliver three lectures on Sunday, she was equal to the emergency, and held the undivided attention of her audience from first to last. The subject in the morning, "What has Spiritualism Accomplished in 44 Years?" was given from the audience, and was treated in an earnest and practical manner, winning for the speaker the good opinion and highest praise of all. In the afternoon a number of questions were answered in a lucid and able manner, after which Mrs. Orvis proceeded to give the anniversary address, which was replete with the facts and philosophy of Spiritualism, and that she succeeded in delighting her audience was testified by frequent and hearty applause. At the conclusion of this service it had become thoroughly understood that there was a woman speaking in the Opera House who was worth hearing, and the speaker was greeted in the evening with a large and intelligent audience, notwithstanding the storm. The subject, "Life in the Realm of Spirit," was intensely interesting, and for more than an hour she held the attention of one of the most quiet and attentive audiences we have ever seen. Judging from the attention paid and the interest manifested, they would have listened another hour. The fact is, the masses are hungry for something beside the dry husks of Christian theology, and are ready and only too willing to listen to speakers who have the ability to satisfy their growing mentality and feed the spiritual, both of which was accomplished on this occasion. Good music by a competent orchestra added to the enjoyment of all, whilst the singing by Mrs. Orvis and a gentleman whose name we failed to learn, but who was a most excellent singer, was a decided feature of the programme. At the close of the morning lecture, Dr. J. C. Phillips, of Chicago, gave a number of psychometric readings, which were thoroughly appreciated, and many expressed a desire for more. In the evening the ever-reliable Ollie A. Blodgett, of Davenport, Iowa, under the influence of "Bright Eyes," entertained the audience by giving tests of the most positive and convincing nature, and which elicited hearty applause.

Too much praise cannot be awarded to Dr. O. G. W. Adams, of Dubuque, who was the prime factor in making the arrangements for the meeting, and who very generously bore a large portion of the expense. Taking it all in all the meeting was a grand success, and will no doubt be productive of great and lasting good.
WILL C. HODGE,
Secretary.

The 44th Anniversary Celebration of Spiritualism in Omaha, Neb.

On the 29th of March, 1892, at 10 o'clock A. M., per previous arrangements, the First Progressive Society of Spiritualists of Omaha opened the celebration exercises of the 44th Anniversary of modern Spiritualism at its hall corner 25th Ave. and Cumming St., with an appropriate rendering, with voices and instruments, of a beautiful anniversary song composed for the occasion by General E. Esterbrook, a well-known and pronounced Spiritualist of this city. Then followed an appropriate invocation of thanks and praise, inspirational, through the lips of Bro. Taylor, of Ft. Calhoun. Then more sweet and cheery music by the choir. This was followed by a truly instructive speech on the "Progress of the Race," by O. C. Campbell. Soon after the conclusion of the last-mentioned instructive effort, the meeting adjourned to 2:30 o'clock P. M.

In good time in the afternoon the hall was literally packed with people of various phases of belief or opinion, and as usual the meeting opened with music and song by the choir, which was followed with a prose and poetic speech on the "Inauguration of the New Dispensation of Spiritual Philosophy," by Bro. Taylor. At the conclusion the choir threw in a beautiful compliment of musical flowers, which was followed with a fine original poem by Mr. L. Thompson, a member of the society. This admirable effort was followed by a soulful song greeting from Bro. Duncan, of Council Bluffs, Iowa, with his violin and vocal powers. Then Prof. Daniels, a scientist, who is on a scientific lecturing tour, being present, was called to the front and for a half hour, in a very logical and well and beautiful fitting drapery, talked to the purpose, instructively, too, of our heaven-sent philosophy, and all were pleased, cheered and encouraged thereby to press on in this beautiful way. Soon after the Professor's speech the meeting adjourned to 7:30 in the evening.

In good time the hall was filled in the evening, and until a late hour the time was occupied with music and song, short and long speeches, physical manifestations, etc. The main speech of the evening was delivered by General Esterbrook on his spiritual experiences in this city, etc., and an elaborate presentation of the doings of Spiritualism, at the coming World's Fair in Chicago. The celebration was a pleasant and happy success, and will long be remembered as such by many present. Great credit is due to Mr. W. Y. Denny, president of the society, for his calm, deliberate and in every way satisfactory management and promptings as a presiding officer.

"Spiritual Songs," by Mattie E. Hull; thirty-one in number; most admirably adapted for meetings and circles. Printed in pamphlet form, 32 mo. Price 10 cents each. For sale at this office.

ANNIVERSARY AT THE HUB.

It Is Celebrated with Great Enthusiasm.

The 44th Anniversary of Modern Spiritualism was celebrated at the Hub as usual, and in this locality is always a wide-awake affair, and has always been ever since its first celebration, which was its 20th anniversary, when Dr. Gardner, the best manager of Spiritualist meetings that this city ever had, and think he was not excelled in any other locality, was inspired to do so, which was so successful it was decided to hold it as our annual festival; to make it our Christmas, and we have done so every year for twenty-four years. When making this statement a few years ago, our good friend and Brother Lees, of Cleveland, Ohio, corrected me. He said he had anticipated the movement by one year. I have no doubt he is correct, but I am sure it was spontaneous on the part of Dr. Gardner and a few veterans, and we thought we initiated the custom; it was certainly a good idea and made quite a sensation. If brother Lees started it before, give him due credit; he deserves it; but the Hub is quite a center for the Spiritualist movement, and it is no detriment to the cause or to the custom; even if it be a Boston notion, it has grown to be quite a general one all over the country.

It is seldom that this large and growing body of people, as it is manifested in this city, combine and make a grand and imposing affair on such an occasion; it did once a few years ago, and held a grand one in Tremont Temple, and attracted special notice by the indifferent crowd of onlookers, and by the daily papers, to see such numbers of people interested in such a matter, and so many of them well-known and creditable members of society. "Why," said one man, who had never given the subject a thought before, "they are as orderly as any religious convention." I have always felt as if such a combination ought to happen at least once a year.

I suppose there is no place where there are so many societies of Spiritualists as here. Go to any of them, on any Sunday, and one will find them well patronized with people who seem to be interested. There is the New Temple Society on Back Bay, of which Mr. Ayers is the President; and the Berkley Hall Society, and the society which branched from the Berkley, of which Mr. Richard Holmes is the President. Then there is the Ladies' Aid Society, one of the oldest in the city; it does not now hold Sunday meetings as it did once. It meets in its hall Friday afternoon to sew for the poor, and have a social time in the evening, and is quite a successful society, with a very respectable membership, deeply interested in their work. Then there are three or four smaller societies. Eben Cobb is the manager of one which has three sessions every Sunday and one afternoon each week. Then the Echo meetings, Dr. Hale manager; and at Eagle Hall there is another. These three meetings are well attended and popular, with mediums who occupy the platform each Sunday, giving tests, psychometric readings and trance-speaking, and both mediums and audience seemed interested.

Now, if all these societies combined, as I have said, on an anniversary, one could see they would make an imposing affair to the outsiders.

The Berkley Hall Society and the Children's Lyceum had the largest meetings on the 31st; the former held its celebration in the Odd Fellows' Hall, which is one of the largest halls of the city, and the services were of a high order and well attended; in the afternoon every seat was occupied, and some were standing up; the latter was held in Tremont Temple, and the large hall was well filled, and the services, particularly in the evening, were of a very interesting character, in which the children took an active part, with some of the most popular speakers on the platform. The addresses at Berkley Hall were of a high order. The Hon. Sydney Dean made the principal speech in the morning session, and Mrs. Lillie in the afternoon and evening. Dr. H. B. Storer, the veteran, also was one of the speakers, and Edgar Emerson interested the audience with platform tests at each of the sessions. Mr. Emerson is remarkably good as a test medium; of course but few in such a large audience can have their spirit friends come to them, but all are interested, and sometimes the tests are so definite as to be applauded. To give an idea: As I was standing at some distance, near the door, a spirit put in an appearance, which was for a gentleman, the medium pointing in my direction. I have sometimes got good tests, and I was hoping for one then, but it was for a person sitting near me, and was very definite and unmistakable, and the man acknowledged it. I asked the gentleman if he knew Mr. Emerson, and he said: "Know him? No! I never saw him before in my life." That, certainly, was pretty good proof that these tests are not prepared, nor are they guesses.

The Ladies' Aid Society, of which I have spoken, wisely held its celebration the next day, April 1st, in Wells' Memorial Hall, enabling its members and others to attend the other celebration. This society held three sessions and had a real good time; all the veterans were on the platform making short and interesting speeches. Mediums also abounded—the local talent was plenty and eloquent—the meetings were crowded all day, and were kept up until a late hour. Among the mediums, and a feature of the celebration, was the unique Mr. Stiles, who cannot be excelled in the rapidity of the names and circumstances of departed spirits, and one never gets tired in listening to him. His manifestations are truly wonderful and he is very popular in this vicinity.
JOHN WETHERBER.

Boston, Mass.

"Mind Reading and Beyond," a scholarly statement of the whole subject, with instructions plainly given how to train one's self in mind reading. By W. A. Hovey. Price \$1.25. For sale at this office.

CINCINNATI, OHIO.

A Gala Time There.

The Hall Profusely Decorated.

THE PSYCHIC RESEARCH SOCIETY.
REPORT OF ANNIVERSARY EXERCISES, MCH. 27.

The services of this society far surpass any former event of the kind ever held in Cincinnati. On this occasion the decorations were exclusively natural flowers. The hall occupied by this society is one of the largest and finest in the city, the decorations being exquisite; and when the floral tributes and emblems, foliage plants and baskets, were in place, the scene was one of beauty and splendor indeed. The first thing that demands especial attention was the emblem of this society, "The Crescent and Star." The piece was fully four feet across, and was suspended over the speaker's chair by broad bands of pink and blue ribbon. Next in order of excellence was the motto of the society, "Deeds, not Creeds," which was beautifully executed in silver and gold. High at the left hung the Indian Tomahawk, a floral piece three feet long. On the opposite side was a Greek cross and another crescent and star, very large and beautiful, the offering of Mrs. Sarah Jennings. Placed high above the others, on a beautiful carved ebony pedestal, was a pedestal of flowers surmounted by a large star filled with the choicest of Nature's blossoms—a pledge of sympathy for the suicides and other unfortunate and erring ones who return to us for sympathy. On the opposite side an ebony pedestal supported a beautiful urn filled with natural flowers dedicated to little Willie Ireland, by his grandma, while just below two pedestals of rich mahogany supported two beautiful offerings,—one a beautiful fan with the words, "For Everybody;" the other one, held up to the view of the people, was one of the handsomest offerings of the day, a basket eight feet in circumference filled with lilies, roses, choice beauties, the joint gift of Col. Frederick Herman, President; Mrs. Adah Sheehan, Pastor, and Mrs. Eva Sagmaster, Secretary, to "Gertie," "Little Joe" and "Prairie Flower." A large wreath composed of white lilies was greatly admired, the offering of Mrs. J. Nealins, to a beloved daughter. Mrs. Johnson and family furnished many beautiful offerings that attracted great attention, and filled the hearts of all present with admiration. Dozens and dozens of baskets, each one a loving tribute from a member, occupied places of honor in the display, and hung suspended from every chandelier in the hall. There were hundreds of potted plants, conspicuous among them being the beautiful foliage plants furnished by Dr. P. A. Keck, a prominent member and worker in this society.

Fifty ladies with smiling faces, each one wearing a badge, and with bonnets and wraps removed, met the incoming throng at the door and ushered them to seats. The services began at 10:30, with a good attendance, and consisted mostly of songs rendered by Prof. Schoemer, and the sweet-voiced Mrs. Boyer and Wright.

At 3 o'clock promptly the afternoon services began. The hall filled to overflowing; standing room was at a premium, while hundreds failed to gain admittance.

Our speaker, Mrs. Sheehan, was at her best, and kept her audience spellbound with admiration; and she received bursts of applause which testified their appreciation, as point after point was scored in favor of Spiritualism. Her subject was: "What Has Spiritualism Done that Christianity Failed to Do?" At close of her discourse, a beautiful solo was rendered by Prof. Schoemer, and immediately followed by Mrs. Eva Sagmaster, who rendered a song of great power and beauty under the control of "Felice," the French songstress, who has succeeded in winning the hearts of the Cincinnati public. This was followed by spirit tests, all of which were recognized, and Mrs. Sagmaster scored another triumph.

The evening exercises were again conducted by these two favorite mediums, who were again greeted by an immense audience, who filed out of the hall at the close of the exercises to return on Monday evening and enjoy the reception and dance given by the ladies of the society.

President Homan, Mrs. J. Sagmaster, Lunford, Hafner, Bringleman, Larker and others, deserve the greatest credit for their efforts in making this the greatest celebration ever held by Spiritualists in Cincinnati. The Ladies' Class did themselves proud, and to our mediums, Mrs. Adah Sheehan and Mrs. Eva Sagmaster, the highest words of praise fall to express our appreciation.

Mrs. Kate Gill, a worthy member, and agent for THE PROGRESSIVE THINKER, had 100 copies of that grand paper, and found the demand exceeded the supply. Long may it live!
HUNT.

44TH ANNIVERSARY.

National Hall, 681 W. Lake St., Chicago.

The anniversary exercises at this hall were of the most interesting character. The meeting was opened by singing "America," after which Dr. J. C. Phillips read an original anniversary poem, written by Gene Easterbrook, of Omaha. This was followed by a conference and experience meeting, Will C. Hodge, Mr. Cole, Mr. Williams, Mrs. DeWolf, Mrs. McQueen, and others, taking part in the exercises. The attendance was not large, but all reported a thoroughly enjoyable time. The evening audience taxed the seating capacity of the hall. An address in complete harmony with the occasion was given by Mrs. DeWolf, followed with remarks by Will C. Hodge, exercises in mediumship by Mrs. Andrews, and slate-writing tests by the ever-reliable Mrs. DeWolf, concluded the

exercises. A decided feature of the meeting was the fine singing by Mr. Williams and Mrs. Simmons, and the rendering of two beautiful songs by Mrs. Frankie Cole. Nothing occurred to mar the harmony of the occasion, and Mr. Williams may congratulate himself upon the pronounced success attending the first anniversary exercises at this pleasant and cozy hall.
TIM.

THE DAWN.

As Vividly Presented by O. W. Barnard.

Through all the long dark ages of the past
Has brooded darkness like a pall of gloom,
And ignorance, like monstrous, black and dire,
Has stalked about the earth in wanton rage,
And trampled in the dust the fair of earth,
And filled all life with fear and dread of death,
And crushed out hope, that blossom of the soul,
Thus leaving manhood a dwarfed and stunted thing,
For aspiration slunk away and hid,
And lamentation loud was heard around,
For death strode into every household fair
And bore away with fiendish joy, the good
Of earth, without one ray of light or hope,
And left their friends in anguish unconsoed.

And thus long ages came and passed away;
No orb appeared to shed its ray on earth;
But now at length a star approached our sphere,
Dawned hither by the west and cry for light;
But yet no gleam lit up the lurid skies,
For darkness spread his raven plumes o'er all;
When suddenly along the Eastern bound,
Upon the highest mountain peaks appeared
The glorious light of life, and love, and joy—
The dawn lit up the inky skies at last!
The Star of Hope arose to light the world,
And some rejoiced to see this dawning light
That shed upon their destiny rays so clear,
And some so self-deceived they would not see
Cried out, "It is the Evil One appears!"
So long the darkness had beguiled their sight;
And some did tremble much with baseless fear,
That light would show them in their colors true,
And thus for aye would lose their power and place.
The light now spread all down the mountain side,
The good and wise did drink it in with joy,
And prophesied a day of grandest things,
That all would sometime learn to see the good,
And know the priceless value of the gift
Bestowed on all from the bright spheres above,
And by the hands of Love and goodness sent.

Now, four and forty years have passed away
Since that auspicious day was ushered in,
That dawned in glory sweetly on us then,
And lighted up the darkness of our men;
Its golden splendor now surrounds the earth,
And every tongue of all the race is blest
With higher thoughts from Wisdom's sacred fount,
And knowledge, like the ocean's mighty waves,
Is poured around where erst did darkness reign;
And destiny is proved to be a boon
That lifts the souls of all to purer heights,
Where peace, and love, and joy forever dwell;
Not only those who walk in Wisdom's ways,
But those who wander in forbidden paths,
The dupes and slaves of superstition's wiles—
The blinded bigot—all that selfish horde,
Are lifted higher o'er their erring ways,
In spite of all their strife and disbelief
That makes them strike the hand stretched forth to save.
And thus the golden stream from spheres sublime
Will ever pour its blessings on the race,
Till life's last day sinks 'neath the waves of Time.
Manteno, Ill.

THE N. Y. PSYCHICAL SOCIETY.

It Celebrates the 44th Anniversary.

The 44th Anniversary of the Advent of Modern Spiritualism was celebrated by this Society on its regular meeting night, Wednesday evening, March 30th, at Spencer Hall, 114 West 14th street. After singing by the audience of "Auld Lang Syne," and a waltz song, with Spiritualistic words, from the Society's Spiritual Sonnets, and an original solo on the piano by Prof. Wm. Millard, Judge Nelson Cross delivered an instructive address upon mediums and mediumship. Mr. T. S. Start sang a tenor solo very acceptably. Mrs. Harriet Beach exhibited a life-size painting, and explained its mode of production before a committee of experimenters, the canvas held by herself and a friend, in company of the medium, Dr. Rogers. Mr. Snipes sang a tender ballad, and a "Laughing Song," with original words. Mr. J. W. Fletcher delivered a brief address, and gave clairvoyant tests, which were recognized by the recipients. It is needless to say that in his weekly ministrations before this Society, Mr. Fletcher is as much esteemed for his remarkable gifts as for his good looks. Senor Mangioni De Pasquali, accompanied by Prof. Lucchetti, sang two Italian operatic arias with much delicacy and effect. Mr. Wilson Macdonald, the eminent sculptor, made merry with his quaint and piquant remarks, and Mrs. Mott-Knight, under the observation of a committee from the audience, after audible rappings and scratchings, exhibited one of two closed slates, with a message for Judge Cross, signed with the name of a little friend whom, while he was General in the army, he had escorted about the camps. Another message of encouragement was signed by "James Bell," whose wife was present, and a third communication was addressed to the President of the Society, signed with the name of Henry Kiddle.

