







# OUR PUBLIC PLATFORMS.

Plea for Messages Thereon—Criticisms of Crude, Uneducated Workers as Well as Pretenders in Our Ranks.

## Mediums and Mediumship—The True and the False.

If it be true that none are so well suited to the work of Spiritualists themselves, it is equally true that none can so understandingly write about mediumship as mediums and the students of psychology. And I have seen a medium since I was six years old, and the first was in England and Mrs. Emma Hardinge Britton being entertained at my father's house, I was enthused with the desire to be a medium; and soon as I was, sitting with my sisters, developed different phases of mediumship resulting later in clairvoyance, pictures, and the like, at that distinct clairvoyance. Thus in our own home and family, we had spiritual manifestations.

### Traversing the Country.

During the past two years and more, as the readers of The Progressive well know, I have been traveling from New York to California, back and forth, assisting Dr. Peebles in selling his books and doing the work of Davis, of which I am an accredited agent. This has given me rare opportunities to become acquainted with mediums and their various phenomena. And with sadness of heart, I have found them more and more extensively in mediumship than draft does in politics; and the worst part of it is that I have witnessed were in the dark trumpet seances.

### Frauds a Disgrace.

These frauds are a monstrous disgrace; and worse; they are Spiritualists; and irrespective of the illegality of taking money under false pretenses, these are the worst frauds I had detected in Spokane, Seattle and Los Angeles, I will instance one in Battle Creek, Mich.

A self-styled and boasted medium, came to Battle Creek to give a lecture, and I was present, and conversing with him beforehand, I observed the normal pitch of his voice, the formation of his sentences and language. Take my seat in a dark, voices were heard immediately and announced "Uncle Sndal!" How strange not to have the Christian name, I thought, and asked for answers, but got no names; only verifications of fictitious ones suggested. This addressed me, uninvited, and so when the "spirit" was asked in their most eloquent talks, and with a real test given, I carefully arose and flashed on the electric light, and lo! Mr. Hinderer's trumpet was squarely to his lips, held in his right hand. Wishing to avoid a scandal, I asked him to leave, but holding a seance in another part of the city the same evening, he was "held up" in a similar way, the exposure appearing in the Battle Creek Journal the following morning. For such a bad-faced fraud, I have the utmost contempt.

The same medium promised to develop Mr. L. M. Sehr of Decatur, Ill., as a clairvoyant medium for the sum of Five Dollars. But nearly twelve months have elapsed and no signs of the gift or of Hinderer.

### The Curse for This Curse.

Frauds abound everywhere, and though several have been exposed, we lose track of their names, only to be reminded after the exploitation of some credulous dopes. I would suggest a "BlackList" for all such tricksters. A list printed about every month, the names would help wipe them out of existence.

Again, I would urge a city ordinance drafted by the N. S. A., to be put into operation in every city to prohibit such grafters and strengthen the facilities of true, honest mediums.

Organized efforts in your own home and so have phenomena in your own families.

When a tramp stranger comes to your place to give spiritual seances, critically question him, demand that he show credentials duly signed, proving him to be a man of moral integrity and gifted with mediumship.

### Fool, Weak Platform Work.

Professioning no college qualifications or oratory, but having a fair knowledge of grammar, and a grip upon the English language. Imagine then, my annoyance, when hearing one of our speakers upon the platform commence an Invocation in these words: "Oh, thou angels of love and wisdom!" This may have been grammatical harmony to the ears, but I am afraid of others, and the whole address was little more than words, wavy-washy pick-up without continuity of thought or a show of logic.

I am wont to cry out "how long, oh how long, are we to endure it?" It is my firm opinion, after traveling and observing, that it is high time our platforms were rid of the ungrammatical speeches and vulgar guffaw-work offered as tests and guffaw-seances are given to the public as representing a modern scientific movement and declaring a superior philosophy of life, can we wonder that they do not hold intelligent and truth-loving congregations?

