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VOL. 30

CHICAGO, ILL., OCT. 22, 1904.

NO. 778

A BATTLE ROYAL!—In Which the Intellectual Giants of Our Grand Cause Will Participate.

J. S. LOVELAND, A Master Mind on the Pacific Coast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

"LIFE IN SPIRIT REALMS."

Realistic Statements are Urgently Wanted.

I beg permission and opportunity to express a motley of my grateful sense of indebtedness to Mrs. Caryle Peterson and her band of personal inspirers for the invaluable presentation of the truth concerning Life in Spiritual Realms. For the pleasure and profit, the instruction and confirmation of realistic life in the spheres, as written out through her hand—I have only gratitude and blessings.

Her own native honesty and conscientiousness, combined with her rare plastic susceptibility to spiritual influences, render her an exceptionally good transmitter for messages from the real Pacific coast.

These several chapters from the various communicating friends are as natural as life itself. They bear the impress of truth throughout the series and happily corroborate what has occasionally been communicated by and through others.

In this connection the graphic letter in The Progressive Thinker of September 17, from spirit Abby A. Judson, was especially valuable for its many clear statements and minute account of conditions existing "over there."

She was known while living here as one possessed with a good amount of sturdy common sense combined with unusual spiritual insight, which finding expression in her writings furnished food for instruction and profit. The same mental and spiritual traits, augmented by later experiences, give her present observations from "over the border," a value above any material price.

Her philosophical reflections concerning the other half of evolution, namely involution, were especially satisfactory to the writer, as confirming the view he took in remarks made before a ladies' club in New York City, twenty-five years ago; and since then, through a somewhat extended correspondence with Descartes' chosen instrument, Dr. Nelson, of Boston.

The details of life in the Summerland from the standpoint of an intelligent participant, must be profoundly welcome to all students of spiritual philosophy.

Generalizations, in accordance with individual perception of spiritual laws, we have had in abundance; but particulars, regarding so-called daily affairs, of common duties, of personal employments and acts performed—these have been wanting.

Now by way of complementing, or as supplementing, the foregoing general descriptions of life on the other side of the Great Divide, given by returning spirits ever since the inauguration of this distinctive movement known as Modern Spiritualism, there is great need of a succinct summary of everyday existence so to speak, a minute, realistic picture in graphic word-painting, of those concrete realities that constitute real life in the Beyond—practical, matter-of-fact, of personality, a dweller in spirit life.

What Miss Judson has to say of the great difficulty heretofore of ordinary human instruments spiritually shadowing forth to any satisfactory degree of fullness, home realities and relationships, has certainly long been a cause of deep regret to all seekers after spiritual knowledge. May we not reasonably hope to expect after this, not only a fuller presentation of spiritual facts comprehensively considered, but a far more complete account of those actualities which go to make up the sum total of Life in Spiritual Realms.

GEORGE A. BACON.

Washington, D. C.

A Spirit Tells of the Death of His Mortal Body.

In reading the account of Mr. Forbes in your paper of October 1, I concluded to have a talk with him as a spirit, and find what became of him. According to his statement he went by the way of White Cloud, Mich. At that point he met his trial and he tried to resist, but in doing so he lost his balance and fell off, his head striking a tie and killing him instantly. He says he lay there on the track about an hour and a half, when a man came along. He was a farmer, and lived probably about a mile from there. He is considered a good straight man, but not very well fixed financially. At first he thought he would notify the people at White Cloud, but concluded he would see if he had anything in his pockets, and he found about \$175, and also a watch, which he took and thought he had better hide the body in place of saying anything about it. So he took it, and laid it under some bushes close by the road and covered it with some brush. The place is on the right hand side as you go north, and it is about two miles north of White Cloud, Mich., where this happened. There is an embankment of the railway of about four feet high.

The above is the statement of the spirit Forbes, and if not correct, he is to blame, as I wrote it just as he informed me, and I hope this will lead to the recovery of the body.

N. P. NELSON.

Lamberton, Minn.

A fool in revolt is infinitely wiser than the plowman forcing a learned apostle for his chains.—Rassiter.

To succeed one must work.—Bishop Samuel Fallows.

An able man shows his spirit by gentle words and resolute actions. He is neither hot nor timid.—Chesterfield.

Justice is the constant desire and effort to render every man his due.—Judson.

No good is found in a difficulty by the man who prays around it.

PAST—PRESENT—FUTURE.

As Depicted in Groups of Paintings at the World's Fair.

Among the many curious and interesting things that have come to St. Louis in connection with the World's Fair, our attention has been called to a series of groups of oil paintings representing Past, Present and Future, by G. A. Kestel, of 3141 Bell Avenue, St. Louis. There are ten groups, fifteen pictures in each group, five for each epoch of time represented. The groups are as follows: Art, War, Street Scenes, Family Life, Industry, Amusements, Spirit Manifestation, Religion and Justice. The first five in each series represent the most primitive ideas. The middle pictures of Present, being a chaotic combination of savagery and civilization, while the third, Future, represents scientific, co-operative activities. For instance, in Art, the first group pictures the sphinx, obelisks, pyramids, war and death.

The second represents the building of warships and church spires, private robes, beautiful sculpture, and implements of destruction. In the third group Science has taken the place of Superstition. The building and architecture representing scientific demonstration.

In the War group, the first set of pictures is a combination of barbarous cruelties and methods of expression. The Red Cross and temporary hospitals make their appearance in the second group, though scalping, lynching and inventions for cruelty have a prominent place. But in the group marked Future, war ships have been turned into free excursion steamers, cannon are used for shooting leaves of bread to the hungry, and electricity is used for the extermination of many evils belonging to our present so-called civilization.

The first street scene represents the humiliation of the people before kings and priestcraft and other degrading practices. The second set pictures our present reckless use of human life, in machinery, street cars and other engines of destruction. While in the third, all these evils are done away with, in the golden-like streets, human life is held sacred and machinery made to do its will.

In the group representing Family Life, the first set is a pleasing representation of pastoral patriarchism. "Home, sweet home," love and labor in rural life combined.

The second or Present, is less pleasing, showing married fights, masquerade and general family disruptions. The third Future depicts co-operative family life with labor-saving machinery and general good feeling.

The Occupation series vividly portrays the different labored methods of the past with machinery and human competition of the present, though the introduction of the sweat shop, poison cigarette factories and Chinese laundries of the present is by no means an improvement. But in the Future rain is made and rocks are melted by electricity with ponderous machinery to plow down hills and level them for agriculture.

The amusements of Past, Present and Future vary as does everything else. Cock fighting, bloodless bull fighting, with other questionable games and entertainments of the present have replaced the barbarities of ancient arena where human life is the sacrifice. While in the Future is represented the forces of nature utilized, tree planting, mountain climbing, etc.

Religion and the evidence of spirit existence are paired together. In the past the Holy Ghost and the persecution of religion is depicted. In the Present there is hypocrisy and trickery in the seance room and in the pulpit with evidences however that worship and belief in the unseen is not a delusion.

While in the Future, faith has taken the place of knowledge and the denizens of both Celestial and Terrestrial spheres, walk hand in hand. The instructions of the past are more noticeable by their absence, with the evidence of ignorance and brutality in the pictures of human torture and the fact that writing had to be made a life study. But in the Future amusement and instruction are pleasingly combined.

The last series which represents Justice, in the first set of pictures rulers are depicted as having absolute authority over the lives of their cringing subjects. Cruelty instead of justice sitting in the seat of power. In the Present cruelty has evolved to selfishness although some humane measures have been introduced. In the Future crime is recognized as disease and treated accordingly, and the Sunlight of Truth is permitted to penetrate the dark recesses of life and glorify it.

Notwithstanding the counter attractions at the World's Fair, the societies here all have good attendance, and often old friends from other parts drop into the meetings, reminding us of the comings and goings of camp-meeting times.

Moses Hull's engagement at the Church of Spiritual Unity meeting at the Odeon, brought excellent results, not only to Spiritualism but to Socialism as well. At least his arguments along the line of co-operation, free land and public ownership were unanswerable though non-political.

Dear old John Hutchinson, of the once famous Hutchinson family of singers is still in the city. He is called the "Peace Patriarch." His long white hair and beard, clear complexion and sparkling eyes make a striking picture. He is an eighty-five years young, and to hear him sing and play, both in public and at social gatherings, made his extreme youth seem scarcely possible.

It has been our privilege to attend a course of W. J. Colville's wonderful inspirational lectures. Like good wine, Brother Colville improves with age, for he has gained rather than lost during the seven years since we heard him before.

His optimistic views of life both here and hereafter can have but one effect upon his hearers—that of lifting them

The New Life.

An Invaluable Lesson Taught in Allegory.

There lived in the Land of Materialism, a man named Barzillai. And Barzillai was ill at ease and filled with discontent, for he had trod in the paths of self all the days of his life.

And it came to pass in the evening, there came over him a shadow, and this was the shadow of remorse. And whilst this shadow was upon him, he fell asleep and had a dream. And the dream was thus:

There appeared, as it seemed to Barzillai, an angel, of noble mien and commanding stature, and the angel spake unto Barzillai: "Unless thou forsake thine evil ways, and undertake a new life, thou art doomed to dwell in misery and unhappiness. For the course thou hast until now pursued is that of the evil-doer. I say unto thee: Arise, get thee hence, and take thought of the future state, for no man shall taste of its blessings unless he be worthy of it."

And Barzillai answered the angel and said: "Disappointment upon disappointment has been my lot, and I am worn with strife and contentions my life until now has held. But I see no relief until my life I lose, and then I have gained nothing, for I can take nothing with me, and while here I have had naught but struggles. Tell me, I pray thee, who art thou, and what must I do to gain the eternal bliss?"

And solemnly the angel spake: "I am Love, and am come to show thee that for which thy spirit yearns."

And the angel closed the eyes of Barzillai and took him by the hand and led him on.

And when they had come to their journey's end, Love opened the eyes of Barzillai, and behold such was that which Barzillai saw:

There were spirit forms, clad in the whitest and finest of robes, and there was music in the air, but no band was there. And the music was sweet and never has any mortal heard like. And the spirit forms danced to this music, and the dance was a minuet. And their feet did not touch the ground, they glided above it, gracefully and fair, and as they danced garlands of flowers entwined them, and the garlands appeared in air, and each blossom and each leaf shed music. And their faces shone with joy and happiness, and not a word was spoken, but the air was filled with music coming from an invisible band. The scene was one of perfect harmony.

And the angel again closed the eyes of Barzillai and led him away, saying: "Such as thou hast seen is the reward of the just and the faithful. To gain this reward thou must be born into a new life. Overcome thine evil ways with good, forget self in the doing for others, and set up for thyself lofty ambitions. I have shown thee the spirit world, and having seen it, discernment has been taught thee, and it will not be difficult for thee to choose that which is right. And forget not to inform thy brethren, for thou canst not do well for thyself unless thou also doest for them."

And then the angel disappeared. And it was in the morning and Barzillai awoke, and he behought himself of the vision and he was filled with a new joy.

And he went and told all his people, and his people's people, and they went in great multitudes to acquire eternal bliss.

And before they began their journey they girded themselves with the garment of determination, and put on their heads the helmet of perseverance, and in their hands they carried the staff of wisdom.

And they came to a field filled with beautiful flowers, but the flowers had hidden thorns and it was not good to put hand to these flowers. And the flowers were those called Pride. And there were some of the multitude, who, beholding these flowers, were filled with admiration and wonder, and they dropped their staff of wisdom. And in so doing they lost their helmets of perseverance, and the hidden thorns caught their garments of determination and held them fast, and they were unable to proceed with the multitude.

There were those who had continued the journey and were anxious to rest when they had come to a place called Slothville.

And the negative condition of disease, despondency and misery, to the positive one of health, hope and happiness.

His idea of purity being an attainment, rather than a gift of nature to be treasured and if lost never regained, will take the stigma from repentant criminals and give them hope and self-esteem. What an incentive to a better life this idea would give to fallen women whom other women regard as having committed the unpardonable sin. "Innocence and purity," says Mr. Colville, "are not synonymous."

The New Thought movement is progressing rapidly towards its fruition in the congress to be held here on the 26th of this month. New Thought and Spiritualism have so much in common it is hard to consider them separately.

The N. S. A. meeting here last prior to the New Thought convention and in the same month, we hope will form a bond of union for the progression of humanity on both planes of life.

MRS. M. McCASLIN.

St. Louis, Mo.

Heaven a Condition of Love and Peace.

One of our good orthodox friends would say, "The people on the wrecked steamer, General Slocum, were ready to go, but God gave the Spiritualists another chance." You see it makes all the difference in the world, that little point of view from which we take our stand. This brings to mind a personal encounter with a most devout orthodox lady, a visitor to Oregon. She thought our Band of Mercy work was lovely, but was horrified to find that I believed all life to be immortal. She immediately proceeded to instruct me in regard to the "human chance of being lost—let alone animals who had no souls." But the explosion came when

And Slothville was beautiful to the eye. It was as though all of Slothville was contained in one great grove. There were rustic seats under trees, and the trees cast a cooling shade over them. There was a rippling brook singing a merry song, and its banks were clothed with grasses green. There were birds warbling their songs of joy. And the whole place was one suggestive of ease and rest.

Now, there were some who had grown tired of their journey and upon beholding this grove cried: "We will rest for a while; there is time to reach the eternal bliss, and when we have rested we will arise and speed on our way to follow our companions." And they turned in at Slothville, there to rest, and left their companions.

And those who had continued on their journey came to a place called Prosperity Station, and all stopped to view the place, and the city was well to look upon. All its dwellings showed thrift and care, and the inhabitants also gave evidence that disappointment and poverty were unknown; and behold, this pleased the followers of Barzillai, and they said: "We shall tarry here; this is the place we are in search of."

But Barzillai spake: "Nay, onward, still onward, away from this place, for here is where spirit meets foes and we must not challenge opposition. On again, away, on, till we reach the true state of bliss. This is not it."

But the majority were content to stay. So Barzillai and his followers of about thirty were obliged to proceed alone.

Now, after they had traveled a day they came to a place called Deception. Its entrance was smooth and of crystal, and its streets were the same. And there were some that entered therein and as they walked on the crystal, they were carried further into the city, for the crystal was laid on rollers.

Now, there were left twelve that remained with Barzillai, and in the course of their travels they entered into a small woods, called Laxity, and its trees and shrubs were fragrant and shed an intoxicating odor, producing an indolent effect.

And all those with Barzillai tarried and inhaled freely of the aroma, and they became heavy and unable to move. And Barzillai left them and set out alone. Yet he was undaunted, for his gown of determination had not been sullied during his travels.

And he came to a large tree and this was the tree of Weariness, and he sat down to rest, and behold, he heard a voice call: "Arise and tarry not; thou hast been faithful, do not lose courage. Arise."

And Barzillai saw a faint light in the distance, and he sped himself towards it, and the light grew brighter until he could discern the gates from whom came the light. And the gates were of gold, and there met him at the gate the angel of Love, and the angel led Barzillai inside. And Barzillai saw that which he had seen in the dream. And his heart was filled with love, and he turned to the angel and said: "I pray thee, grant me to go in search of my fellow travelers, and let me help them and others onward to where I know am."

And the angel answered and spake: "It is well, Barzillai, thine heart has been filled with the divine, and so ye years for universal peace and harmony. Go thou, and help thy brethren."

