

Read Carefully what Mr. Leadbeater, the great English psychic, has to say on KARMA. The thoughts given are very suggestive and interesting.

SCIENCE SUPPLEMENTED BY AN EXALTED REALITY, THE SPIRIT OF THE FUTURE.

READ CAREFULLY the article on the first page this week. It is an extraordinary narrative, and carries one into a field of thought but little explored.

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WONDERFUL SPIRITUAL PHENOMENA.

A Kipling's Lama In the United States, Seeking Disciples.

They Take No Thought of the Future—A Meal Suddenly Materialized When Hungry—Spirits from Heaven—Praying in the Clouds—The Most Extraordinary Phenomena of Modern Times.

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A "holy man" from India has come to New York to make converts to his faith, which is "Love for all men." Baba Bharati is his name. He is a typical high caste Hindoo—a Lama, who mastered English and became editor of a leading journal in Lahore. That was years ago, when Kipling, on a rival newspaper, was coming into notice with poems and short sketches. This city of Lahore is where "Kim," the hero of Kipling's greatest story, joined the Lama of Tibet and wandered over Hindostan in search of a certain holy river.

Kipling and Baba Bharati, the Hindoo editor, were newspaper acquaintances, and some say Baba is the original of Kipling's holy man in "Kim" for this reason: Baba was a man of influence and a successful editor when he suddenly resigned his editorship and joined the ecstatic followers of Krishna, a Hindoo deity, became an ascetic and retired to the wilderness, where he remained in holy meditation and study for twelve years. He was then directed to begin missionary work in the Western world, and he sailed for America.

As Baba speaks and writes English with skill and fluency, he has great advantages over many Hindoos visiting this country. His personality is pleasing, fascinating and picturesque. He is a handsome man, tall, statuesque, dignified, with dark, large, sparkling eyes. When they kindle the man seems on fire with holy enthusiasm. His religion, he says, is summed up in the one word "Love." He has anger for no man, no matter how great the provocation. Every act is preceded by asking a blessing. Every letter or manuscript begins with a little prayer written at the top of the page.

By special arrangement this extraordinary man writes the story of his life and faith, for the Sunday Herald.

BY BABA BHARATI.

From journalism to asceticism is almost an impossible leap. It is like jumping from pole to pole. Journalism means putting the whole world into your mind; asceticism means thrusting the whole world out of it. Journalism involves a minute study of men and manners; asceticism teaches how best to wipe out all their impressions. It is to dive beneath the surface of things to know their real causes and meanings, and the only way to dive is to forget the surface.

But a Vaishnava ascetic need not blot the world from his mind and necessarily repair to the jungles to perform his devotions. He finds Krishna, his Deity, present everywhere, and lives in the light of his love. To him, without Krishna, the most densely peopled city is a wilderness, and a bleak, wild stretch of waste a peopled New York.

How I became an ascetic from being a journalist may be worth telling. I was born in January, 1858—the period when the ever-memorable Indian mutiny was in its full, furious swing—of a "Kooloon" Brahmin family, that is, "Brahmins of the first order."

The family was intellectual and wealthy and for many generations had produced some great men—men of conspicuous individuality, ministers and leaders of society in the past. My father was a magistrate, and my uncle, my father's younger brother, the late Honorable Onoocool Chunder Mookerjee, was a brilliant judge of the Calcutta High Court, the highest civil appointment below the Viceroy.

KIPLING'S GREAT WORK FOR INDIA.

Yet Mr. Kipling has done great work for India. What he has written no other European is able to present to the Western public with such clearness of expression and vividness of detail. Such wide mental grasp is only possible to a genius—which Kipling undoubtedly is. Both the West and the East ought to be grateful to him—the West especially, for no similar work has awakened such interest in men and things Hindoo, in the Western mind, as "Kim."

That interest has produced a thirst for more knowledge of India, which, I hope will sooner or later be satisfied. When that time comes the West will be perhaps rudely awakened from its pleasant dream that its civilization, born only yesterday, is all-powerful and is Westernizing the unprogressive Hindoo.

These European dreamers will awaken to find that all their so-called civilization of the Hindoo is but as a layer of moss upon rock. In the final test the moss will vanish, leaving the granite unchanged, eternal. The Hindoo and his spirituality are the same to-day as thousands of years ago. They have outlived Egyptians, Greeks and Romans—their systems, governments and religions. The Hindoos alone remain imperishable. The only hope for these so-called modern civilizations is in adopting the spirituality of the Hindoo. His vast, all pervading spiritual power is realized by all—by English and Americans alike.

The magnitude of this intense belief and the vitalizing life of the Hindoo religion is a concrete reality felt by every European when he first sets foot on Indian soil. The very atmosphere is impregnated with vitalizing currents of spirituality, for it is the only real lasting thing in the world. Your civilization, tall buildings, machinery and systems of government are but for a day—to-morrow they vanish! The spiritual remains forever. It is this unseen power that sways mankind and the universe.

HOW HE WAS CONVERTED.

With these explanations, I will relate how I began my search for this religion of love and life everlasting.

I went from the Tribune, in Lahore, to edit the Punjab Times, and Mr. Kipling, I believe, left the Lahore Ga-

zette for the Pioneer. Soon after I went down to Calcutta, having finished my practical training, and started my own paper, the Gup and Gossip, the first society paper in India.

I was now very happy with my material prospects and surroundings, and my paper having become popular among Anglo-Indians and Indians, I had some fame and name for myself, too.

But just at this time my religious instinct began to assert itself, and very soon it overcame my passion for journalism. I was witnessing a performance of "Chaitanya Lila" at the Star Theatre. Chaitanya was an incarnation of Krishna, the Form Manifestation of the Hindoo's absolute deity.

He was born a little more than four hundred years ago, in Bengal, at Nuddia on the Ganges, about one hundred miles above Calcutta. He preached Krishna, the seed and the soul of the purest love, and of the universe, and while preaching he would burst forth into song in praise of Krishna, his Master, Friend, Father and Lover.

THE DANCE OF ECSTASY.

Thus singing, he would be filled with ecstasy and in the fullness of joy within him perform the most graceful dance the world has ever seen, his arms and whole body waving and quivering with the heaving billows, as it were, within his heart. He was like an ocean of divine love, and streams of water from many fountains would flow from his eyes in the shape of tears. And in those tears, streaming straight from his eyes to the ground, all those who sang and danced around him in ecstatic motion would be literally bathed.

This indescribable, wondrous scene made a profound impression upon me. It had at last found my religion of love so hazily understood in boyhood, and I resolved to give my life to it. With this awakening all attraction for things material left me, and in the depth of my heart flowed a stream of nectar which every moment thrilled through my being.

"Krishna, my beloved!" I exclaimed within myself, "I am thine forever. Thou art the mystery of love, the universe is its expression, and Chaitanya their most merciful explanation. Merciful, O Lord, because Thou art Thy Chaitanya Thyself, Thou camest again as Thy own devotee to teach us the way to Thee."

It is impossible to describe the fretting and worry of my soul during the few years which I had to remain in the world before preparing myself for the new life. At last the promised day came and I renounced the world and its vanities at the age of thirty-two.

I then went to my Guroo, Srimalad Brahmananda Bharati, and fell prostrate at his feet. He said: "Rise, my child, and be happy for aye, for thou art liberated from all pain and henceforth art wedded to eternal love. Thou art of Krishna, and Krishna is Love."

HIS SOJOURN IN THE WILDERNESS.

He took me to his Guroo, the great Jagee of Baradi, the perfect jagee, whom I saw for the first time. He was about seven feet in height, of golden color, with long matted locks and the most handsome intellectual face. His two eyes shone with a piercing yet tranquil light, in which he read you like an open book. He told me my inmost thoughts and gave me his blessing. He was then 100 years of age. A few days after I left him he gave up his body, sitting on his haunches and telling people the exact hour he would go. He expired exactly at that time, without suffering from any disease or pain.

I then proceeded to the holy land of Brindaban, about a thousand miles from there, on foot. It took me about two months to reach my destination, but it did not matter, for I was blessed—blessed at every step of my way. I saw Krishna in dreams, while awake and footing my way along, singing and dancing in his praise. He beckoned me, his most perfectly beautiful form dissolving, as it were, with his entrancing smile, his newest rain cloud complexion illuminating the blue sky of Hindoostan with the effulgence of his halo.

On the journey I had to pass through jungles in which I met many saints, hermits and jagees of the highest order, who possessed miraculous powers, some of which I had the good fortune to witness.

