Read and Reflect!

A Vast Spiritual Awakening Is Exhibited in This Mammoth Symposium Edition of The Progressive Thinker.

Read and Recollect!

COMPREHENSIVE REFLECTIONS.

Facts for Thoughtful Consideration-Faults for Correction-Illinois Versus Massachusetts.

Talk after work is valuable, but talk without work is valueless. Wheelhorses quickly show where the collar chafes and the breeching galls. Active workers know the need for right solu-tions of the problems submitted by The Progressive Thinker.

1, Unfair laws impede the N. S. A.'s efficiency by creating dissensions among its friends. All cause for fric-tion between its local and state auxiliaries should be quickly removed. If this is not done our National body will either fall to pieces, or else continue existence only as a sectional organiza-

At its last convention in Washington fifty-one of the eighty-five duly accredited delegates were from east of Ohio. Its present statutes are responsible for some of the existing injustice. At the meeting just specified eight states and the District of Columbia, having no state associations, cast thirty-four votes as follows: New Jersey, Delaware, Maryland, West Virginia, District of Columbia, Pennsylvania, Kentucky, Indiana, Missouri; the last named holding a state charter but having no living state association. Rhode Island, Michigan, Illinois, Minnesota, Wisconsin, Iowa, Kansas, Nebraska and Texas, everyone with a state association, were only allowed nine votes, and while they were casting that number six others; Maine, Massachusetts, Connecticut, New York, Ohio and California registered thirty-eight, six of which were on N. S. A. charters to their state bodies while thirty two were on charters held by their local societies from the same source. The N. S. A. allows one vote for every charter it grants. Thus a state whose local societies hold alcor from its own association and charter from Washington has an unfair voting strength on all occasions. Either there should be nothing but local auxiliaries to the N. S. A. in every organized state, or not one of them in any. Only delegates from state associations should have seats in the national convention. Every local society chartered

be merged into a state body.

I know of no unanswerable objection to an amendment limiting all voting rights in N. S. A. conventions to delegates based upon the membership of auxiliary bodies for which the per carita tax is paid. Injustice and inharmony grow out of allowing a vote to every charter, in addition to that resting on membership.

by the N. S. A. should be transferred to

the auxiliary state association as soon

as the latter assumes jurisdiction of its

territory, and lose its independent vot-

ing privilege at Washington. When-

ever the N. S. A. shall have chartered

three or more local societies at separate points in unorganized territory, let them

I believe if compelled to choose between the N. S. A. or state associations. that the West will stand for the latter. The survival of the N. S. A. may depend upon the attitude of the local societies holding its charters in the several states and the majority of them are in the East. We must be inspired by a spirit of mutual concession if we would save both and strengthen all.

The N. S. A. may not have risen to its proper sphere of influence because of of all walks in life, including Spiritualists themselves, are eager to know where they can find nothing but genuine demonstrations of spirit power. We have no recognized sponsor for the integrity of the mortal instruments through which our manifestations come Our mediums when wrongfully accused have no authorized body before which they can establish their possession of genuine powers. Let the N. S. A. provide a certificate of recognition to be issued to mediums who are members of its auxiliaries, have requisite mental and moral qualifications and demonstrate ability to do genuine work in any

Let such certificates run a definite period but terminate sooner if the holder loses membership, or is found guilty of fraudulent work.

Genuine mediums would mad able prestige in a visible token of enable p would escape liability for all not thus acknowledged. We owe fair dealing to the medium, but none the less to the public and to the spirit world. Commercial jackals who fatten upon the weakness of the unfortunate and the agonies of human heart-breaks have made our name a by-word and our

cause a reproach. Tireless vigilance is the price of maintaining standards of honesty.

Trance, clairvoyance, clairaudience, inspiration, healing, rappings, tippings, automatic writing, psychometry, impersonation, and infrequent etherealization are well established, but can all be simulated. Materialization of flesh and blood, if not doubtful, occurs only rarely and can not be produced at the will

That phase, together with spirit pictures on photograph and canvas, slatewriting, answering of sealed questions, reading of ballots, production of flowers and trumpet work, is so interblended with deception as to becloud the truth of spirit return.

We need to quit ourselves like an earnest, honest people by winnowing the f uth from the chaff, as our contribution towards humanity's advance Will the N. S. A. lead us? Shall Spiritualism stand for something higher than merely bread and butter for a few?

2. The value of state associations has been recognized by the N. S. A. from its inception through its laws and executive acts. Certain of its present officers oppose them solely because they do re pay as great a total of por capita tay at Washington as do the local societies chartered therefrom. I might agree that a person can not reach heaven except by way of Chicago, but do not understand why money spent by a state association for meetings and

missionaries in its own territory does not promote Spiritualism as much as if the entire sum were sent to Treasurer Mayer and the home work allowed to remain undone. State associations can not thrive on empty treasuries. An Illinois society of one hundred members chartered by the N. S. A. sends the latter annually twenty-five dollars and three delegates. If subordinate to its own state association it sends the latter ten delegates and twenty-five dollars of which sum two dollars and fifty cents go to the N. S. A., and twenty-two dollars and fifty cents remain for the state

All state associations should have a common basis for membership. Differences upon this point cause inequalities in the burden of supporting the N. S. A. financially, as well as in the voting strength at its annual conventions. Washington board should pass upon the laws of every organization applying to it for a charter, in so far as they affect representation in the supreme body. We have a tangled medley right here to be straightened out.

