

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

NO. 912

An Angel On Earth.

I is indeed refreshing to find an Angel on Earth. Judging from the account given below, old Peter Heswitt must be one. Unselfishness, Honesty, and all the other cardinal virtues put into practice constitute one worthy of being called an Angel, whatever his earthly religion may be, and such is Mr. Heswitt, with his nine adopted waifs. He is rearing nine waifs; how many are you trying to rear.

"I'm the happiest man in the world!" Old Peter Heswitt, of Chesaning, Mich., proudly boasts of this. And if you want to know his reason for it he will tell you.

"I'm not the father of a single youngster," he laughs, "but I've got nine of them just the same—dearest little things in all the world. You can stake your last dollar on it that I love them all, every one—I've adopted the whole nine, one after the other."

It is really true. This aged patriarch, now passing the evening of his days in well-earned comfort, has been a devoted patriarch to nine little children. One has made himself their legal parent; he is educating them and supporting them. To see him with the nine gathered round about would warm the heart of even the most callous business just as I have."

"Perhaps it won't be long before he will have adopted patriarchal duties toward another child of his mine. All he asks is that they come to him when they are babies. He has taken all nine before they were two years old and to all of them he is father in every sense of the word."

Forty years ago Peter Hieswilt was the happy husband of a pretty young wife that he adored and the father of two little children that were the idols of his heart. Suddenly he was called upon to bear his cross. Wife and the two little ones were drowned together.

For a long five years the man in him rebelled. But what person in the world, single handed, could collect nine romping youngsters at one and the same time if it wasn't for breakfast or dinner or supper?

And so, for twenty-five long years he mused quietly, patiently,

Then suddenly there came into his lonely life an ambition. Why not have a little child, all his own? Why not adopt some poor waif and make it happy?

anywhere. Thousands of childless ones have adopted some little boy or girl to be their very own. But with old man Hewitt it became the passion of his life. To-day eight little girls and one little boy own him as their adopt-

The desire came upon him suddenly. He had mourned his quarter of a century without any idea that he was ever to be blessed with a little one. Suddenly the old man most of all.

"They wouldn't be any fun at all," he will tell you, "if they ran up and down like a flight of steps. I like them all of one size—wouldn't have them any other way."

But he was poor then, and it was hard even to care for himself. He had been ruined in business by a new invention, and he realized that in order

The general advanced independence characteristic of the editorials in THE Progressive Thinker, has prompted me (in my plain unvarnished manner) to offer my mite in the direction of steering our grand old spiritualistic era about the right way.

when he began the art over again. Peter Heswitt hadn't two dollar bills that he could fold together. But he had health and strength and a lot of knowledge about paint. He started a factory.

Even at the beginning they called

ways,
Where millions of people have trod
There are ever through tangle and
upland,
Bright pathways that lead unto God
SARAH STONE ROCKHILL
Alliance. O

Conrad, Y. T. Canada.

Duty is carrying on promptly and faithfully the affairs now before you. It is to fulfil the claims of to-day. Goethe.

vated, polished, propagated, a
called divine truth, can rarely be
grown, because it paralyzes the
of growth.—Moncure D. Conway

Goethe.

President Barrett Presents Some Trenchant Facts to the News of Indianapolis, Ind.

Our critic's reference to the effect of Spiritualism upon the intellect is equally absurd and unwarranted. It has quickened the reason, and developed the faculties of thought and developed many intellectual giants who have gone into the editorial rooms and the pulpits of the land, from which point they have fearlessly sounded the death-knell of Materialism. It has seenest, prelate, minister and statesman, and has sent men to the temple of wisdom in their search for the truth. Are there men of greater reasoning power or intellectual standing than Rudolph Virchow, Alexander Aksefor, Carl DuPre, Caesar Lombroso, Samlille Flammarion, Alfred Russel Wallace, Charles Darwin, Robert Hare, James J. Mapes, John W. Edmonds, Paul Giber, and their compeers? Will they not compare favorably with a like number of churchmen, non-churchmen and Materialists? Their judgment is and long has been the standard of choice in all scientific fields, and our critic cannot produce an atom of evidence to show that their mentalities have ever been impaired in the slightest degree. As for credulity, let me ask in all seriousness, who possesses the more—the man who believes that the whole of creation is material, or the man who believes that the whole of creation is spiritual? Is one any the same time, or the man who has proved for himself that he can commune with his loved ones in another world?

HARRISON D. BARRETT.

FOUND SLEEPING.

A Psychic Who Desires to Work only
on the Higher Planes.

To the Editor:—Some irresistible power is urging me on at this moment to write. I don't know to what end Mr. Barrett's letters of late have aroused an active spirit within me. All he has said I fully endorse; but must confess he managed to bring feeling of conviction—yea, a feeling of guilt—right home to me. While reading I seemed to hear the Master say: "Little one, what use have you made of the talents I gave you? Have you reaped a full harvest with them? I had to confess 'No!'"

The angel world has given me a sacred gift which I have not used properly. I have a babe I could see spiriting forms and hear voices, and could sense the past, present and future of a person. Prophecy is also mine. Mr. Barrett's words have proven me a faithful servant, and my only wish is to write about what the angel world called Spiritualism was until seventy years ago, but I always knew the seer called dead were near us. This old world has been very unkind to me, but I always found solace in my angel teachers and friends. A number of years ago, in Ireland, I was playing a game of spirit talking or table-talking, as we termed it then, and it gave me my life's history—a long and interesting one. I had received the answers to my questions with raps on the table; I did not call it Spiritualism. I didn't know of such

"Why so," you might ask. Because I have found so much grief and lack of charity among our workers—too much of the commercial and too little of the Christ principle. I have been in the United States for nearly thirty years, and I rank for the year to be a Palmist and a Psychometrist. I had studied the hand for years, and found many truths therein, and I could give correct advice, and do lots of good. I

year is up. I have missed that terrible penance.

Mr. Barrett mentioned palmists at clairvoyants, etc., in one letter which hurt me. They can't all be bad. I know I was not. I would not tarnish my soul with a falsehood, and I am convinced I did a good work, even if a majority compelled me to do something.

I dearly love our beautiful philosophy, and would only be too glad to help enlighten whoever I came in contact with. I would organize lyceums as I have done in the past, and give the lyceum as well as the children.

My classes in Springfield were adult and I am pleased to say were largely attended. Now, if you are wanting help, I will postpone my future plans and join you. I do not regret my plan. I will attempt it. Mr. Barrett's letter has seemed to say to me: "We up! Why are you sleeping? We are wanting help!"

Anyone addressing me personally can have any information necessary. I am also vice-president of Psychological Society where I have worked.

MARGUERITE MACK
179 University avenue, Chicago,

"The Religion of Cheerfulness" By Sara A. Hubbard. An excellent book for the culture of health and spirituality. None can read it without pleasure and profit. Price 5c.

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this; but to denounce those who
not do this, manifests an intolerant
spirit. Spiritualism, per se, is
religion, it is demonstrable truth, it
embraces every moral and spiritual
interest of human life. Science is de-
monstrated knowledge. Spiritualism
demonstrated knowledge, and when
we understand ourselves it will
developed; and such articles as this
are criticised in a mild and
friendly spirit, will have no occasion
to be written.

E. J. SCHELLHOUT.

"Contrast of Life a Comsic Treat
By Prof. Wm. M. Lockwood. The
of a strong, logical thinker, on a deep

do
they go, but they are power-
to
destroy the truth.
Spirits are personified persons
and are not made of any, better to
when they have a physical body. T
in no case should be worshiped or
deemed infallible. They know but
the more than what they were in
life, therefore we must exercise y
judgment and all information rece
from them.

J. F. BAKER
Indianapolis, Ind.
(To be continued.)

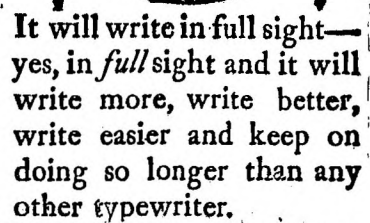
"In the World Celestial," by Dr. T.
Bland. Interestingly, instructive
helpful; Spiritually uplifting. C

Great are the symbols of believing,
That which is symbolized is given;
Vast the create and beheld, and great
The inward creator;
Back of the sound broods the silent
Back of the gift stands the giver;
The sensitive nerves of receiving
Space is as nothing to spirit, the
Is outdone by the doing;
The heart of the woer is warm,
Warmer the heart of the woollen;
And up from the pits where the
Shed and up from the hell
Where those shins;
Twin voices and shadows swim
ward and the essence of life

night with the dark circle rose ex-
bitions.

True and false, right and wrong
good and bad, genuine and coun-
terfeit, are opposite terms that
to things and conditions that do
ever will exist in the world. Genu-
ine and counterfeit money; genu-
ine and counterfeit mediums; good
and bad ministers; good and bad
organizers; good and dishonest
men; true and loyal and de-
ceptive people. While we should
cherish and extol the good, we
not overlook nor deny that the
exists, and strive to keep free from
the wrong in all things. Housed
hope ever; despair not, despair never.

