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SATURDAY, JANUARY 18, 1902.

Religion in the Public Schools.

Every little while we read of some antediluvian fossil theologian, who is entirely misplaced in the environments of modern times and modern ideas, and wants to return to the methods of past ages.

Such an one is President Thwing, of Western Reserve University, according to reports of his address before the State Teachers' Association at Springfield recently. In his address he argued in favor of religious education in the public schools.

Of course, by "religious" he meant distinctively Christian, for it is not to be supposed for a moment that he would in any degree or manner favor the religion of Buddhism, or Zoroastrianism, or Buddhism, or any other religious ism than the Christian.

Furthermore, being a Protestant, he would not favor a distinctively Roman Catholic religion.

More than that, being of the evangelical orthodox type of Christian himself, he would object to a Jewish or a Unitarian type of religious education. Nor would he favor an education in simple Deism. It must, of course, to fulfill its notion of religious education, partake of the orthodox type of religion.

How President Thwing can harmonize such religious education in the public schools, with the American principle of equal human rights, is a problem. But it would seem to be the idea of such as he, that non-orthodox and anti-orthodox people, such as Unitarians, Deists, Jews, Agnostics and so forth, have no rights in this matter which orthodox Christians are under moral obligation to respect.

Their opinion the Jews and others named is all wrong, and so have no rights in the matter, that need be taken notice of at all. Orthodox is right, and ought to be taught in the schools, even though Jews, Unitarians, and skeptics of all kinds pay a large share of the taxes that support the public schools. That they are thus made to pay for a religious education directly opposed to their views, counts for naught in the estimation of such as Mr. Thwing.

Really this proposition of President Thwing argues a sad lack of correct ethical principle. It shows a mean disregard of the just claims and rights of others.

Progressive Spiritualism.
There is a widespread and earnest thought by Spiritualists, in the following suggestions by Hy. A. Copley, on Progressive Spiritualism:

I wish not to dwell on Spiritualism as it is, but as it will be—your term it prophesy if you will, but the fact can be no true prophesy without present knowledge. By a close observation of passing events it is possible to foretell the future. Nature works by "means"; understand this and you will know past, present and future; for example, when you see a man you by a knowledge know that he was once a baby. Is not that in every case so? Yes. And thus it is with all nature's phenomena; everything, from raindrop to the largest ocean, has a beginning and an ultimatum. As this is so, am I trespassing too much on your senses when I assert that everything in the course of a man's life is of the same principle? The time leads to the outcome of his "means"; if he knew this, he would govern himself to a this, he would be ignorant, he goes nicely, but, being ignorant, he goes with the tide, and often, in the end, is taken out of his depth and is drowned.

The Spiritualism of the past and the present is barbarism to the Spiritualism of the future. Spiritualism of to-day is the sun gawking; it is the light showing up the viciousness and hollow rottenness of existing religious and political mockeries.

As an angel, with the gentleness of a dove and the wisdom of a serpent, it is commencing to use its influence on the "fallen"—and how are they receiving its teachings? Like the selfish boy who refuses to be taught. Although much kindness is shown to him, the kindness is accepted for selfish purposes, and he still goes his wayward course; then he receives the birch, by which he is persuaded to travel the right track. The world is a wilful boy, as he will not accept the responsibility of manhood; he will want to hear the birching, and by the means of birching, he is persuaded to accept of the birching, and the latent spiritual faculties will be awakened and brought into action. But as time progresses, the inert faculties of humanity will be awakened; then will the sun be blazing in all its glory. Even now there is a wave of universal advancement sweeping over Spiritualism; the new dispensation is now taking place. An inner meaning and development is discovered, and it wants but encouragement for it to unfold its beautiful; the subtle spirit in mortal man is

GIRL SINGS WHILE DYING.

WITH BETROTHED AND FAMILY AT BESIDE, JULIA STEELMAN, 20 YEARS OLD, ASKS FOR MUSIC THAT IS NOT SAD—TALKS OF DEATH CALMLY, AND CRYING OUT THAT SHE SAW A BEAUTIFUL RADIANCE AND HER FATHER WELCOMING HER, SHE PASSED AWAY.

The following clipping from the Chicago Tribune of December 30, 1901, deserves a place on the pages of history, especially when taken in connection with all the attendant circumstances:

Surrounded by her betrothed and the members of her family, Julia Steelman, a death early yesterday morning in a flat at 749 Wells street, where she conversed with those about her and urged them to sing songs that were not sad.

Before she breathed her last she expected a promise from them all that they would not weep for her, and, crying out that she saw a beautiful radiance and that her father was welcoming her, she passed away.

