

The Progressive Thinker.

SPIRITUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

VOL. 32

CHICAGO, ILL., MAY 20, 1905.

NO. 808

FRAUDS AND CAMP-MEETINGS.

How Shall We Separate the Sheep From the Goats?

Much has been said lately regarding the alleged encouragement of frauds at the camp-meetings. One writer, more noted for forcefulness than accuracy, went so far as to charge that at one time the board of managers of the Clinton, Iowa, Camp made a practice of inviting known frauds to their grounds for the sake of revenue. The only reply to that charge is that the charge is to name some of those who were members of the board at the time specified. When I name Alonzo Thompson, Hiram Eddy, Stella A. Fisk, N. G. Omstead and Geo. B. Warner, no one who is acquainted with either will require any further evidence of the absurdity of the allegation.

Few of those who criticize the officials for not excluding all tricksters from the camp grounds realize the perplexities and difficulties which beset them in the effort to render exact justice to all, or the amount of time and nerve-racking labor spent by the management in investigation of the charges and complaints in order to exclude as far as possible, improper characters, while giving the fullest protection to those who deserve it.

No Spiritualist needs be told that every medium has his partisans as well as his enemies, and as no careful official regards his argument as infallible he must needs proceed with the utmost caution in deciding the genuineness or otherwise of any particular case.

Take, for instance, the case of Winans, whose exposure at Hot Springs seems so thorough and complete. Near twenty years ago I sat with my self by certain careful tests that while Winans is undoubtedly a fine medium in some of his phases, his "materializations" were all so far as my experience went—merely impersonations by himself. On being taxed with deception he asserted in his apparent candor that he was always entranced during the cabinet seance he knew nothing as to how the phenomena were produced. (No wigs, beards and masks had been found in his possession at that time).

Last summer he spent a couple of weeks at the Clinton camp. Some of his letters pronounced him a fraud; just as emphatically declared that they had received the most convincing tests of his mediumship. Here the usual dilemma was presented. Who was to be the judge between the contented? Mindful of his responsibility, the management resolved to call him to account who he evidently suspected that something was afoot and suddenly left the camp.

The saddest thing about such cases as Winans' is, the different effect upon such estimable, intelligent and earnest investigators as Mr. and Mrs. Boving, people who would be the first to give good in our ranks. I earnestly may say, prayerfully, trust that those good people have already realized in their own being too much of this glorious truth to be set back a single step by their late disheartening experience.

But to return to the question. How shall we guard against the frauds of the Progressive Thinker—eliminate trickery and recognize only honest mediums at our camp-meetings? There is not a camp-meeting association in the country whose officers would knowingly encourage fraud; to intimate such a thing is a gross insult—a reckless libel. They recognize the importance of protecting their guests from imposition and trickery; but they also realize their duty to protect mediums, without whom there would be no camp-meetings.

The question, and the whole question, is how to determine who are honest and who are not. Is there any infallible list of honest and dishonest mediums to be made out by any one? A list that will meet the approbation of even a majority of Spiritualists and investigators? Will The Progressive Thinker or the president of the Illinois State Association make out and publish a list of honest and dishonest mediums? Or, on the other hand, will they publish a list of the frauds, and thus inferentially endorse all others as genuine?

Mark, I am not criticizing in the slightest degree the words of The Progressive Thinker in trying to save our ranks of these pernicious tricksters. The necessity for such work seems to me of paramount importance, and deserves the support of all true Spiritualists. As the chief officer of one of the leading camps I am simply trying to make clear the difficulties that beset us in the effort to keep our gatherings free from the taint of fraud.

If it were possible to prepare and publish a list of absolutely reliable mediums the matter would be greatly simplified. That there are mediums who are as true as truth, we all know, but who would be brave enough to publish such a list and thus inferentially designate all others as frauds? If the editor of a Spiritualist paper, with his great facilities for obtaining information, is unable to make such a catalogue, why should those with far less opportunity be expected to draw the line with perfect exactness?

Mediums are human beings with the same faults and frailties that beset other people, and should be dealt with—except with more consideration—exactly as we deal with other classes. A few people are absolutely and strictly honest in all their dealings. A large number are honest or dishonest according to the degree of incentives and temptations which confront them, while a few, again, are devoted almost entirely to fraudulent pursuits and practices. It is precisely with those who profess mediumship. A few would die rather than be guilty of deception. Many give the genuine when they can and supplement with make-believe when they want to make out a case. A few are out-and-out frauds with no genuine mediumship whatever.

In business we would all prefer to trade entirely with the strictly honest but, of course, must deal more or less with those less conscientious, keeping a sharp watch on them meanwhile. The out-and-out frauds we avoid altogether, and sometimes imprison them. It seems to me that it is precisely thus we should deal with mediums. Cherish as beyond rubies those who are strictly genuine. Watch closely the weak and wavering, and banish completely the unmitigated fraud.

It has always been the policy of the W. V. S. A. to extend the utmost hospitality to mediums for all phases of phenomena. And that will continue to be the policy.

THE JUDGMENT DAY.

Thoughts Suggested by a Funeral Discourse.

Thoughts suggested by remarks made over the remains of a dear Aunt, at the funeral services by one looked upon as an educated minister of the Gospel of God.

"She lies asleep, the sleep of the dead, until God sounds the trumpet which awaketh the dead, and the dead shall arise from their sleep upon the Judgment Day."

Did he understand the great far-off meaning of the words which he spoke of to those who mourned the departure of a dear one from their midst, and the result of his words upon those in the earthly body, if what he said was true? Let us reason on these thoughts, and see if they are true, what is really the effect of this reasoning, that they sleep until the Judgment Day.

If this condition really does exist, there are no inhabitants in heaven, or what is called hell, because God has not yet judged man according to his deeds, for as yet He has not sounded the trumpet which is to awaken them from the slumber of death.

Heaven is barren of human life, if this condition really exists. Hell is not filled with the suffering ones of error.

The devil is left alone in the bottomless pit, the fires of hell are burning only to be extinguished by him.

There are as yet no persons to sing praises, or play on golden harps to him, for He alone is in heaven, waiting for the right time to come or the right condition on this little earth (which is only one of the numberless worlds which have been created) before He awakens them (the so-called dead) from their sleep.

There are no angel friends to help us carry our earthly burdens, of which so much is sung and written, and which sustains so many bereaved ones, if these conditions really exist.

Those who passed the change called death, one thousand years ago, and those who passed from the material body yesterday, are both in the same spiritual condition, if the trumpet should sound on the morrow.

I thank God there is a religion which teaches us differently from that. There are no dead. Those dear ones who pass away from our mortal vision, do not sleep the sleep of the dead, but they live in the spiritual world and are all the time gathering wisdom and understanding of the spirit and earnestly seeking in every possible way to benefit those dear ones they have left for a brief season on earth. I say they have left us, but I mean they are not visible to the masses, for their vision is not developed spiritual.

They do come back to their own, and teach of the things of the spirit, if they can find the right condition which will enable them to do so.

Truly, we are like those over whose earthly vision cataclysms have formed, we are unable to behold things clearly if at all, but death gently lifts the veil, then we can behold all things in the clear light of the spiritual sight.

I thank God that the Aunt who has left us, may return to her devoted and noble son, who now walks alone upon the journey of life.

She will help him over the rugged path, and I cannot believe she sleeps until the Judgment Day, when her fond mother's heart still yearns to be with him during the dark and lonely hours that are before him.

Through the laws of mediumship and the revelation of the spirit, the stone has been rolled away from the door of the sepulchre; we behold the garments which have been laid aside, but the spirit has departed and goeth before us, but the angel of the Lord hath spoken unto us and commanded us that we go and tell the disciples that Christ has risen.

If he lives we shall live and will appear as he did on his way to Jerusalem.

The Power of Thought.

Flashing Scintillations From the Philosophic Pen of Henry Morrison Tefft.

"Everything is infectious in this world good and bad."

"Society exists by chemical affinity, and not otherwise."

"We do not live under a government of law, but of public opinion."

The earth is the thought of God embodied. The castle, the cathedral, the picture, the statue, is the thought of man given form. There is nothing strange about this principle,—the expressions are common; but when we come to speak of the embodiment of a feeling, a desire, and an intense emotion, so that it takes form and can be seen, we hesitate, deny, and cannot understand and yet some day this may be the settled belief of science and philosophy. It is claimed that thought can mold the form, beautify the face, and tint a flower. The desire to see developed the eye, and the necessity for hearing developed the ear.

Every thought, belief or act on the moral side of life, however erroneous and false, that expresses a man's true convictions and comes from the best impulses of his heart must be to his advantage and growth. There is no other way of arriving at truth except through following the guidance of the soul. From what source does the mind of man draw its knowledge? Somewhere there must be an unending supply, for out of it cometh his wisdom.

Truth gushes forth spontaneously like water from a fountain. It is not manufactured; laws are not made; all that man does is to discover these principles for he finds them ready for use at his hand. "The thought is sensed from the unlimited, primitive substance of intelligence. In the eternal thought substance all future happenings are known now. Telepathy, prophecy, clairvoyance, psychometry and other soul-powers unfold without will, purpose or effort."

What is right morally, what is true scientifically must in the end triumph, else humanity is a lie and all reasoning is naught. Truth has been beheaded, burned at the stake, tortured upon the rack, hung upon the gallows, made to bear false testimony, but never killed. When a great moral question comes before the people it takes years of discussion and argument before a final agreement, but when the public mind becomes crystallized and firmly fixed it is all dominant and powerful.

The smallest obstruction changes the current of the stream. There are points in the lives of men and nations, and in the course of a great political, social and moral movement, when the most trivial circumstance or a mere incident, or some startling event tips the scales for or against, and hopes are blasted or fruition won, a cause is gained or a battle lost.

The writing of a letter prevented Henry Clay from being elected president of the United States, and some think the same was true of General Hancock.

The words, "Rum, Romanism and Rebellion," unwittingly uttered by a clergyman at a gathering in New York City defeated James G. Blaine in the presidential race of 1884 and placed Grover Cleveland in the executive chair instead.

A moment of time, sometimes, calls into activities all the pent-up feelings, the smothered indignation, the outraged moral sentiment of a community, state or nation that has been long slumbering in the hearts of the people. A single spark is sufficient to put a whole city in conflagration. The firing upon Fort Sumter sounded the death-knell of slavery. The blowing up of the Maine precipitated the Spanish-American war, and wrested from Spain, Cuba, Porto Rico and the Philippines, and opened them up to wider possibilities and greater progress.

There are times when error seems to triumph, when wickedness is in the ascendant,—but this is an illusion,—falsehood is always on the road to detection. A meteor sweeping across the heavens, lights up for a moment the whole firmament, but its brilliancy soon disappears. In the crucible of time all questions, principles and characters at length become clarified.