NEWMAN WEEKS.



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OR

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ualism?
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receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence

Capt D. B. Edwards, Orient, N. Y. writes: "I had common notions of the

writes. I had communications (by the Psychograph) from many other friends, even from old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory.

and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comfort in the severest loss I have had of my daughter, and this is the all.

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SATURDAY, MAY 19, 1907.

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 the late N. S. A. convention in Chicago
 can be obtained by addressing Mrs.
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A Song Sparrow's Gratitude.

It is a rare occurrence for animals
 in a wild state to select man for a
 companion and friend, yet there are
 well authenticated instances where this
 has been done. The Louisville
 Courier-Journal lately published the
 following, which is vouchered for by a
 young woman, who it says, is a close
 and accurate observer:

"Last week, my brother, a lad of
 twelve years, killed a snake which was
 in the act of robbing a song sparrow's
 nest. Every since then the male spar-
 row has shown his gratitude to George
 in a truly wonderful manner. When he
 goes into the garden the sparrow
 will fly to him, sometimes alighting on
 head and at other times on his
 shoulder, all the while pouring out a
 tumultuous song of praise and
 gratitude. It will accompany him
 about the garden, never leaving him
 until he reaches the garden gate.
 George, as you know, is a quiet boy
 who loves animals, and this may ac-
 count in a degree for the sparrow's
 extraordinary actions."

Were it not that man, because of
 his murderous propensities, is the
 terror of the animal world, probably
 pleasant relations would have existed
 between them and us through all the
 ages. Possibly in the immortal state
 harmony may be established between
 all life. Without the birds and flow-
 ers, with animate nature in every
 form which characterizes mundane ex-
 istence, and add so largely to its
 pleasures, where the enjoyment in the
 Elysium of a continued life? If
 there is any state of being where "the
 lion and the lamb shall lie down to-
 gether, and a little child shall lead
 them," it is "over there." The crawl-
 ing vermin, and the serpent whom
 God cursed, we take it, will not be
 repeated in a realm where "hate" is
 unknown.

A Stolen Idea on American Coin.

Previous to the death of Alexander
 the Great, who died before our era 323
 years, all images impressed on coins
 were of deities. History but repeated
 itself when "In God We Trust" was
 impressed on American coin.

After Alexander's successes at Issus,
 Arbela and Tyre he invaded Egypt,
 visited the temple of Jupiter Ammon,
 in the desert, and bribed the priest to
 salute him as a god. After this he
 demanded divine honors be awarded
 him. Calisthenes, Alexander's preceptor
 and principal advisor, who refused to
 award the conqueror such worship,
 was put to death for his obstinacy.
 Did they who put into the mouth of Je-
 sus, Luke 19: 27: "Those mine enemies
 which would not that I should reign
 over them, bring hither, and slay
 them before me," act upon this idea?

The passage quoted is the authority
 from Jesus' own words, who church-
 men claim is the Eternal God, for all
 the bloody work of the Inquisitors,
 and for all the crimes against human-
 ity which Christians have perpetrated
 during all the centuries in the propaga-
 tion of their faith.

Why They Preach.

Archbishop Whately, in giving the
 distinction between a good preacher
 and a bad preacher, said: "A good
 preacher preaches because he has
 something to say, and a bad preacher
 because he had to say something." Times
 have not greatly changed since the
 good Archbishop wrote. Do they
 not all preach, whether they have
 anything to say or not, for the money
 there is in it? Withhold the reward
 and little preaching would be done.

POSTAGE TO CANADA.

The Progressive Thinker to Canada
 in the future will be \$1.50 per year,
 the postage costing this office 52 cents.
 This is a new deal between the two
 governments, we regret to say. Here-
 tofore the postage has been so little,
 it was hardly worth mentioning.

THE BILL DEFEATED!

THROUGH THE CONSTANT
 WATCHFULNESS AND EXERTIONS
 OF DR. GEO. B. WARNE, (PRESI-
 DENT OF THE ILLINOIS STATE
 SPIRITUALIST ASSOCIATION) AND
 DR. BURGESS, THE BILL IN THE
 ILLINOIS LEGISLATURE TO SUP-
 PRESS THE EXERCISE OF MEDI-
 UMSHIP, WAS DEFEATED. PAR-
 TICULARS NEXT WEEK.

And Still There Are Critics.

A good patron does not like the
 idea of pointing out the defects in the
 Bible. He would like the good things
 made prominent, and pass over the
 objectionable things in silence. Bless
 his dear soul, that is just what the
 preachers have been doing for, lo,
 many centuries, until they seem to
 believe it, and are trying to make
 their parishioners believe the book is
 inspired of God; the consequence is,
 they are peopling our prisons with
 victims, and furnish more than any
 other profession of their own numbers
 to the penal institutions. Besides they
 dishonor our common Parent, by mak-
 ing him the inspirer of a book, pub-
 lishing quotations from which in the
 public press are sending convicts to
 the penitentiary, and portions of it
 read before a mixed audience should
 bring the blush of shame to every
 cheek.

In the interest of decency, and in
 justice to Infinite Wisdom, we have
 repeatedly begged the churches to de-
 vise some method by which the ob-
 scenity, vulgarity and contradictions
 in the book may be obliterated.

Our friend may treat the Bible as a
 fetsch, with its multitude of errors, if
 he will, and disregard the opinions of
 eminent scholars that the entire pro-
 duction is of doubtful origin, a bar-
 barian record adapted to the needs
 of an illiterate people at its best.
 While all the world has been advanc-
 ing in knowledge, and improving in
 morals, that book has remained sub-
 stantially what it was in the begin-
 ning, a work written in the interest of
 preface.

Truth will not submit to fetters. It
 demands, and in the end will receive,
 an honest hearing. Scholars, they who
 have given careful attention to the
 subject, take the same view of it as
 does this writer. The great thinkers
 of every age the church has branded
 infidels!

Had Mr. Walker been a regular
 reader of The Progressive Thinker for
 a few years, instead of but recently,
 and then in a fragmentary way, doubt-
 less he would view the Bible question
 in a different light from what he now
 does.

For centuries the priesthood have
 searched every page, and frequently
 distorted passages of the holy book
 to make them serve their purpose in
 winning converts to their cause. Those
 distorted passages do not represent the
 book. Allegories and fables do not
 become modern thought. The time
 was when the uneducated delighted in
 riddles. A scientific age pays no at-
 tention to them. Allegories and fables
 belong to the same class, and nothing
 has been lost by their disappearance.

What Is Dying?

I am standing upon the seashore. A
 ship at my side spreads her white sails
 to the morning breeze and starts for
 the blue ocean. She is an object of
 beauty and strength, and I stand and
 watch her until, at length, she hangs
 like a speck of white cloud just where
 the sea and sky come down to mingle
 with each other. Then some one at
 my side says: "There! she's gone!"
 Gone where? Gone from my sight—
 that is all. She is just as large in
 mast and hull and spar as she was
 when she left my side, and just as
 able to bear her load of living freight
 to the place of her destination. Her
 diminished size is in me—and not in
 her. And just at the moment when
 some one at my side says: "There!
 She's gone!" there are other eyes that
 are watching her coming and other
 voices ready to take up the glad
 shout: "There she comes!" And that
 is dying.

Somebody thus happily expressed
 the truth as taught by Spiritualism.
 The departed spirit has only passed
 out of mortal sight at what we call
 death to be welcomed by others on the
 not distant shore.

Joined to Her Idols.

* Canada leads in devotion to Sun-
 day. Her Lord's Day Act, recently
 passed, would have been drafted by a
 clerical snob, who wished to imitate
 the blue code of Connecticut in its
 early history. It provides that it shall
 be unlawful on Sunday to engage in
 any public game or contest for gain,
 or to be present at any performance
 or public meeting, elsewhere than in a
 church, at which a fee is charged,
 or to run, conduct or convey any ex-
 cursion on which passengers are con-
 veyed for hire, or to advertise any per-
 formance, or to bring into Canada for
 sale or distribution or to sell or dis-
 tribute on the Lord's day any foreign
 newspaper or publication classified as a
 newspaper.

Churches are allowed to take a fee
 for admission to divine service, and of
 course by a former act the preachers
 are allowed to labor, and be compensa-
 ted for their services, but were unto
 foreign newspapers. The spirit of
 Progress has never gained a footing
 in Canada, but her Western provinces
 will come to the front in due time.

Thought controls the universe.

Thought controls the universe,
 Controls your life and mine,
 Sways the destiny of nations,
 Yet servant is of mine and thine.

Notes and Comments.

By the President of the National Spiritualists Association.