Some May ask: Should messages be completely discarded from our Sunday platform? I reply, "Yes, surely; for such grand and good work is done by mediums as Margaret Gaule, Mrs. May P. Vanderbilt and others, then I say, by all means encourage them; they redound to the credit of our cause."

Are tests necessary? Now to combine a few words: "no tests, but indispensable at the proper time and place—the home seance—or special meetings, and the like." I say never tests for messages only, will fulfill his highest, holiest mission and satisfy more thoroughly, the aching, mourning hearts who demand communication with the loved ones.

The contention from societies is, "We cannot draw the crowds unless we have tests." True, the curious, the wonderers and the rabble will flock anywhere and any place to hear a speaker. Such is a sure or a prize fight. These will always "draw the crowd;" and if the spiritual, intellectual and moral worth of the

spirit mediumship; not only of my own phase, but not only in the domain of nature. As for stock-test mediumism, knowing just what they are going to give their audience in advance, they are not to be blamed. An ignoramus and even ordained ministers of Spiritualism: he says it is unjust to our cause to speak thus without proof. Does it not cause a doubt in the mind of the investigator and lead him to look upon us all as fakers?

They are sensitive and have enough to fear from our opponents, and are encouraged when we receive the glad hand clasp of brotherly love from the rank and file in our audiences.

Said Dr. Peebles: "What I cannot call out a respectable and intelligent audience to hear me lecture without the aid of a test medium as a 'draw,' then I will hang my harp on the wall. As an example of a lecture without tests, Dr. Peebles lectured for two months in Los Angeles, calling out large, attentive and intelligent congregations without the aid of tests.

Why these objections to tests? All too often have we seen them go away without a word, test having been given a good lecture. And what is the reason? Because transported in thought to sublime and lofty ideals, their minds awakened to some grand, inspiring truths, they are suddenly subjected to unbearable drive about "old photographs" and grannies of the past, the merchandise of grand-chained grandfathers," "country homes," "spiritual legacies," and a wind-up advertising themselves.

These, uninteresting an advanced mind, are rendered more unbearable because they are necessarily and unavoidably induced to all, not concerned with others, though forced by the demands of courtesy to listen.

Actually such meetings extend until 10-30 and 11 o'clock, the good, accomplished, seldom amounting to anything. Week in and week out, white hair and bald heads gather for tests, tests, tests.

Public Platform Not a Billboard for Mediums.

You have brought up a subject worthy of deep consideration. It should have been considered long ago! If such had been done there would not be the laws passed against Spiritualist Associations. Truthful messages of a proper character never bring injury to our cause, but advance it.

I am a medical practitioner and my practice has been mostly in Philadelphia for a number of years. I have attended the various associations in that city and reasoned with those present. The main fault I find is in permitting people undeveloped to permit and give them the cures.

In looking back then there are numerous times when numbers have really left the meetings disgusted. So was I. The jumbled-up so-called messages brought a downfall on the practice of the association.

Again, a man or woman who thinks he or she has the power to give a spiritual message realizes that membership in their association offers an opportunity to speak a few words in meeting which will add to their popularity by adding them of course there are a few who are worthy of being admitted to such a station of advancement, but the association should first have a clear knowledge of the individual and whether it is for their interests to allow them to give, or attempt to give, any messages.

At each meeting there are intellectual people present seeking for light and truth, and not for such platform, showy trash, some Spiritualist Solettes, languish, become harmonious and later die. When one hears this class of speakers once, they hear them for all time. Repetitions, repetitions, repetitions, the spirits themselves if entrancing, making no progress.

This is an age of thought and scholarship, and our speakers. If they would hold audience and build up flourishing societies, must be educated and cultured, and further, educated in the true spirit of the which are really no tests at all, should be abolished or transferred to the private home and special meetings.

The drivers and unreliable communications given, make far more sceptics and scoffers than Spiritualists. Our cause is in the hands of individuals and whether it is for their interests to allow them to give, or attempt to give, any messages.