Oh, the days and delights of that march to the Land of the Lord! What would I not give to enjoy them again? I was in ecstasy! I lay on bare, hard ground in those forests, with my head pillowed upon the roots of trees, and slept as never emperor or millionaire slept—slept like a baby, rising with the rosy morn, my spirit fresh and soaring as a lark, singing hymns to my Lord.

It is now twelve years since that day of renunciation, and in those twelve years I was a thousand times happier than on the happiest days I ever knew while I was in the world with the world.

After preaching and singing the praises of Krishna and Chaitanya for ten years I retired to live for good in a cot with the meek hermits, on the edge of the Lake of Radha, the lake blessed by Radha with the virtue of imparting divine love to those bathing in it.

LIFE IN THE WILDERNESS.

It would seem that in India, as elsewhere in the distant corners of the world, man is most powerfully swayed by the things unseen and unknown. Hence the vast following of Krishna and Buddha. It would also seem that in religion, as in music, once in centuries a master appears touching chords that sweep from the soul to infinitude.

Holy men living in the Indian wilderness take no thought of the future. It is like going to the Adirondacks leaving all your baggage behind. The holy men

have stations at various points and routes of travel by which they journey from jungle to jungle. As in "Kim," the holy man has neither money nor arms—only his begging bowl and rosary; and his only food is that given him as alms. He joins other pilgrims and they pass their days and nights in huts or the open air.

On the slopes of the greater Himalayas, in caves and stone huts, are to be met saints and adepts of Hindoo mystic teachings—as also in Brindaban, a region about the area of the state of Maryland, which for centuries has been the abode of holy men.

I spent my twelve years now in the wilderness of the Himalayas, now on the plains and again in the forest of Brindaban, in Muttra, near Agra, the city of Taj Mahal, and I was in the jungles off and on for seven years. In Bengal I saw a jagee sitting before a fire. I told him I was hungry and had no food. He shut his eyes for a moment and lo! an immense roast of root-fruits a foot long appeared. They were baked and the jagee told me to eat. The repast was delicious beyond expression, a kind of life sustaining sweet potato and confectionery combined.

You should bear in mind that the holy men have no money and they never worry over future possibilities. Their minds are lost in the deep rapture of spiritual things. Even in the wildest forest I had no fear.

But one day, to test my faith, I penetrated a thick jungle until far from any human abode, when I became faint with hunger and fell into a dose. I had not slept more than five minutes when a voice called me.

Opening my eyes I beheld a man and his wife standing before me with a large brass dish heaped with food, cakes, brown sugar, vegetable curries and a pot of water.

As I was eating in thanksgiving to the Lord, the man said: "Holy one, I saw you from a distance, and was sure you were hungry. I went two miles to my house, and my wife prepared the meal, which we have brought, but I must ask pardon for the delay, as the distance is considerable and it took time to cook the food."

Again giving thanks I resumed my journey, but had not gone far when the thought came to me like a thunder-clap that human beings did not live in that jungle, and that the man and his wife must have been spirits from heaven. Besides, he spoke of going two miles to prepare the meal, and I knew that I had slept but five minutes.

In great agitation I retraced my steps to where I had eaten, and could nowhere find man or woman. He said his house was in the neighborhood. I traversed the jungle for miles in all directions and found no sign of habitation or even human footprints. Then I knew that the Lord had been with me and fed me. From that hour I was reassured that I would be provided for at all times.

When night came I slept under trees or in a hut, if I chanced to find one. Every hour filled my soul with the joy of spiritual thoughts. My Guroo had given me mystic words and I repeated them continually. They opened my mind to the wonders of the spiritual world, and truth was revealed to me. In happy dreams I saw Krishna smiling and comforting me. Sometimes, while walking the jungle roads, I saw Krishna in mid-air, playing on his entrancing flute to cheer me on my way.

PRAYING IN THE CLOUDS.

Up in the Himalayas among the highest mountains in the vastness of that awful solitude I saw holy men among the very clouds sitting in attitudes of devotion. They welcomed me and gave me food and shelter.

One day while walking alone I heard the roar of a tiger. Although I did not at that time care for my life, I soon grew afraid, for the tiger was almost within springing distance and coming toward me like a whirlwind. I ran, but soon stopped, realizing how ridiculous it was to fear even wild beasts when my Lord was with me.

The instant I stopped I saw a very holy man appear. He seemed to come out of the ground. He had long, matted locks and wore a strip of cloth around his waist. He smiled and beckoned me toward him and said no beast would harm me in the sacred mountains—the land of the holy ones. Even tigers, he said, were subject to their rule and would harm no good man.

Continuing, he asked me whither I was going. I told him. Then he said, "Turn back and proceed to the forest of Brindaban—that is your place." I returned as he directed, for it was Krishna who had come in the guise of a holy man.

In Radhakund, in the forest of Brindaban, I lived in a hut with many other hermits. They were the holiest men I have ever seen. They live a gentle, austere, simple life; rise at four o'clock in the morning and perform their ablutions in a sacred lake there; then they sit at their devotions, repeating mystic words, symbolical of the Lord's love; chanting sacred hymns and reading the Scriptures, followed by songs of joy and worship.

THE DANCE OF ECSTASY.

Then they dance. In the ecstasy of their movements, so full of grace and beauty, they see visions of Krishna performing and reperforming his sacred acts of five thousand years ago. Meanwhile the holy men keep on dancing and counting their beads. They fast by day. At night they go to the houses and camps of the neighborhood and beg a little bread, which, with water, is all the food they have during the twenty-four hours.

After eating a morsel of food they again sing and dance and listen to Scriptural readings until two o'clock in the morning.

Then they sleep—but only for two hours. And this is all the sleep they get during an entire day and night, which, with the little bread and water, supports life, because the holy men are strengthened by spiritual thoughts.

They really perform much physical labor. The dancing alone would soon exhaust an ordinary man, despite his full meals and long hours of sleep. With holy men it is different. They feed on spiritual thoughts, and are in such a state of pure happiness and exaltation that there is perfect digestion. Hence, the process of nutrition is carried on to absolute perfection. There is no waste or shrinkage of tissue, as with men thinking of wealth and earthly possessions; feeding their stomachs with gross food followed by imperfect assimilation and torpidity of mind.

These hermits are the meekest people in the world. They are the real Christians of the type known in the days of the Savior. If you abuse or wound them, no matter how painfully, to the last they bless you, not in a spirit of religious fanaticism, but out of the depths of their hearts. And while you persecute them they pray God to put love into your heart. They have no property, except the

scanty garments on their back, a drinking bowl which costs but a farthing, and their rosary.

With these simple belongings they make vast journeys over India, winning the respect and love of all fair-minded men. It was with these holy ones that I spent my days in meditation and study of the spiritual life during twelve years of apprenticeship to a study of the faith. I am yet only one of their most unworthy servants.

WORSHIP OF KRISHNA EXPLAINED.

There recently appeared a short notice of my arrival in this country, with brief particulars of my mission in the United States. It was said that my mission is to make converts in the United States to the worship of Krishna, a "sect which is a branch of Buddhism," an incorrect statement which ought to be corrected. It is Buddhism which is a branch of Hindooism, and my sect, Vaishnavism which is real Hindooism, has nothing to do with Buddhism. Vaishnavism, however, is a religion which any person can accept if that person is spiritually bent. It is a religion of love and its creed is simplicity itself.

Put in a nutshell, that creed asks us all—of all races—to love that incarnation of divine love itself—Sri Krishna—with a whole heart, as either a son or a servant or a friend or a wife. The human heart being habituated to this feeling of love, the practice is easy, and when that practice attains fruition by being developed into a natural feeling the highest blessedness is attained.

My humble mission is to offer it to the Western people to examine it. Whether they will accept it, if worthy of acceptance, is a matter which I leave to my Lord, Sri Krishna.

America is the land of freedom—freedom of body, mind, and speech—and America is the land, too, of spiritual and religious freedom, both politically and socially speaking. The time, happily, has long gone by when religious bigotry ruled the minds of the American people, both high and low—when they looked at non-Christian peoples through the eyes of prejudiced priests.

DEFENCE OF THE HINDOO.

The time has gone when all men and women here believed in the Christian missionary's story of the shocking practices of the heathen Hindoo in the name of religion—of the human sacrifices and mothers throwing babies into the jaws of crocodiles, of the immoral gods whom the Hindoo worships. Knowledge of Hindoo religious principles has grown more and more in Western minds, thanks to the labors of European savants in the domain of Oriental theology and metaphysics.