The columns of The Progressive
 Thinker always contain instructive
 reading for those who are privileged
 to peruse it from week to week, but,
 during the past two months, there
 have been some extraordinarily good
 things presented to its patrons. The
 lecture, stenographically reported by
 Walter P. Williams, by Dr. George A.
 Fuller, in Washington, D. C., was a
 pearl of great value. It could be read
 and reread with great profit by every
 thinking Spiritualist in the land who
 would be sure to find something es-
 pecially helpful with each successive
 reading. Such a man as Dr. Fuller is
 a credit to Spiritualism, and an honor
 to its platform. Whenever he has
 had the opportunity to be heard, as
 he deserves to be, great waves of in-
 spiration have rolled over him, carry-
 ing him far beyond the high-water
 mark of the normal, to a point where
 wit, wisdom, and eloquence would
 pour from his lips, a healing flood for
 the refreshing of the nations. He is
 truly a scholar, an orator, a poet, a
 thinker, a humanitarian worker, com-
 bined in one. Would that he could
 be placed where the world could be
 instructed by his splendid inspirations!
 A generous endowment of the N. S.
 A. would make it possible for Spiritu-
 alism to utilize his great talents for
 the good of all mankind.

The essay entitled "Divorce" by
 Prof. Wm. M. Lockwood, was both in-
 structive and inspiring. It was needed
 and came just at the right time. This
 able man is a thinker, and he has a
 reason for every position that he
 takes. Moreover, he has the courage
 of his convictions, and does not hesi-
 tate to strike hard blows whenever oc-
 casion demands the use of an icono-
 clastic hammer. His words on the
 subject in question are worthy of an
 honored place in the economy of
 thought of every Spiritualist. The
 present activity among churchmen to
 secure drastic legislation on this ques-
 tion should be met with activity equal-
 ly vigorous on the part of lovers of
 freedom, and of justice, in all sections
 of our fair land. The church, aided
 and abetted by peanut politicians of
 all political parties, is determined to
 gain absolute control of the two great
 issues, marriage and divorce. Success
 may crown its efforts unless the sleep-
 ing Spiritualists and other Liberals
 in religion awaken from their slumber
 of fancied security. Prof. Lockwood
 has pointed out some of the imminent
 dangers now before the American peo-
 ple, and his ringing words should be
 to all Spiritualists, what Thomas
 Paine's "Crisis" was in those other
 days when men's souls were sorely
 tried.

The Church Like a Theater.

Are the preachers paying the way
 out of the church by their exposure of
 its objectionable features? It looks
 like it. A late telegram from Clevel-
 and has the following:

"Bishop Samuel Fallows, of Chicago,
 at the Church of Epiphany, Reformed
 Episcopal, Sunday declared that most
 persons go to church simply as they
 go to a theater or a club, to be pleased
 or amused, losing sight of the fact that
 they should go to worship."

"Many persons go to church be-
 cause it is the fashion," he said.
 "They go to have a good time. To
 meet with God, to worship Him—this
 is foreign to their idea of church-go-
 ing."

"The music must be heavenly," the
 services must be dignified and beauti-
 ful and impressive and inspiring, ren-
 dered with grace, with effective rhet-
 orical intonations and spiritual unction.
 The sermon must be polished
 and finished, winning, eloquent and
 short."

Just Think of It.

Satan was so ambitious to gain a
 votary he offered Jesus all the king-
 doms of the earth if he would fall
 down and worship him, at least Mat-
 thew says so, though Ethel Allen, of
 Ticonderoga fame, declared the poor
 devil did not own one foot of earth.
 The bribe offered was an enormous
 one for so small a service.

Churches have gone one better than
 did he of the fery kingdom. They
 offer eternal life and a front seat
 in kingdom come to those who will be-
 lieve Jesus is the anointed son of God.
 More severe than Satan, they threaten
 with eternal damnation those who
 won't believe.

Though it is probably true, as Col.
 Allen insisted, that the Devil had not
 one little kingdom, with which to pay
 his proffered bribe, so the churches
 have no control of Paradise, and the
 chances are more than a thousand to
 one, they have no little hell in which
 to try souls. That place is used as a
 "scare-crow" for gulls.

Equal Cause for Lament.

Standing at the foot of the statue
 of Liberty, Paris, where she was wait-
 ing to be guillotined, Nov. 9, 1793,
 Madame Roland exclaimed:
 "O Liberty, what crimes are com-
 mitted in thy name!"

Had the madam cast her mind's eye
 backward along the pathway of Chris-
 tian history, she could, with equal
 propriety and correctness, have apos-
 trophized Religion in the same la-
 mentable strain.

The idle man is the devil's cushion.

—Bishop Hall.

President McArthur, of the Missouri

State Spiritualists Association, has
 said some very helpful things on divers
 occasions to his brethren in America.
 His article in The Progressive Thinker
 of May 4th, will bear several careful
 readings. His stand on the fraud
 question, his earnest plea for an edu-
 cated ministry, his endeavors to place
 the rostrum of Spiritualism above re-
 proach in all respects will commend
 themselves to sensible people every-
 where. With him, there is no com-
 promise with error. He and his
 friends have just won another signal
 victory over the fraudulent element in
 the far-reaching decision of Judge
 Taylor of St. Louis. Wendell Phillips
 once declared the Constitution of the
 United States to be "a league with
 death," a covenant with hell! For
 Spiritualists to halt or compromise
 with the frauds and their friends
 would be to covenant with the imps
 of hell to kill the most precious and
 beautiful, as well as the most sacred,
 truths the world has ever known.
 There is hope for Spiritualism so long
 as such men as Paul McArthur,
 Thomas Grimshaw, George B. Warne,
 John R. Francis, and others like them,
 are able to do picket duty, out even
 beyond "the firing line."

Hudson Tuttle, Edgar L. Larkin,
 and Charles Dabarna have placed
 some trenchant truths before the
 American people through the same
 great medium—The Progressive
 Thinker. Professor Larkin's "corpuses,"
 "atoms," or "molecules," or they may
 be a brand new discovery on the part
 of the gifted astronomer, yet the fact
 remains that he has not accounted for,
 nor explained away, the existence of
 life. It takes life to produce life, de-
 spite all that may be said of atoms,
 molecules, and corpuses. When mat-
 ter is proved to be the cause of life,
 the Spiritualists will have to furl their
 banners, and to quick-step music,
 march away into—annihilation. Hud-
 son Tuttle is a veritable encyclopedia
 of information, and his array of facts,
 figures, historical events, scientific
 demonstrations make him truly a
 teacher of teachers. His department
 is one of the most valuable of all the
 values that are to be found in The
 Progressive Thinker. Charles Dabar-
 na's recent essay should be sent
 broadcast over the earth. Every Spiritu-
 alist should have a copy. Every
 seer, sage and prophet should study
 it with care. By so doing they and
 their associates may find a mathemat-
 ical route out of "fogland," by which
 they can travel to the lofty plateau of
 verity, led by the spirit of wisdom.

Yours for Spiritualism.

HARRISON D. BARRETT.

"I AM SEEKING REAL LIGHT."

AT THE TEMPLE SUNDAY EVEN-
 ING, AT MARION, IND., WILL BE-
 GIN A SERIES OF FOUR LECTURE
 SERMONS ON THE PROOF OF LIFE
 BEYOND DEATH. IN THIS SERIES
 SPIRITUALISM WILL COME IN FOR
 A GREAT FACTOR IN THE DEMON-
 STRATION. NOW, I AM NOT A
 SPIRITUALIST, AND HAVE NEVER
 SEEN A GHOST, NOR A PHANTOM
 OF ANY KIND. NEITHER HAVE I
 EVER HAD ANYTHING THAT
 WOULD GIVE ME THE LEAST HINT
 THAT ANY OF MY FRIENDS OR
 ANY OTHER PERSON WHO HAVE
 DIED ARE ALIVE. IT HAS BEEN
 PURE THEORY AND BELIEF IN
 THE WORDS OF JESUS WITH ME,
 BUT I KNOW THERE ARE OTHERS
 WHO HAVE HAD MORE DEFINITE
 KNOWLEDGE ALONG THESE LINES.

I SHALL BE GLAD TO HAVE ANY
 INFORMATION DURING THESE
 LECTURES THAT SEEMS SCIENTI-
 FIC OR INDISPUTABLE. IF YOU
 HAVE HAD ANY EVIDENCE OF THE
 LIFE AFTER DEATH THAT IS
 MORE THAN A HOPE OR A FAITH,
 OR A THEORY, LET ME KNOW
 ABOUT IT. WRITE ME OR SET
 A TIME FOR ME TO SEE YOU. I
 AM IN MY STUDY AT THE CHURCH
 AFTER NINE O'CLOCK EVERY
 MORNING BUT MONDAY.

I AM SEEKING REAL LIGHT.
 HAVE YOU SEEN OBJECTS MOVED
 BY A FORCE THAT IS DIFFERENT
 FROM THE ORDINARY FORCES?
 HAVE YOU HAD COMMUNICATIONS
 THAT SEEM TO HAVE BEEN FROM
 THE SPIRITS OF THOSE WHO
 HAVE PASSED OUT—A COMMUNI-
 CATION THAT CAN NOT BE EX-
 PLAINED AWAY AS A FRAUD?
 TELL ME.—WM. R. BENNETT.

WANTED! WANTED!