Ten local members, or fraction of six, elect a delegate to the state associaof Illinois. Fifty, or fraction of twenty-six, are required in Wisconsin but she allows a vote to individual members and one for every subordinate charter issued. Minnesota follows substantially the Badger state plan. Massachusett's state association is wholly composed of individuals who pay it one dollar each, and her local societies are forty-five votes at the N. S. A., provided there are two hundred members of her state body and twenty local societies each having fifty members. Twelve hundred members of local societies in Illinois send one hundred and twenty delegates to their state convention for which they are allowed just three votes at the N. S. A., or forty-two less than the same membership on the Massachu-

all essential points.

body, who hold aloof from, or are un-The majority of the latter die so young bodies.

Each individual member of the Minnesota State Association has one vote while the delegate from a local society casts one vote for the charter and as many more as his society has members. members on which a local society pays twenty-five cents a piece?

4. Hold every state association responsible for carrying on the work in its own borders. The N. S. A. should he free to devote its energies to the unorganized states and territories. Lighten its responsibilities and lessen the ne cessity of its clamor for funds that should oft times go to the local work.

a delphia and the other in Pittsburg. 6. Yes; print them early enough for digestion before delegates start for the annual convention. Eliminate such transient hardships as a frosted nose, or feathers crosswise in some spare bed, and all transparent bids for official position.

muzzle, or wreck, our newspapers they

cannot dominate. people demand it and have to have it."

That lofty utterance is the conscience cordial of all who have reduced our sel ville entertainment.

Twelve hundred Bay State Spiritualists have the same voting strength in our National body that twenty-two thousand in Illinois would have; a ratio of one to eighteen and one-third in favor of the East. Let us abandon the go-astions. Uniformity must be had upon

3. I favor both individual and delcgate members of state associations. Many of the first class will join that able to affiliate with, local societies. as to cause wonder what they were begun for. They are an uncertain quan tity upon which to wholly found state

Why not allow one vote for each individual member and one for every four

5. At last accounts the N. S. A. had District of Columbia-Pennsylvania has had Brothers Locke and Stevens on its board for successive terms and a phenomena is genuine. third member, Brother Kates, is now domiciled in her borders. The two royal brethren first named are understood to have discouraged a Keystone state association and are therefore antagonistic to a settled policy of the N. S. A. Certainly they have not stood for fair dealing with the state associations of the West that I can now recall. The

7. No sir! that demand rests upon the idea that the disgrace lies in the telling and not in the toleration of such conditions. It has been said there was never a good cause that suffered by publicity, nor a bad one that did not thrive by privacy. The currents of all human experience are not yet reversed in trend. Honesty is still the best policy and the only one that will insure endur-ing success. Tricksters who are paralyzing the progress of Spiritualism by consuming its very vitals are the ones solely benefited by silence about their nefarious practices. While shouting against trusts in the industrial world, they are bitterly opposed to turning the light of publicity upon their own secret methods. They would like by underhand means to silence individuals and

Months ago a prominent wonder monger said he was "doing all he could against The Progressive Thinker and would kill it." More recently another of them, several hundred miles from Chicago, said of The Progressive Think er: "I am going to see that paper crushed." The last time I met the late Willis Edwards he, too, was denouncing The Progressive Thinker. At the first meeting I ever attended on the Clinton, Iowa, camp-grounds, some years ago, a former Chicago medium whom I knew well, was leading a movement to secure the adoption of a resolution calling upon Spiritualist papers not to publish any more exposes, for the sake of the cause, which meant for the benefit of the gangsters. Every bird of the same feather there present stood with him. An evening or two later he said to me of some trickery I had just witnessed in the name of spirit intelligences: "The

Whenever you find a professed Spirit.

An Open Court

For the Expression of Views on Questions of Vital Import= ance to All Loyal Spiritualists.

