

THE 45TH ANNIVERSARY.

SYNOPSIS OF DISCOURSE DELIVERED BY WILLIAM J. HULL AT THE ANNIVERSARY EXERCISES OF THE NORWICH SPIRITUAL UNION, NORWICH, CT., APRIL 2, 1893.

Mr. Hull said, in part:

Forty-five years ago the pure organism of a child, like that of the little one of Bethlehem 2000 years ago who appalled the ignorant and confounded the wise, was made the vehicle of an idea, an eternal principle which today is shaking the ethical, scientific and religious institutions of the world to their very foundations.

Not that these structures shall fall, but that they shall be made stronger and more durable through and by a sifting process that shall eventually weed out the shams and hypocrisy, mummery, funkyness, sackcloth and ashes that now cover up their worth and beauty.

The principle of personal, conscious immortality was thus placed upon the mental plane of earth's most favored people, because the time was ripe for its introduction to the minds of thinking man. But it came not with pomp and show. It came not as a procession of tinseled and sounding brass in the wake of a king. Therefore scientists and theologians met it with derision and left it in scorn. They could account for an Infinite Dispensation in a quarter of an hour by attributing certain unknown phenomena on the one side to the devil; but they never could account for the gift that separated what they really knew from that which they thought they knew.

Is it not amazing that every influence of organized religion, every society of science should have been bent to prove that these phenomena were not the work of spirits, while not a single representative organization, as such, should ever make an honorable effort to prove that they were spirits? Here was the truth which for ages had been a hope made manifest. Here was the objective form of that subjective idea which of old the masters taught when they said: "Seek and ye shall find; knock and it shall be opened unto you; ask and ye shall receive." It was the idea personified and organized. It was not alone the affirmation of an individual spirit concerning his particular existence, but it was the representative declaration of the whole mighty host of earth's dead. This spirit living and communicating to the child implied the marshaling of the whole force of heaven as a cloud of witnesses to the end that mortal humanity might echo the aphorism of the great Plato:

"The earth is crammed with heaven, and every common bush afflame with God."

It was the keynote of a united purpose on the part of the Spirit-world to lift humanity up and out of the mire of speculation and uncertainty regarding the hereafter; a purpose above and beyond the control of man mortal, and independent of his theories.

The long night of the past had been marked by rebellion triumphant and arrogant. Ignorance like a pall had stifled every gleam of light that dared attempt an entrance to the human intellect. Men were proud of their pretensions as sheep and lambs. Bards had always been educated to hear. Brains to think did not enter into the curriculum of orthodox education. But above it all waited the host invisible, knowing that the seed planted by the old masters would eventually blossom, knowing that the civilization of the nineteenth century would demand the light of intellect whose sway and domination would rid the green earth of moral miasma, strangle priestcraft, and pave the way for the reign of love, reason and wisdom; the great inner world self-poised and ready awaited the budding time.

For centuries man had grasped at the bottom of an opaque sea. Upon the lids of confined eyes, tears of anguish had ever dripped in vain. Lips that erstwhile framed words of counsel and love were as unreplying as the glittering stars that mocked his grief. Wherever he eye of love had attempted to pierce the loom, a wall impenetrable rose up before it, man's anxious query as he stood above the alluring clouds: "Darling, where art thou?" became a palpable demon that tormented his life. Job's doubt danced in his dreams and arrested his waking hours.

But the declaration of that spirit forty-five years ago made it necessary to ask, not: "Does man die shall he live again?" but: "Does he die at all?" Here, then, to this Gamaliel's whole line of moral philosophy must be brought for revision and man be taught how to live—not how to die. This is the great lesson of Modern Spiritualism. This is the work laid out by the souls of earth who have seen above the shackles of mortality; and it is the influence of that potent force irresistible and unchangeable that is being felt in every upturning of human life. The masses do not recognize it, because it makes no noise. It comes unheralded by braying trumpets and announced by papal bulls and encyclical letters. It is a silent force permeating the whole body; smoothing and toning down the rough places; surely clearing away the shacks and husks which for ages have hidden the incipies of rational religio-philosophy.

Man is beginning to conceive the infinite harmony and adjustment of a universe that is not made particularly for him. He is beginning to find out that if he happens to believe a priest, or fails to pay tithes, the ability of the earth will not necessarily be set. He is gradually learning that the licking of a crucifix, or the kissing of a pope's toe, is not cause water to run up hill or make a nest man of him. He is learning that the laws of nature respect neither his smiles nor tears. He is learning that they are immutable and self-sustaining and were not laid by a priest. He is beginning to understand that progress ceases where a finality is set up. In short he is slowly realizing that he is not wholly confined within the limits his conceit. At last he is awakening to a knowledge that what he is depends a good deal what he is determined to be.

Thus you have the material of a typical Spiritualist. His higher mark of merit is the consciousness of his own littleness. It is this quality of poverty that constitutes the richest legacy of man. When an individual arrives at this estate the pathway to intellectual eminence is cleared of much rubbish. No man who has this quality in his makeup will ever pray to God to do otherwise than He would do. He never imagines himself called upon to administer the affairs of the universe. He claims no intimate acquaintance with the Almighty. He never tells a beggar that he doesn't know him and can't help him, but that God does know him and will help him. He never covets a position of honor where he can sentence a culprit to death and at the same time ask God to have mercy on him.

And those celestial pilots who know all about God and nothing particularly creditable about man, tell us that Spiritualism, the grand religio-philosophy of man, tends toward the final disruption and waste of morality and law and order. One of the greatest lights of the Christian world, a man whom it is a pleasure to remember as possessing a superabundance of that innocuous dappledness so peculiar to the American donkey—I refer to the Rev. T. De Witt Talmage.—I say this man has declared in a recent interview with a representative of the St. Louis Globe-Democrat that "Spiritualism is a monstrous immorality." It requires no oracle to tell how the modern Belshazzars are quaking at their feasts of iniquity, while they gaze upon the gleaming hand tracing once again the "Mene, mene, tekel, upharin" in letters of flame upon the walls of the modern Babylon. Eighteen centuries of Christian domination, with millions of treasure piled up in colleges of learning and temples of worship where men call upon a god of brass, while the morals and secret vices of society are a stench and a blot foul, appalling the very angels! I ask how in the name of reason and Reason's God, Spiritualism, after forty-five years of misrepresentation and hostility on the part of those who ought to be enlightened the most by it, is going to make the morals of the people any worse?

The charge is baseless and without force, because theology, as instituted ever since the beginning of the Christian Era, does not and cannot recognize the moral law in its scheme of salvation. If Jesus Christ is an atonement for sin, there is the end of moral obligation; and this the church teaches. It teaches it every time a priest rubs a crucifix under the nose of a condemned malefactor. It teaches it every time holy water is squirted on the unwashed. It teaches it every time a choice sinner ambles to the anxious seat. It teaches it every time purgatory is emptied by a supplication to God while the palm of a priest is tickled with the dollars of the superstitious. Morality owes nothing to the churches—nothing to theology—and for all they have ever done for the uplifting of the race; if moral ethics were not recognized and a splendid infidel did not live here and there to teach the people the value of them, we would be a race of thugs lower than the Patagonian savages to day.

It is out from every dark and forbidding mentality that Spiritualism is lifting humanity upon a mental and physical plane where it becomes possible to determine something of the true relationship of spirit to matter, the continuity of life beyond the grave, and the progress, development and use of good morals. It has made bright and peaceful for millions the winding pathway that leadeth down to where the evening of life marks the shimmering waters that shall bathe us all some time. It glids the house of death with an effulgence unspeakable, and in it the enraptured gaze of the dying catches the gleaming strand marking the way of their passing souls, and beholds the dear ones gone before ready and waiting to usher the freed spirit to its home.

"There is no death. This pulsing heart of thine May cease to beat, the soul-lit eye to shine, And from the body go the feeble breath, And yet the risen spirit knows no death."

"There is no death. This clod of mortal clay May lose its form through nature's sure decay. But the freed spirit in realms eternal Solves life's mystery—the life eternal."

Anniversary at Victoria, B. C.

TO THE EDITOR:—The forty-fifth anniversary was celebrated by the society in Victoria, B. C., in Pioneer Hall, which was filled to overflowing. A very impressive and eloquent address on the growth of Spiritualism was delivered by the guides of Mrs. C. Mayo-Steers, after which she gave a number of very fine tests, under the influence of her control, Sparkling Water. Too much cannot be said in praise of this estimable lady for her earnest and untiring efforts, which have been the means of bringing many into the belief and knowledge of spirit-return.

Mrs. C. Cornelius, test medium, was there this week from Seattle. She gave a platform test seance to a large audience. Some remarkable tests were given. She returns to Seattle to resume her regular Sunday meetings. I shall be in Minneapolis about April 17th, if my health permits. HARLOW DAVIS.

ZULIEKA.

Those who don't read this remarkable story by Mrs. Cora L. V. Richmond, will miss a rare treat. You should now do some missionary work for THE PROGRESSIVE THINKER, and aid us in the great work we are doing. Call your neighbors' attention to the paper, and then supplement your efforts by sending it three months to some one who will appreciate it.

"Antiquity Unveiled," communications from ancient spirits. Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries that have concealed the theological deception of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 2 cents.

Anniversary Exercises in Washington, D. C.

The forty-fifth anniversary of modern Spiritualism was celebrated with appropriate exercises on the evening of the 21st ult., in the beautiful Masonic Temple, in the city of Washington. Notwithstanding the friends gave themselves but a few days' preparation, they presented a delightful programme, and judging from the frequent applause from the audience of upwards of four hundred during the exercises, the large number were well-entertained.

No pains had been spared to make the occasion attractive in every particular. The ample platform presented a pretty appearance with its decoration of potted plants and banners. Mr. Edson, the president of the Spiritualists' organization, performed his part well as "master of ceremonies," and displayed a happy faculty of putting the audience in the very best of humor.

I neglected to obtain a copy of the programme, but as nearly as I can remember the following is the order in which the numbers were given:

Miss Bertie Uline opened the evening's entertainment with a piano solo, and Mr. Hull delivered an address setting forth a sketch of the history of Spiritualism. The Washington morning Post of April 1st contained a report of the celebration, and concerning Mr. Hull's address, said:

"Spiritualists," he said, "know why they celebrate this day. It is because the first intelligent communication by means of raps was received forty-five years ago. Christians think they celebrate Easter because Jesus arose on that day. In that they are mistaken. Easter was celebrated among heathens thousands of years before Jesus was born. It was kept by them sacredly on account of the sun having crossed the line from the tropic of Capricorn into the tropic of Cancer, when vegetation and all nature blooms out into new life."

"It was astronomical in its origin. Christmas was celebrated as being the first day that was longer than the days that preceded it. The star Vindatrix rose on the 24th of December at exactly midnight, and three days preceding that it could not be told which of the days was longest. On the 25th they said the sun was reborn, and its coming up again would be fruitful and fructifying. Jesus being the lamb of God born in March was Aries, the lamb that taketh away the iniquity of the world. This was merely a reference to the equinox."

"Speaking of Spiritualism, he said its progress had been steady and was never more promising than at this time. His lecture reviewed its advance during nearly half a century."

The address was followed by a violin solo by Master Julius Bernhelm. Mrs. Mattie E. Hull read an original poem, which had been prepared for the occasion, entitled, "Our Easter Day." The address and poem were enthusiastically received. In response to an urgent request, Mrs. Hull spoke briefly of her work in Texas and Arkansas, and of the progress of Spiritualism in towns she visited during her winter's campaign.