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Published Every Saturday at

106 Loomis Street.

MRS. J. R. FRANCIS, Editor and Proprietor.

Entered as Second-Class Matter, Dec-  
ember 1, 1907, at the Post Office at  
Chicago, Ill., under Act of March 3, 1879.

## TERMS OF SUBSCRIPTION.

One Year	\$1.00
Six Months	60c
Twelve Weeks	30c
Single Copy	5c
Canada and British Possessions	5c
One Year	1.50
Foreign Countries	2.00

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going, or the change it cannot be  
made.

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ly, but the next time you may be  
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safe, and will save yourself annoyance  
and trouble.

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or New York. It costs from 10 to 15  
cents to get checks cashed on local  
banks. If you send money by mail, you  
will wish that amount deducted from the  
amount sent. Address all letters to  
MRS. J. R. FRANCIS, 106 Loomis Street,  
Chicago, Illinois.

SATURDAY, MAY 28, 1910.

## A Grand Idea.

The proposition to present the won-  
derful events related in Bible story,  
in the form of moving pictures, ap-  
peals to the Progressive Thinker as  
one of the grandest ideas of the pres-  
ent age.Scott in his *Commentaries* on the  
Holy Bible, in his *Introductory* to Job,  
says: "No reasonable doubt re-  
mains that the narrative of this book  
(Job) is historical truth."Moving pictures would open with a  
view of Job, a perfect and upright  
man, who feared God, with his seven  
sons and three daughters gathered  
about him, with seven thousand  
sheep, three thousand camels, five  
hundred yoke of oxen, five hundred  
she asses and a very great household.  
All were enjoying a feast, and were  
offering burnt offerings to God.It is not probable such a grand  
scene can be duplicated in all the  
world in three thousand years of  
later time, but perhaps the numbers  
much less in effect.The second scene commences with  
verse 6, chapter 1, when the sons of  
God presented themselves to the Lord,  
and Satan appeared among them.  
Milton would need be drawn upon  
for a good picture of Old Sifflot,  
whilst the letterpress picture of God,  
as copied from Holy Writ, and pub-  
lished in these columns recently,  
would have to be made up, employing  
a large, gray-headed old man as a  
base for the picture. A graphophone  
attachment would be a very service-  
able accompaniment, to make appear  
real the inquiry of the Lord, addressed  
to Satan: "Hast thou considered my  
servant, Job? There is none like him  
on the earth, a perfect and upright  
man, who feareth God and escheweth  
evil."Then Satan inquires: "Doth Job  
fear God for naught? Hedge him  
about, and about his house, and about  
all he has on every side. Put forth  
thy hand and touch all he has, and he  
will curse you to your face." Then  
the Lord delegates to Satan full au-  
thority to play the Devil with all of  
Job's wealth and possessions. Reader,  
read the whole book of Job for your-  
self, and see how this historic God  
plotted with Satan and trifled with  
Job to his ruin.When the moving pictures are first  
presented have a strong police force  
to protect God from insult and  
violence for thus conspiring with Satan  
for the ruin of Job. It is a shameful  
story for the principal actor to be en-  
gaged in such discreditable acts.Awful Church News From France.  
The Literary Digest of May 14, in  
introducing a quotation from a corre-  
spondent of the English Catholic  
Times, says:"The result of the recent French  
elections will be a great disappoint-  
ment to the Catholics of the entire  
world. \* \* \* The government  
majority is slightly increased."