And Barzillai having entered the spirit stage, traveled with great speed through space, and set about to find those who had deserted him.

And arriving at the Pride field he released the wayward from the clutches of Pride and enabled them to continue their journey.

At Slothville and Prosperity Station he wrought influence for progression; as also he did at Deception and Laxity.

And thus he was ready to remain at the Eternal Bliss, there to dwell.

And again he arrived at the Golden Gates and Love awaited him and crowned him with the Crown of Life, saying, "Thou faithful one, such is thy reward. Thou shalt dwell in peace and joy, and harmony and love forever."

M. ADELE THIEMAN.

Milwaukee, Wis.

AIM LOW.

That Is the Advice Given by N. E. A.

The young man is told to aim high. That is all right. But when it comes to execution, he is told to aim low. As the commander in battle tells his soldiers to do—aim low.

At men's hearts. If you aim at men's heads they may dodge. Or, if you should hit the head, it is surrounded by a bony structure that is hard to penetrate. The heart is more vulnerable.

Mr. Preacher: Aim low. Aim at men's hearts. If you attack their heads they will argue with you till the cows come home. Or they may try to force your doctrine and heterodoxy upon their hearts. But if you preach the simple gospel to them you must aim low. The gospel is a heart message.

Mr. Editor: Aim low. If you want your editorials to be read by the people and not simply by the intellectual few, aim at the heart. It doesn't matter so much what the people believe about politics as that they be honest and true. If they love justice and righteousness they will "wobble right." Your duty is ethical.

Mr. Artist: Aim low. Tolstoy's definition of art is true. True art is the message from the heart of the artist to the heart of the people. That is true whether the art is music, or oratory, or poetry, or painting, or literature. The things that move and thrill and sway—the heart-thrilling things—are the ones that live. If you aim at the head the critic will get you. If you aim at the heart you can snap your fingers at the critic.

Mr. Man and Mrs. Woman: Aim low. Keep husband's and wife's

AN IMPORTANT SUBJECT.

The Bible as a Text-Book in Our Public Schools.

Now that the question of the propriety of introducing the Bible as a text-book into our public schools is agitating the contributors to the "Battle Ground of Modern Thought," of the Sunday Record-Herald, it may not be amiss to pursue its investigation a little further.

If the measure is advocated with the view of checking the decline in the interest of old theology, its adoption in my opinion, would have the opposite effect, or that of accelerating such decline. That the interest in old theology is declining is acknowledged even by the orthodox church. Prof. Scott of the Congregational Theological Seminary, Chicago, has recently said: "One result of religious uncertainty is the disappearance of the theologian. The younger scholars, under radical influences, have turned away from theology; so that it is now very difficult in America to find men qualified to become professors of theology."

The Presbyterian of Philadelphia, says: "It is said that in our theological seminaries very few students are making a specialty of systematic theology. The times do not favor fine theological distinctions and definitions. Doctrine is not prized, nor understood, as in the days of our fathers. Doubt and uncertainty are abroad. Local thinking is dominant. All sorts of opinions prevail in and out of the church. A hearing is given to all kinds of isms. Indifference in regard to what men believe obtains. The reading of the day can hardly be called theological, even in ministerial circles."

Without calling in question the cause of this present general attitude toward old theology, as given in the foregoing quotations from orthodox sources, viz.: "Loose thinking," etc., otherwise than to say, in passing, that its opposite, or close thinking, profound thinking, scientific thinking, rational thinking, progressive thinking may be found to be an important factor in it, I maintain that as long as this is the status of theology, it is entitled to no place in the curriculum of the public schools of this country.

When the public school pupil is obliged to study theology, if he studies it, not "loosely," he will learn that centuries before the time of the Christian Christ, Christ was represented as the true savior, as God incarnate in man, as born of the Virgin Devokli, as having died for the sins of the people, as having arisen from the dead, and as now sitting on the right hand of God. He will learn also, that Buddha is represented as the true savior of men, as God incarnate, as having been born of the Virgin Maya, as having been tempted by the devil, as having fasted, died, rose from the dead, and ascended into heaven. He will discover also, that a spirit is represented as the true mediator between God and man, as having suffered and died to redeem men from original sin, and given to man the plan of salvation. He will also learn that Osiris is represented as the true savior of the world, whose birth, death and resurrection were miraculous. He was born on the 25th of December, over five thousand years ago. He rose from the dead on the 25th of March, Easter, and now sits at the right hand of God, as the only mediator between God and man.

Indeed the public school pupil in his studies of theology, will find quite a number of saviors, all having been sons of God, all having been born of virgins, all went about doing good and working miracles, all were put to death by enemies, all rose from the dead, all ascended into heaven, all are now sitting on the right hand of God to pass judgment upon all men after they die. Of what benefit will all this be to the public school student? It will take up much of his valuable time, and to what purpose?

If, as science now teaches, man lived and died thousands of years before Adam put in an appearance, how can the public school student accept the teaching of the church that the physical death is the direct result of Adam's transgression? Not until theology attains unto something like scientific accuracy, should the Bible be adopted as a text-book in our public schools.

H. V. SWERINGEN.

Fort Wayne, Ind.

Hearts warm toward each other. That is the only way to make the home safe. Get a string around the hearts of your children. It is the only string that will hold. In the home, aim low.

The head is all right when it is all right. But out of the heart are the issues of life.

Aim low N. E. A.

Thoughts on Auras.

The human aura is not a definite something that can move from place to place.

Aura is derived from the Greek word meaning air. Each soul has its own rate of vibration and operates through the chemistry of life in the functions of the body, thereby causing the phenomena of blood circulation, heart action, and the marvelous movement of brain cells—a mystery deep and yet unsolved.

The new concept of electricity—or the effect of substance in motion named electricity—explains soul aura. The effect of the vibration (and motion) of air, on etheric molecules vibrates the air for a certain distance in a circle from the polar plexus—center—which is the dynamo of the body, at a rate that produces appearances or colors.

Different colors are different rates of motion of the everywhere present substance.

No one carries his aura from place to place, but simply vibrates the substance called air, wherever he goes.

Auras change tints under different environments, planetary conditions or new concepts of life.

DR. GEO. W. CAREY.

Akron, Ohio.

SEEKING THE LIGHT.

Some Peculiar Teachings Controverted.

In the Sept. 17 number of The Progressive Thinker, Emma M. Ward of New Canton, Ill., writes an article with the above heading, and speaks of some things in an exaggerated manner. In referring to this, the editor says, "The spirit of toleration should exist on all sides in reference to the opinion of others," and he further says, "Some of the statements made in the following communication diverge from the commonly accepted opinions of Spiritualists, and we hope for more light thereon at no distant day."

In other words, he wants light from anybody; our editor possesses the wisdom to explain this spiritual phenomenon, but he throws open his paper as an open court or conference platform whereon his readers can express their opinions pro and con, even to exaggeration. If we, as readers, don't like the ideas we can put in our own and help to make the paper more interesting, but don't stop your paper if you don't like all the ideas. If you are so wise that you know more than the editor and all of the correspondents, don't stop your paper, but send in your opinions and criticisms in good manuscript form, so the rest of us readers can enjoy your philosophic explanations.

"We all have different experiences and 'no two can see exactly alike on any important subject,' as the editor says. Emma M. Ward says, 'For the first time in the history of the world, spirits are able to demonstrate the underlying principles of spirit manifestations.' My! what a great assertion! How does she know what has or has not been done in all ages past?"

"How many do you think are ready for spirit teaching not blended with mortal forces?"

Why, all of us are ready to learn any truth. As we yet live in the mortal body, can anything we experience be outside of our senses? Or he not blended with mortal force? Any force is blended with the machine or medium through which it comes or acts.

"Until mortal spirit power has been demonstrated, and its limit of action, independent of the body, reached, no mediums should think of using their connection with spirits out of the body."

All the actions of any and all human minds are constantly demonstrating and illustrating "mortal spirit power" and "its limit of action." As all mortals are not alike in their development and growth, we can not lay down a rule or "limit of action" of their "mortal spirit powers" independent of the body.

When a medium is alone and is controlled in private with such strong emotions as to imitate another person's character, that medium has a good reason for thinking she has some connection with spirits out of the body, for no such mortal is acquainted with her or can think about her. Then who put a spirit out of the body is controlling her? Even if one or two persons were present, the medium may be controlled to do and say things unknown to their wishes, so their minds or "mortal spirit power" have nothing to do in controlling the medium.

"Consequently all identification, be it good or bad, has been charged to spirits out of the body, when the truth of the matter is, there is absolutely no true spirit power there, no connection whatever."

What a broad assertion! What a great exaggeration! If Emma M. Ward keeps on writing thus, her own "atmospheric conditions" won't be very good and she will surely need to "go beyond the mountains," as she expresses herself.

H. EUGENE MARTIN.

Grand Rapids, Mich.

THE PHONOGRAPH.

The Part It Can Be Made to Play in Spirit Manifestations.

I wish to say a few words of the grand circles we had during the last two weeks of September, Mrs. J. De Bartholomew being the medium.

I have a good Edison phonograph, and have practiced for quite a while to manage the same in the dark, and I wish every reader of your grand paper could hear the result made by the spirits through the trumpet. My son Henry made four records, two talking and two singing; the great Indian chief Tecumseh, gave us a grand lecture. The great man, Bismarck, had to use two records to finish his speech, and they are as plain as those made by the Edison Company.

Spirit Tim, D. L. Herrick's control, whom people call Timothy, made a comic record, and very loud. Abraham Lincoln also made one in a fine lecture. You would surely think every one of the fourteen records made, was done by spirits in the mortal body. Of course they had to be made at two different sittings, as it takes a great power to make records. The spirits have to talk very loud through the trumpet which they hold, and then again through the trumpet which is attached to the phonograph.

Mrs. Edward came to my house. She has a husband and three sons in the spirit world. I asked her if she would like to hear a new record made by a great man—part song and part speech. She never thought of a spirit record, but when she heard the song and message given and the name Tom Edward, her own son, his familiar song and message, she was surprised.

Mrs. Bartholomew is now at St. Louis, in October, she will be in Brooklyn, N. Y. I hope some one there will get the chance to make some records from departed friends, as such are to me worth more than all the money on earth.

GUSTAV THIESSE.

Akron, Ohio.

Care is no cure, but rather corrosive for things that are not to be remedied.—Shakespeare.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—Herbert Spencer.

MODERN CIVILIZATION.

Its Permanency Spherically Considered.

Starting with the assertion that only the truth is immortal, and that the statement is true only as it is apparent to ordinary intelligence, hence the fact becomes clear that no human institution, however magnificent it may appear, causing the builders to exclaim, "see what we have constructed, nothing before ever equaled it in glory," is a temple reared upon an everlasting foundation, and the moment, for it is of necessity more or less influenced by that finite condition imperfection.

Let us make an inspection of the foundation upon which our modern civilization rests, and see in what measure it is established upon the truth. It has transmitted to it from the past conditions that were everything but perfect. It is trying to improve upon them, and in a measure has succeeded, showing that it has established itself upon the truth as far as it is capable of understanding what it implies.

We have the history of ancient civilizations which in their day, when in the height of their splendor, appeared to the superficial observer to be established upon an enduring foundation, like were they? Gone, disappeared like the dew of the morning, and the most ancient of them have so completely vanished that only the faintest traces of their existence is left as a testimony and evidence of their greatness. It is not from a spirit of modern boastfulness when we assert that with all their greatness they lacked some of the elements needed for permanency which have been in our modern civilization. They were without doubt the best human understanding of that time was capable of evolving, bringing forth from the great laboratory of universal life, and the comparisons drawn with the present is not to find fault with past, but to show that there is a power in human life that is capable of manifesting itself in a more progressive manner as experience gives it the needed lessons. Our present civilization has had the benefit to be derived from reviewing the systems of human society that have passed, marking the locations where danger existed and has been able to avoid some of the conditions which overthrew the ancient systems.

There is another great law that it is important to understand when dealing with the question of the rise and fall of human institutions, and that is the law of destiny. All organizations are evolved because there is a necessity for them; the demand was for that special form and it was materialized. It was the one that could at least be understood by the phase of development which at the time was dominant. Whether in the growth of nations and races from savagery and barbarism up to the higher planes of life, or in the evolving of religious sects or political parties, they come forth obeying the great law of destiny, and when they have performed their mission, accomplished the work for which they were intended, the same great law which brought them forth and made them the dispensers of that portion of the truth which had been revealed, retired them, preparing other instrumentalities better adapted to carry forward the work of human advancement, proving that what we call the law of growth and decay or change are one as related to the great law of progressive development as they complement each other and are both indispensable factors.

Our modern civilization has, like its predecessors, a mission to perform, a destiny to work out—and then what? Its retirement, to be succeeded by a more modern and advanced civilization, one better adapted to the needs of progressive life. The present one shows that it is lacking in the elements that are necessary for permanency, but it is the best the world has ever seen. It is the result of the mighty struggle that have been made for human liberty, religious, civil and political. The martyrs that laid down their lives for the advancement of human institutions up to their present plane of existence, have left an influence that is enduring and that will be an inspiration to coming generations, they knowing that the best that the world has ever seen is necessary to the higher conditions. If they are, they will be endowed with a new lease of life and power; if not, they must be retired, take a secondary place in the procession. Our present civilization is nearing the time when it will have to pass the crucial test, to be tried as by fire to show whether it is ready and willing to leave those conditions of the barbarous past which have come to it by inheritance and which it has not been able to eliminate from its organization. All that claim to be ranked as civilized will need to be ready to meet the forces of reconstruction which will strike deeper than ever before to the foundation of their civilization, to tear and see in what measure it is founded upon the truth, and all of its conditions political, social or religious that are not on that foundation must be removed as the intelligence and moral force is developed so as to understand the necessity for such action. That is the way advancement has been made from the crude beginnings which accept many things that at present are not recognized.

The feudal system that was established in Europe on the overthrow of the Roman Empire, how crude it may appear as we view it from our present standpoint, was a great improvement over the barbarism that preceded it. It was a preparation for something more advanced which would in time make that system obsolete. So our present systems will be replaced by something as much superior to them as they are superior to feudalism. The unification of the nations of the world produced by the wonderful inventions of modern life has enabled it to more intelligently deal with the problems that are forcing their way to the front and demanding solution, which our predecessors were unable to do, and the rapidly with which these questions are handled makes what transpired last week an ancient history.

We of the present have special problems that belong to this age and which we must solve, conditions of life that are the outgrowth of our political, social and religious conditions, but which cannot remain permanent fixtures of the present civilization, for to retain them beyond a certain limit would be retrogression. The question is, will it be able, have energy enough, to eliminate those excesses which have grown on the body of life that has been the outgrowth of the power given by science to the destructive forces; there must be a limit to the using of them in that capacity, or annihilation will result; but it will cease, and the glory of the coming time will be in the more

Our Next-Door Neighbors.

BY CHARLES DAWBARN.

It is a startling thought that all human life is and garb as you knew him in the long ago. The old bounded and limited by about eight degrees of temperature. The doctor's thermometer is believed to tell a tale of great danger to his patient if it shows a temperature nearly reaching this narrow limit in either direction.

Everybody, save the few remaining crass materialists, is aware that the patient himself is not really in danger. It is the house-body in which he dwells, which is in danger of falling to pieces, and whenever this happens its occupant, quietly and naturally, moves into another house-body across the street. This change was merely a question of one or two degrees of temperature—merely an alteration of vibration—at which one house-body falls to pieces and another, very similar, becomes the home of the man we knew.