Extensive advertisement, a varied programme, excellent talent, and general public interest, contributed to make the occasion one of great satisfaction to the large audience which crowded the doors and halls to overflowing.
J. F. SNIPES.

The Anniversary at Austin, Minn.

TO THE EDITOR:—The few Spiritualists who live in this thriving city and vicinity met together publicly for the first time at the parlors of Drs. Coburn and Razer, the evening of March 31, to celebrate the 44th anniversary of Spiritualism. The meeting was opened by music and short speeches from several of those present, and the general expression was for organization, for which a meeting was called for April 3, at which time officers will be elected. Dr. Roger's controls gave some fine tests of the presence of spirit friends, more especially to the outsiders present who were unacquainted with the philosophy and phenomena of Spiritualism—tests which were not only convincing, but for which those receiving them expressed a desire for more of the same kind of food,—and who will attend our meetings in the future. The meeting closed with a sumptuous supper (which twenty-four participated in) prepared by Mr. and Mrs. Houghton, of the Robinson Hotel, who are recent comers here and who are earnest workers for the cause.
J. H. COBURN.

speaks as follows of The Progressive Thinker: "I have been admiring your push, and really enjoyable paper, in silence. I take clippings almost every week from it; there is so much which is too good to lose sight of. Having your paper to read is like going to a meeting, or a reception, where one comes in touch with an assemblage of earnest, cheerful, good and intelligent people, who are glad to meet you, and have a pleasant word, and something instructive as well. I really don't see how we got along without The Progressive Thinker so long!"

THE NEW CROSS.

Anniversary Address Before the
Brotherhood of the Three, Five
and Seven, By W. P.
Phelon, M. D.

Not long since, roaming in the borderland between the real and the unreal, I seemed to be carried to a great height, as if one stood upon the peak of a lofty mountain. At first I was enclosed by the clouds and mists of uncertainty and doubt. Then, as they lifted a little, I saw far below me a very fair and beautiful country to look upon. It was also thickly populated with an industrious, enterprising and intellectual people. These people were very busy, always going to and fro. They cultivated the fields, and they built all manner of buildings, for every imaginable purpose under the sun. For a while they helped each other, and when they did not get along fast enough by human help, they caught animals, which were stronger than they and less likely to complain, and tamed them and made them bear burdens. Then, wherever they found water running to the sea, they enchained it and made it do their work; they rigged great sails, and forced the wild, free winds of heaven to toil on their treadmills. Not satisfied with this, they found they could make the water work better when they boiled it. Next they heated the air and made that work also. Then they laid hold upon the lightning and pressed that into their service. Nor did even this satisfy them, for they also commenced thrusting their hands into the unseen, feeling for the universal force that never wears, weakens or wearies.

Some of these people were working for others; some partly for others and partly for themselves; and there was a great multitude who never worked for anybody but themselves. In this class were banded together many thousands, who called themselves THE CHURCH, and the manner of them was this: One of their number made certain assertions, and the rest declared these dogmas to be true. Whoever did not believe was declared to be worthy of punishment, and if refractory, even of death to the physical body. And when there were some broad-minded, true-hearted men, who loved all, and not the few only, of their fellow-creatures, thus having no fear of death before their eyes, then these kind and loving(?) self-made leaders said:

"If death was no punishment, then indeed should they all be fried, roasted, boiled and broiled in brimstone, after the most horrible manner possible, in the living that was beyond death."

This was all a lie, born of their desire to revenge themselves on those who disbelieved in them and their sayings. But so long as these brave, progressive thinkers had the blue sky and the bright sunshine and the free air, they could not possibly be so coerced as to stay put.

Then these plotters and schemers built an immense dark Bastille, out of a material which for a time was very plentiful; they called it Beliefs. It had this peculiarity, however: it must be renewed very often, for great patches were constantly dropping out, leaving big holes to be patched up. All this belief stuff came out of a quarry called Ignorance, that for a long period seemed almost inexhaustible.

After they had their Bastille built, they divided it into sections, and each of these schemers who had helped plan this nefarious design had an allotment. At the first only imaginary lines were drawn upon the ground to separate the allotments, as there was no difference except in the name of the owner. But after a little, the people who lived on the sections and who were inclined to think that all the rest were friends, being inspired by the men who were managing all this diabolism, began to make the boundary lines a little more distinct. First they dug up a line of turf and placed it in a row; then they piled up mud, which they took from the ditch, which grew deeper and deeper and nastier, as the division mud grew higher and higher and higher. It must also be confessed these walls did of themselves give out a most noisome smell. Still they worked away on the barriers, occasionally mixing the mud with warm human blood taken directly from living bodies, so that the mud would stick in the place where it was put. Finally, they began to weave in some of the belief stuff from the outer walls to keep the mud from giving away and falling down. By and by these partitions were so high they seemed constantly in danger of toppling over on the heads of any one who ventured near them. Then they left off building and began to yell at each other, and call names through the cracks and holes in the walls. They made a great noise and shouting, but it really did not seem to be of consequence, nor to serve any end whatever. It is true they became very angry with each other and sent out very ugly vibrations, which in the end hurt nobody but themselves.

And every day the proprietors of the Bastille went around through all their flocks with huge tureens and soup ladles, and forced each person to take a big dose of fear broth. If a person had begun to question whether there was not some more profitable manner for employing their time than interfering in other people's business, this dose always reduced him at once to subjection, and he ceased to question.

Then the head fakirs in this holy business, who were so tormented in their minds that they lost their sleep, lest a single soul should fail to be entangled in their nets, and so escape the payment of tribute to themselves, went to and fro through all the earth, coaxing and driving all peoples, and tongues and nations into their Bastille. They were especially anxious to lay hold of young children, before their judgments were formed, for it was easier then to teach lies instead of truth. Besides,



the fear broth had a peculiarly warping effect upon them, which lasted all through life, making them ten-fold more the fags of the holy fakirs than those who had matured naturally, before these chaps had captured them.

It was wonderful how great was the multitude who allowed themselves to be driven into the enclosures behind the prison walls. It was still more wonderful why they permitted themselves to be so brow-beaten and confined.

Inside the various sections corresponded to the general design of cutting off liberty of motion or of sight, and all the mental force, while the slaves were constantly stupefied by fear; yet they all differed in some particular furnishing. In one section there were instruments of torture; racks, thumb-screws, and slowly revolving wheels over hot fires, and numberless other inventions of horror which would be beyond the malignant ingenuity of devils to produce; and if the demons had been forced to use them, their hearts would have melted with pity. Then they had little Bastilles set up in their inclosures, some for men and some for women. They declared celibacy to be the law of the holy, and then practiced promiscuity. This was the Roman Catholic division of the Bastille. Then there was another large section close by. In its arrangement it looked a good deal like the Romish section. But they had boiled down all the fierce cruelty of the latter into an enormous ever-blasting, brimstone hell, where mankind, after undergoing the agony of dying, could be eternally fricasseed, and the better to enjoy the heat would be made fireproof, and yet sensitive to pain for ever and for ever. This section had a big brass door-plate on its gate; on this was written "Orthodox Christianity." Then there was another section where the ground was stiffened with human blood, which had been shed ages ago by the people who lived then, acting on the instigation of the priests. The effluvia from this seemed to have a soporific effect on the dwellers in that section. This was the Mahomedan section. There were several other minor wards to this immense prison house, but these that I have named were the worst.

It was a curious fact that these hypocritical schemers were never quite satisfied with their Bastille, for they had never been able to put a roof upon it. They had tried over and over again to cover it in, for there was an old legend afloat among them that the force coming down from above would someday overthrow them and bury them beneath the ruins of their old Bastille. This was proved probable by the fact that occasionally some one of their slaves would look up, and suddenly springing to his feet would commence telling what he saw. Oftentimes it was so new to him that he could not put it into words. Then his adroit jailers would say he had a sickness that is called "possession of the devil." Then they would open the great door of the Bastille and shove him outside, for fear he would demoralize the rest. Thus they managed for many centuries to keep their serfs safe and to make them believe that the normal condition of mankind was every man's hand against his friend and against his neighbor. They told very nice stories, but the actions and stories did not agree.

As I looked, I saw a great host of loving, pure spirits in the Unseen, many of whom, while in the earth life, had been tortured in the Bastille. These gathered like a great cloud above this horrid lazar house reeking with man's selfishness and cruelty to his fellows. Then I saw three mighty ones stand forth, and they had silver trumpets in their hands; and I heard the multitude say:

"Sound! for the time of man's redemption from his lower self is at hand."

Then the three sounded, and the music of their trumpets was like the trill of a bird's song to those who listened in the invisible. But to those who were in the Bastille, their hearing was so deadened by their associations and conditions that the notes of the trumpets sounded like tiny raps. There were also some who could hear better than the others, and they found out what these raps meant, and the multitudes perceived at last that they said oftenest, "Look up!" And as they looked up, they saw a great light shining just outside the dismal walls of the Bastille.

When they saw this, they were seized with a great desire to find out where it came from; so in spite of all the leaders and priests and

schemers could say, they rushed for the great gates; and I saw the mighty hosts of shining ones also approaching the gates. And the strong locks and heavy bars loosened, and the gates fell flat on the ground; and the prisoners within poured forth in vast troops, outside of those horrid walls. As soon as they got outside they looked up, and lo! in the heavens a sign, high above their heads was the cross of the square, the four right angles that measure all the circumference of the circle; they are the beginning and the end, the cause and the effect of all. It was not the phallic cross of the Christians, symbol of the physical strength that is weakness, but of the cause without a cause, which is the life of all.

The crowd looked and wondered, and looked again, and they perceived that the horizontal and the perpendicular arms of the cross were made of letters, and that these letters spelled from top to bottom and from left to right a name that is an appeal from the highest and best to the lowest and worst. This word so spelled was Spiritualism, and two lovely and loving shining ones pointed to the light far beyond by which the cross was illumined.

And I saw that they poured out of the Bastille of Sectarian Creeds by hundreds of thousands, and as soon as the light shone fully upon them, they felt new life through all their bodies. They experienced the delightful state of those whom the truth makes free. All along the pathway of the great escape the ground was strewn thickly with crosses and rosaries of beads, and old musty books, and bundles of theories and lies; and I even saw that here and there was a bishop's mitre or an abbot's stole.

Then I saw that the great multitudes broke out into a perpetual song of thanksgiving, that they had been permitted to see the great light and hear the music of the invisibles, and know that Spiritualism was liberty, light and life, while the Bastille of the creeds was slavery, darkness and death.

Anniversary Notes from Lynn, Mass.

To THE EDITOR:—The Spiritual Fraternity Children's Lyceum and Elmsmere Associates united in a celebration of Modern Spiritualism on Sunday, March 27, at Exchange Hall, 14 Market St.

In the morning the lyceum held a session, and short addresses were made by Mrs. Dr. Fernald and others.

In the afternoon a delegation from the Boston Lyceum was present, and took part in the exercises. Several different mediums spoke and gave tests. Mrs. Stone, of Swampscott, recited an original poem, and Mrs. C. Fannie Allyn gave an inspirational poem.

Supper was served to a large number in the banquet hall at 5 p. m.

In the evening the address was given by Mrs. C. Fannie Allyn.

Mrs. J. P. Hayes, who sang at Lake Pleasant last season, is a member, and the musical director of our lyceum, and sings for the Fraternity each Sunday. She was assisted on the anniversary by Mrs. G. N. Johnson, whose sweet singing is well known in Lynn and vicinity.

We think we had a very successful celebration. Our hall was draped in flags and lyceum colors.

Mrs. E. B. MERRILL,
Secretary of Committee.

The 44th Anniversary at Villa Ridge, Mich.

The Spiritualists of this community celebrated the 44th anniversary on Sunday, April 3, at Grange Hall by organizing as the Meridian Truth Seekers' Association. The society elected the following officers: J. H. Conant, President; W. J. Stokes, Vice-president; H. G. Hogendobler, Secretary; Mrs. H. W. Prindle, Treasurer; W. N. Leidigh, H. M. Hogendobler, George Gould, Mrs. Rose Conant and Mrs. Lizzie Leidigh, Trustees.

We start with a membership of twenty-eight, and as soon as we are thoroughly organized there will be more ready to come in.

In two weeks from the above date we meet and have a basket meeting. Of course the baskets are to have plenty of good eatables. We would be pleased to see the editor of the best paper (THE PROGRESSIVE THINKER) with us.

H. G. HOGENDOBLER,
Secretary.

THE 44th ANNIVERSARY.

The Celebration at Cleveland, Ohio.

A Grand Time Had By All.

44th ANNIVERSARY CELEBRATION—CLEVELAND, OHIO.

The Spiritualists of Cleveland yesterday celebrated the forty-fourth anniversary of the advent of modern Spiritualism, which dates from the manifestations received by the Fox sisters near Rochester, N. Y., in 1848. The principal exercises took place at Royal League Hall, in the Case block, yesterday morning. The hall was beautifully decorated, the speaker's stand being trimmed with choice flowers. Many old-time Spiritualists from nearby towns were present, and hearty hand-shakes were freely indulged in. Mr. Charles Collier presided and opened the exercises with brief remarks upon the object of the gathering.

Mrs. Emma Rood Tuttle, of Berlin Heights, then delivered an address upon "The Education of Our Children." She was followed by her husband Hudson Tuttle, who spoke at length. In the course of his address he said: "A crisis, far-reaching in its nature, is upon the world at the present time. The old forms of faith have been undermined by the approaches of science. The mighty walls reared by superstition, ignorance, bigotry, stupidity and selfish cunning are tottering. It was a tiny rap which, forty-four years ago, heralded the new age, the advent of which we this day celebrate. A tiny rap in an obscure village, with no one present but the humble family or little children. It was as though the hosts of the angel world came to the door and rapped. 'Who are you?' cried the child. 'If you are spirits, rap three times,' and the answer came. Telegraphic signals had been introduced and made the language of communication. There was law in the realm of spirit and substance, and instead of gibbering to the moon and stalking in churchyards, they declared that the future life was a continuance of this, and that it was the heritage of every human being. When we asked if some poor wretch, degraded by the accident of birth and condition, was in hell, he came and rapped jubilantly that 'he was all right,' and we could not detect the least odor of brimstone. Now, that seemed wrong to those who had been born and bred in Calvinism. Men and women had been held by the doctrine of fear and repression so long that they honestly believed that the best of men, unless this fear was held over him, would rush to all manner of crimes."

"The scheme of salvation, even at its best, has not proven a success," continued Mr. Tuttle. "The church contracted the job, and by every means, fair and unfair, attempt to gather the lost souls to heaven. When we measure her success by the result as she declares it, it is a dismal failure. Think of the little handful of the pious gathered into the New Jerusalem, and that vast river of souls pouring over the brink of death like a mighty Niagara, into the bottomless pit of hell! I call that a dismal failure; a gigantic blunder somewhere, and if an Infinite Being is responsible for it I declare, now and forever my independence of him and take the consequences."

The speaker asserted that Spiritualism came to "satisfy the skepticism of science, to expunge the dark dogmas of bygone myths from the minds of men, and to tell the agnostic what he did not know." Continuing, he said: "We have, however, been disappointed in our expectations of Spiritualism. We thought the whole world would bow to its demonstrations. We thought it would become organized, and, as such, a power. We wanted it to crystallize into a statement of belief, that we might cease buffeting the world, and rest in blissful repose in its shadow. We sought to establish a great central order, a national organization, and we miserably failed. We forgot that such an organization must rest with the spiritual beings above us. Yet, notwithstanding past failures, we must organize if we desire to overcome the forces which oppose us. The Protestant churches are not in themselves to be feared, for the heaven of truth has already pervaded their ranks, and there is rapid disintegration. The churches

are not what they were twenty-five years ago, yet the slowness with which the truth is received is disheartening. The preachers, 80,000 of them, stand up in their desks

AND EXPOUND SCRIPTURE,

ignoring the advancement in knowledge of the present generation. Occasionally they give a discourse on Darwin and consider the question settled when they say: 'Darwin held that man came from a monkey, but the bible says that it is false.' Of all pitiable spectacles, the most pitiable is a little orthodox preacher measuring himself with Darwin and Huxley. There is a stronger foe, more to be dreaded because better disciplined and never changing. I refer to the Church of Rome, which is a tyranny set up in the midst of our free government—a tyranny the most exacting and unscrupulous the world has ever seen. It seems to me few take cognizance of this colossal power rapidly growing up in our midst. The time is coming when we shall have to organize for protection and for the preservation of our just rights." In conclusion Mr. Tuttle said: "Spiritualism furnishes attraction and instruction to every class. Its philosophy is profound, and its phenomena are of that personal character that awakens the attention of mind and heart. It comes as the light of the world. I cannot understand how any one can outgrow the manifestations, for its phenomena are the alphabet of its positive science."

Following Mr. Tuttle's address platform tests were given by Mr. A. B. Ormerod, of San Francisco, who had just arrived, and purposes staying a month or so in this city.

In the afternoon, Mr. and Mrs. Tuttle spoke for the West Side Society in the Hall 483 Pearl street, before a large audience, the former reciting an original poem written for the occasion. Short speeches were followed by brief remarks from many of the friends present, and much enthusiasm prevailed.

In the evening Royal League Hall was packed, and an excellent entertainment was given by the Children's Progressive Lyceum. The programme was varied and elaborate.

Many of the friends from the surrounding towns were present, and some few of the old familiar faces were missing. Year by year the band of original workers grows smaller.

Royal League Hall is a beautiful hall, and the speakers' stand was artistically trimmed with choice flowers, the gift of Mrs. H. O. Richmond.

The Lyceum Orchestra and choir added greatly to the enjoyment of the occasion.

The Anniversary exercises closed Friday evening, April 1st, with the Grand Annual Ball. Good reports of the exercises were given by the city press. THOS. LEES, Sec.

44th ANNIVERSARY.

Celebration at St. Paul, Minn.