The address of every worker for
 Spiritualism in the State of Illinois
 About ten to every hundred are un-
 useful workers. Many will donate lib-
 erally when asked. Some want to take
 the lead on State occasions. Some are
 generous with advice, and nothing
 else; others see nothing but failure in
 every undertaking, but all to the best
 that is in them. What we want in or-
 der to start our Fraternal Camp As-
 sociation, are the workers. If you are
 not one, send the address of those you
 know who are, and at the same time
 member that you wish to be a charter
 member at \$5 for the first year, or \$1
 annually. Let us hear from all.

ALEX. CAIRD, M. D.

598 W. Monroe St., Chicago, Ill.

The world is continually growing

better to all who are honestly trying

to make it better.—Eugene McNeill.

INTERESTING REMINISCENCES.

Comments on the Eddy Brothers, Mad-
 ame Blavatsky, Dr. Hadden and
 Others.

To the Editor: In your issue of
 April 13 are lengthy accounts of Col.
 H. S. Olcott, recently passed away,
 and Dr. C. W. Hadden of Newburyport,
 Mass., and the very peculiar and no-
 torious woman, Madame Blavatsky.

When Col. Olcott first came to Ver-
 mont, he was the Eddy mediums, the
 hotel keeper at Rutland made mention
 of my name to him as one who had
 known the Eddy family from child-
 hood up. He came to see me and stated
 that he then represented "The New
 York Sun"; that so many marvelous
 accounts of the Eddy mediums had
 reached the press in New York, that
 he was sent to make a full investiga-
 tion, and write it up. So I was the
 first one he saw who knew all the
 Eddy family. I advised him to make
 a long stay, keep his eyes open, en-
 quire of other people near by, and
 not depend on full details from the me-
 diums who claim that they had done
 and could do.

Not long after, a very peculiar wom-
 an appeared at the Eddy home in
 Chittenden among the spruce trees,
 walking up the road to the moun-
 tain street and side paths, for daily
 exercise, she attracted much attention;
 very ordinarily dressed, dark complexion,
 and made use of a pipe in smok-
 ing, and if any one met her and ob-
 served very closely, she could use
 swear-words.

Some of the times in conversation she
 seemed very intelligent. She took no
 special interest in the power claimed
 by the mediums, but was sure of vast
 power and influence in her work.
 After investigating the Eddy seances
 for some time, Col. Olcott and Mrs.
 Blavatsky returned to New York. Soon
 Col. Olcott came back to Chittenden
 as representative of an illustrious
 New York paper, and was accom-
 panied by a New York artist, fol-
 lowed by Mrs. Blavatsky two days
 later. Just when the new book, "Peo-
 ple from the Other World," was de-
 cided upon by no one knew; but pub-
 lishers know that it requires artists to get
 up an attractive illustrated book. The
 new foreign spirits, very richly orna-
 mented, soon came, and soon disap-
 peared, and the Chittenden audiences
 saw them no more.

The most wonderful portion of the
 history of the mediumship of the
 Eddy family, as related in the "Peo-
 ple from the Other World," no doubt,
 was their own story, so Col. Olcott had
 it from first hands. The price of the
 book, \$2.50, spoiled the sale and the
 intended profits.

Some of the Eddy family were more
 honest and reliable than others, but
 owing to their backwoods native
 shrewdness and anxiety for money,
 some of them at times needed close
 watching.

After part of the family many years
 ago went through some portion of the
 west giving some exposure seances,
 the family as a whole disagreed and
 disbanded. Mary, Mrs. Huntman,
 has continued sometimes at camp meetings
 in recent years, and is considered most
 reliable.

Col. Olcott was a very friendly and
 intelligent man, and had many ideas
 that were in harmony with Spiritual-
 ism, while Madame Blavatsky had only
 denial and ridicule for Spiritualism
 and Spiritualists; so I can leave her
 memory to the historians and personal
 quality, as given several years ago
 by friend Coleman of California.

People who desire to be consistent
 Spiritualists should formulate their
 ideas so when compared they will at
 all times be in true harmony with the
 grand philosophy which can never
 change.

Regarding Dr. C. W. Hadden, I
 hardly think he should be denounced
 as a blackslider from the ranks of
 Spiritualists, unless he slid into the
 ranks since I used to see him and hear
 him. He did not have much real, earnest and active Spiritualism to
 backslide from.

I first met him at Lake Pleasant,
 Mass., twenty years ago. He then
 mingled with a few men who had
 formed a club or class and held meet-
 ings in a room to discuss some
 subjects which would be announced at
 each of the meetings for the next;
 and his favorite subject was one not
 new to many Spiritualists in the camp,
 Hypnotism. He was full of that, and
 anxious to exercise it, and did upon
 several mediums. Miss Lucie Harlow
 was quite an expert on that point.

Dr. Hadden was not a regular at-
 tendant at lectures, and only occa-
 sionally at circles. He had no use for
 those which he and some good Spiritu-
 alists called "dark shows," at one dol-
 lar per head. He had many ideas
 that were in harmony with the philo-
 sophy of true Spiritualism. He had
 criticisms for some modes of support-
 ing the cause, some of which I thought
 were needed. He did not join as an
 interested member of the camp. If
 invited he would lecture upon subjects
 in which he was most interested. He
 was capable, and a nice man to meet.

Several years later he came to the
 Vermont Spiritualist convention at
 Montpelier, as one of the speakers.
 His main theme was "Hypnotism and
 Medical Reform." The Cause of Spiritu-
 alism did not come in, and he handled
 Hypnotism in a good, rational man-
 ner. He said it should never be used
 to make sport, but as a remedial
 agent; that it was a dangerous power
 in the hands of a bad and vicious
 operator. His lectures were accepta-
 ble, but he exhibited no special in-
 terest or personal zeal for Spiritual-
 ism in general.

His recent address in Boston was
 somewhat of a curiosity, and is Dr.
 Hadden vs. Dr. Hadden. It is an old
 saying that "praise to the face is an
 open disgrace." He gives his highest
 praise to the Spiritualists as a class
 than some of the speakers in the
 ranks I have heard. He says: "Their
 lives in the Upper World are clean and
 wholesome. They believe in all that
 makes manhood great and true won-
 derful nobility." That very flattering
 statement ought to be put into a
 frame and hung in some of the ortho-
 dox churches in Philadelphia, where
 ministers, officers and money holders
 have had knock-down fights in the
 church room, and are now in the
 court for legal commotion.

Dr. Hadden's conclusions and
 statements that the facts do not
 warrant. When Spiritualism, called
 Modern, first came to the world
 the church was its most savage foe,
 and the battle was fierce for many
 years, and very few came into the
 ranks of the church; but early Spiritu-
 alism was recruited mostly from the
 liberal denominations and skeptics.
 Since the church ceased its bitter
 open warfare, more converts have
 accepted Spiritualism, and left ortho-
 doxy during the last fifteen years than
 during thirty years after 1848. Many
 of the old war horses were Material-
 ists, such as E. V. Wilson, Robert Dale
 Owen, Prof. Robert Hare, Warren
 Chase, Isaac Whew, Dr. J. R. Bachman,
 Prof. William Denton, Dr. R. T.
 Hallowell, and Henry C. Wright. Mr.
 Wright was an Abolitionist, and for

More Rank Deception.

Phosphorescent Rag in Seance—Materializa-

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The Spiritualistic Field—Its Workers, Its Work,
and General Progress, the World Over.

ners will occur Saturday afternoon, June 8. All evening meetings and the day sessions of Sunday will be devoted to lectures, music, spirit messages, and other phases of mediumship. A large number of eminent speakers and mediums will participate in the exercises. All auxiliary societies are expected to send delegates, and all individual members are invited to come and take part.

SARAH A. WOODRUFF

QUESTIONS
AND
ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes terse, by necessity. Correspondents often weary of waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTE.—No attention will be given anonymous letters. Full names and addresses must be given, or the letters will not be published. The correspondence of this department has become excessive, especially letters of inquiry, while I freely give what information I can, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Adin Bugbee: Q.—Is psychometry a faculty that can be used at the will of the possessor, without assistance? Can it be acquired? What is the explanation of the divining rod, in locating minerals and water courses beneath the earth's surface? Why does it work with some persons and not with others? Can its use be acquired?

For ages the divining rod was implicitly relied on, and the belief in its power was a part of the superstition which invested the rod of the magician with miraculous qualities. The Old Testament gives prominence to the magical virtues of the rod, especially in the story of the selection of the priests of the Levites. The rod of Aaron's staff is interesting and valuable as a relic of the early Christian ages. As this story goes, Mary was one of the virgins consecrated at the Temple, and having reached the marriageable age, her priests were constraining her to marry. She refused, and the priests, all the marriageable men were brought together, each with a rod, and the one whose rod gave the most surprising results, was to have her as a wife. Joseph, as widower, past the age when he thought a wife was possible, let Noah know that there was dry ground, thus far surpassing anything the others had evoked, and the "virgin" was given him against his protest.

It afterwards revealed that his rod was a white dove, and that Noah knew that there was dry ground. The finale of this legend grows light on the earnest efforts of the high priests, to get Mary out of the Temple and well married. The story was so called "the white dove," and was started by the fact that these apocryphal gospels have really just as good evidence of genuineness as the four Evangelists that received the sanction of the Councils. The only reason for their rejection was they told too much!