But the change was really a most startling one, for the old house-body had been furnished with a full set of sense furniture adapted to its special use in earth. Through this sense furniture the man had seen, heard, tasted, smelled and felt of his surroundings. But once outside that narrow limit of temperature both sense furniture and house-body fell to pieces. There was no question of rent. The man did not leave his house. The house, and all within its walls, left him. None of his neighbors saw him move. Even the doctor could not chase him to collect his professional fee. He had simply disappeared, and his old house-body was in ruins. And all this had happened just as soon as the temperature inside his old house had passed its limit.

Till quite recently it has been counted as a mere matter of belief that the man himself had really moved into a new house, with new furniture, but this belief has gradually become a knowledge, attested by some of the world's leading scientists. That is to say, the new man-house, with its new sense furniture, is now counted as a fact in nature by these learned men, and the result of a mere change of temperature of one or two degrees. But as none of the old sense furniture can be used in the new house-body, and the new sense furniture is of no use to a mortal, we seem to have reached the scientific limit when the new man-house had once been accepted as a natural fact. The man himself has never been seen on either side the line, but only his house-body with its sense furniture, which house body with its sense furniture on either side, is normally invisible to the other.

It is obvious that a change of one or two degrees in the vibration we call temperature, though it changes him from one house-body to another, with a different style of sense furniture, can have very little effect on the man himself—the man invisible, and who remains invisible, so far as we can conceive, no matter how many changes he may make from one house to another. There is, at best, but little satisfactory communication between the folks in the new house and those still left in the old man-house. There is a dense fog between the two, and in that fog everything is dim, distorted and mushy. But that fog, made by these two or three degrees of difference in temperature, is Nature's dividing line between our man-houses and those on the other side. Still we have discovered enough by psychical research, and what is called "spirit return," to know that the manhood on the two sides of the divide is almost precisely the same. Naturally there is a difference of expression, and, for the most part, there seem to be family disorders in the man-houses on both sides, whilst close to the divide.

Nature seems to have a hard-and-fast rule that progress shall always be the result of effort, and not come in any other way. On our side the divide this law is universal, and undoubtedly a couple of degrees of temperature would not change the law for our next door neighbors. Progress is always from the lower to the higher—from disharmony to harmony. From hell to home is only expressed by sensation. It has hate at one pole, and love at the other. Still there are certain changes that must be noted as the result of crossing the divide. The most startling is that man's new house-body cannot be destroyed like his old one. He cannot murder or be murdered. Yet we are told he can quarrel and fight with weapons unknown to us, and described as psychical. He can thus suffer and cause suffering, for he carries with him the hates, loves, passions and appetites that were his in earth life. In a word, these two or three degrees of temperature change the house, but not the man, who has merely moved across the street.

He has, however, acquired a new faculty, so distinct from anything in earth life, that were it not for constant proof, it would seem impossible. He can change his appearance at will. This fact is the foundation of Modern Spiritualism, and the puzzle of Psychic Research. The medium sees your spirit visitor in form

illusions removing them when they become incapable of performing the duties that were required of them.

The great flood tides of successive civilizations that have carried human life to its present level have had their periods of ebbing as well as flowing. That seems to be a law of their being, but each succeeding one advanced a step farther than its predecessor and did not recede as far; proving that what has been gained cannot be lost though it may be obscured and dormant for a time.

The more perfect utilization of the material forces of the world in making the industries on which human life is dependent more powerful, has enabled civilization to enlarge its boundaries, and what formerly was only done by human and animal muscular efforts, is now accomplished on an extensive scale throughout the world. These are some of the great civilizing forces that the former ages had not evolved. Not that human culture is dependent entirely upon the development of the material forces, but its field would be limited; a select few would receive most of the benefit and the masses remain in primitive ignorance. The development of these forces has given us permanency in our present civilization that the former ones did not possess, for the larger number that are benefited by the improved conditions, the more permanent is the structure that is reared.

That our present civilization will be able to meet each duty as the progress of time brings them to the front, demanding that they be recognized and performed, we believe, and that the transition from the present to a civilization superior in every respect will be by the gradual replacement of the present systems by superior ones, a merging of that part of the present which is worth retaining into the larger body of the higher civilization.

The expensive and brutal methods of solving the problems of life by the arbitrament of war must cease. It has been the road along which we have traveled, but with the power given by science to the destructive forces, there must be a limit to the using of them in that capacity, or annihilation will result; but it will cease, and the glory of the coming time will be in the more

perfect development of the resources of peaceful life, making the coming civilization one before which the present one will look dark and gloomy when brought into comparison to the glory of that higher development.

HAMILTON DE GRAW.
West Troy, N. Y.

For the Life and Growth of Inner Beauty.

Teach us the way, O Lord, to thy sanctuary; the soul is the sanctuary. Life is the principles emanate within. Life is the Summation is determined by the mortal. Cultivate the most beautiful flowers, and the pleasures derived therefrom are fruitful and without number. The minute life-giving principle is always implanted; therefore, to develop the spiritual atom, thy life must become purified. Constant watchfulness, truth, morality are the counterpoise. God's highway is strewn with broken links caused by the lack of moral strength to resist temptations that will ever be with you. Let the highest within rule; you can defy the demon in your heart, because the temptations resisted have become the rounds in the ladder of life eternal to lead you through the dark valley.

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Good News From Rochester, Ind.

Because diff. necessity, paved the way, an appeal was made through the columns of The Progressive Thinker, for help to sustain the cause of Spiritualism at Rochester, Ind.

The appeal was not made in vain. Generous souls, who care more for the progress of humanity's Religion, than they do for the saving of dollars for selfish purposes, came to our rescue, and now we stand head and shoulders above the waters of financial failure, which threatened to submerge us. One white soul, who, simply wants to be known as a Spiritualist, of Washington, came forward and paid our rent for a year, others contributed \$5, \$2 and \$1 bills, and we have hope of holding some meetings this winter, and if willing hands and courageous hearts can win out, Rochester First Spiritualist Church will be wide awake, doing business at the same old stand, when some of our orthodox churches have gone to sleep and forgotten to awaken.

Never was the harvest so ripe in the field of Spiritualism, as now, and what we need in Rochester, is a competent leader, one who can teach the people intelligently, the truth of our beautiful philosophy.

Our society desires the services of a young man, one who will hold the cause of Spiritualism as something sacred, and make its claims respected by his knowledge and conduct. Such a speaker can find a good home, honest hearers and willing workers, together with a fair compensation, in Rochester. We prefer to settle a speaker for the winter, if one can be found who can fill the requirements, one who is a builder and worker.

Speakers wishing to correspond with the Rochester, Indiana, Society, should address Miss Catharine Daniels, secretary. The church is desirous of hiring a young man for the winter months.

Correspondence is solicited. Thanking all those who have come so nobly to our assistance, we remain, yours for the truth,

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J. H. Schaeffer, 1841 Avon st., La Crosse, Wis., writes: "I have read your book on the secrets of life and magnetism, and I am a believer in it. I have not actually tested it for myself, I consider a knowledge of it invaluable to those who wish to get the most out of life; to those who wish to achieve success and live up to the full measure of their possibilities."

Mrs. Edna M. Watson, Martindale, Ind., writes: "Hypnotism opens the road to health, happiness, and prosperity. It should be studied by every one. I would not part with my knowledge of it for any amount. The faculty which I have developed within me is a source of strength, an ability to influence and control people that I did not think I could acquire."

J. W. Clinger, Jr., D. J. Springfield, Ohio, writes: "I have used the methods of hypnotism taught by the American College of Sciences in two cases of difficult surgical operations with perfect success. It is a most valuable anesthetic and a valuable aid in diagnosis and therapy. I acquired a practical knowledge of hypnotism in less than three days. The book is grand."

Rev. T. W. Butler, P. O. Box 10, Idaho, writes: "I have cured a number of chronic cases of rheumatism, dyspepsia and paralysis of long standing; have met a single failure. I consider a knowledge of Personal Magnetism invaluable. The book has greatly increased my own power."

Rev. W. P. Kinnicutt, 229 1/2 St., Birmingham, N. Y., writes: "I had long suffered from nervous prostration and dyspepsia. My case baffled all medical skill. I studied hypnotism from the American College of Sciences, and tried it upon myself with surprising results. To one week my stomach was better than it had been in thirty years. I could eat anything without the slightest distress. I can hypnotize myself in five minutes and sleep all night; have hypnotized a number of others."

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CHAPTER VII.

What for?

She silently gazed toward one of the windows, out on the wide veranda that surrounded the stately old mansion we were in, and motioned me to follow her; how I moved from that bed, swinging as it was, was a mystery to me then; no movement on my part was necessary; I was, by some unseen power moved to follow. As I stood by her side, she divined my question, and said:

"Brother, the same force that conveyed you to the ship in the stream, and to the aerial ship on which you rode on your delightful voyage through the air, is the power, or force that has brought you to my side at this moment. This is an exemplification of my statement; to desire, is to have."

"Then," I said, "if this be so; to desire, is to have, why cannot one have all at once?"

"Brother," she said, "the capacity to have, or to hold, is the regulator by which all may have. I have told you that one must receive one thing at a time; were one to receive all at one time, it would be more than they could mentally digest; the understanding is like the material stomach, it must not be overloaded. A mushroom is of quick growth and provides little nourishment. Look at the stately oak; it is many years in coming to maturity, but when fully matured it stands long and except by the action of the law of nature, it cannot be destroyed with ease."

I recognized her gentle rebuke, and was about to apologize, when she said: "Brother, you need not offer any excuse for your question, for I well know that it would be natural on Aer to desire all things at once; for there all are in a hurry to acquire much in a short time. The people there are slow to learn wisdom, even by experience. There after one has seen the failure of one or many who have been so selfish as to grasp more than they could hold or contain, that one will almost invariably, through selfishness pass through the same experience in their eagerness to acquire a little more of all; it is so in all the walks of life there. And if there is an occasional one who is content to go slow, and not seek more than is necessary for health, wealth or happiness, then that one is looked upon by others, as being indolent, and he will be trodden under the feet of the others in their mad rush for gain."

We had now reached the open lawn which extended many rods on all sides of the mansion; we walked on in silence for a few minutes and found a beautiful evergreen covered bower; it was made of stones of some kind which sparkled like diamonds; the structure was ellipse-shaped on the ground, while its roof was oval and supported by pillars of round and brightly polished silver; the floor was like the mosaics I had seen in the room that I had just left. Seats arranged around the room, were made of variegated colors of different kinds of wood. The building covered an area of between one and two hundred feet square; the whole outside was covered with a thick creeping vine with delicate green leaves.

As we entered, and seated ourselves on one of the settees, the gentle breeze coming through the graceful hanging vine sounded like the sweet music of many flutes. It was a place where one could be secluded, and enjoy a siesta with perfect peace and rest.

"This, my brother," said my teacher, "is a place where the occupants of your domain may rest, and enjoy the fruits of their own making. It is a place where they are free to form a new design, showing what one mind may conceive."

I thought: Does one person own all this? Is this all under the control of one person?

My teacher seeing my question before I had time to form it into words, answered: "No, my brother. No one controls anything. Each one conceives something to advance the knowledge of law, and that conception is manifested to the eye or ear and all enjoy it, or learn by it; for it is sure to lead to something of more value. You will find as you advance that it is the same in everything; science and philosophy are thus forward for the profit of all. But let us go on, we may find other things that may be of as much interest as this."

We strolled out over the broad lawn, and descending a gentle slope we came to a broad lake covering many acres, nearly surrounded by tall trees and beautiful shrubs of every description; in some places the foliage was so dense as to almost obscure the view beyond, and had it not been for the indescribable something that allowed of no obscuring of anything the view in the background would have been hidden.

Floating on the surface of that beautiful sheet of water, that was so clear that the bottom could be plainly seen, were aquatic birds of the most beautiful and graceful of which were the graceful swan in great numbers. A flight of stone steps led to the water's edge from the bank, where were moored tiny boats representing many beautiful things. Shells of many kinds, fishes, great and small; birds, almost exact in form of those in life that could be seen now swimming around.

We entered one of the boats which at first sight I thought to be a life preserver. My teacher motioned me to a seat by her side, and instantly our frail craft turned its bow towards the middle of the lake. There were no oars, no sail, and as I could see, not anything to cause the boat to glide so noiselessly through the placid waters. I immediately perceived that that unseen force was at work in this beautiful boat, that I had twice witnessed before.

We sped on at rapid rate of speed; a long wide foamy wake was left behind; I could see the waves as they caused the boats to rise and fall on the shore we had just left; I could hear them as they rolled upon the shore. The birds did not try to shun us as we passed, but my attention was concentrated upon that unseen power that was compelling us on. My teacher had seen the question within me. What was that power?

"Brother," she said, "I would willingly enlighten you upon that question if I was able, but you must remember that I, too, am a student like yourself; I hope to be able sometime to define that power. Suffice it to say now, that it is the same power within the law which causes your arm to rise and fall at your will, and that does all the other things which you do not understand; here it is the application of it to inanimate matter; there are those here who are qualified to define it, but as it is not neces-

sary for either of us to understand it at the present time, we may use it and know more of it later; I will accompany you to one of the great halls of learning soon, where those who do fully understand this mighty law will explain it to the people assembled; we will learn not only of the law but its application. What generates this power, you know, as well as I; of its application to ourselves must be a part of the education you are now entering upon."

"I see that you are already becoming interested, and as you proceed, you will become aware of the truth of my statement; that all things here become what you call recreation; the fascination of the mysterious is so great, that as one finds the cause in one direction, it leads to another, and so we are led to investigation. And as one of the most learned and persecuted on Aer once said, 'All science is but the reaching out of natural law'; so here, the searching for cause, or the application of law, or science, as it is called on Aer, becomes the great study and only occupation, it therefore becomes the recreation of all."

"I see you would ask, 'Does not one become weary?' I answer, yes if they follow in one direction continually; but the laws are so numerous, and of such diversity, that when one tires of one law, he can turn to some other, and by so doing lose nothing, for it matters not which way we go or look, there is always something new to be learned, and the application of all is the education which we seek."

We had now crossed the beautiful lake, and our boat stopped seemingly of its own accord at a beautiful grotto that was fashioned of unheaven stone; it was arched in front, and on either side of the arch the rugged rock extended a long distance, and was perpendicular in a hurry to acquire much in a short time. The people there are slow to learn wisdom, even by experience. There after one has seen the failure of one or many who have been so selfish as to grasp more than they could hold or contain, that one will almost invariably, through selfishness pass through the same experience in their eagerness to acquire a little more of all; it is so in all the walks of life there. And if there is an occasional one who is content to go slow, and not seek more than is necessary for health, wealth or happiness, then that one is looked upon by others, as being indolent, and he will be trodden under the feet of the others in their mad rush for gain."