Sunday, April 3, was a Red Letter day with the Spiritualists of St. Paul. The Spiritual Alliance Society and the Progressive Spiritualist Society united and held the grandest meetings known in St. Paul since the opening of the Spiritual era.

The friends contributed, and the ladies provided dinner and supper enough at the hall for the multitude that Jesus fed. The crowd fed was not so large as the one fed by the former Spiritualist tramp, but the basketfuls taken up after twice feeding the multitude would beat the Jesus business two to one.

Well, there was a hall full of enthusiastic Spiritualists all day. In the morning, after singing by the Alliance choir and an invocation by Bishop A. Beals, Mr. Beals delivered an eloquent and entertaining address appropriate to Spiritualism's natal day.

At 2 p. m. the audience was greatly increased; in fact, all the chairs were taken. Frank Ripley talked twenty-five minutes, and then in the next 30 minutes gave 27 tests. Twenty-six of them were fully recognized. One very fine double test, a double-barreled test—one that killed both ways, was given to the writer.

Mr. Ripley has administered to the Alliance for six months, and the society has grown under his ministrations. His mediumship has greatly improved within the last few years, and I think he is destined to come to the front as one of our best test mediums.

I was called to the front and spoke awhile at both the forenoon and the afternoon meetings.

At night the masses poured out and filled the seats and extra chairs brought in from adjoining rooms. Finally the hall overflowed into the dining-room, until that was well filled with people who stood for two hours and listened to red hot spiritualistic shot.

At 10:30 the meeting adjourned; but it was hard to get those composing the audience out of the hall; they seemed to feel as Peter did, "Lord, it is good to be here."

Now that the celebration is over, the Spiritualists feel that they have gained much, and they will try to retain all they have gained. Many feel that now that Spiritualism is forty-four years old, the time has come to go to work as we never did before. Larger halls must be hired or built, and talent put into them that will compete with the talent in the pulpits, and thus Spiritualism must be brought up to where intelligent and educated people cannot do otherwise than respect it.

Bishop A. Beals has spoken for the Progressive Society the past month. This month the Progressive Society keeps him and puts him into Odd Fellows Hall in Minneapolis.

Frank Ripley continues with the Alliance Society through April.

The writer of this speaks for the Progressive Society during April.

321 E. 13th St.,
St. Paul, Minn., April 4.

MOSES HULL.

THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Loomis Street.

J. R. Francis, Editor and Publisher.

Entered at Chicago Postoffice as Second-class matter.

Terms of Subscription.

THE PROGRESSIVE THINKER will be furnished until further notice, at the following terms, invariably in advance:

One year	\$1.00
Clubs of ten (a copy to the one getting up the club)	\$7.50
Thirteen weeks	25c
Single copy	5c

REMITTANCES.

Remit by Postoffice Money Order, Registered Letter, or draft on Chicago or New York. It costs from 10 to 15 cents to get drafts cashed on local banks, so don't send them unless you wish that amount deducted from the amount sent. Direct all letters to J. R. Francis, No. 40 Loomis St., Chicago, Ill.

A Bountiful Harvest for 25 Cents.

Do you want a more bountiful harvest than we can give you for 25 cents? Just pause and think for a moment what an intellectual feast that small investment will furnish you. The subscription price of THE PROGRESSIVE THINKER thirteen weeks is only twenty-five cents! For that amount you obtain one hundred and four pages of solid, substantial, soul-elevating and mind-refreshing reading matter, equivalent to a medium-sized book!

SATURDAY, APRIL 16, 1892.

You Will Awaken!

Yes, you will awaken when you see the eight solid pages devoted to the 44th Anniversary of Modern Spiritualism, and realize that we have done what no other Spiritualist paper ever attempted to do—that is, we have presented our cause in an impressive and attractive light, and in a manner that will set people to thinking. If we devoted from ten to fifteen columns to advertisements, we could not do so as we have done without issuing a supplement. If the \$2.50 papers had a thimble-full of enterprise or a modicum of brains that vibrated in the highest pitch, they would issue a double number; for a little arithmetic will enable any one to figure out this simple problem: If we, for one dollar only, can give to our readers eight solid pages of reading matter (except two columns only for advertisements) the \$2.50 papers should furnish twenty pages. The fact is that they give less reading matter for \$2.50 than we do for \$1.

Crowded Out.

Items of interest and many articles are crowded out this week to give place for anniversary reports. They will be read with great pleasure. The eight solid pages will be found especially interesting. They will give Spiritualists something to think about—something to talk about. The illustrations are suggestive, and present our cause in a new and attractive light. THE PROGRESSIVE THINKER has led, is now leading and will continue to lead, as far as the spirit of enterprise is concerned. Spiritualists should bear in mind that all this is accomplished without ten or fifteen columns of advertisements, and they should not only renew their subscriptions promptly, but, wherever possible, get others interested in the paper.

The 44th Anniversary.

Our paper is this week devoted almost exclusively to this important subject. No other Spiritualist paper ever presented to the public on a similar occasion was half as suggestive in its make-up, illustrations, etc., as this number of THE PROGRESSIVE THINKER. It speaks in emphatic language of the unparalleled interest in our cause, and illustrates the wonderful effects which flow from enterprise and skill in the proper management of a business enterprise.

A Word to Spiritualists.

Carefully read this paper; it is chuck full of suggestive thoughts. If a subscriber, interest your neighbor in it, and induce him to subscribe. No one can afford to do without THE PROGRESSIVE THINKER. The data of a single article may prove of great value to any reflective mind.

COLLEGE OF THERAPEUTICS.

The 14th session begins at Kansas City, Mo., on the 1st of May, 1892, and continues six weeks. The course of instruction as heretofore qualifies for practice of the healing art, including Psychometric diagnosis, Mesmerism, and Psychic Healing, and Electro-Therapeutics, all guided by Therapeutic Sarcognomy and the anatomy of the brain. Fee for the course, \$25; diploma \$5. Address Dr. J. R. Buchanan, 1402 Broadway, Kansas City, Mo.

The 44th Anniversary at Kansas City, Mo.

Capt. W. Wingett delivered the following address of welcome:

KIND FRIENDS: We are assembled to celebrate the forty-fourth anniversary of modern Spiritualism. As the presiding officer, I extend to you a hearty welcome. The cause of this assembly originated in 1848, forty-four years ago, when the Spirit-world, by the tiny raps at Hydesville, N. Y., confounded the wise and awoke the slumbering millions of earth to the grand reality of immortal life, to which they had been blind, and they established spiritual religion on the eternal foundation of science. Coming, as it did, with God's warrant in its hand, and with such credentials from the Almighty, it needed only honesty and fidelity in us to receive it. It brought with it substantial knowledge in place of blind faith.

"KNOWLEDGE, HOPE AND CHARITY."

Knowledge, that when a man dies he lives again.

Knowledge, that there is a higher life beyond the grave.

Knowledge, that man retains his intelligence, and that he can come back and communicate with his earth friends.

Hope that this knowledge may permeate every home in the earth sphere, and earth be brought into harmony with heaven.

It brings charity to all mankind, more especially to the instruments that have given us this knowledge of the immortality of the soul. With all deference to other systems of religion and philosophy, Spiritualism is the only system which can make man know of his own immortality.

Again, in behalf of this society, I extend to you a hearty welcome.

THE 44TH ANNIVERSARY

The First Society of Spiritualists of New York.

Addresses, Instrumental and Vocal Music.

The First Society of Spiritualists celebrated this event at Carnegie Music Hall, on Sunday afternoon, the 27th of March. As has been the custom of this society in years gone by, special pains were taken to make everything connected with the commemoration in consonance with the time and the occasion.

The exercises were opened with a grand duo for violin and piano, by Prof. J. Jay Watson and Miss Annie A. Watson:

"In sweet music is such art;
Killing care and grief of heart."

REMARKS BY MR. NEWTON.

Henry J. Newton, President of the society, made the introductory remarks: "Friends, we have convened on this occasion to celebrate the Forty-fourth Anniversary of the advent of modern Spiritualism. In contemplating what it has done in its brief career among men, what it is doing, and what there is yet for it to accomplish, we are bound to perceive and fully realize that it is by far the greatest gift yet bestowed by infinite love and wisdom and omnipotent power upon its finite children. It gives us facts for faith, knowledge for hope, and the heavenly light of immortality for the gloom and darkness of despair—the legitimate offspring of reason, ennobled as it is by so-called scientific facts. Whatever may be, or may have been, the opinions of individuals in reference to its origin or purpose, whether expressed singly or collectively, the great fact remains that it is in the world in all its parts, and silently gathering force and energy with every revolution of the planet to press forward its work with resistless force and power, and this, in this part of the nineteenth century, a period of time unrivaled in human history for intellectual illumination.

We hear complaints from the churches on every side of the spread of skepticism and scientific materialism. There is no question but that this is true, and the cause is plain. This great intellectual illumination, shining with its full strength upon and into the darkness of mythology—the myths and superstitions of popular theology, causes them to fade away and disappear. Superstitions of every kind are dissipated by the light of reason. Spiritualism has no conflict with either science or reason, and it came when it did because humanity needed it. The time had come in the development of the race when it was not only needed, but when for the first time in its history it had been possible for it to come as a permanent institution to be studied and understood. It came as positive and resistless as the foliage comes out in the springtime, simply because, like the foliage, it was nature's time, and all efforts to stay its onward march must result in failure because it is the result of the operations of immutable law; and today Spiritualism is the hope of the world. It is a great light dissipating the gathered gloom and mist of all the past ages.

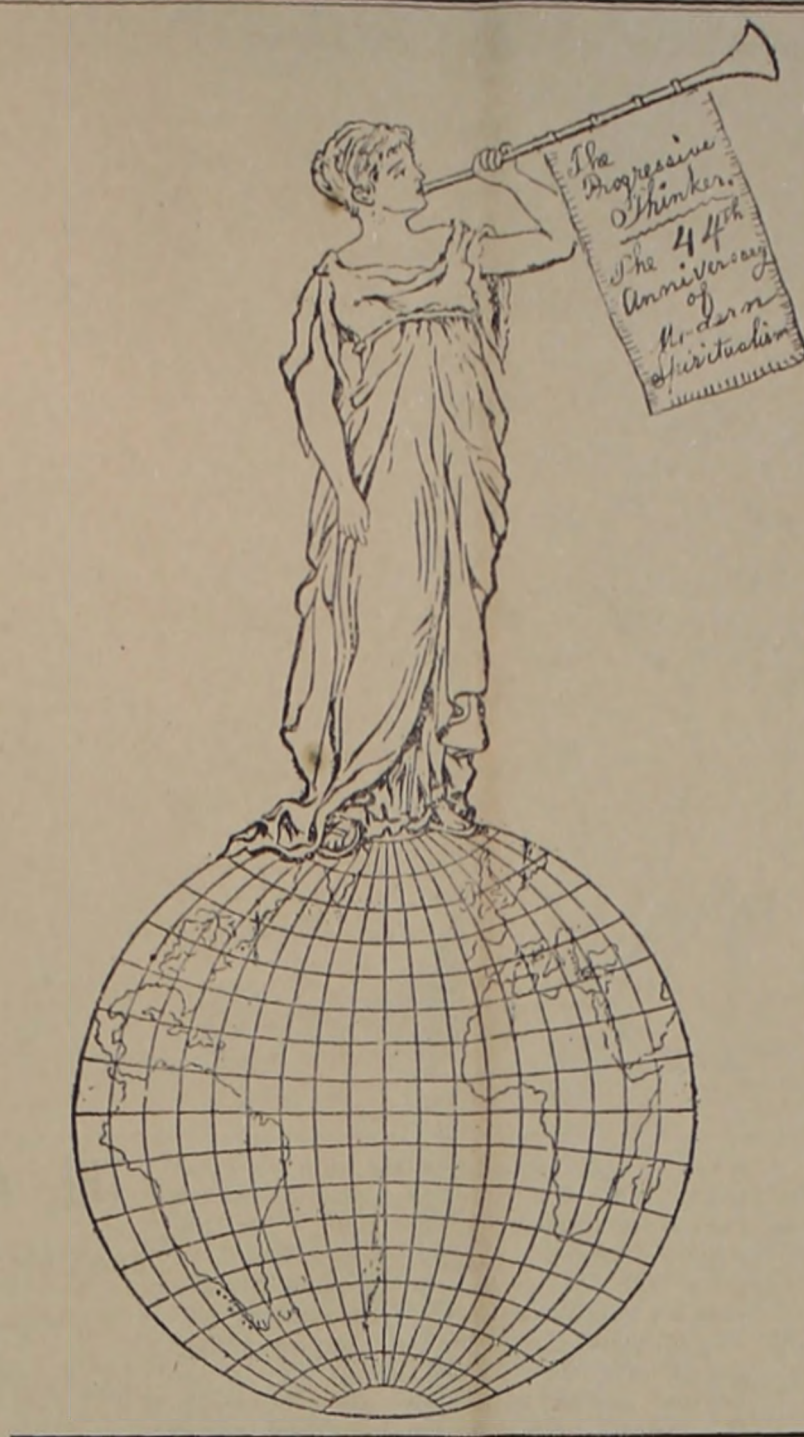
ADDRESS BY MRS. MILTON RATHBUN.

Upon the horizon of modern Spiritualism we discover, with nearly the precision of mathematical regularity, the cloud "no larger than a man's hand," which suddenly assumes proportions of magnitude and importance calling our attention either to some new phase of phenomena, or to some new tenet of the philosophy of Spiritualism, and compelling us to note by the way both the rapid advancement of the cause and the increase of numbers of its adherents.

It is well to meet once a year to celebrate the advent of this new dispensation, which came unbidden, unsought, finding no welcome or recognition awaiting it, but meeting with opposition of every kind, from the cultured arguments voiced by the educated, to the demoniac frenzy of the ignorant rabble bent upon destroying this, their friend, bringing to them the priceless boon of freedom, the indubitable proofs of immortality, the only true comfort in adversity or affliction. All people joined hands in persecuting this old friend in a new guise, until it would seem to have received its death-blow. But, no; it grew stronger under the buffeting of opposition's waves, and patiently waited but a brief period to enlist a loyal band who suffered the martyrdom which we happily escape.

Steadily, year by year, the onward march is accomplished. Each anniversary day brings to our waiting hearts more of gladness, more of satisfaction than the preceding one, because our triumph is greater. Public opinion yields slowly and grudgingly, it is true, but the gain is sure. The pulpit and press are content with an occasional taunt or misrepresentation, while in former years much time, strength, labor, and ink were wasted in attempting to convince the masses that Spiritualism is all evil, and that there is no good in it or of it.

Spiritualists have not only strengthened in numbers but also in character, having now the courage of their convictions, where once they worshipped secretly or openly, only when with their own kind. We refer to the majority, not to the brave minority, who let their light shine at all times, never "hiding it under a bushel." So quietly yet so steadily has Spiritualism advanced that to the best informed its actual standing of today compared with that of yesterday is a glad surprise; while to us sleepy laggards, its rapid strides are a source of amazement; whenever we rub our eyes, unstop our ears, or strive to take a comprehensive view of the situation. The onward march has been steady and rapid. We predict for the future even more marked advancement, until this knowledge, already possessed by millions of human beings, shall become so widely and so generally diffused, that by it the entire human family shall become enlightened. Although modern Spiritualism has not completed its first half century, it has grown to such magnitude that its power is felt and acknowledged in all lands by people of all ages. High and low, rich and poor, the educated and the ignorant, yield their homage to this heaven-born cause, which has brought so much of benefit to us that we can never sound its praises loud or long enough to satisfy our desire to let the whole world know that we have indeed found a savior willing and anxious to redeem all mankind.



Many argue that it is unnecessary and even unwise to disturb the serenity of the self-satisfied, or of those so busily engaged with material affairs that they plead that they have no time for spiritual thought or deed, by presenting to them the claims of Spiritualism; that they are bound to be finally saved, and it matters little whether they are enlightened or developed spiritually while on the mortal side of life. While this argument is so acceptably seductive because it relieves of so much responsibility, we deem it a dangerous one, and productive of great harm in blocking the wheels of progress, and in hindering or preventing the much-to-be-desired preparation for our entrance into the higher life. The teachings of our spirit guides and friends, who return to lead us from the material into the spiritual, all tend to impress us with the importance of the unfolding of our spiritual natures; for we are repeatedly assured that we shall go naturally, in accordance with law, into that state, condition or sphere for which our sojourn in earth-life shall have fitted us. If we are developed spiritually to bear the light, happy are we. If, on the contrary, our spiritual eyes have remained closed, we shall enter into darkness, until we become sufficiently developed to seek the differing degrees of light in our path of progression. If this be true, how important that we at once become on the alert, watchful for every opportunity and every channel for spiritual unfolding. In our anxiety to acquire the material we become hard-hearted, not only towards our fellow-mortals, but towards those who come from their spirit homes in love, pleading for recognition and the privilege of doing us good. In our greed we become indifferent to the promptings of our higher natures, and impatient when approached upon the subject of spirituality. We stifle our convictions, our aspirations, neglect our opportunities to do good by others although aware that by doing good unto others we shall gain true happiness, and "that peace of mind which passeth all understanding." We content that it is all important that our lives are regulated both with regard to this world and the world beyond the portal called death. We must not ignore or neglect the demands of our physical existence; nor can we safely avoid the claims of the other life, or the preparation for it. It is altogether unsafe, as well as unkind, to turn a deaf ear to the counsels of the wise and progressed, who come from spirit spheres on their missions of loving "good will to men," and to promote harmony which leads to "peace on earth." While it is just and right that we follow industriously our earthly pursuits, in order to gain not only the necessities of life, but luxuries also, it is neither just nor right to stifle the calls of our spiritual nature for time and attention to its needs. Nor can we afford to overlook our opportunities for relieving distress, dispelling ignorance, dethroning arrogance and tyranny, and doing whatever in us lies to better the conditions of earth's denizens. When we are well fed, comfortably clothed and housed, we should not forget that many thousands are not so fortunate. When we have gained a position of comfort, fame, opulence, or any of the much-sought conditions of earth-life, if we are honest and worthy of the position we shall be willing, yet anxious, to reach out a helping hand to the struggling lark behind in the race.