It is certainly due to the researches of scholars like Professors Max Muller and Goldstucker that the cultured Westerners have learned to-day to respect the spiritual and philosophical thoughts of the once hated Hindoo.

The contents of the "Vedas," the "Upanishads," and the "Bhagavad Gita" have been translated into English, and the cultivated Western mind, ever anxious to soar into higher flights of absolute thought, has not only devoured the contents, but found in many cases great satisfaction in the truths and principles they embody.

The preacher of the "Bhagavad Gita," or the "Song Celestial," as Sir Edwin Arnold calls it which contains all the cream of the philosophical portion of Vedic thought, is Sri Krishna, the Hindoo's perfect incarnation of the Supreme Deity, the hero of the great Hindoo epic, the "Mahabharata," the guide, philosopher and friend of the great warrior Arjuna in the greatest of battle fields within historical or mythical memory—the Kurukshetra.

In heroism or wisdom, in love or in charity, in justice or in mercy, in spirituality or morality, or in miraculous powers, no human incarnation, ancient or modern, can ever equal Sri Krishna. If Christian bigotry or atheistic skepticism dare to call Krishna a myth, the Hindoo can answer by calling Christ a myth, too.

A QUESTION OF HISTORY.

How can the data, he would naturally argue, of European history—or Hebrew, or Egyptian, or Roman, for that matter—be proved more reliable than those of the Hindoos, who have for thousands of years kept their sacred scriptures and histories in perfect preservation all over the land?

This Krishna is the deity of the Vaishnava, and an image of this deity he worships every day before he begins any temporal duty or even breaks his fast. He offers every morning and evening fragrant flowers and the sacred leaves of the tulsi plant, smeared with sandalwood paste, to the "lotus feet" of the image, accompanied by certain formulas of words and ceremonies, as enjoined in his holy scriptures.

This form of worship of Sri Krishna is universally the same in Hindoo India—the image is symbolical, and its worship is essentially mental, the outward forms being only adopted in order to impress the ignorant masses who cannot grasp the abstract idea of the Supreme Deity.

The Western mind ought to appreciate the necessity of such outward formulas and ceremonies, if it only looks at the forms and ceremonies of its own church in order to impress upon the average Christian mind the sacredness of functions inside the house of God. As to the objection to image worship, the Catholics have it, and it will not hold much water with Protestants either, so long as they raise statues of heroes and offer homage to them some way or other. That is image worship, whether you bare or nod your head to a statue or worship it with flowers.

VIRTUE IS IMMORTAL, HE SAYS.

Appreciation of worth is homage or worship in the least pronounced sense, and you cannot prevent the growth of this virtue in a cultivated mind, Oriental or Occidental. The Krishna worshipping Hindoo does nothing but this—only his glowing imagination and keenly appreciative and grateful heart does it in a form which strikes as somewhat elaborate and unnecessary one whose cold imagination has no chance of improvement so long as it is fed by an education whose sheet anchor is sheer self-conceit.

By this worship he only appreciates the worth of Krishna, who was born in human form and flourished five thousand years ago—Krishna, who from his birth to his "ascension to heaven" was the ideal of ideal heroes of all mankind, was absolutely perfect in every virtue which he possessed or humanity can ever hope to possess.

The annals of Krishna's life and exploits have been handed down through the corridors of time by the ancient sages, who saw him and his deeds with their own eyes, in hundreds of different books agreeing with one another in every essential detail of the "Lila" manuscript copies

of which will be found preserved in every Hindoo family throughout India.

SIMILAR TO CHRIST'S TEACHINGS.

What I think will strike the Western students of these scriptures of the Vaishnavas—as the worshippers of Krishna are called—are the startling similarities of the ethical and moral teachings of both Krishna and Christ on main points.

My chief object in writing this article is to ask the educated men of this country to study these "heavenly" books, not only for their own benefit, but also for the benefit of the ignorant masses from whose minds should be driven out once for all the notion instilled there by some bigoted Christian missionaries that the Hindoos are hopeless idolaters, who revel in thick ignorance of matters spiritual.

They need also to be told that they should not judge a foreigner prejudicially because he belongs to a different form of religion than that prevalent in this country; that if it be that he who lives and acts like a Christian is a true follower of Christ than one who only belongs to the Christian church, but does not care to act up to Christ's principles, the average Hindoo is more a Christian than a heathen; that, therefore, to send missionaries to India to spread the light of Christianity among the Hindoos is like carrying coals to Newcastle; that the Hindu who prays with Jordan water and kneel down and pray before a wooden image is equivalent to worshipping the image of Krishna with incantations, flowers and Ganges water, as the Vaishnava does every day.

LYMAN C. HOWE.

Interesting Reflections, and Notes of Travel.

I left home the 24th of November, stayed over night in Buffalo and shared the hospitalities of Mrs. J. H. R. Matte, son, whose kindness has blessed me in many ways, and on the 25th made my way to Grand Rapids, where I again halted over night and was entertained by Mr. and Mrs. Charles M. Potter and his amiable companion. We waited fast and enjoyed much, and on the 26th we called on Mrs. Dr. Marvin, who for many years served the afflicted with her magical healing powers.

I first knew her and her good husband, who was a regular physician, in the vicinity of North Collins, Erie county, N. Y. It was at their home that I first became representative of Modern Spiritualism in its best qualities, George W. Taylor, received his first lessons in spiritual science.

We found Mrs. Marvin prostrate from semi-paralysis and a weakness of age, and nearly blind besides. We enjoyed an hour and a half of pleasant rehearsal and the echo of the olden times in the visions of the Now, and the spiritual anticipations and interpretations which shed a halo around the dark bed and all the dark places of this world.

En route to the depot we called on Mr. and Mrs. Winch, and had a lively chat of about ten minutes. Forty and fifty years ago Mrs. Winch was a remarkable medium, and has exercised her gifts as circumstance has favored in all the intervening years until her age and failing health, added to several accidents, have intervened to prevent any active work.

Mr. Winch seemed buoyant and happy with ninety years upon his head. The mediumship of Mrs. Winch has been a type of the most faithful, sincere and thoroughly honest that is so creditable to the cause and to herself as well. No trick or attempt to deceive was ever charged against her.

From Grand Rapids I made my way to Reed City, arriving about 3 p. m., Nov. 27, and I am now fairly on the way of restoration. Do not imagine, however, that I am or have been sick, but just overdone, weary and weak, needing rest and vitalizing treatments to restore my nervous balance.

My brain was never clearer or better fitted for good work than now, and I expect to do some of the best work of my life within the ten years before me.

I miss several pleasant acquaintances from the sanitarium, and find some new ones here, among them Mrs. Anderson, whom I knew twenty-five years ago, at Blooming Valley, Pa., and who sang for our meetings at that time. At that time Blooming Valley was a lively spiritual center where C. W. Judd, Dr. I. T. Alkin and many of the friends and relatives of Mrs. E. L. Winslow made the atmosphere lively and sweet with spiritual ideals and affection. How the long buried years reflect their shadows into the living now. How the echoes of life's sweet words, tender memories and blessed experiences looking down the vistas of time, touch the secret keys of our inner life and bring forth responses from our waking consciousness and bear sustaining testimonies to the relationship of souls, seasons and worlds.

Dr. Spinney is away and I have not seen him yet. His sister, Mrs. Hinckley, is here with her good husband, enjoying the intellectual and social life of old friends and new ones, and Mrs. Spinney is a social tonic and inspiration wherever her shadow falls.

Dr. Slade is still here and occupies a room next to mine. Whether he is improving in health or not I cannot say.

LYMAN C. HOWE.

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Learning is pleasurable, but doing is the height of enjoyment.—Novallis.

God oft descends to visit men, unseen, and through their habitations walks, to mark their doings.—Milton.

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

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[illegible]

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SATURDAY, DECEMBER 13, 1902.

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The price of The Progressive Thinker per year to foreign countries, is \$1.75.

TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

A Narrow Escape from Being Buried Alive.

Lately (as set forth in the New York World), near the little town of Denmark, Tenn., Eliza Williamson, an aged negroess, was struck on the head by a negro man with murderous intent, he using a fence rail as a weapon. The woman fell as if shot through the heart, and with a few gasps apparently died.
The body was carried to her house, near by, and was prepared for burial the next day. Gradually it grew cold and rigid, and the closest examination failed to discover any indication of life. The heart was still, the eyes were set, and upon the sable face the ashen hue of death had fallen.

All of the afternoon and night watchers sat beside the bier. When the time appointed for the burial came a mighty rain set in that lasted all of that day and far into the night, making it impossible for the burial to take place, and another long night of watching came. It was then intended to bury the body early the next morning, and preparations were made for the event.