Mr. Homer Altman, a member of the quartette which sings for the Spiritualists' Society, rendered a beautiful vocal solo. His efforts were so well appreciated that he was recalled and gave a humorous song. Miss Maggie Gaule, the remarkable test medium, who has served the society constantly for months, was now introduced to the audience, and after appropriate and most earnest remarks, proceeded to give tests; they were presented in such a way that they could not be gainsaid in a single instance; none better were ever given to an audience. Miss Gaule is a universal favorite among the Washington Spiritualists, judging from her work and the spirit she manifested on that occasion. She is worthy the love and co-operation of all who are interested in the cause.

Two little girls—sisters—performed a duet upon the piano. It was a fine effort, and would have done credit to those of older years. This concluded the literary and musical programme of the evening.

The center of the hall was immediately cleared, and Master Earl Keeler, son of Pierre O. Keeler, the renowned medium, dressed in costume, gave an exhibition of fancy dancing. This was followed by Prof. Rhine, in fancy bicycle-riding. Little Earl and Prof. Rhine added much to the entertainment of the evening. Immediately after this dancing began, and lasted until midnight.

Last but not least was the entertainment in the dining room, in the way of ice-cream, cake and coffee. Judging from the crowd surging in and out of the dining-hall, that part of the programme was equally as entertaining as the other.

The celebration was a pronounced success. Such gatherings and hearty co-operation on the part of those who wish the movement success, must always result in good. It always enthuses the workers with courage, and we who are out in the highway are made to feel our labors are appreciated.

Mr. Hull received an enthusiastic welcome here, and I have received my share of hand-shaking and good wishes. MATTIE E. HULL.

"Ingersoll's Address Before New York Unitarian Club." The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price, 6 cents; ten copies, 50 cents. For sale at this office.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

THE VOICE OF A VETERAN.

Abstract of Lecture on the Forty-fifth Anniversary of Modern Spiritualism, Delivered at Lockport, N. Y., March 31, 1893.

BY LYMAN C. HOWE.

This day marks an epoch in the history of the world. All events are led by the strongest currents that set towards the eternal shores. Religion, which deals with the spiritual nature of man, and the infinite relationships of life, always dominates the history of races and the motives of individuals. Whatever inspires the highest thought evokes the most exalted and enduring emotions. The epoch-making events in all history are the key to progress, and have their source in the superior domain of mind and matter reciprocating equivalents, and moulding destiny under the ethical law of eternal uses.

All voluntary acts are amenable to the motives that inspire them. Involuntary developments accompany and often overwhelm all others; but the part we share in shaping events and making history by efforts inspired by the future, constitutes the moral impetus for which we are responsible. This never exists independent of antecedent and environment, and every fact that touches the consciousness from the future, or the outlying fields of the undiscovered present, modifies the totality of human actions, and cannot be ignored with impunity. The interpretation of mysteries and reducing them to rational consistency with known relations is the function of science. The application of such discoveries to the education of the emotions, and the cultivation of the superior faculties, is a function of religion.

Our senses are the windows through which the universe thrills the soul with its revelations. But these must be appropriated and wrought into intelligent structure in the mind ere they can become knowledge, or exert a fructifying influence on our lives. Intelligence must interpret sensations, or they can have no permanent value.

Facts appeal to the sense and initiate a process which culminates in the sublimation of reason and the glow of moral feeling, and all the limitless train of blessings indigenous to the human mind and its limitless correspondences.

The facts that multiplied down the ages in heterogeneous confusion, startling, frightening and stupefying the unphilosophical, and puzzling and amazing all, were first brought to a rational order of intellectual signaling, establishing a science of life in two worlds, and inaugurating a revolution in every department of religious thought and social philosophy, when on the 31st of March, 1848, the little girl at Hydesville suggested to the mysterious agent an imitative echo of her movements. That was the beginning of modern Spiritualism. It opened the door through the cloud, brought this world face to face with immortality and inaugurated a work of universal reform, the fruits of which are now apparent on every hand. This call of the immortelles was heard by thousands, who welcomed it as "the voice of one crying in the wilderness: Prepare the way of the Lord, and make his paths straight." It "spoke as one having authority." The Gulf of despair was bridged.

Theological landmarks were erased from the map of the spiritual heavens thus presented. Eternal vengeance lost its hideous frown, and the smile of peace weathered the gloom that had hung for ages over the hope of immortality.

Love became the password between the two worlds. It thrilled the better nature of all who listened to its divine appeals. Conceptions of the future were suddenly changed. The splendors of nature were opened in deeper visions of the beauty that glows under every form of life and every expression of energy. The bleak, barren fields of superstitions were brightened into rosy pictures of unspeakable attractions, and the dread of death ceased to mock the happy lives now illumined with the imperishable light of truth demonstrated and heaven revealed.

A new incentive touched the world. Instead of trembling in abject fear, and struggling to defeat justice and preserve self against the threatenings of wrath, the new revelation inspired faith in God, courage to live and be true, and love for all the children of nature. It gave its disciples new faith in themselves and all others. Natural and divine laws were reconciled, and a new order of procedure began in all religious methods, and the realm of science soon felt the touch of its power. Justice, fraternity and equality were substituted for the old trinity of Father, Son and Holy Ghost. At the same moment the demand for the legal recognition of woman as the natural co-partner and moral, intellectual, religious and social equal of man flashed into prominence and vital co-operation with the new spiritual order signaled by the mystic rap.

To day we celebrate this magical event, which has, in these forty-five years, wrought more for humanity than any other religion has done in two thousand years. It has girdled the globe with its divine benedictions. It has led thousands from the dismal jungles of material darkness to the bright shores of an enduring knowledge. It has brought comfort and peace to millions who were shrouded in the despair of theology. It has given mental liberty to millions whose glad hearts thrill with joy at the mention of this memorial day.

We, its disciples, owe a duty to the cause it heralds. No other cause ever offered such blessed incentives to noble life and effort. Billions of money and millions of lives have been sacrificed at the altar of superstition, with no higher motive than to appease a malevolent divinity, and rescue souls from the fury of its frown. But this day represents an epoch in whose resplendent morning the grim visages of despair and divine savagery melt into transcendent revelation of eternal progress, and human brotherhood rises into supreme authority over the criminal craving of cruel gods and erring men.

THE VOICE OF A VETERAN.

Who can contemplate this sublime truth with indifference? What must be the condition of that man who finds nothing in it to inspire enthusiasm and noble effort?

The angels work with and for those who appreciate and reciprocate. If we would realize the blessings of this new gospel we must be worthy of it. The lesson of this day and hour is mutual responsibility, co-operation with the angels and with each other, devotion to the truth that holds such infinite treasures for all, and the application of its great lessons to the needs of all mankind.

The 45th Anniversary at Milwaukee.

The celebration exercises of the forty-fifth anniversary of modern Spiritualism by the Milwaukee Progressive Society, held Sunday, April 24, at Fraternity Hall, 216 Grand avenue, was a grand success in every respect. The spacious hall, handsomely decorated, was filled with a large and intelligent audience; all the seats and extra chairs from adjoining rooms were filled, and many were obliged to stand. It was the grandest meeting known in Milwaukee since the opening of the Spiritual era.

Mrs. S. F. De Wolf, of Chicago, delivered an eloquent and entertaining address appropriate to Spiritualism's natal day, and followed by slate-writing tests. All the tests were recognized, and gave entire satisfaction. At 10 o'clock the meeting adjourned, but it was hard to get those comprising 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-five years old, the time has come 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.

Mrs. Carrie A. Nick served our society very satisfactorily the past month; her control entertained the audience in his inimitable winning manner, giving 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 will attend our meetings in the future. Our meetings have been well-attended the past month. Mrs. De Wolf will remain with us during this month, and by the satisfaction she gave last Sunday, we feel confident that we will have a crowded house every Sunday.

We have engaged Mrs. Foye for the month of May, and are going to charge 25 cents admission, or 75 cents for the four Sundays in May. Many of the seats are already engaged, and we expect to sell all the tickets before May 1st. Anyone wishing to secure seats will please address the president, H. C. Nick, 233 Wisconsin street.

Anniversary at Fort Dodge, Iowa.

REPORT OF MEETING HELD AT FORT DODGE, IOWA, APRIL 2ND, 1893, ON THE 45TH ANNIVERSARY OF MODERN SPIRITUALISM.

Some twenty-five friends of the cause assembled at the home of Mr. and Mrs. Will Chiquet and after partaking of many good things to supply the physical man, the meeting was called to order by Dr. J. C. Phillips.

On motion Mr. Chas. Hepler was made president and Miss M. Goldsworthy secretary. An afternoon of singing and reading appropriate to the day, including the able article of Prof. S. P. Waite in March Arena, "Life after Death," by Mr. J. Goldsworthy, was followed by some very interesting psychometric readings by Dr. Phillips. The doctor has been in our midst some few weeks and has given abundant proof of his great power as a magnetic healer and psychometric reader.

A motion was made and passed making Mr. M. Alger a committee to collect funds toward buying a burial place and monument for the Fox sisters.

Mr. Goldsworthy was appointed treasurer to receive and forward such funds.

Votes of thanks were extended to Dr. Phillips for his entertainment and to Mr. and Mrs. Chiquet for their kind hospitality.

Anniversary at Grand Rapids, Mich.

April was ushered in by our association by two grand and gifted lectures from the lips of the renowned Colville. The rostrum was beautifully decorated with flowers and plants commemorative of Easter. Large and attentive audiences were present at the two services; we regret that such lectures could not be reported and published, so those outside of our hall could be benefited by the grand teachings embodied therein.

Mrs. Waite left us on the 30th ult. to fill an engagement with the Spiritual Society at Anderson, Ind. She did a good work while with us, and made many converts to the true light. We shall speak later of a wonderful cure she accomplished here on a man who had been a victim of paralysis for nearly twenty-eight years.

A movement is now on foot to build the temple long contemplated by our association, and we feel quite confident it will succeed. The growing need of a proper place in this city to conduct meetings of modern advanced thought becomes daily apparent by the packed meetings we have and the interested audiences, each month. L. D. SANBORN, Secretary.

Grand Rapids, Mich., April 23d, 1893.

THE VOICES. BY WARREN SUMNER BARNES. The Voices contain some of the most remarkable beauty and force. They are most excellent. Price \$1.00.

THE GODS. BY COL. R. G. INGERSOLL. A pamphlet of 40 pages. Worth its weight in gold. Price 10 cents.

ANNIVERSARY EXERCISES.

Celebrated with a Seance by the St. Louis Society.

The St. Louis (Mo.) Ethical Spiritual Society celebrated the forty-fifth anniversary of the establishment of Spiritualism on a firm basis, at Howard's Hall, last night. At which some remarkable manifestations were made by the medium of the evening, Julia Wallace. The programme opened with an address by President M. S. Beckwith. This was followed by two solos by Mr. Wallace, a recitation by A. D. Clark, a piano solo by Miss M. Schnell, and recitations by John Brandon and Charles McBride. Mr. Wallace then requested the audience to sing two stanzas of "Nearer, My God, to Thee."

At the conclusion of the singing he stepped to the front of the platform, slowly passed his hand from in front of his eyes, and immediately began to "speak under spirit guidance." "Two spirits come to me now," he said, "who would like to converse with their father and mother. They give the names of Frank and Mark Medart. Are the parents here?"