The arch enemy to progression in the form of philanthropy or benevolence is selfishness, which, when joined to ignorance, is a formidable foe indeed, compassing and hedging us about until we are baffled at every turn. Selfishness must be vanquished at whatever cost. Now and then we plume ourselves upon a good word or act bestowed upon some unfortunate, and become self-satisfied, remaining in this comfortable mood until we are prompted to analyze the motive back of the word or deed; and we then find that we have only obeyed the dictates of our selfishness, hoping for sugar-plum rewards in the form of praise from our friends and the flattery of the world.

Humility is a pearl of great price, worn by few. It is within the reach of all, yet not easily attained. It is spurned by the ignorant; it is despised by the self-satisfied and egotistic; it is feebly desired by the half-awakened; it is eagerly sought, and surely found by the earnest seeker after truth; it is worn by the victor over selfishness and adorns the wearer.

Another gem of great value is charity. Without charity our characters are lacking, and we cannot be counted among those whose merits are upon every tongue, if we possess not, to a great degree, this much-to-be-desired attribute. Charity is not puffed up, but is long suffering and kind. If we wear charity upon our armor in the battles of life we shall win, and shall daily add fresh laurels to our store of treasures. If we dwell in charity and humility, striving for the best good of others, the shafts of bigotry, superstition and ignorance cannot harm us. Even the poisoned arrows of selfishness, jealousy and the thoughts of the evil-minded will fall short of the mark, and we shall go on to conquer and to conquest.

Our duty then is plain. From this anniversary mile-post to the next, and the next, and on and on, until we hear the summons, "Come up higher," must we diligently work for the present and the future. We must care for the physical part of our existence, as well as the spiritual; it is well that we take and appreciate whatever of joy and true pleasure is thrown across our pathways. Adversity we must meet and bear the discipline it brings. We must keep in mind that this life is but a span, a term of probation. While struggling in earth existence we are but crossing the vestibule of the temple of the great hereafter. If we are cast down, betrayed, baffled, and even trampled under foot, we can afford to be patient, yea, happy; for soon we shall reach the portal opening into life eternal, where we shall find the same willing helpers who have striven to reach and aid us here. How rarely do we accept their kindness or permit the fulfillment of their earnest wish for our good. In our selfishness we grow cold toward those who are endowed with the gift of mediumship, and who would, if permitted, lift the veil between the two worlds, and give to us glimpses of the life beyond. We are oftentimes unkind in thought, lacking in sympathy, with our hands tight upon our purse-strings, little caring for the unhappiness of those cup-bearers standing between us and our loved ones, the loved ones whom we also treat with indifference and disdain, because of our disloyalty to those chosen medial instruments who bring to us "good tidings of great joy."

Let us, then, seek to uproot and cast out selfishness; let us take on humility and abide in charity. Let us show a practical interest in our cause by contributing of our means for its maintenance and advancement. Let us be honest, kind, earnest, loyal, industrious, courageous and hopeful. Then, when next we meet to commemorate the advent of modern Spiritualism, progress, benevolence and joy shall be marked upon our countenances; our hearts shall throb with love for all, of whatever nationality, color or sect. We shall have thrown off selfishness and acquired a degree of happiness of which to-day we can but dream or imagine.

Is not such a consummation devoutly to be wished? Shall we cling to earth's clods while such possibilities are before us? Nay! nay! Let us rise in earnest endeavor to reach the goal of satisfaction and happiness within our achievement. Blessed are those so wise as to earnestly seek what the future holds of good in store. Surely we have halted, rested, wasted our opportunities and our substance quite too long. Let us spend the remainder of our earthly days in honest industry, tending toward the good. When we lay down life's burdens our feet shall lightly tread "the dark valley," if beyond the shadows we catch a glimpse of the glory awaiting us as reward for faithful stewardship during earth's pilgrimage.

And when "the boatman comes with muffled oar," to ferry us over the river called Death, if we have done our life work well, we shall welcome him with a glad cry and outstretched arms; for on the farther shore will stand our dear ones, who went out taking the light of the world with them, those for whom we have mourned, the precious child, the dear wife or husband, the loving, tender mother, the kind, benevolent father, the dear old grandparents, the many friends bound to us by the ties of love and kinship. Oh, what a glad reunion, if we can go to them with clean garments and clear vision; but if our garments are dark and soiled by avarice, crime, doubt, ill-will, selfishness and greed; if our vision is dimmed by materiality which has obscured spirituality; if at the gate of death, where we must leave all material gain, we go empty-handed, blind and desolate, how sad will be our lot. Remorse will gnaw at our vitals, and we shall agonize in our poverty and wretchedness. We hear a voice saying, "Before you are two pictures—which will you choose?"

Following the address, a song was given by Mme. C. Bilordeaux.

ADDRESS BY LUCIUS O. ROBERTSON.

In the traditions, history and religions of the human race, in its progress out of the barbarian and darkness of remote ages, we find recorded the Spiritualism of those times, crude and misunderstood, but still the record and evidence of de-carnated human beings striving to make their impress upon embodied humanity. These efforts and their source were understood by a few, but the many were not unfolded intellectually, morally and spiritually enough to comprehend. A principal difference between Modern Spiritualism and what preceded it is that in earlier days and ancient times men viewed the phenomena and communications as supernatural, miraculous and the specific act of the Almighty, or his absolute will, exerted through beings higher and better than humanity. Those messengers or angels were deified and worshiped as gods, or viewed with such awe and terror as to unfit the mind of the recipients of their visits to properly consider and weigh what was given.

There seems to have been little recognition of the human mediumship in spiritual phenomena, physical or mental. Where recognized, the medium or instrument was exalted upon a pedestal as favored of God, nobler and more worthy than those among whom they lived, not infrequently glorified and worshiped before and after death.

Modern Spiritualism dates its advent from March 31, 1848. Prior to this date the Shakers had wonderful phenomena which the spirits urged them to bring before the world, warning them that the purpose was to enlighten mankind, and if kept hidden and not utilized for the uplifting of humanity their presence would be withdrawn. This was actually the case about the time of the Rochester knockings. Andrew Jackson Davis was also developed as a medium sometime prior to 1848, through mesmeric experiments, and attracted much attention. But the effort to intelligently comprehend and scientifically analyze the phenomena, establish a code and system of communication seems to have begun with the advent of the Fox children. It was then, perhaps, more fully realized than ever before how human and natural all these things were. Men and women, who once lived upon this earth, striving to attract attention by the exercise of a natural power not then well understood. Magnetic hypnotic power furnishes the key to explain all the genuine manifestations of wonder-working power in all ages. By this power the spirits of our friends and the ministering angels from the higher realms of wisdom and enlightenment reach and act upon the sensitives among us, and upon all mankind. These efforts to impress humanity came from all grades and spheres of spirit-life. Yet nearly all communications bear the impress of a desire to do good, and help mortals to a knowledge and comprehension of the continuity of life beyond the grave. From this small but practical beginning progress has been wonderful. Millions of people throughout the world—fifteen millions in this country, have accepted the fact of Spiritualism, and are living in its beneficent light, allied more or less closely with its people.

The overshadowing influence of myriads of purified and exalted beings upon humanity in the last forty-four years has accomplished what ages have not done in the past. Religious opinions have been greatly modified and changed in creed and dogma, clergymen and laymen have very largely abandoned the narrow views and superstitions of the past, and are coming forth into the broad sympathetic life of wise altruistic teachings. And what of all this? Why not be content with one world at a time? Those who say this do not know what life is. The thing is impossible. The two worlds are interwoven by every heart throb, every emotion of joy or sorrow, every ray of light or shadow of darkness, by every sin and every noble act. This life is the lowest grade, the first step in our school of experience, and our de-carnated friends are our teachers and guides, helping us to learn the lessons of life, and pointing us to the grade above, the goal we seek. They serve us faithfully and well, watching and guarding our footsteps with loving and patient care, infusing new strength and hope into our weary hearts, stimulating our love for knowledge and unfolding new truths to us as we show our capacity to receive them.

It seems to me that the guardianship and guidance of the angel world is as complete, and their disinterested love as perfect as that of a true mother for her babe, a true father for his child. When the human heart is touched by sorrow, worn and weary with sin and its burden of woe, then our loved ones come, and extend helping and guiding hands. The doors of heaven are opened and light shines forth. Words of encouragement into our fainting souls are breathed, "Come, ye weary and heavy-laden." However weak we are, however much we stumble and fall, patient, loving help is given. We are lifted up; again and again the beacon-light is pointed out. No words of reproach or chiding, only of love, hope and promise.

The soul that longs for light and has desire for a better life, a clearer vision of duty and love, will receive it. "Knock and it shall be opened unto you. Seek and ye shall find." This light, this angelic communion and guidance is ours only so far as we give it to others who are less favored than ourselves. God's law, nature's law, is that by giving we shall have more abundance; by withholding, the little we have shall vanish. Let every one grow into the full realization of the truth of universal brotherhood. We are all the children of the Infinite Life, and in so far as we receive this fact and become unselfish in our purposes, we are in harmony with the perfect law of life, which is God. Happiness comes to all through unselfish love and devotion to God and truth.

This, my friends, is the message from the Spirit-world; this is the chant of the angels; this is the true mission of Spiritualism to mankind. It is the growth and unfolding of humanity. It is the opening of the pearly gates of heaven, that the benighted wayfarers may see

that the narrow confines of material things is not all of life. What a vision, what a view of eternal possibilities; the human soul moving onward and upward, growing in knowledge and power and love through all the infinite ages of eternity. Always approaching but never reaching the infinite source of all things—God! Eye hath not seen, ear hath not heard the glorious things in store for those who by patient effort, by honest purpose, in humility and in love, climb the heights eternal, and gain the power to comprehend universes as well as worlds, to visit the remoteness of infinite space and hear the sweet music of the spheres, the harmony of all things.

"And sometimes they are led through heavenly spirals

From universe to universe, and see
Those paths of light that wind in burning gyres

From suns and systems through immensity,
And sometimes they are led where melody
Flows through celestial heavens, and wells its tide

Of luminous joy to feed the flaming sea
Of solar heat, whereby all suns are dyed
In rising morn, and all their worlds beatified."

Prof. Watson played a violin solo, variations on the favorite Scotch air, "Auld Rosin the Beau." Prof. Watson remarked that the violin he held in his hand was the famous one owned by Ole Bull. It was made in 1610, and said to be the finest violin in existence. If the Professor had not made this remark, it would have been readily observed that he had an exceptionally fine instrument. In response to the applause the Professor played a hymn composed by Ole Bull. It was a delightful composition and was artistically played. Then followed a song by Mme. C. Bilordeaux. Mr. Walter Howell addressed the meeting, in part, as follows:

REMARKS BY MR. HOWELL.

There are periods in our history when it is natural to take a retrospective glance, and on an occasion like the present, when celebrating the advent of modern Spiritualism, it is not inappropriate to remind you that though we enjoy to-day a phase of manifestation and spirit communication under the nomenclature of Modern Spiritualism, yet Spiritualism is by no means modern, for man is a spirit, and therefore Spiritualism is contemporary with humanity, and if God be spirit—Infinite Spirit—then Spiritualism is a co-eternal gift of God, and therefore is everlasting. Although in our seances and meetings we enjoy manifestations of spiritual power, and they have their effects through the mental, moral and spiritual as they are intended to do, then lo! the starry heavens that bend above us at night, the field scattered with buttercups and daisies that bend their silken petals to the glorious sunlight of the morning, the dewdrop that glistens on the petals of the flower, the bird that warbles sweetly in the branches of the tree, the cattle that low on the hillside, the lambskins sporting in the meadows, and man as he walks to and fro on the earth, are all manifestations of spiritual power, and the vast universe is one gigantic seance displaying the presence of the Infinite spirit.

Every age, every nation, all peoples, have had their spiritual experience, their revelations, their inspirations, and they mark special epochs of different spiritual dispensations. India, Egypt, Greece, Rome, Ancient Britain and modern America all have had and are enjoying today spiritual conditions. The world is full of Spiritualism had we but the eye to see it.

Following the address, Prof. Watson and Mr. Edward Murphy played a duo for violin. The President then announced as the last speaker, Mrs. Cora L. V. Richmond, saying that she would speak in a trance condition, not being conscious what she was saying. She spoke, in part, as follows:

REMARKS BY MRS. RICHMOND.

When the baby was born, nobody knew what to call it. It had not been expected; there had been no prophet to announce its coming, unless it was Mother Ann Lee, the child of the Shakers, and she was not an appointed prophet. No prophecy had been made by seers or kings, and no wise men came up out of the East with gold, jewels and precious stones to lay at the feet of this new-born babe. As the child came into existence men of science pressed their heads and said: "It is but another trick; it has no existence." Theologians came and heard the sounds; heard the voices through the messengers; heard the children speak beyond their years, and they said it is another trick of Satan to lead men astray. Finally men of science took a new turn and investigated the matter somewhat, saying it is an undiscovered law of nature, and stopped there. But the child grew. Some who professed to aid it did so to obtain notoriety. But we passed through this age when it was discussed whether graham bread was the proper food for man; whether women would wear short or long hair; whether the Bloomer dress was a suitable costume, and whether the laws upon marriage should be abolished? We passed through that period and survived it. Spiritualism served as a vehicle for anything but the one thing it came to announce.

Mr. Beecher is credited with having said that if at the age of forty years a man has not earned a home, then he might as well say his life is a failure, even though that man earned but a dollar a day. Spiritualism has not any home; it is forty-four years old; it has not any church; it is not accepted in the halls of science, as old as it is, but it has a home as vast as the heavens and the hearts of humanity dwell therein. During all the while that Spiritualism has been here, everybody celebrates the anniversary of the advent of Spiritualism from the date when it came to them. Immortality has been demonstrated over and over again since man began to think. Religion has been in the world ever since man began to pray. Phenomena similar to this of Spiritualism has accompanied every religious outpouring that the world has known. There are plenty of people in the world to-day who are not professed Spiritualists who can reason you into or out of Spiritualism. There is a process of reasoning going on in the world that can take both sides of the question and prove either side. All this is possible. The scientific method of demonstrating immortality from the time of Socrates to the present day is in a philosophical mist. Whenever you have received a message for the first time from a loved one whom you had mourned as dead, that is the beginning of your Spiritualism. You celebrate that day forever and ever in your hearts. The moment the space has been bridged over, that moment you begin to let in Continued on 5th page.

The Forty-Fourth Anniversary.

Continued from last page.

I am content in this, and I do not believe I have made any mistake, for I hear the voice of posterity in the utterances of my intuitive friends; not only in this life but in the higher world, who have come to me most unmistakably when I was almost in despair, and assured me of the glorious career in future centuries of those truths which I have been urging on the world, and which they promise me (and I can assure you that the promise comes from the highest spheres of wisdom and love, and by supernatural remembrance) that the entire world shall bow down to the glorious truth to which my life has been devoted.

I say the glorious truth, for although you know me as the introducer of new sciences, they are all but parts of the one Divine Wisdom which as one great truth is for the world's redemption and elevation.

Why, then, should I not use the word Christianity, when the founders of Christianity in the early ages have been my inspiration by their example, when I was hopeless, and have been my sympathetic and encouraging friends in all my trials? I reverence them as my elder brothers, made wiser by many centuries than they were on earth, and competent by their grand prophetic wisdom to see far into the future, as they are already familiar in their own lives with the progress of many centuries, and competent to look backward and forward along the vast range of time which is but mystery and darkness to the denizens of earth, who are not yet emancipated from the clouds.

To me the man who has dwelt for ten or twenty centuries in the celestial mansions, where all knowledge is easy of attainment, is an object of reverence and love, and I would be saved if I could not win his approbation, for the opinion of the higher spheres is the only public opinion to which I bow.

I speak of things which are intensely real, although they may seem fanciful to those who do not walk in the high paths of psychic science, but rely upon the glimmering lights of antiquity—the traditions, rumors, and often mutilated records, left by old ages when superstition, credulity, fanaticism and lying profligacy made almost everything doubtful if not false. Historical investigation with such uncertain guides, ends in confusion, doubt and skepticism, for which I think there is no need, though many men of ability have lost themselves in these obscurities.

I rely upon psychic sciences, and to me there is no doubt of the real existence and the true character of the people imperfectly recorded in the Bible. Jesus Christ, the profound reformer; the inspired teacher, John, his beloved disciple, and Mary, his mother, are to me as real as Washington, Jefferson and Paine. I know they are wise and vastly benevolent spiritual powers, and I have been blessed with distinct psychic consciousness of their presence and power as living beings, embodying love and wisdom, and in profound sympathy with the labors to which I have given my life, and with all wise efforts to elevate mankind, and with the progress of enlightenment by spiritual science, which will enable them to become counselors to the humanity for which they lived and for which they are living now.

The science with which these grand spirits are in harmony is not the physical science which is below the sphere of life, but the science of life itself, which is an everlasting reality, rooted in this world, but expanding and blooming forever in the higher world, which being the major part of existence, of which this life is but a fragment, they are the wisest who are attending now to that heavenly estate which is worth vastly more than all that earth could offer, if we lived a thousand years.

This science of life, and consequently its duties, is not only in harmony with religion or Christianity, but is the intellectual substance of religion, the knowledge without which religion would be impoverished, stultified, blind and superstitious; for true science embraces religion, and religion demands the aid of science, without which it is blind.

You understand now what I mean by the harmony and unity of true science and true religion. But I have used the word Christianity as the name of religion, and that implies a certain style of religion. Perhaps you may not be aware that the kind of religion which the word Christianity implies is the very same religion which some admire and cultivate who are not aware that they are cultivating Christianity, while, I am sorry to say, some of them have a prejudice against the word Christianity because it has been adopted by superstitious, persecuting and cruel churches through many centuries. If that were the proper application of the word Christianity, their aversion would be very proper; but their aversion should be to the historical crimes and not to the honorable name used to make those crimes respectable.

