

The Progressive Thinker.

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

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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 separate the sheep from the goats? 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 mediums for the guidance and protection of investigators? 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 separate the sheep from the goats. 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 other 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 and encourage to better things the weak and wavering, and banish completely the unmitigated fraud.

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 upon the Judgment Day.

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.

There are no guardian angels, 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 greatly lifts the veil, then we can behold all things in the clear light of the spiritual light.

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.

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 unfailing 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 excitement 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.

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. It 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 civilization it carries benefits tempered with vices. 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 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.

Slender is the revenge of a coward and dissimulation his defense.—Johnson.

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 of the world.—Shakespeare.

"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 earth 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 hooty hoot 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 know to your spirit what you desire, 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.

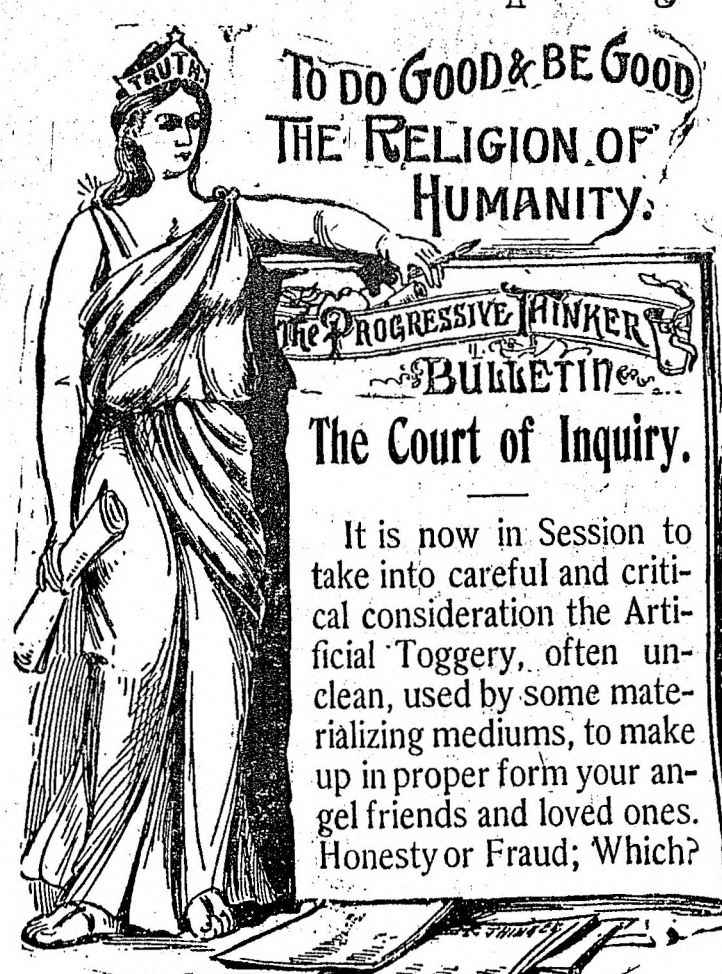
Home, Washington.

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

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.

Court of Inquiry.



It is now in Session to take into careful and critical consideration the Artificial Toggery, often unclean, used by some materializing mediums, to make up in proper form your angel friends and loved ones. Honesty or Fraud; Which?

Crisis Pending in the Ranks of Spiritualism.

THERE HAS AT LAST COME A SPIRITUALISTS, AND DRIVEN VERY SERIOUS CRISIS IN THE RANKS OF SPIRITUALISM. MANY MATERIALIZING MEDIUMS, EMBOLDENED BY THEIR SUCCESS IN THE USE OF ARTIFICIAL TOGGERY IN THEIR SEANCES, HAVE AT LAST FORCED AN UNPLEASANT CONDITION OF AFFAIRS INTO THE RANKS OF SPIRITUALISM.

EVER SINCE THE DAVENPORT BROTHERS TRAVELED THROUGH THE UNITED STATES WITH THEIR MYSTERIOUS CABINET FEATS, MYSTIFYING THE PEOPLE, LEGERDEMAIN, CONFEDERATES, ARTIFICIAL TOGGERY, DRESSES ILLUMINATED WITH PHOSPHORUS, FALSE WHISKERS, WIGS, CHEESE CLOTH, FEATHERS, AND EVEN KNIVES HAVE BEEN BROUGHT INTO REQUISITION TO HELP THE MEDIUM OR SPIRIT IN WHAT IS EVIDENTLY A WORK OF DECEPTION OF THE DARKEST KIND.

