



DOGS! DOGS!!  
The Kind that Are in the Manger.

Some Reasons Why Church Property Should Be Taxed.

An Address Delivered by  
-LYMAN C. HOWE  
From the Rostrum of The Progressive Thinker.

Religion and morality are closely allied, and morality is by common consent essential to good government and social interests everywhere. Religion deals with spiritual affairs and the duties and relations between man and God. Morality may be included in these concepts, but is usually limited to human relations and secular affairs. Some dogmatists hold and teach that there can be no morality without religion. Others hold that there is no religion but morality. It is evident that morality depends upon the mental and spiritual development of the race, and in the ratio to this unfoldment are the capabilities of moral discipline. If, however, we agree that religion is the supreme good, upon which all morality and government depend, and is therefore entitled to the special favor and protection of the State, does that necessitate any favoritism for the church?

It does not follow because religion is good that, therefore, any particular system of religious monopoly is entitled to special recognition and legislative favor. The Christian church, with its various and conflicting creeds and rival branches, claims special favors at the hands of government because it is assumed the church is the great moral regulator upon which our civilization is founded, and without which it could not be sustained. This absurd claim seems to have been tacitly admitted by legislators, by exempting church property from taxation, and in other ways favoring the claims of ecclesiasticism. This, in fact, a remnant of theocratic despotism imposed upon the people of a nominally secular republic. For all the millions of dollars locked up and idle in church property untaxed, the people are compelled to pay a share in taxes to support the churches they never attend and which are used, perhaps, once or twice each week for the special benefit and gratification of a chosen few who worship the "letter that killeth," and monopolize the property of the people in the interest of a soul-dwelling and morally debilitating creed. But it often happens that the people outgrow the church and find no profit and pleasure in attending their services. In many localities these represent the majority, and often the dollar value of the church property is small. The value of the church which they helped to build. These Temples of Idolatry, when once erected and dedicated to the church, as they always are, are at once beyond the control of the people whose money helped to build them. No matter if every dollar was subscribed by heretics, Spiritualists or infidels, and that, too, with a solemn pledge, given in the name of religion and Christian honor, that the house should be forever free to all who contributed to build it, to hold meetings of their own irrespective of creed or color, and to use the building as they pleased, the church authorities, the people who paid their money, trusting to the pious pledge of honor, are powerless and have no redress. But suppose the form of law does give this advantage to the little body of sectarian idolaters. Can any man, who would not have them would use the power in violation of their solemn contract made in the name of God and their own honor as the only way they could secure the money to build the House of God? Would Christians who believe that "all liars have their part in the lake which burneth with fire and brimstone" (Rev. 21:8) thus wantonly imperil their souls for the paltry prize of a few hundred dollars? If Christianity is the life and source of all morality, and entitled to State support by exemption from taxation, because of its pure teachings and righteous influence, is it possible that the patrons of the church will violate their pledges and set a lying example before the world, for the sake of luring sinners and heretics into the support of the church? Would the followers of Jesus thus deceive and perjure themselves to gain money from those they despise, and then, when they have the deed and the key, snap their fingers in the face of their friends and defy them and repudiate their own pledges and sully their immortal honor? If so, are they entitled to the help of the State and exemption from taxation because of their moral helpfulness? To merit any special favors at the expense of the public, or to justify exemption from the responsibilities shared in common by all taxable citizens, three things are necessary:

1. It should be demonstrated beyond all cavil that the Christian church, *per se*, is a conservator of good morals in a sense not common to other bodies whose property is taxable.
2. The property claiming special favor in the name of religion should show it is honestly obtained.
3. It should be used in a way to serve the purposes for which it is so favored by the State.

It was justifiable a virtue rather than sin. They found ample support for this doctrine in the Bible: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Romans, chap. 3:7) Protestants affect to repudiate this Christian doctrine and denounce the Mother Church as vile and hypocritical; but they illustrate the same doctrines in their practices and justify their conduct by their religious principle.

If a Spiritualist dies and the friends want the consolation of their faith presented to honor the dead and instruct the living, the church they have helped to build, and are taxed to support, is closed against them. If they will consent to employ a priest of their narrow persuasion to abuse the dead and insult the living, with the delusive drivel of medieval diabolism, they can be accommodated with the same service. Hundreds of churches built with the people's money have obtained their control of the edifices by fraud. And this is the way it was done: A committee of beggars is appointed to solicit subscriptions. It is set forth to the wealthy sinner that a church is a great benefit to the town and improves the value of all other property. Does not a fine hotel, store, or private dwelling do the same? But who thinks of asking alms for the purpose of erecting a hotel or grocery store? But the beggar meets the objections of the free-thinker whose money he solicits, by asserting that the house to be reared shall be free for the use of all denominations, of whatever faith or name, at all times when not occupied by the church holding the deed. This promise is repeated and urged upon all doubting heretics as a reason why they should help build the house, as it will be as much for their benefit as for the Christians in whose name it is decided. Sometimes this pledge is reduced to writing, or included in the subscription paper to which the sums subscribed are attached. But they are very rarely kept. I cannot recall a single case in which these solemn pledges, accepted in good faith by the deluded heretics, have been kept inviolate by the church whose honor has been placed in the balance to secure the money which they could not raise from their membership. As soon as they have the "title clear to mansions in the earth," they deliberately violate every promise and lock their doors against all whom their creed does not sanctify. If the agreement is in writing, they find it convenient to lose the written document or recit it into such hands as keep it out of reach. The law sustains them, of course, as it does all thieves and robbers who conform to the technicalities of the statute. The law exempts more murderers than it punishes; and I am not sure but it hangs more innocent men than real criminals.