Christianity is the religion of those who follow Christ. Christ is not a personal name, but a title given to those who are anointed or inspired to teach. We say Jesus the Christ as we say Alexander the Great, and we abbreviate this into simply Jesus Christ, meaning Jesus the anointed or inspired teacher: that is what it means; and language has in all countries been so distorted by popular usage, that if we would seek the truth we must go back to the true original meanings and etymology. Christ in English, which is Christus in Greek, means anointed, and this name was applied to Jesus to signify that he was *par excellence* the anointed one; but its application to him did not convert it into a personal name. It was still an adjective applicable to any one recognized as anointed. Anointed was synonymous with consecrated. Webster says that anoint means "to consecrate by unction or the use of oil. Kings, prophets and priests were set apart or consecrated to their offices by the use of oil. To anoint the head with oil (Ps. xlii.) seems to signify to communicate the consolations of the Holy Spirit. The use of oil in consecrations was of high antiquity. Kings, prophets and priests were set apart or consecrated to their office by the use of oil; hence the peculiar application of the term anointed to Jesus Christ." This definition is somewhat tautologous; he should not say Jesus Christ the anointed; he should have said that the term anointed was applied to Jesus by calling him the Christ, which means the anointed.

Again, Webster defines "anointed" to refer to "the Messiah or Son of God, consecrated to the great office of Redeemer; called the Lord's anointed. Cyrus is also called the Lord's anointed (Isaiah xli.)" which illustrates my assertion that others may be called anointed ones or Christs if they are regarded as consecrated and inspired. It is simply an abuse of language to use the word Christ, or anointed as meaning a person. However prominent Jesus may have been as the Christ of his day, there were other anointed or inspired ones both before him and since, and the Christ-quality or inspiration may exist in many degrees, but it would not be appropriate to apply it to any one as a title unless his inspiration or sanctification was of so high an order as to place him in a rank far above common men—his life being an example of the possible elevation or sanctification of man.

To illustrate more fully the etymology of the word Christos or Christ, which means anointed, I would refer to the analogous word Chrism, meaning unction or friction with oils; Chrisma, the substance used for anointing—chrism being the English name for the holy oil used by the Catholic church; Christion, the wax used for holding the oilment, and Chrio, to rub or anoint.

The analogous words Chrestos, Chrestes, Chresmos, Chresmos, Chresmologia, and several others of the same family, are all words of noble import, referring to exalted virtues and inspiration. Chresmos, meaning the answer of an oracle or expression of the divine will. Upon the whole we may conclude that the word Christ refers to one who is as the Greeks say, Philentheos, or divinely inspired.

Jesus did not wish any honorable term confined to himself, but intimated that others coming after him would perform as great or greater wonders; but we know that if any true Christs or reformers came to the world to-day in the same humble way that he did, the Pharisees and the plutocrats would be his enemies as they were in Jerusalem. Let us be prepared to welcome and to help whoever comes demanding no high place for himself, and seeking no fashionable popularity or worldly salary, but devoting his life to doing good and diffusing the truth, no matter how unpopular. We may be sure that the men who please the plutocracy and win the highest salaries and widest popularity are not followers or representatives of Jesus. They represent only the people of their own time, and many a poor country minister, many a humble follower of Wesley, will stand higher in Heaven than they; and I expect to have many a joyful meeting with these faithful followers of Christ. Though we could not see all things alike on earth, we shall agree in Heaven. Clergymen often disappoint me sadly, but there are many who are to me as brothers and comrades under one flag. The silliest of all Spencer's errors was his refusal to enter a Christian church.

Whoever is anointed or inspired to teach from the higher spheres, is for us a Christ, and mediumship enables the higher spheres to become our teachers. I speak not of passive mediumship, but of the medium whose exalted and disinterested life has come into communication with the higher spheres, and whose noble life and noble teachings give evidence of this high mission, who is for us to that extent a Christ. But the noble life is an indispensable part of the Christian mission, the guarantee that the divine wisdom is not polluted or changed in passing through the medium. The reverence for truly inspired teaching is characteristic of the Spiritual movement, at least among its best supporters, and I think it is plain that they only are the true Christians or followers of Christ who receive with reverence and love the voice of Heaven—whether in ancient or modern times. He who fully possesses the spirit of Jesus Christ will recognize the modern revelation, and the scientist who possesses the same spirit will honor and cherish the ancient revelations of Palestine, for they are successive portions of the grand scheme of Providence, as the spirit of liberty in America is a later manifestation of the same spirit of liberty which appeared more than twenty centuries ago in Greece. I would place upon our banner the motto: *Science, Liberty and Religion, one and inseparable, now and forever*, and demand allegiance to Divine truth whether it comes as psychic science or as imperfect inspiration. And there is inspired teaching from the pulpit, even though it may be mingled with theological errors, when the loftiest truths of religion come with inspiration and power, and convert baseness to a higher life by a real spiritual power.

Therefore I believe that all uplifting reformatory influences which produce a life of virtue are to a great extent Christianity or inspired teaching; and we have many gleams of this from the pulpit, and I pray that we may have inspired teachers who are devoted entirely to inspiration, who cast away all theology and old opinions to give the pure truth as it comes from Heaven, and comes in harmony with the modern knowledge and Christianity in Palestine, whose voice, if it could now be heard on earth, would be admired and beloved, and would help to emancipate the world from the superstitions which have assumed his name.

But there may be some short-sighted mortals to whom all this is vain, as it does not reach short-sighted mortals, thinking only of the present time—of money, of fashion, of physical science—who, in starting out on an infinite journey, think only of the muddy road to the railroad station, where their journey begins, and do not even know whether there is a railroad there or where it will take them when it starts, or whether they have any preparation for the journey.

There is a tremendous amount of this blind ignorance all over the world, in the highest places—in colleges, where it is a chronic disease. In the high places of fashion, wealth and political power, and in the centers of literary culture, from which it infiltrates the public mind; and I am sorry to say, exists to a very appreciable extent even in the pulpit and church, bringing the great men of all classes to deathbeds of doubt, darkness and despair.

The great mass of our scientists, and the great mass of what the world has called philosophers, are as blind and ignorant on this subject of eternal life as the monks of the Middle Ages were ignorant of this round globe before the voyage of Columbus. Mere ignorance in those days was natural, but what if we should find a surviving body of those monks in the heart of modern civilization, still contending, in Paris and London, that the world is flat, and still ignorant of the fact that the Western continent has been discovered by Columbus. They would be just as rational, and

just as respectable in their folly as the great mass of our literati, who keep their heads buried in old literature, not knowing, and stubbornly determined not to know, that the higher world of humanity, where the innumerable millions dwell, has been discovered; that it is open to all who properly seek to visit or explore it; that thousands of its inhabitants are accustomed to visit earth on errands of love and benevolence; that they have often most interestingly and beautifully described their heavenly mansions that he who wishes to understand the eternal home of humanity can inform himself fully before he crosses the river of death, and know by what kind of a life here he will reach its higher realms there.

It is not my purpose to detail the evidences here, which would not before an enlightened audience undertake to prove the rotundity of the earth or the revolutions of the solar system revealed by astronomy, for what science has established is established forever, beyond appeal and beyond discussion, and there is nothing in geography, in geology, or astronomy, better established than the existence of that infinite world from which our friends look down upon us, and from which they are continually coming to cheer and assist us.

If we choose to turn our backs upon them, if we choose to run away or keep away from every place where they can come; if we are determined to remain ignorant of the noblest evolution of modern science, sustained by the ablest thinkers of this century, and familiarly known to millions to day, as it has been known to millions of the wise in past ages, in Greece, India and Egypt, we have a legal right to remain as ignorant as we choose to be, for every man has a legal right to be his own clown and his own ignoramus—but we have no MORAL right; for every struggle against knowledge, every effort to close the mind and perpetuate ignorance, is a crime for which we must in the future atone and repent; for truth is the world's savior; and just in proportion as you war against truth, you become the enemy of mankind, though you may do it in your prejudice, as ignorantly as the Rev. John Jasper contends that "the sun do move," as he finds it in his Bible, and thinks all astronomers are wrong.

I say I will not debate a settled question. Why are we able to say that any science is a settled truth beyond debate, and refuse to discuss it with the ignorant? Simply because the demonstrations are perfect, and no rational man can reject them when once made familiar with them. When all who study any science are thus absolutely agreed as to its truths, it is settled beyond discussion. This is true of all sciences, and especially true of spiritual science. Study it properly and thoroughly, and you must accept it, as all rational people, of every class and every degree of mental power, have always done, among whom are many of the highest intelligences of the nineteenth century.

There is no division or discord as to the facts, but between those who are acquainted with the sciences, and therefore accept them, and those who refuse to inform themselves, as the Rev. John Jasper refuses to study astronomy, and declares that the sun goes around the earth. There is something exceedingly culpable in those who refuse to investigate, and who treat with hostility those who do investigate, when we consider how easy it is to reach the truth, and how superabundant are its evidences, which the stubborn skeptic tries to shun, but which he is required to seek by every motive that appeals to an honorable mind.

In the first place, there can be but two theories of the universe—either the theory of the materialist, that matter does it all, and there is no spirit, or as Spiritualists affirm—spirit does exist, and is paramount over matter. Our God is not the granite or the mud, but a spirit of infinite wisdom and power. There are, I presume, 1,400,000 of Spiritualists in the world—persons who believe that there is something higher than matter, which is intelligent and invisible. Pure materialists are but a small fraction of humanity, consisting of tribes too ignorant and degraded to have a spiritual idea, and civilized men who speculate recklessly, without investigating properly, and whose opinions are of no value on this question because they have never properly examined it, and who neglect their moral obligation to seek the truth. They think that by their speculation, which is but guesswork, they have advanced beyond their good ancestors; but, in fact, they have degenerated.

Why is the world so nearly unanimous on the subject? Because we know matter is death, and spirit is life. Because we know that matter in its perfection is a dead, inert, motionless thing, and the farther we get from the condition of matter the nearer we get to power. Solid matter must have the aid of caloric to change to a liquid or gas, before it can have any phenomena at all. All that occurs in this world is due to caloric, electricity, magnetism, light and soul, and they are not matter. The soul of man is still farther from matter than the other forces, but it dominates over the world, and the soul of the universe is the seat of all power.

Therefore it is reasonable to believe that the soul of man, which is the ruling power of his body, and cause of its development, does not disappear as the body drops to pieces, any more than the caloric which produces steam is destroyed when the steam is condensed by losing caloric, or the source of its power. The scientist can follow the caloric and find that it still exists, and he can also follow the soul of man, and prove that it exists when the body is still in death because the soul had left it.

The presence of the caloric must be detected by the proper instruments, but the presence of the soul or spirit can be recognized by any one in whom the psychic sense is well developed. There are millions who can recognize the departing or returning soul. Mrs. Lillie, a lady of strong and cautious mind, an able and eloquent speaker, when officiating at the funeral of a lady of my family, saw her spirit looking on and communicated with her, both then and afterward. She was pleased with her own funeral services. Last Thursday a worthy lady died in this city of a lingering illness, and on her deathbed her spiritual sight was opened; she saw her mother and a host of friends around her, welcome her arrival among them. Seers who can see these things can be found in every village, and large numbers in our cities, and many a strong man may see, like my old confidante, Prof. Rogers, of the Louisville Medical College, who

avoided these things in life, but saw his mother's spirit appearing over his deathbed. Testimony of this kind counts up by the hundred thousand, and embraces many persons whose word would be authority wherever they are known. But it often happens that the seers are so ignorant and superstitious that when they see a spirit they are frightened away, and raise the cry of a ghost; and ghosts by the thousand have been near to the persons thus frightened all over the world, and houses have been abandoned because haunted. But the enlightened communicate with them and learn what they wish to say by mental impression, whether they come to them in dreams or impress them in daylight, or come as the bride mentioned by Sir Edwin Arnold:

The utmost wonder is this—I hear
And see you, and love you, and kiss you, dear;
And am your angel, who was your bride,
And know that, though dead, I have never died.

It is creditable to a Kansas City audience that this was warmly applauded. A gentleman of this city recently had a similar visit from his wife, who came also to assure him of a future happiness, which he is now enjoying.

To the enlightened of to-day heaven is not an unknown land. We know of Europe by the ships that cross the sea; we bid farewell to our friends at the seaport and greet them when they return. So the enlightened see their friends depart across the silent river, with the joyful certainty that in a short time they will return and tell their delightful experience and renew the love that not only runs through this life, but binds heaven and earth together. They come wiser and purer than they were on earth, and they would fain lift us to their own heights of love and wisdom. The mellow light and the celestial aroma of the higher world come to-day into thousands of enlightened families, who have faithfully followed the truth and found their rich reward in reunion with the loved and lost. I pity those whose prejudices prolong their ignorance of these glorious things. I pity especially my most able and learned friends of the medical colleges, whose materialism has closed the only perfect eye of the human constitution, and left them to wander like moles in the ground in search of the roots of things, instead of using the wider-reaching eye of human intelligence that sees all things in a clear light. I allude more especially to the wild hunt after microbes as the sole cause of human disease, which threatens even to discover the microbe of old age, and which resulted in the widespread and crazy enthusiasm over the poisonous lymph of Prof. Koch, which constitutes the craziest ebullition of medical folly in the nineteenth century, or any other century, being a total disregard of the established principles of medical science, under the influence of that mania of materialism which forgets the numerous causes of disease to substitute a visible microbe. Thus does materialism cramp the intellect and impair the reason. To hunt for microbes was laudable, but to forget everything else was the craze.

I pity those who shun the light and sit in the dark caverns and cellars of materialistic ignorance; yet some may think it wrong to speak so plainly of the ignorance of learned men, though the crowd are full of learned ignorance. The Chinese are, in the higher ranks at least, a highly educated people, of much learning; but we know how densely ignorant they are in artificial ignorance. The professors who rejected Newton, the men who fought Galileo, and the men who burned Bruno, were profoundly and learnedly ignorant. The colleges and learned medical societies that scoffed at Harvey were most learnedly ignorant and learnedly silly.

But the ignorance of the opponents of Galileo, Harvey and Newton was not so unpardonable as the willful ignorance of those who willfully know nothing of a science based on innumerable scientific experiments, sustained by twenty millions of intelligent people, and illustrated by a rich library of fascinating literature, and rapidly advancing to conquer the entire world; much more rapidly, indeed, than the first advent of spiritual religion in Jerusalem. I will not pronounce the sentence of justice upon them; I would only say, "Father, forgive them, for they know not what they do."

I pity those who shut themselves up in old literature and decaying theories, which science has refuted, when they might open their eyes to a world of surpassing grandeur and beauty, and know something of its most God-like dwellers; know something of a world familiar to Jesus, to the apostles and prophets of Palestine, and to many a seer of Egypt, India and Greece. But our literati do not wish to know these things at all. They study and eulogize Socrates, Plato and Aristotle, and then ignore all their spiritual teaching.

But my despairing skeptical friend may ask, how can I realize this; how can I be sure of it? If you wish to know the truth and put yourself in the line of the long series of wisest men from Egypt, the mother of civilization, down to 1892, I would say the first requisite is to lift your own soul into the realm of honor, of purity, love and truth, for as the mysteries of the universe are open to the angelic eye, so shall your own eye, when purified, see into the mysteries of the Divine arcana, for we are told the pure in heart shall see God.

And I can tell you that the most glorious gift, the richest jewel that sparkles with science and wisdom, has been thrown freely to all mankind, but too often only to be defiled or thrown aside by its unworthy recipients. I refer to the gift of intuition or divine wisdom, a power latent in all humanity, and capable of being systematically cultivated and developed, until it shall be a divine guidance for all humanity, a veritable Immanuel or God within us; for debased as nations have become, there is the promise and potentiality of all within us that has ever been shown on earth by the noblest of heroes and saints, and this is the verdict of the highest science. To this the structure of the human brain points; this is confirmed by the reign of universal law, alike for all humanity, and it is more over expressly promised by Jesus Christ, and he has promised to continue with us through the ages, to aid the fulfillment of his promise, and I do not distrust him.

Now, I have specially devoted myself to the cultivation of this divine element in man, the practical culture and manifestation of which in us is called psychometry, which I developed and named as an evolution of science fifty years ago.

Psychometry, in its perfection, is that divine power of the intellect which is independent of the senses and independent

of the reason, which already in thousands reaches out through the two worlds in which man resides, and not only goes back beyond historic ages on the earth, but reaches into the future with that degree of prophetic power to which we know not the bounds, in the future evolution of humanity, as I have explained in the Manual of Psychometry, and Prof. Denton, in his three volumes of "The Soul of Things."

In Mrs. Buchanan, that power could reach any territory on the globe; any remote historical period; could realize the heavenly spheres of wisdom and love; and could recognize the life on the planets of the solar system, and predict the course of war and peace, and the deaths of Alexander, Garibaldi, and D'Israeli, and greater things than these will be done by others, and possibly I may develop these highest powers in Kansas City, if you co-operate with me.

Such being the fact, the world being full of undeveloped psychometric genius, you can avail yourself of it to teach you the first lessons in the life beyond the tomb.

With a psychometer of adequate ability, and there are probably ten or twenty in this audience who have the capacity, if cultivated, we have only to engage them in the investigation of some friend who dwells in the eternal Summerland. If well developed he will describe that person as you know him, tell you his whole course of life, and never pause at death, but tell you of his transition to a more perfect home on high, and how he now looks back upon his life on earth, and what are his wishes as to his surviving friends and his property, and sometimes he may tell of lost deeds and wills that regulate his property, and where to find them. If the story of the life on earth is correct you cannot doubt that it is equally correct as to the life in heaven. Now you are satisfied—the psychometric telescope has found the lost one, but you wish to hear from him more freely, and you will go to a medium so passive that the spirits can control his mind and use his pencil to write. You talk with him by the hour, and you may keep it up for months or years, enjoying his guardian friendship, his warnings and his advice and his encouragement to a noble life.

But you want still more, and a pair of slates is laid on the table; you hear the writing on the inside, you open the slates and there is his written message—sometimes in his own handwriting; sometimes all your friends come and cover the slates with their names; yet as all arts are imperfect the medium may give you spiritual writing, but may not bring your friend; but you will always find that the dwellers of the Spirit-world are intelligent and that they can write more rapidly without a pencil than you can with one in your hand. Does heaven grant us anything more than this? Yes, sometimes as with Senator Simmons from Rhode Island forty years ago and Prof. Elliot Coues at San Francisco recently, the pencil stands up in daylight and you may see it writing on top of the slate touched by no mortal hand.