THIS ARTIFICIAL TOGGERY IS OFTEN UNCLEAN, AND REVEALS UNDER THE MICROSCOPE, MICROBES WHOSE ONLY PLACE IN THE ECONOMY OF NATURE IS IN THE FILTH OUTSIDE OF THE RANKS OF PURE SPIRITUALISM. ALL THESE ROTTEN TRICKSTERS HAVE GOTTEN IN THEIR PESTIFEROUS WORK UNTIL EMBOLDENED BY THEIR SUCCESS IN THEIR DECEPTIVE METHODS, THEY HAVE ACTUALLY NAUSEATED THOUSANDS OF HONEST

Judge Dunn in Defense of Mr. G. E. Winans.

In the issue of The Progressive Thinker of March 25, 1905, large prominence is given to a detailed statement of Judge Dunn's investigation of the materializing mediums, and the demonstration of the materializing power, induced in, as is claimed, by one of the oldest, most trusted and best accredited mediums in the ranks of the workers and demonstrators of physical phenomena of Modern Spiritualism, Mr. C. E. Winans of Edinburgh, and

The articles consist of statements made by Mr. F. C. Boving and Dr. E. Eastman, concerning the alleged facts, comments thereon by the President of the Illinois State Spiritual Association and Vice-President of the N. S. A., Dr. Geo. B. Wane, and concluded by direct caustic editorial matter ostensibly by the editor of The Progressive Thinker.

Of course, the significance of the editorial matter and comments of Dr. Wane must depend largely upon the force of the alleged facts, for their standing. I have no desire to enter the arena of polemics, or to measure lance with any one, but in the interest of candid inquiry, fair-play and a square deal, and at the risk of being classed with defenders of fakes and frauds, I am impelled to continue my inquiries and search after more light and fuller knowledge of the wonderful phenomena that have come into our life, so to speak, in these later days.

It seems from the alleged facts, that last summer Mr. Winans was at the camp at Clinton, Iowa, where he has been for many years, and was engaged in demonstrating the alleged fact of spirit return to the campers through his development as a materializing medium.

That at that camp and as a witness at his seances was Mr. F. C. Boving of Hot Springs, Ark.

That so well pleased and so thoroughly convinced of the truth and genuineness of the demonstrations, that he witnessed a solemn promise from Mr. Winans to visit him at his home in Hot Springs, in the near future, for the purpose of demonstrating of spirit power to the people of the vicinage.

It seems then that in the month of December last, Mr. Winans, in fulfillment of that promise, visited Hot Springs and was met with open arms by Mr. Boving and taken to his hospitable home, but unfortunately Mr. Winans was here stricken with severe illness and lay close to the spirit side of life for some months, during which time Mr. Boving and Dr. Eastman and others were most kind and aided, and assisted him financially by advancing him funds and sending stated amounts home to his wife, furnishing him medical and other attendance, doing what every well-intentioned, good Samaritan would do under like circumstances, of course being disappointed in not being able to exhibit the phenomena to the people all this time.

But after much delay Mr. Winans

Verily, the "way of the transgressor is hard." I have no desire to enter into any prolonged discussion of the extremely kind manner in which this poor sick man was treated; and the extremely large amount of spiritual fellowship displayed by these good Samaritans, Boving and Eastman, in dealing with the situation, but a perusal of the articles by them, as well as the comments by Dr. Wane, and also a little reflection, would show that each and all of them ring true and clear in the chime of brotherly love and spirituality, and we humble searchers after light and truth may well take courage and keep on in our course and search; being assured thereby that our cause is a living one and its beacons are brightly burning and exemplifying our creedal corner stone. "Whatever ye would that men should do unto you, do ye even so unto them."