The English Catholic Times says:

"The people who have succeeded  
in securing the reins of power are  
leaders in a conspiracy against Chris-  
tianity and the right of worshipping  
God. \* \* \*"The separation of church and  
state, the closing of the schools in  
which instruction was given by mem-  
bers of the religious orders, the ban-  
ishment of congregations, the expul-  
sion of bishops from their residences,  
and priests from their parochial  
houses, the confiscation of the prop-  
erty belonging to the monasteries and  
convents, the removal of the cross  
from courts of law, and all the other  
overt acts against Catholic practices,  
were but so many stages of the war-  
fare against God. All the influence of  
government has been cast against  
Catholics. If any one engaged in the  
public service is known to professCatholic faith, there is for him no  
chance of promotion. If he goes to  
mass regularly he is sure to be dis-  
missed sooner or later. Even the  
humble postman jeopardizes his pos-  
ition if he is faithful to his creed."This is indeed a sorrowful lament.  
But there is another side to the story.  
The homes of bishops, parochial  
houses, the monasteries and con-  
vents" were built with government  
money, and it has only reclaimed its  
own. The cross had no more right in  
courts of law than had the guillotine or  
gallows.The church, when dominant, stole  
from government and the people in  
the name of God, every claim of  
which it has been lately dispossessed,  
and the sufferers are merely regaining  
their long lost rights.

## The First Recorded Contract.

The wrestling match between God  
and Jacob, recorded in Genesis, is  
probably the first adventure of the  
sort in history, as is the account,  
Genesis 28:20-22, the first record we  
meet with of a contract between the  
same parties. Jacob said:"If God will be with me, and will  
keep me in this way that I go, and  
will give me bread to eat, and raim-  
ent to put on, so that I come again  
to my father's house in peace; then  
shall the Lord be my God; and this  
stone, which I have set for a pillar  
shall be God's house; and all that thou  
[God] shalt give me, I will surely  
give the tenth to thee."It was because of this proposition  
which seems to have been accepted by  
God that Jacob became his worshiper.Pleasant relations having thus been  
established between the high-con-  
trasting parties, we see the outcome  
in chapter 23:11. It will be remem-  
bered that Jacob stole his brother  
Esau's birthright, lied to his blind  
father, Isaac, by which he gained his  
blessing, then, coward like, he asked  
God to "Deliver me, thee, from the  
hand of my brother, from the hand  
of Esau, for I fear him, lest he will  
come and smite me, and the mother  
with the children."Guilt with its poisoned sting, took  
possession of the patriarch, notwithstanding  
God had told him, "Thy seed shall be as the dust of the earth; and thou shall spread abroad to the west, and to the east, and to the north, and to the south; and in the end of thy seed shall all the families  
of the earth be blessed."And all this because Jacob, when  
his father, Isaac, inquired, "Art thou  
very son Esau?" And he [Jacob]  
said, "I am."

## A Hopeful Prospect for the Future.

Assurance comes from Washington  
that an International Court of Arbit-  
ral Justice is almost a certainty in  
the near future. It will be an out-  
growth of the Court of Arbitration at  
The Hague. With the founding  
of the proposed court great wars be-  
tween nations will cease, and a reign  
of peace, so long delayed by disputes,  
the outgrowth of conflicting religious  
creeds, will end. The disarmament  
of nations will quickly follow, and  
the annual waste of the treasures of  
the world will cease. The navies of  
all nations could readily float in the  
blood spilled in wars for the propa-  
gation of the popular religions of the  
Occident.Christian nations with examples set  
them by Old Testament literature,  
which they have received as inspired by  
God, seemed to serve them as  
guides down to almost the present.  
While pretending to be favorable to  
peace their action has been the very  
opposite.The thirty-first chapter of Joshua  
may be read as a sample of Old  
Testament literature in regard to the  
peace of the world. Let us sorrow for  
the past and endeavor to avoid all  
forms of violence in the future.

The End of the World.