Christians (I who have no regard for their word or honor have the advantage in the law, while the honest heretics who trust them have no redress, and the hypocrites chuckle over their pious fraud and defy the moral sense and public sentiment that challenge their crooked ways. But even if all churches were honestly secured, and justly held sacred to the idolaters who monopolize them, and as public benefactors were entitled to exemption from secular taxes while actively serving the religious interests of community, there is a large class of church property scattered over the country that is totally useless to society, religion or the body of the people. This class of property is justly held sacred to the idolaters who monopolize them, and as public benefactors were entitled to exemption from secular taxes while actively serving the religious interests of community, there is a large class of church property scattered over the country that is totally useless to society, religion or the body of the people.

All such property should be promptly confiscated and turned over to the State for secular uses, or opened to the public for any and all purposes the people desire. At the little village of Spartansburg, Pa., there are three church edifices, Methodist, Baptist, and Presbyterian. Two of them have stood empty and idle for years, while the Methodists still show signs of life and use their church for such purposes as their creed ordains. As usual, of course, the people who contributed liberally towards the building fund of these defunct institutions were not consulted as to their use at all for anything but sectarian purposes, and in the nature of the case, with the precedents before us, such a use is necessarily demoralizing. The spirit of injustice and treachery towards the people whose money they thus hold locked up in a useless and idle house, and the way they exalt a dogmatic creed to the rights of man, abundantly justify this charge. But there are men, even in these tumble-down relics called churches at Spartansburg, whose manhood and honor are not so easily sold. They are the truest and noblest of men, and they are the only ones who are not ashamed of their associations and honor the name they bear and reflect light over the darkness that blinds and stupefies the narrow bigots who belong to the mental sphere of the Middle Ages. We should be careful to recognize the noble qualities of these men, and we should not attribute all of the moral weakness to the creed which they worship. For we find moral delinquency more or less expressed among all classes of people, whether Christian or Pagan, and we find superior examples among all. But all other things being equal, we may be sure of finding a larger per cent of hypocrisy, low cunning, untruthfulness, dishonest dealing and selfish enmity among those who are thoroughly dominated by a dogmatic creed and tainted through and through with doctrinal superstition and religious intolerance than among any equal number of heretics, agnostics, free thinkers, or Spiritualists. And this extra amount may be set down to the immoral influence of their theology. Why should it not? They worship a cruel, not just, jealous, malevolent, diabolical God; and if worship counts for anything, should it not inspire the worshippers with the instincts of the character they worship? If God sends a lying spirit to deceive and betray his ignorant children and lead them to destruction, why should not his worshippers imitate his example and make delusive promises to rich heretics to get their money for the good of the church? If God deceives, robs and plunders his enemies, why should not his worshippers deceive and rob as well?

The history of the church abundantly proves that they do. Some of the "church fathers" openly maintained the doctrine that to lie and deceive when the interests of religion required

wholesale government. Is there no remedy for this iniquity? Is there no State secularization. Is there no reserve, is the hope of the insane effort to the Christian religion in the United States has come good service to the cause of unsectarian progress. It has aroused the people to a sense of the situation, and they are analyzing the facts and studying the principles of free government and raising their protest against the mad folly of sectarian propagandists, and demanding less, instead of more, religious meddling in the affairs of State. Taxation of church property and the abolition of all religious functionaries drawing salaries from the Government has become a demand that is felt, and must be recognized and acted upon in the near future. Every instance of proscription against the rights of the people, like this "dog in the manger policy" of the small minds at Spartansburg, is an inspiration to the people to rise in their dignity and reform the laws that make such usurpations possible. Spiritualists should be a unit on this issue and with all right-minded people join hands and work with steady and determined zeal for the overthrow of all petty tyranny perpetrated in the name of religion. Christians would average about as good as other people if they were driven from their self-imposed prisons and compelled to recognize common justice; and to respect their consciences and the rights of others. For the good of the church this demand should be enforced in the interest of society and good morals.

We have compassion for the slaves of superstition. They cannot see themselves as others see them. They are the victims of circumstances and education, that have moulded and dwarfed them from generation to generation. In demanding justice and equal rights as against the usurpations of their dogmatic authority, we do not seek their injury. The assertion of a principle operative on all alike must benefit all who are affected by it. It is not kindness to a culprit to sustain his iniquities. It is a wrong perpetuated against the State to allow them to defraud the public, for by so doing they doubly defraud themselves. To seem to acknowledge their right to use the law to plunder the people is to encourage the villainy and degrade the villain. The more wrongdoers are upheld by law and popular sanction, the more obtuse become their moral sensibilities, and the less they realize the demands of justice or care for the truth. Hence it is our plain duty to point out the errors that are robbing the souls of their victims, and insist on the recognition of justice and reforms in the law until Church and State are thoroughly divorced, and theology is compelled to stand alone or fall by its own weight. Let the bad humors of politicians until they shall have learned that success lies that way, and all compromise with creeds in State affairs imperils the chances of success, and we can bring a change that will open the doors of these defunct churches to the use of the public or confiscate them for taxes. In justice to the Baptist church at Spartansburg, it should be said that they have several times admitted Spiritualists to hold funeral services in their house, and probably this late exhibition of contemptible bigotry does not represent the feelings of the majority in the church; but if the sense of that august body has been violated by the petty toadyism and idiotic distortion of their chosen representatives, the honor of the church and interests of their religion demand that they take immediate action to cancel the official authority of the small minds that thus misrepresent the character of the church. The Baptists as a class are the most rational and the least bigoted of the churches of the State, of any religious body of equal influence in this country. They stand nobly for the complete separation of all religious interests from secular affairs. They propose to sustain their own institutions and let Christianity develop its power under its own auspices and in its own way, asking no favors of the State but equal protection in the exercise of religious freedom. When the Presbyterian Assembly invited their cooperation in a general conference upon the subject of "religious instruction into the public schools," they unanimously declined any participation in any effort to enforce religious instruction in the public schools. Later, however, the synod changed the wording so as to read "moral instruction in public schools." But the animus was the same, for they insist on interpreting morals by their Christian creed, and they mean religious instruction to be the basis of the answer of the Baptist pastors should go on record and be kept before the people. Readers of THE PROGRESSIVE THINKER who do not keep a file for permanent use should scissor these resolutions and keep them for handy reference.