But as an investigator for over ten years, and one who will always be an investigator, who never expects to be caught else, who will never claim to know it all, much less to be able to measure, determine and define the limits and the power of the Spirit forces, I am in search earnestly of knowledge, and after carefully reading and digesting as well as I am able to this series of condemnatory articles, I am constrained to ask loudly, "What constituted this so-called FRAUD? In what manner was any fraud disclosed? How was any fraud or deceit perpetrated? I am a lost and miserable fraud from the facts stated, EVEN ADMITTING THEM ALL to be true, and I challenge the right of any one to pass judgment of fraudulent practice upon the evidence found in the statement of facts by these good Samaritans, Boving and Eastman.

IT MAY BE THAT I AM WRITING MYSELF DOWN AS A FOOL OR AS A DEFENDER OF FRAUDS AND FAKES, but at the risk of losing case in that regard I will say: Come now and let us reason together a bit.

I will speak from personal experience from personal observation, from the testimony of other credible witnesses, and from the printed pages of scientific researchers as well.

As to the medium, Winans himself, all Spiritualists who have encountered the demonstrations of physical phenomena, especially the phase called materialization, within the last ten years, have at some time been found sitting in the seance room where this medium has been used as the instrument of the spirit forces, and the possibility of spirit communion, and to all such I appeal for confirmation when I assert that he never yet opened a seance without in the first instance insisting that all skeptics as well as believers who had not attended his seances should make a careful and minute examination of his cabinet and purporting to guard against confederates, should place himself in such test conditions as seemed to be sufficient to guard against conscious impersonation, and finally informed the sitters that in seances presided over by his spiritual guides there were three forms of manifestation usually presented, to-wit:

Materialization proper, transfiguration, and impersonation. The last two, where the forces being unable to form to conditions not understood to form a spirit body or counterpart of human form through which the spirit could manifest, they would use the personal organism of the medium, take him from the cabinet and dress him as they chose, or use his form without extra habiliments and manifest through that organism without his being at all conscious thereof.

Now, the first form of manifestation above spoken of is of course the one really most desirable, for in it there should be nothing of an earthly nature, and in that form only could the spirit be able to demonstrate its integrity by the process of dematerialization in presence of the seance, and why the seance is to the mind of the seance method of distinguishing the transfiguration or impersonation from the materialization.

It is the two last named forms of manifestation which give rise to the apparent committal of fraud and deceit by the medium, and this form is seemingly the one upon which our good Hot Springs Samaritan friends base their charge of fraud. They rest it entirely upon the fact that the manifesting spirit was arrayed in some articles of apparel which were not materialized for the occasion, but were ready-made and hand-me-downs, so to speak, wigs, whiskers, etc., and perhaps robes, and also upon the further corroboratory fact that the articles were afterwards found to be in possession of the medium, and were concealed from easy search, but which under pressure of threatened arrest the medium discovered to be used in disguises and simulations of departed friends, by the so-called manifesting spirits.

It would seem that they entirely overlook the fact that the medium, by the guide of medium Winans at the outset of the seance that they might expect just such a show as they found, in certain contingencies, which doubtless arose and made it necessary.

AN EXTRAORDINARY STATEMENT.

NOW TO MY MIND THERE IS NO SORT OF DOUBT THAT ALL OF THE MATERIAL THINGS WERE FOUND JUST AS STATED, AND THAT THEY WERE CONCEALED FROM THE EYES OF ANY PAUL PRY WHO MIGHT BE FOUND WANDERING IN FORBIDDEN PASTURES AND EXAMINING NOOKS AND CORNERS WHERE HE HAD NO BUSINESS. AND THERE IS NO DOUBT EITHER, THAT THESE SAME SO-CALLED OR SIMILAR EARTHLY PARAPHERNALIA WERE USED BY THE GUIDES AND CONTROLS OF MEDIUM WINANS AT THAT SEANCE, AND HAVE BEEN USED IN EVERY SEANCE WHERE HE HAS BEEN MADE USE OF. THE INSTRUMENT OF SPIRIT FORCE, AND ALSO THAT SIMILAR PARAPHERNALIA IS USED BY OTHER MEDIUMS DEMONSTRATING SPIRIT FORCE THROUGH THIS PHASE CALLED MATERIALIZATION; at least my experience leads me to that conclusion, and I think the experience of every other investigator will upon a thoughtful consideration of what was seen lead to the same conclusion.