Just before the hour arrived the watchers were surprised to see the supposed corpse rise up in the coffin, and the eyes open slowly and looked wonderingly upon the surroundings.
The woman did not appear in the least alarmed or astonished, but calmly asked for a drink of water, which some of the men in the assembly less frightened than the rest gave to her. Then she lay quietly back in the coffin and fell into a deep sleep, her respiration and circulation gradually returning to their normal condition.

A physician was summoned, and after carefully examining the patient, after she had been removed from the coffin, declared that her chances for final recovery were reasonably good. She had at most sustained only a skull fracture. In the mean time the assailant of the woman had been placed in jail on a charge of deliberate murder, and against him had already grown a strong sentiment among the negroes where the supposed murder had occurred. When informed of the happy turn affairs had taken he was almost wild with joy.

The fickle disposition of the negro then manifested itself in the declaration of many that the old woman had never been dead, but had purposely conjured herself to have her assailant summarily dealt with, and that as soon as she saw the trial preparations for her burial being made called herself back to life. This theory of the case obtains among the negroes. Had the heavy rains not fallen on Monday Eliza Williamson would have met the most horrible of all fates, that of being buried alive.

Great care should be manifested in order to prevent premature interment. The three volumes of the "Encyclopedia of Death, and Life in the Spirit World" contain sources of information that are not only real, and the subjects are saved from being buried alive. One sure sign of death—when putrefaction commences, then one may be sure that death has really taken place.

Rather Startling, but True.

President Eliot of Harvard, makes the rather startling declaration that it would be better to train American youth in Buddhism until twenty years of age, and then let them choose a religion after a comparative study of all religions.
There is reason to coincide in this opinion, based upon the very tolerant nature of Buddhism as contrasted with the intolerance of Christianity as it is exemplified by its adherents. This spirit of tolerance characteristic of Buddhism is favorable to just and impartial judgment of the comparative merits of the various religions, while Christianity is essentially and prejudicially biased in favor of its own and against all other systems. The specific subject upon which President Eliot thus condemned Christian ethics was that of cruelty to animals. Herein the contrast between Christians and Buddhists is extremely favorable to Buddhism from a humane point of view. Kindness to animals is ingrained in the Buddhist character, while cruelty in various forms, is all too prevalent among those who call themselves Christians.

THE GREAT DEBATE.

One of Unflinching Interest Throughout—It Should Be in the Hands of Every Spiritualist and Free Thinker.

This book, containing nearly 500 closely printed pages, should have a million circulation. Price \$1. It is a checkmate of rapid-fire ideas, and is the ablest debate, on both sides, ever published. Send for it.

Spirits in Prison.

That there are spirits in prison is illustrated in the New York Sun, setting forth in an exhaustive article that the Star of Hope, the organ of the four New York State prisons and of the Eastern New York Reformatory, is not the least interesting of exchanges. Its editors, contributors and printers are all prisoners. Prison life has failed to benefit some of the contributors, for they persist, as the editors complain, in writing on both sides of the manuscript paper. The people in jail seem to be as industrious as the people out of jail in manufacturing verse. Some of it is humorous. Thus the writer whose pen name was "Papanock 80,111" expresses his weariness on account of hash and his longing for rarer dainties:
"Send me some tutti-frutti, I'm tired of chewing the rag,
And order me thirty-three peanuts; when I eat them I'll swallow the bag."
Tell Charley, the cook, to make me a chinee of frogs' legs;
When I die place these words on my monument: "He died from not eating hens' eggs."

But the sentimental, reflective, religious vein is predominant, and the verses are not below the average. We must confess to a preference for the merry heart which goes all the day and so our compliments to "Auburn 24,912," who says:
"Mr. Meredith, the novelist, is no longer able to take long walks in the country," writes a correspondent. Mr. Meredith has our sympathy. We have been thus afflicted for several years. Compliments to "Auburn 25,818," also, who amused himself and his readers by declaring that "the inmates of this institution have agreed, in view of the recent rise in the price of beef, to abstain from eating porterhouse steak." He refers to the philosophy of illusion and takes the sages of the subjective school to ride him of the impression upon his ego that he is "doing time." "Clinton 5,328" is a Pythagorean and believes in mystic numbers. His lucky number is 3:
My California prison number was 3,343
Sing Sing prison number was . . . 4,304
Elmira Reformatory number was 5,163
Clinton prison number 5,328
Was arrested February 13
My discharge paper from United States Army 37,703
Veteran license number 1,375
First day's work in prison 3
First letter received in prison, Mar. 13
My sentence, years 3
Cell number 3
Have on my suit, stripes 3
Will go home June 3 1903

There is a baseball department and a literary department. "Open Congress" discusses State supervision of candidates for marriage, Chinese exclusion and music. The educational department has questions and answers in grammar, arithmetic and history. It seems to be adding a new punishment to ask such a question as "What is an object complement?" "Sing Sing 51,421" writes a panegyric of the late Dr. Talmage. There are accounts of the religious services in the prisons. Auburn sends us, especially to essays, essays on "Friendship," "The Art of Listening," "The Value of Education." Creditable as such performances are, perhaps they appeal less to the outsider than the Papanock observation that "all the rooms have been plastered. Now for a full hotel," or the original "singing" from Sing Sing, "The narrow rule on the rocks of eternity." "Twenty-three men leave us this month and eighteen in June," says the Sing Sing observer. There are forty-one men envied by their associates. A prison is a place of pain, but to come out of it in May or June is to know the exhilaration of as great a contrast as can be.

Is No. 3, of Vol. IV, of the Star of Hope, of its usefulness, mental and moral, to the better class of prisoners an article by "Auburn 26,150" is good evidence:
"As an antidote to the depressing and corroding effects inevitable under the hard and unlovely conditions of prison life, its medicinal value is but dimly understood. The indirect benefits result I have obtained from the Star are more substantial and lasting. Prior to its advent, the extent of my education was, I regret to say, very limited. My knowledge of my own tongue, English, as she is writ, was so pathetically slender that the writing of the simplest letter was a serious mental effort, and the reading thereof would have made the judicious reader to the suggestion and active help of our local editor, I began to put my thoughts in writing. And with the thoughts which practice begets, my improvement has been steady, if not rapid. With the interest thus awakened, came a healthier mental life and tone. The old feeling of unrestrained despair vanished gradually; in its place came a saner conception of life, a clearer recognition of the value of the hour, and the realization of the fact that death was not a mere nothing, but a reality, and that I had previously regarded as an annoying instance of 'hard luck.' It is this indirect influence which the Star of Hope exerts upon the minds of its readers, creating as it does a healthy moral and mental atmosphere that makes its value."

There are spirits in prison on the material side of life, also spirits in prison on the spiritual side. Those on the material side are still clothed in the flesh, while those on the spirit side are divested of it. Practically the condition of those in each stage of existence is the same. That there are on this material side many in prison, who ought to be out, and many persons who are out, who ought to be in, is a well known fact. In the course, however, of ordinary evolution, prisons will disappear altogether, and in their place reformatory and educational institutions will be established. In fact, in the good time coming every residence will be considered a home for one or more persons.

TAKE DUE NOTICE.

And Be Governed in Your Contributions Accordingly.

The contributions promised for the Mediums' Home at Reed City, Mich., and obtained in consequence of the appeals of The Progressive Thinker, should be sent to Mrs. M. T. Longley, secretary of the National Spiritualist Association, No. 600 Pennsylvania Avenue, Washington, D. C. The project of establishing a Mediums' Home at Reed City has been abandoned, and the one at Lansing, Mich., selected in its place.

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Ponderous Ignorance.

A special telegram to the Chicago Chronicle, from Jefferson City, Mo., states that S. A. Weltmer, the magnetic healer at Nevada, was defended in the Missouri Supreme Court in his libel suit against Rev. C. M. Bishop for printing an article detrimental to Weltmer's business. In the opinion the court has the following to say concerning "absent treatment":
"Courts are not such slaves to the forms of procedure as to surrender their own intelligence to an array of witnesses testifying to an impossibility. They are not required to give credence to a statement that would falsify the well-known laws of nature, though a cloud of witnesses to swear to it."
"We recognize that in the realm of science much is yet undiscovered, and especially is this so in the science relating to diseases of the human system and their treatment. Different schools of medicine contend with each other on vital questions, but if either school would convince us that it is right, or even that it is entitled to be recognized as a contestant, it must appeal to our intelligence and discuss the subject on the basis of natural laws."
"If a man comes into court claiming to possess supernatural powers and bringing with him witnesses who swear he has done for them that which we know is impossible we are not required to believe such evidence."