She was engaged to Benjamin B. Moore, who fought on the battleship Oregon at Santiago. The dying girl had this in mind, and called out:

"Let us sing something patriotic for Ben. Sing the 'Star Spangled Banner'."

The weakness of her last illness had left her, and she seemed possessed of sudden strength. She raised her head and shoulders a trifle and led in the singing, which the others tried to follow with voices choked with emotion.

MOTHER TELLS SAD STORY.

"I have seen many people die," said Mrs. Julia Nichols, the girl's mother, last evening, "but I never saw a death like Julia's. From 11 o'clock until 4 she was dying, and all the time she knew that her end was approaching. She had been wasted and worn by illness, but this fell from her, and she seemed to be possessed of health and strength. We were all around her bedside—Dr. W. T. Nichols, my husband; Ben Moore, Stewart and Hosen Steelman, her brothers, and myself. She knew us perfectly well, and said she was perfectly happy and willing to die. 'I only regret leaving Ben,' she said, 'but I know I will not lose him.'"

SING "GRANDFATHER'S CLOCK."

"She led to the singing and picked out the songs, 'Home, Sweet Home' and 'Grandfather's Clock' were among them. She said the latter suited her case."

"Toward morning the end neared and she remarked that her sight was failing and she spoke with difficulty. She saw this was a sign of the end and told us she could just see the outline of our faces. Then this grew dim and she had us move about to see if she could distinguish us. When her eyes grew dim she had us come near so she could feel of our faces and she remarked that

one of her brothers had a rough beard.

SEES BEAUTIFUL RADIANCE.

"Just before the last she asked us if we saw anything peculiar about her eyes."

"I see the most beautiful radiance," she said, "more beautiful than I can tell of, mamma, here's papa. He has come for me. These were her last words."

Miss Steelman was 20 years old, and lived for some time in North Evanston, where she had many friends. Last April she had an attack of the grip, which resulted in nervous dyspepsia, and this ended in a complication of diseases which caused her death. She had been seriously ill for four months.

The funeral will be held at 8 o'clock to-day, and the remains will be taken to Cincinnati for burial. Hosen Steelman, her grandfather, was one of the pioneers of Cincinnati. Miss Steelman was a daughter of Edgar Steelman, who died ten years ago.

The guides of Mrs. Cora L. V. Richmond officiated at the above named funeral, and it truly seemed more like a beautiful and solemn festival than a sad and mournful occasion; for although the friends—especially the affianced—of the young girl felt the mortal parting keenly, there was such triumph in the passing out of her lovely spirit, and the sermon was so replete with the knowledge of things usually unseen, that the occasion seemed a part and portion of the kingdom of heaven on earth, in which all participated who were permitted to be present.

"Too much cannot be said in praise of the rare quality of this young girl, so called called to the higher life. Beyond a Spiritualist, all her immediate companions were members of the Epworth League and other orthodox beliefs; still her life was pervaded by her knowledge of Spiritualism, and she absorbed all of its highest teachings."

Her passing on must be noted, for such experiences, as the guides of Mrs. Richmond truly said, form a chain of complete evidence of a future life.

The skeptic and scoffer would find it impossible to explain away these open revelations of a higher world.

The friends and companions of Miss Steelman were wont to call her "Jewel."—Instead of Julia—so fully did they appreciate the rare spirit that had her form for its tenement. She was the light and life of the circle in which she moved.

The mother and step-father are Spiritualists. The young bride and groom cannot doubt the beautiful life into which she has entered.

Her transition most beautifully illustrated the closing stanza of one of Mrs. Richmond's choicest poems:

"O Beautiful White Mother Death; We spring to thine arms unafraid; One with thee are our glad spirits made. We are happy when we drink thy cool. O Mother of Life, Lovely Death."

The Bangs Sisters, Define.

The Bangs Sisters decline to accept Mr. Mangasarian's challenge, for the following reasons:

1. Because we deem it beneath the dignity of a lady, and below the plane of a spiritual medium to offer or accept a bet.

2. Our mediumship does not need the aid of this kind to establish its genuineness and power. We are convincing bright, intelligent people every day of this, who have volunteered their written statements, that can be seen any time at our home, nor does our personal integrity require any such method of vindication; nor would our success in winning this bet prove that we are true mediums, but who are suffered to remain in the ministry without reproach.

It is not the Pope, then, but the great churches of Protestantism, which need to appoint a commission, or commissions, "for the consideration of all questions connected with Biblical studies."

The time is coming, if, indeed, it has not come already, when these churches must have their own definite and decided opinion on the question: whether the Bible is of God or only of man. As it is now, the Pope is the sole bold, positive and uncompromising champion of the Bible as the word of God.