But to return from this wide digression. That the divining rod has its power, must be admitted, to account for the faith reposed in it. A simple twig, or branching rod of itself can have none of the power. It is whatever the mind must reside in whatever the mind holds it, or the mind directs.

Now to return to psychometry. It is not a distinct power. It is only a manifestation of that quality of the spirit which makes it sensitive to impressions—makes it receptive of all vibrations, not only direct from the instrument, but also waves sent in vibration everything with which they come in contact, with these secondary vibrations also.

A mind thus sensitive is able to receive impressions of itself, independent of other intelligence. However, it will readily be seen that the primary thought-waves direct from such intelligences, mortal, or in spirit-life, must be stronger than the secondary. As there are no such vibrations, but of sources of their reception, but directly in their reception, but directly in their determination. The subject takes up a mineral specimen. He may receive the influence of locality, position in the rocks, and the forces which aggregated the atoms; he may take up the impressions of those who have held it in possession; he may receive the thoughts of Spirit-intelligences regarding it. All these may come like flashes through his mind, interrupted and shaded by his own ideas, and the only means of source distinguishing from each other source, is by high order of spiritual training. Comprehending this, the difficulties encountered in this psychic investigation may be partially appreciated.

The high order of sensitiveness to distinguish the impressions from minerals, letters, or personal belongings, should enable them to be thought-receivers of phenomenal gifts, and to receive spirit messages with great accuracy.

Few of those who advertise as mining experts would consent to this test, or if they did, meet it.

These sensitiveness, of which psychometry is only a side issue, is possessed in some degree by all mankind, and even by animals, and is stimulated by some plants. Only a few have it in marked degree. It may be cultivated by practice. It cannot be bought, or sold, and the promise of those who

for a fee guarantee its full possession, is not possible to fulfill. All improvement must come from the efforts of the subject. All instructions that can be given, are contained in this one sentence: Put yourself in a passive condition by mental concentration. Continue these seances at fixed times. If psychometric readings are sought, take in the hand, mineral, letter, article, arranged so you do not know what you are taking. To arrange this an assistant is valuable. Speak or write the impressions received, and afterwards verify. Of course there will be failures, but continue and they will grow less and less.

If impressions from spirit source be desired, earnestly concentrate the thoughts on the desired one, and write or speak the thoughts that will seem to spontaneously come flashing into the mind.

Hold these lessons as privately sacred, and not rush before the public, and offer them to vulgar interest.

And now we have come to a point where the influence which directs the divining rod may be understood. The successful user is one who is sensitive, perhaps unknowingly, to these influences, and hence there is no avoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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MRS. T. U. REYNOLDS, Chairman.

At the Close of Day
At the Last there Came Into Her Heart a Great
and Beautiful Hope.

A shaft of light from the sinking sun shot through a rift in the laden clouds that covered the sky, and touched the tops of the eastern hills with a golden light, causing the long limbs and ragged trunks of the paper birches to stand revealed snowy white like statues, but deep shadows lay upon the small rocky knolls thickly strewn with maple leaves brown, red, and gold. The trees were nearly naked and the grass in the fields looked brown and dead, and the cattle in the pastures were hanging about the farmers looking out over the landscape. A young girl named Liza, who looked like snow to-night.

A small load of aged furniture was being moved from the farm house to a hill near the farm house. The man who was moving it, and the woman who was with him, were well along in years. The man was bent and grizzled and careworn, and seemed in keeping with the stern, rocky hills upon which he had toiled from childhood to the present. The woman, however, was young and full of life, and her face was as bright as the sun. She was looking at the man with a look of love and admiration, and her hand was resting on his arm.

Garvanzza Station, Los Angeles, Cal.

DAVID L. BENTLEY.

A Message from him, written Through Mrs. Nellie Davis of Kansas, Ill., at the request of the Society at Macomb, Ill.

My dear friends and relatives, all I would like to send you this evening, for truly there never will be a better opportunity, and it is like the balm that heals the wound, and you say that any interested spirit you would be glad to hear from. Well, children, you know no one can talk to you as I can, and I am sure you will all agree that I am a true and faithful friend.

How many times she had sent out that heart broken cry! She had gone to the minister "a goodly man," and asked for bread and a reason, and a cow tied behind the wagon tugged at her rope and looking backward loved for her mate recently sold by taxes. "Bride—poor Bride," said the woman in a choking voice, and she took an apple from her apron pocket and held it before the nose of the cow.

A bitter resentment arose in the woman's soul, such as she had never felt before and it voiced itself in the great but impotent "Why?" which forever rolls from breaking hearts in the suburbs of hell.

A man came hurriedly through the tangled blackberry and elder bushes that lined the roadway and extended a calloused hand to the man that sat upon the load driving the horse. "I'm sorry for you, Eben," he said and his voice trembled. "God knows I'd love to help you."

"Yes, Liza, I know you would; I've known you for many a year and—"

"It's a wicked shame—a sin—somebody has got to answer for it if there is any justice anywhere."

The two men started at the unexpected outburst and looked at the woman anxiously.

"It is a wicked shame," she repeated vehemently. "We have paid that man two hundred dollars more than he offered the place to Deacon Tumble for yesterday, and think the work is done, and I have done there! There is no justice in all this world—some folks went so far as to think Johnny had gone to hell because he was not a professor of religion," and she covered her face with her shawl.

The man by the wagon side touched Eben and I have done there! There is no justice in all this world—some folks went so far as to think Johnny had gone to hell because he was not a professor of religion," and she covered her face with her shawl.

"I do not know any such thing," said the woman sharply. "I don't know anything about it, matter, nor you, nor anybody else."

All the pent-up, accumulated misery of years seemed to be finding voice at last, and she went on: "Talk about a God of love—a loving Father who gives us children to love with all our strength and heart, and then sends them away from us and never comes back! I don't believe in one word of it—it's a lie—there is no such God. There is not a person in this world I hate enough to treat in such a way."

The man by the wagon looked at her and his face lighted with eagerness. "You have known me ever since you were a baby, my dear, have you ever known me to tell a lie?" he asked.

"Never, Liza, never."

"Well, I'll tell you I lie to you now. Liza, tell me, what are you telling me?" said the woman, and her voice sounded true and strange.

"It is true, my dear, or God knows I would not tell you; there's a woman down to the village that sees spirits and hears what they say, and through her you can hear from Johnny—I did."

Your Future
Revealed

Professor Postel Perfects System by Which He Foretells Events and Reads the Lives of People Through Thousands of Miles Away.

Men and Women From All Parts of the World Seek His Advice About Love Affairs, Business, Health, Journeys, Marriage, Legacies, Changes, Speculations, Etc.

TO PROVE ABILITY HE OFFERS FREE TEST HOROSCOPE TO EACH AND EVERY ONE.

ACCURACY OF READINGS AMAZE AND DELIGHT THOUSANDS OF PEOPLE.

From the great city of New York, where scientists and investigators are eagerly watching the progress of inventions and spending millions of dollars in the perfection of methods by which the masses may be benefited, comes the startling announcement that Professor Albert Postel, the great Astrologer, has perfected a system by which he can foretell the principal events of a life, forewarn people of danger, point out the road to success and explain the cause of failure in so many lives.

The Professor says that he can explain to you your entire life, tell you those persons in whom you can place confidence and from whom you may expect favors. His method is unlike that of any other astrologer, and from the expressions of gratitude contained in the many thankful letters from his patrons, it is evident that much good has been accomplished by his work.

The following are the samples of letters received by Professor Postel, and go far toward showing that his Life Horoscopes are not only accurate but are prepared with a view to guiding and benefiting those who apply to him for counsel.

Effa M. Tryon writes: "You are certainly the most wonderful astrologer living. Every one of your predictions came true. I consider that you not only saved me from an awful death, but prevented the loss of hundreds of dollars. I trust that many people will profit by your advice."

Another letter from Miss Bergliot Horne reads as follows: "I write to inform you that I am indeed thankful that I received my Horoscope from you just when I did. I followed your advice and succeeded in securing a position at a much higher salary than I anticipated. I consider the Horoscope worth hundreds of dollars to me, and wish you much success in your grand work. I took the trip to Europe and many things happened as you said. Sincerely yours,

CHARTS AND DIALS OF HORNE designs around the Professor in his daily work of answering the correspondents and sending out readings to people in all parts of the world. From a glance at the features of Professor Postel, it is clear to be seen that he is a man who has a kindly feeling toward humanity, and his manner and conversation tend to prove that he is sincere in his desire to be of real benefit to his clients.

Readers of this paper can obtain a reading free of charge by addressing a letter to Professor Albert Postel, Dept. 533, No. 126 West 34th street, New York, N. Y. Simply say you wish a reading of your life and be sure to state your birth date, sex and whether married or single. Enclose 10 cents in gold or stamps to pay postage and clerical work, and the reading will be promptly sent.

