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This department is under the management of the distinguished author, speaker and medium.

**Hudson Tuttle.**  
Address him at Berlin Heights, Ohio.

Mrs. E. M. S. Q. Has Marie Bashkirtseff, the Russian girl, been heard from since her departure to Spirit-life?  
A. I think no communication from her has been reported.

B. R. Todd: Q. What was the Brazen Sea?  
A. It was a bronze or copper bowl, resting on twelve oxen, facing Eastward. It stood in the palace of Solomon, the priests to perform their prescribed ablutions. Commentators are not agreed as to its size, but this has been placed at 11,000 wine gallons. The oxen supporting it were symbols borrowed from the Egyptians, to whom the ox was sacred.

"A Thinker." Pond du Lac, Wis.: Q. Should not church property be taxed, like all other property?  
A. This is fast becoming a burning question, and a contention on political party lines. That it has not already become so, is because the vast extent of property within the grasp of the church is not known. The property that is taxed, by this exemption, is not appreciated, nor is it clearly seen that in this manner every citizen is forced by law to sustain the churches, whether he desires to do so or not. This is plainly opposed to the spirit and the letter of the Constitution.

The census of 1890 makes the value of the churches with the land on which they stand and furnishings, at about \$700,000,000.

The Methodists lead with.	\$132,132,304
Catholics	118,830,000
Presbyterians	94,890,000
Baptists	83,834,272
Episcopalians	82,774,018
Congregationalists	49,335,437
Lutherans	36,000,354
Reformed	18,744,242
Disciples	12,206,083
Unitarians	10,335,100
Jews	9,754,275
Unitarianists	9,000,333
United Brethren	4,337,983
Evangelical Association	4,614,490
Friends	4,511,334

This does not include parsonages, landed estates, convents, monasteries, colleges, orphanages, Episcopal palaces, which the Catholic Church especially holds. This church holds in the name of its bishops vast amounts of property in the heart of nearly every city in the United States. The 1,400 convents, at the lowest estimate, cost, on average \$10,000 each, and the total value of the parsonages, colleges and convents, at a low estimate, will reach \$500,000,000. To this must be added real estate owned by the bishops for the church, in every town and city. Wherever a new railroad is projected, wherever there are indications of commercial centers springing up, the ubiquitous priest clutch for his church, the most central and valuable locations.

The Catholic churches and schools always stand in the most conspicuous places. The valuation of this property is incalculable, and appreciates rapidly from year to year.

Altogether, the properties directly and indirectly owned by the churches in the United States, amount to the vast sum of three thousand millions of dollars. The taxes, if levied equitably, as on all other property, would make a most desirable reduction in the burdens the people have to bear. The churches are not recognized as State institutions by the Constitution, yet they are protected and their rights guarded, and they should contribute their just share to the taxes imposed on the wealth of the nation for civil purposes.

Simon Emery: Q. What was the real cause of the French Revolution? Was it on account of disbeliefs in the Bible, or on account of the worshipers of the Bible? Was the French Revolution a religious movement, or a bloody Crusade, and holy wars, and were these not brought about by Bible Christians?

A. Widely different as were their methods, the causes and the culmination of the French Revolution and the Crusades were similar, but in wide-spread ruin, and in numbers slain the former is not comparable with the latter. The French Revolution has been held as an historical scare-crow in the face of the nations subjugated to the tyranny of church and State, and no words have been strong enough to represent its bloody horrors. Such was the outcome of infidelity—and liberty! Back to your kennels of beliefs in the vicegerency of God's ordained priests, and priestly anointment, king and the theologists killed their kindred they killed the nobles, they dispossessed the priests! Most shocking was the result of liberty for the people! And yet the honest student of history sees in their uprising the ultimate of centuries of wrong; oppression of the masses until they could bear no longer. Rousseau, Voltaire and their school voiced the thoughts current in the air, this crystallizing and making them tangible. It was a reaction against the superstitions engendered and sustained by the church on Bible authority. As a flood bursts through the dam which confines its strength, and works wide ruin, so the pent up longings for liberty of thought and action broke through restraint of priest and priestly king, and for a time flowed in a tide of destruction. Only a brief time, and the world advanced with rapid stride, and though the revolution was suppressed, its ideas have remained.

The Crusades were in like manner direct outgrowths of Bible teachings. The foolishness of pilgrimages to the Holy Sepulchre, the sacredness of Jerusalem, the hatred of Christians for the Infidels, these were incitive causes. For two hundred years Europe poured a steady stream of its best blood on Asia, at last to acknowledge in humiliation its defeat. Under the infatuation of religion, led by king, best warriors, blessed and commissioned by the Pope, eight successive crusades poured their living bones on the soil of Asia, and the best holding of an empty sepulchre supposed to be that of the arisen Christ, but without the least evidence, was all that could be claimed for the two hundred years of war and the several millions of slain.