Ought we to ask for anything more? We ought not; but heaven is generous to our benighted ignorance, and the hand that writes is sometimes materialized so that you can see and feel it in the light. It will caress you or it will play upon musical instruments.

When the Infinite Spirit of the universe permits a human spirit to exercise its control over matter, it brings us into a world of wonder, of which a great many educated people know nothing at all, for the college, the pulpit and the press are so careful to protect the world's ignorance from a shock, that they do not tell you of these things, except when they cast a sidelong joke in that direction, and hence people sit in blind amazement, when they hear for the first time these wonderful things with which more intelligent people by the hundred thousand, at the head of whom I might mention Abraham Lincoln, have long been familiar.

Matter becomes a plaything for spirit, oil paintings are created between slates. I have one produced between slates held in my own hands—a portrait of an ancient saint.

Matter goes through matter, as if air. I have had a flower developed inside of a closed-up glass of water while I was watching the process. Letters are written on paper fastened in glass bottles or looked up in cabinets. Portraits of our friends, or of eminent people, are given us when no mortal hand is concerned. When I held between slates a white porcelain tablet, the picture of the famous Charles Darwin was produced upon it, and I felt compelled by his willingness to come to me. When we visit photographers our spirit friends sometimes come invisible to our eyes, but capable of affecting the actinic ray, and we find their faces near ours on the picture. Photographers may counterfeited this, but the counterfeits may be detected.

Their power is mechanical as well as artistic; they move large pianos and tables, lifting them high in the air. They lift men up from the floor as saints have been lifted in prayer and they gave their power to Lulu Hurst and Mrs. Abbott, so that a delicate woman overpowers several strong men; and this exhibition has gone through the United States and England, and still the thoughtless world goes on wagging its tongue about the most trivial things, forgetting that there is a God in heaven, and these his messengers on earth, who illustrate his power; and that spirit is supreme and matter its plaything. I have seen what a great many others have seen, a human being fastened securely in an iron wire cage come out of it as easily as if the wire were but air. This is a rare phenomenon at present, but in time it will become known to all the world.

But the great novelist, was familiar with the spiritual phenomena, and when he was writing his novel, "A Strange Story," which he thought his masterpiece, he had the finest mediums with him to show what was possible. He had my gifted friend, the late Mrs. Dr. Hayden, of New York, a splendid physician and medium, and afterwards Charles Foster, the most wonderful medium in some respects that ever lived, who could readily call up any ancient author and get a quotation from his writings. He made Foster one of the characters in his story; and if he had possessed any moral principle he would have told the world the secret of the seances at Knowerth Castle; but, alas! he was somewhat like Lord Bacon, whom Pope described as the meanest of mankind, and the ladies who remember his beastly treatment of his wife will sanction his condemnation. But this is

unjust to Lord Bacon, who had many noble qualities. Bulwer could not be morally compared to him, for he was one of the most wonderful specimens of selfish baseness combined with brilliant intellect, and such men know the truth only to conceal or desecrate it, and he advised Foster to conceal the truth and appear as a magician.

These things may astonish you now; but when your time comes, and you go to join your parents in the spirit-land, you will be still more astonished, and the skeptic will be astonished to think how wilfully ignorant he was on earth. We deserve nothing more, but God has given it freely to investigators, and when the right people come together, our departed friends reorganize their bodies as they lived on earth. This thing now counts by the thousands, and is going on all the time. The dead who are not dead, return and greet their friends now as Moses and Elias met Jesus, and this sacred fact is the grandest fact in this world's history since man has dwelt on earth, for it makes our heaven an eternal and visible reality, and it demonstrates forever the false and ignorant philosophy of the colleges, proving what never before was so fully proved, that spirit and not matter is the paramount lord of the universe, for matter has never controlled spirit; but spirit comes into our homes and produces matter before us, the matter of the human body and the matter of oil paintings, and when the trial is over, it dissipates that substantial body into nonentity.

Thus spirit creates and uncreates material forms, enabling us to understand that the Infinite Spirit is the Lord and Life of the universe, to whom we pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." This is religion, pure, undefiled and perfect. To that heaven we are all going to meet what we deserve. I am nearer to that Summer-land than you. I care not how soon I shall go if I can partially fulfill my mission here. All glorious is that Divine Kingdom, of which I would repeat as I said in the *Arena* in opposition to pessimism:

"No treacherous gift was left to man,
With deadly hate concealed,
For Love Divine the method planned,
And all will be revealed.
When o'er the clouds that hover here
The risen soul surveys
The mansions of the eternal spheres,
The land of cloudless days.
Where bloom and beauty ever dwell
And where the wildest dreams
That come to human fancy here
Are but the faintest gleams
Of far off glory from the land
Of Amaranthine bloom,
Whose fartherest straying wandering air,
Brings an ineffable perfume."

The address was received with enthusiasm, and a committee appointed by the meeting to secure its extensive publication.

ent of the reason, which already in thousands reaches out through the two worlds in which man resides, and not only goes back beyond historic ages on the earth, but reaches into the future with that degree of prophetic power to which we know not the bounds, in the future evolution of humanity, as I have explained in the Manual of Psychometry, and Prof. Denton, in his three volumes of "The Soul of Things."

In Mrs. Buchanan, that power could reach any territory on the globe; any remote historical period; could realize the heavenly spheres of wisdom and love; and could recognize the life on the planets of the solar system, and predict the course of war and peace, and the deaths of Alexander, Garibaldi, and D'Israeli, and greater things than these will be done by others, and possibly I may develop these highest powers in Kansas City, if you co-operate with me.

Such being the fact, the world being full of undeveloped psychometric genius, you can avail yourself of it to teach you the first lessons in the life beyond the tomb.

With a psychometer of adequate ability, and there are probably ten or twenty in this audience who have the capacity, if cultivated, we have only to engage them in the investigation of some friend who dwells in the eternal Summerland. If well developed he will describe that person as you know him, tell you his whole course of life, and never pause at death, but tell you of his transition to a more perfect home on high, and how he now looks back upon his life on earth, and what are his wishes as to his surviving friends and his property, and sometimes he may tell of lost deeds and wills that regulate his property, and where to find them. If the story of the life on earth is correct you cannot doubt that it is equally correct as to the life in heaven. Now you are satisfied—the psychometric telescope has found the lost one, but you wish to hear from him more freely, and you will go to a medium so passive that the spirits can control his mind and use his pencil to write. You talk with him by the hour, and you may keep it up for months or years, enjoying his guardian friendship, his warnings and his advice and his encouragement to a noble life.

But you want still more, and a pair of slates is laid on the table; you hear the writing on the inside, you open the slates and there is his written message—sometimes in his own handwriting; sometimes all your friends come and cover the slates with their names; yet as all arts are imperfect the medium may give you spiritual writing, but may not bring your friend; but you will always find that the dwellers of the Spirit-world are intelligent and that they can write more rapidly without a pencil than you can with one in your hand. Does heaven grant us anything more than this? Yes, sometimes as with Senator Simmons from Rhode Island forty years ago and Prof. Elliot Coues at San Francisco recently, the pencil stands up in daylight and you may see it writing on top of the slate touched by no mortal hand.

Ought we to ask for anything more? We ought not; but heaven is generous to our benighted ignorance, and the hand that writes is sometimes materialized so that you can see and feel it in the light. It will caress you or it will play upon musical instruments.

When the Infinite Spirit of the universe permits a human spirit to exercise its control over matter, it brings us into a world of wonder, of which a great many educated people know nothing at all, for the college, the pulpit and the press are so careful to protect the world's ignorance from a shock, that they do not tell you of these things, except when they cast a sidelong joke in that direction, and hence people sit in blind amazement, when they hear for the first time these wonderful things with which more intelligent people by the hundred thousand, at the head of whom I might mention Abraham Lincoln, have long been familiar.

Matter becomes a plaything for spirit, oil paintings are created between slates. I have one produced between slates held in my own hands—a portrait of an ancient saint.

Matter goes through matter, as if air. I have had a flower developed inside of a closed-up glass of water while I was watching the process. Letters are written on paper fastened in glass bottles or looked up in cabinets. Portraits of our friends, or of eminent people, are given us when no mortal hand is concerned. When I held between slates a white porcelain tablet, the picture of the famous Charles Darwin was produced upon it, and I felt compelled by his willingness to come to me. When we visit photographers our spirit friends sometimes come invisible to our eyes, but capable of affecting the actinic ray, and we find their faces near ours on the picture. Photographers may counterfeited this, but the counterfeits may be detected.

Their power is mechanical as well as artistic; they move large pianos and tables, lifting them high in the air. They lift men up from the floor as saints have been lifted in prayer and they gave their power to Lulu Hurst and Mrs. Abbott, so that a delicate woman overpowers several strong men; and this exhibition has gone through the United States and England, and still the thoughtless world goes on wagging its tongue about the most trivial things, forgetting that there is a God in heaven, and these his messengers on earth, who illustrate his power; and that spirit is supreme and matter its plaything. I have seen what a great many others have seen, a human being fastened securely in an iron wire cage come out of it as easily as if the wire were but air. This is a rare phenomenon at present, but in time it will become known to all the world.

But the great novelist, was familiar with the spiritual phenomena, and when he was writing his novel, "A Strange Story," which he thought his masterpiece, he had the finest mediums with him to show what was possible. He had my gifted friend, the late Mrs. Dr. Hayden, of New York, a splendid physician and medium, and afterwards Charles Foster, the most wonderful medium in some respects that ever lived, who could readily call up any ancient author and get a quotation from his writings. He made Foster one of the characters in his story; and if he had possessed any moral principle he would have told the world the secret of the seances at Knowerth Castle; but, alas! he was somewhat like Lord Bacon, whom Pope described as the meanest of mankind, and the ladies who remember his beastly treatment of his wife will sanction his condemnation. But this is

unjust to Lord Bacon, who had many noble qualities. Bulwer could not be morally compared to him, for he was one of the most wonderful specimens of selfish baseness combined with brilliant intellect, and such men know the truth only to conceal or desecrate it, and he advised Foster to conceal the truth and appear as a magician.

These things may astonish you now; but when your time comes, and you go to join your parents in the spirit-land, you will be still more astonished, and the skeptic will be astonished to think how wilfully ignorant he was on earth. We deserve nothing more, but God has given it freely to investigators, and when the right people come together, our departed friends reorganize their bodies as they lived on earth. This thing now counts by the thousands, and is going on all the time. The dead who are not dead, return and greet their friends now as Moses and Elias met Jesus, and this sacred fact is the grandest fact in this world's history since man has dwelt on earth, for it makes our heaven an eternal and visible reality, and it demonstrates forever the false and ignorant philosophy of the colleges, proving what never before was so fully proved, that spirit and not matter is the paramount lord of the universe, for matter has never controlled spirit; but spirit comes into our homes and produces matter before us, the matter of the human body and the matter of oil paintings, and when the trial is over, it dissipates that substantial body into nonentity.

Thus spirit creates and uncreates material forms, enabling us to understand that the Infinite Spirit is the Lord and Life of the universe, to whom we pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." This is religion, pure, undefiled and perfect. To that heaven we are all going to meet what we deserve. I am nearer to that Summer-land than you. I care not how soon I shall go if I can partially fulfill my mission here. All glorious is that Divine Kingdom, of which I would repeat as I said in the *Arena* in opposition to pessimism:

"No treacherous gift was left to man,
With deadly hate concealed,
For Love Divine the method planned,
And all will be revealed.
When o'er the clouds that hover here
The risen soul surveys
The mansions of the eternal spheres,
The land of cloudless days.
Where bloom and beauty ever dwell
And where the wildest dreams
That come to human fancy here
Are but the faintest gleams
Of far off glory from the land
Of Amaranthine bloom,
Whose fartherest straying wandering air,
Brings an ineffable perfume."

The address was received with enthusiasm, and a committee appointed by the meeting to secure its extensive publication.

ent of the reason, which already in thousands reaches out through the two worlds in which man resides, and not only goes back beyond historic ages on the earth, but reaches into the future with that degree of prophetic power to which we know not the bounds, in the future evolution of humanity, as I have explained in the Manual of Psychometry, and Prof. Denton, in his three volumes of "The Soul of Things."

In Mrs. Buchanan, that power could reach any territory on the globe; any remote historical period; could realize the heavenly spheres of wisdom and love; and could recognize the life on the planets of the solar system, and predict the course of war and peace, and the deaths of Alexander, Garibaldi, and D'Israeli, and greater things than these will be done by others, and possibly I may develop these highest powers in Kansas City, if you co-operate with me.

The 44th Anniversary at Pittsburgh, Kansas.

TO THE EDITOR.—As the 44th Anniversary of Modern Spiritualism drew near, the First Spiritual Society of Pittsburgh, Kansas, began to consider the feasibility of celebrating it, finally concluding to celebrate the birthday anniversary as well as that of their organization, on March 26 and 27.

Our worthy corresponding secretary, Miss Bertie Able, secured the services of Miss Pettit, of Liberal, Mo., professor of vocal and instrumental music. This lady will be remembered by those who attended Liberal camp-meeting last summer, as the one who won the applause of so many by her musical genius. The services also of Judge Walser and lady, and J. H. Washburn, all of Liberal, Mo., were secured. The former are the owners and promoters of the Spiritual camp-meeting grounds at Liberal.

On the evening of March 26, sister and brother Able of our city threw open wide their doors and welcomed our society to come in and enjoy itself as best it could.

So in we walked, forty or fifty, with well-filled baskets of edibles and paper sacks of fruit, and made ourselves at home. The Ables are as congenial a family as you could ever ask to meet. The exercises of the evening were opened with music by Mrs. Pettit. J. H. Washburn gave a thirty minutes' talk on his investigation of spiritual phenomena, and was followed by a twenty minutes' speech by Judge Walser, in his easy yet forcible way of reasoning. At last the President, Mrs. Young, let fall the gavel, and in a pleasant way requested the party to enjoy themselves the best they could for a while. Presently the contents of the baskets and paper sacks, with a cup of coffee, served upon plates, were presented to those present.

At a late hour the meeting adjourned to meet in Carleton's Hall on Broadway, at 10 o'clock in the morning. The exercises there consisted of music, speeches and essays. The afternoon was set aside for J. H. Washburn, who spoke on the "Origin of Man." For fully one hour and a half Mr. Washburn held the audience. Oh! for a few more such speakers as J. H. Washburn to remove the scales from the eyes of deluded man. He has spent the better part of his life in the acquisition of knowledge, having visited many islands in the Pacific Ocean, and many of the most prominent countries of Asia, and also Australia, studying habits, religion and general history of the people of those countries, and also to ascertain their geological formation and the products of their botanical fields.

On returning to his native country Mr. Washburn landed at San Francisco, California, where he had started a large cabinet of geological specimens, and also a fine collection in botany that he had spent much time and money in procuring, and estimated to be worth \$50,000. No doubt it was the largest private collection of the kind in this country.

Mr. Washburn has enlisted for the cause of Spiritualism, and nothing but sickness or the change called death will prevent him from doing his part in the field to enlighten the human race and dispel the fear and gloomy foreboding of the human heart from a jealous and revengeful God.

Judge Walser filled the evening services with a speech—one of his best productions. In brief he gave the history of spirit phenomena at Hydesville, N. Y., up to the present time, which to many who were present was very interesting.

We would say that our society is in a healthy condition, and made up with material that we are not ashamed to let the world know who we are.

Dr. J. M. BARBER.

The 44th Anniversary at Wichita, Kan.

TO THE EDITOR.—We are having quite a revival among the Spiritualists of this city. Mrs. L. L. Wood, of Topeka, Kan., has been speaking for us for the last four weeks. Next Sunday closes her present engagement. I cordially recommend her to any community which desires to hear clear, unadulterated Spiritualism. She usually speaks in a trance, but last Sunday, by special request, she told us what she saw and heard at the Onset Bay camp-meeting last summer. The account of what she saw and heard there has set people to thinking who never paid any attention to the subject before.

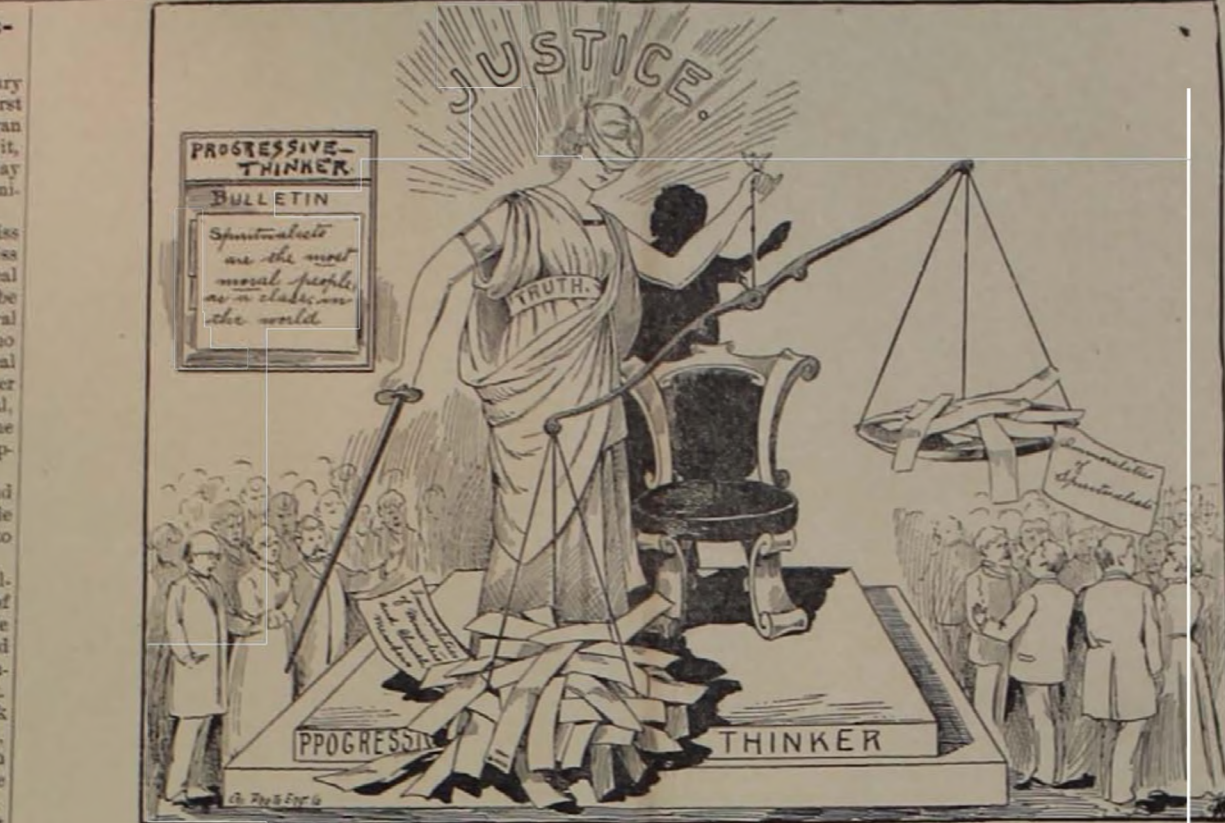
As a psychometrist, Mrs. Wood can hardly be surprised; her readings, public and private, have given the greatest satisfaction. In the language of a lady who had a sitting with her: "She told me everything that I ever knew and much that I had forgotten."