But the crucial question which determines the truth from the false demonstration is:

WAS WINANS CONSCIOUS?

Was the medium at the time of the manifestation of so-called spirit presence, in possession of his normal faculties so as to be conscious of the fact that his own person and this borrowed plumage or accessories was being used and used for the purpose of DECEIVING the sitters?

If this question shall be answered in the affirmative, then the charge of fraud and simulation is well founded and there can be no punishment too severe to visit upon the head of the offender.

But if the medium was at the time deprived of his normal faculties in any manner, whether by being entranced, controlled, hypnotized, or otherwise, so that he did not have a conscious knowledge of the situation and

was not aware that his organism and borrowed plumage were being used to deceive and defraud the sitters, or was being used as a forced vehicle for spirit manifestation, then according to all rules governing the commission of offences, the medium cannot rightfully be pronounced guilty of perpetration of a fraud or deceit, and our friends, including Dr. Wane, the commentator and Bro. Francis, the editor, have apparently done wrong to this old-time medium.

The medium himself, and all materializing mediums claim, and it would seem to be well founded, that they are never conscious of any manifestations that occur after they enter the cabinet, being fully entranced and therefore unable to sense the things that occur. How that is, of course I am not able to fully determine, but will rely upon their word as honest people, and as all investigators are compelled to do until the contrary fully appears.

To some investigators, as to the writer, the manifestation by the transformation, or use of the physical organism of the medium in an UNCONSCIOUS CONDITION, is one of the most sure and satisfactory evidences of spirit control, and spirit power, when accompanied by intelligent communication affords the best evidence of spirit presence.

But right here is where it is difficult for a new investigator to discover the seemingly real from the sham, and is the place where the cry of fraud is often improperly and apparently in the present case raised.

TO ILLUSTRATE.

Some years ago this same medium was giving demonstrations of spirit power through his instrumentality in the city of St. Paul, Minn., in the home of a private citizen, an apparent friend, when THE SAME SORT OF PARAPHERNALIA WAS FOUND IN HIS POSSESSION by some of the family upon making search through his unlocked trunk. At once the same effect was produced, though not in so strong degree as was evidenced at Hot Springs. The medium was invited to witness, and with the same threats of arrest, but with the alternative of acknowledging himself a fraud. He declined the alternative and quietly departed, but did not cease his work.

ARTIFICIAL TOGGERY A GREAT AID TO THE MEDIUM.

In talking some years afterwards with a gifted Psychic whose mediumship has always been unquestioned, she related the circumstance and informed me that she was one of the sitters who discovered the fraud, and she then assured me that since that occurrence, she having become further spiritually unfolded and developed in her clairvoyance and clairvoyant powers as well as her psychic powers, she had become convinced that a great wrong was at that time ignorantly done to the medium Winans, for, as she asserted, she had found from experience and contact with the spirit world through her own mediumship that FURNISHING CERTAIN EARTHLY MADE ACCESSORIES, SUCH AS ROBES, WIGS, WHISKERS, AND FLOWERS, PLUCKED from the very atmosphere above us by spirit power and presented to the sitters, myself among the number, and they were material, not materialized on the spot, but were evidently brought there from outlying gardens and hot-houses, of which the medium was entirely and absolutely apparently unconscious.

The same scenes have been witnessed thousands of times by all who have endeavored to make full investigations fairly and honestly of the power of the spirit forces. These instances are given to show that the spirit world does not hesitate to make use of earthly materials when necessary for proper demonstrations, some times by the knowledge and consent of the medium, and sometimes without such knowledge.

Now Mr. Winans has been before the public as a medium demonstrating the truths of Spiritualism for, I am informed, over twenty-five years, certainly to my own personal knowledge nearly ten years; he has been arrested and threatened with arrest; been hauled before courts; made to sit in jail; but I am rightfully informed has never been convicted of the commission of (conscious) fraud or deceit.

He has been persecuted and maligned by people who have not been able to account for the manifestations that occur at his seances on natural or non-spiritual grounds, yet he hesitates not to appear before the courts, and permit his guides to make use of his organism to give such exhibitions of the power of the spirit world as seems best to them, he being at all times apparently unconscious of the occurrence. He enters his cabinet and goes to sleep, as it were, under the control of his guides, and what takes place is without his conscious volition.