My teacher stood erect in the boat and commenced to rock it; immediately the waves began to roll, and as soon as they broke upon the walls of the subterranean room the echoes came back to us in strains of music like that we heard in the evergreen bower. This continued for several moments, until my eyes became used to the dim light; then she stopped and pointed upwards and around; my gaze followed where she pointed, and all the beauty had been seen before. The walls of the grotto were of all kinds in sparkling beauty twinkled with such brilliancy that my sight would soon have been dazzled, had not my teacher caused the boat to speed on again. Soon we came to a flight of glistening steps where our boat stopped, and we alighted upon a broad platform composed of the same sparkling gems, all combined to form a picture representing what seemed to be scenes such as one might imagine were at the bottom of all oceans. Going a little way back on this platform or landing place, my teacher placed her hand on the sparkling wall, and gradually the dazzling light grew less and the beautiful hazy light of the outside world lit up every nook and corner of that vast subterranean grotto, and I could see its every beauty. Above, many feet; around, many acres; beneath, untold depths, was the grand sight, an unbroken wall of sparkling gems, all plainly seen; beautiful birds in the atmosphere, all kinds of fishes in the waters below.

I noticed that several people looked kindly at me at that moment as if they all understood my thought, and my teacher laid her hand gently on my arm, and in the tones I first heard her voice while I lay in that soft hanging bed, she said:

"Brother, I have no duty to perform, but I attend to your needs. I have no desire to be relieved of you, my argument, that you should seek rest, is but the explanation of the law, which is the only ruling power here, of which you are so ignorant."

To say that I had received a rebuke from not only my teacher, but from all those who had looked at me, will convey but a slight understanding of my feelings at that time, and as I looked at them, I could feel the hot blood surge to my face, and I knew it was flushed to the roots of my hair.

With one accord they all came towards me, and there far above the ground, and swiftly speeding on, for the first time in my existence I was trembling with fear; I did not know what the result might be; and to add to the intensity of my feelings, it seemed as if all on that aerial car understood that something unusual had occurred, they all looked towards that group of which I was the central figure. My teacher took me gently but firmly by my hands, while all concentrated their gaze upon her; thus I remained for one minute, then I closed my eyes, and I lost consciousness.

When I again opened my eyes, the scene that met my gaze was far different from that which I saw when I opened my eyes when I awakened in that beautifully ornamented room in the old mansion; the things that I now saw were not of the elaborate kind that I had seen on every hand since I became a resident in this wonderful country. I was lying in a bed, not unlike those to be found in the more wealthy part of some great city like Paris or London; the furnishings were antique in the extreme; the carpet was of silk tapestry in fancy designs, representing nothing in particular; the windows were shaded by some heavy stuff which might have been damask; for, except through the space where that net, they were so heavy that no light could enter the room, and as it was only enough to allow me to see faintly all the things with which I was surrounded.

It took me a long time to realize where I was. Now, everything looked so tangible, I could hardly believe that I was in any place unlike the world I had been so long in, and that I was now in a room where I was not only not alone, but where I was surrounded by many of the objects with which I was surrounded. It seemed as if I had just awakened from a sweet and refreshing sleep after a long and tiresome journey; and now amid what I should have called luxury, if I had not seen so much grandeur before, I was as one in the warm summer morning of earth and let my thoughts wander without any fixed purpose.

Where was my teacher? By what power had I been put to sleep? Was I again on earth? Had my unexpressed thoughts been taken as an insult by the people on that aerial car? Had they taken me back to my earthly home again? If so, why had they deposited me amid things with which I was so little acquainted? I thought of all I had seen. I tried to reason out some cause for the peculiar atmosphere. I tried to see the application of that incomprehensible power. I became so in-

terested in my thoughts, that I began to talk aloud, and said:

"This is what I have heard called 'the power'; it is more mysterious than dream, or all the power on earth combined. Why cannot the people on earth, or Aer, as my teacher calls my original home, understand the application of this mighty force? If they could, what changes could be made there, what advances science could make."

I relapsed into silence, and still my thought flowed on. I thought: Surely, harmony seems to be the great ruling principle; and as all can understand thought without expressing it in words, then all must be able to understand the cause of all things; and so, must know the laws which govern. "Then all on that aerial car may know why I had such thoughts; and the putting me to sleep must only have been to allay the fears which were arising within me."

A sweet calm, contented feeling pervaded my whole being; I felt that perfect freedom which my teacher had told me I could enjoy. I felt rested; my mind was free from any vexatious thoughts, and as I lay there, I never remembered before. I could plainly see by my reasoning, that my teacher, as well as the other people on the car understood that to give me rest, and thus destroy my sense of fear, was a necessity; and that I must be treated in a degree corresponding with the conditions with which I might have been surrounded on earth at that time. So, that indescribable power had been exercised on me, and while under that power I had been conveyed to this place, where I could enjoy earthly conditions such as I was most used to.

Here again, I reasoned, is another illustration of the wonders of this wonderland. They force nothing here; but work by the law in every instance. In doing so, my face must have assumed a scarlet hue; for I felt the hot blood as it surged to my head. I found myself powerless to move, and my love, which I had but a few moments before, now began to wane, and I reasoned that she whom I had learned to look upon as being so gentle, kind and considerate, was, without, but a woman, and having woman's weaknesses and passions, she could have the power, assumed to display them, and her arrogance at this moment was more than I could tolerate. I glared at her with all the fierceness that I could command, and would have rushed at her, and by brute force compelled her to submit to my embrace; but the unseen power held me as in a vice; I could not even move a muscle of my body in the least.

Oh, how I struggled within myself; not so much to gain my desires with her, but to release myself from the restraint which was upon me that prevented me from the liberty of muscular action. I was of large stature, and knew my powers, and had in all my life been used to doing anything which required strength in law, without ever realizing there could be a limit to it. I had always been able to extricate myself from any restraint easily; and now, to be held helpless by an unseen force, and seemingly applied by a small and apparently delicate female, was more than my superciliousness could stand.

My teacher, in the meantime, stood away from my bed a few feet, and with a bland smile contemplated me, as I mentally writhed before her.

After what seemed to me an unbearable long time, she raised her hands above her head and gently waving them with an upward sweeping motion, she moved her lips as if speaking for permission to release me, and she raised her hands as if raised in prayer, and while looking direct at me, she said:

"While the mind in its undeveloped state, like the iron which is to be forged must be heated and hammered, so, like the iron, it must endure all the conditions necessary to finally bring it to the desired shape. So with you, my brother; as you still contain much of the gross conditions of Aer, until you shall be relieved of that grossness, you must suffer the pangs of remorse and restraint, as well as regret. I shall leave you now, and shall not return to you again, until your desire is strong enough to draw me."

(To be continued.)

BEYOND THE CLOUDS.

Oh! they tell me that thy cheek is faded now,
And that time has left its furrows o'er thy brow,
That the form is bowed that once appeared so fair,
And the brow has changed to silver in thy hair.

But they tell me that thy voice is soft and low,
Just as sweet as when I heard it years ago,
And they tell me that thy heart remains as true,
As the true love that thy heart remains.

As when we ramble where the wild flowers grow,
And they say you love the songs we used to sing,
When we sat beneath the willow by the spring,
And they say you see the wreaths of vanished years,
And they sometimes see your cheeks suffused with tears.

And they tell me that a gentle voice is still,
And has left a void, no other voice can fill.
And they say the days and nights are lonely now,
Since they placed a wreath of laurel o'er her brow.

But although they rob the clay in sombre hue,
And they bore the solemn casket from thy view,
The choicest bound the captive soul was given
And now comes to guide thy weary steps to heaven.

And, although in life, we ne'er again may meet,
To bring words of cheer, and each the other greet
Yet we soon shall see the dawning of the day,
That will bear our spirit from earth's cares away.

For I know this life is but the end of all,
Buds come again although the roses fall;
And I know sometime we'll sit beside the spring,
And I know somewhere we'll hear the sweet birds sing.

And I feel that soon we'll leave this pall of gloom,
And I know we'll roam where sweetest violets bloom,
Soon the bonds will burst and set the spirit free,
And we'll live and love through all eternity.

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Look to the beginning if you wish to know the end. I do not want anyone in my family to pattern after the Patriarchs.

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THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street.

J. R. FRANCIS, Editor and Proprietor

Entered as Second-Class Matter, October 10, 1893.

TERMS OF SUBSCRIPTION:

One Year, \$1.00
Six Months, .60
Three Months, .30
Single Copy, 10c

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SATURDAY, OCTOBER 22, 1904.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

They Claim Too Much.

A person would suppose, from reading the claims of ecclesiastics that civil government, and all the institutions subordinate to them were outgrowths of Christianity; that barbarism preceded it, and continued everywhere until that system of religion compelled the new order of things.

Hon. Del Mar, in his "Ancient Britain," chapter xi, devoted to "The Writ of Habeas Corpus," not only controverts the church claim, but he crushes it. Having traced the origin of that writ back to the era of Solon and the Athenian Republic when the rights of citizenship, representation in the legislature, trial by jury, the writ of habeas corpus, marriage laws, and other institutions of civilization were secured to the people; that 495 years B. C., a temple was erected to Bacchus near the Circus Maximus, to commemorate the passage of an act having the powers of the writ of habeas corpus; that the British House of Commons, and the jury system arose out of the actual experience of a free people, and belonged to eras of political liberty; that their like may be sought for in vain among barbarian or hierarchical constitutions.

Well, let the good work of reconstruction of history go on. We know that ancient learning was almost wholly limited to the priesthood; that the monks in their cloisters wrote our sacred books and ecclesiastical history; that secular history, or rather that which passes as such, mostly came from their corrupt hands. It is the province of the true historian of to-day to separate the false from the true—a difficult task when we take into account the zeal of fiction writers to make the church the parent of every virtue, and to falsify all the past in the interest of a very gross superstition.

Not a Laudable Sport.

The secular press is displaying, with seemingly great satisfaction, a likeness of his imperial majesty, the emperor of Germany, William, arrayed in hunter's costume, while several dead deer with magnificent antlers, which he has just slaughtered for amusement, are at his feet. The Kaiser's love for such sport has been notorious, and it is said when he pays a visit to neighboring sovereigns he is sure to be favored with that class of entertainment. The nobility are said to be exerting themselves "strenuously" to preserve the large game of the country to enable his majesty to enjoy the sport of slaughtering them.

The authority for such destruction of animal life, it is claimed, comes from God himself, as if he created them to educate man in the shedding of blood.

There are mural paintings representing Assyrian, Persian and Syrian monarchs engaged in the chase for lions, tigers and other destructive animals, just as our President Roosevelt is pictured in pursuit of mountain lions. The destruction of poisonous reptiles and ferocious animals, which endanger human life, and their killing is praiseworthy; but monarch, prince or peasant who slaughters harmless birds, or any form of life merely for the pleasure of killing, deserves universal execration. It is a species of savagery which ought not to be encouraged, or even tolerated. The killing of animals for food is a relic inherited from our barbarian ancestors which we ought to be getting away from instead of encouraging.

All life, in our estimation, is sacred, and should never be destroyed, unless absolutely necessary in the interest of a higher life.

John W. Ring.

Mr. Ring's annual report appears this week on our eighth page. He makes an excellent showing in his special line of work. Last week he was in Chicago for about two days, and during that time he gave two able lectures before the Rising Sun Society. He also lectured for Mr. Schwahn's society, the Bund Harmonie, on the North Side, where he was enthusiastically received. Max Gentzke, the popular representative of Spiritualism among the Germans, also made a few well-timed remarks. From Chicago, Mr. Ring went to Ohio and Indiana, where he had engagements to lecture, finally to turn up in St. Louis, to attend the meeting of the N. S. A. Mr. Ring certainly has a bright future before him.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.00.

"Something Must Be Done."

With modern scholarship untrammelled by scholastic theology, and the batteries of freethought bombarding the old strongholds of established orthodox systems handed down as sacred truth from medieval times—and the onslaught of the Higher Criticism—undermining the old notions of Bible history and interpretation—it is no wonder that intelligent thinking minds, still wedded in degree to olden views, are casting about in search of some method whereby religion may be saved from utter destruction.

Hence it is not surprising that Dr. Harper, the rather progressive president of Chicago University, in an address on "The University and Its Relation to Religious Education," should give utterance to such thoughts as the following, as reported in the daily press:

"Theological seminaries have not done a single thing in the last fifty years toward solving important religious problems. The time has come when the universities must take up this work and solve these questions." In the opinion of Dr. Harper educators have given too little attention to religious education through cowardice, ignorance and indifference. Hence this matter has been allowed to drift along with the result that no tangible results have been reached.

"There is now a feeling that something must be done," said he. "Some of the things that ought to be attempted by the universities are: 1. The elevation of biblical history to a level with other history. 2. Broadening of the whole college curriculum. 3. Psychology made to lift the whole subject to a higher level.

"There has been practically nothing done so far. If religious study is associated with philosophy, psychology, literature and history, if theology is associated with ethics and science, how can the universities ignore a sound religious education? The university is the leader in all of these auxiliaries. However, the work of the university should not be substituted for home teaching and work of the church, but should sustain the same relation to these as to every other phase of life. College and university training has been lacking in everything connected with the higher religious life.

"Theological laboratories have not been laboratories for the practical religion, but have turned out expert propagandists of exactly the same patterns as their instructors. In fifty years these seminaries have not solved a single important religious educational question.

"The problem before us is to have a wholesome 'religious life. We must have true religion from an unprejudiced point of view. Our altruistic spirit may show itself in university settlement work and in general work. To develop this practical side of religious education the university is to be the laboratory. It may not call itself a church, but in fact it may not have a church, but it must give practical applications of the truths it teaches.

"The solution of these problems will not come from the theological seminaries or from the churches. The churches are too much occupied with denominational questions. No institution except the university can undertake this work. The varied departments of auxiliary work already exist. The university environment is friendly to this labor.

"Just what the university is to do and how it is to be done are questions that are yet to be worked out, but I am fully convinced that neither the seminaries nor the churches will ever solve these important questions concerning religious education."

Why should it be expected of the theological seminaries that they should solve any of these problems? They are not instituted for any such purpose. Their work is to drill old theological notions into the minds of their students; and by no means to grapple with live questions and problems that demand solution to-day. The honest and earnest study of these modern questions inevitably tends to induce 'infidelity' toward theology and its belongings. The study of these modern problems demands freedom of thought, and that is a quality not found in theological seminaries bound in the chains of orthodox creeds.

And the universities can do the work only to the extent that they are free from theological trammels, and full freedom of thought is accepted and encouraged without any degree of churchly hampering.

Woman Pastor and Medium.

The Rev. Mary S. Pepper was installed as pastor of the First Spiritual Church of Brooklyn, Bedford Avenue and Madison Street, says the New York Sun lately.

In the evening Mrs. Pepper preached her first sermon, afterward giving a public seance at which time she publicly talked with the spirits of the departed friends of the members of the congregation, asking questions of the spirits and answering the written questions of the people in the congregation.

The First Spiritual Church of Brooklyn was organized in January of this year. Mrs. Pepper said to the reporters after the congregation had been dismissed:

"I have always had the power to converse with the spirits of the other world. I do not say it is not a wonderful gift, nor that it is such a gift as to call forth the criticism that is absolute skepticism. Either one has a gift of singleness—development makes a marvel of that gift. Is that fact a cause for skepticism? Other gifts are recognized, developed and accepted. Why not this one of mine?"

As to the plans of the church, she said:

"After every Sunday night service I will talk to the spirits at the request of any one who may desire. I do not care who places a letter on my desk, nor how it is sealed, nor what the motive that prompts the action. Any skeptic may ask a question. I will take all the questions in their regular order."

Here is a medium who invites the closest inspection. You are at liberty to watch her on the rostrum; you can seal or sew your questions after writing them on paper. She invites your closest scrutiny and criticism. She invites skeptics to come to the front. Skepticism with her is a healthy sign, an indication that a person is seeking for the truth.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of special interest and value. Price \$1.