In answer to the question to Jesus:  
"What shall be the sign of thy com-  
ing and of the end of the world?" he  
is alleged to have replied: "There  
shall be famines, and pestilences, and  
earthquakes in divers places. These  
are the beginning of sorrows." Well,  
these have come and are still on us.  
Then he told his disciples: "This  
gospel of the kingdom shall be  
preached in all the world for a witness  
to all nations; then the end shall  
come!"Can any one tell of any part of the  
world, or of any nation where the  
gospel has not been preached? Follow-  
ing these demonstrations this pro-  
phet—medium some persons call him  
—declared: "The sun shall be dark-  
ened, the moon shall not give her  
light and the stars shall fall from  
heaven; then shall appear the sign of  
the Son of Man in heaven; and then  
shall all the tribes of the earth

mourn."

Is it not about time for the clergy  
to "see to the mountains?" We re-  
hearse in substance the predictions  
of the Master in this regard, for the  
guidance of the clergy, who, we trust,  
have learned to look to The Progress-  
ive Thinker for information and  
truthful interpretation of Holy Writ.

The Unkindest Cut of All.

Down there in Floyd county, Georgia,  
the male convicts are garbed in  
female attire and are made to work  
on the roads. It is not that a shameful  
decoration of woman's apparel? It  
is hoped this innovation on woman's  
rights will not become general.

## Eusapia Palladino.

No little anxiety is expressed by the  
writers of various letters reaching this  
office about the reliability of the  
famous Italian medium, Palladino.  
We advise all who are disturbed by  
recent so-called exposures of her work  
to possess their souls with patient  
spirit. Time and an opportunity to  
near all sides will finally scatter the  
present clouded atmosphere created  
by some of our great dabbles.Some of us can recall that about  
nine years ago the New York Herald  
and its associated newspapers issued  
their Sunday editions with startling  
headlines announcing that Mrs.  
Leona Piper of Boston had repudiated  
the idea that the manifestations  
occurring through her organism were  
caused by spirit, and abandoned  
the exercise of her medium gifts. It  
was at once denied both by the me-  
dium and Dr. Richard Hodgson. The  
latter was then holding stated sittings  
with the lady and her controlling in-  
telligences. She has continued work-  
ing as a medium every year since.One subscriber writes: "I thought  
if there was an honest medium, Palladino  
was one, and here we are again, the  
joke of scoffers." This friend does not seem to know  
that the medium's reputation preceding  
her to this country was that of re-  
specting to trickery at times. Flam-  
marion, the French astronomer long  
since detected her using deception.  
Mr. Carrington, who brought her  
here, admits that while she will not  
hesitate to use fraud in her man-  
ifestations if opportunity offers there  
is no doubt that God became his worshiper."Why," she said, "I had no idea  
that they suspected me of any trickery.  
They were always most polite and  
encouraging. I thought they un-  
derstood that I wanted the truth quite  
as much as they did themselves. At  
the end of every sitting they always  
declared that they were perfectly satis-  
fied—that they had perfect faith in  
my sincerity. I do not understand  
this action of Prof. Miller. He always  
seemed to be so polite and considerate  
and encouraging.""Besides, they did not employ half  
the tests that I have been subjected to  
in Rome and Paris. In Paris  
Flammarion and Richet placed my  
feet in pasteboard boxes over which  
were stretched elastics. If I had  
attempted to remove a foot I would  
have touched an elastic, and then an  
electric bell would have gone 'Bur! Bur!'"Here you know very little of sci-  
entific tests. You want it all your  
own way. You have no apparatus  
of your body, or by any mechanical  
contrivance. You only sit around the ta-  
ble—your professors do—and wave  
your arms and hands like a windmill,  
and laugh, and grab me 'hero' and  
there. It is not nice, nor is it scien-  
tific. Bind me with ropes in any way  
you please, but don't grab me and yell."It is said that I perform some of  
my tricks—my 'tricks'—by removing  
one foot from a shoe and touching  
the recent assaults upon the integrity  
of the famous Neapolitan, and until  
they are heard from Spiritualists  
and not upon Spiritualists. She  
came to the United States at the sollec-  
itation of the former, and has never  
so far as we know, connected herself  
with the latter people.Prof. Hyslop, Hereward Carrington,  
Prof. James and their associates  
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larger audiences than the stock preacher. Formerly these evangelists were men of much energy and high moral aims, like the late D. L. Moody, up to the advent of Mr. Sunsay. Their language often picturesque, was chaste and reverent. He evidently saw that if he could but drag the words of the deans of vice and the foul odors of the abattoir into the pulpit, his fortune would be made. He should have full credit for originating this unique scheme for withdrawing shekels from the pockets of people not always inclined to be liberal.