A Mrs. Medart immediately rose, and the medium walked over to her, took her hand, and repeated the following message: "Yes, mamma, we are here; we come to thank you for your assistance in developing us in the spirit-land. We are progressing. We send our love and blessing to all on that side of life." He also said there was another spirit with the two boys, a friend of theirs named Frank Beaumont, who had lived in East St. Louis. Mrs. Medart said she recognized all the persons referred to.

The next person favored with a spirit visit was A. Beck. Her husband there were three Marys—his mother and two spirit wives whom he had not seen. The three next consultations on the anniversary celebration, Mr. Beck was also requested not to worry with affairs of life, as his time was short. Following the three Marys was the spirit of a man whose influence was bad and whose presence was resisted by the medium. There was also another man, a friend of Mr. Beck's, who had been drowned in the Mississippi. He wanted to show how he died, but refrained from doing so, as he did not wish to disturb the seance.

Capt. Charles Gould was next visited by a crowd of rivermen, among whom were Ben Hutchinson and Tom Kenny. They told the Captain how pleasant things were in the Spirit-world. They gave way to the "immortal relics" of Mrs. Eldridge, who came to apologize to Capt. Gould for some business advice she had given him on earth which turned out to be faulty. She promised to make amends by assisting him from the other side of the world.

Retiring from Capt. Gould, Medium Wallace rushed over to President Beckwith, snapping his fingers and exclaiming, "Here is a whole host of spirits for you." First came Mary Nicholson, who claimed to be no relation to Mr. Beckwith, but he said she was a second cousin. Next came Alice and May, whom he failed to recognize, and then came two brothers of Mr. Beckwith, accompanied by a tall Indian, who grunted, and whose name was Swiftoot. They were followed by Girard and Lucy Beckwith, his parents, who expressed their pleasure at the position their son had attained in the society. Then came one who said she must be heard. It was Anna Fox, one of the first mediums known to fame, who made quite an address about the progress of Spiritualism.

Miss Annie Steinman was visited by her sister-in-law, Nellie Smith, who asked her to take care of the little ones. Several other messages were delivered, mostly congratulations and greetings. All those called upon recognized their visitors, and Mr. Wallace was frequently applauded. S.

FOX SISTERS' MEMORIAL.

Spiritualists Celebrate an Anniversary and Hear from Beecher.

The forty-fifth anniversary of the establishment of modern Spiritualism was celebrated in Jefferson Hall, Brooklyn, N. Y. There was a large gathering of local believers and many addresses. A. J. McDonald presided. Mrs. M. J. Gridley, the first speaker, is a philosopher of psychomachy, or the conflict between the soul and the body. She said there were many reasons why the condemned murderer should be congratulated, and explained that because his days were numbered he could make careful and exact preparation for his end. She assured the audience that greater things were in store for Spiritualists.

The fifteenth anniversary, she had been told by her controlling spirit, would be marked by grand phenomena, for which even now the spirit forces were gathering together. She felt convinced that on that occasion the ethereal or materialized spirits of the three Fox sisters, and of other pioneers in the cause, would be seen on the platform under conditions which would leave no opportunity for cavil or doubt.

Wilson MacDonald, the aged sculptor, who has been a Spiritualist for forty-three years, made an extended address on the philosophy of modern Spiritualism. He proposed as a scheme to mark an epoch, that a "Fox Memorial Association" be organized for the purpose of building and endowing a hall, or for buying a burial plot upon which should be erected a monument to the memory of the Fox sisters.

The amount of money required, he said, would be \$250,000 or \$300,000. His plan is to have a president in New York and vice-presidents in every other State and in every country of Europe.

On Mr. MacDonald's motion a committee was appointed to report a plan of organization for the "Fox Memorial Association."

Charles R. Miller exhibited a communication, alleged to have been received in a jar, from Henry Ward Beecher. Answers were given to several questions concerning the World's Fair, and the letter concluded with the words: "Love divine, all joy excelling; joy of heaven, to earth come down," and an excellent imitation of the dead preacher's signature.

The anniversary exercises will be continued next Wednesday, at Broadway Hall, Brooklyn, by the Women's Progressive Union.

THE CONTRAST. EVANGELICALISM and Spiritualism Compared. By M. M. Hall. A work of rare merit. Price \$1.00.

THE DIARIA, AND THEIR EARTH. By A. J. Davis. A work as interesting as it is curious. Price 30 cents.

THE 45TH ANNIVERSARY.

AN ADDRESS BY DR. LORETTA MANN HAMMOND,
BEFORE THE FIRST SPIRITUAL SOCIETY OF
NATIONAL CITY, CAL., MARCH 31ST.

Today is the forty-fifth anniversary of modern Spiritualism inaugurated through the mediumship of the Fox girls. And as they have all now departed to the Spirit-world, and one of them so very recently (Margaret Fox-Kane, the sole surviving sister, passing over March 8th), we might also call these exercises an "In Memoriam." It gives us great pleasure to celebrate something that has had a rise, growth and development in our own lifetime. But it is not at all likely in the day of the printing press and telegraph that they will ever be made goddesses or canonized as saints. That belongs to the past, when records were but rudely kept and means of communication between people very slow. There are more reasons than one that all the Messiahs are a product of the past—also that miracles have ceased. Where there is a demand there will be a supply, and the nineteenth century is not asking for Messiahs or miracles. They have been asking for facts, and through Spiritualism they have received them.

It is also a notable fact that the Messiahs and miracle-workers of the past have all been males. Let them have all the pride and comfort from this that they can. There are also more reasons than one why this was so. The God of the past always called a man to do his work. But the God of the present, or evolution, is beginning to call upon women. The advent of modern Spiritualism was the inauguration of a new era for woman. It is the first religion where woman has stood equal with man in its inspirations, offices and administrations. The best mediums and trance speakers have been women. To the barbarism and superstition of the past belong the male Messiahs and masculine religions; while it belonged to the nineteenth century to present a scientific religion, based upon facts, with woman as well as man for its expounder.

When the demonstrations commencing with the Fox girls established the fact of the nearness of the Spirit-world to our own, a new philosophy of life both here and hereafter was the natural outgrowth. The numbers who have embraced the Spiritual philosophy are very large. The desire for association in human beings is urging them to unite in all parts of the world. It is upon organization that I would speak to-day; and if what I present does not meet with approbation, you must remember that I, too, am a product of the nineteenth century and do not look backward for my thought.

Organization as defined by Webster is "The act or process of forming organs or instruments of action. Organize—to construct so that one part may co-operate with another." The word is applied both to forms in Nature and systems of society. We will first consider Nature aside from man. Everything that has life has motion. Harmonious motion is the resultant of two forces—the centripetal, which draws toward the center, and the centrifugal, which is toward the circumference, or in a straight line. Nature's organizations, from a drop of water to the immensity of space filled with solar systems, composed of worlds revolving in their orbits in perfect harmony, are based on the even adjustment of these two forces. But when you analyze the organizations of men, you will find there has always been an effort to construct them on one force—the centripetal, or the conserving force—ignoring, yes, forbidding the action of the centrifugal or moving on force, which, if ignored in Nature, would result in a falling and crashing of worlds that would rival the fabled judgment day.

Again, if we study organization in Nature, we see that as soon as any form is fully organized, that moment decay steps in, and the work of disintegration is going on. For what purpose? In every case to evolve a higher life. But one brief moment the strength of organization is felt, and the law of evolution carries it on to higher planes through deorganization and re-organization.

In Nature the decay of old forms and the evolution of higher life is gradual and peaceful; while every evolution of society to a higher plane has been preceded by revolution. But the two forces are immutable in social organizations, as in the material world, and assert themselves—witness the internal turmoil, which is but the irrepressible centrifugal force seeking expression; and could it have been recognized at the outset, evolution in society would be as peaceful as evolution in Nature. No organized society ever yet allowed a man to grow in it peacefully, as Nature grows. He has either had to break the crystallized shell and walk forth a free man, or they have turned him out; until so great a thinker as Emerson has said, "Beware how you get into boxes, for no sooner are you fairly in than you find you have outgrown them, and have to get out." The same law that controls the world of matter also controls the world of mind. We do not need to make or create laws for the order of society—we only need to recognize what we have—which are from the foundations of the world, forevermore, without beginning and without end. If we would have peaceful growth and evolution to higher planes of thought in society, we must listen anew to the still small voice of Nature, which speaks alike in the growing grass, the drop of water and the whirling world, and learn that the centrifugal force is quite as important as the centripetal, and not attempt to hinder its action in our institutions.

We must take cognizance of the "cloud no larger than a man's hand," and never submit to a form of organization that violates true principles in the slightest form. Lay not the flattering unction to your souls that it is a "mere matter of form," until the form shall have grown into a wall of stone to crush your aspiring spirit.

Republican ideas do not thrive so well in monarchical forms. We must sweep away every vestige of them to get the best growth. The president in a republic is the last, linger-

ing remnant of the king idea, but with this idea so nearly dead that he does very little harm. Why not bury the effete body, and with it the unnecessary expense, leaving no gross to carry out the will of the people as a board of directors? And to represent a true democracy, all offices, whether in a national government or a society, should be elective—none appointive. Appointments, whether by the president of a country or the president of a society, are lingering relics of the time when the king called his retainers and nobles about him and parceled out the land and privileges. Let us have a thorough repudiation of the king idea in all organizations, both large and small. Our forefathers made a good start when they renounced their allegiance to King George and all other kings, and if they allowed the kingly idea to creep into our institutions in a small degree, it is for us to eliminate and improve.

In a local society the power of a president should never extend beyond acting as chairman of the meeting, in which case it would be more democratic to elect a chairman at each successive meeting than to have a permanent officer. In the state all laws should be referred back to the people for ratification before they become laws. Otherwise, law-makers are not responsible to the people when once they are elected. This is called the referendum, and Switzerland is the only country which has it.

It has been said "In unity there is strength." If by strength you mean numbers or respectability, you could have remained in the respective churches from which most of you have evolved, and swelled the measure of that kind of strength. Truth has always been in the minority, and always came out triumphant. But the advocates of fixed organization claim we must have it for the purpose of order. To which I reply, that we will have that anyway. We can have nothing else. How often do you say "order is heaven's first law." And do you not think heaven can take care of her own? I do not believe such a state as chaos ever existed. I would as soon believe in a devil as to believe in chaos. Immutability, inherent law and order have always existed, and artificial edicts cannot add to their strength. Our petty fears are bounded by our ignorance. We laugh because the ancients, when they put out to sea in their little boats, thought they must not go beyond the visible horizon line or the boat would drop off. We now know that the physical man cannot get off this planet, however he may try. Nature's law of gravitation is his anchor. Oh, ye of little faith in immutability, ye have a kin idea when ye think that the foundations of society are made firm by rulers, officers and governors of various kinds. Dispense with them and they would not fall no more than when the ship goes to sea it can fall off the globe. That is but another shadowy fear, like the lion in Bunyan's "Progress." Walk boldly up to this shadowy fear of the nineteenth century, and it will vanish into thin air like Bunyan's lion. But it is not in the interest of authority, and so they foster the fear. They virtually say "do not go beyond us, or your ship will fall off." They would have you think that they are the pillars and strength of society. It is not so. The strength is in the inherent law of order that is in all things and in all minds, which lives in society in spite of this parasitic horde of rulers, eating up the substance of the land, and not by reason of them. It is deathless, or its false interpreters would have killed it long ago, and chaos would have reigned supreme.