Dear Sir and Brother:-

The aim in life is to approximate perfection as nearly as possible. Hence by the Spiritualistic press, etc., etc. new methods are adopted, different regulations brought into requisition, civil ically changed, and one person is chosen to succeed another in office with the ardent hope that some great improvement may be brought about. Imperfection in all conditions of life; perfection nowhere! Hence the constant desire for change on the part of the

The National Spiritualist Association is no exception to the general rule-it ciency where it satisfies the people, in one direction is almost impossible. hence the necessity for tinkering at it. However true the above may be the once a year at least, in the hopes that

success, or accomplishing what is de- nated therefrom. sired in behalf of our glorious cause, is It is unwise for the various differen-Spiritualist with a Creed, the Spiritualthe Spiritualist who believes there are Spiritualism generally. animals in spirit life, the Spiritualist

1. What changes in its organic law who believes that all animals are morwill make the N. S. A. more efficient? animals in spirit life, the Spiritualist tal, the spiritualist who believes in demoniac possession, and the Spiritualist that the spiritualist who does not, the Spiritualist who believes he is controlled by God, and the spiritualist who has been been seen to be spiritualist who has been been seen to be spiritualist who has been seen to be spiritualist who has been seen to be spiritualist who has been seen to be spiritualist.

in South Carolina.

To the Editor:-Concerning your

fect of eliminating the impure. Punish-

ment consequent upon adulteration of

As our law can be but a moral one

an expose of Spiritualistic frauds will

be synonymous with punishment. But

who is to guarantee for the honesty of

the exposer? To some minds all spiritual phenomena are fraudulent; to oth-

ers everything that passes current for

Self-deception needs as much expos-

ing as being deceived. But that every

known trickster should be exposed, goes

without saying; and he who condones

fraud is a participant—unless extreme

pity or charity moves him to silence.

Still he is derelict to duty if he does

Lukewarmness to the cause by many

doubtedly due to the barnacles which

have fastened themselves to Spiritual-

ism-in the past, if not in the present-

and it were time that every interested

adherent appoint him or herself a com-

mittee of one to closely observe every

stranger coming unheralded with great

Introductory letters are easily enough

obtained, and if there be any suspicion

of forgery, a two-cent stamp can soon

rectify matters. But credulity, mental

indolence, and penuriousness are a bane

to our ranks. To save a dollar a year

for a spiritual paper many lose tenfold

its value on fake mediums—some a hundredfold.

Not alone would they keep posted as

to the genuine mediums, but reading

would develop their mentality, quicken

their intuitive perception, and open

their eyes to human nature. A fraud

may be detected by the influence he car-

ries with him, and to those who are mentally or spiritually awake, it is as

palpable as a change from heat to cold.

least one paper, and there will be no

emmana managamina

ualist uttering abuse of, or threats

against The Progressive Thinker, Ban-

fraud-hiders. Rather let our editors

found out. There would remain the re-

ligious and secular press to reckon with

A struggle is on for liberty of judg

ment and freedom of speech within the

Fred P. Evans has returned to New

GEO. B. WARNE.

ranks of Spiritualism.

Twenty-third street.

need of exposes.

Charleston, S. C.

Let every Spiritualist subscribe to at

ARTHUR F. MILTON.

Barrett, you have either found one of and eliminate its worst feature; to wit;

make answer as did the court chaplain of Public Opinion, not alone Spiritual-

when King Charles complained of his ists, but witnesses from every church

York, and is located at No. 80 East of public opinion, and from there dic-

promises of mediumship.

not make some endeavors to stop it.

Open Court questions.

touches me most actively.

fault with the method.

mediumship should not be mentioned rest upon each State Association?

war follows civil war, old laws are rad. thought-the differentiations being more than we have space to mention.

Such being the case divergent action on the part of Spiritualists is manifested everywhere, and there seems to be only one place of uniform harmonious accord or agreement, and that is in relation to the source of the phenomena. There is no unanimous converging work on behalf of the National Association. The various differentiations are in conflict, hence harmonious effort

However true the above may be the National Association is capable of dosome decided improvement can be ing an excellent work in certain direceen and felt.

tions, and its efficiency will be inThe great obstacle in the way of the creased just in proportion as imperfect National Association being a decided methods are acknowledged, and elimi-

manifested in the many influential dif- tlations in Spiritualism to throw stones ferentiations which confront one on all at each other; each one should be alsides. The Christian Spiritualist, the lowed to work in its own way, con-Christ-Loving Spiritualist, the Bible stantly seeking new light, new unfold-Spiritualist, the Athelstic Spiritualist, ment, the main object being the better-the God-Worshiping Spiritualist, the ment of humanity. With the above preliminary remarks,

funlist, the Reincarnation Spiritualist, manner the following important quest hey have been deeply wronged. They the Spiritualist who thinks Reincarna- tions intimately connected with the ev- take the position that to adulterate ion is of Pagan origin, and a humbug, olution of the National Association and spirit phenomena is even worse than

ganized on a uniform plan?, In response to the above Circular Let-3: (a) Should there be individual ter, many representative Spiritualists Spiritualist who has become convinced 3: (a) Should there be individual ter, many representative Spiritualists of the truth of the phenomena, and members of State Associations? (b) If have kindly expressed their views, and

the Light of Truth, Gives Expres-

sion to His Views.

to rule me out of order.

