



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 discernment and private justice. If religion quickens and directs moral instinct, it is helpful to good society; and in so far as this can be proven our obligations to religion will appear. But, admitted as a factor in the development of good government, religion is still entitled to no more consideration under the law than an equally helpful system of morals. 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 religion 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 upon 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 is, in fact, a remnant of theocratic despotism imposed upon the people of a nominally free and 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 kills the spirit, 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 majority of the moral 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 to hold the momentary services in the hands of 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 one seriously suppose they 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 believe that all laws have their part in the lake which burneth with fire and brimstone? (Rev. 21:28) 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 taxes, 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 to secure the money which they have so 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 a justly 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 into his glory, why yet am I also judged as a sinner?" (Romans, chap. 3.) 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 has 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 doctrine that we deny the authority of the Evil One on whom the church depends for support. But we might better allow the Devil an indispensable partner in the religious firm, and court his friendship and favors, and "profit by his examples," than to accept the character that popular Christians present to the God who made them. The Omnipotent, the Omnipresent, the Omnipotent, the omnipresent resident of a celestial city, who walks in the garden, hides in a cloud, goes down to see what his slaves are doing, sits on a throne, takes sides in great battles, is jealous and angry; the merciless savage whose tender mercies are over all his works, the Omnipotent who could not foresee the results of his own works; the Unchangeable One who repents of his acts and tries to mend his mistakes by worse blunders; the Infinite Love who hates his own children with a fiendish and eternal hatred; the Infinite Perfection who is guilty of every crime known to fallen man, whose perfection we are commanded to imitate, who tempts men to all the damnable sins that the parents are weak; this God of infinite cruelty, implacable vengeance, incomparable malevolence, this fiend of fiends, the omniscient idiot adored by servile millions who in their ignorance are led captive by the assumptions and haughty pretenses of trained deceivers whose crafty consciences the God of all Devils and "sum of all villainies" has no match among the conjurings of heathen mystery, Pagan mythology or the grim travesties of ancient demology. Do not imagine that this is a caricature of God. It has no reference to the Infinite Life from whom all nature proceeds. It is only the fabulous character of certain orthodox Christians profess to worship, and misname God. No such God exists.

This Christian ideal is not even a caricature of God; for a caricature is drawn from a reality, with the beauties concealed and the blemishes exaggerated, but still bearing a resemblance to the reality. The fabulous character of certain orthodox Christians profess to worship, and misname God. No such God exists. This Christian ideal is not even a caricature of God; for a caricature is drawn from a reality, with the beauties concealed and the blemishes exaggerated, but still bearing a resemblance to the reality. The fabulous character of certain orthodox Christians profess to worship, and misname God. No such God exists.

At one time the Spiritualists of Sparta, Pa., applied for the Baptist church in which to have a meeting. The church was not in use, the people had left, but not legal rights in the building. Many of the best people in the place wanted the privilege of hearing a spiritual lecture, and the church was the only fitting place for it. There is not enough life in the church society to supply even the stale monotony of orthodox preaching. There are not enough people there that want to hear it to keep up appearances. But the church was refused for a spiritual lecture. One trustee gave his free consent. I am sorry I can not give his name; but the majority flatly refused. Why? Because the Spiritualists were not in the church, and would promise them an endless roast for the glory of God, the church might have been opened to us. These useless ornaments obstructing all healthy activity, cumbering the ground which might be better employed as a garden for the poor, or a public pasture ground, a mockery to our civilization, and a sullen menace to mental liberty, standing unused and desolate, and held as a fetid sample of pious parade and decaying despotism, illustrating the vanity and futility of every man's work, and a public expense for the gratification of a handful of antediluvian relics, are a disgrace to our civilization and a libel on the character of the "meek and lowly Jesus." For the various churches using their property for such purposes, we deem useful to the world, and giving the public the benefit of their efforts—even though bounded by their creeds—we can have some respect, and for those who manifest something of the spirit of the "golden rule," and open their doors to funerals and lectures in which the people take interest, without dictating the creed and faith of the speaker, we can feel some fellowship, and realize that they are trying to represent the moral interests of society and the spirit of fraternity. Nevertheless, as the case stands, all church property ought to be taxed; and every church that closes its doors against any intellectual entertainments of moral or religious lecture, on account of difference of faith, when not using it themselves, should be promptly confiscated. That a dozen blinded bigots should be permitted to defy the wishes of four-fifths of the community whose property they have snatched into their possession, and by legal favoritism compel them to pay their taxes for them, is against every principle of equity and