Odd Discovery in Yukon.

An Ottawa correspondent writes intelligence has been received from the Yukon of a strange discovery that the language of the Nulato Indians who live within the Arctic circle and that of the Apaches of New Mexico and Arizona are the same. The facts have come to light through the return of a party of Father John Bore, prefect apostolic of the Roman Catholic church in Alaska, from a journey to the fathers working among the aboriginal tribes of the lower Yukon.

If this report shall be confirmed it will make real the speculation that the cliff dwellers were anciently some way connected with the people of Asia.

For President of the Iowa State Association of Spiritualists.

The Iowa State Association of Spiritualists met in convention in Oskaloosa, January 16 to 20. The work in Iowa depends upon a president who will be active and address an audience of high-grade or ever dug from the depths of any American mine. Mr. Lane has put more money into Alaskan mining enterprises than any other man in the world. He has sailed ships to Nome, freighted with all manner of mining-camp supplies. He has built stores and warehouses and piled up mountains of coal on the Arctic beach where fuel was not, and carried much lumber there. He built and equipped the northernmost railroad in the world, that from Nome to Anvil City.

This startling article concludes: "The spirits did it all? Who shall say? Happy spirits if they can so control the fortunes of mortals! And happy mortals if they can get for guides such benign, far-seeing spirits!"

From first to last there is not a doubt cast by the writer of this article on the veracity of the communications, or their genuineness. They are given as genuine. Christians, though every tree was a church and every rock a monastery.

The Jesuit Fathers were industrious and energetic workers to extend the faith. Organized for the express purpose of resisting the encroachments of Protestants on Catholicism, missionaries bearing the crucifix were sent to every clime. They invaded America, and traversed its deep and tangled forests, wading rivers and climbing mountains to indoctrinate the Indians; Africa, where they were the slave traders; the slave trader with rum, and manacles, and disregard of human life, following in his trail; even far-off Cathay and Japan were visited by them, and in all places they pretended to find evidences that the early apostles had been in advance of them and established Christianity; but later generations had departed somewhat from the true faith, and it was to revive the latter they made their present visit.

These Jesuits only copied Paul, who, on Mars Hill, instead of proclaiming new Gods to the people, proposed to enlighten them on the "Unknown God" they already worshipped. This was an ingenious device to undermine the prevailing religion, without seeming to controvert that already established.

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Send in your club of twenty on the following terms: Each member of the club, for \$1.15, will receive the paper one year, and also that wonderfully instructive book, "A Wanderer in the Spirit Lands." The one who gets up a club of twenty will receive the paper by stamping on the ground, and playing the drums, which they hang about their necks, and beat with both hands; these are carried even by their chief men, and by the gravest of their ecclesiastics. They have sticks likewise, with which they strike the ground, accompanying the blow with a motion of their whole bodies. They begin their concert by stamping on the ground, and playing the drums, which they hang about their necks, and beat with both hands; these are carried even by their chief men, and by the gravest of their ecclesiastics. They have sticks likewise, with which they strike the ground, accompanying the blow with a motion of their whole bodies. 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Is there a War of Races? Is Mr. Roosevelt Right?

Of course the mere social act of a private invitation to dinner by the President does not concern you nor us, but the expression that has resulted from a social act of this nature causes an inquiry.

When the war of the Rebellion against the Union closed in favor of the Union, it was found that the nation had taken a great stride: Slavery having been the primal cause of the war, the condition of the nation with reference to slavery had changed. First, by the change of the slave from slavery to a peculiar and anomalous condition, neither bond nor free; then by the enactment of such laws, under the Constitution of the United States, as not only made him free, but made the colored race citizens of the United States.

You know what it is to be a citizen, you understand all the privileges that it conveys. While there is carried with this no compulsory social recognition, the fact of citizenship remains, and has remained, undeniably, the endowment of the colored people, who as a race were in this country by no act of their own, who were enslaved by no act of their own, who, as a race, were set free as a matter of political economy during and following the war of the Rebellion; who, as a race, have committed no offense against the laws of the land, in their accession to citizenship, nor against the society in which they move. In other words, not only were they slaves were these people patient, long suffering, enduring, religious and hopeful, but during the war there were no overt acts, no insurrections. They did not avail themselves of the disturbed conditions to enforce their way to freedom or to take revenge upon their previous masters. They waited with the eye of prophecy and faith the outcome of the war. With the same eye of faith they fully believed that their freedom would come. What that freedom meant, perhaps they had little idea. And who, belonging to any race or any people, has any adequate idea of what it means? Very few of the ordinary citizens have any conception of the freedom your Constitution confers in this country.