Brother Francis was surely born a

newspaper man. Of all the publishers

keenest scent for news. Upon reading

the circular, it shows that he has lost

none of his newspaper proclivities. The

questions and answers will enable The

Progressive Thinker to sustain its rep-

utation for being the newsiest spiritua

time, you readily see that they consti-

The main question (Number 7) is answered by the success of The Progress-

spent so much time and money in gath-

ering data as to fraud and fake medi-

ums as has Brother Francis. The large

family, talking in full candor as I often

have, he would, in his frankness be sure

to confess that outside of their surface

interest, these questions are mere froth.

compared to the great question which Spiritualists must turn to and solve; that is, making spirit return fit man's

present needs. In fact I would not be

ers, editors and workers to organize a

cardinal features of Spiritualism in such form as to make them attractive

ligious fervor by calling into the Court

This issue being attractively pre-

tate and dominate Socialism, which cur-

slaved by environment.

ive Thinker. No one, individual

firmative on Question Number 7.

journal published to-day.

If you read the questions a

FRAUD THE FRUIT OF IGNORANCE. | VIEWS OF A PROMINENT OHICAN.

Some Reflections from a Leading Mind Hon James B. Townsend, Proprietor of

Spiritualist who believes that fraud in all missionary work in its own territory

5. Is any state entitled to more than In fact, Spiritualism presents an immense field of miscellaneous conflicting thought—the differentiations being more thought—the differentiations being more

6. Would not much time be saved for practical work at the annual convention if the reports of the president, secretary, treasurer and missionaries were printed in the Spiritualist press prior to the October meeting?

Should the publishers of Spiritualist papers refuse to print any or all exposures of trickery done in the name of Spiritualism, when satisfied of their informants' reliability; or, in other words, should Spiritualism be an exception to the general rule adopted by all honest investigators after truth - "Expose fraud and trickery wherever found?"

The Question Number 7 very deeply concerns the Spiritualists scattered throughout the United States, judging from the numerous letters we have received during the past few years, and we think it advisable to invite your careful consideration of the same. is appended to the list of questions solely on the suggestion of many promment Spiritualists whose exposure of trickery on the part of fake mediums has been refused publication by ist with no Creed, the Independent Spir- we ask you to consider in a critical Spiritualistic press, and they feel that the poisonous adulteration of tea, sugar, coffee, milk, etc.

J. R. FRANCIS,

40 Loomis Street, Chicago, Ill.

then goes about his business, the Spir. so, should they have full xoting prive they appear in this issue of The Pro-itualist who believes that fraud in mediages? diumship should be exposed, and the 4. Should not the responsibility for with deep interest.

> MICHIGAN STATE PRESIDENT

Entertains the Opinion That Frauc

Should Be Exposed. In my opinion the organic law of the

To the Readers of The Progressive Thinker:-The circular from Brother make it purely a delegate body; dele-Francis, entitled "An Open Court," gates to be elected by the state associations, and further I think the officers finds the writer lacking in time to elabshould not hold office continuously to food is synonymous with an expose of orate and amplify many of its suggesexceed three years. the fraud, and puts a veto on the trick- tions. However, as it is always best to State associations are necessary to

ery. No honest individual has found answer when roll is called, I shall add successfully carry on the work, and a few words to show that I am "pres- they should be on a uniform basis. I do not believe that it is to the best

Publishing the Light of Truth puts interest of a delegate body, that a few me on the basis of a colleague, hence by paying a certain amount of money should I fail to keep to the text of the can come in and manipulate the busicircular, Bro. Francis, out of courtesy to the craft, will handly be rude enough ness of that body; if any one wishes to for their insertion marked "advertisecontribute for the upbuilding of the ment." Make this a rule and editors cause of Spiritualism, it should be gratefully received; but I do not think it just for anyone to buy the rights of of spiritual journals, he still shows the delegates.

If the N. S. A. sends missionaries into a state they should work to build up the state association, and through the state society, the N. S. A., and be under the supervision of the state board, and all local societi, should work under char ters from the state association. In my opinion no state should have

more than one representative on the tute what might be termed the burning hoard of trustees of the N. S. A., and questions among Spiritualists. As to they should be so distributed as to do the N. S. A., that organisation is here to the most efficient work. stay, one of its chief functions being to I think it would not only save time furnish a place where Spiritualists can talk over the business of Spiritualism.

and expense but be more practical to have the reports made out and pubhave them in leaslet form, so as to distribute them to the delegates.