THE BAPTISTS' ANSWER.  
The question submitted to the Baptist Pastors was, whether they would join in a conference to consider and by inference to encourage and promote the teaching of religion in the public schools. "The Baptists believe, and always have believed, in the teaching of religion in the home, and in the church, and never did believe, that religion should be taught by requirements of law anywhere, either in church or school." Their answer to an invitation to appoint representatives to a conference on "Religion and Public Education" is given in the following resolutions:

"Resolved, That, as American citizens, we unconditionally and heartily endorse and uphold the free public school system, as next to our Christian religion, the greatest bulwark of our liberties. Resolved, That we tender our thanks to the Synod of New York of the Presbyterian church for their courtesy in presenting us with their report on Religion and Public Education, and asking our cooperation in the securing of the subject recommended therein, and that we take this opportunity of expressing our hearty Christian affection for them. Resolved, That we cannot, however, unite with them in their attempt to secure religious instruction in the public schools, and this for the following reasons:

"1. We believe that it is a manifest injustice to tax those who do not believe in religion for the maintenance of schools in which are taught religious principles which they do not wish their children to learn; and, further, that the inauguration of such a system of religious teaching in our public schools forms a valuable argument for the division of the school funds with those who might not relish such teachings, thus resulting eventually in State support of schools in which the creed of Agnosticism, Buddhism, Confucianism, Judaism, or Romanism might be taught. We believe that the State ought not to teach religion, because this would mean, in our age, religious instruction by unregenerate persons who do not know what true religion is, and whose instruction would in a large degree be marked by hypocrisy, formalism, irreverence and error. We do not wish such persons to instruct our children religiously. The State should teach only that on which all are agreed, and should not invade matters of conscience or religious opinion. If the State may teach religion in schools, the State may teach religion in churches of her own establishment. It is only on this broad ground that we can oppose those who would subtly instill Romanism or the creed of Agnosticism into our public instruction. We thus re-affirm the grand old Baptist doctrine of soul liberty for all men as well as ourselves, and of the non-interference of the State with the church in her peculiar function of teaching religion. "Signed: A. C. Osborne, Albion; F. L. Anderson, Rochester; A. P. Brigham, Utica; W. R. Baldwin, Friendship; and R. G. Seymour, Auburn, committee. "One of the pastors," who reports this for the New York Tribune, November 17, 1890, says: "The above resolutions were adopted unanimously by a rising vote in a very large and truly representative assembly of the Baptist pastors of the State of New York. Although these rational views are confessedly selfish and in the interest of the Baptist creed, they are the only tenable positions taken by sectarists on this vital issue. The Baptist pastors are logical enough to see that any meddling with the State in religion matters dangerous to their system. The State may teach heresy, Agnosticism or Spiritualism if its unholy hands are allowed to touch religion. This is a sound plea, and ought to impress all the little lunatics, bent on forcing religion into the schools, a lesson that should make them pause. The same reasoning will apply with greater force to the effort to make this a Christian government by interpolating God into the Constitution and making the Bible the supreme authority in the jurisdiction of the State. Spiritualism is the supreme solvent of these pious puzzles, and the power that is inspiring the moving world with higher ideas, broader conceptions of life and human relations, and more generous sentiments towards all differing sects. This is the saving spirit that sheds a light of hopefulness over all the confusion and conflict of the age. Its gentle influence is felt in every struggle for justice and liberty. Wise counsels reach us from those who measure the depths of human nature and analyze our needs, and touch the keys that unlock the doors of their horrors are losing their force. In the awakening of human nature with the thrilling consciousness of Divinity enshrined in every living soul. With light to illumine the way and warm within us, we can trust, hope, and wait."

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THE TRUTH MADE PLAIN.  
The Catholics in American History.