Surely these people may not have had an adequate idea, but they had an idea that they wished for freedom; that they could wait for it, pray for it. That it was not something to be gained by violence; that when it came it would bring with it great responsibility.

Your present speaker was in New Orleans the first time the colored people of New Orleans cast their votes. It was in the midst of an epidemic of the yellow fever, everybody was in a panic, almost. But these people assembled at their places of worship, in which they asked the blessing of God upon them, that they might vote intelligently and righteously, and then they repaired to the polls. Surely a very inferior and benighted race could not have acted thus. There was a much more suitable place of assemblage before casting the ballot, exercising the highest privilege of American citizenship, than the corner grogshop, the favorite place of assembling of the usual body-politic.

We believe it is now going on four decades since that time. We have seen gray-haired colored men sitting by the lamplight studying out the letters of the alphabet that they might read the Constitution under which they were made free. We have seen those who were formerly slaves take possession of small tracts of lands to earn their own livelihood by the cultivation of that land, until driven away by mob violence of the not yet reconstructed rebels of the South. We have seen them attempt to take possession of farms under the homestead entry act, under the laws enacted by Congress, and we have also seen them driven away from those claims in the same way. At last better counsels seemed to prevail. As they could not be wiped out, they must needs enter into the possession of their inheritance as the result of the war.

We have seen schools, churches and universities spring up. From the Howard University in Washington alone hundreds and thousands of graduates have gone out peopling this country with as intelligent a population, as well-educated a population as you will find anywhere.

What are you to do with these people who grow up in your midst, who are married under your laws, who bear forward a population to the United States? They are citizens. This prejudice in the South certainly does not come because of color or race; for the most intimate relations as master and servant could exist. The maid who attended upon her mistress, the man who attended upon his master, could sit in the same room, could occupy the same carriage, could enter into close proximity to her or him and there was no offense. But if he or she occupies the same carriage as a man or woman, it is more of an offense than as a slave? If he or she appears in the same place as the master or mistress, as an equal, it is a very great offense? It cannot be because the existence of slavery, personally. There was, during the existence of slavery, more personal contact by the whites of the South with the slaves, from the very necessities of the service rendered, and even more than was necessary. Since the colored

people were freed, for the most part, they have preferred to keep by themselves; they have preferred their own society.

But there is no reason for this exclusion in the southern mind. It simply comes from race prejudice carrying out the idea of the former condition of servitude. It is because not yet has the desire been conquered to dominate the race. It is because of this servitude that the children's children of the former slaveholders now wish to exclude the colored man from his rights of citizenship. It is because of this that the great hue and cry has gone up against the President from the South, and no other reason.

We honor any man who has the intelligence to follow his own convictions if they do not conflict with the laws of the land or the rights of any other citizen. We honor Mr. Roosevelt at the present time for emphasizing the fact that our colored fellow-citizens are citizens. All things being equal, that race has just as great a privilege in the White House as you. It cannot be otherwise—socially, if the President elects. It is not even a question of policy; he is bound to receive any citizen who goes there well behaved, and with nothing objectionable in his demeanor, as you are bound to admit any one at this door who is well behaved.

Color does not determine the man, as you well know. In every court of Europe all such people are received—no matter of what nationality—as are qualified socially and in behavior, to appear there. The inhabitants of India, the inhabitants of China, of Japan, of Cuba, citizens of Santo Domingo and Porto Rico, who are of various shades of color, are received here. Who is it that has made this distinction with reference to the colored people of the United States? Simply the former slaveholders, or their descendants; those who were benefited by the result of slave labor.

But slavery has left no such trace upon the colored race as it has upon the white people. Slavery, as has been said by the great ethical teachers of anti-slavery, was of greater harm to the slave holders than to the slaves. The wrong and injustice done to the colored race was not so injurious; but the injury was to the man who could hold slaves. It takes years, perhaps centuries, to wipe out from any race or people the results of dominating and enslaving another race.

The Romans did not succeed in outgrowing their love of conquest and holding those in slavery whom they conquered, and the very foundation of the Roman Empire perished because of this. Any race or people that has in its veins or disposition the desire to dominate or rule its fellow beings, to hold as chattels or in servitude other human beings, requires generations to outgrow this love of power.