I do not countenance fraud or trick-

ery in any form and any who without circulation of the paper shows that question can be shown to use deception Spiritualists generally vote in the afpossible, both through the spiritual pa-Notwithstanding all of this, were I at pares and secular press; but I think we Brother Francis' home with himself and should be very careful of how we condemn the mediums for if our philosophy is true (and we believe it is) that spirits can and do control the individual. might it not be true, that the medium may be controlled by an unscrupulous spirit (and I believe there are such over there as well as here) and do and say things that they are not responsible for surprised any day to receive a call from him which would assemble the publishers, editors are and that possibly may not be true. We quite frequently hear speakers talk about "stock tests" that are given by quasi-political movement, the central the message bearer, but will you kindly thought of which would up to state the message that is given by a medium that they may know something about, and a to all thinking people, whether in the lecture that has been carefully prepared church or out of it through the dis and committed to memory and given to closure that the principal purpose is to the public as purely inspirational? To ner of Light, the N. S. A. or President organize so as to dominate Socialism me there is no difference. I say, down with fraud in all of its forms, and give the gang, or its parrot. Spurn the materialism, and to substitute in the it all the publicity possible, but let us thought that our papers must become place of Materialism, a wholesome rebe very careful in denouncing our metraud-hiders. Rather let our editors ligious fervor by calling into the Court diums and know that they wilfully impose upon the people before we publish DR. B. O'DELL, them.

plain speaking: "Your majesty, as you and cult who to fer sevidence to prove mond, I'll mend." Fraud, like murder, will evertually be mortal body a spiritual body, now energet events show to be rapidly ap-+ proaching.

Therefore, I say to Brother Francis could our own be silenced. Final exposure, the Nemesis of outraged confidences, is as sure as death.

sented and in so far as this movement and to the readers of The Progressive to test its pretensions. But in one posure, the Nemesis of outraged confidences, is as sure as death.

sented and in so far as this movement and to the readers of The Progressive to test its pretensions. But in one brief hour Hodge has exploded it to the the field of the religion of Spiritualism time when the questions raised by the winds. Like hundreds of other people the religion of Spiritualism time when the questions raised by the and its controverted points, must lead 'Open Court' are relegated to the an-all heretofore discordant elements to nual Conventions, and the balance of

Lima, Ohio.

THE SEVENTH QUESTION.

Go Very Lightly on the Exposure of

To the Editor: Your invitation to contribute to "An Open Court" has been received. The privilege you give to touch upon "any one or all of the seven questions" will be availed of in this case, as to one only.

As to six, all touching the N. S. A. and its working, the writer ought not to express opinions. Ever since it began to dogmatize as to "beliefs," it has had no sympathy-hence it would be impertinence to offer advice.

But the seventh question is, as you say, one that concerns all good Spiritualists-and you might have included others than good. But, really, this scribe has more than once given his views on the subject, vet a brief reference may not be out of place, as it is on your programme.

the first place, the way the 7th question is put, is rather a plea on one side of it, and begs the question:
"Shall Spiritualism be an exception to the general rule adopted by all honest investigators after truth-'expose fraud and trickery wherever found?" That, excuse the frankness, is not the right way to put the question to an "honest" man who doubts the policy as it is often practiced. No honest man wishes to cover up

fraud, but always rejoices to see it stopped. But a great many "honest" people the case of Mrs. Mendenhall in the very last Progressive Tainker—September 13. It is a sample of a great num. ber of fraud exposure cases. Is the editor to decide between Mrs. Kinnard and Mrs. Mendenhall? Say they are both persons of good character. In-deed it may be said to be the rule in these cases. First, you have an informant of "reliability." You print his statement. Then another informant of equal "reliability," a witness to the same facts, gives a flat contradiction to the conclusions of the other. Both would "feel deeply wronged" if you denied them a hearing in The Progressive Thinker. And so both sides are aired -with what result? The enemies of Spiritualism, the yellow press, the juries that try cases in which Spiritualists seeks their rights in the courts and the uninformed in general are prejudiced and two "honest" people made enemies, with their friends, watching a chance to get into the newspapers

This is the simple unadorned fact. Ten thousand Spiritualists never heard of Mrs. Kinnard or Mrs. Mendenhall and the editor does not decide between them. But ten thousand people are set to wagging their tongues about a thing that nobody can give a settled opinion about-grading the whole matter down to the plane of a gossipy scandal. And possibly the people who got up the nurry never read a Spiritualist newspaper, and never will-only this issue,

Rascality and dishonesty should be exposed always-but it should be done sensibly and effectively. No editor has a right to publish charges of dishonesty against anybody or anything on a hue and cry—spiritual, criminal, social or business. The man or woman who wants to use the columns of a newspaper to decry or denounce another, if admitted, should be required to put their signature to the charges and pay would be far less troubled with "fraud" correspondents. The civil law never condemns without a hearing of both parties, face to face.

It is the duty of the press to expose a fraud, a cheat or dishonesty—but the fact should be well established. Again these fraud exposers are often ignorant the alphabet of phenomena-too often malice and envy are the inspira-It has become proverbial that much of the newspaper accounts of both "fraud" and "wonderful manifestations," as well, comes from "two seance people."

After all, the real harm done by the publication of these things is the impression that the non-Spiritualist public get. The Spiritualist with common sense and any reasonable degree of experience, who cannot tell genuine phenomena from trick, ought to have a guardian—spirit or mortal—to keep them out of the fire or take them in out of the rain.