wholesome government. Is there no remedy for this iniquity? I think there is. State secularization. reserve, is the hope of soon being... The insane effort to... and the Christian religion in... of the United States has done good... and sectarianism against... 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 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 a proscriptive church well in religion, 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 pledges 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 perpetrated against the church 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 more 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 moral and religious questions of Church and State, 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 consecrate them for taxes. In justice to the Baptist church at Sparta, Pa., 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 (I) has been violated by the petty prejudices and idiotic dictations 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 any denomination in 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 of the proceedings, and refused to contribute to 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 wherever they intrude. 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 moral every where. But the Baptists do not believe, 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 attempts 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 valid 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 insist on installing Romanism or the creed of Agnosticism into our public instruction."

"3. 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 of the State in religious matters is 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 the good 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 richest uses for the "healing of the nations."

Under its benign agency cruel natures are softened and become responsive to the voice of love. Soulless creeds are melted before its diffusive sweetness, and the hard and heartless dogmas that have paralyzed the best natures and blighted the noblest spirits 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.

Was St. Paul a Spiritualist? A remarkable statement was made in the course of a religious discussion in New Philadelphia, O., the second week in April. One of the disputants read from verses 1, 7, 8, 9, 10 and 31, in the 12th chapter of the First Epistle to the Corinthians: "Prof. Allen Noe, of Columbus, Ohio, undertook to prove from the Scriptures that the disciples had seen the spirit, and cited many texts to show that mediums were consulted on many important occasions, both in the Old and New Testament. The resolution that 'The Bible, King James's version, sustains modern Spiritualism in all its phases and teachings' was adopted by Mr. Noe, was very clearly set forth. Among other things he said: 'Of my church friends I would ask: Have you read xii. of I. Corinthians, in which each one of the 'spiritual gifts' which the Spiritualists are to-day using, are therein enumerated? Another of my brethren, I would not have you ignorant. The manifestation of the spirit is given to every man to profit withal. For to one is given the word of wisdom; to another the gift of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues,' etc. 'But covet earnestly the best gifts, and yet shun that which is more excellent way.' It was argued from this that St. Paul was a believer in Spiritualism, pretty much as it is understood to-day, and that he commended to the use of the Corinthians the cultivation of 'spiritual gifts.' It was also said that if the clergy would only preach the resurrection of the spiritual body at the change called death, they would preach in harmony with the real intent of the writers of the Scriptures, and help to make people happier. But it may be asked if Paul does not distinctly teach the doctrine of a physical resurrection in the fifteenth chapter of the same epistle? The fact that he did so may perhaps be accepted as proof that his conception of 'spiritual gifts' was not exactly that supposed by the Ohio disputant.—Chicago Tribune.

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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 this country. Catholic he assuredly was, 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 a serious matter of any man 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 the fact that the name of Columbus—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 keeper 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."

Again, the same orator, in an imaginative 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 (1497) 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 chart, and also in a globe, and was the first to land 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 at an earlier date, but 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 the discovery of John Cabot, and 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 on the subject 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 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. As 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, instituted a system of espionage whereby they could observe everything that was going on in England in the matter of building up the colonies on the Atlantic coast, the destruction of these colonies having been the constant aim of the Spanish Government. All the documents unearthed by Mr. Brown from the archives of Simancas prove this steady determination on the part of Spain to prevent the English colonization of America. An extract from a single letter of Philip II. to his ambassador in 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 America was an important object in 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. MAIZE 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 flash-light 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 shining 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 flash-light 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 had previously been materialized by her. Reed also spoke of another experiment, which I consider more wonderful, if possible, than the flash-light 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 had previously been materialized by her. 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