Thomas Paine said: "We confound society with government. Society is natural, while government is artificial. The former we would have anyway, while the less we have of the latter the better." But we must have leaders, say some. We would have leaders by the law of natural selection. Did you ever see a group of children play "keep house"? There is a natural recognition of who shall be mother or father in the play, and it is always the fittest who lead by reason of their fitness, and the others render the natural allegiance of the human heart to a natural leader. And there is beautiful order, with no "Be it enacted." I will venture the opinion that if every king, president, governor, policeman, judge, lawyer, law books and standing armies were wiped from the face of the earth to-day, we would have better order and a greater peace than now; and it would last as long as the law of natural selection prevailed, and disorder would again appear only upon the introduction of artificial methods.

Then let us build for endurance, on the true principles of nature, with an even balance of the centripetal and centrifugal forces, with natural leaders chosen by the law of natural selection.

I deplore very much all attempts on the part of spiritual organizations to gain temporal power. Chartered societies and an ordained and paid ministry is following too closely the tactics of the churches. The nineteenth century free thought will not brook authority, and a new departure will become necessary if you attempt to put the new wine into old bottles. "The letter killeth, but the spirit giveth life."

ZULIEKA.

When we have a good thing we want everybody to enjoy it. This story, ZULIEKA, by Mrs. Cora L. V. Richmond, will not only prove interesting, but it bears with it a spiritual influence that will do you good. Circulate the paper and act as missionary in the good work. Be good and do good is our motto. Send a paper free to some one who will enjoy its pages. It will be sent three months for 25 cents. The first five chapters of "Zulieka" sent free to all new subscribers.

The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.

Anniversary at Detroit, Mich.

The anniversary in commemoration of Modern Spiritualism was celebrated in Room 5, Hall, Sunday evening, March 26th. Address by our guides, after which recitations by two of the finest elocutionists of the city, and one by Master Eddie Wallace, which did him great credit as a fine little speaker. Our organist and singers were members of the Baptist Church, who have become interested in our philosophy by attending our meetings.

Tenets were given by the different mediums present, also a song by Mrs. Carpenter, the inspirational singer, which was well received. One also gave a few tests, which gave good satisfaction.

The hall was beautifully decorated with flags, flowers and lovely spirit-pictures, given through the mediumship of Mrs. Annette Blair Murdoch, of Rock Bottom, Mass., also spirit-photographs and the portrait of a friend's spirit-wife, said to have been produced between closed shades in fifteen minutes. It is a beautiful oil painting given through the mediumship of Mr. Randall, of Cleveland, Ohio.

Our hall was crowded with as earnest and attentive an audience as ever greeted a speaker, and to-day congratulations are pouring in upon us from all sides that our meetings have been the most successful ever held in the city of Detroit.

We started our meetings last September, and with the exception of four weeks, have held meetings regularly ever since, and the meetings are better attended and more interest manifested than at any previous time.

In reply to the numerous letters inquiring why we have not advertised in any of the Spiritual newspapers of late, we will simply say, want of time. Through the week we are busily engaged giving tests and treating our patients, as we are also a magnetic healer and herb doctor, so that we have very little time to devote to writing for any newspaper.

But now, as spring has arrived, we begin to think about camp-meetings, and feel the need of a little change, and we would say any reliable society wishing to engage our services for lectures can do so by addressing us at our home, 411 Thirteenth street, Detroit, Mich.

Anniversary exercises will be held at Fraternity Hall next Sabbath afternoon, at 2:30. Mrs. Minnie Carpenter, the regular speaker, will give the address, after which the different mediums present are invited to participate. A pleasant and profitable time is anticipated.

We are sorry to say almost all of the old-time Spiritualists have done nothing whatever to carry on the work, having become discouraged through repeated failures, and some of the speakers have united with the liberal churches, while the Spiritualists, some of them at least, seem drifting with the tide. While a few have been prevented by sickness from carrying on the work, others seem satisfied with home circles; so the work has been carried on during the winter by a few faithful souls who are alive to the best interests of the cause; while other active workers are those who have come out of the different churches and united their forces with ours to carry on the work of emancipating souls from bigotry and superstition.

May angels hasten the day when every honest medium and Spiritualist will work hand in hand, heart to heart, soul to soul with a determination that truth must and shall prevail.

MRS. NELLIE S. BAABE.

Detroit, Mich.

Oakland, Cal., Anniversary.

TO THE EDITOR:—The anniversary of Modern Spiritualism was celebrated in Oakland, Cal., by all the societies, and a general good time was experienced—unity and harmony prevailed. Under the auspices of the Liberal and Progressive Spiritual Society the exercises were very interesting—commencing with the Children's Lyceum at 2 p. m. A large, appreciative and intelligent audience was held for three hours. Perhaps one of the most striking features was the address of Mrs. Seal, of Oakland, Cal. She gave an interesting explanation of the law of the evolution of matter until conscious existence—intelligence and spiritual perception—is evolved, resulting in man's spirit individuality and identity as the crowning work of creative intelligence. Illustrated by the resurrection of Christ the Syrian—and the Jew whose bones laid concealed in the cellar of the Fox girls' home in Hydesville, N. Y. The one said: Behold me, "thrust your hand in my side"; the other by the tiny raps said: "Dig and find my bones." Behold it is I, be not afraid.

Every religious, political or social leader, from Moses to the present, whether good or bad in motive, were instruments in creative design, under this great law of evolution, by friction to intellectualize, moralize and spiritualize the world. Under this law of mental and spiritual evolution, Tom Paine came and went, introducing a conflict for liberty and justice for which unborn nations will honor his name.

W. C. POTTER.

Anniversary at National City, Cal.

The anniversary exercises were very interesting. Mrs. Hendee, an old-time worker and medium, being present from San Francisco, besides many from San Diego and vicinity. Local talent is also plentiful here, and those from abroad must have felt that they received in as great measure as they gave.

The floral decorations were the most beautiful I ever saw—calla-lilies literally by the bushel. There was an arch over the doorway constructed almost entirely of them, besides many other designs. I scarcely expect to again see such a beautiful sight until I reach the Summerland.

I shall return to my home in Kansas City now in about a week. I learn by mail that I am on your programme this year for next Sunday, April 2d, but I cannot be there in body. As I cannot enclose one of those magnificent calla-lilies, I send a modest violet.

DR. LORETTA MANN HAMMOND.

The Anniversary at Cincinnati, Ohio.

The Psychic Research Society of Cincinnati held their anniversary exercises last Sunday by two meetings—afternoon and evening. The meeting had been deferred on account of the absence of the pastor, Dr. Adah Sheehan, who, at the time usually observed, was engaged with the Indianapolis people. But we were amply repaid for the wait. The largest and best hall in the city was made a house of beauty by the decorations of natural flowers for which this society is noted in all their celebrations. Large stars and small comets, crowns and stars, a large five foot in height, crowns, wreaths, baskets from three feet across with lesser ones too numerous to mention, and all filled with choicest blooms, pot-plants in full bloom, each vying with the other for a share of admiration; stately lilies, and glistening green of the foliage plants made us wish to linger and look. The great organ, under the skillful hands of Mrs. Boyer, pealed forth a quartette of male voices, singing an anthem, caused a hush. Then the sweet, earnest tones of our teacher in invocation and thankfulness to spirits in the body and out for the happiness and unity of the occasion. This ended, Mrs. Sheehan's sister, Mrs. Lida Peterson, accompanying herself on the violin, sang "The Old Man Dreams," and no words can convey the effect of the beautiful voice and the tender tones of the almost human instrument, the organ and male voices swelling the chorus. Oh, that we could have these two sisters always with us! Mrs. Dr. Sheehan, our beloved speaker, stood among the flowers a little paler and thinner than usual, but just as earnest as ever, talked on and on, inspiration lighting up the face, and new thoughts poured out like water from a mountain spring.

"The best we have ever heard yet," came from every side. There is no one who surpasses this woman in the field she has chosen. Another song and we close until 8 p. m. Again a beautiful programme of music, song by the Boyer family, to the number of five, clustered about the mother at the organ, male harmony and happiness. May they always sing together thus here and hereafter. Another grand lecture, when, to our surprise, as Mrs. Sheehan seldom describes spirits, she stepped from the rostrum, and, going among the people, described their spirit friends to them for a half hour. A benediction sent us all home happier for the blessed truth of spirit-return and our right to celebrate.

PSYCHIC.

Lockport, N. Y., Anniversary.

The forty-fifth anniversary of the advent of modern Spiritualism was celebrated by the United Progressive Club at Lockport, N. Y., at their hall, on Friday, March 31, 1933. The rooms were very appropriately decorated with the national colors, the emblem of civil and religious liberty, and the tables covered with a wealth of beautiful flowers.

The attendance was quite large; besides our own society many invited guests from out of town were present to help along this joyful occasion.

After a bountiful collation, most elegantly served, the club and invited guests were delightfully entertained by a fine programme, consisting of vocal and instrumental music, select readings and recitations. Mrs. Emma Taylor, of Johnson's Creek, followed our president's brief address of welcome in a few well-chosen remarks, given in her own delightful way.

The treat of the evening was a short address by the veteran worker and club's honored guest, Brother Lyman C. Howe, whose fame and ability as an inspirational speaker is world-wide, and it was one of his best efforts, given in his happiest manner.

The meeting was closed by our pastor, Mrs. Anna L. Robinson, and adjourned until Sunday night, when the regular anniversary address was given by Mr. Howe. Mrs. Robinson presiding. It was fine, clear, scholarly and brilliant, sparkling with wit, and given with that impressiveness that carried conviction to his hearers. Certainly the club has reason to congratulate themselves upon being able to secure his services. Long may he live to shed abroad the light of truth in a world where such men are all too few.

During the anniversary meeting, through the solicitation of Mrs. Robinson, nearly \$500 was subscribed towards erecting a Spiritual Temple in Lockport. The project bids fair to be a complete success.

REPORTER.

Anniversary at Milwaukee, Wis.

TO THE EDITOR:—A few words about our anniversary exercises: The day was a perfect one. Sunday morning, at 10:45, we had a conference. It was a very pleasant session—not in numbers, but in kind, fraternal expression. At 2:30 p. m. a good-sized audience listened to a most excellent, practical discourse from Mrs. S. F. De Wolf, on "What Good Has Spiritualism Done?" Tests through independent slate-writing followed the lecture. They were all recognized. At 7:45 Mrs. De Wolf spoke to a crowded house; many had to stand. She spoke under control on "My Entrance and Experience in Spirit-life." It was a most excellent discourse, and after a number of tests, fully recognized, we all went home with the feeling that we were blessed and benefited. Mrs. De Wolf will be with us for the balance of the month, and will be followed in May by Mrs. Ada Foye. There seems to be a general awakening.

MARY E. VAN HORN.

Anniversary at Aspen, Colorado.

The First Spiritual Church of Aspen, Colorado, held anniversary exercises at the P. O. S. of A. Hall, on Sunday, April 2d. The hall was very prettily decorated with flowers and flags. There was a very large and appreciative audience; a number were turned away from the door.

We were very fortunate in securing the services of Mrs. Ada Foye. She was com-

elled to give up a number of Eastern engagements on account of ill-health, and came West.

Mrs. Foye's subject was, "A Spiritual Reformer," which was an incidental treat for all. At the close of her lecture she gave some very convincing tests of spirit return. The music, both vocal and instrumental, was excellent.

Mrs. C. T. Newton, physical test medium, will be here this month, and we think by the time these two mediums leave Aspen, a great many who are investigators now will be spiritualists themselves.

We have quite a flourishing society here in our little city amongst the mountains, and would be pleased to hear from good test mediums who would like to come West. There is a wide field here for good work. There are societies at Denver, Colorado Springs, Pueblo, Leadville, Aspen and Grand Junction.