In their "opinion" thus stated these sapient judges show that however versed in legal lore, they may be, they are apparently in lamentable ignorance concerning some of the most remarkable and well-established facts pertaining to the powers of the human mind as manifested in "thought transference," "telepathy," the influence of mind upon mind, and mind upon the physical system, etc., upon which the system and philosophy of mental science healing is based.

The facts of mesmerism, hypnotism, telepathy, etc., cannot be overthrown by the dicta of any number of Supreme Judges or other courts of law.

Probably no "absent healer," certainly no well instructed one, will claim that his mind can or does directly affect the physical body of any person, absent or present; but the patient's body can be reached and affected through the healer's power to reach and work upon and through the mind of the patient. And it is not absolutely necessary that the patient shall be present in person, for his mind can be reached when he is absent, and stirred to healthful action within the patient's organism.

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We send out now for 25 cents each. We cannot allow you to select any other book or books in their place. Remember, please, that you are not entitled to purchase any of these Premium Books unless you send in with your order a year's subscription to The Progressive Thinker.

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Every person who sends in a yearly subscription to The Progressive Thinker can have until further notice, the two following books for 25 cents each: "The Religion of Man and Ethics of Science," by Hudson Tuttle, and "A Wanderer in the Spirit Lands." Both exceedingly valuable, and though widely different, each one fills an exceedingly important niche in the literature of Spiritualism.

If you order only one book, and that one neither of the books mentioned above, the price is 50 cents.

If you order two books, and neither of them the above mentioned, the price is 90 cents.

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Lastly all of these NINE valuable Premium Books here announced are sent out, all postage prepaid, for \$2.75, a price never before equaled in this country or Europe. The following is the list:

NINE REMARKABLE BOOKS FOR \$2.75.

- 1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
- 2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
- 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.
- 4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.
- 5—Ghost Land, Spiritualism, Occultism.
- 6—The Next World Interviewed.
- 7—The Occult Life of Jesus.
- 8—A Wanderer in the Spirit Lands.
- 9—The Religion of Man and Ethics of Science.

Read This Carefully Before Remitting.

When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These nine books, substantially and elegantly bound, and in the newest style of the printers art, will be furnished to our subscribers for \$2.75, a price which modern machinery and enterprise has rendered possible in The Progressive Thinker office only. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter.

Prayer a Pagan Notion.

In a recent address in Temple Israel, this city, Dr. B. G. Hirsch, the noted Jewish rabbi, gave utterance to the following views on prayer, which are especially interesting, considering their source:
"Prayer to God is not a Jewish notion; it is pagan. A Jew prays to himself and prayer benefits him because it enables him to call upon his best and noblest nature. But to ask favors of God, to petition him to heal our physical infirmities, to try to get him to lighten our burdens for us—that is Christian, not Jewish. We Jews have been Christianized to such an extent that we open our business meetings with prayer. We inform God what we are about to do. Once a man informed God that I had traveled 1,000 miles to attend that meeting."

"We have a fable of an ancient and wise rabbi. The angels asked God what was the date of the Jewish New Year. God said he didn't know, but that he would send down to earth and ask a rabbi, who would know. Of course, the angels never asked God any such thing, but the teaching of the fable is that God is not concerned about our festival days or our ceremonies. They are purely human matters, which have been arranged by human authority."

"I am a radical, but I remain a Jew. The Jewish conception of prayer is not the Christian, and I am all a Jew in that I wish the Jewish prayer to be true to the Jewish conception."

Of course there is room here for a spiritual view of prayer, but the views of Spiritualists differ so widely that we leave each reader to formulate his own opinions on the subject, in perfect freedom of thought.

Dr. J. M. Peebles.

The Doctor lately made Chicago a brief visit and called at the office of The Progressive Thinker. At the age of 81 he retains his mental and physical vigor unimpaired, and is more brilliant intellectually to-day than ever before. The author of a dozen or more valuable books on subjects of vital interest to humanity, an attractive, eloquent and forceful lecturer, and a world-wide traveler, his name deserves to be enrolled high on the scroll of fame. At present he is stopping at Battle Creek, Mich.

THE PROGRESSIVE THINKER.

An Intellectual Feast in This Number of the Paper.

Read the first page carefully, and see what the holy text from India has to say. It is thrillingly interesting, and we were fortunate in getting the permission of the New York Herald to give it to our readers. Then turn to the other pages, and see the vast amount of valuable matter for your consideration. On the fifth page, Mr. Leadbeater gives a splendid lecture on "Karma, or the Law of Cause and Effect." It leads you into a new domain of thought.

Next week we will publish a lecture by Mrs. Cora L. V. Richmond, on "Re-Embodiments." As there are so many of her faith in this country and Europe, it will be read with special interest. We shall also publish another of Carlyle Petersilea's interesting messages.

"The Infallibility of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant concerning the methods and spirit, the moral turpitude and evil works of Romanism. Cloth, 75 cents.

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THE VALUABLE MATTER that appears each week in The Progressive Thinker makes it the one great paper of the present age. Induce your neighbor to illuminate his home with it.

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HUDSON TUTTLE,

Editor at Large for the National Spiritualists Association.

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

A CALL FOR HELP.

Lyman C. Howe Requests Data for History.

I am again back to Reed City, resting at Dr. Spinnery's sanitarium. I expect to remain here about six weeks and by that time if I continue to gain as I ought, to be prepared for a good ten years' work. My obstructed vision is the greatest obstacle just now. But the removal of cataracts by surgery is so well understood and so successfully performed by specialists, that I have about no doubt of clearing out a hundred for getting my sight again.

I have re-commenced collecting data for the History of Spiritualism, the first volume of which will require extended research and diligent application for many months, that the work may be a standard of accuracy for future generations.

I am having help now to read, write and sift the data I have at hand. But I want much more, and every reader of The Progressive Thinker is invited to collect and send me valuable and reliable facts in mediumship in all its phases, in the application of Spiritualism to great reforms and political changes, as also in its influence on individual lives.

A history of Spiritualism requires something more than a record of facts and wonders. The moral, social, and religious influence it has exerted upon the world, and its impress upon the scientific thought of the age, its agencies, inventions and discoveries, and the betterment of all departments of human society are the essential tests of its value. In these departments therefore, I desire a special assistance from every one who has access to evidence or can speak from reliable memory, of experiences they have shared, and I hope they will take interest enough in this work to respond to this appeal.

Besides this, I want data illustrative of the conditions of the world's thought in religion, science, and general literature, for at least two decades prior to the advent of Modern Spiritualism.

Those who have access to the newspapers, periodicals and religious journals, and old sermons from the various pulpits between 1820 and 1850, can do me a special service by sending me verbatim copies of special representative sayings of leading writers and editors of that time, or send me papers and documents with marked passages, and if desired I will faithfully preserve and return them. The antecedents which lead up to an epoch in history are as important as the epoch itself.

Ever long I intend to prepare a series of questions most of which can be answered by yes or no, or a brief sentence covering a most important field that I intend to work.

For the next four weeks at least all matter for this work may be addressed to Reed City, Mich., care of Sanitarium, to Reed City, Mich.

LYMAN C. HOWE.

ASPHODEL BLOOMS.

A Winter Bouquet For the Holidays.

This book, bound in blue and silver, is one you can take to your heart, and feel that your own thoughts and experiences are voiced by one in full sympathy with all human emotions which console and uplift.

J. J. Morse, of London, in his notice of it, says: "This handsome volume will be warmly welcomed by all lovers of poetry. Every poem throbs with the heart's life, and each is in direct contact with the inspirations of a true poet. There are one hundred and sixty poems in all, touching a wide variety of subjects, and in them all sentiment rings true, and never descends to turgid sentimentality. Among the poems that appealed to us most, 'Comrades,' 'Only Mother,' 'The Children Are Coming,' 'Where is Heaven,' 'The Silver Wedding,' and 'How the Deacon Made a Skeptic.' may be mentioned, for they give a clear idea of the range and ability of the power so deftly wielded by the author. The book includes several well executed portraits, among which are those of the author, and her talented daughter, Clair Tuttle."

Sara Thorp Thomas, the noted Humane Educator, says: "Your words echo and re-echo through the deepest recesses of my heart. I thrill with pleasure over 'My Friend, the St. Bernard,' 'The Pet of the Flock,' 'When a Human Being Dies,' and many others in the book."