INVOCATION

Thou great Eternal Spirit
Of power, of life, of love,
Whose throne is all the universe—
Around, beneath, above.

Thy will called into being
All things that live and move,
In grand and perfect harmony,
In their appointed groove.

Thou gavest to the atom
That floats in viewless air
The quickening life of Spirit
That's breathing everywhere.

The suns with all their systems,
Respond with living light,
To the power that bade them
Conquer the shadows of the night.

Oh, Spirit Universal,
That guides the planet's way
In trusting adoration
We lift our souls to-day.

We seek illumination—
Thy laws to understand—
That the light of truth and justice
May dawn on every hand.

May the lives that grope in darkness,
Like to Egyptian night,
Feel the quickening power of spirit
Flooding their souls with light.

May the Universal Father,
In his love be understood,
'Till the nations shall be gathered
In one bond of brotherhood.

ALICE C. BARRY.

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MEMORIAL SERVICES.

(Continued from page 5.)

taking it rather seriously, and I thought of some things that Brother Mayer had said to me. I thought, "My heart is too full, I cannot speak," and I could just hear Brother Mayer say, "Stevens, you are too full, you can't talk now." Once, in walking along the streets of Chicago, he said to me, and he spoke it so soberly and impressively, "Stevens, I never forget—I never forget what I remember." I almost felt double with laughter. We are getting into rather a serious vein this evening, but it is "only a thin veil between us," we shall meet him in the hereafter. I feel that I feel his presence now. I feel that dear soul has taught us all great lessons by the life he has lived. He was often misunderstood. "Why," he said, "Stevens, if I did not do it, I did not care for some things and have a little nonsense, people would say, 'He is a nifty-panky, he is a goody-goody kind of a man.' I would lose my influence in the world."

We know that a man does not necessarily lose all his power in the business world because he becomes a Spiritualist. Why, there are people who think that. Some years ago one of our prominent men in Pittsburg advised me, "Stevens, let Spiritualism alone. Just as you are, you are a Spiritualist, you are not going to get along. I see your name in the paper, where you have been invited to speak." (It was nearly a column article, but contained nothing derogatory to Spiritualism.) It was a written article and favorable to Spiritualism. But I learned afterwards that the reporter was one whose father had been a minister in the Campbellite church and very much denounced at one time, and he felt that there was a good place for himself favorably toward the new religion and the new society that was being formed in Pittsburg, and so he wrote up an excellent article. I said to this dear brother, "If my Spiritualism loses me trade, I am not at all concerned. This was fifteen or eighteen years ago, and I was full of vim at that time. 'I will take the pick and shovel and I will earn my living. According to the spiritual ideas and teachings, somewhere I have got to face my life and its deeds; all the wrongs I have done, I have got to meet them somewhere and some place, I have got to answer for them. And so I will face myself first.' And I have tried to do with all just as I would be done by. And while I have been a great success, I have never failed, but was always on the rising scale. And this same gentleman, now in an honorable position, greets me warmly, and has invited me into organizations—prominent organizations in Pittsburg, where his wife is connected. So you see you can succeed and be a Spiritualist. Friends, let us have more backbone; let us speak out and have the courage of our convictions. If we do right, we shall receive the reward from our fellow men; but do not work for rewards. That has been the trouble with the church, 'You will get to heaven if you will, so do so and so.' But feel that you are going to heaven here. Here is where the reward will come, in the consciousness of well doing."

Address of Mrs. M. T. Longley, Secretary of the National Association.

Dear Friends all: Those of you who are Spiritualists, who have received the light from the great, glowing, unseen Love of the universe, manifested to you through the beautiful personality of those who have gone before, raise your heads to-night and thank God for Spiritualism. Thank Him, the giver of all good and perfect gifts, the giver of all blessing and benediction to mankind, for the blessed light and truth which Spiritualism has brought to us. You who are not Spiritualists, you who have lost dear ones from the mortal way, who have sorrowed and suffered, who have grieved and mourned because the lowly form has faded from view, and who have turned your eyes to heaven, asking for light, "seek and ye shall find." The Comforter will come to you in time, uplifting your hearts to new conceptions of life in its divinity, life in its purpose and its significance, life in its joy and sorrow, its pleasure and its pain, all based upon the human entity for its unfoldment and its higher growth.

Let us to-night sing our songs of praise, sing our beautiful outpourings of thankfulness, that death can come to humanity, that which we call death, but which we have received the living truth, know that it is only eternal life, that it is enlargement for the human soul, that is this given to mankind. Let us thank God, the Infinite Goodness, the Supreme Love, the Supreme Power, for the change called death has come to our dear friend; that in the fullness and sweetness of his marvelous life, that in the glory and the strength of his manhood, that in the hour of his grand vigor, outpouring through benevolent purposes and doing for humanity, he was called to the better world. We say, thank God because there came to him no shadow of decay, no moment when he could feel any sense of that condition which comes to one who is superannuated, because there came no letting down of the vital forces of that grand mentality, of that spiritual power which held and swayed him. These were alive within him to the very last, to the very end of his mortal life, until sweet insensibility fell upon the external form, and he was wafted into that spiritual realm of light and beauty that lies just beyond. Let us be thankful for him that he went as he did, in the sweetness and the beauty of a life that had been giving itself to humanity.

Very few people understand Theodore J. Mayer. We who know him best realize that. Many did not understand him in some ways, but as our brothers have said, he was a man of many parts, and many sides, and was given to but few to perceive all the man, to understand him in his various moods and in the various expressions of his mind and his spiritual aspirations. It seems to us that those who were so closely associated with him upon the National Board of the Spiritualist Association did know and understand him in perhaps as full measure as anyone could on this mortal side. We saw him in his various moods, we saw him in his anger and his positive denunciation of methods and things that did not appeal to him; and sometimes he disagreed very strongly with some of us, sometimes with all of us in one or another direction, and we met that stern conviction of his with our own positive force, and therefore we could measure ourselves with him and measure his strength against our own. We saw him in the most beautiful conditions sometimes, when sweet benediction came forth in rare expression, in boundless measure—thinking only of the needs of his fellow-men in a manner most glorious to behold. We looked upon him then as one who must have descended from the very gods, so

far-reaching was his benevolence, so glorious his self-renunciation and his desire—and not only desire, but his deeds of doing good.

Our dear brother was known to us who are here upon this platform. He was known to us in the national headquarters of this city, where he was a welcome guest. Sometimes when we had much business at hand he was a daily comer, and many affairs were discussed, many broad questions were entertained, many ideas were exchanged; and in the hours of social converse or in times of business association, we always had a glimpse of the heart of the man, and the heart of the man was sound and sweet and pure to its very core. We who knew him know this is true. And the soul of the man was brilliant in its expression of blessing and love for humanity.

O, so many things has he done that none of the outside world knows anything of. So many beautiful deeds, at one time years ago, before the Mediums Relief Fund was established by our National Board, Brother Mayer came to our headquarters, and in our talk together concerning the needs of the suffering people, he learned quite a good deal of a medium who lives in Massachusetts, crippled and diseased, a frail woman who for many years had done grand work for Spiritualism, but who had become paralyzed and helpless through accident and disease, and who also had the burden of caring for other dear, helpless ones upon her shoulders, and he said to me, "Mrs. Longley, I feel that I must help this case."

I said, "Well, Mr. Mayer, it will be only another of your good deeds." He said, "Don't let me know when this comes. Just write to her that a friend desires to help her along the way," and he handed me twenty-five dollars.

I sent it to this lady, and I said, "A good Spiritualist in the Washington area wishes to be understood, and an unknown friend, sends you this twenty-five dollars to aid you in your work." The days passed and the month closed. He was very busy attending to large contracts and other affairs, and I felt that he had been very busy. I said to this dear brother, "If my Spiritualism loses me trade, I am not at all concerned. This was fifteen or eighteen years ago, and I was full of vim at that time. 'I will take the pick and shovel and I will earn my living. According to the spiritual ideas and teachings, somewhere I have got to face my life and its deeds; all the wrongs I have done, I have got to meet them somewhere and some place, I have got to answer for them. And so I will face myself first.' And I have tried to do with all just as I would be done by. And while I have been a great success, I have never failed, but was always on the rising scale. And this same gentleman, now in an honorable position, greets me warmly, and has invited me into organizations—prominent organizations in Pittsburg, where his wife is connected. So you see you can succeed and be a Spiritualist. Friends, let us have more backbone; let us speak out and have the courage of our convictions. If we do right, we shall receive the reward from our fellow men; but do not work for rewards. That has been the trouble with the church, 'You will get to heaven if you will, so do so and so.' But feel that you are going to heaven here. Here is where the reward will come, in the consciousness of well doing."

I did so, and the next month the same. And for two years, the first of every month Mr. Mayer came to me and handed me the twenty-five dollars for that woman whom he had never seen. He knew that she had been a worker in the spiritual cause, that she was a sufferer because of the work she had done for Spiritualism, and he knew she was a fellow-being who needed the strength of his sympathy and the aid of these twenty-five dollars until the Mediums Relief Fund was established and we placed that woman and her blind sister on our pension list, giving to each of them twelve dollars a month—he gave that twenty-five dollars, and none knew it save Mr. Longley and myself.