John Huss was excommunicated by the Roman Catholic church and then burned at the stake. Now it is said that a petition has been made to the Holy Synod of the Greek church asking that he be canonized. It is the people that canonize men and not the church, cardinals or popes. They only add the seal to the verdict of public opinion.

The public is made up of single individuals. Public sentiment is the aggregate of individual sentiment. It is like putting together infinitesimal particles of matter until you have a large body. What one man thinks or believes is not of much account but what a million of men believe becomes an important matter. One man alone is weak, but ten thousand men together, bent on one common object, become an uncontrollable force. A man standing alone and in a crowd is entirely a different creature. The same harangue that would not move a person in the least alone, in a crowd might excite him to the most desperate deeds as well as to the most benevolent acts.

When great objects are to be obtained people are gathered together in large assemblages. It matters not whether it is for a political, moral or religious purpose,—whether for peace or war. The dedication of churches is often made the occasion of gathering large congregations, for the purpose of raising money to pay off the church debt,—when, under the exaltation of the hour and the fervid eloquence of some pulpit orator—the most miserly of men give freely of their substance.

In heated political campaigns, brass bands, torchlight processions, and all the ingenious methods politicians possess are brought into operation, to move and excite the multitude, knowing that the party who makes the most noise, not the party who makes the best arguments, will be most likely to succeed.

During the war of the Rebellion, war meetings were held all over the country, when thousands of men became so wrought up under the patriotic appeals of eloquent speakers as to risk their lives in the service of their country, who, if approached singly and alone at their homes could not have been induced to take the step.

The more ignorant and superstitious people are the more easily they can be moved. It matters not on what lines you desire them to be led. The same power that would arouse them to works of revenge, robbery and murder, would, when differently applied, direct them in the ways of charity, benevolence and religion. The more cultivated and educated people become the less liable they are to be moved by any sudden impulse or emotion. This accounts for the fact that those large religious revivals that in the early history of the country used to sweep over whole communities

bringing hundreds into the church in a very brief space of time,—are every year becoming of less frequent occurrence. Men of culture and refinement are not so easily moved by excitement or swayed by passion. But the power that mind has over mind, and mind over matter is something wonderful to contemplate.

None so strong as not to be influenced. The judgment and action of great and deliberative bodies of men are often shaped and controlled by influences entirely outside of themselves.

Mr. Blaine in his "Twenty Years in Congress," speaking of the nomination of Mr. Lincoln for the presidency at Chicago in 1860 says: "In a final analysis of the causes and forces which nominated Mr. Lincoln, great weight must be given to the influence which came from the place where the convention was held, and from the sympathy and pressure of the surrounding crowd. Illinois Republicans, from Cairo to the Wisconsin line, were present in uncounted thousands. 'The power of the mob in controlling public opinion is immeasurable. In monarchical governments it has dethroned kings, and in republics it dictates candidates. Had the conditions been changed and the national convention of the Republicans assembled at Albany, it is scarcely to be doubted that Mr. Seward would have been nominated. It is quite certain that Mr. Lincoln would not have been nominated.'

No one event ever had more meaning to the people of the United States than the nomination of Abraham Lincoln. He was a divinely appointed instrument in the hand of God for leading us triumphantly through the bloody war of the Rebellion and striking the shackles off of four million of people.

Henry Waterson in a lecture once said, "Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman and stayed the life of the German priest? God, God and God alone!" And as surely as these men were raised up by God, inspired by God, so was Abraham Lincoln, and a thousand years hence no story, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells of his life and death.

Yet so trifling a matter as a change of place where the convention was held would have defeated him. Some one has said of Garfield that he once claimed "that a roof of a certain house was so absolutely waterproofed that the flutter of a bird's wing would be sufficient to decide whether a particular rain drop should make its way into the Gulf of St. Lawrence or into the Gulf of Mexico."

On what slender threads hang the destinies of individuals and nations. So unstable are the moods of men; so changeable and uncertain are the courses of states and nations that to the casual observer the whole world appears to be run by chance; but the eye of the scholar, whose search for knowledge has broadened his vision, sees in all this apparent chaos of matters, one grand concert of action, and agencies. According to his vision there has been from the earliest dawn of time one goal to which all things have been tending. That each generation of men, each period of time has paved the way for the one that succeeded it.

"The centuries are all lineal children of one another." But as yet there is nothing permanent in sight. The world is in a state of great unrest, socially, politically and religiously. There is no settled condition of thought. We have no form of government, in system of philosophy, science or religion that can be called stable.

Henry George says, "Though we may not speak it openly, the general faith in republican institutions is, when they have reached their fullest development, narrowing and weakening." "In the presence of the infinite problem of life," says David Starr Jordan, "science is dumb." "The poet sings of what he feels, but Science speaks only of what we know." Science knows no ultimate rules. "All that man knows must be stated in terms of his experience."

From whatever point we view man's existence here, the lights and shades in the picture quite balance each other. Every known force, power or principle has its antagonist. The visible and invisible forces around us are always at work building up and tearing down. Society, like nature never stands still. To control and utilize the forces of nature and to harmonize the conflicting elements that enter in and make up the political and social life of a people is what the world has ever been trying to do.

"Every institution of human society," says one writer, "is on the defensive, changing or resisting tendencies to change." "Property also, the earth and its treasures once admitted to be the inheritance of the fortunate ones... was first modified, then challenged, then claimed as being the inheritance of the people." Socialism, communism, nihilism, anarchism are only specific and unusual forms of a new feeling which has spread throughout the world. Commerce, the greatest of civilizations, "to pagan nations it carries benefits tempered with vices, to civilization is no doubt to the race a blessing; to the individual it may be a calamity. To whole classes and nations it may be a calamity. No progress is possible that does not involve destruction." We are entering upon an epoch in the development of free institutions which is inevitable, but full of peril to every interest of mankind. Darwin and Spencer, Carlyle and Ruskin, Emerson and Wendell Phillips, Turgeon and Tolstoi have not been talking about progress, struggle, human rights, the power of the people, the oppression of the few and the wrongs of the many, without having an audience larger than they knew.

As servants know what is going on behind closed doors and read the secrets of every household, so do even the uneducated know by subtle instinct what their betters are thinking. Rulers, ecclesiastics, captains of industry, and political economists will mistake the facts if they omit to notice the operation of certain impulses of sentiment now working with strange power in the minds of the majority. "Whether it be a disease or a sign of vigorous life, there is a world fever of democracy now in history."

—NORWICH, N. Y. HENRY MORRISON TEFFT.

Slander is the revenge of a coward and dissimulation is the defense of a scoundrel.

Who plays for more than he can lose with pleasure makes his heart.—Herbert.

Now men are so clever as to know all the mischief that is being done.

"AN ENTIRELY NEW VIEW."

Mrs. Lois Waisbrooker Trying to Place the World on the Right Track.

Just received The Progressive Thinker of April 22, and there are so many things in it of which I would like to say a word. I hardly know where to commence, but finally conclude to take the article with the above heading.

Friend Doane is right as to the obsession of ideas, and to my mind there is no greater obsession than that of the idea that Christianity is to possess and rule the world, or as expressed through one hypnotized medium, "Jesus Christ is the legitimate ruler of this planet." I wish Spiritualists were wholly free from this obsession, but I never read one of our papers but I find evidence that they are not.

Even my old friend, C. W. Stewart, says Spiritualism was "The foundation of Christianity." Brother Stewart ought to know that the fact of communication between the two worlds of existence is the "foundation of every religion, but Spiritualism proper, Spiritualism as developed today was not the 'foundation of primitive Christianity,' and why belittle it by saying so?"

When I say Spiritualism, I do not mean Spiritualists, for they, we are the result of an existing system which rests largely upon the obsession power of the Christian idea.

The following incident occurring at a camp-meeting in Washington, will help to illustrate what I mean.

During the noon recess a lady had gathered around her quite a number of people who were listening to her radical remarks. During a pause an old gentleman said: "If Jesus was here I believe he would sanction every word you say."

"I do not care whether he would or not; I am one person and he another," was her quick reply.

That woman had become free from every phase of Christian obsession. Christianity is the aggressive religion.

"Jesus shall reign wherever the sun Doth his successive journeys run," is the language of its every movement.

The war between Russia and Japan is due to that claim. The Czar in connection with the spirits of his obsessed ancestors is working to get control of all of Eastern Asia—this is the representative of Jesus; but it is said of those on the other shore who desired the suppression of chattel slavery, that they wanted a leader and the Southerners sent them John Brown.

There are other leaders who have been over, both from this country and Europe, leaders who are educating the crushed millions on the other shore, crushed out of this life to prevent the unseating of Czars, Emperors, etc.; all these are being educated above the plane of revenge, but their purpose is to overturn all institutions, all systems that make the people victims, all such will throw their influence against Russia's Christian assumption.

Obsessed, yes, and the Greek and Catholic hierarchies on the spirit side of life, particularly the Catholic; and such spirits obsessed mediums to practice fraud. All things are double, have two phases. In obsessions we have that of the ideas on which powerful organizations are built, and that of the individual. A poor soul who had committed an awful crime sent me word through a medium that he was obsessed,—I had been impressed with the same idea.

Wondering why this spirit, of whom I had known nothing in the earthly life, should come to me, I found Dred Scott standing beside me. "I brought him," he says, "I remembered what you had done for me, and we gather up those we can reach and educate them." I had not heard from Dred for ten years and I asked why he had stayed away so long. "Oh, I have been busy and you did not need me," was his reply. "I have not heard from him since."

Your word of warning, friend Francis, about Catholics colonizing the United States, is timely if it would only be heeded, but the obsessing idea of the masses that we are all right, that there is no danger, prevents proper protection from the worst of foes. But in your note headed "Two Soul-savers Equal to One Man," I felt when I read it, like asking, are our "Rev." Spiritualist speakers who travel on half-price any bigger?

I never see that title applied to one of our writers but I feel humbled and ashamed that Spiritualist speakers should so dishonor Spiritualism as to place themselves on a level with Christian ministers. I am as poor as a "church mouse," but no amount of money would tempt me to that.

When "Observer" says "The world's reformers are making unsatisfactory progress, because their efforts are directed largely against effects instead of causes," he tells what is lamentably true, but in order to a better heredity, woman must have better conditions than man has yet furnished, and that is why I demand unqualified freedom for woman as man, and that all the institutions of society be adjusted to such freedom.

Hudson Tuttle's reply to the question as to the reliability of spirit communication is quite right, in that it throws us back upon our own responsibility and thus aids our reasoning powers. I have said that all things are double; in the human these two inseparable and eternal factors or forces are called male and female, and in the Universal Life the two factors have been called Father—Mother—God. They are certainly that "in which we live and move and have our being."

In the mental world we have two methods of reasoning, the deductive in which we take our stand by truth and reason out to facts. This is sometimes called intuition. The other method is taking facts and following up to their cause. This is called the inductive method.