MRS. JAS. F. MORROW, Cor. Sec.

The Columbian Fair at Adelphi Hall, New York.

The "Columbian Fair," held under the auspices of the "Ladies Aid Society," closed on Saturday evening, April 1st, after four days of liberal patronage and general enjoyment. Adelphi Hall presented a picture that will long linger in the memory, with its elaborate decorations, appropriate to this memorable year, in the midst of which portraits of Columbus and Washington seemed to smile a cordial welcome upon each visitor; while the lavish admixture of American and Spanish colors, together with a profuse display of beautiful articles donated by friends of the cause, effected a tout-ensemble that charmed all beholders. Nor were the useful and toothsome commodities forgotten, but met the eye in sufficient abundance to gratify every taste. The society is greatly pleased with the result of its first venture since reorganizing for active work, and intends to energetically pursue its present course until the much-talked-of mediums' home shall become a substantial reality patent to all.

Liberal, Missouri.

Many of your readers will remember the name of C. W. Stewart, who was prominently identified with the Spiritual cause from 1870 to 1885. Mr. Stewart has spoken several times recently before our society, and delivered an excellent lecture here on the forty-fifth anniversary of modern Spiritualism. The lecture was a careful analysis of modern scientific thought, and proved that so far from being adverse to Spiritualism the highest results of modern investigation into natural principles was to strengthen and sustain the doctrine of a continued existence after this mundane life is ended.

Mr. Stewart, always an interesting speaker, is now better than ever he was at any previous time. He is now in the forty-seventh year of his age, and his twenty-five years of careful investigation, coupled with the training which has come from constant lecturing and debating, has amply equipped him for successful platform work. He is highly inspirational, and his lectures, although delivered in a calm and deliberate manner, often thrill his auditors with the burning thoughts which they contain. Mr. Stewart is ready to answer all calls from societies or workers in the cause of Spiritualism, as he intends to devote the remainder of his life for the enlightenment of mankind, and wherever he goes his work will speak for itself.

BYRON L. COWLEY.

Boston (Mass.) Anniversary.

Anniversary day was appropriately observed by the Society of Ethical and Spiritual Culture, at Park Square Hall. A good audience assembled at 11 a. m. for a general conference readings and tests. M. Adeline Wilkinson presided, and gave an excellent address of greeting under control of Maggie Fox. Mrs. Buck followed with an interesting speech, and gave some good tests; several others related their experiences.

At 2 p. m. Frank C. Alington opened the exercises with a very earnest address, full of inspiration and promise for the future, urging that we look to the past only to learn the lessons of progress, which we may put practical use, and fit ourselves individually for the highest possible phases of mediumship, realizing that progress is made not by pulling others down, but by building ourselves up.

Mrs. Ida P. A. Whitlock followed with an eloquent speech, full of grand and beautiful thought, in perfect harmony with the opening speaker, and holding the enrapt attention of the audience.

Miss Jennie Rhind, in her quaint, Scotch, vigorous language, claimed a just judgment should be meted out to the mediums who sacrificed much and gave much for the benefit of audiences, who should appreciate their good works, and not be too hasty to condemn apparent faults. Noting the various epochs of history, the speaker showed how men and women had arisen in due time for their appropriate mission; and now, as the winter of the world is passing away, and the springtime is coming on, woman is to take her proper place and lead the world to a higher and better life, followed and supported by man.

Mrs. E. M. Shirley emphasized very earnestly, under strong inspiration, some of the thoughts of the other speakers. The addresses were interspersed with excellent vocal and instrumental music by Mrs. Katie M. Shepley and Mrs. Nettie Carlton.

At 7:30 p. m. a large audience assembled. Frank C. Alington, Dr. Willis Edwards and Dr. C. H. Harding gave excellent addresses appropriate to the day. The anniversary closed with a social and dance, which many enjoyed till midnight.

TAYLOR.

"The Religion of Man," by E. D. Babbitt, M. D. This is a most excellent work, replete with suggestive thoughts, and calculated to interest and instruct. Price, \$1.25; postage, 10c.

CALIFORNIA.

The 45th Anniversary.

To THE EDITOR:—The growing interest in Spiritualism in San Francisco, California, during the past few years, has brought to notice not only the numerous spiritual exercises by the several Spiritual societies here, but by the increased attendance and interest in these meetings being pointed out by the press. Of our three morning papers, each gave the subject of Spiritualism, and the fact came out with a column article in which there was not a trace of sarcasm or ridicule. Two years ago this would have been impossible excepting for pay and an advertising mark accompanying the article.

Of these celebrations none exceeded in interest that of the First Society of Progressive Mediums of San Francisco, given in Southern Hall, 105 Larkin street, on Friday evening, March 31st. C. G. Jackson, the society's president, who, by the way, has by his energy and perseverance accomplished wonders in building up membership and interest in the body he presides over, with a levy of his sisters, had the platform decorated with flowers such as California only produces, and evergreens and floral pieces tastefully brightened the hall.

By 8 o'clock the hall was crowded—rather packed, a large number of people being unable to obtain admission, and many of those inside were compelled to occupy "standing room."

After a few introductory remarks by President Jackson, Mrs. Marguerite Morrow favored with a piano solo, followed by the invocation by Mrs. Sarah Seal.

Professor Fred Bell, founder and speaker of the Humanitarian Spiritual Society, delivered one of his popular and interesting addresses, and Miss Annie Roney, the favorite soprano solo society, sang "Nearer My God to Thee." The address of the evening by Mrs. Sarah Seal attracted marked attention, as do all of that lady's inspirational efforts.

The talented contralto, Mrs. Morrow, sang an appropriate song. Mrs. Katie Stiles, of Boston, followed with an interesting inspirational address and concluded with a few tests which were well received.

The concluding exercises were songs by Mrs. Morrow, and platform tests by those excellent phenomenal mediums, Mrs. D. N. Place, Mrs. H. A. Griffin and Mrs. Katie Hensmann.

EMBODIED SPIRIT.

San Francisco, April 14, 1933.

A GALA DAY.

The 45th Anniversary.

TO THE EDITOR:—The Omaha Spiritualists had a perfect gala day on the 24th instant. It was not only Easter Sunday, and the forty-fifth anniversary of Modern Spiritualism, but with us was dedication day as our test that we have built ourselves a new temple, but we have moved into larger quarters and into a more central position. The society has increased so much of late, both in numbers and in interest, that the new location was desirable and necessary, and we have no doubt that a much larger attendance will be the result of the move.

The audience was called to order by Brother H. Dwellier, our able and indefatigable president, and the services commenced by singing an inspiring spiritual song. The dedicatory address was then delivered by Henry Hickman, and was generously received. A beautiful poem entitled "The Springtime of Youth" was excellently read by Miss Reine. Brother M. E. Taylor, of Fort Calhoun, Neb., then offered an earnest and touching invocation, which was rounded off with more singing.

General E. Estabrook, being the orator of the morning, now took the floor, and led off by one of his striking sentences as follows: "Spiritualism has always been a fact since men and women died, and all religions have been based upon it." This idea he consistently carried out to the end with clearness and force, and read in conclusion the following brief tribute to Margaret Fox-Kane.

ON THE DEATH OF MARGARET FOX-KANE.
Oh, welcome the Death-Angel's summons to come
And join with her kindred in yonder bright home
There to meet with warm greetings the friends of her youth
And share the reward of a martyr to truth.
No star shall shine brighter, tho' humble her birth,
No Scroaches' demon can so move the earth,
No maid of Orleans error's throne could so shake,
Tho' tried as a witch and burned at the stake.
—E. ESTABROOK.

At the afternoon session there was so large an audience that every seat was occupied, and after the introductory singing Brother Potter proceeded to address the audience upon his favorite and oft-referred-to subject, "Andrew Jackson Davis, and his Great Harmonial Philosophy."

Following this Brother Thompson, who is known in this society as a poet of much power, read an original poem very appropriate to the occasion. This again was followed by an inspirational song by Brother Duncan, who furnished his own accompaniment upon a magnificently toned violin. Another song, a solo, with piano accompaniment, was given by Dr. Jeffries, amid much applause; and thus was the day closed in a spirit of profound brotherly love. HENRY HICKMAN.

Omaha, Neb.

THE SPIRITUAL ALPS

AND HOW WE ASCEND THEM

Or a few thoughts on how to reach that altitude where spirit is supreme and all things are subject to it.

BY MOSES HULL

Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

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THE 45TH ANNIVERSARY.

ADDRESS BY W. J. COLVILLE, GIVEN IN WASHINGTON HALL, CHICAGO, FRIDAY, MARCH 31, AND IN LINCOLN HALL, GRAND RAPIDS, SUNDAY, APRIL 2, 1930.

In these days of rapid motion and constant change forty-five years seem quite a long chapter in human experience; therefore, modern Spiritualism is now quite old enough to be fairly regarded in some sense as an old, well-established system, which has stood the ravages of time as well as the numberless oppositions which, from its inception, it has been called upon to encounter. Every great event in human history has been marked by decided spontaneous outbursts of spiritual phenomena; these have not usually been well understood, and, consequently, have been blindly attributed to some providential interference with the regular course of natural law.

Modern thought, in its highest phases, is neither atheistic nor materialistic, but it strives to be orderly, and never falters in its allegiance to the supremacy of law or the universality of its working. If we should attempt to speak with accuracy of such an event as the Jewish Passover, which occurred 3,400 years ago, or even of the resurrection of Jesus, also commemorated at this season, which transpired 1,860 years ago, we might find it difficult to establish exact historic data; but when we turn to events of the present century, and consider scenes enacted in our own land, and in our own families, with ourselves as witnesses, we are able to make out a case immeasurably stronger than would be possible were we dependent upon the slender records which have come down to the present age concerning remote antiquity.

Every age and country has been blessed with a revelation adapted to its needs, and this revelation has two distinct phases or aspects, and, therefore, needs to be considered under two heads:

1. The idea of revelation formerly prevailing is that God, or angelic messengers, at least, make known to a certain section of mankind truth, which is carefully concealed from the rest; but as this theory savors of belief in favoritism or partiality, it is now being rejected almost as widely as it was formerly accepted.

2. Revelation demands a percipient as well as a revealer, just as colors and forms demand eyes to see them; this being universally true, how weak is the position of all who speak of truth being revealed by some one and from somewhere, without taking into consideration the necessity of its being addressed to some one capable of beholding and appreciating it.

Though it cannot and should not be denied that spontaneity is a characteristic trait of the most convincing demonstrations ever afforded of actual communion between the two worlds, we must not conclude that because events are frequently unlooked for they have come without the way being made clear for their approach.

The Rochester knockings of 1848, coming as they did through the instrumentality of the Fox sisters, were not anticipated, but the world was ready for just such manifestations as were given. Hard-headed materialism would not bow before graceful, poetic, inward appeals to man's spiritual nature; but literal rapings on solid walls and furniture arrested attention, and it is as necessary to call popular attention before we can educate people, as it is to catch fish before we can cook it; children must be summoned to school; then, when they are in the school-house, the teacher's work practically commences.

Phenomena by no means constitutes the all in all of Spiritualism, nor is it Spiritualism per se—it is premonitory, preparatory; for this very reason extremely useful and highly important, but its very importance consists in its leading those who accept its teachings to something far beyond. A mere belief in Spiritualism is a very poor substitute for a spiritual life, which, to be worthy the appellation, must be philanthropic.