So far as I have been able to observe at the seances, I have never attended by myself it has seemed to me that his guides did most of the manifestations, and that his organism was used in transformation and impersonation to a greater degree than in his earlier experiences with him; this perhaps may be due to the fact that his bodily powers which form the magnetic force, humanly speaking, so aptly necessary to blend with the spirit force in producing the manifestations, may be by reason of age or infirmity, waning; so that sometimes the material necessary is not forthcoming for true materialization, and accessories are used. It is very probable that owing to his illness such was the case at Hot Springs.

So it would seem to me, after consideration of the whole matter, that, admitting that Mr. Winans actually had in his conscious possession all of the material things which these brethren of Hot Springs claim he produced to them, and that they were used by his guides at the seance in question, and were so palpable as to be discerned by them, yet if the medium at the time of the manifestation was UNCONSCIOUS of their use, as before stated, such facts do not cause me to join in the charge made against him by the Hot Springs friends, by Dr. Wane or by the gifted editor of The Progressive Thinker, to the effect that he was WILFULLY DECEIVED AND DEPRIVED those who had a right to expect better things.

I DO NOT ASSERT THAT HE IS GUILTY, but merely that, understanding as I do the philosophy of the materializing phase of spirit force, the evidence submitted falls far short of convincing proof as should be forthcoming before our old friend should be branded to the world as fakir and fraud.

I am aware that this letter will probably be the occasion of charging me with being an apologist for fraud, a condoner of fakirism in the name of Spiritualism, and may also be the occasion of charging the writer with being a defender of this particular medium, Winans.

Yet for all that, I am ready at all times to meet such charges, and think they can be refuted with all ease. Have not our public men been too ready to condemn our mediums upon the flimsy proof? Have those who have so lightly cried fraud as respects some of our oldest mediums not been a trifle hasty in their actions? Have they not

The Court of Inquiry.

The Court of Inquiry will convene only in case of a Crisis in the Ranks of Spiritualism. There seems to be a Crisis now prevailing in our ranks, and the Court of Inquiry is instituted for the purpose of arriving at Facts involved in that Crisis, arising from the use of artificial paraphernalia, in which your spirit friends are supposed to appear. Andrew C. Dunn, a prominent Lawyer, leads off in the discussion.

theory, and I must confess the theory seems to me to be more plausible than the claimed facts, and is another evidence that in these matters one must, as did the Doubting Thomas, see and feel for himself.

I am not able to decide between these thinkers and investigators except so far as to say for myself, that if this hair cut by the professor was real, natural hair, and not materialized, Keayne or by spirit power, as the professor thinks it was and declares, it must have been provided in some manner other than by a process then employed, and unless the medium was unconscious of its use at the time, she was liable to a charge of fraud and simulation, as well as Mr. Winans; and yet no one would be so waiting in confidence in the young medium, Miss Cook, or the professor, as to charge that she was CONSCIOUS of the use of false material in the manifestation, even if it could be shown (as is claimed in the case under consideration), that she had such properties in possession during her normal condition.

Myself and many others to my knowledge have sat in seances operated by the guides of the late Mrs. Buchanan, and have witnessed the presentation of the most beautiful flowers brought into the room without the aid of human hands, apparently through the solid walls of the apartment, and yet they were earthly material entirely.

With me and many others we have witnessed the presentation of most beautiful pictures, perfect likenesses of our arisen friends, painted through the powers of the gifted Bangs sisters, without the aid of human hands other than to furnish the canvass stretcher upon which the picture was impressed.

I and many others have sat at the seances of Mrs. Isa Wilson Keayne, and have received messages written, printed, impressed, and carved, upon slates, by spirit power, without the aid of human hands, except to furnish the material slates and sometimes the pencils.

Myself and many others have sat in seances presided over by the guide of the medium now under fire, Mr. Winans, in various states of the Union, and have seen beautiful flowers plucked from the very atmosphere above us by spirit power and presented to the sitters, myself among the number, and they were material, not materialized on the spot, but were evidently brought there from outlying gardens and hot-houses, of which the medium was entirely and absolutely apparently unconscious.