The first taken alone leads to superstitions, to religious bigotry; the other depended upon alone leads to materialism. Some of my Theosophical friends would deride that I cannot accept Theosophy, but I have said to them: "I am looking for a higher truth than has yet been known upon this planet, and the mingling of the magnetisms of the Orient and the Occident will bring it."

I believe I have found it; not so much perhaps, as to the fact stated as to their application. The bible declares: "He that overcometh shall inherit all things," and the other religions give the same in substance. Overcoming what? In the little booklet I call "The Secret of Life," is the explanation—one that fully warrants the premise, and makes re-generation as natural as generation.

Now, friends, do not write and ask me

THE MULTIMILLIONAIRE.

Do you think because of riches, in the great eternal plan, That you'll be much more respected than the "Rags-Old-Iron-Man?" Do you think to hound Nature and old Justice where you go? Do you think the dear St. Peter will not send you down below?

Do you think the gates will open when your visage there appears? And your presence up in heaven will a signal be for cheers?

Do you think the loving angels will be glad to meet you there, With your greed still clinging to you, In those "Mansions bright and fair?"

Do you think that God will vacate that old crumbling gem throne, And lay down His crown and scepter at your feet, to be your own?

Do you think that you can purchase all those twinkling little stars, And control the silver moonlight just the way you can the cars?

Do you think the power of motion in the universe will pause, When you take your place in heaven With your heel upon the laws?

Do you think all things will kowtow to your spirit when you die, When you stand before your record With your dollars all laid by?

Do you think because you have it, that your wealth will pull you through, And no matter how you get it, it will bring all things to you?

Do you think that gold in heaven is the medium of exchange? Do you think that that old heaven you will buy and rearrange?

There's a voice within the silence, there's an echo from the deep, And it plainly tells the story: "As ye sow, so shall ye reap." There's a whisper in the breezes; there's a murmur in the sea, "All thy virtues and thy vices, will sometime return to thee."

DR. T. WILKINS.

Notes for Reflection.

Peter the Great has been quoted as saying: "It was well to learn the art of war from the enemy." This saying should be well pondered by the powers involved in war at the present time.

Then, again, Napoleon became great. He had tact, and a powerful arm. He was vain and his visions of military glory were almost boundless.

History is made for those coming after to learn from and profit by, but alas! the most important lessons are not heeded. Napoleon adroitly assailed Alexander and with his tact and policy informed the Arab population that he had come to protect religion, restore their rights and punish the usurpers, etc., but his dream of Oriental conquest was somewhat dispelled by contact with a British warship. Still he pressed on, grew more cruel in his depredations and plunder, but ended his first war period crestfallen to his desire. The second period, though opened with Great Britain, involved many nations. Napoleon covered his name with glory. He became not only Emperor of France, the Pope crowning the new sovereign, but he was later also crowned sovereign of Northern Italy. The iron crown of Charlemagne which had quietly reposed a thousand years, was brought forward and Napoleon placed it upon his own head with the words, "God has given it to me, be aware of touching it." But, his power waned, his glory vanished, he reached his Waterloo and had a sad ending of his proud career as an exile.

Now it seems there is a repetition of each thing in progress now, somewhat changed as to forms and pursuits, but still the same spirit is manifested in ambitious advances to despoil, etc.

MRS. M. KLEIN.

Van Wert, Ohio.

MOST REMARKABLE.

Spirit Return Without a Particle of Doubt.

While in Oklahoma on business last March, I learned from responsible parties that one Mr. Parrott, on his death bed requested to be buried in a certain cemetery near the road; but he was, contrary to his expressed wish, placed back in a woods. Several months after this a Mr. Star, a neighbor of Mr. Parrott, while plowing in a field, saw some one coming across the same. He looked so much like Mr. Parrott, that he waited for him to come up. The form proved to be Mr. Parrott, and Mr. Star asked, "What do you want, Mr. Parrott?"

Mr. Parrott replied, "I want you to have my body placed in the cemetery." This so dumfounded Mr. Star, that he dropped his head for an answer, and when he looked up, Mr. Parrott was gone.

When Mr. Star went to the house, his wife asked him who the man was that came to him in the field. So there was some imagination on the part of Mr. Star in that deal.

Several weeks later Mr. Parrott came to Mr. Star again, and insisted that he have his body moved to that cemetery. Mr. Star asked him why he had come to him to have that done, instead of going to his own folks, and he answered that he knew Mr. Star to be an honest man and if he could get his promise, he knew it would be done. So Mr. Star promised, and did the work.

My brother gave me this story while on the road to the railroad station. He pointed out the cemetery and grave where Mr. Star placed Mr. Parrott's body.

I am not positive about having the names correct in the above, but I can find out; also give the address, and any one doubting the story can write Mr. Star and get particulars.

W. P. BRITAIN, Martinsburg, Va. (Investigator.)

for an explanation, unless you send at least \$1.00, and then I will send that and "Woman's Source of Power;" those will be worth more than many dollars when the conditions for the realization of what they teach can be had.

LOIS WAISBROOKER, Home, Washington.

The temple of fame stands upon the grave; the flame upon its altars is kindled from the ashes of the dead.—Faith.

Health is letting down our nets into the transparent deeps, at the divine command, not knowing what we shall take.—Faber.

Care is no cure, but rather a corrode for things that are not to be renewed.—Shakespeare.

His People. Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

THE COURT OF INQUIRY.

Shall We Cultivate Honesty In Mediumship?

The above question is before the Spiritualists of this country. A large and growing class wants Spiritualism undefiled with artificial togger, illuminated dresses, and subtle trickery and legerdemain. Another class objects to having mediums exposed who dress themselves in dirty cheese-cloth and other paraphernalia for the purpose of representing themselves as spirits. The breach between the two classes is widening. The Progressive Thinker represents the former class, which will only accept a pure, angelic and undefiled Spiritualism, always insisting on absolute honesty. The necessity of cleaning house comes from all parts of the United States. Moses Hull, now in the extreme West, writes of Portland, Ore.: "The Spiritualists are, or have been nearly faked out of existence. Some who were the best Spiritualists in Portland when I was here a dozen years ago never go near the meetings now, simply because of frauds. Spiritualists have sustained frauds for fear that in driving them out they might 'root up the wheat also.'"

THE PRESIDENT OF THE N. S. A.

Acting in That Responsible Capacity Ever Since the Inception of the Organization, and Having Had a Long and Varied Experience in Connection With the Phenomena and Philosophy of Spiritualism, Being One of the Ablest Lecturers, His Opinions Will Be Read With Great Interest in the COURT OF INQUIRY.

It was with great surprise, keen regret and a painful sense of humiliation, that I read Judge Dunn's elaborate defense of Winans and others of like ilk in respect to the mooted question of materialization. I regret that such sophistry and nonsense should be advanced by such an erudite man as Judge Dunn; regret that this able jurist should lend himself voluntarily to the defense of wrong and outrage unspeakable; humiliation that our cause must needs be defended and apologized for by such poor logic as the old infamously Jesuitical doctrine "the end justifies the means." No lover of truth and no person anxious to demonstrate the truth can ever accept that horrible dogma. If it is right for Winans, and (as Judge Dunn declares), all other materializing media to take their togger into their cabinets with them, then it is right for lawyers to take their togger into court to swear to the innocence of their clients, even though said clients be red-handed murderers.

Judge Dunn errs in his very first paragraph in saying that Winans is one of "our most trusted and best accredited media." If the people who know what Winans works really are, would tell the truth as it is, my good friend, Judge Dunn, would find to his surprise, that very few intelligent Spiritualists trust him or give him credit for even a modicum of honesty.

In truth Judge Dunn's own words convict Winans of having been a fraud through all of the years he has been before the public. He was caught in Hot Springs and obliged to exhibit his paraphernalia to the parties who detected him. He was caught in St. Paul years before and obliged to do the same thing there. He has been caught in other places and has always had his full supply of wigs, ladies' dresses, cheese-cloth, etc., to exhibit to those who caught him. If he was to use these things while in the unconscious trance, was he unconscious when he bought them, concealed them about him, and had them always so conveniently at hand? Out upon such rank nonsense! If the dead spirits want to put a slinger into the "making up" (?) they should call upon the more than "omnipotent" cabinet chemist, who would materialize them out of nothing, of course, in about one quadrillionth of one second!

Brother Dunn's argument in favor of Winans' honesty, because of his willingness to have his cabinet examined and his own person searched, is simply amusing. Of course, he is willing to be searched, once, twice, three, or even a half-dozen times. His paraphernalia is never on his own person, but he always knows just where it is. Searching never avails anything, for the committee invariably searches the wrong person. If the one who has the togger concealed about him were to be found, great would be the surprise of those present. It would not be the ubiquitous manager—it would not be the organizer—not anyone directly associated with the medium. It would be the man who posed as a cabinet chemist, for the first time in his life at a place like this, or the modest, hollow-eyed little woman, who wants to see if she can get a message from her loved ones. It is too easy for anything, to do these things, to say nothing of the paid confederates, who attend the average seance for the first time in their life. The party manager is gained by the searching process, and by the courteous request of the medium to examine his cabinet. Then he is at liberty to fleece his victims without mercy.

As for Brothers Boving and Eastman, of Hot Springs, I have this to say—they certainly did what was right by Winans when he was ill, and if they had permitted him to defraud and deceive them, Judge Dunn would have found no fault with them. Because they had common sense and honor and the courage to use them, they are made the target of Judge Dunn's bitterest satire. Even supposing they were in fault on one side, was not the act of Winans in trying to deceive them in the name of their precious dead a much greater crime? Was it not really the blackest of crimes? It hardly seems possible that a negro woman could or would be admitted into a seance of white men North or South. If such was the case in this instance, she was probably there at Winans' request, and was evidently the one whom he had hired to help him with his paraphernalia. The "poor, colored nurse" would be found to be after the cash, could she facts be determined. The really are, our brothers in Hot Springs wish to clinch this matter they could do so by securing this woman's statement under oath, as to her true part in this conspiracy. I honor these men, as I do Brother Hale in Los Angeles, for their manly courage in exposing a wicked con.

ever swim, Brother Dunn? Will anyone claim that Winans was cheerful when he purchased his wigs, cheer, cloth, and other material used in his seances? Of course, Winans left a loop hole for his escape if caught in his trickery. "It might be materialization, etherization, transfiguration, or impersonation!" Such was the broad ground he assumed at the outset, and if caught he was merely being used by the "dear spirits" to impersonate! Even in my jargon, "dead-easy" days, this quadruplet of possibilities became rather nauseating, and every sensible person finds it a thousand times more so today.