NOW IN SESSION.

THE NATIONAL SPIRITUALISTS ASSOCIATION.

The Progressive Thinker Sends Its Annual Report to the N. S. A.

This week the National Spiritualists Association is holding its yearly convention at St. Louis, Mo. Those who are wise, or otherwise, will be there, to solve the many perplexing problems that confront the Association each year. We think our beloved Cause will be safe in the hands of the delegates, and we hope that the proceedings will be harmonious throughout, and the result be of a character entitling the convention to the sincere thanks of Spiritualists generally. Contrary to our usual custom we did not this year bring to the front any perplexing problems that concerned the National, trusting that all would be well without any particular agitation on the part of The Progressive Thinker. And while the various officers will make their report to the N. S. A., we desire to send in our special report (unofficial) embracing the following:

THE PROGRESSIVE THINKER HAS NEVER BEEN MORE PROSPEROUS THAN DURING THE PAST YEAR. IN FACT, ITS FIFTEEN YEARS OF EXISTENCE COMPRISE NOTHING BUT PROSPERITY IN ITS BROADEST AND MOST COMPREHENSIVE SENSE. THE CONDITION OF THE CAUSE THROUGHOUT HAS IMPROVED IN CONSEQUENCE OF THE AGITATION CARRIED ON IN ITS COLUMNS.

An Early Day Clairvoyant.

As set forth in the Kansas City Journal, Mrs. Sara T. D. Robinson, wife of the first governor of Kansas, writes a curious little story for the Lawrence Gazette. The incident occurred in Massachusetts in 1864, when Dr. and Mrs. Robinson were preparing to go to Kansas. Mrs. Robinson was busy packing her trunks when Mrs. Jewett, a neighbor, came in and told her to come at once to Mrs. Dr. Sibley, a woman locally famous for her clairvoyant powers. Mrs. Robinson continues the narrative as follows:

"To my inquiry as to who Mrs. Sibley was, she said: 'She is a highly magnetic person. Dr. Blood, the dentist, often calls upon her to assist him by her presence when he has a patient who needs to be placed under a soothing influence. He finds her better than chloroform or ether.'

"Soon after we reached Mrs. Sibley's she began her discourse to us in very oratorical fashion, and using many gestures. The message she gave was from Henry Clay. He talked a little of the condition of the whole country, of what a turmoil existed throughout its length and breadth, and how dangers lurked on every hand. In a despairing voice, and pointing with her hand, she said, 'See those drunken brutes men at the hotel in Kansas City; how they threaten all Eastern men who cross their border, saying, 'Knives to the hilt, and down with the abolitionists. They may have Nebraska, but Kansas shall be ours.'"

"I was astonished and silent. Occasionally Mrs. Jewett asked a question. The idea seemed to be that I should not go to Kansas, that I would be in danger, but the doctor must go at once, 'there was danger in delay.' Mrs. Jewett, having heard me speak of the agents of the Emigrant Aid Company, said: 'Isn't Mr. Pomeroy there?' Yes, was the answer, and as if foretelling what would happen, and with great solemnity, she said, 'Mr. Pomeroy lies there, pointing to the floor beside her. The doctor must go at once. Dangers are all about him. He will have to look to the right hand and to the left. He will be bedged in by many difficulties.' Mrs. Jewett suggested that perhaps he might not go. 'Yes, he must go,' was the answer, and with a voice yet lower and more impressive she said, 'He must keep his heart right, and then still more slowly, 'the end will be glorious.' This last sentence was most consoling to me in the dark days that came after."

We Are Brothers.

When the great Reformation inaugurated by Martin Luther had gained considerable prominence, and multitudes were leaving the Roman hierarchy and identifying themselves with the Protestant movement, each accession brought with him some favorite feature in the old faith which he wished engrained on the new. The result: A bitter, disintegrating feud seemed imminent among the Reformers. It was then Zwingli, a Swiss, one of the ablest, purest, bravest, best, of the great leaders, at the close of a speech directed to his associates, said:

"Let us confess our union in all things in which we agree, and for the rest let us remember, we are brothers."

Noble words, worthy a great cause! We commend them to Spiritualists everywhere. We agree in belief of a continued life, and in the ability of the departed spirit to return to earth under favorable conditions and communicate with mortality. All more than this are really non-essentials, and should not be unnecessarily pressed to divide us.

"A man with a club landed on the head of Mr. Reich and I told Mr. Reich and another man who had come to his aid to take care of the clubbers, who numbered two, and I would handle the Indian. With that the Indian pulled himself out of the coat and dashed for the doors leading to the basement. Would you believe it, that Indian as soon as he could get rid of his paint and feathers came back to engage in the club swinging. My face was cut and my head bruised, but I do not mind

ARTIFICIAL TOGGERY USED IN MATERIALIZATION.

The Notorious Hugh R. Moore is Still Poising as a Medium, and at One of His Late 'Sittings,' a Materialized 'Spirit' Was Caught, and Some of Its Artificial 'Garb' Was Captured, Thus Adding One More to the List of Exposures Lately Made Where the Spirit Proved to Be an Ordinary Mortal.

Here appears to be a case for consideration. It appears in the Brooklyn Eagle of Oct. 8, and other New York papers are treating of it from their peculiar way of looking at things. Mrs. Sawtelle, who headed the raiding is herself a Spiritualist, so says the Brooklyn Eagle, as follows:

Mrs. Lucetta Sawtelle, an uptown Spiritualist who gives brain impressions at stated meetings, held in a hall at Fulton street and Troy avenue, has at her home, 979 Hancock street, a cheap outing flannel garment which she claims she stripped from one of the liveliest spirits she ever came in contact with. She captured the prize after a very lively tussle with the 'spirit' at a public seance held on Thursday night in the parlor of a house on Madison street, during which 'clubs' were flourished by friends of the spirit. It was to satisfy her own mind that earthly beings were being posed as dwellers in the spirit world in the seances held here that Mrs. Sawtelle, with a party of friends, visited the Madison street house.

I got this garment after a hard struggle, in which one of my friends was beaten over the head with a club," said Mrs. Sawtelle to-day, holding up the cheap, coat-like garment to the gaze of an Eagle representative. "What we ought to have done is to have gone to the house with a policeman. We expected to be able to capture the spirit who posed as an Indian spirit without any such assistance, but we reckoned not well. That Indian spirit was a wonder, as strong as a man of flesh, and while myself and two men had a hold of him at one time, he got away."

"It was like this: I had heard of seances held at the Madison street house, and was a bit suspicious that things were not altogether on the square. Accordingly, when the announcement was made in the Hall on Sunday last that a public seance, the last of the season, would be held at the Madison street address, I had a talk with some of my friends, and we decided that we would be there and observe closely what went on, and if we were satisfied that things were not as they ought to be, we would take a hand in exposing the impostor."

"The admission was to be \$1 each person, but as the money was not collected when we went in we still over, for we were hustled out without ceremony when we attacked the Indian spirit. There were more than a score of us altogether and among the number several men. 'We had heard about the doing of the seances in the hall, and the Big Indian spirit, but we had not been told about the club-swinging folks, and it was due to this unexpected attack that we were defeated.

"We took seats in the back parlor and the cabinet from which the spirits were to emerge was placed in a corner in the front parlor beside a sliding parlor door, over which hung a black curtain. 'The spirits' and they ranged in age from a child of six years to a strong man of sixty, I should say, prepared for their respective parts in the dining-room in the basement. Then garbed in the dress to represent the character they were to portray they ascended the stairs, passed unobserved by the people in the audience through the curtained door and then appeared from the cabinet to astonish us.

"When we were all seated pads of paper were passed around and we were requested to write messages to our departed friends. Then we were told to retain the slips of paper on which we had written and hand the balance of the pads over to the collector."

"The room was darkened, the only light coming from box-lights, as we learned to our sorrow, was controlled by a string operated by the so-called medium. A child of six years robed in white came out of the cabinet and collected the slips containing our messages and finally they landed, I have no doubt, in the dining room."

"We, a member of our party wanted to hear from one of his departed friends and out came the Indian spirit. The gentleman of our party who had been called for by the Indian spirit greeted Mr. Indian warmly and was alike greeted warmly. The gentleman expecting a message from beyond gently led Mr. Indian over toward some other member of our party, saying he wished to introduce him to other friends. He got him about ten feet away from the cabinet when the medium called out: 'Do not take the spirit too far away, he may dematerialize; bring him back to the cabinet.'

"I jumped up then and called to Mr. Reich to grab the Indian and turn on the light. One of our party reached for the string governing the lights but somebody apparently prepared for an emergency, cut the string. Then followed a general mixup.

"A man with a club landed on the head of Mr. Reich and I told Mr. Reich and another man who had come to his aid to take care of the clubbers, who numbered two, and I would handle the Indian. With that the Indian pulled himself out of the coat and dashed for the doors leading to the basement. Would you believe it, that Indian as soon as he could get rid of his paint and feathers came back to engage in the club swinging. My face was cut and my head bruised, but I do not mind

that much for I have the coat. We were threatened with a revolver. We left but the end is not yet."

So ends the Eagle's account, which appears to be straightforward and fair. If the affair was as is stated, it belongs to that class of professional conjurers who use the "theory of heaven to serve the devil in," and for which honest people have to suffer; but never forget the fact that there may be bogus raids as well as bogus mediums. Spiritualism has already advanced to such a height of knowledge that it does not now depend upon commercially inspired phenomena to uphold its truths.—Banner of Light.

IMPORTANT.

AN OBJECT LESSON FOR THE N. S. A. TO CONSIDER.

They Can Not Escape the Unpleasant Ordeal, as Every Spirit Lately Caught in a Dozen or More Exposures, Has Proved to be the Medium or a Confederate Dressed in Coarse Artificial Toggery—This Fact Will Not Down.

An exposure took place of a materializing seance, the medium being "Rev." Hugh R. Moore, at his home at 324 Madison street, Brooklyn, on Thursday evening, October 6.

The raiding was done by the members and mediums of the Society of Spiritual Truth. The party consisted of three Brooklyn mediums and several members. The mediums were Mr. Jacob Rasmussen, the president, of 1110 Bedford avenue; Mrs. Ida Vittum of 219 Bedford avenue; and Mrs. Lucetta Sawtelle of 979 Hancock street, she being a member, and myself.

The medium and his wife, Cora Moore, now began their seance, she entering the cabinet and Mr. Moore remaining outside. A child about seven years old appeared as the cabinet guide and was named Pansy. She collected the papers upon which the spirits had written the names of the spirits they wished to see and talk to.

To test Mr. Moore, I wrote a message to my supposed daughter, Olga, in the spirit world. After a number of spirits had materialized, he asked if there was a Mr. August Recht present, who had a daughter by the name of Olga in the spirit world. Now I am but 25 years old, and single, but it being too dark for Mr. Moore to see my age, he tried to palm off on me a young lady about twenty years old.

"We took to her," and she was quite embarrassed to see such a young person, but I treated her very affectionately and hugged and kissed her, and behaved just as a dutiful daughter ought to, but I found she was very material and regretted it very much when she left me.

My brother, Robert Recht, asked for his Indian control, Running Water. When he appeared he asked permission of Moore to show the people how strong his Indian was, so taking him by the hand he gently led him over to where I and Mrs. Sawtelle sat, constantly leading him to the center of the room. When he came to us we grabbed him. Mr. Rasmussen holding him securely. Mr. Moore instantly drew a club and struck Mr. Rasmussen several times, but we quickly reit the gas and found the Indian very strong, but we finally overpowered him and Mrs. Sawtelle stripped off his red coat which proved to be a kimono, which is in our possession. We preferred charges against him for assault, petty larceny, and endangering the morals of his children. He and his wife are under two thousand dollars bail.

AUGUST RECHT.

Secretary of the Society of Spiritual Truth, Brooklyn, N. Y.

AUGUST RECHT.

Clergy in Liquor Business.

From a statement in the Union Signal, it seems that the clergymen of Great Britain are far more deeply involved in the liquor business than those of our own country. If any reverend gentlemen in this country are shareholders in breweries and distilleries, we are not apprised of the exact figures.

According to the Union Signal, "the churches of Great Britain are generally supposed to be in sympathy with the temperance movement, hence it is surprising to learn that in the registers of England, Scotland and Ireland, 1,154 clergymen are shareholders in the liquor trade. Of these 940 are clergymen of the Church of England; Church of Scotland, 18; Non-Confemurists, 9; Roman Catholic, 104; and others, denominations not given, 85. In addition to these personal holdings, there are 516 who hold as trustees, making 1,670 reverend gentlemen who have an interest in the trade amounting to more than \$3,000,000. It is said, however, that no bishop of the church has anything to do with these liquor shares, and it is unfortunate that their example is not followed by all the clergy."

"The list of titled personages, men and women, who are financially interested in the liquor trade, is an appalling one."

Since Bishop Potter gives his O. K. to the Subway Tavern established to dispense "pure liquors" by the drink, why may not he, and all others of the cloth, engage in the manufacture and sale of the stuff which has in a manner received the churchly blessing?

A TIMELY MOVE.

Common Sense Action by the Illinois State Association.

"At a meeting of the official board of the Illinois State Spiritualists Association, held on the 12th day of October, 1904, the following was unanimously adopted:

Whereas, Some of our most earnest and efficient lecturers are delivering addresses in Chicago under the auspices of mediums whom this board has declined to endorse, therefore be it

Resolved, That the official board of the Illinois State Association requests all lecturers and mediums co-operating with the N. S. A., or its auxiliary societies to assist only such persons upon the Illinois field as are endorsed by this association.

Resolved, That we believe in and endorse mental and phenomenal phases of every description when exemplified by genuine manifestations, but steadfastly maintain that ability to express a degree of psychic power is in no wise a warrant for practicing intentional deception. Be it further

Resolved, That we invite mediums wishing recognition by this association to notify Rev. Laura G. Fiken, 429 La Salle avenue, Chicago, chairman of our investigating committee, who will arrange special meetings for the manifestation of their powers, in order to receive endorsement.

E. A. JOHNSON BLOOM, Sec'y.

GEO. B. WARNE, Pres.

"Spiritual Fire Crackers, Bible Ghosts and Political Pin-Points" By J. S. Harrington. A pamphlet containing 70 pages of racy reading. Price 25 cents.



The Open Court.

A Fall and Winter Session to be Held, to Try the Case of J. S. Loveland Versus Dr. J. M. Peebles.

This is an important case to be tried at the Fall and Winter Session of The Open Court. The Question at issue is as follows: Shall the book issued by Dr. Peebles, entitled, "Spirit Obsession, or the Demonism of the Ages," be burned and the plates destroyed, as some desire, and the Doctor restrained from employing his pen in disseminating his peculiarly pernicious doctrines in regard to Spirit Obsession or Demons? Prof. Loveland will appear in Court in his own behalf, with other wise counsel, endeavoring to annihilate the book, while Dr. Peebles, assisted by able minds, will endeavor to demonstrate to the jury that every word in the book is absolutely true, and that there is great danger in obsessing evil influences to all mankind. This remarkable book should first be read by those who wish to appear for or against it in The Open Court. It will be sent out, if ordered soon, for \$1.00, postage prepaid. There is a vast fund of information in this book, derived from modern and ancient sources, that will prove exceedingly valuable to every reflective mind, especially to those engaged in occult studies. Now is the time to send in your subscription.

DR. PEEBLES' NEW BOOK.