You may be sure that while I did not tell this friend the name of the donor of these beautiful benefactions, she came to learn it, because I always believe credit should be given where it is due, and I felt that our dear brother who was doing these things should have the credit for it. And so in a way she came to realize that it was the Treasurer of the National Association who was giving this money to her from month to month, and of course she blessed him in her heart.

But that is only one case. That was the only case where he paid out through his hands a monthly payment to any one individual, but through the years that I have been closely associated with him in the past there have been many cases where he has placed in my hands sums from five to thirty dollars, bidding me send them in different directions to needy individuals and say nothing from whom they came, only that friend in Washington desired to give them to you, and he gave us as through public benefactions, of which we of Washington have learned and know, our dear friend gave to humanity. He earned his money to make it of service to mankind. He was a man of great energy, and he was able to dispense into others that which should help them on their upward way. He sacrificed his life for humanity. I say this advisedly; I know it to be true that the labor and the time and the strength which he gave during the last three years to public works that he desired to see established here in Washington that it might open its arms freely to the poor and take in the suffering and give them help and strength and needed encouragement—this was the work that was the backbone of his physical life, the vital force and energy that should have been applied to his physical health. And I know that he did sacrifice his life in large measure to humanity, and he gave himself to those business tasks through which he hoped to be able to do more for the world in benevolent works.

But, dear friends, he needs not our eulogy. He has passed onward; "his works do praise him," his good works follow him. He has been in this earth a benefactor to many souls. He has been a staunch, true Spiritualist, standing fast to his colors. Time and time again, in my work as Secretary of the National Association, I have seen him in his home, he has come to my office, to consider with me affairs that would come up for immediate action. We had no time to call a Board meeting, he had no opportunity even to correspond with the members. But matters had to be attended to, and his wise counsel, his clear judgment, his sound mentality never failed. These were always on the right side, all these affairs that claimed attention were thought and weighed with strength of mind no matter what the conditions that were calling him to his personal affairs. And many and many times has he laid aside personal matters that belonged to his own business life, and he has come to our side, to discuss and to plan for things that should be for the benefit of Spiritualism and the blessing of human beings.

So, dear friends, I know that he was an unselfish man. He was one who was thinking of others more than of self all the time. And for this reason he has departed at the early age of sixty years. He has been called to the immortal world. We wonder and we grieve, for we loved him when he was with us in the midst of his manhood, the strength of his spiritual nature, the clear light of his intellect, the admiration of the man; we had respect for his insight and judgment; we held him in close affection in our hearts, and so we grieve because he has passed from us. But not one whit less do we love him, his high esteem, not one shadow of our respect for him has fallen away from our hearts, and love and sympathy are still there in sweet measure reaching out to him in the world of light to which he has ascended. But what comes to our

dear friends have said, because we cannot bear to think that in the physical form he will not meet with us; that never again will we listen to that well known voice, or look upon that earnest, sincere, honest face; that never again will we see the mortal and feel that he is in our midst. At our headquarters is a vacant chair, to-morrow to be white draped in memory of one who, in the mortal, shall be there; yet in spirit, when we meet as a Board of Directors of this great National Association, he shall call upon Theodore J. Mayer and he will respond. We know that he will not fall us now. We know that in the midst of our busy concerns, when we are met together, not only to pay tribute to his memory, but also to elect in his position and place one who shall serve as our treasurer and our valued associate, he will be with us. When we shall meet to-morrow and the day following to prepare for the coming convention, he will be next to us, that he is in his thought, he is in his heart, he is in his hand, he is in his last days sent his friend and business partner to the managers of the Masonic Temple with a check to pay for the five days of our convention from his private purse, doing this when he was unable to sign his name to a check, in the last days of his mortal life—shall we not believe that he will be with us still? Shall we for a moment think that he will fail to come when we seek for him in the depths of our hearts, and know that he is our friend, our associate, our loving companion, our comrade still?

For years he has stood like a bulwark of strength in the midst of our great convention, and he has been many times in important issues of our Spiritualist cause, by his will and strength and good counsel and insight has carried the tide whence it should properly flow. Shall we not then rely upon him still, and feel that he is still with us in love and care? Yes, good friends we will not grieve. It is only because we shall miss the mortal form that we shall long for the sound of the voice and a touch of the hand; and in gazing upon that vacant chair we shall feel that he is still with us, and we have before that he has gone from our presence in the body, though, thank God for Spiritualism, we know he will be with us still in spirit.

We know there is a God. We Spiritualists do not flout the idea of an all-wise, all-powerful, all-knowing, all-seeing, all-hearing, all-loving, all-merciful, all-glorious, all-immutable, all-magnificent Being, call it what you may. We have no objections to your defining that Infinite source of intelligence and light in any terms you please; but to us it is God, God in Infinite Goodness, Divine Love, Wisdom and Truth, all things sweet and pure, uplifting and abiding. And God understands. Some day we shall know more fully than we do at this hour why this, our dear friend, this helper, this defender of truth, this friend of humanity, this unshakable friend of humanity, this friend who was summoned to the courts of heaven in that fullness of strength when the world needed him so much. But perhaps we can feel and say, with our dear Brother Grimshaw, that he will do more for us in the hereafter than he has done in the here and now. He has gone in the fullness of his strength, but will return in the might of his power; and some day we shall understand and know that he will be with us, and we shall not miss him while we feel we need him so much.

In the days of the olden time, I remember being at a great convention of people in Music Hall in Boston. The occasion was that of Senator Frye paying tribute to Senator Blaine, who was in his eighty-third year, and he was once a time when the great Daniel Webster passed from earth and his body lay in state for the people to gaze upon. And as they filed by his funeral bier, one poor farmer stood beside the coffin and wept and wept. He said, "Webster, the world will miss you." Said Senator Frye, "Blaine, the world does miss you." Say we, the National Association of Spiritualists, "Theodore Mayer, the outward world shall miss you because of your great energies and the way in which he had been made manifest through the physical form, but we as Spiritualists shall endeavor to forget that which is of the physical, which misleads and mourns the body, for we know you will be with us, and we shall not miss you from our counsel and our abiding places."

He is an immortal soul. He comes to us, dear friends, with his words of strength; and you know that he was a practical man, a positive man, that he did his duty and expected every man to do his duty, and he was as circumstances permit; that he expected us all to be good workers in Spiritualism. He was a "stand-by" and a worker in the First Association of Spiritualists of this city, and owing to his illness and his weakness, and he expects you, and every one of you who are Spiritualists to come out and attend the meetings of the First Association and give your moral and your sympathetic support and your financial aid and your working activities to this cause, and every one of you, a grand power, a credit to Spiritualism in this great city of the nation, in this great Capital City, where Spiritualism should send forth its shafts of light into the Senate Chamber and the Executive Mansion, and be seen and known of men. He expects you to stand firm at your post of duty, doing your work as he would have done his if he were here to-night—ask he does his from the spirit world, as he did every day and every night in his mortal life. Yes, do this, dear friends, and as our brothers have said, it will be the grandest and sweetest eulogy that you can pay to him, for it will prove to him that his example has been a service to his hearts.

Dear friends, passed onward, he leaves behind him a grand example, one, having passed to the immortal world we know you will not forsake us; we know you will stand by us; but we ask, we pray for your continued aid. We petition you to be with us in our need. When the time comes and needs arise to come to our headquarters, send to us your influence and your strength; quicken in our hearts our sense of right and duty and that which should flow forth for love to humanity, lest we forget. Give unto each one present something of that great influence, that marvelous power, that magnetic force, that went from your frame and your heart like a living light to stir men's souls; let us have it here and in days to come. And knowing that we have such a you and other faithful ones who have passed on to grander heights of immortality as counselors and guides, we shall strive to do our work and our duty day by day. Morning shall arise, the sun shall set, hours and weeks and months shall pass away; you, our friends, will be shining over the heights to grander scenes, to more glorious achievements. But, as the eternal light never falls, as love never grows dim, as truth abides, as sympathy and consciousness and intelligence live forever, so do we believe that in the great eternal world we shall

meet with Theodore Mayer once again.

Song service and benediction.
On this occasion the massive stand was draped in flowing folds of white, festooned with violet streamers and bore an excellent picture of Mr. Mayer. The hall was beautifully decorated with palms and flowers—including an immense basket of crimson roses—the gift of Florist Gude—which on the following day, was taken to the Mayer lot in the cemetery.

Items of Interest from New York.
It has been a subject of comment how many stormy Sundays there have been during the past winter, but to-day, May 6th, has been an exceptionally pleasant one. "Elk's Hall" is located upon 59th street, at the foot of Central Park, which was well filled by a happy throng who were attracted in large numbers, upon horseback and also many pedestrians, to enjoy the beauties of nature, just donning their robes of green and many bright colors, as evidenced in the many beds of tulips and crocuses which flanked the paths and drive-ways. Notwithstanding these allurements, an unusually large audience greeted Mrs. Helen P. Russegger who had left the Annual State Convention of her own State of Connecticut, held at the capital city, Hartford, for the day, in order that those who had convened there might have the privilege and pleasure of listening to Mrs. Gaule-Reidinger. After appropriate remarks by the president, Mrs. M. A. Newton, Mrs. Russegger's guides followed with a masterly and most interesting subject, "What is the Message Which Spiritualism Brings which is superior to all other religions of the world."