To justify the use of artificial paraphernalia in a materializing seance, is to ask man to stultify his own intelligence. To argue that the presence of such stuff is asked for by the spirits in order to husband their forces is to presume that all men are fools, and ready to believe that they are soon to have a large slice of that monstrous green cheese, the moon. No such material was allowed by Prof. Crookes in his seances with Miss Cook. No honest investigator, could feel that any evidence of honest fact were being given him, if he knew of their presence in the medium's cabinet. No intelligent spirit seeking to establish a great truth or principle would ever consent to the introduction of anything of the kind into a seance room or laboratory. It is truth and truth alone for which the honest exorcist really stands, and his brother on earth ought to be equally as honest to find truth here. Prof. Crookes' work is the one hope of the Spiritualists of the world in respect to materialization. It was open, honest, above board, scientific. It stands alone in its class until substantiated by evidence equally clear, or overthrown by demonstration of absolute fact.

No doubt artificial togger is a great help to such a medium. It helps him to put a color show and a more perfect fraud. Legerdemain is not a fact, and the material flowers brought into the seance room mentioned by Judge Dunn, are but one manifestation of its wonderful prowess. Legerdemain can, and does, account for many of the bogus manifestations of materialization. It is easy when confidence is once gained and there are thousands who really enjoy being fooled. It makes them feel so good, don't you know?

Judge Dunn, however, has rendered Spiritualism a good service in one respect in his article. He has torn the masks from the faces of those harpies whom he so innocently defends, by admitting that they all use artificial means in producing their phenomena. This will open the eyes of many honest dupes and give them a chance to free themselves from all such influences. His argument that mediums have a perfect right to use artificial help, is a new one. I have heard it advanced for many years by people of low mental calibre and small spirituality, but never before by a man of culture who has worn the judicial ermine and is mentally equipped to know better. For the others there was the excuse of ignorance, for him—what excuse is there? The writer does not claim to "know" it all, neither does he assert that it is all, neither does he claim that failure or a dozen counterfeits is evidence of fraud. A dozen counterfeits only prove that there is a genuine article somewhere. Therefore, I am a truth-seeker—not a fraud-hunter. When managers of seances go into seance rooms, armed with revolvers, bowie knives, and brass knuckles, keep them out of the seance room. I feel that such paraphernalia is there for a purpose.

On the 5th day of the present month a gentleman, told the writer that he once had a Colts' 45 navy revolver drawn on him at a certain materializing seance. He was from Missouri, and wanted to know, hence the manager tried to shoot him. The party manager tried to be a man of both courage and muscle. He caught the rascal's wrist and invited him to step outside of the house where both of them could have a chance to shoot. This case does not stand alone. "There are hundreds like it," he said. To Brother Dunn, the media, and their managers had a perfect right to take these weapons into their seances in order that the spirits might do quicker and better work—that there was no harm in their use, provided the media were unconscious of having a shot, stabbed, or killed one of more of their patrons!

For shame that such an argument could be, or has been, advanced! Wigs, cheese-cloth, coats, hats, ladies' wear, etc., are necessary for the spirits' use, no one can reasonably complain when revolvers, bowie-knives, and brass knuckles are kept in their company. The implements of murder are as "spiritual," "refined," "uplifting," "wholesome," and as justifiable as the implements of deceit, spiritual dishonesty and soul assassination! God help Spiritualism when it is reduced to such a low level, and angels protect us when it comes to this, that we must accept fraud and rascality with as much complacency as we do truth and honesty!

Yours for Spiritual Spiritualism,
HARRISON D. BARRETT.
"Love—Sex—Immortality." By Dr. W. F. Phelps. Price 25 cents.

IS THERE ANY EXCUSE?

Hudson Tuttle, the Well-Known Author and Lecturer, and Editor-at-Large of the N. S. A., Presents His Views for the COURT OF INQUIRY in a Manner That Will Attract Great Attention.

During the time Spiritualism has been before the world, there has been a swarm of mountebanks who have pushed themselves to the front by brazen advertising, and by slight-of-hand produced "manifestations," which have been impossible for the genuine medium. The result has been a succession of exposures which have disgraced the cause and driven away in disgust many who were otherwise attracted to it.

Yet in all these years there has never been a fair exposure, even when the proofs were unanswerable, or self-confessed, but these were many champions ready to defend them. Always some plausible theory has been brought in explanation.

When the trumpet was blackened, and the paint was found on the medium's hands and lips, an unequivocal evidence of this part in the performance, the good believers at the seance, who were "transmitted from the spirit," and was rather proof that the spirits used the trumpet!

When spirits came out, making the floor creek under their tread, with breath tainted with onions or whisky, the believers said the spirit drew from the medium or attendant.

Yet of all the thousand theories brought in explanation of what to most people is transparent fraud, that of Mr. Andrew C. Dunn is the most ingenious and broad. FOR IT COVERS DECEPTION LIKE A BLANKET, AND SILENCES CRITICISM.

Mr. Dunn is a lawyer, reported as of more than usual ability, and surely has a remarkable gift to present his side with plausible address. He does not doubt that Winans had in his possession ALL THE PARAPHERNALIA claimed to have been found. He has no doubt that Winans used them, or that they were used to impersonate spirits. Winans confessed that he carried this togger for this purpose and used it. Mr. Dunn further thinks all materializing mediums exactly follow Winans' method. They have three methods: "materialization," "impersonation," and "transfiguration." When they fail to have spirits materialize, they put on the togger, or the spirits put on them, and they parade as THE SPIRITS. Transfiguration is a phase few undertake, for it is impossible to imitate, or deceive in this high sphere of influence.

Mr. Dunn says: "What constitutes this so-called fraud? In what manner was this fraud discovered? How was any deceit perpetrated?"

These questions reveal the peculiar mental condition which has made possible such frauds.

If Mr. Dunn was pleading the case of a burglar, who was caught not only with a houseful of stolen goods, but in the act of using them, and afterwards he confessed that he used them for burglarious purpose, would he consider it sound argument that his client was innocent because he could not break into the house without his tools? What constitutes the fraud? How can this question be asked of the Spiritualists, who have spirits materialize, to come before their friends in material form, while it is a sham, a masquerade, in togger prepared for the purpose, is not fraud, what is fraud? How was it "discovered"? If confession is not sufficient, what is more?

It is not satisfactory to say that the spirits take this materializing, and the medium is not responsible because "unconscious." The medium is conscious while gathering his wigs, robes and tattered raiment. He knows for what purpose he takes them into the seance. He knows for what purpose he assists in the deception and assist in it. They are the greatest knaves of all.

THE THEORY IS A NEAT EXCUSE FOR FRAUD. IF THE SEANCE IS UNINTERRUPTED BY ADVERSE OBSERVATION, IT IS "WONDERFUL MATERIALIZATION!" IF THE SHAM IS EXPOSED, THE MEDIUM IS "PERSONATING!"

To affirm, in order to shield Winans; that all materializing mediums pursue his methods, we do not believe can be supported, but it undoubtedly is of the great class who advertise their shows, and have a set programme.

THERE IS NO NECESSITY OF A "CABINET" OF DARKNESS. The great medium, D. D. Home, had the most astonishing manifestations in the light and in parlors without any fixtures. Investigators should demand a light sufficient to see plainly, and let those who prefer the conditions imposed by deception revel in the "dark circle."

IT IS ALL WELL TO SAY, "LET US HAVE PEACE IN OUR RANKS," BUT IF PEACE IS TO BE GAINED BY UPHOLDING SUCH RANK DECEPTIONS, BY CONSTANTLY APOLOGIZING WITH BLUSHES OF SHAME FOR THE EXPOSURES OF SHAMS AND FRAUDS, BY ALLOWING THE MOST BARELY VEILED OF THE HEART TO BE TRIVLED WITH BY CONSCIENCELESS RASCALS, BETTER BE A CONFLICT UNTIL THESE VAMPIRES ARE CUT OFF.

It is such as these that have been a curse to the cause, and constantly brought it into disrepute. If you are for the reason for the decline in interest, it is readily found in the obloquy these shows have cast on the cause. Such an exposure accompanied with confession should once and forever carry the criminal out of the ranks of Spiritualism, and condemn and expose, to the sacrifice the cause, to assist those whose place is behind prison bars.

Spiritualists have one course, and only one, and that is demand TRUTHFULNESS AND INTEGRITY. If they do not, they will expect the disrepute of having it done for them by the police, and to be identified by the outside world with the frauds.

As long as these fakirs are supported by professed spiritual journals, who give space to correspondents who write in their interest, extolling their "wonderful" performances, and disparaging all attempts to enlighten the public as to their real character, they will flourish, and be representative. Let the line between the true and the false be sharply drawn, and maintained, and things be called by their right name.

HUDSON TUTTLE.
"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquier, reveals the degradation, impure influences and results of the Roman confessional, as proven by the sad experience of many wretched Spiritualists and Mrs. Leonard B. Piper, and Dr. Thomson J. Hudson's theories in regard to it. By Ex-Judge Abram H. Daffler. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

THE PRESIDENT OF THE I. S. S. A.

A True Friend of All Honest Mediums, an Elloquent Advocate of the Phenomena and Philosophy, and Ever Watchful for the Interests of Pure and Undefiled Spiritualism, He Adds Much Interest to the COURT OF INQUIRY, by his Comprehensive Views.

Our genial brother, Judge Dunn, is so loyal to his society and its traditions about physical phenomena as to invite the application to himself of the ancient prophet's words: "Ephraim is joined to idols; let him alone." Eighty-nine years have passed since Commodore Deatur uttered at Norfolk that famous toast to our country: "May she always be in the right, but our country, right or wrong." Our Winnipeg City sage seems to almost paraphrase that sentiment into, May materialization always be honest; but materialization, honest or false.

Not so very many months ago Bro. Dunn favored the Progressive Thinker with a glowing eulogy of a Chicago medium whose materializing seance he attended at the Clinton camp. Last August Bro. W. E. Kellogg, of New Boston, Ill., who shared with Winans' attorney by volunteer assignment, the honor of being mortal escort from the cabinet of the seance, so enraptured our astute judge, privately gave the other side of the story of that evening, and more recent developments about that identical medium at the same center afford ample ground for believing that it was not Bro. Kellogg who was fooled at the seance, which aided Bro. Dunn with an overlying faith in both medium and manifestation.

We hear at times much from press and stump about the "Jowa idea" upon a political and economical question. On two different occasions, to our personal knowledge, there has been expression of what might be called a "Minnesota idea" of materialization. A dozen years ago a Spiritualist who had just moved to Chicago from Minnesota, gravely explained the presence of robes, wigs, dummies and masks in a cabinet, during or after a seance, by saying the spirits produced them by the use of certain sources, that on each occasion this assortment of misfit togger came fresh from spirit looms and factories—that spirits never wore one another's garments. Now another inspired Minnesota brain finds that "ready-made" clothing supplied by mortals greatly enhances spirit power by enabling them to wholly protect the production of the forms, which can instantly slide into their waiting wardrobes.