"Obsession, or The Demonism of the Ages."

Perhaps no other book ever issued by a confirmed Spiritualist has created so much interest as the one sent forth by Dr. J. M. Peebles entitled, OBSESSION, OR THE DEMONISM OF THE AGES. He presents what may be regarded as the dark side of spirit return—the evil side, the demoniac side, the side that leads one to a lower plane where misery prevails instead of happiness, and where an all-pervading gloom exists in harmony with the distorted natures there.

The book treats especially of Obsession as it is manifested from the Doctor's standpoint and observation, and does not alone apply to Spiritualism, but to spirit return the world over in all of its kaleidoscopic characteristics.

The author portrays such a vivid picture of Obsession and its multifarious dangers, that one is apt to wonder why these facts—if they are facts—have not been collated before and presented to the world.

If one is looking for pleasure, he will not go where gloom and misery prevail. If in search of merriment he will not frequent graveyards. If he is anxious for the sensations of happiness, he will not seek places of gloom; but if he is searching for absolute facts, a complete knowledge of that which actually exists, he must penetrate every plane of life, however dismal, gloomy or stifling it may be to his sensitive nature. In failing to observe or recognize the unpleasant characteristics of life, the evil or dark side thereof, the planes of gloom and unrest, one becomes one-sided, only half-equipped in his efforts to solve the perplexing problems of existence.

Dr. Peebles in his remarkable book has vividly painted or portrayed what he conceives to be the dark side of spirit return—the elements of evil, discord, licentiousness and gloom. If, as many believe, spirits can obsess mortals for evil purpose, rendering them extremely miserable, and at times leading them to ruin, the world should be sooner acquainted with the facts—the hand, all these kaleidoscopic phenomena designated as Obsession, are not derived from spirit control, but are the result of hypnotism or auto-suggestion, then again all the facts of the case should be presented to the world, so that each one can judge therefrom.

Spiritualism in its higher aspects is angelic in its nature. It is soul-elevating, and leads one to a higher plane of spiritual and intellectual life. It has to a certain extent liberalized the whole world, and brightened and spiritualized more or less many of the creeds which have so long afflicted mankind. If there is a dark side to it, as set forth in Dr. Peebles' book "OBSESSION, OR THE DEMONISM OF THE AGES," the world should know it, as that will not in the least injure Spiritualism in its higher aspects. The Open Court will bring all the evidence to the front, and determine whether the book contains knowledge which should generally be known, or, on the contrary be withdrawn from circulation, the plates destroyed, and Dr. Peebles restrained from presenting evil spirits, devils, or demons. The discussion on the subject will wax warm. Now is the time to read the book; the discussion will follow later.

WORTH REMEMBERING.

A Statement That Should Receive the Cordial Endorsement of Every Spiritualist.

Rev. Minot J. Savage says, in "Life Beyond Death": "One of the worst enemies of Spiritualism is the dishonest practitioner, the 'fake medium,' or the people who cover them up through any personal favor, or as they mistakenly think, for the honor of the cause and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether or no their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of money. When a person will do that, I do not believe there is anything on the face of the wide earth too mean for him to do."

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. Price 10c.

"Mark Chester; or a Million and a Million—A Tale of Southern California." By Carlyle Peterson. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies: A Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

100,000 Trial Subscribers Wanted.

15 Cents The Fall and Winter Campaign especially important to every Spiritualist. We want to spread the paper broadcast hence we will send it out on trial, 12 weeks for 15 cents, or 7 copies to one address for the same length of time for \$1.00—sent on trial to those only who have not been subscribers to the paper at least for one year. We want everyone brought in touch with the grand, spiritualizing, and soul elevating thought that the paper will contain each week. In sending in these trial subscriptions always state whether Spiritualists, church members, or investigators.

A PECULIAR MANIFESTATION.

It Comes to Hand Well Attested, by Those Who Lived in the Vicinity, Yet Sounds Like a Medieval Story in the Ignorant Past.

Owingsville, Ky.—The story of Willie Black's alleged communication with spirits is a queer one. The first intimation he had of his ability to see or communicate with beings of this world was on Sunday, Aug. 20, 1900, when he went to a pasture near his home to drive home the cows. The Blacks then lived in the old Sandford homestead, between Flemingsburg and Poplar Plains, Fleming county, which was in former times the home of Dr. Bradshaw, a well-known breeder of thoroughbred horses. When Willie went to the pasture before mentioned after the cows he saw a small boy in a bush-heap near by what he supposed was a sheet. Willie threw a rock at the supposed sheet and struck it. Immediately it began to wave and gyrate in a peculiar manner. Willie went toward it and the sheet gradually assumed the appearance of a thing not unlike a cat and stood upon the brush-heap. Willie ran home as fast as he could and told his parents what he had seen and they accompanied him back to the field.

Arriving there, the apparition was not at first seen, but Willie finally saw it in a small ravine close by. It was invisible to Mr. and Mrs. Black, who told Willie to speak to the object. Willie replied: "Mamma, I am afraid, let's go; it is working its big red lips at us." Mrs. Black said: "Willie, how does it look?" and the boy answered: "It has two long legs without joints, a calf's body and a man's head." The head was afterward described by the boy as being bald on top with long white hair, commencing just above the ears and hanging to the shoulders. His lips were red and he had a small tuft of hair on his chin and Willie spoke to the thing, and he finally asked: "What do you want here?" The apparition answered: "I am here for your benefit, and the others' good." The party then went home in a hurry.

Next morning while the family were at breakfast, they heard a peculiar noise coming from the outside of the house. They went to the yard and looked all about, but nothing could be seen. They resumed the interrupted meal and again the noise was heard. This time Willie went to the yard alone and saw the cat-glanding at the fence. It told Willie it wanted him to accompany it to the pasture as it had something to tell him, Willie and his parents accompanied the strange being to the pasture and there it told Willie the following story, which is corroborated by citizens living in the community up to the time of the disappearance:

Many years ago there lived in the house then occupied by the Blacks, Dr. Bradshaw, a dentist, who was also engaged in the breeding and selling of thoroughbred horses. He opened a track at his home and when he was heavily in debt, and when he suddenly disappeared it was believed he had fled to escape payment of his debts. His horses disappeared with him, and it was believed he had driven them away with him. His creditors sent his description to all parts of the country, but no trace of Bradshaw was ever found. The calf told Willie that he was Bradshaw, and that he was in a tree on his farm one night when two men approached, and, catching sight of him, shot and killed him. He fell from the tree and the men lifted him, one hold of each arm, and carried him into his home, where they lifted up the floor and buried him. The calf described the location of the grave precisely and told Willie that he had a toothbrush and a small bottle in his pocket.

Accompanied by Joseph Secrest, Mr. Smithers, Mr. Kissick and Mat Dearing, Willie and his father raised the flooring of the room as described by the apparition. There, in a grave about twelve inches deep they found portions of a human skeleton, consisting of three or four ribs, the end of the humerus, two or three vertebrae and a few smaller bones. The toothbrush handle and small bottle were also there wrapped in what seemed to be the remains of some clothing. The bones were taken to a Flemingsburg physician, who pronounced them human bones. The ghostly visitor admonished Willie to be very careful with the bones or they would be stolen. The next morning the bones were afterwards stolen, but Willie still has a few of the bones and the fragments of clothing. These were shown the correspondent by Mrs. Black.

Willie went to a spot designated by the calf, where the calf told him many things. Among others the calf told Willie he was now a resident of heaven and was known as "Bald Thorn."

"Thorn" told Willie that he was very happy where he was and that many of his old friends were there. He also told Willie that he could bring him any resident of the spirit world that he might desire to talk with, but that he ("Thorn") would have to do the talking. If Willie asked for a person that was in heaven he claims that "Thorn" would immediately bring that party to earth. If the party desired was by any chance a resident of the other place, "Thorn" would tell Willie that he was unable to bring them.

"Thorn" told Willie that he wanted him to have a place laid at table for him, and at every meal since then there has been an extra place laid at the table for Willie's spirit friend. Willie says that "Thorn" frequently comes to eat with him, but that his mother can not miss the food he takes "because God replaces the food as fast as it is eaten."

The above from the Louisville Times of Sept. 25, is certainly a very remarkable narration, and as it comes to hand sustained by the evidence of many parties, its truthfulness can not well be denied.

TAKE TIME TO BE HOLY.

Take time to be holy.
Take time to be true;
God gives you his moments
His labor to do.

Go into the silence,
List there to the voice;
God speaks to your soul-life
And makes you rejoice.

Keep earnestly trying
Your duty to do;
God raises you upward
From him you're true.

Rejoice in the present,
Gaze not on the past;
Each moment that passes,
Enjoy while it lasts.

Turn you from all evil,
Shun others' ways;
God ever will help you,
If near him you'll stay.

Take time to be holy.
Take time to be true;
God gives you his moments
His labor to do.

"Discovery of a Lost Trail" By Chas. E. Newcomb. Excellent in spiritual giftfulness. Cloth, \$1.50.

Important As To Divinity.

"THERE'S A DIVINITY THAT SHAPES OUR ENDS, ROUGH HEW THEM AS WE WILL."

The lower the animal is in the scale of being the less pain it suffers from injury or sickness. Cut a worm in two and each part sets up housekeeping on its own account and there are two worms instead of one. In human organizations, the degree of sensitiveness varies, not only in regard to physical, but mental agony as well. The savage has not the fine sensibility of the civilized man. The deeper, the more refined the nature the more acute the pain or woe. Suffering seems to be one of the accompaniments of greatness.

Emerson says, "There is a profound melancholy at the base of men of active and powerful talents, seldom suspected." The joyousness, the laughter, the words of jest and humor, are like bubbles on the water, only for a moment—the deeper thought is sad, serious and abiding. Every heart has its grief. There is no spot on earth but has been dedicated to sorrow, sanctified by prayer, and moistened with a tear. The world is one universal sepulchre. "The very turf beneath our feet once lived." Sacrifice is one of the primal principles of nature.

Sorrow is the natural heritage of all. Without travail there can be no birth. Life and death, decay and growth, keep even pace. Neither wisdom, or exceptional ability brings happiness. The heathen is as contented as the Christian, the fool as the wise man. Froude says, "If you see a man happy, as the world goes, contented with himself and contented with what is around him,—such a man may be and probably is decent and respectable; but the highest is not in him, and the highest will not come out of him." We can only enjoy things by contrast. If there was no death we would have no appreciation of life. If there was no humiliation there could be no exaltation.

Even happiness always contains a certain amount of alloy.

"A central sorrow dwells in perfect joy." Neither our direct forebodings nor our most sanguine expectations are fully realized.

There are no settled conditions either in nature or life. All beauty of thought and expression comes from the mind's unrest. The sublimity of the mountain, the solemnity of the forest, the calmness of the plain, the wild grandeur of the cataract, the brilliant plumage of the bird, all the harmony and melody of music, and all the joy and sorrow that there is in the world, are the results of nature's and life's unrest.

We know not by what strange forces we are controlled, nor by what power we are lifted up or cast down. Every planet is held in its place by the power of opposite forces. Love and hate, joy and sorrow, laughter and tears are contradictions. Some of the grandest literature the world has ever read has come from prison, garret and exile. Victor Hugo wrote his greatest works, Les Misérables, while in exile; perhaps under no other conditions could he have produced it. The very circumstances that would seem to crush and wipe out, often serve as a lever to lift one up.

Gail Hamilton speaking of Josephine, says: "Strange working of fate, that not her beauty, or her brilliant fortune, but her degradation, was what gave her immortality. The dread of her life and her final despair became her royal and lasting crown. Had Josephine died the wife of Napoleon, she would have been known but derivatively to posterity as Napoleon's wife. Discarded by him, the ages have adopted her as a hero in her own right, and have conferred upon her the distinction of individual remembrance."

The thoughtful mind seeks significance in the most trifling act. Benjamin West, the great artist is quoted as saying: "A kiss from my mother made a painter of me." It is claimed that a copy of Burns' poems made a poet of Whittier, and it is written that "Whittier declared he discovered the law of poems in the rock-piled canyon of Colorado." A trivial circumstance or incident becomes a beacon light,—a guiding star in our lives. The memory of a look, a smile, a word, a kiss, a tear, may blossom into perpetual and eternal love and remembrance. How many passages there are in our lives—as we look back—that seem more like visions and dreams than realities. One redeeming trait in a man's character sometimes saves him from a dozen faults. A single presence changes the dulllest company and most uninteresting crowd into a scene of brilliancy and glory.

"How is it that one human soul draws out another's grace and power, where a third can find no strength or sweetness, as the sun brings out the blush and flavor of the fruit from which the moonlight draws no taste." All our experiences come veiled. Time interprets their meaning.

"There are immortal moments in each life; they come and go."

One scarce may of their presence know."

Moments that become historic—moments that either blight or transfigure one's life.

William M. Taylor, D. D., speaking of the death of his little girl said: "Years ago when I was leaving my Liverpool home to fulfill an engagement in the city of Glasgow, the last sight on which my eye rested was that of my little daughter at the window in her grandmother's arms. As the carriage drove me away, she waved her hand in fond and laughing glee, and many, many times during my railway ride the pleasant vision came up before my memory and filled my heart with joy. I never saw her again. The next morning a telegram stunned me with the tidings of her death; and now that earthly glimpse of her has been idealized and glorified and it seems to me as if God had set her in the window of heaven to beckon me upward to my eternal home. I would not give

to this patient and courageous investigation of an act of folly a commission of narrow-mindedness. No phenomenon is too insignificant or too unimportant for investigation, and in its philosophy there is no impossible and no preternatural."

"He is, undoubtedly, the most courageous of men of science. Other eminent men have examined spiritual phenomena as carefully and earnestly as he, and some of them have uttered their faith in the reality of these mysteries; but from the year 1863, from the very beginning of his scientific career, on the very threshold of his work in a materialistic and suspicious world, this brave and earnest man—with every thing to lose and nothing to gain—has been the avowed champion of Spiritualism, and has fought for his belief with a steadfastness which has only increased with time."

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that memory for all the gold of earth, I would not part with the inspiration that it stirs within me for all that the world could bestow."

Those silent voices—what sacredness they have given to words; those vanished hands—what value they have given to the most worthless toy. Affliction has turned the current of many a life, so deep is the plowing of grief! But often times loss would not suffice for the architecture of God. Upon a night of earthquake he builds a thousand years of pleasant habitations for man. Upon the sorrow of an infant he raises oftentimes from human intellect glorious vintage, that could not also have been. "Troubles, disappointment and grief clarify the vision. How quickly we respond to any bit of sentiment, feeling or history that touches our own life. A common sentiment harmonizes all minds."

There is a kernel of truth in the most wide-spread error. Myths, fables and legends are crystallized experiences. We laugh at the eccentricities and foibles of others but no man lives without some superstition, some queer practice, habit or belief. People are, as they appear, more by necessity than by choice. Conscience is not instinctive, it is a matter of education, environment, heredity. Evolution is the great redeemer of the world. Death blots out more sins and transgressions than any theory of redemption. If we could take the same considerate view of people when alive as we do when they have passed beyond the hearing of either censure or praise, many a "harsh judgment would be suspended. We blazon their faults when living and condone them and pronounce panegyrics upon their characters when dead. But the dead view no funeral pageants; they look at no monuments; they hear neither dirge, requiem or eulogy; they read no obituaries or epitaphs. Words of contrition, and penitence, and prayers for forgiveness, fall upon deaf ears."