The many psychometric readings which followed proved very satisfactory to the recipients, who pronounced them very correct.

Ocean Grove Camp.
This camp is located at Harwich, Mass., and opens July 28, and closes August 25, 1907. For programs and information, write Mrs. Mary B. Small South Harwich, Mass.

New Era Camp, Oregon.
The New Era Camp-meeting begins July 6 and ends July 29. For full programs address Mrs. H. L. Langle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.
This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding camp grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president, Mrs. Ruth Eastman, secretary, Manistowic, Mich.

Chesterfield Camp.
Begins July 15 and ends September 1. Mrs. Elton H. Millington, secretary, Chesterfield, Ind. Send to her for full programs.

Grand Lodge Camp, Mich.
The Grand Lodge Spiritualist Camp-meeting opens July 25, and closes August 18, with Mr. Oscar Edgerly as president chairman. For full particulars address J. W. Ewing, Grand Lodge, Mich.

Summerland Camp.
The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 24. Mrs. F. Lee, secretary.

Winfield (Kansas) Camp.
The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAllister president, North Manning street, Winfield, Kan.; Mrs. M. C. Salling, secretary, 1602 South Church street, Winfield, Kan.

City of Light Assembly.
The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fiken, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.
Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences July 29, and closes August 26. For programs and information write to the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Wenonah Camp-meeting.
The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wenonah, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wenonah, Wis.

Ottawa Camp.
Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs, H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Camp Progress.
Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 151 Elm street, Marblehead; Mr. H. S. Gardner, secretary, 28, Cabot street, Salem.

Vicksburg Camp.
Vicksburg Camp, Mich., opens July 30 and closes August 30. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Edgewood Camp, Wash.
Commences July 29, and ends August 19. For full particulars address Geo. E. Knowlton, 955 1/2 Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.
Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.
Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.
The sixteenth annual session of this camp will commence June 30, and end September 4. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.
Opens on Sunday, June 4, and continues every Sunday until the last of September.

Mantua Camp, Ohio.
This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 25. For full particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Harmony Grove Camp.
Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McPherson, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.
The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp, Niantic, Conn., commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslet Park, Mich.
The twenty-fifth annual assembly of Spiritualists at Haslet Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spotts, Okemos, or D. R. Jessop, Williamston.

Psychic Light
BY MAUD LORD DRAKE.

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LIST OF CAMP-MEETINGS.

Send in Your dates and Names of Secretaries at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper announcements as to dates and officers can be made.

Los Angeles, Cal.
The Semi-Tropic Spiritualist Association desires to correspond with speakers and mediums for engagements at Camp-meeting, to be held in Los Angeles, from August 15th to September 15th, 1907.

GEO. E. LYON, Sec'y.
1974 1/2 E. First St., Los Angeles, Cal.

Mt. Pleasant Park, Clinton, Ind.
The twenty-fifth annual camp-meeting at Mt. Pleasant Park, opens July 31, and closes August 28. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarksville, Mo.

Onset Camp.
Onset camp commences its thirty-first annual meeting, July 21, and closes August 25. For full programs address the Secretary, Onset, Mass.

Ocean Grove Camp.
This camp is located at Harwich, Mass., and opens July 28, and closes August 25, 1907. For programs and information, write Mrs. Mary B. Small South Harwich, Mass.

New Era Camp, Oregon.
The New Era Camp-meeting begins July 6 and ends July 29. For full programs address Mrs. H. L. Langle, president, Oregon City, or F. F. Dunton, secretary, Liberal.

Forest Home Camp, Mich.
This camp opens Aug. 4 and closes August 25. Any person desiring programs of information regarding camp grounds or camp work, will please write to the secretary, who will answer all inquiries. Mrs. Millie Mitchell, president, Mrs. Ruth Eastman, secretary, Manistowic, Mich.

Chesterfield Camp.
Begins July 15 and ends September 1. Mrs. Elton H. Millington, secretary, Chesterfield, Ind. Send to her for full programs.

Grand Lodge Camp, Mich.
The Grand Lodge Spiritualist Camp-meeting opens July 25, and closes August 18, with Mr. Oscar Edgerly as president chairman. For full particulars address J. W. Ewing, Grand Lodge, Mich.

Summerland Camp.
The Summerland Spiritualist Association will hold its annual camp-meeting the last week in June, beginning June 24. Mrs. F. Lee, secretary.

Winfield (Kansas) Camp.
The Winfield Camp Association will hold its fourteenth annual camp-meeting commencing June 30, and closing July 14. Mrs. A. McAllister president, North Manning street, Winfield, Kan.; Mrs. M. C. Salling, secretary, 1602 South Church street, Winfield, Kan.

City of Light Assembly.
The season opens at Lily Dale N. Y., July 13, and closes September 3. For program address Laura G. Fiken, Secretary, 1047 Carmen ave., Chicago, Ill.

Sunapee Lake Camp, N. H.
Sunapee Lake Spiritualist Camp at Blodgett's Landing, N. H., commences July 29, and closes August 26. For programs and information write to the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Wenonah Camp-meeting.
The Western Wisconsin Camp Association holds its annual camp-meeting in Unity Park, Wenonah, Wis., July 15 to August 13. For particulars and programs write Gertrude Spooner, secretary, Wenonah, Wis.

Ottawa Camp.
Spiritualist Camp-meeting Association, Forest Park, Ottawa, Kansas, August 17 to 27 inclusive. Write for programs, H. W. Henderson, president, Lawrence, Kansas; Mrs. May Cook-Pearson, secretary, Spring Hill, Kansas.

Camp Progress.
Meetings are held at Mowerland Park, Upper Swampscott, Mass., every Sunday, beginning June 3, and closing September 30. B. H. Blaney, president, 151 Elm street, Marblehead; Mr. H. S. Gardner, secretary, 28, Cabot street, Salem.

Vicksburg Camp.
Vicksburg Camp, Mich., opens July 30 and closes August 30. For full particulars address Mrs. Jeanette Fraser, Vicksburg, Mich.

Edgewood Camp, Wash.
Commences July 29, and ends August 19. For full particulars address Geo. E. Knowlton, 955 1/2 Tacoma avenue, Tacoma, Wash.

Delphos (Kansas) Camp.
Opens August 9, closing on the 25th. Address all communications to T. D. Rice, Secretary, Delphos, Kan.

Island Lake Camp.
Island Lake Camp, Island Lake, Mich., opens July 14, extending until August 30. For programs or information write to the secretary, N. G. Swarthout, Fowlerville, Mich. At Brighton after July 1st.

Lake Brady, Ohio.
The sixteenth annual session of this camp will commence June 30, and end September 4. For full particulars address A. G. Keck, Akron, Ohio.

Unity Camp, Mass.
Opens on Sunday, June 4, and continues every Sunday until the last of September.

Mantua Camp, Ohio.
This camp, located at Mantua Station, Ohio, will open July 9, and continue to August 25. For full particulars, address F. H. Sherwood, secretary, Mantua Station, Ohio.

Harmony Grove Camp.
Harmony Grove Camp-meeting Association will hold its annual camp, July 22 to August 5. This camp is located three and one-half miles from Escondido, Cal. For further particulars in regard to the camp, address T. J. McPherson, secretary, 528 Fir st., San Diego, Cal.

Niantic Camp, Conn.
The Connecticut Spiritualist Camp-meeting Association, at Niantic Camp, Niantic, Conn., commences June 12, and continues until September 11. For full particulars address George Hatch, South Windham, Ct.

Haslet Park, Mich.
The twenty-fifth annual assembly of Spiritualists at Haslet Park, Mich., commences August 6, and continues to September 3. For programs address E. F. Spotts, Okemos, or D. R. Jessop, Williamston.

Verona Park Camp.

The Verona Park Camp-meeting, Me., will open August 12 and close August 26. A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Me.

Queen City Park Camp, Vt.
Queen City Park Camp, South Burlington, Vt., commences July 29, and ends September 3. For programs address A. F. Hubbard, president, Tyson's S. N. Gould, vice-president, Cambridge, or Elsie L. Chapman, Cambridge, Vt. After the camp opens, address each of the above at Queen City Park, Vt.

Freeville Camp.
The Freeville Camp, N. Y., opens July 22 and closes August 19. For programs write to Miss Victoria Moore, Dryden, N. Y.

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IMPORTANT NOTICE.
Having been directed to carry on the work of Editor-at-Large in connection with the N. S. A., I am desirous of obtaining all press notices for or against Spiritualism, and all reliable information with regard to attacks upon our movement that may be made by preachers. I respectfully request all Spiritualists to forward the same to me at their earliest convenience.

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