Belief has been so highly and misleadingly extolled for so many centuries, that we need not wonder that at the commencement of a new era in thought there are many who still cling to the old idea of believing something, when, in truth, simple belief is the emptiest substitute for knowledge imaginable. Spiritualism is not something to be believed in or accepted on trust, it is a matter for demonstration; therefore, it appeals to man on all sides, and neglects no avenue of approach to the citadel of his consciousness. When we say we believe in anything, we usually mean that we accept testimony concerning it, but have no actual knowledge of the matter ourselves. Such belief is sometimes tolerably reasonable, as we are all obliged to accept testimony every day in the business world; but in an affair so nearly connected with man as his own constitution and destiny, it is surely not too much to claim that each one should investigate on his own account and arrive at such conclusion as honest investigation necessitates.

Spiritualism has never been a success as a distinctive movement, if we count success as indicated by the amassment of worldly property, and the dignity of organic representation; but what may on the surface appear as a sign of pitiful weakness may show forth as a source of enduring strength on closer inspection and fuller analysis.

Spiritualism, if it only added one more to the hundreds of sects in Christendom, and the thousands in the world at large, would be a very doubtful blessing, as sectarianism is doomed to pass into oblivion, while from the graves of parties will arise the truly federated humanity of the future.

Spiritualism, pure and simple, is the battle cry of such spirits as desire to limit Spiritualism to their narrow view of it, but in their search for uniformity they are doing what in time lies to retard the advent of unity. The Roman Catholic Church can have a theology pure and simple, given by the Holy See, and accepted by all priests everywhere who bow to the dogma of papal infallibility, but Spiritual-

ism can have no such uniform rule of practice as belongs to the discipline of a vast ecclesiastical hierarchy, and as to the teachings received from the Spirit-world, though not discordant as a whole, they are so infinitely varied as to bewilder the man or woman who is accosted by them immediately he or she commences a study of spiritualistic literature.

But variety is consistent with nature. The law of variation is distinctly traceable in all forms of existence, and no more clearly discernible anywhere than in man; for though in a certain grand general sense there are but two varieties of human organism—male and female—when we study, for example, the five great races of humanity—Caucasian, Malay, Mongolian, Negro and Red, and then proceed to examine into the numberless differences between individual members of the same race, we soon take to heart the instructive lesson of unity made manifest in diversity. Anthropology is a true science; anatomy, physiology and chemistry are universally profitable studies, because these great branches of learning deal with what is common to all mankind; but as soon as we particularize we are struck dumb with wonder at the countless variations displayed in a single type. We have all, if we are normal, two eyes, two ears, two lips, two nostrils, two lungs, one heart, one liver, etc., etc. But these eyes in some of us are large, and in others small; some again are dark, others fair; then, as to brain capacity, muscular strength, and adaptation to special kinds of effort we differ so widely, that unless we are especially broad-minded and clear-seeing, we inevitably strike upon the rocks of mutual recriminations and misrepresentation.

Now these amazing differences between people are not accidental, they are purposeful and needed to be studied in the light of the ancient Hermetic or modern Swedenborgian doctrine of the Maximus Homo or greatest man, in whom, as a whole, are to be found wisely allocated all the types and varieties of humanity distributed according to use and order.

The words, "In my Father's house are many mansions; if it were not so, I would have told you," are evidently intended to confirm a very ancient truth concerning the law of association in the spiritual world, and we are quite sure that a better understanding of the constitution of spiritual families and societies would exercise a most beneficial influence upon the conduct of life upon earth.

Just as slaves who have been long in bondage are disposed to be extremely tyrannical for some time after their legal emancipation, so is it the case with those whose servitude has been mental rather than physical; they are not liberated all at once; for this reason we can account for much bigotry among professing liberals and freethinkers, and much seeming intolerance displayed by influences from the Spirit-world.

We must not fall into the error of idolizing our spirit friends; we must not expect all who have laid aside their fleshly robes to be intellectually or even morally perfect; for regeneration is a gradual work, not an instantaneous process, as many falsely suppose, and this work goes on after death as well as before it.

Positive testimony of a strictly general character we can reliably deduce from the multitudinous communications received from the "departed" during the past forty-five years, to say nothing of the vast concurrence of testimony to the same effect received through many successive ages previously. These great universal teachings can be summarized and made to constitute the basis of effective organization for missionary endeavor, but beyond such truly universal teachings the widest difference of views may reasonably be expected to prevail, and no attempt whatever should be made to restrain perfect freedom of expression on the part of all truthseekers.

The first general inculcation of the spiritual philosophy, according to the instructions given by communicating intelligences the world over, is that the real individual, the entire man, survives the shock of physical dissolution, and this abiding entity finds itself in a real world, in a real body, surrounded with real objects, according to the measure of its power to perceive reality.

Many discourses could be given, and many books to illustrate this stupendous fact alone, but for our present purpose it must suffice merely to state the proposition as fundamental.

The second point of decidedly general concordance is that happiness beyond the grave is the direct outcome of a life prompted by noble desires on earth, and in no sense due to the beliefs professed or theories entertained concerning disputed points in theology.

The third doctrine which may surely be put forth as fundamental and universal, is that relations and associations in Spirit-life depend solely upon the operation of the law of attraction, which is inflexible.

On the basis of three such momentous declarations as these, it is possible to construct an ethical temple sufficiently capacious to accommodate the greatest variety of honest seekers for light, and on some such broad, deep, sure foundations as these, those spirits who desire to affiliate for useful propagandist work, must, perforce, unite.

To the thoughtful mind pondering these sweeping declarations, there instantly looms up the entire array of human beliefs concerning salvation of the soul, and the queries rise to every lip, is man, then, his own savior? Assuredly yes, we answer, if you mean that every human spirit must work out salvation from within, and not repose trust in any vicarious sacrifice as a substitute for individual exertion; at the same time, however, we positively insist that no saving work is done in any case except through co-operative endeavor; thus we would present both sides of a tremendous subject to your gaze, and urge upon all to remember that interdependence, not absolute independence or dependence, is the order of life throughout the universe.

The knightly motto *Ich dien* (I serve), is not only adopted by princes on earth, it is the watchword of the heavenly hosts, and the

higher a soul has risen among the ranks of heaven, the more readily and perfectly does that soul stoop to the lowest rung of the ladder to lift the poorest and lowest to the heights. There is no truth whatever in the fancy that because some of our friends and teachers have mounted the ladder of effort, and reached exalted stations in attainment, that, therefore, they are removed from us, and, consequently, unable to render counsel and aid. None are so high that they cannot stoop to bless, but it is true that, while the higher ones can bend to the lower, those to whom they bend cannot discern their presence or detect their influence save to the extent that their perceptions are opened up.

A good deal of common phraseology is poor and false, and we should seek to rectify it; we should not speak of spirit-returns so much as of spiritual discernment and recognition. A clairvoyant, clairaudient, psychometrist or telepathist describes forms and scenes which you were too obtuse to discover, and thus when you are in the presence of extreme sensitivities you get tests of the nearness of your spirit friends, and tidings of absent loved ones yet on earth, who are thinking of you and longing to send mental messages.

Spiritualism in all its phases, with all kindred movements, constitutes an immense revelation. The past forty-five years have been very largely devoted to collecting facts; the question of this hour is: What use should we make of these facts? We hazard a prophecy: The extremely widespread interest now manifesting in all things pertaining to the psychic realm is the initial step in a great, world-wide reform and revolution.

The age of mammon-worship is drawing rapidly to a close; plutocratic rule is to be set aside for spiritual direction of mundane affairs. Into the very midst of the Babylon of the modern state will come a psychic force, strong to deliver the captives of the god of gold, mighty to demonstrate the rule of truth in equity. The premonitory signals have been given; the preparatory steps have been taken; the announcing angels heralding the new era are already here, and though there may still be much of agitation, the day of peace is breaking, and through the silent echo, more than through the trumpet call of the angels of the resurrection, will the stone be rolled from the mouth of the sepulchre in which humanity lies buried, and full soon shall we witness the glorious fruitage of the mighty struggle of the past forty-five years.

Lieutenant Totten may not be all right, but he is not all astray in his calculations; universal changes are certainly impending, and it is the pressure of the New Age, already begun in the spirit-spheres, which is rendering this planet at present so intensely sensitive, and its inhabitants so remarkably receptive to spiritual influence. Let us all buckle on the armor of light, go forth to slay the adversary with the sword of the spirit, whose two edges are truth and love; then, with legions of angelic helpers to back us and at our side, we shall assuredly, through the death of error, pass on to a glorious resurrection, to the knowledge of greater and ever greater truth.

Anniversary by the First South-Side Spiritualist Society.

The First South Side Spiritualist Society of Chicago celebrated the forty-fifth anniversary of modern Spiritualism in its hall at 77 Thirty-first street, March 26, 1930. The hall was beautifully decorated in red, white and blue, and the star-spangled banner floated above a beautiful collection of flowers. Flowers—flowers everywhere, baskets, pots and bouquets; the air was heavy with their fragrance, blended with the perfume of the flowers of the Spirit-land, making it one of the most demonstrative days of modern Spiritualism.

Mrs. De Wolf delivered a beautiful poem, "The Summit of the Now." She afterward received a beautiful poem on the slate, also a picture of E. V. Wilson, a co-operator in Spiritualism, and other messages.

Extracts from her lecture: "The temples we are building, the foundations of which are built on the rock of Spiritualism, the walls that are raised by the workmen of investigation and truth, and the roofs and steeples that are finished by love and belief, should stand through all ages and opposition because of their divine assurance of strength and purity."

"Raise in the court-yards of your temples the fount of Spiritualism, that all may freely drink; and do not let the power and opposition of ignorance, that can close the Fair on Sunday and allow eighty-seven saloons to have a place within its gates, close the temple in your hearts."

"Spiritualism is in its babyhood; hold out your hands and assist it; we who are here, and they who are there, will support it."

"Be up and doing, for the watchword of progress is 'Onward.'"

A musical entertainment was given in the evening, with success, to a crowded house.

ELIZABETH SECKNER.

ZULIEKA.

Always bear in mind that to do good and be good is the chief end of existence. You can do nothing that will reflect more credit on you than by giving THE PROGRESSIVE THINKER a large circulation. ZULIEKA, by Mrs. Cora L. V. Richmond, will prove the great attraction. Aid us in spreading it broadcast over the land. The paper is sent three months for 25 cents. The first 12 chapters of "Zulieka" sent free to all new subscribers.

That is what we are constantly looking for—more light! We presume that each one of our thousands of readers is also desirous of finding more light, and while so feeling they should try to impart some light to others less fortunate than themselves. We are now sending the first 12 chapters of Mrs. Richmond's remarkable story to each of our new subscribers free. Bear this in mind whenever you meet one of your neighbors.

Anniversary Exercises.

THE INDIANAPOLIS (IND.) SOCIETY OF SPIRITUALISTS.

Mrs. A. M. Glading has made our anniversary long to be remembered. Lorraine Hall was filled on Saturday evening with an intelligent audience, there being scarcely standing room. The air was filled with fragrance. The flowers were beautiful and numerous, every nook and corner and all the chandeliers being adorned with nature's beautiful, innocent flower-children. This served to produce great harmony, as flowers always do. The programme was varied and pleasing. Mrs. Glading made the opening address, referring to the advent of modern Spiritualism at Hydeville, N. Y., and the grand mission of this great truth in bringing about a new era of joy and peace. She closed her remarks sooner than we anticipated, leaving us with a desire for more.