The fact that the colored man observes the laws of citizenship, that he understands the laws of ethics, and obeys them; that he studies in the colleges the same books and passes through a similar ordeal of scholarship, must make manifest to the most turbid mind that there is no spiritual, intellectual or moral difference between the races. Indeed, considering the generations of servitude, it is quite remarkable that this race has sprung so intelligently into its citizenship, into the acceptance of the system of life and of happiness that are offered under your Constitution, as readily as it has; the intellectual adaptation and ready taking up of the various lines of occupation. But of course in the South where the natural climate of the colored man is, there is this racial hatred. Politicians of both parties are responsible for very much of it; for, of course, whichever party is dominating the other lays it to the "slave (negro) vote," and is against the voting of the colored man in that state.

No longer is it a question of the "slave" vote; the colored man has a perfect right to the exercise of his freedom of ballot. If he is not trained to exercise it as the white man wishes him to in the South, that certainly is no ground of complaint against him. It is the free exercise of the vote that is desired. Where the colored people are in the majority they certainly should rule, because the majority rules in this country. It is undemocratic and alien to disfranchise any race or class of people because its vote preponderates. There is no educational qualification in this country. If there was, what would become of your party politics in your crowded cities? If there were qualifications higher than that of ethics, what would become of politics? There would be none.

Let us once for all state that this attempt to revive or in any way return to the dark ages by ostracism, persecution or any of the methods that are prevalent in the South, is such a step into the shadow as would totally eclipse all the light of this Republic.

It was wicked enough that slavery should have existed as long as it did. It was fearful enough, the cost at which it was set aside. After all it would seem that the nation had atoned for this great wrong in that war, wherein the flower of both the North and the South per-

war with the Christians of the United States by the fear that the Christians of the United States might be able to invoke more power than the German Christians.

It is singular, too, that the reason these Christians hate one another is because they love Mammon more than they love the man Christ.

It would seem that the money changers whom Christ drove from the temple had been "converted" to Christianity, and that their descendants professing that creed ever since have, like the Pharisees whom Christ condemned for their hypocrisy, let it go at mere profession and outward observance of the forms of the religion professed.

Greed, rapacity and a thievish desire to possess that which is our neighbor's, is at the bottom of all these Christian wars.

It is openly asserted—whether truthfully or not, I can not tell—that the Christian British are at war with the Christian Boers because the Christian British desire to possess the wealth of the Christian Boers. It is denied that the American Christians desire to possess the wealth of the Christian Filipinos; it is even said that the American Christians desire only to "civilize" and benefit the Christian Filipinos.

Christian Russia is trying to pick a quarrel with pagan Japan, but the latter being pagan and, therefore, tolerant and long-suffering, is not so eager to cut its enemies' throats or risk the cutting of the throats of the Japanese. In this instance the Christian money changers are the inciting motive of murderous strife.

While these sentiments are not original with me, the president of the Godless and Devilish Club finds them very appropriate for this impressive occasion, and the present age of the world. Ideas are common property, and he who uses them for the benefit of mankind is a benefactor, a philanthropist, a savior. I now wish to allude to the experiences of Brother Hastings, one of our most beloved members.

The one who reposes unlimited confidence in a God, reverences him, prays to him and regards him as a kind, indulgent Father, must receive a terrible shock when he finds that his earnest entreaties are only met with a mocking response, and that his wife and children have died while his prayers, like angels of light, have ascended to the "Throne of Grace." Mr. Hastings' devoted wife and two lovely children passed serenely to the realm of souls while he was uttering a prayer for their recovery—a prayer as pure, as divinely sweet and as tremulous with pathos as ever uttered by an Angel of Light in the highest heavens. It was a prayer all aglow with pure love, and fragrant with the incense of heaven; yet the yellow fever germs gnawed at the very vitals of his beloved family, like

fishes. It was enough that family was divided against family, father against son, brother against brother. But to-day, with the great issue ended, with all things moving in accord as far as the two sections of the country are concerned, that this feeling should flame up, that in certain states there should be injudicious legislation, that the President of the United States should be blamed for fulfilling the spirit as well as the letter of the law, is incredible! Why, you are hunting out people whom you think do not believe in the laws of the land, of this land! You have been trying to ferret out those who you think are opposed to the spirit and the letter of the Constitution of the United States. But what is that large army of politicians and people in the South, and sometimes in the North that defy the letter and the spirit of this law concerning the colored race? There is no such distinction that has been stamped upon the human family. You may go out into the streets of any crowded city, notably the older cities, London and New York, and you will find faces white in complexion upon which the stamp of irredeemable vice and crime is set. That stamp cannot be obliterated except by spiritual and social growth. That stamp cannot be any possibility be taken away except by complete revolution from within.