There are two kinds of people that visit seances: One regards mediumship as synonymous with fortune-telling. The other looks upon phenomena as miracles. And these, as wide as the poles of the truth, account for most of the fraud cry we have. Phenomena what it is, and the medium is to blame. When a mind cannot grasp the spirit understand phenomena where it sees it When these things are not advertised the public mind or the crude Spiritualist mind will not be poisoned.

. P. S .- Though not in the seven ques-

tions it may not occur again so apropos, to thank Will C. Hodge for another great service to Spiritualism. He did more in a certain well remembered case to kill fake practices than years of exposure by resolutions. He simply spoke out names and knowledge. And that was the end of it. And now in The Progressive Thinker of Sept. 13, he about this Chicago training school has nricks another humbug that has been a busbear for under-the-breath fraud mongers for years. It is the Chicago concern that made a husiness of fur ishing paraphernalia and instruction to do all that mediums do. It was a school where faks mediums were trained, and all that sort of thing. In all these years no one seems to have had the grit or sense or honest courage who make a living of "greys" with "green goods," these people when put

AN IMPORTANT ASSERTION.

Inexplicable Problems Should Not Prevent Our United Work.

We have all gained some mental and spiritual growth, and as Spiritualists and Liberalists we can look back over the past and see that we have been held more or less in mental and spiritual bondage. But it is not so easy perhaps for us to see that we are still to some extent fettered by the conditions that subjected us to that bondage.

The growth we think we have now gained affords us much comfort, consolation and happiness, and well it may. But let us hope and believe that in the good future we shall yet progress so entirely beyond the errors and superstitions of the past and present, as to become well rounded out men and women; for it is a predominance of such men and women in our ranks that will cause the Spiritualistic movement to be a helpful power in this great world of humanity, even beyond what present

external appearances indicate. No movement can be grander and nobler than are the men and women that are interested in and conduct that movement. May we become better qualified to accept and teach the truth, and truth only, and so well direct and apply it as to make our Spirituatism a greater blessing to humanity than ever before.

There is no good reason for calling ourselves Christian Spiritualists, Christianity has done so much cruel, bloody work! If Spiritualists have not learned of the violence and intolerance which was the characteristic feature of Christianity for 1700 years, it is time they had. But many of us have loarned it, hence we spurn the thought of calling ourselves Christian Spiritualists.

Jesus Christ, if there ever was such a person, was according to accounts, kind, loving, noble and good; but it is not necessary for Spiritualists to so parade his name before the world as to convey the idea, even indirectly, that we are worshipers of Jesus.

Yes; he loved his fellow-men; and so does Andrew Jackson Davis, and a great many noble souls still in the flesh aswell as those grand workers who have joined the great majority. But not one of them would be pleased if we should go beyond the limits of good common sense in expressing our loving remembrance and due appreciation of them and their good work.

The discussions of the God question have been most able and interesting. No ordinary mind can handle the sub ject, pro or con, even passably well. To satisfactorily prove the existence of a God still remains an unaccomplished task. It was well said when some one remarked that the finite cannot explain the infinite.

But there are many people upon a be a necessity of their very being to believe in and look upward to a God to bring them comfort and consideration in times of trial, tribulation and sorrow. And to cast unsympathetic reflections upon the beliefs of such people should never enter our hearts. They have not outgrown the old; have not gained that soul growth which would enable them to believe for realize that wise unseen are ever comizant of their needs, and can and will, when conditions are favorable, do infinitely more for them than any God they believe in ever has done or can or will do.

There is no such thing as fraudulent mediumship. Whatever is fraud simply fraud, and not mediumship. Whoever starts out to perpetrate fraud should not be countenanced. and there is the time and place to give the matter due attention. There is no condition connected with

any of the callings of human employment so sensitive as in mediumship. Mediums are usually so timid from their sensitive conditions that they do not know what to say or do when the subject is handled, as it has been sometimes, so as to seem like an indiscriminate slashing all along the line of mediumsnip; and which has been a matter of especial delight to the opposers of Spiritualism who would be glad to see Spiritualists in an eternal turmoil, and not another newly developed medium have the courage to come out before the public.

'Are there opposing unseen intelli gences working in this way against tho Spiritualistic movement, or are we being tried as by fire to prove whether we are only worthy to be left to settle back into another dark-age period? Now is a time when we must be very careful what we do! Let us hope and believe that the N.

5. A. is here to stay and work for the best possible good of humanity. What matters it if we do not think alike upon those subjects, for which there is no conclusive evidence pro or con. There is enough to be dono in the way of bettering the conditions of humanity. which we all desire to see accomplished; important work in which we can and should all harmoniously unite.

MRS. A. B. SEVERANCE.

K

Whitewater, Wis.

has borne the suspicion and persecution which the whispered innuendo engendered in the suspicious mind. If Hodge's method was generally employed and the press and societies in-sist that it should, the fraud question yould soon be settled by being reduced to its lowest terms. All honor to Will C. Hodge.