Among the many kind hearts who contributed to our programme was Mr. Archie French, of New York, a valuable acquisition to our number. He is a perfect mimic and ventriloquist, changing from a Teuton to a son of Erin instantly, and carrying on a dialogue between persons of different nationality; he kept us entertained without tiring. He also uses musical instruments in a unique way. With a French harp he imitates a baby crying for its mamma; with the harp in his mouth, and not touching with either hand, runs the whole scale, playing two-part music.

At the close of the literary and musical entertainment refreshments were served, and as all could not leave for the dining-hall at once, Mrs. Glading entertained those remaining with her writing tests. This is upside down, wrong side before, and previously has been held before a mirror to read, but, thanks to Mr. Mayhew's ingenuity, carbon-paper was recommended, and now the writing is right-side-up, and plain on the reverse side of the paper. One who wishes a test in this way stands by Mrs. Glading, placing his hand on her right shoulder. She converses constantly while the writing is going on, and her hand is moved very rapidly. The messages have been grand, answering mental questions correctly in every case.

On Sunday morning Mrs. Glading gave us a fine discourse, after which tests were given with lavish hand. There never was such a big-hearted test medium in our city before. She seems loth to stop; even after meeting is over she gives them here and there freely. The variety of tests is worthy of note. Character-reading by articles taken promiscuously from the audience; describing traits and personality from simply hearing the voice, she having her back to the audience; descriptions psychometric by a touch of the hand; standing by the side of an individual, thus getting within their atmosphere, she reads their life as she would an open book. Glancing at the face, she reads phrenologically, and then the wonderful writing, which looks like the hieroglyphics on an Egyptian sarcophagus, until the paper is reversed. After these tests it was high noon, and a wedding party arrived—Mr. William Ferris, of Anderson, and Mrs. M. A. Gillette, of this city. This is the first wedding ever occurring in our Spiritualist hall, and Mrs. Glading's first ceremony; but her control handled it in a masterly manner, and she made a very pertinent address concerning the purposes of this natural union, with a view to ennobling marriage and making a better posterity. The promise to love, cherish and protect was given by the groom in a manly way, which proves he will do his part in the matrimonial journey, and we need say nothing further, as the bride is modest and would object to our telling the manner in which she answered a question with the "obey" left out. After the ceremony the blessing of God was asked, and the contracting parties pronounced husband and wife.

Our evening service on Sunday was well attended. The subject was selected, as the control noticed a Bible lying on top of a ballot-box, and the query was raised, "Which in future will have the most power to sway the thinking world for good, the rusty sayings of an ancient literature, or the intelligent use of an intelligent ballot?" The most wonderful part of Mrs. Glading's work is her phenomenal tests, which follow freely each discourse. She brings an influence of harmony wherever she is, and we know our society will grow this month as it has never before.

LUELLA NICOLAI.

Anniversary Exercises.

On Sunday, the 26th of March, the Chicago and Michigan Religious and Spiritual Association celebrated the forty-fifth anniversary of modern Spiritualism, at Grange Hall, in Coloma. The house was called to order by J. K. Shimer, president, at 10:30 A. M. Peter Merrifield, of Coloma, opened the exercises with a short and appropriate address. He was followed by Mrs. Levi Woods, of South Haven, who gave an inspirational address well-suited to the occasion. It was then noon, and after partaking of a bountiful basket-dinner, to which ample justice was done, and a few moments of friendly greeting to friends from abroad, the meeting again opened at 1:30 sharp.

There was a short business session, then H. Balfour, of Bangor, was invited to the rostrum. His address was inspirational and good. Mrs. Woods then gave several readings, which were acknowledged to be quite correct. It was a very harmonious meeting. Peace and good will prevailed.

Adjourned to meet in four weeks at the Bundy School-house.

C. H. LEWIS, Secretary.
J. K. SHIMER, President.

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.

Anniversary News from Oakland, California.

The forty-fifth anniversary of modern Spiritualism was celebrated by the Grand United Spiritualist Society of America at this place in a very proper manner, opening with congregation singing "Nearer My God to Thee," and closing with the patriotic hymn, "America." This society was organized but a few weeks ago by the ever-faithful and zealous worker, Capt. W. Wingett, who fills the president's chair. The celebration was a grand success, and long to be remembered by those who crowded into the hall to listen to the array of talent secured for the occasion.

After the address of welcome by our worthy president came the forty-fifth anniversary address, by Mrs. L. E. Drake. Preceding this, however, Mrs. Drake recited an original poem by her, dedicated to Thomas Paine. The spirit in which the poem and address were rendered showed the great power and ability of Mrs. Drake to hold and entertain a large audience. Following this Miss Natalie Moran delivered an appropriate poem that was well received. Next came platform tests by Mrs. Wheeler. The closing address was made by Capt. Wingett. Interspersed throughout were solos, duets and trios by special artists.

At 7:30 P. M. the hall was filled to overflowing. Capt. Wingett delivered the opening address, followed by a baritone solo, "Roll On, Deep Ocean," by Mr. Claude Demarais. Address by Mrs. L. E. Drake, followed by platform tests by Mrs. Henssman, which were the finest we have ever heard. A poem by Mrs. L. Demarais was a feature of the evening.

Mr. John Larsen, editor and publisher of *Union*, delivered an address that carried much weight with it. He dwelt at considerable length upon the platform, or rather the objects and intentions, of the Grand United Spiritual Society of America, and showed why the cause should be supported by all true Spiritualists. THOMAS ELLIS, JR., Secretary.

Oakland, Cal.

Anniversary Meeting in Boston.

The forty-fifth anniversary exercises were introduced in Boston by the Independent Spiritualist Club at Park Square Hall, which was appropriately decorated for the occasion. M. Adaline Wilkinson presided at meetings on Tuesday afternoon and evening, March 28th. Frank C. Algerton delivered a lecture of great power and eloquence on the "Progress of Spiritualism," showing what had been accomplished. Mrs. C. Fannie Allen gave an excellent address in her own inimitable style. Miss Amanda Bailey added much to the interest by her sweet singing, accompanied by Mrs. Katie M. Shepley. Mr. E. M. Shirley, Mrs. J. Wilson Hill, Dr. Chas. Harding, Mrs. Buck, Mrs. Nellie Carlton and others added their contributions to the occasion.

After a substantial supper, served by A. A. Holt, the exercises in the evening closed with a sociable and dance, which was enjoyed by a large party until a late hour.

The Independent club is progressing, being fully abreast of the advanced thought which Spiritualism has developed.

TAYLOR, Corresponding Secretary.

The Anniversary at Pender, Neb.

Our people here like Mrs. M. T. Allen's work real well. Her lectures and tests are good. She lectures altogether from subjects given her by the audience, and her replies are purely scientific and logical. The meetings are well attended by the best and most intelligent minds of the community, and all are pleased.

On March 30th we celebrated the forty-fifth anniversary of modern Spiritualism. The stage of Weiser's Opera House presented a cheerful appearance when Mrs. Allen, our speaker, arose behind a perfect mass of natural flowers, and began to tell the people of the origin and general development of this new movement—how the age demanded evidence concerning the life after death, and the angel loved ones came and brought to mankind the proof of their continued existence. She enumerated the different phases of mediumship that had developed from time to time, and explained each phase and the laws operative in each. Thus Mrs. Allen held her audience in rapt attention for over one hour and a half, and when she dismissed them, all seemed pleased with the evening's entertainment.

We are thus doing our part to advance progressive thought in our part of the great vineyard, and hope to become successful factors in the liberation of men and women from the thralldom of psychological slavery.

Mrs. HATTIE N. ABBOTT, Secretary.

Anniversary at Jamestown, N. Y.

The First Spiritualist Society of Jamestown, N. Y., held anniversary services on Sunday, April 2d. The hall was well-filled. The meeting was opened with a short address by the writer, followed by a song by the society. Mr. A. C. Adams then read a selection; then followed a song by the society; recitation by Mr. Amadell; anniversary poem by Mrs. C. A. Sprague; song, "Your Darling Is Not Sleeping," by Miss Marie Sprague, and an anniversary address by Mrs. Clara Watson.

Mrs. Watson's address was very fine, closing with an original poem. She is one of the bright stars in our spiritual firmament—a plain, practical woman, living her Spiritualism every day, and everywhere.

Our anniversary was a success, and our society is prospering. E. W. SPRAGUE.

Jamestown, N. Y.

LIBERAL LECTURES, BY A. B. FRENCH.

They are worth your while in gold. Price, paper, 10¢. In cloth, 25¢. Published by the author, 1015 Broadway, New York.

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.

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THE ANNIVERSARY.

THREE INTERESTING SESSIONS—COMMUNICATIONS RECEIVED FROM SEVERAL NOTABLES ON THE OTHER SIDE.

The forty-fifth anniversary of modern Spiritualism was celebrated in Minneapolis, Minn., April 2d, in the Knights of Pythias Hall, Masonic Temple, all the local societies participating. The meeting was in the nature of a reunion, and sessions were held in the forenoon, afternoon and evening, the hall being crowded at each session to its utmost capacity.

The societies directly represented were the Spiritual Research Society, the Washington Union and the Society of Modern Spiritual Thought.

The morning service was held at 10 o'clock, the principal feature of the program being a lecture by Mrs. Lowell of the Spiritual Research Society, and Mrs. Pruden, of Washington Union. The afternoon session was begun at 2 o'clock, when a general conference took place, followed with a lecture by D. Thomas, of Chicago, and a number of tests were given. Short addresses were delivered by Mrs. Aspenwall and Mrs. Leper, after which a number of mediums passed through the audience giving tests, which recalled absent friends, and described certain matters in the materialistic world. The sessions were in charge of M. C. Westfield, president, and R. J. Young, secretary, of the Society of Modern Spiritual Thought, under whose direction the hall was handsomely decorated with fragrant flowers, foliage plants and the stars and stripes.

The general tenor of the remarks had reference to the anniversary, and to the advance in spiritualistic matters, the views of the societies being propounded in a manner that called for the approval of those present.

The evening session was largely attended, fully five hundred people being present, and many who sought admittance being turned away.

The meeting was opened with instrumental music by the quartet, followed with prayer by Mrs. Aspenwall.

J. F. Raymond then read several messages purported to have been written by Thomas Paine, Abraham Lincoln, J. Wilkes Booth, and several others, the communications being transmitted by the controlling influence of his hand. An inspirational poem entitled "Faith," was then read by Mrs. Barton, the lines being received with applause. After a selection by the quartet, an interesting lecture was delivered by U. D. Thomas, the trance speaker of Chicago. He spoke of the significance of the anniversary and traced the history of Spiritualism from its inception to the present day. Incidentally, he said that Christ had been a medium, as was instanced by the performance of His wonderful miracles, and speaking of Christian Science, Theosophy and kindred movements, he characterized them all as the outgrowth of the spirit gospel. His remarks were heard with great interest.

THE ANNIVERSARY

Of Spiritualism in Pittsburg, Pa.

THOUSANDS OF PITTSBURGERS MEMBERS OF SECRET CIRCLES—MANY MEETINGS EVERY NIGHT.

Yesterday was a day of celebration for Spiritualists all over the country. It was the forty-fifth anniversary of the founding of Spiritualism, and services were held in all the large cities as well as in Pittsburg commemorating the event. When it can be said that there are thousands of persons in this city who are either openly or secretly following the principles first discovered by the famous Fox sisters, it will be seen that the day is held to be of some importance among a large number of people.