If a "fair Cuban" is in peril and some one rescues her, the whole world is thrilled with the romance, and society in Washington and elsewhere is vying each with the other to do her homage. If a quadroon or octoroon, not darker in color than the fair Cuban, should pass through similar experiences there would be no such attempt to do her honor. The Cuban may be received in the co-educational institutions of the North; the colored girl is not. The Cuban can be received into society. One having veins of American negro blood is ostracized.

In New England the social victory and wealth of those leading in the affairs of the world was largely made in the beginning on the labor of the progenitors of this race, but the cutting bonds of slavery cling to them still. Though it was the wrong of the nation and the wrong of the people, you make them responsible for your wrong.

No slaveholder ever claimed that his slave could not kneel in prayer and pray to the same God to whom he prayed; no slaveholder ever claimed that there was a separate door to the kingdom of heaven through which the colored race must pass. No one who preserves the prejudice against this race ever claimed that their religion was not just as white as the religion of the white man. It is simply a foolish adhering to a foolish prejudice.

Now understand us, we are not regulating your lives, we are not trying to determine what those Southern people shall do in their homes, or what you shall do in yours, but we are simply saying that the spirit and letter of the Constitution gives to every citizen that is well behaved and obeys the laws, the same privileges that are given to every other citizen, and that complexion has nothing to do with it.

Whatever may be the way in which the racial question shall solve itself, irrespective of this incident we do not at the present time declare. Certainly the negro race has entered into, accepted and mingled with your civilization, adapted itself to the customs of society and gone forward in a way that is really remarkable, and the race itself is on the increase under added opportunities and advanced circumstances.

You never offered such conditions to the red man. Perhaps he would not have survived it. Still there is every reason to believe that had your civilization included the red man instead of making him an alien, had schools, colleges, farms, the various methods of self support and improvement been offered him, they would have been accepted and there would have entered into your civilization a valuable, independent, natural element.

You must remember that the Anglo-Saxon race is not a separate race here. The Latin and various races of Southern Europe and Asia have entered into its composition. The American people are most cosmopolitan, are composed of the greatest number of races. Your southern and southwestern frontier has furnished a large amount of Spanish, Indian and French and colored blood to your nation. A large proportion of the colored population of New Orleans were never enslaved. Alexander Dumas was related to Major Dumas in New Orleans, of whom there was nothing in his race to prevent his receiving as a commander of a volunteer regiment one of the highest positions in the army. All these things in the course of a few decades wipe out these former distinctions.

A lady living close to the Howard University in Washington, said: "Why, these are the best behaved college students I ever saw. There is no 'hazing,' no outrageous action one against the other, none of that spirit of marauding that is too common among the colleges and universities of the white men. The students of other colleges could take lessons in good behavior from the students of the Howard University in Washington." What constitutes a good citizen? Obedience to the laws, social

friends or devils incarnate, until life became extinct.

The prayer of the bandit is said to be answered when he successfully plunders some unfortunate victim, and spreads ruin and devastation in his pathway, but in the case of Mr. Hastings at Memphis, Tenn., his prayer was only answered by the dying moans and agony of his family.

Is it any wonder, then, that in after years he should seek for companionship in the sacred enclosure of the Goddess and Devilish Club, where the air of freedom is serenely pure, and where each thought scintillates with the love of man, sympathy going forth like a trailing vine bearing upon it the rich fruitage of tenderness and kindness, and entwining itself around every care-worn heart, and giving fresh animation and higher aspiration to every desponding soul—is it any wonder that bereft of his family, and that, too, when sending heavenward the incense of prayer, that he should finally drift to the Goddess and Devilish Club, to rehearse the sad story of his experience with a God who turned a deaf ear to his pathetic appeals?

As stated in a previous report of the Goddess and Devilish Club, Mr. Hastings, after seeing his prayers come back in a tantalizing, mocking response, from the corridors of heaven, and realizing that his wife and children were locked in the cold, clammy clasp of death, he no more to realize their sweet kiss or fond caress, in utter despair he fell to the floor, unconscious, and was pronounced dead by the attending physician.

During the night, while his body was calmly reposing on the bed, awaiting inferment in the morning, his spirit was delightfully surveying the beauty and grandeur of the celestial spheres. The darkness of night had receded, and the morning of spiritual refulgence and glory had burst upon him like a flower in full bloom. His soul was enraptured with the magnificent scenes, the inspiring beauty and loveliness of the variegated landscapes, all real to him. There were rivers flowing with crystal pure waters; fountains that sent their spray upwards, iridescent with all the colors of the rainbow; flowers that seemed to smile in their loveliness in recognition of his presence; trailing vines gathered in a graceful manner around majestic trees; lawns and arbors, a fit reposing place for an angel—in fact, everything was simply enchanting, and his soul vibrated with the keenest interest. Then a majestic spirit approached him, and with features all aglow with the radiance within his angelic nature, greeted him most cordially, saying: "Dear friend of earth, would you like to see your darling wife and children, those whom your prayers proved unavailing to save?"