"What prayer is left for me to pray,
What vow is left unaid—
Man hath not sworn to life unborn
Or whispered to the dead?"

But death does not produce the greatest suffering. There are others that plow the furrows deeper; others that time does not assuage or age modify. Have you ever seen a home deserted, dismantled, robbed of its household goods?

How quiet the house is to-day,
No footstep is heard but my own,
No voice echoes back from these walls
For I am alone, all alone."

Man is such a paradox—such a compound of all that is good and all that is bad—such a mixture of joy and sorrow, mirth and tears.

But human nature, for all its requirements, needs the masculine, the coarse, almost the brutal, as well as the softened, cultured, and refined. Wit, humor, mirth, and even satire and sarcasm, when chastened, subdued, clarified, become the very marrow of one's power. We are all the while giving expression to past history. The author writes it upon paper, the orator speaks it from the platform, the painter paints it upon canvass, the sculptor carves it into marble and stone.

How indelible our experiences stand out in the mind; every joy, every sign, every tear, every sorrow—all these, fixed and abiding. What artist painted those impressions upon the walls of memory? What colors were used that they become fadeless and immortal? There come hours of sadness to all deep souls when memory yields up her long buried treasures. "Thought is deeper than words." "It is only when life is sluggish within us that we speak." There must be an outlet to grief. Some confide it to friends, some give it to tears, some write it in prose, others put it into song, poetry, and art.

"Sorrow," says Talmage, "I see its touch in the grandest painting, I hear its tremor in the sweetest song, I feel its touch in the mightiest argument." It is claimed that Goethe's mother said when her son had any great sorrow he put it into a poem and in that way he was relieved of its burden. But little is accomplished with a mind at perfect peace. Skillful mariners are not educated upon calm seas.

It is only "the agitated soul" that reaches after great accomplishments. There is no limit to the power of the mind over the body. Men school themselves to the trying ordeals of life till they can come up to martyrdom, to suicide, to death, without even a change of habit, expression, or outward manifestation. It is a strange inconsistency in human nature that both Pagan and Christian cling so tenaciously to this life when poetry, prophecy, and revelation all say heaven is so near.

"Would you be young again?
So would not I;
One tear of memory given
Onward I'll lie;
Life's dark wave forced o'er
All but at rest on shore,
Say, would you plunge once more
With home so nigh?"

If you might, would you now
Retrace your way?
Wander through stormy wilds,
Faint and astray?
Night's gloomy watches fled,
Morning all beaming red,
Hope's smile around us shed,
Heavenward, away!"

HENRY MORRISON TEMPT.

Norwich, N. Y.

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SPIRIT RETURN.

An Account of a Medium's Peculiar Experiences.

Two statements in No. 778 induce me to write you some facts in my own personal experience. I am a medium, and I can tell you what we need. They will do more to establish truth than opinions, inferences, or conclusions drawn from one or two sides of the million-sided presentation of spirit forces.

"Collation and comparison of facts will at last be the rock on which Modern Spiritualism will rest."

"No spirit even returned to earth. The space through which they manifest is unmeasured."

"The first assertion I do not agree with. The second is grandly and wonderfully true."

This was illustrated to me about thirty-five years ago. Lying quiet, wide awake at noon-day, a thought was given me; it was vague, uncolored in language, and came from a far away distance with no sense of time or space. The thought was repeated, nearer and yet again still nearer, till I could locate in space the direction in which it seemed to be—then nearer still. Each repetition marked the approach of my teacher by clearer and more distinct expression till at last, the full thought in beautiful and appropriate words was impressed on the conscious mind.

None but the soul who can receive the seed germs from the higher planes can translate into clear and living words the golden thoughts that emanate from the far distant spheres. I was shown, too, how cross influences often vitiate the meaning of the communication, especially the coming in of an influence as another was about to withdraw.

"My soul cannot be rounded out until I go through all the natural experiences that belong to the first plane of life."—Abby Judson.

Thirty years ago I was a teacher in a children's lyceum. One morning as I was talking with my class, a gentleman, almost a stranger to me, said, "Do you see that little child who is clinging to your dress?"

I said, "No."

He replied, "It is a little boy. I shouldn't think he was more than a year old."

I had often had children come to me, but this one was so open to me a new line of thought. I have felt that the experience I passed through with him would throw some light on the subliminal consciousness, that attempted explanation of psychic phenomena.

That Sunday evening at the tea table a spirit controlled, using my voice. She told C. (my husband) that she was the mother of the child, that he had had no experience of earth life, and she thought it would be better for him to know something of life here. She wished to place him with me, that he might have contact with earth. She told me his name was Willie.

For three years from that time I was always conscious of his affiliation with me. I use that term as the best one I can think of to express his closeness and oneness with my life. Truly he was always at the threshold and had I been hypnotized at any time by one who could influence me with facts, Willie no doubt would have been classed as a sub-consciousness.

His first attempts at using my organs of speech were infantile sounds in a voice wholly distinct from my own. He saw clearly with my eyes. In a short time C. began to teach him letters and words printed, and after a while he seemed the meaning conveyed by them, and so learned to put words together to make sentences. C. would often tease him, and nothing vexed Willie more than to have him call him Johnny. He resented it with a kind of angry dignity that was very amusing. He would never, at any time, have anything to say to my son, who was eight years old when Willie came to us.

Whether his aversion to him arose from not being able to enter into his sphere of thought, or because he was jealous of my love for him, I could not decide. I think usually he entered into my feelings much more than I did into his, but sometimes his thought and mine seemed blended into one.

One morning C. brought in a chicken that had been chilled so that it could not move. We put it in the hot closet where it was sewing and stood at it. It had regained life enough to spring out of his hand and run across the floor. I have not forgotten the feeling of wondering curiosity and surprise communicated to me from Willie. For a moment it was just as if I were experiencing those emotions, till Willie said very slowly, "Is that like you?" meaning had it life and motion. I loved him very much and he was dear to us all.

After three years of this wonderful dual life, during which he grew in vivacity and intelligence, he told me he was going away from me. I soon found he was gradually being detached, and falling into the same relations with me that other spirits had held.

He now came to me and went away. One morning he walked into the room where I was sewing and stood at my knees. He said, "I am going to school; don't you see my new clothes?" Up to that time I had never seen the child (though several clairvoyants had) but now I had a kind of vision of him. It was as if I sensed his form, height and clothing materially without actually seeing him with my eyes. These were better apprehended than his face, which I cannot distinctly remember. He seemed like a child five or six years old. He walked up and down the room several times with his hands in his pockets, taking high steps with a kind of playful importance. He turned around, and coming towards me with a change in his manner, said, "I shall never come to you again in this life, but I will be the first one to meet you on the other side." These were his exact words.

For a long time I could not be reconciled to his loss. It was like losing a part of myself, and I believe I lived through some such emotions as a mother has when the lovely earth child is torn from her embrace. Shall I ever see him again? Was it the idle promise of an affectionate child which years may obliterate from his memory?

"Fashion your dream as you will.
When the veil is rent and the glory is shown,
It will more than your hope fulfill!"

Sylvania, Ga. SARA K. HART.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

"Spirit Echoes," My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

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HONOR TO THE RED MAN.

An Indian's Message to the People.

(Words spoken by Spirit Red Fox, through the mediumship of Mrs. Georgia Gladys Cooley, at the grave of Red Jacket, Forest Lawn Cemetery, Buffalo, N. Y., Oct. 8, 1904.)

All honor to the red man whose statue graces this spot. His form has crumbled into dust, but his spirit has arisen to the higher realms, ever active, still keeping his people awake that they may learn the eternal truths of nature. We have met this brave spirit many times and we say that many white men would be proud to possess the force of character that is portrayed upon his countenance. His soul is aglow with the sentiment of love. His thought is still for the compatriots. He has seen that his prophecy has been fulfilled, for the craft and avarice of the white man have done it.

The eternal powers intended the red man should have expression on the earth plane, else it would have been better. "Twice intended they should have shared the spirit of brotherly love with his white brethren. Nature has bountifully provided enough for all, and the white man with his greater opportunities for intellectual development and law making should have given to the red men such lessons as would have enabled them to educate themselves instead of teaching them evil, such as including in rum and other vices known to the white man. Better had they given them tools and implements with which to improve the land, allowing them to remain and cultivate the soil they first magnetized."

It was the red man's footprint which enabled the white man to find the trail, through which he discovered lands and values that fell into his possession and made him prosperous. He was not satisfied with a portion, but wanted all. His greed and selfishness said to the red man: Ye are our inferiors; begone. The spirit of self-protection was aroused in the Indian's breast, war and trouble followed. Then stories of atrocious murders and the extreme cruelties of the white man were circulated by the white man. "The true blood was split. Where is the mother or father who would not fight for their own? Watch the shiny, glittering eyes of the wild animals as they follow the movements of an approaching enemy. 'Tis not their own safety that they seek, they would ever risk their own lives in order to protect their young. Thus the red man fought in the spirit of protection for their tribes, and stories of the cruelties of the white men towards them have not half been told."

At last the red men became the charges of the government, but were they treated as they should be, deprived of many of their natural rights, without fitting substitutes being provided? The brain of the red man is as capable of

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Spiritual Songster. A collection of thirty-eight inspirational songs adapted to popular music, for the use of congregations, circles and families. By Mattie E. Hull. Price 10 cents.

In 'Mediumship and Its Laws, Its Conditions and Cultivation,' by Hudson Tuttle. Price 35 Cents. Send to Mr. Tuttle, Berlin Heights, O.

THE PROGRESSIVE LYCEUM.

Annual Report of the National Superintendent of Lyceum Work.

To the Twelfth Annual Convention of the National Spiritualists Association of the United States and Canada, in Convention Assembled in the City of St. Louis, Mo., October 18, 19, 20 and 21, 1904. Spiritual Era 57.—As National Superintendent of Lyceum Work I extend a most cordial greeting and present my report, as your steward, for this department of the work—truly the weeks have come and quickly formed the months that have made the year for which I report—from September 1, 1903 to September 1, 1904. The days have passed joyously for so many thoughts and words of appreciation have come to us for the efforts made to further the usefulness of The Progressive Lyceum.

There was a balance of \$24.87 in the treasury last September. \$40. was placed in the treasury by a lecture tour of ye editor in the interest of the Lyceum work, and the National Spiritualists Association donated \$100, making a total of \$164.87. You will note by the financial statement that \$428.30 has been spent and that \$53.87 remains as a balance in the treasury. In order to collect this amount and in order to carry forward the work of the National Superintendent of Lyceum Work, as we understand it, we have written 1200 letters. In answer to these we have received many expressions of thanks to the National Spiritualists Association for having appointed some one to this office, surely then you feel in every way rewarded for the outlay of money and the trust placed in the office, for I feel that the National Superintendent of Lyceum Work holds a truly responsible office.

There has been mailed in the fifty-two issues extending from No. 40 of Vol. 1, to No. 40 of Vol. 2, 26,800 four-page and 9,250 eight-page lesson sheets, a total of 36,050. These have borne the glad message of spirit return, expressed in such language as seems best, for adult, the intermediate and the little folks. Many have come forward with contributions, without which the work would have been badly handicapped; I refrain from the use of space to record all their names for I believe they have done all they could just for the sake of the duty which we owe the children.

Sixty dollars was used from the treasury, by permission of the National Board to partially purchase a new typewriter; the Texas State Association of Spiritualists furnished another sum and I gave my old machine in exchange.

Last year there were sixteen Lyceums affiliated with the Progressive Lyceum Family; this year there are twenty-six. There have been some Lyceums started during the year that did not meet with sufficient success to guarantee the continuation, but in most cases, they report growth and progress. In a late issue of the Progressive Lyceum you will find a statement from several Lyceums as to their age, number of attendants, order of sessions, etc. It seems to me that in a few years we will be able to count the enrolled members of the Lyceums of the United States and Canada. Little by little the various Lyceums are "falling into line" and giving support to the aims of The Progressive Lyceum. This co-operation and concentration is absolutely necessary for success in the teaching of our beloved philosophy. May we each do all we can to hasten the time when our Lyceum workers will contribute their ideas, embodied in suitable lessons, to The Progressive Lyceum, and go forth to the thousands of Lyceum members, in proper order.

Six volumes of the issues composing Vol. 1 were bound. One of these filed in the office of the N. S. A.; one sent to each of our faithful contributors, Mrs. Eleanor K. Eager and Mr. Alonzo Danforth; one kept by ye editor; one sold to the library of the Home Lyceum in Galveston and the remaining one is here at the convention for the delegates to carefully peruse. The Spiritualist papers, The Progressive Thinker, the Sunflower, Light of Truth, Philosophical Journal, Banner of Light, and Reason, have been especially courteous in the kindness of printing matter relative to the work of the Lyceum and we also have been notified by not a few other exchanges—extracts from The Progressive Lyceum have been noticed in the Magazine of Mysteries, Suggestion and various other popular magazines.

The Progressive Lyceum is growing in favor, as a lesson sheet, wherever used; and we hope to, during the next year, gather other Lyceums, and get more directly in touch with the objects and aims of the work.

Financial Statement—Receipts.

Balance from 1903.	\$ 24.87
Donation from N. S. A.	100.00
Donation from Lectures by National Supt.	40.00
Donation from Maggie Gaule Reidinger.	5.00
Donation from others.	1.50
Donation from Toledo, Ohio, Lyceum.	5.00
Receipts for subscription and sample copies.	294.40
Receipts for cards sold.	4.65
Commission on Sunflower badges.	2.50
Commission on Tuttle's Lyceum Guide.	2.25
Total.	\$480.17

Expense.

Printing 36,050 copies The Progressive Lyceum	\$310.25
Mailing 36,050 copies The Progressive Lyceum	6.15
Mailing 1200 letters during the year.	24.00
Mailing packages.	6.00
Stationery during year.	11.50
Carbon paper and paste.	1.00
One half-tone cut.	1.00
Expressage.	1.00
Binding six copies of Vol. 1.	5.40
Partial payment on typewriter.	60.00
Total.	\$428.30

Balance in treasury.	53.87
Total.	\$480.17

I am always,
JOHN W. RING,
National Superintendent Lyceum Work, Spiritualist Temple, Galveston, Texas.

O, that the wise from their bright minds would kindle
Such lamps within the dome of this dim world,
That the pale name of priest might shrink and dwindle
Into the hell from which it first was hurled,
A scoff of impious pride from fiends impure;
Till human thoughts might kneel alone
Back before the judgment throne
Of its own aweless soul, or of the power unknown!—Shelley.

Why was not the serpent kept out of the garden?
Why did not the Lord God take him by the tail and
snap his head off? Why did he not put Adam and
Eve on their guard about this serpent? They, of
course, were not acquainted in the neighborhood, and
know nothing about the serpent's reputation.—Ingersoll.

Why do you make the supreme being resemble an
eastern tyrant? Why make him punish faults with
eternal torment? Why thus put the name of the Di-
vinity at the bottom of the portrait of the devil?—
Helvetius.

You can cram these words into mine ears against
the stomach of my sense.—Shakespeare.



A Battle Royal, In The Open Court, Between the Giant Minds of Spiritualism will begin in this paper some time in November, upon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promise s to eclipse all previous discussions.

After Death—What?