The Roman Catholics manifest an extreme desire to have the part they played in all the events that have occurred duly recognized. This is right and proper; they have had their hand in everything that ever happened here, and what they have done on the various important occasions ought to be fully known and credited to their account. The mistake lies in their assertion that what they have done has been to the benefit of this country. This statement does not tally with the truth, and the process of refutation is now going on. To begin at the beginning, or what Catholics have tried to make the world believe was the beginning, as far as the existence of this nation is concerned, they claim that Christopher Columbus was a Catholic, and that he discovered the continent of America. This is an almost sufficient evidence, in itself, that his claims as discoverer were false. Catholic-like, however, the Genoese pirate attempted to force the acknowledgment of his pretensions by the most brutal means. According to his unflattering biographer, Henry Harisse: "Columbus made it a serious matter for any one to doubt that Cuba was the American continent, the beginning and end of the Indies, which it was possible to reach by land through Spain, which he compelled his crew and officers to declare on oath, with the prospect of having to pay a fine of 10,000 maravedis or have their tongues cut off in case of denial."

A brilliant Catholic orator, Daniel Dougherty, in his speech at the opening of the Catholic Congress at Baltimore, expressed himself grandiloquently upon the tradition in question. "The people in the United States—aye, of the hemisphere—are preparing to celebrate the 400th anniversary of the discovery of America. We especially rejoice in this. The tremendous event—with reverence I may say the second creation—the finding of a new world and the vast results that have flowed to humanity, all can be traced directly to the Roman Catholic Church alone. Protestantism was unknown when America was discovered. Let the students, the scholars, poets, historians search the archives of Spain, the libraries of Europe, and the deeper the research the more the glory will adorn the brow of Catholicity."

It was the Catholic Columbus, with a Catholic crew, who sailed away out for months upon an unknown sea, where ship had never sailed before. It was to spread the Catholic faith that the sublime risk was run. This is the version of the origin of this country the testimony contained in the latest contribution to American history, "The Genesis of the United States," by Alexander Brown, is absolutely crushing: "About the year 1491 the people of Bristol, England, began sending out every year light ships under the command of John Cabot, in search of the Isle of Brazil, and the Seven Cities. It seems probable that he saw land on one (1494) of those private voyages, as he petitions Henry VII. in 1495 to grant unto him and his three sons the royal authority to discover and possess new lands, etc. As early as Dec. 18, 1497, we are told that John Cabot had the description of the world in a globe, and also in a book, which he made, showing where he landed in the New World. His charts, or copies of them, had reached Spain in 1499, and it seems certain that a large part of our northern coast in the map of the world made by Juan de la Cosa in 1500 was composed from them. It seems almost certain that Europeans had discovered America long before Columbus. Cabot furnishes the first definite starting point for English claims, and Columbus for the Spaniards; though it may be that Americus Vesputius saw the continent before either of them. Columbus never saw any part of the territory of the United States. As a nation we trace back to the discovery of John Cabot. We do not trace back to Columbus; the claims of Spain and the Bulls of the Pope were based on his discoveries. Had England continued to acknowledge those claims, this nation would not now be in existence."

This invaluable book, coming in the nick of time, is a masterpiece of the fact of the romantic Spanish-Catholic fictions revived by the avowed purpose of the World's Columbian Fair to "commemorate the discovery of America by Christopher Columbus," is, as stated on the title-page: "A narrative of the movement in England, 1607-1616, which resulted in the plantation of North America by Englishmen, disclosing the contest between England and Spain for the possession of the soil now occupied by the United States of America; the whole set forth through a series of historical documents now first printed in English." The English colonies in America could not very well be exterminated until England, as a nation, was conquered, Philip II. of Spain sent his invincible armada to subjugate England. Failing in that high-handed attempt, this monarch, in 1595, sent his ambassador to London, Don Pedro de Zuniga, dated March 8, 1607, is sufficient evidence of the policy pursued by Spain: "You will report to me what the English are doing in the matter of Virginia—and if the plan progresses which they contemplate, of sending men there, and ships—and thereupon it will be taken into consideration here, what steps had best be taken to prevent it." The same author declares with reason that the great struggle between Protestantism and Romanism. But it was an object that the Romanists failed utterly to gain. They are thus the only people who indulge in public rejoicing over their historic failures. The strangest part of it is that they have been able to inveigle

the citizens of the United States, an English-speaking nation, founded by England, into celebrating Spain's successive failures in all her discovery and colonization attempts from the year 1492 until Spain's miserable decadence as a power. —MAIRIE A. SHIPLEY.

SPIRIT PHOTOGRAPHY.  
A New Phase Being Developed at the Aber Circles.

In my last article to your paper, in which I gave you the result of a flashlight experiment at a seance at W. W. Aber's, at Spring Hill, Kan., in which they succeeded in getting the photo of spirit Dr. Reed, by flashing a light upon his materialized form, I promised to give you the result of another experiment, which I consider more wonderful, if possible, than the flashlight experiment. At the trial I shall describe to you now, we obtained the photograph of a female, in full form, without any sitter or medium in the cabinet. This picture was taken by Mrs. Mabel Aber, and it came about in this way: The spirits are writing a book, on paper, by their own hands, in full view of the entire circle, at Mr. Aber's. On Sunday evening, April 17th, 1891, after spirit Wm. Denton had made an oral lecture in a plain, rounded voice that would fill the room of two hundred listeners, and writing, in the presence, a deep, scientific article, Dr. Reed also spoke and wrote; and Thomas Paine gave us an exhibition of oratorical powers seldom excelled by the best trained speakers, in matter, and never equaled in style by any mortal of this or any other age. At the last peroration, pointing his uplifted hand towards heaven, his last words, "higher and higher," died away amid the outer darkness, his manly form sank, as if through the floor; the last disappearing was his up-pointing finger.