"Most assuredly, I would," he quickly responded. "I prayed fervently in God to save my family from the virulent attacks of the yellow fever microbes, and so far as I

The View of a Spirit An Address through Mrs. Cora L. V. Richmond.

and legal, under which one lives. There is scarcely any kind of outrage against society and the laws of the land that has not been perpetrated, at one time or another, by the students of the universities and colleges, that send out, perhaps, some of the best intellects in the country.

Nevertheless, through periods of upheavals all the nations of the earth are growing nearer and nearer together.

Even the Mongolian is being included in the possible future. The numerous Mongolian, what will be done with him? No one knows. But the twentieth century, perhaps, is to grapple with even that difficult problem.

Young Japan is rearing her head in the East. We said a few Sundays ago that Japan is the guardian angel of the future Oriental empire. It will include China, and possibly India. All those people will find out at last that their interests are in common, and they will hold themselves as one against the aggressiveness of these western empires of the world.

Shall we set an example of ignorance in our own nation against all this onward march of fraternity? Shall we ostracize a race while we are claiming to clasp hands with the most distant people. Why, if Aguinaldo himself admits our laws, he is accepted, and no doubt would be courted and fêted, under suitable circumstances.

Let us remember that in our hour of national darkness these people aided us to the light. Let us also remember that, taking humanity as it stands, there is less crime, less violation of the law among them than any other race in our midst. Let us note that the percentage of criminals in our prisons, in our police courts, is notably less of this race than of those races that have lately come to be a portion of our body politic, of our social life. Let us also remember that the thinking, reasoning people of the earth will not commend us if we refuse to extend our hand of approbation to the President, who perhaps means to execute the laws as they stand. It would be refreshing if this could be done once. We recollect when Mr. Roosevelt was in an official position in New York there were laws against gambling and vice; he enforced those laws. It was not, perhaps, intended that the laws should be carried out. Would it not be refreshing if some such thing should occur in national politics? If real citizenship would be recognized in this unofficial way, and the unlawful uprising of the past few months against this race should be suppressed; if there should be a real tidal wave of reform, a return to the spirit and the letter of the Constitution. How would it be if the laws against trusts and monopolies were carried out? If those wishing to be endowed with franchises in the interest of great corporations would not be listened to in the White House?

Some such thing is to happen sometime. The words spoken by the late President in the day and the hour when he felt that he owed nothing to those who had befriended him, that his debts had been paid, that his promises had been fulfilled, that as a man he could stand free and unfettered before his people, the words that he spoke at the Pan-American Exposition, illustrate what he was ready to stand for. Was it because the people were not ready for his high policy, that he should be taken thus violently away? International arbitration instead of war; fraternity and reciprocity in commerce instead of competition and retaliation; friendliness in all the affairs of nations. It would seem that one was getting ready for the immortal world when one could blossom out, under the influences of the day and the hour, to make such promises.

May it not be that after the baptism of sorrow through which the nation has passed, that it will turn to suppressing those in high places who have dominated and have persistently violated the spirit and the letter of the Constitution. Possibly there will be a larger advancement toward reciprocity in commerce, and arbitration in all international difficulties and the unification of all the nations.

Sometimes unexpectedly these things occur. Perhaps the reception of Mr. Washington at the White House, almost the first social act of the new President, means that he will stand for whatever the Constitution implies and reads; that no political aspirants, no preponderating monetary or banking power, no pressure of an outside force will influence him against those convictions. Let us unite in the hope that, having been chastened, as by fire, having been purified, as by flame, this people may rise above their self-seeking, may understand the great issues and needs of the hour, may unite as a whole people that no appeal to race prejudice, no fictitious or assumed horror over that which is not believed in shall come; but that each and all shall believe in fraternity, in the height to which a race or a nation may attain, under the greatest and best influences. Looking forward to the time that by and by all schools, universities, places and positions shall be open to all regardless of race, or sex, or color, or "previous condition of servitude." That only criminals, outlaws, intemperates and minors shall be disfranchised or robbed of any of the rights of following the dictates of conscience and the enjoyment of life, liberty and the pursuit of happiness.

could see my prayers only met with a mocking response. I am now exceedingly skeptical in regard to the efficacy of prayer, and even doubt the very existence of a prayer-answering God. I was a member of the Baptist church, devoutly reverential towards a supposed God, and loyal to truth and honesty in all my business transactions. Surely my supplications to Deity should have received a favorable response—if he answers prayers under any circumstances whatever.