I am grateful for this information. Recently in a Michigan, will case a rapping attorney called upon me to explain whence the clothing worn by spirits came. On second thought I am glad I did not then know for the dignified and graceful explanation engendered by our excellent Brother Dunn would not have strengthened the side of Spiritualism with the Presbyterian judges, or hostile jury, in whose keeping the issues of that case lay.

EVERY MEDIUM CAUGHT WITH PARAPHERNALIA IN HIS POSSESSION IS NO MORE ENTITLED TO CONFIDENCE THAN THE BURGLAR WITH HIS SKELETON KEYS, TIMMY AND DARK LANTERN; THE THIM WITH HIS BLUDGEON, OR THE COUNTERFEITER WITH HIS SPURIOUS COIN. Judge Dunn's theory that "THE SHAM WAS NOT ONLY CAUGHT WITH ARTICLES IN HIS POSSESSION WHICH NO MEDIUM NEEDS, FOR GENUINE MANIFESTATIONS, BUT WAS DETECTED IN WEARING SOME OF THEM."

Judge Dunn, with the habit of his professional words to create the impression that Winans was unconscious when he made conscienceless use of his deceptive outfit and therefore wholly blameless. Facts do not bear out that baseless assumption. In the Progressive Thinker of April 22, appears a "Defense of Winans." Among its signers was "Prof. Leith, Lecturer of the Society of Spiritualists." He left Hot Springs, I with a few friends met Prof. Old at a private home in Chicago and he there said that Winans admitted that he did practice trickery upon Dr. Eastman and Mr. Boving and gave as his reason therefore that he was called upon to work before his spiritual friends, and that he was "unconscious" when he was fully refuted by the above gentleman. Consciously, deliberately, wilfully he played the game, as the cold facts show, but specious pleadings deny.

Let me suggest that no one but materializing mediums themselves will be moved to rise in indignation to defend Judge Dunn for his defense will prove a veritable bomb for their phase, among thinking people. The rest of us concede his sincerity and think too highly of him personally, to indulge in any individual abuse.

The most radical reformer in our ranks has urged to the limit of charging that all elemental mediums carry and use paraphernalia. Truly they should join in prayer for deliverance from such friends as this valiant defender. Spiritualists from ocean to ocean will carefully note whether the physical workers endorse his statement by remaining silent under his imputation of rise in indignation to defend Judge Dunn for his defense will prove a veritable bomb for their phase, among thinking people. The rest of us concede his sincerity and think too highly of him personally, to indulge in any individual abuse.

Let us all study Sir Wm. Crookes' testimony upon materialization—the phase sadly needs the prestige of his endorsement and the support of equally careful methods. He concluded that it was an error to hold that there was no control over the physical phenomena whatever they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them.

We will all join with Judge Dunn in a search for "solid testimony," but may differ from him in as to the use to be made of it when discovered. We have tried the plan of refraining from "giving cry publicly to our individual thought" for one-half the lifetime of Modern American Spiritualism. As a result the most certain thing about the character of the phenomena is their uncertainty. Moses Hall described the widespread condition of our cause when he wrote from Ashland, Oregon: "Spiritualists are or have been nearly faked or frauded out of existence." The day of their deliverance approaches. Wrong will not always be upon the throne. Our individual differences of opinion are but the travail of enduring truth into birth.

Leaves From the Diary of a Spiritualist Medium

An Interesting and Instructive Narrative from the Pen of that Talented Lady and Excellent Medium, Mrs. I. L. Lewis, of Bethel, Vermont.

Continued From No. 807.)

"Sensible people will say nothing," I replied, "and those who are not sensible are not worth noticing. If you are ever to find peace and happiness you must do what you know to be right and pay no attention to the idle talk of idle people. If you will give your mother a few words of praise every time you can find a chance you will find it will work wonders. Remember what the Bible tells you, and don't give grudgingly, but cheerfully, and do it heartily as unto the Lord. You have never got anything out of the Bible yet that was really worth having, and now is a good time to begin. I have no idea that any course of treatment will transform your mother-in-law into an angel during this incarnation, but you will find that she will be a much more comfortable woman to live with if you follow my advice."

"I will follow it and begin at once," was the reply.

Having disposed of the mother-in-law according to the best light given me, I went into the deserted sitting-room and sat down to think out the young man's case. I am not accustomed to dealing with young men, and I was at an entire loss to know what to do. I felt my ignorance and inability painful, and it was plain to me that I would have to rely upon spirit guidance. After some minutes occupied in intense thought, I noticed a slight tapping upon the book shelves, and looking, I saw a woman's hand resting upon one of the books as if to remove it. I arose to go to the shelves and the hand was gone. The book was a well-worn manual of botany and the fly leaf told me that it belonged to Mrs. Blind. A light broke in upon my mental darkness and I went in search of Mrs. Blind. I found her engaged in altering a frock for Miss Vivian, and as I approached I heard that young lady say, "What a beautiful frock! My lace and I hate the dress anyway. I always have the meanest-looking old things to wear—Here she caught sight of me and left the room abruptly."

Mrs. Blind looked tearful and harassed.

"You can see for yourself what an ungrateful child I have got," she exclaimed impetuously, "that girl just wears the life out of me with her fault-finding, and here I am making a slave of myself every day for her."

I drew a long, deep breath. "Mrs. Blind," I said gently, "lay down your work, lean back in your chair for your hands quietly and let the light of truth illumine your soul and mind. Now listen to me. You have a God-given right to freedom and it is yours of your will claim it, but if you will make a slave of yourself you have no cause to complain if others accept of your slavery and stand upon a high ground of conscience. You are coming for your daughter what she ought to do for herself. If she does not know how, it is high time that she was taught. No superior power is going to do for you what you can do for yourself if you will."

"Next time your daughter finds fault with a piece of work you have done for her, tell her to tell me, and I will do it. If I have not done it to please you, hereafter you must do it for yourself; and then see that she does it and does it well. This is a duty you owe your daughter as well as yourself. You have no moral right to encourage her in her ignorance and selfishness. But it is of your own wish to speak. Is he interested in botany?"

"He used to be, but he filled the house so full of weeds and litter that I couldn't stand for it, so I just put a stop to it," was the careless reply.

I went to my room thinking how much easier it is to make a mistake than it is to rectify it, and how often we fail to recognize the way leading to the attainment of those things spirit forms and no record of their recognition by the sitters.

In Florence Cook's manifestations no one but her guide, Katie King, appeared, walked, talked and was embraced. Minimize the probability of one's own lost ones materializing to mourners and overweening devotion to the phase will be rectified and it will be studied in the light of sober reason. Prof. Crookes omits all mention of his spirit visitors requiring "human-made garments, wigs and bowie-knives. What force they must have wasted in providing their own clothing!"

All phases of phenomena must be spontaneous in their manifestations, be genuine. Etherization undoubtedly occurs at irregular intervals and under the operation of forces not understood on the mortal plane. It cannot be commanded by the will of the medium, the wish of the sitters, or by the financial necessities of either or both. I am not prepared to say that it may not so vary in density or degree of solidification, as to reach the stage called by many materialization, but in that case its occurrence is still far less than the number of times it is offered for sale as a certainty. The same conditions apply to impersonation and transfiguration, the former occurring more frequently. I imagine Bro. Dunn is just a little too ready to accept so-called phenomena, and many of us have passed through the same stage whose completion required double, or more, the years he has given to investigation.

Daniel Dunglass Home, the great Scotch medium under oath said: "I have no control over the physical phenomena whatever they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them."

We will all join with Judge Dunn in a search for "solid testimony," but may differ from him in as to the use to be made of it when discovered. We have tried the plan of refraining from "giving cry publicly to our individual thought" for one-half the lifetime of Modern American Spiritualism. As a result the most certain thing about the character of the phenomena is their uncertainty. Moses Hall described the widespread condition of our cause when he wrote from Ashland, Oregon: "Spiritualists are or have been nearly faked or frauded out of existence." The day of their deliverance approaches. Wrong will not always be upon the throne. Our individual differences of opinion are but the travail of enduring truth into birth.

which we most desire. It is only through the cultivation of the spiritual nature and perception that we can hope to see clearly what is best for ourselves and others.

On my way to Blindville I stopped at the office and got my mail and in one of my letters I found some pressed flowers from the far South, and as soon as supper was over I produced them for Max Blind's benefit and soon had him engaged in animated conversation. The family soon left us to ourselves and for two hours we talked botany and kindred subjects, or rather he did, for I only made remarks to draw him out and listened attentively. During this conversation I learned that it was a hard blow to the young man when his mother refused to have his "litter," as she termed it, about the house any more.

"It's no use," he said gloomily, "I can't have anything I want here at home. I can't even ask one of the boys to come and see me without there's a fuss. If one of them happens to call, it's always, 'Be careful, Max, and don't step on my pansy rug with your dirty feet.' O, look out! you'll jam my silk pillow!" I am always getting tangled up in some blamed thing or other."

I laughed. "You have my sympathy," I said. "I love the beautiful, but I do not propose to be his slave."

Just then Mrs. Glum bounced into the room, and with her habitual straightforwardness, said to me: "Be you a Spiritualist medium?"

"I am," I said, wondering what next.

"Wall, the Widder Riley, she that was Becky Jane Harvey, that lives down here in the yellow house, has just been in and she told me you was, but I wouldn't believe it. I guess Abigail don't know it, but if ye can call up dead folks and hear 'em and see 'em as the Widder Riley says you can, I want you to call up some for me."

I hesitated for a moment and then I said: "I cannot call up the dead, but if any of your friends you call dead are here with you to-night it is quite probable that I may be able to give you some message from them, provided we can make the conditions right."

"We'll make 'em right," she exclaimed excitedly. "Here, Max, you clear that truck an' dicker often that table so that it can tip if it wants to, and I'll put out the lights."

I put out a tantalizing hand and said, "It is entirely unnecessary to do either. Before I proceed any farther, I must consult Mrs. Blind, for I do not want to overstep my privileges."

Max who had regarded me with great interest during the conversation with his grandmother, now left the room but soon returned with his mother and sisters. Mrs. Blind seemed pleased with the turn affairs had taken.

"Run out, Vivian," she said, "and close the shutters and put out the light in the hall."

"What do you want to do that for?" said her son. "Haven't you a right to have a circle in your own house? You are not going to commit a crime, are you?"