"Christian" Persecutors.

The stories of Jewish persecution in eastern Europe remind one that the persecutors this time are Christians. When the Armenian agitation was at its height the Moslem Turks were held all heretoric discordant, elements to mual Conventions, and the bullance of rally around the central thought of the year devoted toward considering spirit return, and when thus formed, the greater subject, that is, the adapting trained army, move in ading of the grand truth of spirit return vance of Socialists into strategic points to man's present needs."

IAMES B. TOWNSEND, ing from the cupidity of the ignorant to it, have goods to sell, but they "do not demonstrate." So that mysterious fraud college is exposed as a mere confidence game—that seeks to make a living for Christians to be proud of the ignorant thing for Christians the ignorance of the ignoranc and dishonest. Many a poor medium Springfield Republican.

ize every statement of teacher, government, religion, science, profession, soand organization. Spiritualism in my opinion has done

more to break fetters, inspire and broaden the field of free and uplifting thought in the past fifty years, than any one other movement; it is one of world's greatest and most important movements; it has assisted in bringing about the present crisis, and will aid in establishing a higher standard of ethical culture, an equality of opportunity for all the human race, equal rights and just laws, wisely executed, which will bring peace and rest to millions now anxious and distressed. "An Open Court" sounds well and affords an opportunity, just in time for the present

There are no signs of retrogression among clear-headed leaders and workf to-day, although much anxiety and interest in all classes is in evi-

In government we want and demand the strong fearless politician, not the partisan; the partisan is ignorant and to be feared, or watched.

A partisan Spiritualist should hasten

to join an orthodox church, and take a In religion and morals we much need an intelligent independent leader, one that has broken all the shackles. "let go," unloaded the old baggage of the ages, and is in sight and sound of the new and better order of life; he may be a Moses, a Jesus, a Paul, a Hugo, or a Thomas Paine. The writer would be more pleased to see some woman come to the front, who is qualified for a leader in the spiritual ranks, than he has language to express. Man or Wo-man, the "Open Court" invites you.

The first query is important because

The first query is important because it reaches the foundation of organization. In accord with various differentiations that make up the vast multitude of Spiritualists. I should advise the elimination of every sign, line and sentence in the organic law, that would prevert any one from joining.

An independent Spiritualist will not endorse form or dogma of any church if labeled spiritual; that point I presume will be considered at the next anhual meeting in October, in Boston. The "Open Court" recognizes one point of universal agreement among Spiritualists; as that is the one all-important point—continued life demon--of all human expressions what can add to that one truth that will increase its power to bless humanity? I do not believe anything can be added to the demonstration of continued life that will not dim its brightness, and its power to do good. Continued life is an infinite expression; it. signifies growth and finite perfection and can not be embellished; it is superior to all our mundane efforts. As organized Spiritualists we can do no better than recognize this, the highest and divinest expression.

Query No. 2. No! State Associa-

people. Query No. 3. Yes; to both questions. Query No. 4. Yes! Any State, or organization foolish enough to go into the spiritual missionary business, should fork over the cash, but be assured those who engage in that line of business as a rule; judging from past missionary hisory, need a guardian and careful watch

tions are unnecessary; we do not need

more associations to divide and tax the

There are two points that should ever be considered by leaders and teachers ty, large or small, are unfolded sufficient to want an instructor, they know onough to make their wants known. Second: They will be as much blessed in heir efforts to pay for the instruction, as in the spiritual lessons received: we should not make cowards or beggars of hem; isn't it a shame that spiritual or ;anizations are classed with the Chris-

tian church beggars? Fear and selfishness are foundation principles of all religious missionaries: it's a shame that Spiritualism has such an attachment.

Query No. 5. I am not sufficiently posted, so give no opinion. Query No. 6. I should think the printing of reports before the October annual meeting would be a decided improvement-a time saver. Why not cut the reports down, so that one in ten

would find time to read them? Query No. 7. Publishers of Spiritual papers have opportunities of judging not possessed by their subscribers or contributors; they must judge, and should be free to express their honest

convictions. Of all isms, our ism should be the freest from all phases of deception, and I don't know but it is, am not prepared to take a stand upon that question; I am always ready to take a stand upon all questions and subjects sustained by

proof, reason, and good sense.

We, that have tried to keep apace with the spiritual movement of a half century, are well aware of the wholesale traud cry that has been a stalking horse for all this time; not a score of mediums have escaped charge of fraud. The world is full of truth, love, fraud and decoption, and

mediums are human and sensitive. Spiritualism, public schools, discovery, invention and an intelligent application of science in the past fifty years, has modified the influence. has modified the influence of all religlous dogmas; the unreasonable ones have been discarded. "The four great orthodox superstitions that now impede progress are the fall, the atonement, miracles, and the deity of Jesus. The whole scientific world has accepted the doctrine of evolution."