Lyman C. Howe says: "In this book great principles are illuminated in simple but clear and forcible language." Will Charleston says: "I have received a copy of your volume, Asphodel Blooms, and have read some of the poems with great interest as well as the prose sketches by Miss Clair. Thanks for the book. I am no bigot, but I discern a great deal of narrowness in some phases of belief, as well as of better."

Price, 25 cents. For sale at this office.

"The Present Age and Inner Life" Ancient and Modern Mysteries Classified and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price \$1.50.

"The Majesty of Goddesses, or Indivisible Problems and Possibilities." By Wm. George Jordan. Another valuable work. Price 50 cents. For sale at this office.

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By No Means Until "ACTINA"
Was Discovered.

It is especially important to emphasize the truth that this Divine Law is inexorable, because a good deal of the religious teaching of the present day distinctly includes a theory that we may escape from the consequences of our actions. In Theosophy we consider that a very dangerous doctrine, not only because it is fundamentally inaccurate, but because of the many unsound conclusions which are deduced from it. The idea suggested is that by doing wrong the man has simply incurred a debt, and that this debt may just as well be paid by someone else as by the sinner himself—or rather that the sinner cannot himself pay, and so must shuffle off his responsibility. This simile of the debt is one that we have sometimes employed in theosophical writing, but it seems to me liable to very serious misunderstanding. A much truer analogy would be that of a man who wishes to be an athlete and is training himself for a race. In order to acquire sufficient strength and agility he must develop certain muscles, and for that purpose he needs a certain training. It would not at all serve that purpose if someone else did it for him. If we wish to become perfect men physically we must take much trouble to develop those parts of the body which we have hitherto neglected, and we must rest others which we have overworked. The physical condition of the av-

Suppose a man finds himself what we call an emotional person, easily swayed either by feelings of affection or by annoyance. That man has an emotional nature, a readily impressionable astral body which he brought over from a previous life. He need not, however, carry it on with him to another. A man who finds himself inclined to irritability, for example, may treat himself and train himself definitely with a view to the future. If he lets himself go and allows his passion to dominate him, he encourages his astral body to indulge in those violent vibrations, he sets up a habit in it which becomes every time more difficult to conquer. If on the other hand he sets himself to try to curb his anger, he gradually gets these vibrations under his control, and each time it is a little easier than before. It often happens that a man who is irritated says something which he afterwards regrets. He resolves not to do this again, but when the next provocation comes, he does not remember in time; perhaps for several more times he will pull himself up just after he has spoken the angry word.

tion to trust us to the earth, and prevent us from enjoying at all. Since the object of the whole scheme is man's evolution, that obviously cannot be permitted; and consequently we find that there comes into operation here a certain law of distribution or adaptation assigning to each successive life such proportion of the debt as can best be paid in it. This modification does not in the least change or reduce the results of our past deeds, but it does so apportion them as to prevent them from overwhelming us.

And thus the Hindu give to this law of cause and effect the

Every good act is charity; your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies the people will ask, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"—Koran.

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The above is the number of the present issue of *The Progressive Thinker* as printed at the top of the first page right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of *Progressive Thinkers* issued up to date. Keep watch of the number on the tag of your wrapper.

The claim of this book is to reveal the curiously close correspondence between the developments of modern science and spiritual laws; to note that new forces, as discovered and applied in wireless telegraphy, have been found to be identical with the realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science the author of "The World Beautiful" continues the same argument presented in the first book in the plan that the future life is the consummation of the development of our present life in all its faculties and powers, and that the present may be ennobled by the constant sense of the Divine Presence, and that the knowledge of the nature of man and his relations to God tend to a higher morality and increasing happiness. The book is characterized by the same essential style and qualities that have made "The World Beautiful" popular volumes an almost world-wide popularity.

You can do it by reading each week The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its prices within the reach of all.

By W. J. Colville. Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume. Price, \$1.00.

A VERY SUGGESTIVE WORK.

t Beams With Spiritual Truths

Price \$1. For sale at this office.

Contrasts in Spirit Life and Recent Experiences
of Samuel Bowles in the First Five Spheres,
Etc. Written through the hand of Carrie E. S.
Swing. - Paper, 80 cents.

The Science of Spirit Return.

By Charles Dawbarn. A scientific rehearsal that is truly interesting. Price, 10 cents.

The Religion of Science.

The Spiritual Wreath.
A collection of words and music for the choir, congregation and social circle. By S. W. Tucker. Comprises sixty or more gems of song. Price, 15 cents.

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what information I am able, the courtesy of correspondents is expected.

F. D. McC.: Q. I consulted a slate-writing medium and from whom I thought dead, came and communicated. How am I to understand this?

A. You assuredly are not to understand that the medium was deceiving you. Your magnetic sphere was stronger than that of the spirit, and you received back the echo of your own fixed belief. Investigators are too apt to suggest the answers and messages, by their determined desires, whereas they should remain passive, receiving whatever may come. Instead of discontinuing investigations with this medium, if you go on a different line, setting down all that may prove untrue to the difficulties in the way of communication, and preserving all that is worthy, you will soon find that you will have nothing to strike out.

W. P. Custer: Q. For ten or twelve years have held seances and have clairvoyant visions, and perceive the presence of spirits. Can I make myself useful in this channel?

A. This depends on what this correspondent means by "making himself useful." If to go on in his self-culture, heeding the promptings of his higher state, and doing what comes all his way to gratify others with messages from their spirit friends be "useful," then he can have no endowment superior. If he means coming before the public professionally, with the intention of making gain thereby, he will not make himself useful, but quite the contrary.

Book Lover, Jefferson: Q. What is the largest library in the world?

A. The Bibliotheque Nationale of Paris, founded by Louis XIV. It contains 2,000,000 volumes, 300,000 pamphlets, with manuscripts, maps, coins, etc. The next largest is the British Museum Library of 1,250,000 volumes. The vastness of this collection may be better appreciated when it is considered that the shelving to hold the books would form a continuous line 32 miles in length.

The Imperial Library at St. Petersburg, contains 1,100,000 volumes. The Library of Congress at Washington, is the largest by far in the United States, and takes no mean rank in comparison with the best in the world.

The law which compels every publisher or author to send two best bound copies of every book copyrighted to the library in order to complete the essential requirements for granting the right, insures the placing of all new books on the library shelves.

F. S. Cornish: Q. How were the Egyptian pyramids built?

A. The entire process from quarrying the stone in the distant quarries, transportation on the Nile, or over the sand, is forcibly represented on the pyramids and temple walls. Incredible as it may appear, the great blocks of stone were drawn on sledges, by the sheer strength of men pulling at the ropes. The drivers stood ranged along, with cruel whips in their hands, which they vigorously applied when any one of the toilers slackened. The simple roller, wedge and inclined plane were rudely applied. It is probable that the inclined plane was the device for elevating the blocks of stone, a roadway of earth being continually raised higher as the pyramid advanced in height, this roadway being taken away after the structure was finished.

Rex: Q. Did Christ make healing the sick a part of the Apostolic mission?

A. Yes; it was a sign by which the genuineness of their claims were to be known, and a sign and seal forever of those of the Christian faith.

Matthew x:8, "Heal the sick, cleanse the lepers, raise the dead, cast out devils." See also Luke ix:2; x:9.

If the ministers of the gospel were subjected to this test to-day? Is there one who would dare submit to it?

Miss Jennie Foster: Q. The Methodist minister here says he has a book, giving the investigation of spiritual manifestations by scientific men in Philadelphia, who decided against its genuineness. Does he tell the truth?

A. It is true that there is such a book. It is the Report of the Commission of the University of Pennsylvania. Mr. Seybert, a wealthy Philadelphian, bequeathed \$50,000 to that University to found a chair for the investigation of psychic phenomena, meaning Spiritualism, and instruction in this hitherto unexplored field. To secure this money, the University had to appoint a commission to investigate. The investigation which followed was a farce, and the report is one at which a body of men claiming to be scientists ought to blush for very shame.

Hon. A. B. Richmond published a volume in reply, which with its facts drawn from his own experience, overpowered the commission's capricious conclusions, and with keenest sarcasm blew the rubbish away.

L. B. L. Helena, Mont.: Q. Is there any charitable or benevolent institution where aged persons (not invalids or cripples) are taken in and cared for in all respects until their mortal life curtain finally drops? Of course it is understood that they are to be deposited a certain sum of money as an endowment.

A. There are many such institutions for aged ladies than for men. A

deposit of from two to six hundred dollars insures maintenance. But as conducted, they are to most people undesirable homes. Life there is among strangers and necessarily monotonous. It is a sort of living grave where the inmates tarry awaiting the summons. The world and life is all behind, and there is no longer expectancy or hope. Utterly helpless and dependent, and on those whose interests are not to have life prolonged. To those who are exhausted and weary of life's battles, such a home may be a haven of rest.