"No," said Mrs. Glum, slyly, "she's only going to take a bath." At this they all laughed, and harmony was restored. We had our little circle and I know by the conversation I heard afterward that I must have done extra well. What they got it was something that took hold of the soul powerfully, and they needed it. When I was going to my room Max slipped into the hall and sinking his voice to a whisper, said: "That was my grandmother who came to me to-night, and I know it, and so does my mother. My grandmother thought the world of me, and if she had lived—O, Mrs. Drury, I—"

I knew just what he wanted to say and I laid my hand upon his arm and said gently, "Yes, I think I understand; you have made some mistakes but you will never make the same ones again. Your life lies before you bright and beautiful if you will make it so. You are building your future now hour by hour, and you can make it grand and noble if you will. The grandmother who loved you so well loves you better now and watches over you fondly. You will not grieve her again, I know, but strive with all your power to make the noble man she wants you to make, that you may be able to make, and will make. From this hour you will find you have begun a new life. Give good and seek for good and good will come to you."

The next day I talked with Mrs. Blind and spoke very plainly to her, and in conclusion I said: "Your son will make a man you may well be proud of if you will do your duty by him. Scolding and fault-finding never did any good yet. They only serve to strengthen the habits you wish to destroy. The one remedy for evil is good, therefore apply it and attend to it faithfully and let the evil entirely alone. Encourage your son to go into the home where those who ought to be their associates. Your son knows far better than you do what young men are fit to associate with his sisters, and you can trust him to choose wisely. Let them have their games and their music and throw your troubles to the wind and join in with them and renew your youth in the society of youth; then if you see a tendency to anything you consider evil you will be the better fitted to suggest the good that will overcome it. Make those who gather here feel that they are welcome, and if you have anything in your rooms that you consider to be too good to use, put it away. What are a fancy articles, however beautiful, to the welfare of your children? Let your son pursue his studies in botany, and be very thankful he has the desire to do so. Take an interest in his work—can you if you will—and help him all you can. I would suggest that you give your son a room to fit up and use just as he pleases and place no restrictions upon him."

Mrs. Blind loves her children devotedly—there is no doubt about that—and some of my enthusiasm seemed to fire her and she at once began to plan, and when her son came home to dinner she told him what she had decided to do. The boy gave me a look of gratitude I shall never forget, and went and kissed his mother. I left the two alone together. What passed between them I do not know, but I am sure there is a bond of sympathy established between them that was never there before, and God grant that it may grow ever stronger and more precious as the years roll on.

ladies came that evening and asked Mrs. Blind's permission to join our circle, and Max brought a motherless young home with him.

Right here I will note the fact that the last night I was here, twelve besides the Blind family attended our circle, and several urged me to go to their homes and hold circles.

The next day Mrs. Blind asked me to go with her and look at the chambers occupied by her daughters. Miss Vivian was in her room and as we entered she hastily concealed under a pile of clothes in the folds of her dress, but she was not quick enough to escape her mother's observation.

(To be continued.)

PILES CURED BY ABSORPTION

Thousands Are Being Quickly Cured of This Dreadful Affliction By Great Michigan Doctor's 3-Fold Discovery.

A DOLLAR PACKAGE FREE

To Try if You Write at Once Send your name to-day and get by return mail free to try. Dr. Van Vleck's complete new 3-fold absorption cure for Piles, Ulcer, Fissure, Prolapse, Tumors, and Constipation. Test it thoroughly, and when it gives you, you can send us one dollar. If not, it costs you nothing. You Decide after trying it.

This treatment is 3-fold, consisting of Dr. Van Vleck's Absorptive Plasma, Mucous Food Cures, and Pile Pincers. It is a curing of some of the worst cases on record—even after 30 or 40 years' suffering, and the cure is lasting because the treatment is constitutional as well as local, removing the cause. If you have piles or the itching, burning sensation which tells that the dreaded disease is coming, don't delay, but write to-day to the Dr. Van Vleck Co., 2020 Majestic Bldg., Jackson, Mich., for the trial package on approval. We send also a valuable book, in colors, on Piles, etc.—all in plain wrapper.

FREE THOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Free Thought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

- Roscoe Conkling. Memorial Oration. By Robert G. Ingersoll. Price 3 cents.
- Thomas Paine. By Robert G. Ingersoll. Price 3 cents.
- Voltaire. Address by Prof. Emile Pingault. Price 3 cents.
- Abraham Lincoln. His Religion. By Robert N. Reeves. Price 3 cents.
- Burns and Whitlitt. Some of Their Likenesses and Differences. By Prof. Charles G. Brown. Price 5 cents.
- Religion in the Republic. By Mrs. M. A. Freeman. Price 5 cents.
- National Worship. A lecture delivered before the Chicago Liberal Society by Dr. T. B. Gregory of Chicago. Price 8 cents.
- Why I Am Not a Christian. By D. D. Stedman. Price 8 cents.
- Genesis. A Free Thought Commentary on the Whole Bible. By Judge Parish B. Ladd. Price 10 cents.
- Revelation Under the Microscope of Evolution. By Prof. Daniel T. Ames. Price 10 cents.
- Life and Career of Charles Bradlaugh. By George Jacob Holyoake. Price 10 cents.
- Religion and Science. The "Reconciliation Mania" of Dr. Paul Carus of The Open Court. Analyzed and Refuted by "Corvinus." Price 10 cents.
- Free Thought Past, Present and Future. By Prof. Thaddeus B. Wakeman. With his portrait and life sketch. Price 10 cents.
- The Priest and the Church—What Have They Done for the World? By Judge Parish B. Ladd. Price 15 cents.
- Job's Tynndal Memorial. Ten short sketches of the life of this great man. Price 10 cents.
- Cosmology. Against Theology. By Vindey. Price 10 cents.
- Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." Price 10 cents.
- Standing Up for Jesus; or What the Editor of the Free Thought Magazine Thinks of Jesus. Price 3 cents.
- "Why An Expurgated Bible." By Rev. E. H. Keels. Price 3 cents.
- Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28,

One Year, \$1.00
Six Months, .60
Three Months, .35
Single Copy, 10 Cts

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

TAKE NOTICE:

"At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.
"If you do not receive your paper promptly write us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.
"Whenever you desire the address of your paper changed, always give the address of the place to which it has been going or the change cannot be made."

TO FOREIGN COUNTRIES:

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, MAY 20, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violations," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual material.

MARY T. LONGLEY.

N. S. A. Secretary.

500 Pennsylvania Avenue S. E., Washington, D. C.

Truth and Error Should Not Combine.

In the "National Review," London, of a late date, from under the head of "Agnosticism and National Decay," we extract the following:

"Religion, for a very large number, and those in states of ignorance, is no longer on its trial; it has ceased to exist. Doubt, positive and paralyzing, has taken hold of so many that a protest in the shape of revivals, accompanied by intense excitement, is spreading among the less educated, who feel that the clergy themselves have too often opened the gates which they were sworn to defend and are letting in the enemy. The future of England, and of other countries at a like degree of culture depends on its attitude toward the secularist or agnostic view of life and action."

All who read know agnosticism has taken a powerful hold on the educated classes. The age in which we live is based on knowledge. Faith, on which popular religions were built, had its rise in an age of ignorance, when the statement of a priest was the voice of God. Confidence in priestly clamor having failed, and the mind free to reason, doubt comes to the front, and is succeeded by denial.

Spiritualism furnishes the only proof of an immortal life. It supplies the evidence agnostics demand. This evidence came to the church; but it was repudiated by them, and thus the cause Christianity is in decay.

But it is well. The popular religions were loaded down with the errors of paganism. To engrave the truth on it, a hybrid would be the product, and that product would not be worthy of preservation.

They who are striving to imitate the errors of Christianity, to unite the knowledge of the one with the faith of the other, are only hastening to destruction the credulous truth the immortals have taught us.

Truth and Error cannot dwell together in any needs are made to perpetuate ancient truths, and contract knowledge, not to expand it. The mind, disenthralled from creeds, can roam through a boundless universe at will, gathering wisdom at every advance; but tied down and back to a narrow church creed and progress is ended.

Probable Origin of the Deluge Story.

They who wish to bolster up the idea of a universal flood, covering all the earth, and destroying all life, save such as was preserved in the ark, so as to strengthen belief in Bible narration, quote the universality of such belief by widely separated nations, as proof of its genuineness, forgetting, or never knowing, that all the great Western civilizations had a common origin in Central Asia, and in their emigrations carried with them traditional accounts of such flood.

Geology gives evidence that there was a time when a great deluge did inundate both the valleys of the Euphrates and Tigris, and even covered the high land between those rivers, known to the Greeks as Mesopotamia. With many tributaries they flow south-east, the last five hundred miles nearly parallel to each other, finally uniting and entering the Persian Gulf through a delta common to both rivers.

Probably nearly if not all the emigration which subsequently entered Europe, bringing their religion, a multitude of traditions, and some portions of the Sanskrit language with them, by which scholars are able to trace their migrations, passed through those valleys, and there learned of the great flood. The account was magnified by each narrator, until it was finally rendered stable by the sensational historian whose account is now received by many as divine inspiration.

Let us all weep if that is the way our oldest histories were written.

A New Kind of Revival.

Wm. T. Stead, the able editor of the London Review of Reviews, says: "A revival is a veritable moral epidemic. It spreads like the plague. Its coming is as mysterious as an outbreak of influenza. Its departure is as inexplicable. While it lasts there is no doubt about its infectiousness. It spreads like cholera by contact. To those who have long since divested their minds of all belief in anything supernatural, who have outlived their religion as they have survived their measles, the revival must present a fascinating subject for study."

We have greatly abridged Mr. Stead's article, but have carefully preserved his words and ideas. They were introductory to his mention of the recent great revival in Wales. The victims of that revival, he informs his readers, are the ordinary sensual kind of an animal. "They were as illegitimate in their birth-rate as the worst of their neighbors, and were at least as much addicted as other men to the grosser forms of intemperance and the crimes which drunkenness engenders."

Then Mr. S. said, "The apparently extinct volcano is in full eruption, and South Wales is in the throes of a religious revival." But note:

"It is a revival of a new kind. Here, for the first time, an outbreak of religious enthusiasm has been due to a similar cause to that which produces eruptions of Krakatoa and the like. But in South Wales there has been no application of hell-fire to the explosive imagination of mankind. The note of the revival is love. These rude miners, not less than the smooth townsmen, have rediscovered love as the supreme law of life. For them conversion means the acceptance of a Divine Love hitherto pressed upon them in vain; and the religious life to which they publicly pledged themselves means but the daily application of the same law of love in all the relations of life. Forgiveness of all injuries is the watchword of the revival. If you forgive not your brother neither will the good God forgive you. It must be admitted this is a new kind of revival, and if fully carried out in practice it will not be a bad epidemic to be afflicted with. We commend it to Rev. Billy Sunday, to the Rev. Sam Jones, and to all others of that ilk. Instead of love as the inspiring influence in revivals, fear has been the agent employed, and hate has been the outgrowth. Fortunately the ailment has another resemblance to smallpox. It rarely or never attacks the same person twice. Once afflicted, followed by recovery, and the patient is immune from a repetition of the contagion."