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given heed to the cry of some few people who, not understanding the laws governing the manifestations, have been led to denounce what they did not understand? And has not this very question that I have sought to discuss here to-wit, the unconsciousness of the medium, been set aside, and has it not always been assumed that the medium was conscious of the surroundings and therefore guilty of what they call? Is there not danger that in the desire to weed out fraud and deceit from the midst of us, we run into the other extreme and evince too little of calm judgment, and too much of the quick action which generally, as does all ill-digested matter, work injury to some one?

Our cause is too sacred to be tampered with, but until we can say "We POSITIVELY KNOW" the laws that govern the spirit world in manifesting its presence physically and psychically, ought we not to be very careful in passing judgment? I find myself in position frequently, when witnessing phenomena of the physical character, of one who is willing to say: I don't understand that sort of manifestation; it may be all right, but it is new to me. And I feel better towards myself in that position than if I rushed along with a huc and cry of "stop thief." The simulator and the fakir in our midst will soon run their course and meet their end, if let alone, especially when it is so difficult to stop them by force.

I personally am well satisfied from my own observation that the medium who have been denounced the most in the Spiritual press as frauds, to-wit, Mrs. Mabel Aber Jackson, Mrs. Elsie Reynolds, and now Mr. C. E. Winans, are endowed with rare psychic powers, and are capable of the highest and most satisfactory demonstration of spirit presence, and yet I am fearful that in the desire to weed out FRAUD, GREAT RISK of losing case and many of my friends in public and private life, spiritually speaking.

Our gifted mediums, the Bangs sisters, have been accused of monstrous frauds, threatened with arrest, and I do not know but have been arrested, and yet their well wishers and sponsors are legion in our ranks.

So, Bro. Francis, let us have peace in our ranks, and try and see if we can not arrive at conclusions from solid testimony, and if we find what is suspected as a fraud has existed, let us see if we can not harmonize it with what some other good brother will declare is truth; and if we find a difference of opinion let us refrain from giving our publicly to our individual thought, fearing we may do an irreparable wrong to some sensitive who is but an instrument in the hands of the spirit world.

ANDREW C. DUNN.

MUSIC HYPNOTIZES HEARERS.

Curious Effect of Opera Melodies Played on a Harp.

Peoria, Ill., May 10.—Rosetti, a French harpist, a modern Svengali, worked a hypnotic spell Sunday evening, in which seven local Germans, adepts in music, were walled to an unnatural sleep by his wonderful playing of his instrument. Herman Sanders, (tenor), and Herman Bauer, (soprano), prominent residents, were among those who fell under Rosetti's spell. He played an Italian opera and the music fell from his finger tips so deftly that it fairly entranced his hearers.

Finally the old man left his instrument and went to his quarters. He awakened six hours afterwards and said he had traveled in a wonderful country of music and flowers. His subjects awakened at the same time and marveled over the strange circumstance. To-day Rosetti returned to Sanders for his harp and said he had almost forgotten where he had been Sunday night. Rosetti is 68 years old. He has been in America fifteen years and (thirty-eight years ago was arrested in Paris for playing the "Marsellaise" on the street.—Chicago Chronicle.

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- 5—Short Land, Spiritual Occultism, by Mrs. Emma Hardinge Britten.
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- 8—A Wanderer in the Spirit Lands. Translated by A. Farnese, a wonderful English medium.
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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.

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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 when a man is required 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 orthodoxy 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 expected to love it as the mother that has 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 three courses possible: One is to give an outward assent to doctrines they disbelieve, and the other 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 so conscientiously. But the church accepts their external adherence, though cognizant of their heart-dissidence, 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, he must choose his own fate as if he had been a knowing, responsible party to the compact; that is, he is 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 is 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's, brotherly, well thought together unity, hoping all things, and bearing all things, it is because they are not yet fairly converted to Christ, and need 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? There was a time when the creeds were mere wisdom five hundred and a thousand years ago, when the creeds were built, then they are now, or then 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? And 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 what they shall believe. 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 orthodoxy 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 freedom by the hand of orthodox? Or shall they 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.

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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 all connected with the school, whom 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 Spiritualist 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.

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