In passing, it may be said that other evangelists have not seen fit to copy his methods, and this is to their credit.

To him is due also the credit of the recrudescence of the good old hell of our forefathers, with its incandescent heat and real brimstone. But for him the modern churchgoer would be taught from the pulpit that honor, purity, right living and love for those who journey with us here will make his better for us beyond.

In further extenuation of Mr. Sunsay's services, it may be observed, as our critic has pointed out, that children are not admitted. If he could but argue also to exclude all pure-minded men and women and preach only to those of his own ilk, the world might be the gainer.

#### A New Name.

The microbe that causes agitation for change of time recognized names seems to be at work in other denominations than that of Spiritualism. The American branch of the Episcopal church is to hold its triennial convention in Cincinnati next October. One of the most stirring questions to be considered there will be the substitution of "The Catholic Church of America" for the present designation of "Protestant Episcopal Church."

Our brethren of that denomination seem to vie with the church of Rome in boasting of being in the regular order of "Apostolic succession," even though they have to go back through the latter body to prove direct descent from Peter prior to the days of Henry VIII. While the word Catholic may apply to the church universal yet it is narrowed in the popular mind to the single body whose ruler is seated in the Vatican. The name has not yet been rescued from the ignominy associated with it by such iniquities as the Inquisition and the Massacre of St. Bartholomew, the burning at the stake of a Joan of Arc, or a Bruno, the holding of the masses in universal ignorance, and opposition to every advance step attempted by men towards mental freedom, the establishment of science, and the recognition of religious liberty for the individual.

The world's history is filled to repletion with records of intolerant domination and tyrannical usurpation of power over human minds and souls in the name of the spirit denominated "Catholic." Can it be that a growing High Church sentiment among the Episcopalians accounts for the effort to drop the word "Protestant" and hark back to the forms, hummures and confessional of Rome? The word Episcopalian carries with it a dignity of meaning which is far more inviting to plain people than that of "Catholic" can win, for a long time at least. Were we of that faith we should stand for its retention. Since we are not we will stand in our own field for "Spiritualism" in preference to "Immaterialism."

**Why Do People Visit Mediums?**

The reasons are many and diverse. Different motives may impel the same individual at different times. "Saul went once to find the asses of his father's herd and actual facts were given him about them, supplemented by prophecies on other matters that were soon fulfilled. He went again years afterward, when sore pressed by the Philistines to ask what he should do. Again the truth was told him and on the morrow he and his sons went to join disembodied Samuels."

One of the bitter experiences endured by the Fox sisters in the incipiency of their mediumship was found in personal softnesses which prompted the coming of their visitors. Leah Fox Underhill records that some wanted the spirits to tell them how to make a fortune, give them the secrets of others, or how to become free from unpleasant domestic relations. Others asked the number of the ticket that would win in the lottery or what stock to speculate in.

Then conflict was waged not only by contending armies, but even among those bound by ties of kinship or life long association. Now, in the mellow sunset of their lives, the survivors go reverently and strew flowers alike over the graves of the fallen ones, not asking whether they were of the North or the South.

Who was right? Generations—perhaps many generations must pass before the ethnologist can declare whether the race for whom the contest waged is capable of evolution to the plane of enlightened citizenship, or whether through indolence, superstition and disease it must lapse into barbarism.

Meantime on this day we know no North, no South; whether marching under the blue for the freedom of a captive race, or under the gray in defense of homes, wives and children; we know that they were battling for the right as they saw it, and by that token we know that no shadow of war nor discord followed them as they passed over to the spirit world.