It was when Margaret and Katie Fox, as two little children, were playing around a table in their home at Hydeville, March 31, 1848, that the first manifestations were claimed to come from the Spirit-world. Following their childish play, the Fox sisters were interrupted by a series of mysterious rappings coming from a table standing in the room. Realizing instinctively that these were more than natural, the two children began an investigation, which resulted in the forming of a number of circles in their own town, which spread over the entire country. The spirit which is said to have first made itself known to the Fox sisters was that of their grandfather, and it was through him they claimed to be guided throughout their lives.

Although Spiritualism is least prosperous in Pittsburg when compared with other cities, this is accounted for by the fact that nearly all those who are following this belief are doing so secretly, and it is for this reason there is not much of an organization. When it is said that there are hundreds of circles meeting almost nightly in Allegheny and the East End, into which it is impossible to obtain admission except you are unusually influential among persons who can post them, the prevalence of the belief can be understood.

The only organized meeting held in Pittsburg in commemoration of the event was that in the spiritualistic church on Sixth street. There was a large congregation present, and the meeting proved to be most successful, and was, therefore, an interesting one. After the usual devotional exercises the various mediums were controlled, and went among the audience answering questions of those present. One of the most interesting incidents of the meeting was a test by fire that was made. One of the mediums, while under the control of one "Flying Bird," the spirit of an Indian maiden, handled the flame and chimney of a large lamp, which was on the table before her, without any seeming discomfort whatever. X.

A SUGGESTIVE WORK.

STATUOLIGENCE, OR, ARTIFICIAL SEMI-MAN. Hitherto called Memerism, or Animal Magnetism. Containing a brief history of the same by the French commission. By William B. Baker, M. D. Cloth \$1.50. For sale at this office.

THE FIRST PAVED STREET. WONDROUS POWER OF MIND. How to perform mighty works, together with some characteristics of Prophets, Apostles, and other great men. Price 75 cents. For sale at this office.

There are 125,000,000 people in the world, and only 100,000,000 are Christians. The first paved street in the world was in Rome, in 1658.

There are 125,000,000 people in the world, and only 100,000,000 are Christians. The first paved street in the world was in Rome, in 1658.

where "I am Satan." The impress of the whole possession as almost hypnotic fascination to the beholder. The only apparent reason for the outgrowth of the Devil or Satan—the Abaddon, the Destroyer—of the Hebrews; the Apollyon of the Greeks; Abrahim of the Persians; the Eblis of the Mohammedans—taking other names among other nations and peoples—we could follow it down through the religious of the world, and the theology of the church, Jewish and Christian, until the present time, and note the modifications of the somewhat plastic image or ideal. Let it suffice to say in brief that as Spiritualism was a factor in producing and developing the idea, so it has been and is a prime factor in modifying and changing the ideas of men in relation to the nature and character, or human ideal, of the Devil.

A time rolls by, the attrition of truer thought and clearer knowledge—aided above all by the inspiration and the manifestations of spirit intelligences, unmistakably making their spirit identity known to mortals—changes the nature and character of the Devil, so that less and less is retained of the old and, it may be said, devilish theological idea of the Devil; and more and more the harsh and "devilish" features are rounded out and worn away—its dust mingling with the rejected ashes in the museum of Time. More and more is the Devil taking on the humaner qualities and humaner spiritual ideals of the higher and nobler humanity of today. When man shall have reached his highest and best ideal, the Devil will disappear—dispersed by the light and truth and glorious humanity evolved by Spiritualism.

As the poorly-understood Spiritualism of the darker ages of the past could lead to the ideal development of the Satan or Devil of the past—whose type, in some respects, still exists and reappears in accordance with the laws of evolution, in minds dominated by superstitious religious influences, even after the earlier types have been outgrown—so the higher and better understood Spiritualism of more enlightened and less superstitious eras, by flooding with light the once dim and shadowy recesses of nature, mortal and spiritual, will resolve Satan or the Devil into myth—into an ideal creation of the mind—into a mere mental personification of the spirit of evil—and, as evil disappears, Satan will dissolve—naught remaining but a memory of a fantasy of the imagination—and even that will, eventually, only be resurrected by spirit antiquarians delving into the mists of times and tombs of a forgotten past. JAS. C. UVERHILL, 438 W. Madison street, Chicago.

the Simian family. But, even then it is a question how he could utter human speech without being miraculously endowed with the faculty—as was Balaam's ass, at a later day.

It is a peculiar and interesting fact, as stated by travelers, that among the colored tribes of Africa the Evil One is said to be of a white complexion; while among white races he is said to be black. Considering the treatment of the so-called children of Ham—the cursed sons of Canaan, by the rapacious slave-traders, etc., it comes to be a matter of wonder that the dusky children of the wilds of the Dark Continent should be of the opinion that the greatest enemy of mankind was white, rather than of their own color. It was the most natural conclusion in the world, under the circumstances. It may be noted right here that this idea of the Satanian majesty's being of a fair complexion coincides with the most advanced artistic ideals of the present day and age. It is by no means the first and only time in which the ignorant and primitive children of nature have preceded, as pioneers, the great, the learned, the scientists, the philosophers, the wise and cultured of the world, in their perceptions and conceptions of the naked truth of things as they really are, or should be. Of course, the Devil should be painted white—exteriorly!

And certainly the ideas of the poor Bushmen, the Hottentots, even the lowest and most benighted of the dark regions of Africa, are no more grotesque and outlandish than some of the conceptions common to multitudes of so-called intelligent white people who have been educated by Christian priests, monks, nuns and other churchly teachers. To recount the various ideas of these concerning Satan, would be beyond the scope of this article. One of the most common of the prevalent Christian conceptions of the Devil has been, and is, a nondescript monster, with horns, cloven hoofs; a long and very handy, prehensile barbed tail; wings like a bat or vampire, and with the power to cause sparks and fire to fiercely emanate from his mouth and nostrils, etc., etc.—in fact, a veritable grisly terror, who has power to transfix the wicked with his loved talons and by away with them to Hell. This Devil, in some respects, bears a very close resemblance to the imaginative black man of Africa.

Our friend Job, whose crop of sore boils, from his feet to his crown, excited our deepest commiseration and sympathies, in his wonderful poem mentions Satan in this wise:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. [Solid chuck!]

"And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it."

The outcome of the conversation was, that God delivered Job into Satan's hands, to prove Job's integrity; "so Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." The Satan of Job's poem seems to have been in appearance and demeanor a very respectable and pious gentleman—one who mingled in the best religious society of the day; he possessed a large nose of "hass," to be sure; but that is nothing uncommon in the same circles today. [Examples: The Sunday-closers, the Romish priesthood, Jesuits, etc.]

At a later period Satan is mentioned "as a roaring lion, going about seeking whom he may devour."

But, not to dwell too long on the old-time realistic ideas, and coming along "ata jump," as it were, to our own day, we find the more modern ideal of Satan as a personification of the spirit of evil.

The artist-genius of today—like Koppay, whose great painting, "Satan," is to be on exhibition at the World's Fair—seeks a different form of expression than the hideous and uncouth monsters so common in former times. Koppay's picture embodies the more modern ideal. In this picture are to be found none of the conventional ideas of the fallen angel. Its composition breathes grace and strength combined. Satan's frame is superbly modeled, fairly trembling with the youthful vigor of life; his skin is dusky but clear; his eyes fiercely eloquent, and his expression—as with a glance of incarnate, fiendish delight, bent on you as he seems to sink into the dark abyss with his lovely victim in his dark grasp—seems to hiss into one's

conditions of human life, until some-where along the centuries that are immanently here the light of the divine culmination appears, and the instrumentalities in bringing this message that is now in the daydawn and twilight will then be known as heralds of that divine and perfect light that cometh into the world.

Oh yes, as you prize the instrument that bears from sea and land the message to your loved ones, as you value the cable, the electrical instrument that may bear the tidings of joy, as you value the written letter, the precious language spoken, that reveals to you the continued thought of your loved ones here, so in a subtle atmosphere of sympathy, surrounded by millions of potent strength of confidence, uplifted by the light of love and borne forward by an unflinching desire for truth, the instrumentalities of spirit messages should be guarded and appreciated by you, as human beings first, as instrumentalities of this valuable message, as deserving no more praise and no more blame in ordinary things than other mortals; but because sensitive to this light, and message from the Spirit world they should not be subject to your antagonisms, your suspicions, your unfavorable conditions that you often bring with you.

There are frequently conditions in a circle where it would be a total denial of mediumship if there was not a fraud, only people in this world become the controls then instead of the Spirit world. There are conditions, when human beings go to a seance prejudging, determined that such and such things shall occur. A medium once said to me that she had all she could do, in an interval when the control was withdrawn, to keep from going out into the room and imitating the manifestations, and she found that there had been a wager between two gentlemen—they called themselves gentlemen—who attended that seance, one declaring that he could make the medium come out and perform the manifestation spontaneously. If there is this amount of psychology in human beings, fortunately there is a great deal more power in the Spirit-world, and those who seek for spurious manifestations very rarely get them, and only get them when they take them with themselves.

Such is the power and such is the thought that dominates in this movement that we wish especially to say, while we are not of those who consider that Spiritualism began with this age or will end with it, that when a name is put on a certain form of manifestation that is adopted, it is a manifestation of that truth, that name shall be made to express and symbolize it until a better name has come; and when people undertake to substitute "psychic" for medium, "psychical research" for Spiritualism, we say that it is just as spurious a definition as a manifestation that is not spiritual is a spurious manifestation. Accept the name that is given by the power that designated it, and when that name does not express the thing, then search in the realm of spiritual life and light for a new term. Until then, let the good old term of medium be the term that means the one who is the instrument of a message from the other world; let the good old term of spiritual circle be the term that designates a group of people that which is used to designate when a few friends gather together, instead of the more scientific one of seance, and let the good term of Spiritualism be that which shall designate this movement until it ceases to be Spiritualism, and becomes a crystallized creed in the hands of either theology or materialism. Then you may withdraw the name if you please. Until then, the powers above the spiritual manifestations will love their mediums, will do all they can for them, and when the earth no longer receives them kindly or shelters them, beneficently will withdraw them into the realm of spirits, their places perhaps being filled by other and new instrumentalities, but the truth will still go on and on, voices will declare the message, and the light will find out its place among all the peoples of the earth, till darkness and materialism, prejudice and uncharitableness shall cease, and the new message and the new name be declared unto all kingdoms of the earth.

Very respectfully,
SAMUEL MAFFETT,
Muskegon, Mich.
(See ad. in another column.)
Address all letters to San Jose, Cal.

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very able address on "The Forty-Fifth Anniversary of Modern Spiritualism," delivered by instrumental medium, by Charles L. Light, on the evening and after a social chat with each other the society adjourned, to meet again in two weeks at Brother Stokes'. We have no hall, and we have to meet at each other's houses. The society being financially poor, we have not been able to build a hall yet, but we are going to make a strong effort to build this hall; so if any brother or sister feels like contributing anything toward building a hall for the cause of truth, it will be gladly received by corresponding with or sending the same to the undersigned, secretary of the association, who will gladly receipt for same. H. G. HOSKENDALE, Sec'y, Villa Ridge, Ill.

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Dr. A. B. DOBSON, Maquoketa, Iowa. —My Dear Friend: I esteem it not only a pleasure, but a duty I owe, not to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883 my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers and also affecting the mental; in fact the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various natural medicines and consulting the best medical ability that I could find in Michigan and Northern Minnesota, but to no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1, having recovered little or no benefit from my journey. Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until November the 25th; when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa.

I finally consented, under protest, to send for a diagnosis of my case. This was November 25; on the 27th I slept some, but from the latter date, up to and including December 4, I did not sleep, all told, twenty minutes, at which times my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced my treatment on December 5, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same, I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

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