Spirit Sam said: "After the seance was over we must try the experiment of taking a spirit picture, without a sitter; and that Mrs. Mabel Aber should take the picture." The tremendous event—with reverence I may say the second creation—the finding of a new world and the vast results that have flowed to humanity, all can be traced directly to the Roman Catholic Church alone. Protestantism was unknown when America was discovered. Let the students, the scholars, poets, historians search the archives of Spain, the libraries of Europe, and the deeper the research the more the glory will adorn the brow of Catholicity."

It was the Catholic Columbus, with a Catholic crew, who sailed away out for months upon an unknown sea, where ship had never sailed before. It was to spread the Catholic faith that the sublime risk was run. This is the version of the origin of this country the testimony contained in the latest contribution to American history, "The Genesis of the United States," by Alexander Brown, is absolutely crushing: "About the year 1491 the people of Bristol, England, began sending out every year light ships under the command of John Cabot, in search of the Isle of Brazil, and the Seven Cities. It seems probable that he saw land on one (1494) of those private voyages, as he petitions Henry VII. in 1495 to grant unto him and his three sons the royal authority to discover and possess new lands, etc. As early as Dec. 18, 1497, we are told that John Cabot had the description of the world in a globe, and also in a book, which he made, showing where he landed in the New World. His charts, or copies of them, had reached Spain in 1499, and it seems certain that a large part of our northern coast in the map of the world made by Juan de la Cosa in 1500 was composed from them. It seems almost certain that Europeans had discovered America long before Columbus. Cabot furnishes the first definite starting point for English claims, and Columbus for the Spaniards; though it may be that Americus Vesputius saw the continent before either of them. Columbus never saw any part of the territory of the United States. As a nation we trace back to the discovery of John Cabot. We do not trace back to Columbus; the claims of Spain and the Bulls of the Pope were based on his discoveries. Had England continued to acknowledge those claims, this nation would not now be in existence."

This invaluable book, coming in the nick of time, is a masterpiece of the fact of the romantic Spanish-Catholic fictions revived by the avowed purpose of the World's Columbian Fair to "commemorate the discovery of America by Christopher Columbus," is, as stated on the title-page: "A narrative of the movement in England, 1607-1616, which resulted in the plantation of North America by Englishmen, disclosing the contest between England and Spain for the possession of the soil now occupied by the United States of America; the whole set forth through a series of historical documents now first printed in English." The English colonies in America could not very well be exterminated until England, as a nation, was conquered, Philip II. of Spain sent his invincible armada to subjugate England. Failing in that high-handed attempt, this monarch, in 1595, sent his ambassador to London, Don Pedro de Zuniga, dated March 8, 1607, is sufficient evidence of the policy pursued by Spain: "You will report to me what the English are doing in the matter of Virginia—and if the plan progresses which they contemplate, of sending men there, and ships—and thereupon it will be taken into consideration here, what steps had best be taken to prevent it." The same author declares with reason that the great struggle between Protestantism and Romanism. But it was an object that the Romanists failed utterly to gain. They are thus the only people who indulge in public rejoicing over their historic failures. The strangest part of it is that they have been able to inveigle

the citizens of the United States, an English-speaking nation, founded by England, into celebrating Spain's successive failures in all her discovery and colonization attempts from the year 1492 until Spain's miserable decadence as a power. —MAIRIE A. SHIPLEY.







Written for The Progressive Thinker.

## "MEDIOMANIA."

### The Extreme Ignorance of the Medical Profession.

#### The Reasons It Gives for Mediomania.

MEDIOMANIA.

This is the title of an editorial article by W. C. Cooper, M. D., of Cleveland, O., in the Feb. No. of *The Medical Gleaner*, edited by him and published by W. E. Blyer, Cincinnati, O., from which we shall take a few excerpts.

It is very evident that the army of machine-made physicians are moving along the line to disparage the usefulness of mediums and prevent them from performing their work of healing the sick and presenting to the world the evidences of immortality through spirit return. But when we see those professing to be liberal and progressive, and yet making back into the rear scouts, and by the most liberal and dogmatic of the profession, who refuse to accept any truth if it does not first find its entrance into the world of thought through some one of their special channels, and trying to cry down anything in advance of their system, seems "passing strange" in this era of scientific discoveries and rapid evolution of the understanding of the universe of mind and matter into practically available potentialities.

The attempt to make out that the sensitive who is susceptible to spirit control is necessarily diseased, or that mediumship is a disease, shows how competent (?) these learned ignoramus are to have legal control of all psychic phenomena, and to determine the relations of the sensitive to this modern powers and possibilities of this spirit.

The true "inwardness" of the article is shown in the following extracts:

"It is not so much my purpose to discuss the reasonableness of theoretical Spiritualism, as it is to inquire into the probable causes of the disease, Mediomania. A few remarks, however, touching the essentials of Spiritualism as a religious system, are in place."

Spiritualism is materialism. It differs from the materialism of such philosophers as Tyndall, Dawson and others, in that it makes the immortal principle a tangible substance, whereas the scientific soul is nervous energy—force. Unlike the materialism of science, which is the offspring of philosophical investigation, spiritualistic materialism has its birth-place in the realms of idealism. True, the doctrine of this modern doctrine—modern as to name and certain peculiarities—claim that their system is based on revelation—phenomenal revelation—and that their doctrines are derived from the teachings of disembodied spirits. The conflict between this transcendentalism (argument?) and the matter-of-factness of every-day science—the ever-evident positivisms of real life—is what has consigned Spiritualism originally to the domain of the morbid and the mysterious. There is no more connection between the incomprehensible movements of a table and the conclusions of Spiritualism, than there is between the miracles of generation or growth and the doctrine of immortality. It is not denied that certain unexplained phenomena depend upon some occult force, do occur; but the history of science justifies the conclusion that the phenomena of supernatural effects will be found ultimately to depend upon, and of course, accord with natural law."