Such questions were quickly answered but "invariably ended in fallacies." Such investigation brought the medium in touch with a class of spirits that delighted in deceiving all who asked for that kind of information. "But, when people sought for communications of a more elevated character, answers were given accordingly."

How such occurrences emphasize over and over again the non-infallibility of spirit messages and urge testing them in the crucible of the recipients' reason and conscience. Necessity of motive on the part of the latter invites accuracy of the response.

#### Human Responsibility.

Where does human responsibility commence, and where does it end? Is a question that no philosopher has up to date been able to satisfactorily answer. Where to locate the responsibility—the whole responsibility when a crime has been committed, can not be easily determined. There has not been any instrument invented up to date that can measure or locate a crime, bringing out to view all the agencies connected therewith, intimate and remote. At the stockyards in Chicago on one occasion a stick of timber fell on the head of a Swede, and fractured his skull, and which resulted in changing his entire nature. Before the accident he was kind, gentle and forbearing in his family relations, but after the accident he was morose, sullen and disagreeable. What made the remarkable change in the character of this individual? is a question of prime importance to every thinking mind. To all outward appearance he was the same individualized entity that he was before the accident. At the time of the accident a portion of his brain was removed, and therein lay the mystery lies. The surgical operation performed resulted in changing his entire nature, making a different individual out of him.

A prisoner was being removed to the insane asylum and managed to escape from those who had him in charge and in the effort to recapture him he was hit on the head with a club, and that very moment he regained his reason—he was not for a moment insane thereafter. This illustrates an important fact that it would be well for all criminologists to consider—thus in a measure ascertaining the extent of one's responsibility.

"This article shall not be construed to affect . . . The practice of the religious tenets of any church." This clause it was understood at the time was intended to protect the practitioners of Christian Science, the medical men, the physicians, the Jews and the practice of Spiritualism. The proposed law has for its purpose the wiping out of this clause in the law and the substitution in stead thereof of the following clause:

"This article shall not be construed to affect the practice of Christian Science and any religious tenets of any church."

It was apparent at once to the adherents of Christian Science and Spiritualism that the intention of the bill in question was to put them out of business, so to speak, and they immediately got busy and yesterday's hearing was the result.

This, the result of earthly conditions, imperfect in nearly all respects, and no great change for the better can be expected for the present.

#### Memorial Day.

The roll call on earth to-day brings response from but few of those who, almost half a century ago, went forth to battle for the cause of the Union or the Confederacy. Feeble, tottering men respond to honor to the memory of those whose mortal bodies rest beneath the verdure and the roses of a thousand cemeteries in city, village and hamlet, or else lie undiscovered beneath waving grasses or forest shades in the sunny Southland.

Within Her Rights.

Upon the last trial the defendant claimed that in prescribing certain medicines she was entirely within her rights as a member of the church of the Union or the Confederacy. Witnessed that she was a member of that religious organization and came within the letter of the law. Mrs. Lane has an immense practice in Buffalo and vicinity, and the Erie County Medical Society and medical society of that city was to get her the law amendment as above indicated.

While the Buffalo doctors seemed to realize that they must do away at the start with any opposition in their effort to wipe out Spiritualism or the like religious organization.

She was indicted by the grand jury of Erie county on evidence furnished by female detectives in the employ of the county medical society on the charge of practicing medicine without license as physician. The jury disagreed on the first trial and on the second trial, which ended only last week Mrs. Lane was acquitted.

Charles D. Holcomb, of Buffalo, a good testimony to the efforts of Christian Science as a cure for disease, declaring that himself and members of his family were cured.

G. Hinkley of Hudson Falls, also spoke for the Christian Science and against the proposed amendment.

Dr. Grant of the Erie County Medical Society representatives to the failure to convict for an alleged violation of the state medical law a woman named Lane of Buffalo. Mrs. Lane claimed to be a Spiritualist and claimed she was a member of the church of the Union or the Confederacy.