One good result came—the barbarous Christians of Europe became acquainted with the refinement of Greece and Saracenic civilizations, and they were awakened thereby from the intellectual coma into which they had fallen.

len, and began the advancement which has culminated in the achievements of the present.

## MATERIALIZATION.

Thoughts Worthy of Earnest Cogitation.

Writing Up Truths, not Mediums.

To the Editor:—What I have seen, more than what I have heard, leads me to decide by reasoning thereon whether I may accept of the evidence I am led to deduce in favor of or against the reality of the claims made as to the truth of that which is represented to me as something I am to accept as a genuine fact. I am not writing to speak the praise of any medium: I am but offering my evidence in behalf of the phenomena called materialization.

My statement of having witnessed the materialization of a human form, a personal response from doubters, I have no room to doubt the sincerity of those who claim to have discovered fraud where this phenomena was being represented; that in every instance where a "grabber" has got in his work, he has caught a mortal.

I am not prepared to deny this claim, as I have never been an "exposed" person. But I am inclined to accept the statement. However, there is a philosophical explanation for the fact—if it be such; and it is this: The controlling spirit would know from ability to read thoughts—that a "grabber" was present, but a mortal (confederate) would not know unless a good mind-reader himself.

I am informed by a gentleman (who offers one hundred dollars and expenses to any medium who will accept the offer on conditions) that no medium who knew that a "grabber" was in the room, could (which ought to have been would) call out spirits while said "grabber" was in the room.

Under which the genuineness is to be tested, if any medium honestly earns that \$100, and then I shall tell why, in my opinion, it is an offer that may not find any takers, and yet need not stand out as evidence that there are no genuine spirit forms.

I am afraid there are many Spiritualists who have concluded to believe as the opponents of our Spiritual philosophy. Observers and those who reason closely to a point under discussion, or suspicion, are less apt to brand all because of one, or a dozen, or even a thousand or two deceivers—enemies to truth's advancement.

The conditions are these: Any medium who will produce spirit forms and permit of the "tester" holding to the spirit's hand until the form dematerializes, may take the stakes and also the affidavit and a thousand thanks, etc. Does the requirement seem simple enough for any honest medium to grant? I know it does to many honest minds. I know it, because it once was the policy of the church to require before I would believe this medium was in the power of those who have left the mortal form.

It seemed so simple a request to make of medium or spirit—seemed that it would be unquestionable evidence of dishonesty in any materializing medium who would refuse so small a request. But I have never had any of the holy of holies; I had never had any angel loved ones come to me in this way. I had not closely observed, or been led to reflect upon the showing of those finer natural laws which result—to us who are favored by dear angel visitors—in the gathering, by chemical processes too subtle for mortal's present ability, or his understanding of elements that our perception senses can have any assured belief in their having an existence.

Of late years we have heard something of an aura that surrounds each individual, but how difficult is it, to us, to fully understand this claim, or rather the consistency thereof.

But to return, and show up my reason for having stated my claim for the genuineness of the claims I claim to have seen and heard, and watched dematerialize: It is understood that the larger part of the forces and material are collected from the medium who is the materializing instrument. With these fine forces collected from his organism, he is not depriving in his work, but coming from his own body, and of spirits who are bravely making these efforts to establish inter-communication—if they did not do all in their power to guard that instrument which they have evidently worked upon for some months or years, in order to accomplish this great and grand undertaking.

I have had my spirit-friends who came in form—and who told their names and gave other evidence of their identity—I have had them touch my head and face and hands lovingly, and some materializations, and at other times the same spirit had not the forces so under control as to be able to do this, without doing injury to the medium. But after telling me they could not give me their hand, I have watched them going slowly down, as the elements they were clothed in (in form) went to pieces—returned to the medium and sitters, we are taught.

I am not blind, neither am I easily duped. I am not writing up mediums, but I have seen and heard my labors to the cause of Spiritualism. I feel it to be obligatory, on my part, to use my pen in behalf of the cause that the angel guides have chosen me to represent in their stead, in their efforts to instruct those they love (humanity), and in some cases, to complete, in this way, their materialized work.

## THE UNITARIANS.

They Are Somewhat Progressive.

THEY CONSIDER PSYCHICAL SUBJECTS, AND TAKE BROAD AND COMPREHENSIVE VIEWS OF THE SAME.

The session of the annual meeting of the New Unitarian association, which was held at the Hotel Marlborough in Boston, and which was held on the 13th and 14th of November, was a most successful one. The session was opened by Rev. George H. B. Smith, secretary of the association, who gave an address on "The Unitarian Outlook," which was followed by an essay by Rev. Frank Pratt of Waltham on "Our message to the modern world." One of the papers of the day which was highly commended by the brethren was that by Rev. John C. Mitchell of Wilton, N. H., on "The psychological basis of immortality." After a most interesting and profitable session, the association adjourned for the winter.

1. Psychology makes it clear that man in his essential nature is a soul, or a spirit. This teaching is greatly strengthened by considering such strange phenomena as child prodigies, dreams, hypnotism, etc., which reveal the dormant power and possibility of the human soul.