I know a lady past middle life, who from mishap was incapable of caring for herself. Her friends, fearing they might be called from her, thoughtfully provided a place for her, should that time come, in a near-by Aged Woman's Home. The time came and she was sent there. She was inclined to be nervous and troublesome, and the attendant doctor gave her a medicine, morphine administered at night. It was given, and the patient did not trouble any more. The institution gained the money deposited, for two days' board and attendance!

It may have been all right. Physicians have a way of quieting patients with morphine. Sometimes the patients die of "heart failure," but it is not infrequently the best treatment for the shortness of breath. The inmates live a source of profit. Adding to the plethora of a college, or putting libraries in towns too intellectually dormant to build libraries for themselves, may be praiseworthy, but why does not some one seeking to build a monument by some noteworthy work, build a home for the aged, on a generous plan, giving some kind of light labor to the inmates, and thus doing good and making a real home for those in need? Spiritualists have already two such homes, one near Boston, Mass., the other under direction of Dr. Spilney, in Mich., and they both are in need of more, and are only beginnings to what they should be.

C. H. T.: Q. In conversation on psychic science, with Rev. Joseph Dutton, he said he often had dreams, and they came true. Sometimes these were of trivial nature, yet were nevertheless fulfilled. A few nights ago, for instance, he dreamed that I saw a dog in hot chase after a rabbit, across my yard and through my front gate. The rabbit was almost caught, but escaped through the bars in the back yard. The next day this occurred in every particular. What is the significance of such dreams?

A. One of the most perplexing problems in psychic science is the forecasting of future events—the prescience of the mind. There is such a vast accumulation of facts in its support, that it cannot be doubted. Such dreams have no symbolic meaning. They indicate that the mind is in an exceedingly sensitive state akin to trance or clairvoyance. Whoever is thus sensitive must be receptive of spiritual influence.

The Lyceum Work—A Start in Texas.

Kind Editor and Readers:—Having been appointed National Superintendent of Lyceum Work by the National Spiritualist Association, I am desirous of getting in communication with the various lyceums in the United States, and in fact with the Spiritualists and Liberalists, and get them interested in this very necessary department of the general education of the rising generations. Children should no longer be taught the dry, stale faith and flickering, doubtful hope of orthodox, but rather the knowledge of life and the sense of this spiritual age. Those who have already corresponded with me will receive the first copy of the Progressive Lyceum before you read this. A four-page 6x8-inch weekly paper devoted to the lyceum. Many have also profited by the use of the cards which bear the picture and favorite sayings of our workers, at one cent each. My position as Superintendent impresses me that I am your servant to do your work for you, so if you have any criticism or kindly suggestion come on with it at once. Let us get everything in "ship-shape" by the first of the year, so that all will move quickly and effectively.

The price of the paper is one and one-half cents a copy or seventy-five cents a year; the size of the paper will be increased and general appliances for the success of the lyceum will be added as the movement becomes organized. I want to correspond with every lyceum, to get their method; and with every place where it is desired to organize a lyceum, to get their method. I want to know these different methods according to facilities and conditions. Don't sit back now and say, "I will wait and see how it is going to succeed," or as I have received several letters, "I will take your paper, if it suits me." Come on and make this your movement and your paper. I desire to listen to your every suggestion and reproof (and will then make the most of it, as you tell me) and endeavor to make the entire matter one of interest of which you will be proud. The various workers and Spiritual papers have been extremely kind and courteous to me and to the movement and I heartily thank them as I shall also thank you for your interest and assistance.

JOHN W. RING, National Sup't of Lyceum Work, Spiritualist Temple, Galveston, Texas.

"There Is No Death."

To the Editor:—On the 12th of November 1902, there passed out of the body at Canal Dover, Ohio, one Wm. W. Scott, for many years publisher of the Iron Valley Reporter, at that place. He also served as postmaster for upwards of four years. Brother Scott, while continuing to be anxious to investigate the phenomena of Spiritualism, nevertheless lost no opportunity to denounce the same, and to deride those who were its devotees. He also used his newspaper for the same purpose whenever occasion offered.

Now, however, the tables are turned, and Brother Scott is face to face with the realities of "another and better world." To do him justice, Brother Scott is not slow now to manifest his presence still on earth, notwithstanding the newspapers pronounced him "dead" a few weeks ago.

At a trumpet's sound (Mr. James A. Caton being the medium) held Thursday night, Nov. 20, at the residence of Mr. K., Brother Scott was present; gave his name and fully identified himself. He made a clean breast of it, so to speak; acknowledged his error; fully apologized to his friends and acquaintances for his opposition to Spiritualism, and asked to be forgiven. Brother Scott was afflicted with heart failure, and had been on earth 64 years. We shall look to him to make suggestions to his many friends still on earth, to demonstrate the great Spiritualistic truths of which he can now be an exemplar, and thus aid himself in the onward march of eternal progression. "There is no death."

O. H. MATTHEWS, New Philadelphia, Ohio.

"Invisible Helpers." By O. W. Leadbeater, the noted Theosophical lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

FANATICISM.

Its Malignant Influence and Spirit; How Shall It Be Remedied?

The curse of all the ages has been in the manifestation of the spirit of the fanatic. Whatever the phase of human life in which it operates it is derogatory to and antagonizes life's ambitions. It has sought to crush the unfolding life of races, nations and individuals. It has made martyrs of thousands of the most progressive type of the human family, those who felt that earnest yearning which is the vanguard of effort made to advance life to higher conditions have always been the victims of its malignant influence. The hopeful sign in the firmament of human life is that its influence over mankind is lessening; that it is more and more a recognized fact that with the almost infinite variety of mental development it is impossible for all to think alike on all subjects, and that it is a true maxim well expressed that "if we all thought alike we would all be fools but one."

The awful persecutions that have been in the past, arising from the effort to shape all life in one mould was the result of ignorance. In studying those times and conditions we must admit that the fact that such have been the times were equal to the present age with its more tolerant spirit. But that did not make it right as measured by the higher standard of human rights and perfect liberty of conscience. The actors in those fanatical efforts who were trying to compel the world to see with their eyes, and to be measured by their standard, were honestly deceived concerning their duty to their fellow beings.

Believing it their duty to consummate such a condition of human life, they strove earnestly to accomplish that result, not knowing that it was as impossible as to change the order of movement of the planetary system. To say that it was not right for the inherent progressive forces of mankind to antagonize such a manifestation of fanaticism which would have a right and if it had not with energy of purpose asserted that right it never would have advanced to its present plane of development. The fact that such have been the times is far in advance of any previous age in all that pertains to a recognition of the right of every human soul to think and act as it thought best if thoughts and actions did not infringe upon the rights and liberties of any other human soul.

We are, this great body of humanity looking forward and upward to the great light of the future, and we are, or less extent is illuminating the pathway of every soul in proportion to its development, its ability to understand those laws which govern the universe, and its ability to govern the lives; but standing as we are each one at a different angle there must of necessity appear to each one a different manifestation, varying in proportion as the angle of vision is different. There are great laws which the universal race must obey or destruction ensues. No matter how much my neighbor and myself differ in our political or religious views we recognize the fact that in the temperate regions of the globe it would be in fact with the Spiritualists and Liberalists, and get them interested in this very necessary department of the general education of the rising generations. Children should no longer be taught the dry, stale faith and flickering, doubtful hope of orthodox, but rather the knowledge of life and the sense of this spiritual age. Those who have already corresponded with me will receive the first copy of the Progressive Lyceum before you read this. A four-page 6x8-inch weekly paper devoted to the lyceum. Many have also profited by the use of the cards which bear the picture and favorite sayings of our workers, at one cent each. My position as Superintendent impresses me that I am your servant to do your work for you, so if you have any criticism or kindly suggestion come on with it at once. Let us get everything in "ship-shape" by the first of the year, so that all will move quickly and effectively.

The price of the paper is one and one-half cents a copy or seventy-five cents a year; the size of the paper will be increased and general appliances for the success of the lyceum will be added as the movement becomes organized. I want to correspond with every lyceum, to get their method; and with every place where it is desired to organize a lyceum, to get their method. I want to know these different methods according to facilities and conditions. Don't sit back now and say, "I will wait and see how it is going to succeed," or as I have received several letters, "I will take your paper, if it suits me." Come on and make this your movement and your paper. I desire to listen to your every suggestion and reproof (and will then make the most of it, as you tell me) and endeavor to make the entire matter one of interest of which you will be proud. The various workers and Spiritual papers have been extremely kind and courteous to me and to the movement and I heartily thank them as I shall also thank you for your interest and assistance.