We had our anniversary exercises last night, and had an interesting programme. After singing, our President gave us a talk upon what we had met for, and gave some of his experiences for the last forty years as a Spiritualist, and told how he became one. Mrs. Wood then gave us a short address under control, and also an anniversary poem, both of which were well received; after that she gave several readings. After some more music Mrs. Wood pronounced a benediction, and most of the audience dispersed. Then the younger portion of the people had an enjoyable dance until time to go home. Many private circles are held in the city, and quite a number of mediums for different phases are being developed. Our photographers still take spirit pictures. We surely move.

S. M. TUCKER.

THE PROGRESSIVE THINKER, combining cheapness and excellence, should be in every family. Only one dollar per year. Sent 13 weeks for 25 cents. Introduce it to your neighbor.

"Morality of Dancing." Reply to Sam Jones' challenge under forfeit of \$500 (which with orthodox veracity and reliability he never paid). By M. A. Collins. Price 15 cents. For sale at this office.



Readers, we congratulate you, that on this Forty-fourth Anniversary of Modern Spiritualism, there are facts in abundance to show conclusively that Spiritualists, as a class, are the most moral people in the world. The Clipping Bureau demonstrates that only about five per cent of all the crimes committed by Spiritualist Ministers of the Gospel and Church Members, can be charged upon the first-mentioned class, notwithstanding it numbers about 10,000,000.

ANNIVERSARY CAROL.

BY EMMA BOOD TUTTLE.

Hail to the light from heaven!
Flooding the darkened earth;
The natal day of its advent comes
And we celebrate its worth.
With hearts aflame with joy,
Glowing in lips and cheek,
We meet to honor this latter gift,
And of its glories speak.
With instrument and song,
With garlands fresh and bright,
With ready feet and illumined minds
Thank God for his healing light.
Down from the arching skies—
Let unfeeling souls return,
And we clasp glad hands with the angel bands
Who from higher sources learn.
Hushed is the dirge of woe
Wailed out in years gone by,
When the preachers taught that this world was
naught.
Save a place to prepare to die.
A child in chains was youth,
Man but a flagellant,
And woman only a brow-beaten slave,
Repeating senseless cant.
A grander song we sing,
With voices full and strong;
That joy and love should enrich each life,
And wretchedness be wrong,
Wisdom and wealth increase
Instead of wane away;
The Eden Adam was far beneath
Our good men of today.

There is no yawning Hell
Eternally aflame;
The sporting spirit which captured souls,
Squire Satan was his name,
"Drammed out of camp" has been—
"Set down on" far and near;
The world's great thinkers and moralists
Have left him in the rear.

The "resurrection," too,
Has been abandoned quite,
And few are they who expect to see
Dead bodies rise from night.
Unbind the useless shawl!
Give it to grass and flowers,
For the living soul will re-enter it
No more, in all time's hours.

The heaven of utter rest
Which used to satisfy,
Would terrorize any modern man
And make him hate to die.
To wear enormous wings,
And sing, and sing, and sing,
In heavy crown, and trailing robes,
Were such a tiresome thing!

They could not offer more,
Men knew so little then;
But now, since science explored the skies,
Heaven grows as fast as men.
No soul today desires
Cascading tresses;
The heaven we want is a place to grow,
To love, to learn, to bless.

The way we hope to gain
The heights of righteousness,
Is not through the blood of a sinless Christ,
Oozed out in dire distress;
But solely through ourselves,
And patient, constant work;
For we dare to think that a working saint
Is nobler than a sinner!

"How, then, prepare to die?"
Our gospel cancels death
But substitutes an advance in life
As passing of our breath.
Do every day thy part,
If mighty deed or small,
And taught seek we thy peace of mind,
For thou hast fashioned all.

Join hands, join hearts, join aims,
And work for liberty;
Wherever a chain, be it gold or steel,
Clings wisdom, make her free!
Her brow is white with light,
Her hands by crime unstained;
She leads her hosts of adoring up
Toward the glorious unattained.

Hail to the light from Heaven!
Its golden rays dispense,
For creeds, made in mental poverty,
The bread of common sense.
Fear not to eat; we give
A generous loaf of truth!
And pledge it will nourish fraternal love,
But never hate nor ruth.

The Evolution of the Devil. By Henry Frank. It contains 66 pages, divided into ten chapters, and is gotten up in the best style of pamphlet form. Price 25 cents. For sale at this office.

GOSPEL OF NATURE. BY M. L. SHERMAN and Wm. F. Lyon. A book replete with spiritual truths. Price \$1.00.

GIORDANO BRUNO. HIS LIFE, WORKS, and INFLUENCE. BY J. M. SHERMAN. Compiled from Freethinkers Magazine. Excellent for reference. Price 10 cents.

HOW TO MESMERIZE. BY PROF. J. W. GARDNER. One of the most successful mesmerists in America. A series of modern illustrations explained by mesmerism. An invaluable work. Price, paper, 10 cents.

The 44th Anniversary at Grand Rapids, Mich.

One of the most happy events in the history of the Progressive Spiritualist Society occurred when we met on the 27th to celebrate the 44th anniversary of modern Spiritualism. The hall was beautifully trimmed by loving hands with evergreen and flowers. The address for the occasion was delivered by Mrs. Helen Stuart Richings, and a most inspiring and eloquent peroration it was, making one to feel to have a closer walk with truth thereafter. In the evening Dr. J. C. Batsdorf, Dr. Johnson of Battle Creek, Mich., and Mrs. Richings occupied the time with remarks well fitted to the occasion. Miss Belle Thorington captivated the large audience with one of her beautiful recitations. Mrs. F. V. Jackson and Mrs. E. A. Payne each gave a few messages from the loved ones gone before. It was a glad time, and throughout the day a feeling seemed to prevail of a nearness to the spirit land and a closer kinship with our fellows here. But space forbids further notice.

EFFIE F. JOSSELYN.

The Quarterly Conference.

The quarterly conference of the State Spiritualist's Association closed in this city last evening, April 3, President, Dr. J. H. Westfield presiding, with James Crossfield, of this city, acting as secretary. Willard J. Hull delivered the two first addresses on Thursday and Friday evenings, which were able ones and well received. Mrs. Colby Luther, of Crown Point, delivered three lectures with a vim and vigor that would have done credit to a much younger person. Her addresses were masterly. The attendance was large, and much interest was manifested. On Sunday afternoon Mr. Dell A. Herrick, of this city, spoke, holding his audience for an hour in rapt attention.

On Saturday evening the ladies of the local society entertained their visitors at the close of the lecture with refreshments, and a good time was had.

At the Sunday afternoon meeting Mrs. Stuart, of Piqua, Ohio, gave a number of fine tests. Mrs. Kate Mendenhall gave séances during the leisure time of the convention, which are reported as very satisfactory. Mr. Charles Barnes, of Detroit, who was the guest of his friend, Mr. Dell Herrick, gave several séances at the home of the latter, and these were, indeed, excellent. The results obtained were singularly marvelous. Altogether the conference was a decided success.

Muncie, Ind. ELEMENT.

Michigan Items.

The Freethinkers of Southwestern Michigan held their meeting as per announcement of the 13th inst., and celebrated the 44th anniversary of modern American Spiritualism on the 27th of March. The meeting was addressed by Peter Merrifield, of Coloma. The address was able and appropriate. After the address a picnic dinner was participated in by seventy-five people. At two o'clock p. m., a business meeting was called. A motion to call this organization "The Spiritual and Religious Association of Chicago and Southwestern Michigan" was sustained.

The committee on organization made a report and read articles of association. The report was accepted and the committee continued. The afternoon meeting was opened by the reading of a poem by Levi Woods, of South Haven. Mrs. Woods gave an inspirational address. Then Mr. Samuel Sheffer, of South Haven, made a short address; then Mr. Merrifield took the floor and delivered a short but spirited and instructive address, which elicited applause from the audience. Excellent music was rendered by Mr. and Mrs. A. J. Jackson and members of the organization.

Adjourned to meet in four weeks at the same place.

D. BOYNTON, President.

C. H. LEWIS, Secretary.

DEATH AND AFTER LIFE. BY ANDREW JACKSON DAVIS. Something you should read. Price 75 cents.

DEMANDS OF ALL PROGRESSIVE MINDS. For a pure, Christian, non-sectarian doctrine, and a review of the current religious ideas. By Rev. A. Wagner. Pamphlet, something good to read. Price 10 cents.

Notes from Prof. Lockwood.

TO THE EDITOR.—Colorado Springs has extended social as well as scenic characteristics, which have been portrayed in prose and verse by modern writers, yet the grand mountains and canyons stand, to still further challenge the inspiration of poets and artists yet to be born; and the social changes obtaining from year to year indicate that in Colorado Springs, at least, the tendency is to higher order of thought. What else could we reasonably expect in an altitude over 6,000 feet above the common level, and where the mental trend, like the physical, is to throw off the old, and take on the new. This progressive mental element here has recently organized a society of psychic investigation, and they have the intellectual courage to write the word "Spiritualism" on their philosophical escutcheon. This movement was organized last February, with Dr. E. C. Kimball, President; Mrs. James Torrence, Vice-President; Mrs. W. H. Lloyd, Treasurer, and Mr. G. D. James, Secretary. These, with a competent board of trustees, engaged Durkee Hall, and with Mrs. Jennette W. Crawford as the inspirational star, have drawn to their numbers some of the best thinkers, investigators and workers to be found in the city, without respect to former creedal beliefs. The President of the society is continually on the alert to secure attendance, and make the social side of the gatherings entertaining, while under the mental inspiration of Mrs. Crawford the attendants are instructed into the elements of the philosophy. Mrs. Crawford, who also is a very fine pianist, is at Salt Lake City, giving musical entertainments at this writing, and your humble servant is trying, as best he can, to "hold the fort," and fire an occasional broadside into the old and sinking bark of theological superstition. While we are engaged in portraying the infamous infidelity against humanity and biological science on the part of the creeds, we are solicitous to impart the fact that when a spirit or disembodied consciousness returns and impresses the brain of a medium, that it is done by the same principle of molecular impressions as that by which plants grow; as that by which we see, hear, taste, smell and feel; as that by which we send our telegraphic and telephonic messages; as that by which the phonographic cylinder is impregnated with sound motion; as that by which the photographer's sensitive plate is impressed with color motion; in brief, the same in unity of principle as that by which all the positive forces of nature act upon elemental combinations of matter. And when the sneering ignoramus, whether he be an agnostic materialist or a theological orthodox, inquires why they "do not see ghosts," or why the spirit of their mother or friends does not impress their brain, we tell them that it is because, first, on account of a lacking in brain sensibility; and, second, because they do not understand that nature's method of correlating all of her forces, from simple to complex, from physical to psychical, is MOLECULAR. Furthermore, we instruct that humanity will never understand these grand truths so long as it seeks to find in the formulas of the pentateuch the interpretation of nature and man's relation to eternal life.

We are going to celebrate here, next Sunday, the forty-fourth anniversary of modern Spiritualism; and in our next we shall have something to say about it.

Colorado Springs, Col. W. M. LOCKWOOD.

THE 44th ANNIVERSARY.

The St. Louis Spiritualists.

The 44th Anniversary of Modern Spiritualism was celebrated Sunday, March 27, by the First Association of Spiritualists of St. Louis, Mo., at its large and spacious hall at the corner of Garrison Ave. and Olive St. The hall was beautifully decorated with palms and other tropical plants, as well as with many native plants in bloom.

Prof. J. Clegg Wright occupied the rostrum in the morning, and delivered a strong address upon the reformations that Spiritualism has produced.

The choir, composed of Mrs. Bertha Moore, Mrs. Knower, and Mr. and Mrs. Harcastle, rendered some beautiful selections.

The evening programme was composed of addresses, recitations and vocal and instrumental music. A tremendous audience gathered in the evening, the hall being taxed to its utmost capacity, and many were unable to gain entrance.

Prof. J. Clegg Wright delivered a short address, followed by a beautiful selection from the orchestra. Mrs. Dr. Jacobson, a well-known elocutionist, recited a beautiful poem entitled "The Town of Dundee." Prof. Peck then made a few remarks upon "Progress." He also recited a very pathetic poem entitled "He and She." He rendered a beautiful selection from the opera of Martha, after which Miss May Hunt kindly recited a poem entitled "The Christmas Arab." Our honorable ex-mayor and veteran worker in the cause, Capt. Joseph Brown, made a few remarks consistent with the occasion, and expressed his surprise at seeing so many investigators present. He hoped that they would become as fully convinced of the grand truth as himself. He was followed by Mrs. Walkinshaw, who recited a beautiful poem.

As Prof. J. Clegg Wright's engagement with the society closes tonight, he took the platform and in a short address closed a most successful celebration and bade us all farewell.

MILTON LYLE.

St. Louis, Mo.

Belfast, Maine.

The Progressive Spiritualist Society of Belfast held a very successful anniversary meeting in the G. A. R. hall. A deep interest was manifested by the large audiences present, and the utmost harmony prevailed. The angels are doing a grand work with and for us.

A. T. STEVENS.

Anniversary at Duluth, Minn.

TO THE EDITOR:—The whole month of March may properly be called a celebration in Duluth. Indeed, the work had hardly cooled down since our visit there in October. The regular Spiritualist hall was filled to overflowing from the first. After two Sundays, it was decided to obtain a place where all who wished to hear could assemble. So the Temple Opera, the best audience chamber in the city, was hired, and packed with eager listeners.

Sunday, March 27, was the great day of the celebration. In the morning Mrs. Hull spoke to a fair-sized audience, her subject being "A Word to Spiritualists About Spiritualism." After her discourse, which captivated the people, Dr. Slade made a few appropriate and well-timed remarks.

At 3 o'clock the Temple Opera was well filled, to hear the writer reply to Rev. T. De Witt Talmage's onslaught on Spiritualism. The eagerness on many hundred upturned faces told the deep interest being taken in the subject. The applause with which the replies to Mr. Talmage's witticisms and falsehoods were met showed that the good people of Duluth are prepared for Spiritualism.

At night was the grand meeting. Considerably over one thousand people assembled, and sat for two hours while the writer gave the history of the rise and progress of Spiritualism. Dr. Slade and Mrs. Hull took part in all of these meetings.

The Doctor remains and gives sittings in Duluth. Up to this time I had not met Dr. Slade for a dozen years, and I had learned that he had measurably lost his powers; but this is a mistake. Up to the time we left Duluth the Doctor was stopping with Mr. and Mrs. George Sherwood and giving sittings. He had much more work than he could do, and in every instance had given satisfaction.

Dr. Ensign, an ex-Methodist minister, over eighty years old, has obtained eighty subscribers for THE PROGRESSIVE THINKER, and he says he is not half done yet. That THE PROGRESSIVE THINKER may live to record a thousand anniversaries of the noted day of Spiritualism, and that each one may be better than all before it, is the prayer of

MOSES HULL.

The 44th Anniversary at Denver, Colo.

TO THE EDITOR:—Please allow me through your columns to say a few words in regard to our anniversary held in Plummer's Hall March 31, under the auspices of the Woman's Association of Progressive Workers. Some 500 people were present. The opening address was given by Hon. J. B. Belford. His address on "Jesus of Nazareth" was well received, and was followed by a song entitled "Man the Life-boat," by Prof. Fred Bell.

Jules Wallace, the Australian medium, gave spirit messages and tests.

Prof. Bell presented Mr. Wallace with a large floral ship in full sail; also, a large harp given him by his developing class, the two pieces worth \$25, and showing with what esteem he is held by his class.

Tests were also given by one of our lady mediums, Mrs. Bartholmes; and also recitations and songs by members of the society, after which dancing and supper closed the evening entertainment, all going home feeling they were amply paid both in pleasure and profit.

The ladies are working very hard to secure a little property they can call their own. Mr. Jules Wallace gave me \$10 a few days ago toward the building fund, the first money the ladies have received from any medium. I speak for myself as well as for the society when I say that we feel very grateful to Mr. Wallace for his noble act. I must speak a good word for him in regard to a lady's son who has been afflicted with temporary insanity. Mr. Wallace took this boy, placed him in care of two physicians, paying for all the medicines he required, for about three months' steady care. Two weeks ago my husband found this boy able to work in his office and has given him employment. He is earning wages now, and can pay for his own medicines. Mr. Wallace has attracted large and refined audiences.

A SUBSCRIBER.

The Spiritual Alliance.

The "Spiritual Alliance" and "Progressive Spiritualists" of St. Paul, Minn., united in celebrating the 44th anniversary of modern Spiritualism on Sunday, April 2, in Odd Fellows' Hall. Bishop A. Beals ably conducted the morning service, Rev. Moses Hull making a few remarks at its close. At 2 o'clock a conference meeting was held, after which Frank T. Ripley addressed a large audience and gave some fine tests; out of twenty-seven, only one was unrecognized.