"The fact that table-tipping is governed by an intelligence only complicated the matter adversely for the Spiritualist, for the known truths of animal magnetism are so many pointers to a natural solution of the problem. I have not time nor space to dwell upon the logical inconsistencies seen in the interpretations of such Spiritualist authorities as Owen, Davis, Edmonds, and others, but they are many and glaring. The attempted reconciliation of the physical origin of thought with the disembodied soul's existence as an intelligent entity, is only one among many absurdities."

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Mediomania is the nidus of Spiritualism, and mediomania is a disease. Its pathological nature is recognized by the leading minds of medicine, and books treating of its origin, nature, and cure have been published. Its prevalence is owing in part to an epidemic influence, essentially similar to that which assured and precipitated the spread of the choreomania, lycanthropy, theomania, demonomania, panphobia, etc., of other ages. The epidemic influence seen in the past have varied with the era of its prevalence, the civilization of the age giving individuality to the malady. In the nineteenth century it has assumed the religious-philosophical aspect embraced in the theories which have grown out of a mortal's supposed conditional power to communicate with the immortals."

About all phases of the majority of epidemic cases of mediomania, have a venereal-pathological history. This is especially true of female mediomania, the greater complexity, and more delicate balance adjustment of certain parts of their organism rendering them peculiarly liable to a particular class of ailments. Hysteria, chorea, uteromania and mediomania are all closely related, and are almost infallibly traceable to an identical origin. This ultimate origin has its abode in that holy of holies where human being dwells its genesis, and it most frequently results from the mercenary deceptions of gynecological quacks. These truths, taken in connection with the little known facts of a secretistic-impulsive zeal—explain sufficiently well why women are more frequently the victims of mediomania. Women are more sensitive, trustful and devoted than men; finer fibered, physically and morally. They are also capable of greater fanaticism, because more credulous and credulous than men."

"What is more pitiable than to see women, with all their sweet capabilities, prostituting all their sacred endowments and talents to the dissemination of some long-haired lies? Oh! that a revolution would fall on womanhood, opening its eyes to the great sin and folly of these unending novelties, and bring them to the limits of rationality, despite the leeward excuses furnished by a local irritation, or visceral malfunction. If the "harmonical philosophies," "perpetual affliction," "spiritual materializations," etc., were remembered to the safe-keeping of male enthusiasts, it would not be long (till the world's moral atmosphere would be a great deal clearer than it now is."

"When it has become evident that a woman or man under the prodromata of some strange mental disorder, think of some wrong in the generative apparatus, not by consulting, but by telling primarily. It is not illogical that the center from which life, with all its possibilities, proximately originates, should command a masterly influence upon life's processes. Place the patient in a comfortable relation to hygienic law, discover the lesion, and then apply remedies specific to it."

Now, what are we to think of one who claims to be an educated and scientific M. D., and assumes the editorship of a medical journal, ostensibly to educate the rest of the profession, who has no higher conception of the mind and possibilities of the human brain, through the action of its individual spirit entity and the psychic influence imparted by a disembodied spirit operating upon its higher faculties, than to apply remedies specific to it?"

Robert Shaw, of Brooklyn, owns the old gun with which Israel Putnam shot the wolf.

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of such an one are only the results of some disease of the genital-vascular organs? Certainly the magnets of his brain must have become reversed in their action to cause him to see things spiritual with such distorted vision.

Has such glaring idiocy done the robes of science and set itself up to teach the stupendous folly of its ignorance, and blazon to the world its vapid nonsense and the vagaries of a distorted and unbalanced intellect, or has the medical profession as a whole been seized by the contagion of such supreme selfishness as to determine to hold by any means, however despicable, entire control of caring for the sick simply for the sake of the fees, and have therefore resolved to drive all healers in disgrace from the field?"

Really such mediomania must either have a venereal-pathological history, or be induced by an entire lack of conscientiousness and an exorbitant greed of gain, to publish such nonsense."

It is not really surprising to see a person of the mental caliber of this editor of *The Medical Gleaner* possessed of such a vast amount of gall as to consider himself competent to criticize the psychological knowledge of such men as Robert Dale Owen, James W. Edmonds, and A. J. Davis, and not only try to impeach their wisdom in these matters, but also the intellectual and scientific ability of such men as Prof. Hare, Prof. Zoellner, Prof. Faraday, and the hundred thousands of lesser lights in Spiritualism, whose master intellects shine out as much superior to the mental illumination of this *Gleaner* editor as the rays of our sun are to us superior to those of the dog-star."

By what authority do these doctors assume to deal with psychic matters? Has their study of the various holes, cavities, and prominences—the shapes and articulations of the bones of the human skeleton—conferred upon them that right? Or have they "gleaned" it from the separation, origin, and insertion of the 322 muscles of the inanimate body, or found it in the viscera thereof? Have they succeeded in discovering the *unseen power* that presides in the nerves of involuntary action? Can they tell *why* the ganglionic nerves express sensations and the nerves of the opposite roots impart motion? Will they inform us what directs the assimilation of food into tissue—taking from the general blood plasma the material to form the tissue, and the nervous fluid here—to build muscular fibre there—to construct bone cells in their proper place and repair glandular and visceral structures, all in their uniformity? Can they tell what directs the secretion of the lubricating fluids into the pleurics, the peritoneal and synovial cavities, and removes therefrom the lubricant as soon as its powers to perform their function are exhausted?"