"We will not discuss that question now," said the spirit. I will state, however, that a mere belief in the existence of a God never prepared a person for a high and exalted position in the spirit realms, nor does a mere disbelief in one disbar a person therefrom. We will proceed to your devoted wife and darling children."

As they passed leisurely along Mr. Hastings was too full for utterance. Scenes of bewildering, dazzling splendor greeted him on all sides. As on earth, there was a reality in all things he touched, saw or heard. The very atmosphere was vibrant with music. All things seemed attuned to sweet melody. A soul-elevating influence seemed to emanate from all things. The flowers, expressing in divine language the beauty of the celestial spheres, far surpassed in loveliness anything he had ever seen before. His soul pulsated with lofty aspiring emotions, as if an Angel of Light had a joyous home in each one, fanning into life new aspirations and thoughts, and giving him a grander idea of one section of the Universe. His uppermost thought, however, was concentrated on his wife and children, his ideals of earth, around whom clustered his disillusioned affection. How are they now? How do they look? Will they recognize me? Are they near to the throne of a God? Many such questions arose in his mind as he walked tranquilly along, but to which he failed to give audible expression. He was in another sphere of existence, and all seemed like a bewildering dream to him as he passed along. After a while a large building was reached—a palatial structure, its architecture different from anything he had ever seen on earth. A band of musicians was playing in a position far above him, and it seemed as if every part of the vast structure vibrated sweetly in harmony therewith, imparting to every part of it a musical tone that baffled description. The fountains seemed to glisten with all the colors of the rainbow, and the very spray shooting upward appeared to blend musically with the band in the archway. He was about to kneel in prayer as he viewed the enchanting scene, but refrained from so doing as his request for the recovery of his wife and children had not been answered. At last they reached a room, and over its portals were the words: "Rest for the Weary Pilgrims" for it seems that spirits passing out from the dire effects of yellow fever, are weary, and need the calm repose of just such a place where ministering spirits are always in attendance to give each one the attention required. Passing in, he there met his devoted wife and children, and was allowed to remain with them alone for a time. The greetings between them were simply the flowering out of the noble impulses that had ever actuated them, and can be easily imagined than described. With his family with him, he was in heaven—a heaven of bliss to him, a heaven far more real and beautiful than his home on earth with millions of dollars to adorn it, could possibly be. For a time his bliss was ecstatic—a golden dream realized in the warm clasp of enduring love. They talked of their own vine and fig tree, and of the home where they had been together, and of the home where happiness, like a fairy queen, reigned supreme until it was invaded by the yellow fever germs, and compared it with the homes in spirit life, and it seemed to sink into insignificance, a mere dot on a page of material existence. For an hour they visited, and their ecstatic bliss was at last interrupted by a rap on the door, and Mr. Hastings was informed that he must now return to earth; that his body was being prepared by the attending physician for his reception; that he must still live on the material side of life for many years, before he would be permitted to rejoin his family. The attendant spirit then conducted him back to his home on earth, where he was compelled to take possession of his body again, which the physician said manifested marked evidence of life.

The experiences that Mr. Hastings passed through are familiar to Spiritualists, and they created great interest among the members of the Goddess and Devilish Club, who began to recognize the sublime fact that the spirit world is merely a continuation of this. This session was exceptionally interesting. The remarks of the president were listened to with marked attention.

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Remarks Made by the President of the Godless and Devilish Club, at Its Last Regular Meeting:

There is "peace on earth and good will toward men" in all heathen countries on Christmas.

The only peoples at war are the so-called Christians, and the only nations wherein good will is not outwardly manifest are those that have erected temples to the Christ who said, "Love your enemies."

When Jesus of Nazareth told his disciples to love their enemies, he referred specifically to the Romans and to the people of his own race, who were persecuting the new doctrine as a heresy.

He did not mean that his followers should love one another, for he took it for granted that love was already in their hearts, and that if they sincerely believed in him, hatred would be impossible.

If the man Christ, intensely human throughout, and only measurably wise, should come to-day, he would not only adjure Christians to love their enemies, but he would tell them to love one another.

If the man Christ were to come to-day, he would find the British Christian at war with the Boer Christian; he would find the American Christian at war with the Filipino Christian; and he would find the Christians of Venezuela at war with the Christians of Colombia (the Christians of Colombia at war with other Christians of Colombia, and the Christians of Chile and Argentina on the verge of war with each other.

He would find the Christians of Germany eager for war with the Christians of Venezuela, and only deterred from