2. Psychology emphasizes the personality of the soul. Shows that it is a unit, hence, probably imperishable.

3. Through the power of hypnotism it has been proven that a soul in the body can gain control of another soul in the body. Hence, it is possible for a soul out of the body, if there is any such thing, to gain control of a soul in the body.

4. By the power of telepathy it has been shown that a soul in the body can communicate with another soul in the body, even at a great distance. Hence, it is possible for a soul out of the body to communicate with another soul in the body.

5. In clairvoyance it has been established that the soul can separate itself from the body and maintain a distinct existence. Hence, at death the soul can be separated from the body and maintain such an existence.

6. In the instance of super-sensitive people, whether natural or induced by hypnotic influence, who are sensitive to the impressions of others, if there are any spirit forms around us and if they are more ethereal than our material bodies, then these super-sensitive people would more probably see these spirit forms than those having only ordinary power of sensation. There are many such sensitive people who claim to be able to see such forms.

7. Notwithstanding that many of the manifestations of modern Spiritualism are fraudulent and that others can be accounted for on other grounds than claimed, as through mind reading, hypnotism, clairvoyance, etc., still, the impartial investigator must admit that there remains a large residuum of fact which has never been accounted for in harmony with the theory of Spiritualism.

8. There are multitudes of people outside the ranks of Spiritualists who testify that they have had experiences which they cannot account for except through the mediation of spirits. A notable example is that of Miss Abigail Dodge, who was one of the brightest women of our country. She was a Unitarian in religious faith. A few months before she passed away she was taken dangerously ill and remained at the point of death for a number of days. She recovered from this severe illness; she declares that when in the critical stage she left the body and entered the spirit-world, held converse with spirit friends, saw visions and heard sounds which she could not describe. She wrote a little book entitled "The X-rays," in which she has set forth her experiences.

9. A scientific Spiritualism practically demonstrated would make the Bible an open book. It would explain the miracles of healing, the visions of prophets, the mediation of angels and spirits, the resurrection of Jesus from the dead, Paul's exaltation to the third heaven, and the apocalyptic visions.

Psychology furnishes a basis for a future scientific Spiritualism which shall practically demonstrate the immortality of the human soul and establish a connection between the spiritual world and the material world. Then the grand doctrine of the soul's immortality shall no longer rest upon theory and speculation, but upon established fact.

It was the glory of the eighteenth century to prove that not one atom of matter in this universe can be destroyed; it is the glory of the nineteenth century to have established that one scintilla of force can be lost—over-trifling as the flutter of a butterfly's wing; it shall be the glory of the twentieth century to demonstrate that no human soul shall be destroyed, or cast as rubbish in the void when God has made the pile complete.

THE EVENING SESSION.

The evening brought out only a small local attendance owing to the political rally at the city hall, which attracted many people, being the most important rally of the campaign. The meeting was opened by a prayer service followed by a conference meeting and an address by Rev. Charles J. Staples on the present hour, in part as follows:

The speaker, looking back upon the wonderful outgrowth of the human spirit through the devious wanderings of man before he came into possession of himself, said that he felt that the hour meant so much to humanity as when it dawned upon man that the object of his worship was no local or national idol, but the God of the whole earth. Jesus said, the hour has come—the hour now is—when we shall worship the Father. Jesus saw into the future and as is often the case, foresight into the future led to a clear insight into the present. He thought that the greatest need of the present hour—to have faith in a present opportunity: to see right here the germ which shall blossom into centuries of creative energy not yet dreamed of.

The man who says he cares not what another may believe is deluded. He does not realize that the beliefs we hold here and now is the germ for us all to weave into the present life something in which future generations shall take courage. Each hour has its present needs. It is unlike every other hour. It requires to be studied and understood. Today we have a new heaven and a new earth; yet the same old planet remains which confronted the first man in his simplicity. But however we perceive newness of heaven and earth, it is still left for the human spirit to conquer all doubts by persistence of faith. In the midst of the new earth we find the human consciousness—the human being—which is yet to be understood and controlled.

## AN OBJECT LESSON.

In Which Beautiful Facts Are Illustrated.

Far remote from this puny little world, with punier people, and said people, with all their worries and troubles, and all their cares, and all their sorrows, and all their pains, and all their joys, and all their hopes, and all their fears, and all their loves, and all their hates, and all their sins, and all their virtues, and all their passions, and all their emotions, and all their feelings, and all their thoughts, and all their actions, and all their words, and all their deeds, and all their lives, and all their deaths, and all their resurrections, and all their judgments, and all their rewards, and all their punishments, and all their glories, and all their honors, and all their riches, and all their poverty, and all their sickness, and all their health, and all their strength, and all their weakness, and all their beauty, and all their ugliness, and all their youth, and all their old age, and all their life, and all their death, and all their resurrection, and all their judgment, 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