Allow me to express a few thoughts on the question propounded by the Sage of San Leandro. After Death? What? Were such a thing as death possible, my answer would be, Nothing. But as all science demonstrates there is no death, Brother Dawburn must mean that "critical point" called death, by the unthinking multitude. The answer must be the same, as at all his other critical points: change. The science of astronomy has demonstrated that no two moments have been the same. No time has been the same for two moments at a time, since many trillions of ages ago; when this planet we now live on, that we call the earth, with all the other planets of our system, that at that time, or a few more or less ages, formed a part of the gaseous body of what we call the Sun, which at that time filled all the space within the circle described by our planet Neptune, or more—any two moments have held the same conditions in anything. Everything has been change, change, change. Every particle of matter is subject to this universal law of change. A moment's cessation would bring chaos. What the outcome will be, no being can tell.

Reason and religion are at variance upon the subject; reason says religion is superstition, and as no two persons can write the same account of it, what constitutes it, it seems a very indefinite article.

We have not even a thought that does not originate in matter. Call me a materialist if you will. But first show me something that does not come from matter, and tell me from what it does come. Every breath changes the blood, and the brain cells, and finally the thought. The ever-changing new thought continually, every breeze that blows. So it is ever thus: change, change, change.

Every week as I read my Progressive Thinker, and call the good thoughts therein, I wonder why you do not have a million subscribers. I am sure that no other paper in the world gives as much food for thought as The Progressive Thinker, at any price.

As to materialization, I have seen it dozens of times, in sunlight, in shade, in the fields, and in the house, many times with no person within two miles of me. But of course my testimony is of no value to anyone but myself. But if the statements of such scientists as Prof. Crookes, Wallace, Varley and a host of others as capable of observation and as truthful, do not establish a truth, then no evidence can do so.

Combat every fraud. Fear not. Truth crushed to earth will rise again.

JOEL BYRNS.
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THE BIBLE

New and Revised Edition.

Authenticity, Credibility, Morality.

JOHN E. REMSBURG'S GREAT WORK

The late R. G. Ingersoll stated in one of his lectures on the Bible: "Somebody ought to tell the truth about the Bible." John E. Remsburg, former President of the American Secular Union, has taken this obligation upon himself, and the fruits of his studies on the subject are now published in the shape of nearly 500 pages. The "higher criticism" has already plowed this field, and the result is a book that has reached the ear of the public only in a fragmentary way, and even at that has found a very reluctant echo in the press. So much the more reason for rejoicing that this comprehensive work, got up in simple and popular language, is all contained in a single synoptically arranged book. The separate chapters of the work appeared in consecutive order in an uninterrupted series of articles in the New York Truth Seeker.

The facts set forth in this book about the Bible, its origin, its compilation, its preservation, its falsehoods, its credibility, and the morality it inculcates, are only partially known to the majority of ministers and priests, and it is earnestly to be desired that well-to-do Freethinkers may take it upon themselves to make energetic propaganda of the modern "higher" elucidation of the Bible by gratuitous distribution of this book to public libraries, or to Messrs. the pastors. The enormous expenditure of time and labor which the author has imposed upon himself, the astonishingly low price of the book as compared with the attractive form in which it is gotten up, as well as the unanswerable logic of the composer—he has the holy book for the most part speak for itself—are indeed worthy of the highest praise.

Ingersoll's desire that somebody should at last tell the whole truth about the Bible has been brilliantly fulfilled. No Freethinker worthy of the name can afford to pass over Remsburg's book in silence. Like Thomas Paine's "Age of Reason," may it let us hope, find admirers and translators in other languages. And again, like Paine's book, may this brilliant work bring to its author the praise of posterity.—Der Freidenker (Milwaukee).

This great work on the Bible by Mr. Remsburg is most valuable—it is an encyclopedia of information in regard to the Bible and expresses in importance all other works of the kind now published. It is up-to-date and very particular. Price, \$1.25.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

"Comes to Him Back." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 238 choice selections of poetry and music, embodying the highest moral sentiment, not free from all sectarianism. Price 50 cents.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Gerselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritualist Union holds services at Peir's Hall, 1644 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 56th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Ida A. Cross, corresponding secretary, 560 East 57th street. Entrance to hall, 319 E. 56th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 153 E. North avenue, corner Burling, at 8 and 9 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

Central Spiritual Church holds services every Sunday evening at 8 o'clock, and Wednesday afternoons at 2 o'clock, at Roubens's hall, 31st and Look streets. Conducted by Mr. and Mrs. Howes.

The German-English Society under the Warheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 162 E. North avenue, between Halsted and Clybourn; and every Thursday evening at their new hall, northwest corner Sedgwick and Blackhawk streets. Mr. Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Ida Cleveland.

Spiritual Church, Light and Truth, held, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Willoughby.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 952 Milwaukee avenue, near North Paulina street. Mr. DeLong, pastor.

Church of the Spirit Communion holds its meetings every Sunday at 8:00 and 7:45. Sunday school at 1:30. Star Lodge No. 378 E. Western avenue. All welcome.

Spiritual Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter the child wonder, will always be in attendance. Officers will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Occult Scientists. St. Peter's Church, No. 366 E. Lincoln avenue, corner 37th and 38th streets. Prof. E. E. Brown, president. Free tests, etc. Mrs. W. Brockway, psychic. No fee charged at the door. All are welcome.

The Spiritualist Church of the Students of Nature will hold Sunday evening services at 1555 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday, afternoon and evening. The Rev. Robert Ray, pastor. Good mediums to give messages. Conference at 3 p. m. Regular service at 8 p. m.

Church of the Spirit, Schiller Building, 109 East Randolph street, third floor. Services every Sunday at 11 a. m., 2:30 and 7:30 p. m. Tests, spirit messages and mental telepathy under blindfold conditions through William Fitch Rife, psychic, assisted by Mrs. Marie Jacobson, Danish palmist and psychic.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North (Clark) street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells street.

Church of the Soul, Mrs. Cora J. L. Richmond, pastor, meets every Sunday in room 308 Masonic Temple. Services 11 a. m., Sunday school 10 a. m., Superintendent of Sunday school, Mrs. S. J. Ashton. Pastor's address, 3802 Ridge avenue, Rogers Park. Day at home, Friday.

Band of Harmony, auxiliary to the Church of the Soul, meets the first and third Thursdays of each month, at room 512 Masonic Temple, from 3:30 to 10 p. m.—Coffee and lunch at 6 o'clock.

Psychic Research meetings: at Schott's Hall, corner Belmont and Racine avenues, Sunday afternoons at 2:30 o'clock sharp. Advanced course in occultism, teacher and lecturer, P. M. Esser, 82 Willow street; test medium, A. K. Edwards, 675 Osmond street. Visiting mediums all welcome.

The Brotherhood of Spiritual Truth meets Sunday, 7:30 p. m., at Temperance Hall, 330 W. 63rd street. Services conducted by Prof. J. E. Hills and wife.

The Spiritual Truth Society meets every Sunday evening at 7:30 at Hopkins Hall, No. 528 W. 63rd street. Messages follow each meeting. Ladies Auxiliary to the Englewood Union meets every Thursday at 2 o'clock. All are welcome to these meetings. Isabella M. Powell, president.

IMPORTANT.

Owing to the fact that the courts have in every case decided against Psycho Healers who advertise to cure the sick without drugs, where the case has been between the U. S. government and a Healer (deciding that it is a clear case of intent to defraud) to advertise to diagnose also, without leading symptoms being given. Therefore I have decided, as a physician in good standing, to not advise to diagnose also, but to Healer, but will diagnose diseases and not ask a fee for so doing. I will therefore hereafter diagnose disease.

to all who will send their name, age, sex, and give leading symptoms.

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MR. LOUIS STEINBACH,

177 Columbia Ave., Philadelphia, Pa. Readings by mail; clairvoyant or business readings. Send 10¢ and 2-cent stamp.

Persons Before Getting Married.

Should get their Horoscope, and parents their children's, only 50¢; give date of birth. 8 questions answered by mail. 15 cents. Prof. McEwen, 222 Cottage Grove Avenue, Chicago.

Astrologist and Clairvoyant.

Give date of birth only. (Don't if possible) where born, ask three questions, with 25¢, and I will answer questions, with a trial clairvoyant reading. 15¢. 25¢. 50¢. 75¢. 1.00. 1.25. 1.50. 2.00. 2.50. 3.00. 3.50. 4.00. 4.50. 5.00. 5.50. 6.00. 6.50. 7.00. 7.50. 8.00. 8.50. 9.00. 9.50. 10.00. 10.50. 11.00. 11.50. 12.00. 12.50. 13.00. 13.50. 14.00. 14.50. 15.00. 15.50. 16.00. 16.50. 17.00. 17.50. 18.00. 18.50. 19.00. 19.50. 20.00. 20.50. 21.00. 21.50. 22.00. 22.50. 23.00. 23.50. 24.00. 24.50. 25.00. 25.50. 26.00. 26.50. 27.00. 27.50. 28.00. 28.50. 29.00. 29.50. 30.00. 30.50. 31.00. 31.50. 32.00. 32.50. 33.00. 33.50. 34.00. 34.50. 35.00. 35.50. 36.00. 36.50. 37.00. 37.50. 38.00. 38.50. 39.00. 39.50. 40.00. 40.50. 41.00. 41.50. 42.00. 42.50. 43.00. 43.50. 44.00. 44.50. 45.00. 45.50. 46.00. 46.50. 47.00. 47.50. 48.00. 48.50. 49.00. 49.50. 50.00. 50.50. 51.00. 51.50. 52.00. 52.50. 53.00. 53.50. 54.00. 54.50. 55.00. 55.50. 56.00. 56.50. 57.00. 57.50. 58.00. 58.50. 59.00. 59.50. 60.00. 60.50. 61.00. 61.50. 62.00. 62.50. 63.00. 63.50. 64.00. 64.50. 65.00. 65.50. 66.00. 66.50. 67.00. 67.50. 68.00. 68.50. 69.00. 69.50. 70.00. 70.50. 71.00. 71.50. 72.00. 72.50. 73.00. 73.50. 74.00. 74.50. 75.00. 75.50. 76.00. 76.50. 77.00. 77.50. 78.00. 78.50. 79.00. 79.50. 80.00. 80.50. 81.00. 81.50. 82.00. 82.50. 83.00. 83.50. 84.00. 84.50. 85.00. 85.50. 86.00. 86.50. 87.00. 87.50. 88.00. 88.50. 89.00. 89.50. 90.00. 90.50. 91.00. 91.50. 92.00. 92.50. 93.00. 93.50. 94.00. 94.50. 95.00. 95.50. 96.00. 96.50. 97.00. 97.50. 98.00. 98.50. 99.00. 99.50. 100.00. 100.50. 101.00. 101.50. 102.00. 102.50. 103.00. 103.50. 104.00. 104.50. 105.00. 105.50. 106.00. 106.50. 107.00. 107.50. 108.00. 108.50. 109.00. 109.50. 110.00. 110.50. 111.00. 111.50. 112.00. 112.50. 113.00. 113.50. 114.00. 114.50. 115.00. 115.50. 116.00. 116.50. 117.00. 117.50. 118.00. 118.50. 119.00. 119.50. 120.00. 120.50. 121.00. 121.50. 122.00. 122.50. 123.00. 123.50. 124.00. 124.50. 125.00. 125.50. 126.00. 126.50. 127.00. 127.50. 128.00. 128.50. 129.00. 129.50. 130.00. 130.50. 131.00. 131.50. 132.00. 132.50. 133.00. 133.50. 134.00. 134.50. 135.00. 135.50. 136.00. 136.50. 137.00. 137.50. 138.00. 138.50. 139.00. 139.50. 140.00. 140.50. 141.00. 141.50. 142.00. 142.50. 143.00. 143.50. 144.00. 144.50. 145.00. 145.50. 146.00. 146.50. 147.00. 147.50. 148.00. 148.50. 149.00. 149.50. 150.00. 150.50. 151.00. 151.50. 152.00. 152.50. 153.00. 153.50. 154.00. 154.50. 155.00. 155.50. 156.00. 156.50. 157.00. 157.50. 158.00. 158.50. 159.00. 159.50. 160.00. 160.50. 161.00. 161.50. 162.00. 162.50. 163.00. 163.50. 164.00. 164.50. 165.00. 165.50. 166.00. 166.50. 167.00. 167.50. 168.00. 168.50. 169.00. 169.50. 170.00. 170.50. 171.00. 171.50. 172.00. 172.50. 173.00. 173.50. 174.00. 174.50. 175.00. 175.50. 176.00. 176.50. 177.00. 177.50. 178.00. 178.50. 179.00. 179.50. 180.00. 180.50. 181.00. 181.50. 182.00. 182.50. 183.00. 183.50. 184.00. 184.50. 185.00. 185.50. 186.00. 186.50. 187.00. 187.50. 188.00. 188.50. 189.00. 189.50. 190.00. 190.50. 191.00. 191.50. 192.00. 192.50. 193.00. 193.50. 194.00. 194.50. 195.00. 195.50. 196.00. 196.50. 197.00. 197.50. 198.00. 198.50. 199.00. 199.50. 200.00. 200.50. 201.00. 201.50. 202.00. 202.50. 203.00. 203.50. 204.00. 204.50. 205.00. 205.50. 206.00. 206.50. 207.00. 207.50. 208.00. 208.50. 209.00. 209.50. 210.00. 210.50. 211.00. 211.50. 212.00. 212.50. 213.00. 213.50. 214.00. 214.50. 215.00. 215.50. 216.00. 216.50. 217.00. 217.50. 218.00. 218.50. 219.00. 219.50. 220.00. 220.50. 221.00. 221.50. 222.00. 222.50. 223.00. 223.50. 224.00. 224.50. 225.00. 225.50. 226.00. 226.50. 227.00. 227.50. 228.00. 228.50. 229.00. 229.50. 230.00. 230.50. 231.00. 231.50. 232.00. 232.50. 233.00. 233.50. 234.00. 234.50. 235.00. 235.50. 236.00. 236.50. 237.00. 237.50. 238.00. 238.50. 239.00. 239.50. 240.00. 240.50. 241.00. 241.50. 242.00. 242.50. 243.00. 243.50. 244.00. 244.50. 245.00. 245.50. 246.00. 246.50. 247.00. 247.50. 248.00. 248.50. 249.00. 249.50. 250.00. 250.50. 251.00. 251.50. 252.00. 252.50. 253.00. 253.50. 254.00. 254.50. 255.00. 255.50. 256.00. 256.50. 257.00. 257.50. 258.00. 258.50. 259.00. 259.50. 260.00. 260.50. 261.00. 261.50. 262.00. 262.50. 263.00. 263.50. 264.00. 264.50. 265.00. 265.50. 266.00. 266.50. 267.00. 267.50. 268.00. 268.50. 269.00. 269.50. 270.00. 270.50. 271.00. 271.50. 272.00. 272.50. 273.00. 273.50. 274.00. 274.50. 275.00. 275.50. 276.00. 276.50. 277.00. 277.50. 278.00. 278.50. 279.00. 279.50. 280.00. 280.50. 281.00. 281.50. 282.00. 282.50. 283.00. 283.50. 284.00. 284.50. 285.00. 285.50. 286.00. 286.50. 287.00. 287.50. 288.00. 288.50. 289.00. 289.50. 290.00. 290.50. 291.00. 291.50. 292.00. 292.50. 293.00. 293.50. 294.00. 294.50. 295.00. 295.50. 296.00. 296.50. 297.00. 297.50. 298.00. 298.50. 299.00. 299