Until they can do this, let them beware how they attempt to lay sacrilegious hands upon the "Temple of the Holy Ghost," or endeavor to circumscribe limits to the possibilities of the human spirit."

What have the "Regulars" ever done to benefit any person who, laboring under some peculiar psychic influence, remained entranced, or was in a psychic slumber, or in a state of "trance"? Surely the "Regulars" and let echo answer "what?"

While in Milford, Ct., some years since a young girl dreamed she died, and the doctor was sent for and tried to bleed her, but could not, and left her to be buried. The next night she awakened her mother, telling her she felt strangely. The mother placed her feet in warm water and sent for an M. D., who came and attempted to bleed her, but failed and pronounced her dead. The next morning after she was buried. A few months later, to satisfy the mother, the body was exhumed and she was found to have been buried alive. Had my advice been taken she would have been restored to consciousness and been saved the horrible death she suffered."

In the case of the "sleeping boy," near Columbus, Indiana, and in several other similar cases what have they done? They say they have "exhausted all known means of science without avail." What does this mean when literally interpreted? Simply that they know nothing whatever of psychic science. That they have employed electro-galvanic batteries, used ammoniacal gas to excite the brain, applied irritants locally, injected poisons hypodermically or otherwise, and probably administered croton oil, calomel, and other drugs, but failed, and when the controlling spirit has been able to counteract all these outrages upon the body, the dumfounded medico-maniacs have in their perplexity and amazement wondered at the obstinacy of this "unknown form of disease," which so baffled all their scientific "skill": when it is well known to the skillful psychopathic physician, that by surrounding the person who is passing through these psychological stages of spirit unfolding with harmonious and healthy magnetic influences, by placing them in charge of some competent clairvoyant or magnetic healer, they would soon restore them to their natural spiritual condition, without injury to body or mind."

But such is the ignorance of the medical profession on this subject that both are made to suffer, and hundreds are annually destroyed through the improper expedients and experiments of these kid-glove savants."

Surely this editor, in searching for straws for his *Gleaner*, must have spent a good deal of time raking over the ill-fates of his own imagination to gather up the old dirt, which he has so carefully culled among the many "cobwebs" of his brain, while "under the prodromata of some strange mental disorder," the cause of which, according to his reasoning, was "primarily some wrong in the generative apparatus."

When men of his ilk shall have advanced far enough to begin to comprehend the action of their own brain in producing such a mental monstrosity as is the article in question, it will be time enough for them to attempt to criticize influences and powers developed in more refined and sensitive individuals which they have now no ability to comprehend."

But it is well to let these rabid mediomania rave on. The more such ridiculous absurdities are promulgated, the more will all respectable people turn away from those blatant mediomania, who only expose their own bombastic ignorance through such vulgar fanfarades."

Salida, Cal. D. P. KAYSER, M. D.

Miss Kate Field acknowledges herself a hero-worshiper, like all women, adding this unanswerable, even if entirely satisfactory, justification: "If they were not what would become of the men?"

Gen. Alger laughs at the use of his mind in connection with the possible vacancy in the U. S. Department of the Interior will be created if Secretary Proctor is made Senator from Vermont, and the laugh has in it an incredulous ring which is more emphatic than words."

Robert Shaw, of Brooklyn, owns the old gun with which Israel Putnam shot the wolf.

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## Double Consciousness.

### The Mysteries of the Human Mind.

TO THE EDITOR:—Many instances, says the Louisville *Courier Journal*, have been published from time to time of what is known as "double existence." The "Strange Case of Dr. Jekyll and Mr. Hyde," is but an exaggerated and bizarre version of some tolerably well-known facts. The case of Hugh Thompson, who can remember nothing of his personal history from the time that he was wounded at Chickamauga until he came to himself in Northern Illinois during the winter of 1870, has just been republished in consequence of the investigation of the case in the Pension Bureau. He was in robust health at the time when memory revived, and it is evident that much of the most interesting portion of his life has been entirely blotted from his consciousness. At the same time, however, the American branch of the Society for Psychical Research, the president gave a brief account of a very interesting case. In 1857 there was residing near Pawtucket, R. I., a carpenter who had imbibed infidel views of a pronounced character. One day he thought he heard a voice from heaven addressing him in the name of Jesus, and he went to the chapel. This incident led to his conversion; he became an itinerant preacher, and followed that occupation for thirty years. In 1887, as he was then growing old, he gave up preaching and resumed the business of a carpenter. One day he disappeared, and no trace of him could be found for six weeks. At the end of that time he returned, and related that he knew nothing of what had occurred to him in the interval, until he regained consciousness at Norristown, Penn., where he had been for four weeks keeping a small confectionery store under the name of Brown. His consciousness of personal identity returned in the middle of the night. Finding himself in a strange room and in a strange place, he groped his way into a nearby closet, and, finding his sleeping apartment, and becoming alarmed, shouted for help. The neighbors rushed in, and were amazed to hear the confectioner eagerly and excitedly asking who and where he was. A physician was called in, and the case investigated. The statements of the so-called Brown that he was a preacher from Rhode Island, were investigated and found to be true. The physician, however, did not insane, and he was permitted to return home. He retained no recollection whatever of anything that had occurred between the time of his leaving home and his awakening in the night at Norristown. Some account of this case having reached the Society for Psychical Research, one of its representatives visited the man at his home and prevailed upon him to go to Boston and be hypnotized. When he was in a trance, he related the incidents of his journey from his home to Norristown. After passing a night in New York, he went to Philadelphia, and after staying a day or two at a hotel, went to a boarding house at 115 Elbert st., where he remained nearly two weeks. Then reading an advertisement in a newspaper of a small business for sale at Norristown, he went there, bought the establishment and conducted the business with much success. When he was asked about the exciting events which had occurred, his statements as to his movements were all investigated and verified. The boarding-house keeper, when found, remembered Mr. Brown, and corroborated his story in every particular."