From 7 to 8 o'clock there was another conference, and interesting remarks made by Mrs. H. E. Lepper, of Minneapolis; Mrs. Lowell, of Anoka, and others. The crowning triumph of the day was the discourse in the evening of Rev. Moses Hull. He treated with historical accuracy and great power the incipient manifestations that have developed into the broad spiritual systems of this day, illustrating from personal experiences the thorny road pioneers like himself had journeyed over, and predicting in the not remote future a complete victory.

The crowded audience was held spellbound for two hours, and all felt at the close of this anniversary day that they had received new strength for the coming year's work in the spiritual vineyard.

E. R. HALL,
Sec'y of Spiritual Alliance.

POEMS, by Edith Willis Linn, the gifted daughter of Dr. F. L. H. Willis the well known lecturer. This charming little volume is for sale at this office. Price \$1.00.

A Lecture on the "Morality of Dancing," by M. A. Collins, in reply to a challenge by Sam Jones. Price 10 cents. For sale at this office.



BROTHER JONATHAN: You infernal Jesuits were, in the 16th Century, expelled from Sargossa, La Palmitre, Vienna, Avignon, Antwerp, Portugal, England four times, Japan, Hungary and Transylvania, Bordeaux, the whole of France, Holland, Toulon and Berne. In the 17th Century you were driven from England twice, Denmark, Venice twice, Amara, Japan, Bohemia, Moravia, Naples and Netherlands, China and India, Turkey, Abyssinia and Malta. In the 18th century you infamous rascals were expelled, like dogs, from Russia, from Savoy, Paraguay, Portugal, Prohibited in France, France again, Spain, her colonies, the Sicilies, and Naples, Parma and Malta, Canada, Russia. In the 19th Century your base conduct caused you to be driven from France again, Canton Grison, Naples again, France again, Moscow, St. Petersburg and Canton, Soleure, Belgium, Brest (by the people) Russia again, Spain, Rouen Cathedral (by the people), Belgium schools, France 8 colleges closed, Great Britain and Ireland, France again, Saxony, Portugal, Spain again, Rheims (by the people) Lucerne twice, France again, Switzerland, Bavaria and Genoa, Papal States and Sardinia, Vienna, Australia, several Italian State, Sicily again, Spain, again, Guatemala, Switzerland, German Empire, France again, and Mexico.

Now, you infernal rascals, you are plotting against Spiritualism as well as Liberty; yes, plotting against Spiritualism on the celestial side of life as well as this. You mislead mediums; you put lies in their mouths whenever possible, and while in temporary control of them, cause them to recant, to renounce their own positive knowledge; but I assure you that, in yonder little house, where Modern Spiritualism first originated, a seed was planted that will redeem the world from your pestiferous influence. THE PROGRESSIVE THINKER leads in the grand work.

The 44th Anniversary at Lansing, Mich.

The anniversary meetings at Lansing, Mich., proved very satisfactory to all who availed themselves of the opportunity of attending. Mrs. Nellie S. Baade, of Detroit, and Miss A. E. Sheets, of Grand Ledge, were our speakers. They each acquitted themselves ably in their respective work. Harmony and general good feeling prevailed during the five sessions of our meetings. Saturday evening and Sunday p. m., several prominent citizens and church people, also one of Lansing's ablest ministers were present. All expressed themselves highly pleased with the manner and ability with which the different subjects were treated; and very much to the credit of Mrs. Baade and Miss Sheets, be it said. They each did all in their power to secure harmony and good will, each forgetting self and working for the good of the cause. Such unselfish efforts are always rewarded by the angels, and should be duly appreciated by mortals.

THE PROGRESSIVE THINKER was distributed freely among the audiences, and was anxiously sought after.

A. J. CHAMPION,
Lansing, Mich.

The 44th Anniversary.

The Spiritualists of Vicksburg, Mich., celebrated the 44th anniversary of Spiritualism at Odd Fellow's Hall, April 3. A fine programme was prepared under the supervision of Mrs. Lora Holton Hursten, consisting of essays, recitations, readings and music, several young misses and children taking part, which argues well for our cause in the future.

Mrs. Emily T. Deming's original essay upon "Spiritualism and Its Results" was exceptionally fine; also, R. Baker's remarks were excellent.

Our able President's (C. E. Dent) essay, comparing ancient and modern Spiritualism, from a Bible standpoint, was well received. Miss Jeanette Frazer contributed a humorous reading, and Mrs. Nellie Roe several vocal numbers with success, while Mrs. L. H. Hursten assisted in lending variety and spice to the occasion by rendering several original spiritual songs on the auto-harp and the banjo.

At the close of the services many came forward to examine the spirit faces sketched by S. Hursten. A collection was taken for the Margaret Fox Kane fund. Every one felt well repaid for the opportunity offered to aid the angel world in our glorious cause.

The 44th Anniversary at Rochester, N. Y.

A meeting was held Sunday the 28th ult., by the Spiritualist fraternity in Knights of Honor Hall, Market street, Dr. George F. West being the medium. No subject was given by the audience, so the controls took their own course and were frequently applauded. Some good tests were given, most of which were recognized. On the 31st ult., the 44th Anniversary of Modern Spiritualism was celebrated by the society in Odd Fellows' Hall, North Clinton street, of which the following is the programme: Instrumental Duett, Mr. and Mrs. Murray; Introductory Remarks, by the President; Address, Dr. G. F. West; Vocal Duett, Mr. and Mrs. Murray; Recitation, "There Is No Death," Master Jessie West; A Story, Mr. Preston; Recitation, Miss Webb; Musical Selection, Mr. and Mrs. Murray; a paper on "Modern Spiritualism," H. Eaton; Recitation, Miss McKoen; Essay, "Two Frequently Asked Questions," Mr. Murray; Recitation, Miss Armitage; Song and Chorus, "Good Night," Mr. and Mrs. Murray and Miss Armitage.

A very pleasant evening was spent. At the conclusion of the programme, supper, which was provided by the ladies, was partaken of by as many as could conveniently stay. The Society intends to hold its meetings, for the future, in the Odd Fellows' Hall, at 7:30 p. m., on Sundays. H. EATON, President.

The 44th Anniversary at Port Huron, Mich.

On the 44th anniversary of modern Spiritualism, Hon. James H. White invited the Spiritualists of the city of Port Huron to meet in a hall that he had just completed, and gave to them the free and exclusive use of it. The hall is heated by steam and lighted by electricity, and fully equipped for the use intended. On the walls are paintings representing several spirit artists. Mr. White also engaged the services of Mrs. Sheets of Grand Ledge, Mich., who delivered both the anniversary and the dedicatory addresses. Although the lady has been before the public as an inspirational speaker but a few months, she has few, if any, superiors.

Several gentlemen also offered remarks on the occasion, among them Mr. Blanchard, of Chicago, and Dr. Pace, American consul at Port Sarnia, Canada, who read resolutions which were unanimously adopted, thanking the Hon. James White for the use of his splendid hall, and promising to strive to profit thereby in the future.

The meeting then adjourned till Sunday afternoon, at which time an organization was formed and the following officers chosen for the ensuing year: For President, Mr. James H. White; Treasurer, Mr. S. D. Clark; Secretary, Miss O. H. Hubbard. A committee was also appointed to draft a constitution and by-laws.

Mrs. Robinson, a test medium, was instrumental in organizing a choir, which added much to the pleasure of the occasion.

So the Spiritualist society, which had ceased to exist as an organized body some years ago, has been reincarnated, and we hope for a long life of usefulness. MISS C. H. HUBBARD,
Secretary.

The 44th Anniversary at Springfield, Mo.

TO THE EDITOR:—The Progressive Spiritualist Society of Springfield, Mo., celebrated the forty-fourth anniversary of modern Spiritualism in Harmony Hall, on Sunday, March 27th, 1892. The exercises in the forenoon consisted of songs and instrumental music, and an excellent address by Prof. James Madison Allen, on "The Higher Education." In the afternoon there was a general conference meeting, in which all were invited to participate. Various topics were discussed by Spiritualists and others. A friendly good feeling prevailed which was much enjoyed by all present.

At 7:30 p. m. quite an audience assembled to hear a discourse by Prof. Allen on "Spiritualism, Ancient and Modern." The lecture was an able one and was listened to with profound attention. The exercises throughout were interspersed with music, instrumental and vocal, and the rendition of appropriate poems. Harmony and good humor prevailed, and the occasion was very much enjoyed by all. Prof. Allen has been our speaker altogether for five months, and being about to depart for other fields of labor, the society unanimously adopted the following resolution:

Resolved, That we have listened with great pleasure and profit to the able lectures of Prof. James Madison Allen during the five months that he has been our speaker; therefore we tender him our heartfelt thanks for the efficient services he has rendered our society and the cause of Spiritualism, and we take pleasure in recommending him to others as an able, eloquent speaker and honest medium, who will do honor to the cause wherever his lot may be cast. E. M. HENDRICK, Sec'y.

Those who feel an interest in sustaining a free-thought paper, that is not crowded with advertisements, should introduce THE PROGRESSIVE THINKER to their neighbors and friends, and get them to subscribe. Sent 13 weeks for 25 cents.

The 44th Anniversary, Lockport, N. Y.

The United Progressive Club of this city, celebrated the forty-fourth anniversary of Spiritualism in a manner that surpassed all its former efforts. "Mizpah Hall" was very beautifully decorated with plants, flowers and mottoes. The tables were bountifully supplied with everything to tempt and satisfy the appetite. Many guests from out of town were present, and many cards of regret were received from friends who could not be present. Speeches were made by several old-time Spiritualists, after which a musical programme was rendered, and was deservedly appreciated. After the musical programme, "Alice," Mrs. Anna L. Robinson's spirit control, entertained the audience in her inimitable, winning manner, overflowing with moral precepts, love and kindness. After the conclusion of her remarks she said that there was a lady present who wanted to give her something. Mrs. E. Doty approached Mrs. Robinson and placed in her hands a small parcel. Mrs. Robinson, still under the control of Alice, opened the parcel, displaying bits of white lace and scraps of other trimmings. After drawing them through her fingers and touching them to her face, she said that they brought to her a kind, motherly old lady. She then gave a very full description of the old lady, and said: "Aunt Amy Post is here, and wants to welcome every one to the Anniversary." She then repeated Aunt Amy's words of welcome as she heard them, in the peculiar quaint language of the Quakers.

The name of "Aunt Amy Post" brought out from some of the older members present a bit of history of the early days of Spiritualism. Mrs. Post was a resident of Rochester, N. Y., at the time that the Fox Sisters were creating great excitement with spirit-rappings. She was one of the first to become interested in the phenomena. She secreted and protected the Fox Sisters when their lives were endangered by a mob of "religious" ladies who assembled to suppress such witchcraft. The relics above-mentioned are owned by Mrs. E. A. Doty. She took them to the banquet with the intention of placing them in the hands of Mrs. Robinson while she was under control, but was so occupied with other duties during the evening that she forgot to present them until Mrs. Robinson asked for them. Mrs. Doty was greatly surprised, as she is certain that no one else in the hall knew of them. Mrs. Robinson's asking for them is but one of the inexplicable things to skeptics that she has a habit of doing.

T. RYAN, Sec'y.

The 44th Anniversary at Milwaukee.

The forty-fourth anniversary of modern Spiritualism was duly celebrated April 3, in our beautiful city at Fraternity Hall, 216 Grand Avenue. We had three sessions, morning, afternoon and evening. We met at 10 o'clock A. M. The meeting was called to order by Prof. A. B. Severance in the chair. After the singing, Prof. Severance made remarks at some length, saying: "We have come together to celebrate one of the most important events in the history of our country. I consider the 31st of March a day above all others that the Spiritualists should commemorate." He then gave an account of the progress that Spiritualism had made since the first rap was heard at Hydesville, N. Y., up to the present time. Mr. Miller followed him with quite a lengthy discourse in similar line of thought. Mr. Richard Shannon then took the floor, giving some of his army experiences, and how he was warned of danger and saved from trouble by his spirit-friends. Prof. Watson, of Whitewater, Wis., gave a very interesting talk, followed by Mrs. E. R. Bush and G. H. Brooks. Robert Schilling read an article from a paper which was appropriate to the occasion, and the first session closed with singing, and all agreed that the opening meeting had been very interesting.

In the afternoon Prof. Severance called

the meeting to order at 2:30. The meeting was opened with singing, and the anniversary address was given by G. H. Brooks, of Elgin, Ill., who gave a very interesting discourse. After his discourse he gave several psychometric readings, without making a single mistake. The meeting closed with singing.

At 7:30 we met again, with the hall packed. After singing, Prof. Severance opened the meeting with a few remarks, followed with a short address by Prof. T. M. Watson. Then Otto Severance sang, by request, a solo entitled "The Old Arm Chair." He sang it with so much feeling that many a tear was seen rolling down the cheeks of some of the audience at the close. Mr. Brooks was again introduced, and after he had made a few remarks, he told the audience what a time he had in becoming a Spiritualist, starting as he did in the church—and a minister at that. He then called for questions from the audience which were answered very satisfactorily. Then he gave several psychometric readings, which were listened to with the most intense interest. And the meeting again closed with singing.

Mr. Brooks is especially happy in making his readings interesting; also, in being very correct, making few mistakes. I consider him par excellence as a psychometric reader from the platform. He gave very good satisfaction all through the meetings, both in his lectures and readings.

And thus we had one of the most interesting and successful meetings we have ever had on such an occasion. Much of the interest and pleasure was caused by the good singing and music. Prof. Watson had it in charge, assisted by Otto A. Severance and Miss Anna T. Stillman. It was soul-inspiring.

The meeting was large, and especially in the evening, showing an unusual interest in our city, where there is not an organized society. Many prominent people were present that had never attended a spiritual meeting before, and I consider a very favorable impression was made.

Thus ended our anniversary for this year. V. M.

The 44th Anniversary at Pittsburgh, Pa.

The anniversary exercises here proved to be of much interest. G. W. Kates and wife always lead us to success. They have served us at several anniversary meetings, and always leave a deep impression for after good. As workers we commend them to the many societies. Their lectures and tests are of a high order and convincing in character.

Wednesday evening, March 30, G. W. Kates spoke on the advancement of Spiritualism, saying its philosophy had taken deep root in the mental soil of the nation of the globe; and its facts had converted millions to the realization of immortal life, whilst the phenomena had evolved and would continue to unfold varied phases of convincing power and inspiring quality.

Mrs. Kates followed in an eloquent and logical address, under spirit control. The mastery of oratory and beauty of diction captivated the hearers, and concluded with a melodious song upon "The Dawning Light," which held all enraptured by the spirituelle quality of the controlling intelligence. The sublimities of mental and spiritual heights are attainable, and humanity should not grovel amidst the dead rubbish of past ages, nor the simplicities of present crudity. Mrs. Kates also gave several convincing tests.

Thursday, March 31, a conference meeting was held, and Mr. Kates, followed by others, spoke of the Lyceum and its work, urging all to help this practical effort to unfold Spiritualism.

The evening exercises consisted of a varied musical and literary entertainment of a high order, each member winning great applause or encore. The concluding piece, "Liberty in Search of a Home," was well dressed and portrayed, each character representing a separate nation, but America being the only true home of liberty. We trust that, as Spiritualists, our beloved country may by us be cemented in the beauties of freedom, so that spirits may find willing minds of moral force to heal the nations of many discords which have too long held souls enthralled.

The 44th Anniversary at Detroit, Mich.

About fifty prominent Spiritualists of this city, through the mediumship of Mrs. Minnie Carpenter, celebrated the 44th anniversary of modern Spiritualism at the residence of Mr. and Mrs. A. Anson, 576 15th St., Sunday afternoon, March 27.

Mrs. Carpenter, formerly of Gaylord, but now residing in the township of Redford, is well and favorably known throughout the State as an inspirational singer, which phase she has possessed for the past five or six years. She has been practicing test-giving (through her guides) for the past three years, but more recently—only for the last few months—she is being developed as inspirational speaker. Her work is so good that she surpassed the hope of her most sanguine admirers. She certainly bids fair to become one of the most able speakers on the Spiritualistic rostrum.

We were again very highly entertained at the same place by the same medium on Sunday evening, April 3; in fact, the meetings were so largely attended that our society, whose meetings have been suspended for the past three months, is about to resume work again.

W. A. CARR.

THE PROGRESSIVE THINKER combines cheapness and excellence. The ablest writers send it their best thoughts, because in so doing they reach the largest number of readers, and do a correspondingly greater amount of good than they would if they sent them to a paper with a smaller circulation. Interest your neighbors and friends in the paper and induce them to subscribe. It is sent thirteen weeks for 25 cents.

Continued from 4th page.

**It is Duly Celebrated at Chesaning,
Mich.**

Anniversary Address by Mrs. W. Miller.

here is not a particle of this planet
has not belonged to worlds unnum-
bered, before this. And this is true of
all things. There goes the grand life-
force over the planet. The old
the young maiden, and the little
children. They march continuously,

Spiritualism: the women suffrage movement. Is it not a striking coincidence? Ah! Spiritualism came to fulfill many things, and one is woman on an equality with man, companion and co-partner in every life. Its first chosen instruments were girls. The larger half of its members are women. It came to give a helping hand. And not only does it help for woman; it demands equal rights for the downtrodden and oppressed of both sexes. In the words of the prophet, let me ask: What is the meaning of all the suffering in the world of labor to-day? The answer, calling in thundering tones, is:

church may call Abraham Lincoln a saint—such his life shows him to be in the truest sense of that term—but we cannot claim him as its own. They neither can we claim him as an Spiritualist, but we have the story of a dying woman, given while she lay in a bed of pain, from which she expected to rise until freed from bondage, that proves him to have

scientific facts into theological
those facts will not multiply very
Remove thy hand, O Mystery,

YOND THE GATES, BY ELIZA
Stuart Phelps. A Highly entertaining work.
\$1.00.

ack of hair, age, name, sex, one leading symptom.
ur disease will be diagnosed free by spirit power.
B. Dobson, San Jose, Calif.