M. N. S. A. Secretary.

500 Pennsylvania Avenue S. E., Washington, D. C.

Truth and Error Should Not Combine.

In the "National Review," London, of a late date, from under the head of "Agnosticism and National Decay," we extract the following:

"Religion, for a very large number, and those in states of ignorance, is no longer on its trial; it has ceased to exist. Doubt, positive and paralyzing, has taken hold of so many that a protest in the shape of revivals, accompanied by intense excitement, is spreading among the less educated, who feel that the clergy themselves have too often opened the gates which they were sworn to defend and are letting in the enemy. The future of England, and of other countries at a like degree of culture depends on its attitude toward the secularist or agnostic view of life and action."

All who read know agnosticism has taken a powerful hold on the educated classes. The age in which we live is based on knowledge. Faith, on which popular religions were built, had its rise in an age of ignorance, when the statement of a priest was the voice of God. Confidence in priestly clamor having failed, and the mind free to reason, doubt comes to the front, and is succeeded by denial.

Spiritualism furnishes the only proof of an immortal life. It supplies the evidence agnostics demand. This evidence came to the church; but it was repudiated by them, and thus the cause Christianity is in decay.

But it is well. The popular religions were loaded down with the errors of paganism. To engrave the truth on it, a hybrid would be the product, and that product would not be worthy of preservation.

They who are striving to imitate the errors of Christianity, to unite the knowledge of the one with the faith of the other, are only hastening to destruction the credulous truth the immortals have taught us.

Truth and Error cannot dwell together in any needs are made to perpetuate ancient truths, and contract knowledge, not to expand it. The mind, disenthralled from creeds, can roam through a boundless universe at will, gathering wisdom at every advance; but tied down and back to a narrow church creed and progress is ended.

Probable Origin of the Deluge Story.

They who wish to bolster up the idea of a universal flood, covering all the earth, and destroying all life, save such as was preserved in the ark, so as to strengthen belief in Bible narration, quote the universality of such belief by widely separated nations, as proof of its genuineness, forgetting, or never knowing, that all the great Western civilizations had a common origin in Central Asia, and in their emigrations carried with them traditional accounts of such flood.

Geology gives evidence that there was a time when a great deluge did inundate both the valleys of the Euphrates and Tigris, and even covered the high land between those rivers, known to the Greeks as Mesopotamia. With many tributaries they flow south-east, the last five hundred miles nearly parallel to each other, finally uniting and entering the Persian Gulf through a delta common to both rivers.

Probably nearly if not all the emigration which subsequently entered Europe, bringing their religion, a multitude of traditions, and some portions of the Sanskrit language with them, by which scholars are able to trace their migrations, passed through those valleys, and there learned of the great flood. The account was magnified by each narrator, until it was finally rendered stable by the sensational historian whose account is now received by many as divine inspiration.

Let us all weep if that is the way our oldest histories were written.

THE LIBERTY OF PROTESTANTISM

By an Orthodox Minister.

The following article was first published in Scribner's Monthly, July, 1873: Protestantism arose not only to protest against the papal corruptions, but against the papal tyranny over the minds and consciences of men. But in this last respect there is also need of protest against Protestantism; for there is neither liberty of thought nor of conscience allowed to those within the pale of orthodox Protestantism.

If left to adult years to choose for themselves, they have the liberty to adopt one of many different creeds. But, having been reared, they have the liberty of private judgment; and hence, forth the judgment of their creed framers becomes the limit and measure of their own. They may not transcend the limits of thought fixed by their creed, except at risks which few will dare to take. The conscience, too, is bound, for it demands an utterance for profound convictions which they dare not give.

The liberty of Protestantism is, therefore, simply the privilege of choosing a sect. It is said, the communicant has the liberty of leaving the church. But that is not liberty, for he is compelled to do so if he differs from its creed. It is said, also, that he joins the church on confession of faith, thereby agreeing to adhere to its creed while he remains in it. Is not that a fair condition? Is there not infringement of liberty? Is there not compelling him to take himself off when he can no longer adhere to it? If he was capable when he espoused the creed of examining it, and understanding it; if he knew the nature of the compact he was entering; and if, in dismissing him, the church imposed no disabilities, then there is no wrong done him. But there is rarely a case where all these conditions are fulfilled. If the point in which he differs from the chosen sect be one merely of difference between orthodox sects, he may be dismissed from one to the other without serious disadvantage to himself. But if his doubts concern a point in which all orthodox sects agree, then he must leave orthodox entirely, and incur the odium of heterodoxy, which involves always the suspicion of moral delinquency. Doubt is considered a mark of depravity; and orthodox treats the doubter as though he were immoral, not only by the withdrawal of confidence but by visiting upon him the same penalties as are executed against gross immorality, viz., arraignment and expulsion if he does not recant.

If this mode of treatment is unjust towards those who have entered the church intelligently and responsibly, it becomes a gross abuse of liberty in the case of a large majority of doubters who join the church in early youth, before they are capable either of investigating or understanding its creed. Probably ninety-nine out of every hundred doubters are of this class. While too young to doubt they accept, and profess honestly to believe the creed of their fathers, because they have been taught to do so from their infancy. They grow up in the church and learn its doctrines by rote, and are then watched over and reared them. They are loyal to it and make sacrifices for its maintenance. More than that, they are loyal to Christ, devout and faithful Christians. But with growth and culture they come to the ability to think and investigate for themselves, and so to doubt the creed they accepted unquestioningly and blindly at first. For them there are no courses possible. They are faced with an outward allegiance to doctrines they disbelieve, and the love to separate from the church they love, and around which are entwined the fondest memories of their childhood and youth. It is not strange that the majority prefer the former course, and consent to suppress their convictions, and maintain an outward allegiance to a creed which in their heart they repudiate, rather than leave the church, and incur the odium of heresy. There are thousands in the Protestant churches to-day who, if required publicly to render the same confession of faith which they made when they first entered the church, could not do it conscientiously. But the church accepts their external adherence, though cognizant of their heart-defection, and thus becomes a participes criminis to a system of deceit which effectually prevents the integrity of character, sacrifices that for which alone the church was established, both destroying the kernel; debauching the conscience for the sake of preserving the creed intact.

But if the doubter will not suppress his convictions, and maintain an outward adherence to the creed he blindly accepted when he was too young to investigate, what is his fate? Is he excluded from the communion he has loved and supported from his childhood? Surely that is not liberty which hedges the thinker about with disabilities, which though not so malignantly cruel, are yet just as effectual in preserving liberty of thought and conscience as were the fagot, the thumb-screw and other tortures of the Inquisition.

Orthodox Protestantism is avowedly opposed to all theological thought that does not harmonize with the creeds. It says to its adherents, "You may think, but within the limits prescribed by the creed. You may investigate, but you must always come to the same conclusion."

This is not liberty, but bondage. And this bondage is felt less by every private member who thinks; but to the ministry it becomes a grievous burden and hindrance to efficiency. For while they are held to a stricter account for their opinions, they also suffer greater loss in case their orthodoxy is impugned. A slight suspicion of heterodoxy is usually sufficient to hedge up the way of a minister in any of the orthodox churches.

Any serious divergence from the prescribed and beaten track of theology thought is sure to provoke grave discussion and threats of dismission from the part of the church, or his conference hastens to test his soundness, and if he is found to hold any obnoxious opinion he must renounce it, or he is declared a dangerous innovator; the pulpits and official organs of his church are closed against him, and he relegated to silence and obscurity.

Few ministers are willing to incur such penalties, even for the precious boon of liberty. Hence the majority suppress their best convictions, trim down their sermons and other productions to a rigid conformity with the creed.

The hope of preferment is also a powerful motive to conformity. In all orthodox churches, soundness in the faith is a sine qua non to preferment. The great temptation of every minister is to barter his liberty for success. Many do this, and having paid the price, get the leading positions. These, with the always large number seeking preferment and anxious to prove their fitness for it by a cheap zeal for orthodoxy, are able to greatly embarrass or wholly repress the few who prize their

liberty more than preferment.

This is precisely as it ought not to be. It is of the old Adam as distinctly, not to say as disgracefully, as possible, and not at all a Christian. Brothers, let us dwell together in unity, hoping all things, and bearing all ills, it is because they are not yet fairly converted to Christ, and heed the lesson which was given to the disciples about becoming the least of all and the servant of all. When shall we hear the leaders of a sect say to each, "Go not away from us to find freedom for your conscience, but let us strive on to deliver forthbearing and charity, until we all come into seeing no more darkly."—Lord Salisbury.

But as things commonly stand, if a brother is providentially betrayed into stepping heavenward ahead of his sect, he is compelled to take himself off directly, lest his divergence stir up an evil spirit of difference, and make trouble for the communion. The Bampton lecture for 1871 says truly of a leading demonstration: "Any serious deviation from the common faith, on the part of any one of these thousands (of ministers), is sure to lead to his separation from the teaching ministry." And the editor of an official paper of this denomination says: "We are not a free thinking church, and if ministers were set at putting on the thinking caps, they must be deprived of the ministerial office."

Thus the genius of orthodoxy and the interests of its adherents conspire to hold it in an attitude of opposition to liberty of thought and conscience. The result is a narrowness of the average theological mind which makes orthodox the gibe of scientists and all other progressive thinkers.

The great departments of thought the freest discussion is allowed. Agitation is considered the surest method of exposing error and arriving at the truth. Political reformers are permitted liberty of thought and of the press. In science he is hailed as a benefactor who explodes old error and discovers new truth. But in theology, the broadest and most progressive of all sciences, he who denies the infallibility of the creed, or advances a new doctrine, receives only obprobrium and anathemas for his pains.

In all this orthodoxy assumes that its creeds are perfect, entirely free from error, and containing the whole of the truth, and therefore that there can be no such thing as progress in the science of theology. But wherefore? These creeds were the work of men, and were never wiser five hundred and a thousand years ago, when the creeds were built, than they are now, or than they ever will be? Is age in a creed any conclusive evidence of accuracy? Must science and all other departments of thought go on progressing, and theology remain forever in its swaddling garments? Shall the Protestant conscience and thought be forever chained and bound by the dicta of Augustine and Calvin, while the opinions of their contemporaries in other departments of thought have been long discarded and forgotten? Ah! yet each sect thinks its creed contains the whole truth, and nothing but the truth. But how many such creeds can there be? It is very unfortunate for this assumption of orthodoxy, that there are so many different creeds directly opposed in many points.

The fact is, that while orthodox contains much truth, it also contains much error. Most of its creeds are very old, and contain many articles of belief which are the bequests of the ages of ignorance that God winked at. There is room, therefore, for progress and improvement in the orthodox theology. There are also creeds of modern date, and the creeds in order that the essence of truth may be preserved. And theological science cannot be perfected by one change nor by many; but will need frequent renewals of its creed-statements as the human race advances.