TO THE EDITOR:—We live in a magnificent Universe, one of a limitless number. Sir Edwin Arnold says: "I lately stood in the well-known observatory, looking to Harvard College, Boston. One of its wonderful tubes was directed to a region of the sky, seemingly—and even to the most powerful glasses—blank, but the sensitive plate fixed to the eyepiece announced the existence there of a thousand nameless and previously unseen stars; and to whatever part of the apparent darkness its finer eye continued to be turned, always such, and such new worlds were unfolded, and countless new worlds, which it brought back from those black and fathomless abysses. A new meaning is surely given by these and other modern astronomical generalizations, for the thoughtful man, to that divine phrase of our New Testament—'In my Father's house are many mansions.' There exist, indeed, stars enough now within sight to provide for a hundred souls who would be up to the great gates of man's destiny, and the great gates of man's destiny consist, as all of us had comprehended, not in being the centre of creation, but in belonging at all to so glorious and visible a galaxy of life, with the invisible effulgence and the infinite possibilities lying beyond it."

Realizing what the telescope reveals to the astonished vision on the material side of life, we must realize that we are folded in, in the same extent of territory, the spiritual side of existence could be unfolded. Let us hope that, in the course of time, a spiritual telescope will be invented, that can bring to view the counterpart of each material world. S.

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## Lowering the Stars and Stripes.

### Romish Arrogance.

On March 17 (now commonly called "17th of Ireland," an incident occurred in Londonderry, R. I., which shows what Romanists would do if they had the power. An insult was given to American citizens which will not soon be forgotten. On Tuesday morning, March 17, a gentleman was informed that on the parochial school connected with St. Patrick's Roman Catholic church of Valley Falls (which is the next village to Londonderry) the American flag was at half-mast, with the stars downward, while at the top-mast floated the green flag of Ireland.

Such news sent a thrill of patriotism through his heart, and he proceeded at once to investigate. He soon found that he had been correctly informed. He met a member of the church, and requested him to see Father Kane and have the green flag removed at once. This he flatly refused to do. Well, said our patriotic citizen, I shall soon find out whether that green flag will be removed or not; so he immediately drove into Providence to find his Excellency, Gov. Davis. He found the governor in his office, and having informed him of the insult given to the American flag by the Romish priest at Valley Falls, he demanded that he (the governor) order the green flag taken down.

The governor hesitated, as thoughts of the approaching election passed through his mind, and being a candidate for re-election on the Democratic ticket, the "Irish vote" meant a great deal to him, so his patriotism must be laid aside for the time being. And so he was inclined to treat the matter lightly, saying that probably Father Kane made a mistake, and it could not do much harm any way, and thought it would be better not to interfere with their religion.

"Well," said our patriotic citizen, "I don't want you to interfere with their religion, nor I don't want them to foil their selves up, but I want to tell you that if you do not order that green flag taken down at once you will hear of mischief within twenty-four hours. There are in Londonderry awaiting your decision several hundred American citizens, members of such patriotic orders as the Orange Order, United Order of American Mechanics, and others, men who will not stand by calmly and see the stars and stripes of this glorious Republic insulted and trampled upon without resenting the insult, if need be, with their lives. Some of these men have followed that flag through the war of the Rebellion, to abolish slavery, and they would willingly follow it again to extirpate that greatest of all slavery—popery and Romish oppression."

This rather surprised the governor, and brought him to a sense of his duty, and he says, I will give you a letter to Father Kane, and order him to have the Irish flag taken down.

Meanwhile, Secretary of State McGinness came in (you can tell what he is by his name) and the governor told him what had happened, and that he was about to order the green flag taken down.

He showed him the letter, and having read it, he advised the governor not to send it. It might probably offend the priest. Another letter, written in a less authoritative style, was submitted, but the Secretary thought that was also a little too strongly worded. He thought it was better not to send any letter at all. He being so near the election, they must keep on the right side of the priest at all hazards. But, said he, I will telephone to Father Kane and ask him to have it removed. Shortly afterwards the green flag was taken down.

The truckling to papists to catch the "Irish vote" by men who pretend to have the welfare of this great nation at heart, but who will sell their birthright for a mess of pottage, cannot be too severely condemned. Let every true-hearted American citizen resent such treachery at the ballot-box, and drop these weak-kneed traitors and political tricksters into oblivion.—Rhody, in *Protestant Standard*.

Written for The Progressive Thinker.

## APPLE BLOSSOM.

### "PREFERENCE."