JOHN W. RING, National Sup't of Lyceum Work, Spiritualist Temple, Galveston, Texas.

"There Is No Death."

To the Editor:—On the 12th of November 1902, there passed out of the body at Canal Dover, Ohio, one Wm. W. Scott, for many years publisher of the Iron Valley Reporter, at that place. He also served as postmaster for upwards of four years. Brother Scott, while continuing to be anxious to investigate the phenomena of Spiritualism, nevertheless lost no opportunity to denounce the same, and to deride those who were its devotees. He also used his newspaper for the same purpose whenever occasion offered.

Now, however, the tables are turned, and Brother Scott is face to face with the realities of "another and better world." To do him justice, Brother Scott is not slow now to manifest his presence still on earth, notwithstanding the newspapers pronounced him "dead" a few weeks ago.

At a trumpet's sound (Mr. James A. Caton being the medium) held Thursday night, Nov. 20, at the residence of Mr. K., Brother Scott was present; gave his name and fully identified himself. He made a clean breast of it, so to speak; acknowledged his error; fully apologized to his friends and acquaintances for his opposition to Spiritualism, and asked to be forgiven. Brother Scott was afflicted with heart failure, and had been on earth 64 years. We shall look to him to make suggestions to his many friends still on earth, to demonstrate the great Spiritualistic truths of which he can now be an exemplar, and thus aid himself in the onward march of eternal progression. "There is no death."

O. H. MATTHEWS, New Philadelphia, Ohio.

"Invisible Helpers." By O. W. Leadbeater, the noted Theosophical lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

A CURIOUS CASE.

Evidently Proving Reincarnation to Be a Fact—A Child Born Under Peculiar Circumstances—The Statement of a Spirit—Peculiarities of the Child.

To the Editor:—In No. 670 of The Progressive Thinker was an inquiry from D. Edson Smith, of Santa Ana, Cal., seeking information as to whether spiritual egos have been seen clairvoyantly hovering around where a birth is about to take place. This statement having been set forth by the Path-Finder as an "incongruous fact," and offered as evidence of reincarnation.

I offer my personal experience as an absolute fact—not as supporting any theory. At the time I passed through the experience (28 years ago), I knew absolutely nothing of mediumship in any phase, and probably had never heard the word reincarnation. I was then sixteen years of age and had been married one year.

The knowledge that I was to become a mother had just dawned upon me, when in a vague way I became conscious of the almost constant presence of an invisible personality. I seemed to know intuitively that my invisible companion was a woman, and quite a number of years older than myself. By degrees this presence grew stronger. In the third month after she first made her presence felt, I could receive impressively long messages from her. She manifested the most solicitous care for my health and general welfare, and as time wore on her voice became audible to me, and I enjoyed many hours of conversation with her. She gave her name and nationality with many details of her personal history. She seemed anxious that I should know and love her for herself, as she expressed it. She continued efforts to be as close as possible to me, and towards the last succeeded. She was then as true a companion to me as if she had been clothed in an embodiment of flesh. I had merely to draw my curtains shrouding the room in quiet tones, to have the presence manifest, both to sight and hearing.

Three weeks before the birth of my baby, she promised me that her real purpose for her presence was, her intention to enter the new form at its birth, in order to complete an earth experience that had come to an untimely end. I confess I had but a dim conception of her meaning, and was considerably troubled over the matter.

On the night before my daughter's birth, I saw my companion for the last time. She came to me and said, "Our time is at hand; be brave and all will be well with us."

My daughter came, and in appearance was a perfect miniature of my spirit friend, and totally unlike either family to which she belonged, and the first remark of every one on seeing her would be, "Why, she does not look like a baby at all. She looks at least twenty years old."

I was greatly surprised some years later when I chanced to find in an old work the history of the woman, whose name and history my spirit friend claimed as her own in her earth life, and the fragments of her history as she had given them to me, were in accordance with history, except some personal details not likely to have been known to any one else. All this experience, I kept to myself as a profound secret, for young as I was I realized what judgment the world would place upon the narrator of such a story.

Once when my daughter was in her fifteenth year, the first name of my spirit friend happened to be mentioned in her presence. She turned to me quickly with a look of surprise on her face and said, "Mamma, didn't my papa call me by this name?" (Her father died when she was one year old). I replied, "No, dear," and she replied, "Well I sure remember it, and somebody, somebody called me by it."

In conclusion I will add that in character my daughter is very much like the historic character of the woman whose spirit said she would inhabit the new form.

These are my facts. I offer no explanation; if they chance to fit anybody's theory so much the better for the theory. Theories usually need some facts to prop them up; "facts" are independent and able to stand on their own feet.

New Mexico. S. O.

ASKS CHURCHES TO PAY TAX.

Argument Advanced That Exemption of Religious Communities Robs the Public to Benefit Few.

To the Editor:—Among all the tax dodgers I have read about (Chicago Herald-Examiner) in connection with churches are seldom or never mentioned. And yet there is probably no other interest that reaps so great a profit by tax dodging as they do.

Setting themselves up as fountains of truth, justice and morality, they throw the whole burden of their tax on others and think they do no wrong. Ministers look upon themselves as a wonderful power for good in the community, and accept the benefit of this forced tribute from the producing classes without a pang of remorse.

I have found ministers who were eager to convert me to their way of thinking, but I have not found one who will pay tax on his place of business. If there is a church anywhere in the United States that refuses to profit by the unconstitutional exemption laws enacted by the Congress for the benefit of it, but I do think there are ministers who would be willing to pay the church taxes out of their salaries if they were only brought to realize that exemption from tax is an indirect appropriation of public money to private use. The widow's mite and the rich man's offering are collected by the state and given to the church in the form of exemptions, and those who accept this gift will tell us that the church tax is a great evil in America, and that no one is compelled by law to aid in supporting religion. But suppose one-tenth of the wealth of a community belongs to the church, then in addition to his own share of tax every taxpayer would have to pay an additional tenth to make good the deficiency caused by church exemption, making eleven-tenths in all.

When we consider that the church is withdrawing many thousands from the tax list every year, and the amount added to each man's tax bill on this account is larger each year, it is easy to see that a time is coming when this matter of church exemption, if allowed to go on, will cause trouble.

J. B. BEATTIE.

2485 West Monroe street.

NOW IS THE TIME

To Get Up an Interest in Spiritualism.

Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of the Catholic church of America, and it is reported in the Boston Traveler, are not too strong: "As to the parochial schools themselves, it is well known that the instruction that Catholic children are given there is not such as to fit them for the duties of enlightened citizenship. Then again, the system is disposed to destroy our magnificent system of unsectarian public schools, upon which the hope of the republic depends. The instruction given in parochial schools is always sectarian, greatly mutilated, and generally misleading." The enemy of liberty, of conscience, of a free press, free speech and popular education, the three pillars, on which this government stands, is the enemy of civil liberty, and we do not hesitate to say that the only way for the Catholic church of America, to prove its loyalty to this government is to declare itself independent of the old man on the Tiber, and adapt itself to the spirit of our institutions. Until then we have a despotism in a republic, a foreign power alien to our institutions, ruling and controlling millions of the people of these United States.

THE PROGRESSIVE THINKER

A GRAND INVENTION!

Thomas Parlan Waterbury, Ohio, has already sold, placed over his kitchen stove, a device for saving gas, and saving money, and saving time, and saving space, and saving labor, and saving strength, and saving health, and saving life, and saving soul, and saving everything. It is a grand invention, and it is a grand discovery, and it is a grand revelation, and it is a grand miracle, and it is a grand wonder, and it is a grand marvel, and it is a grand mystery, and it is a grand secret, and it is a grand treasure, and it is a grand gift, and it is a grand blessing, and it is a grand boon, and it is a grand favor, and it is a grand grace, and it is a grand mercy, and it is a grand kindness, and it is a grand love, and it is a grand life, and it is a grand death, and it is a grand resurrection, and it is a grand glory, and it is a grand triumph, and it is a grand victory, and it is a grand conquest, and it is a grand empire, and it is a grand kingdom, and it is a grand realm, and it is a grand domain, and it is a grand territory, and it is a grand province, and it is a grand county, and it is a grand city, and it is a grand town, and it is a grand village, and it is a grand hamlet, and it is a grand estate, and it is a grand manor, and it is a grand 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