But believing its creeds to be infallible, and that everything contrary thereto is dangerous error, orthodox considers it to be its duty to guard its creeds with a flaming sword, and suppress every other form of doctrine, lest the truth committed to its keeping should suffer thereby. Accordingly its constant effort is to prevent freedom of thought, of investigation, and of discussion among its adherents. It prescribes for them all, young and old, what they shall read, what they shall think and believe, and what they shall do. The aim of all its theological teaching is to indoctrinate the pupil, and fortify him in a peculiar mode of belief, rather than to make him a student and a lover of the truth wherever it exists. What would be thought of a school of medicine in which the professors aimed to convince the student that the existing modes of treatment admitted of no improvement, and that the school of natural science which treated the discovery of new facts as a fault? But theology, in its proper nature the noblest and universal of the sciences, the child of liberty, the lover of all truth, the leader of the human race—"theology has been manacled and guarded, and the first and last injunction to its votaries has been to stand aside."

One reason for the opposition of orthodox to liberty is the danger of its abuse. This danger equally besets all liberty. The right use of personal freedom is probably the most difficult of all things to learn. It is not merely that men are liable to abuse it, but that multitudes are certain to do so. But we do not therefore oppose civil liberty and advocate despotism, as the only means of preventing its abuse. We believe it is better to have liberty notwithstanding the great perils attending it.

So in religious matters, there is great danger of an extreme use of the right of private judgment. But it does not follow that men should be deprived of religious liberty for fear they will abuse it. They must rather be taught that it is theirs of right, as a gift of God; that they are accountable to him for the use they make of it, and may not therefore abuse it with impunity. Admitted that many will again themselves by abusing their liberty, yet there can be no doubt that more would be ruined by an intolerance that drives them out of the church into a hatred of all religious truth.

Orthodoxy cannot keep men from thinking, and it cannot keep the thinker within prescribed limits. Mind is inherently free. It cannot be chained, nor kept in ignorance of its liberty. Sooner or later men will find out that they have an inalienable right to freedom. The question is, shall orthodox recognize their freedom and encourage it by making them feel that Christianity, the great liberator of mankind, is only to be kept from the fruiting of its mother-of-heresy, and therefore hold them under its influence, where it can teach them how to use their liberty temperately, reverently, in the fear and service of God?

Or shall orthodox continue to teach men that free thought and investigation are wicked and lead to hell, and that if they persist in the use of their liberty they must be turned out of the church, and deprived of its sympathy and help; and thus force them into opposition to Christianity, and a hatred of the very name of orthodoxy as a synonym for bondage? If so, the result will be impious defiance instead of reverence, contempt instead of investigation, license instead of liberty, and utter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to give men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.

Or shall orthodox continue to teach men that free thought and investigation are wicked and lead to hell, and that if they persist in the use of their liberty they must be turned out of the church, and deprived of its sympathy and help; and thus force them into opposition to Christianity, and a hatred of the very name of orthodoxy as a synonym for bondage? If so, the result will be impious defiance instead of reverence, contempt instead of investigation, license instead of liberty, and utter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to give men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.

Or shall orthodox continue to teach men that free thought and investigation are wicked and lead to hell, and that if they persist in the use of their liberty they must be turned out of the church, and deprived of its sympathy and help; and thus force them into opposition to Christianity, and a hatred of the very name of orthodoxy as a synonym for bondage? If so, the result will be impious defiance instead of reverence, contempt instead of investigation, license instead of liberty, and utter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to give men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.

THE MORRIS PRATT INSTITUTE.

Words of Gratitude and Sincere Appreciation.

To the Officers, Professors, Teachers and Students of the Morris Pratt Institute, Whitewater, Wis.—Dearly Beloved Friends:—Your very appreciative and fraternal article published in the current numbers of the Spiritualist press has been read by me with a joy and a grateful heart; joyful that you have during my recent visits to deliver lessons in Higher Psychology to the students and teachers in the Morris Pratt Institute manifested, more and more, your appreciation of my work as an instrument of the unseen ones, and have, personally, made me feel the true friendship and fraternity, the cordial greetings and kindest hospitality and warmest enthusiasm ever accorded to co-workers in a great cause; grateful that my busy life has been spared these many years to bear forward the work assigned me when a child, and that I have been privileged to be thus chosen to do such work as has been recently performed through me in your midst and which is so warmly appreciated by you.

When I consider the scope and grandeur of our beautiful philosophy and its sublime mastery over every department of the mind, as dominated by the spirit—the soul—I rejoice in a school that enables students, teachers, and professors to meet on a higher plane of education than that usually offered in the academies and universities of our land. For not only is true psychology (knowledge of the soul and spirit) not taught in other schools, but that which passes as "psychology"—recently introduced—is but physical, or at best mental philosophy.

The introduction into the classroom—and I trust into the curriculum—of the Morris Pratt Institute, of every phase of training in higher thought and Psychology, truth is a step in the right direction and an example to other institutions.

I wish it were my power to express how much I value the work of the president, the principal and all the workers in the Institute for the work already done there, and for the untiring and unselfish zeal with which I met in my recent five visits, have borne forward their work.

I bespeak, for the future sessions of the school an ever-increasing interest on the part of the Spiritualistic public in sustaining with pupils, subscriptions, and endowments, a school so admirably conducted and so well founded in the principles of a correct and liberal education.

Coming to be with you again in form, as I am over one in the spirit of your work, I remain, ever sincerely and fraternally yours,

CORA L. V. RICHMOND.

Annual Convention of the Morris Pratt Institute Association.

The third annual convention of the Morris Pratt Institute Association will meet June 3, 1905, in the Institute building in Whitewater, Wis., at 2 o'clock, p. m.

Members of the association and friends who are interested in its welfare, should, if possible, be present. There is much to be done in this convention. By-laws are to be adopted, the constitution to be amended to allow the convention to be called at a more convenient time and earlier in the week. Other important matters relative to the work, the workers in and out of the house, the best methods to be pursued, etc., must be considered—all of which should be a matter of personal interest to the members of the association.

After three years of experience, the officers are in a position to suggest such changes as they deem advisable for the good of the school.

It is sincerely hoped there will be a good attendance. Remember the date, June 3, at 2 p. m.

CLARA L. STEWART.

Secretary.

GUILTY AS CHARGED.

That is the Opinion of Dr. Eastman.

In reviewing the Winans case, Mr. Dunn has presented a masterly article, and given it the view one would naturally expect from a legal man. He has presented the case, as it were, in the form of a brief, in defense of his client, and in considering the same, it would only be fair to do so on the same lines. First of all, Mr. Dunn admits that Winans was not a criminal, but the question at stake is: Was he conscious when the same was used? If he was conscious, Mr. Dunn admits that he is guilty, and that there is no punishment too great for him, whereas if he was unconscious, which he believes to have been the condition, he was not guilty of fraud, and is being innocently persecuted.

The case then hinges on whether Winans was or was not conscious of what he was doing, and comes under the legal head of involuntary commitment of crime.

The involuntary commitment of an ill legal act, does not make the defendant any the less amenable to the law. Legal libraries are full of reports of such cases—some instances where the punishment has been death, and others where let us grant that Winans may have been unconscious of what was transpiring when attired in those garments, whether conscious or unconscious, he knew the paraphernalia was there, had it ready to use, and VOLUNTARILY gave himself up for their use, and is therefore guilty as charged.

DR. E. H. EASTMAN.

Hot Springs, Ark.

ter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to give men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.

Or shall orthodox continue to teach men that free thought and investigation are wicked and lead to hell, and that if they persist in the use of their liberty they must be turned out of the church, and deprived of its sympathy and help; and thus force them into opposition to Christianity, and a hatred of the very name of orthodoxy as a synonym for bondage? If so, the result will be impious defiance instead of reverence, contempt instead of investigation, license instead of liberty, and utter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to give men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.

Or shall orthodox continue to teach men that free thought and investigation are wicked and lead to hell, and that if they persist in the use of their liberty they must be turned out of the church, and deprived of its sympathy and help; and thus force them into opposition to Christianity, and a hatred of the very name of orthodoxy as a synonym for bondage? If so, the result will be impious defiance instead of reverence, contempt instead of investigation, license instead of liberty, and utter recklessness instead of the fruits of a holy life.

The church has no right to drive men from its altars by intolerance, for in so doing it loses its power to benefit them. The church was not established to deprive men of their liberty, but to teach them how to use it. But in order that men may know how to use it rightly they must have it. It is only by the possession and exercise of liberty that men can learn its proper use. It is therefore the duty of Protestantism to give men to its altars and keep them there, by guaranteeing perfect freedom of thought and conscience, that it may be able to benefit them, and guide them out of their doubts into a higher faith beyond.

A PLEA FOR THE AFFLICTED.

Inanity or Obsession, and its Remedy

Whatever the Difficulty or Disease Human Treatment is Required. One of the great, if not the greatest problem of the age, is the constant increase in the number of victims to the maddening insanity and the almost utter failure to restore them, and yet we know the day is past to say, "Ye are all physicians of no value," because the records prove at least some facts, and that the different treatments in vogue have not always been in vain; still there are too many cases of insanity under protracted treatment, which baffle the skill and efforts of the most expert, and why? Is it not because the diagnosis failed to reveal the cause, and so the patient is subjected to the wrong treatment? Physical ailments may readily yield to physical treatment; mental ailments to mental treatment; and so many spiritual ailments yield to spiritual treatment, and while the materialist may be very successful in treating his patient for physical ailment, he may be of little or no help to the mental sufferer, and worse than useless for the spiritual one.

On the other hand, mental and spiritual treatment may utterly fail to restore a patient from a physical ailment, while the mental or spiritual sufferer may be speedily and most thoroughly relieved by mental or spiritual treatment.

The astonishing results and undisputed facts of numerous healings of insanity is partly revealed in the experience of obsessions by Dr. Karl Wickland and brought out in an interview with Dr. Funk of New York, should be looked into, and set the minds of men thinking especially in those of authority over Insane Asylums throughout the world.

It should be borne in mind that Dr. Wickland is not a novice in this noble work, nor stands he isolated in the same; foremost of all in the field is

RESTORES EYESIGHT.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

This is the simplest, clearest and yet the most exhaustive presentation this interesting subject has yet received. All of the discoveries, investigation and researches of centuries are summed up in this practical, fascinating treatise on Palmistry.

There is no trait, no characteristic, no inherited tendency, that is not marked on the palm of the hand and can be traced with unerring accuracy by following the principles enforced by the presented in this. Price, paper, 2 cents; cloth, \$1.

"The Spiritual Significance, or, Deal as an Event in Life." By Lilly, Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, though

gestive, intensely interesting, spiritual books. It is laden with rich, though

gestive, intensely interesting, spiritual books. It is laden with rich, though