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Events through the dim years have come like a half-forgotten dream. Then the going forth of long lines of those who were to us more than life; the stories of privation and suffering in far-away camp and hospital, and the messages telling of carnage and swift death, bore a terrible significance. Our homes were made desolate, our hopes and dreams for the bright future of the sturdy young men who were to take up the burdens of life when we in the fullness of years should be called to lay them down, came with crushing force. Many a gray-haired parent gave up the struggle for life when the son fell from shot or fever; many a maiden dropped and grew prematurely old when she learned that the one who had promised to go through life with her had given up that life for his country.

Then conflict was waged not only by contending armies, but even among those bound by ties of kinship or life long association. Now, in the mellow sunset of their lives, the survivors go reverently and strew flowers alike over the graves of the fallen ones, not asking whether they were of the North or the South.

Who was right? Generations—perhaps many generations must pass before the ethnologist can declare whether the race for whom the contest waged is capable of evolution to the plane of enlightened citizenship, or whether through indolence, superstition and disease it must lapse into barbarism.

Meantime on this day we know no North, no South; whether marching under the blue for the freedom of a captive race, or under the gray in defense of homes, wives and children; we know that they were battling for the right as they saw it, and by that token we know that no shadow of war nor discord followed them as they passed over to the spirit world.

Such questions were quickly answered but "invariably ended in fallacies." Such investigation brought the medium in touch with a class of spirits that delighted in deceiving all who asked for that kind of information. "But, when people sought for communications of a more elevated character, answers were given accordingly."

How such occurrences emphasize over and over again the non-infallibility of spirit messages and urge testing them in the crucible of the recipients' reason and conscience. Necessity of motive on the part of the latter invites accuracy of the response.

The dead live,—nevermore to die;

And often, when we mourn them fled;

They never were so high."

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#### CHRISTIAN SCIENCE AND SPIRITUALISM.

##### They Unite in Common Cause Against Medical Science.

Christian Science and Spiritualism united in a common cause came into a clash with medical science and politics at a hearing held recently before the Senate committee on public health.

At the close of the hearing it was impossible to say by an outside observer, which side had got the better of the argument, although both sides seemed confident that they were in the driver's seat.

Science and Christian Science on one side and the Erie County Medical society and politics on the other side marshalled its ablest speakers and in a three-hour session a fragment of the Senate committee on public health and medical care and treating disease through the medium of spiritual effort and science that they could learn by a month of research into the authorities on mental treatment as applied to the healing of disease.

##### Cause of Trouble.

The trouble arose over a bill designed to effect a change in the law regulating the practice of medicine and surgery, passed by the Legislature, and known as the "Actinia" bill, owing to the activity of the Spiritualists, the Jews and the Christian Scientists there was inserted a clause then approved by the medical society's representatives which read as follows:

"This article shall not be construed to affect . . . The practice of the religious tenets of any church."

This clause it was understood at the time was intended to protect the practitioners of Christian Science, the medical men and the Jews and the practice of Spiritualism. The proposed law has for its purpose the wiping out of this clause in the law and the substitution in stead thereof of the following clause:

"This article shall not be construed to affect the practice of Christian Science and any religious tenets of any church."

It was apparent at once to the adherents of Christian Science and Spiritualism that the intention of the bill in question was to put them out of business, so to speak, and they immediately got busy and yesterday's hearing was the result.

This, the result of earthly conditions, imperfect in nearly all respects, and no great change for the better can be expected for the present.

##### Memorial Day.

The roll call on earth to-day brings response from but few of those who, almost half a century ago, went forth to battle for the cause of the Union or the Confederacy. Feeble, tottering men respond to honor to the memory of those whose mortal bodies rest beneath the verdure and the roses of a thousand cemeteries in city, village and hamlet, or else lie undiscovered beneath waving grasses or forest shades in the sunny Southland.

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