Prof. C. W. Pearson of the Methodist Northwestern University, was dismissed last March because he was too honest to longer preach, or teach those four great orthodox superstitions. Notwithstanding these facts, and the great changes that have taken place because of the influence, the truth of the demonstration of continued life, the great ma-jority of the clergy continue to hold fast to their myths and dogmas, for the position and support the deception af-

fords them. Fraud and deception have left slimy, disgusting tracks upon all the pages of past history; they are not children of Spiritualism, or of our National Government, but are fed and fostered

If we could eliminate deception the millennium would dawn with the next sunrise, and the coal strike-fightwould be no more.

As an old-time Spiritualist I am opposed to deception in all the varied exof life; I favor strenuous measures to suppress fraud everywhere if necessary; I would remove the cause by going to the fountain; this course might be called radical and disturbing

to some of our ambitious leaders, I see no good reason why I should discriminate and condemn any more stren-cously those who practice decoption in Spiritualism, than in all other isms. All the isms are in the fraud and deEDUCATE, EDUCATE, EDUCATE.

Fraud in Spiritualism the Same as Fraud in Business. I do not conceive that fraud in Spirit

ualism is in any manner different from fraud in business, politics, morals, religion, social life, or any other relation of human life; and if fraud ought to be exposed and denounced in any of these, it ought to be accorded the same treatment when found in Spiritualism. It is not at all strange that the dishonest the tricky, the avaricious and unscrupu lous person should be found in Spiritual ism, and particularly acting the role of a medium, since such persons are to be found in society everywhere, and the same cry of rottenness may be raised in business, in morals, in religion, in society-not excepting the Four Hundred of New York (and for proof of this see Editor Watterson) -as is so often raised against Spiritualism. But I do not believe that it ought to be so: I think Spiritualism should be way and above everything else, because of the noble and magnificent teachings it holds in relation to the necessity of a true moral life as the only door to progress and happiness in the spiritual world. But there will undoubtedly be fraud in Spiritualism so long as Spiritualists themselves permit it. What is needed to eliminate every vestige of the thing is a higher and better education. It is by far easier to deceive the ignorant than the learned, for two reasonsthey do not possess the knowledge nor the trained and critical perception and judgment that the educated do.

I have three remedies for fraud in Spiritualism as I have in everything

else, viz., Educate, Educate, Educate. By education not only are the perceptive and reflective faculties of the mind sharpened and perfected, but the imagination is stimulated to higher ideals and the moral nature strengthened and burnished as in no other manner. To know the truth is to love it, especially if it is truth pertaining to nature and to man. There is no greater thing on earth, or in the heavens above or below, nor more divine, than love of truth: and one possessed of the divine passion will never violate or degrade it by a denial or perversion of the object of its love.

It was the love of truth that made Socrates so heroically drink the poison hemlock, and all the martyrs of posture. the ages give themselves up as willing sacrifices upon its divine altar. Knowl. edge stimulates this love of truth and makes the possessor not only eager to possess more and more but inspires him to defend and exemplify the truth at oll times and in all places.

But what practical method of dealing with the so-called fraudulent medium is to be suggested? First, detection, undoubted and clear; second, exposure in all lawful ways. Educate—that is, make yourself acquainted with all the ways and practices of the trickster, and then apply such conclusive tests as will detect deception if it be present. And in these days of most expert simulation

of spirit phenomena, apply tests in every case, for no genuine medium can reasonably object, so long as the test s not a positive physical torture. Then, if after a time we do not succeed in driving the fraudulent medium out of business let us drop physical manifesta tions altogether and turn to the philosophical teachings in which Spiritual ism is so rich and prolific and in that way starve the trickster out of business, and if in the process of extermina tion a few noble genuine souls suffer with the guilty, let us console ourselves with the reflection that sacrifice of some innocence is always necessary for the advance of truth. But in fact none of found out and provided for in some and the next to that greatest crime of Spiritualism. First: If any communi- good Spiritualistic Home or will turn would be the act of the Spiritual jourother channels and live.

Educate! Educate!! Educate!!! A. M. GRIFFEN.

EXPOSURES NEVER HURT TRUTH The Views of a Prominent Thinker in

Kansas.

"Should the publishers of Spiritualist papers refuse to print any or all exposires of trickery done in the name of Spiritualism when satisfied of their in-

formant's reliability?" It is my opinion that a publisher of a Spiritualist paper cannot do the cause of Spiritualism more good than to exose trickery and fraud wherever found I have attended the seances of a materializing medium in Topeka in company with loyal Spiritualists and as good citizens as can be found anywhere The medium was put under test conditions by a committee examining for paraphernalia. This medium told me it was all a fake and explained every ster conceal the paraphernalia and produce the phenomena. The party asked me not to give the name. I will also say this was not a traveling medium, and if it becomes necessary to give the name, I will gladly do so, as well as the names of those present during the

I only speak of this to show with what ease fraud can be practiced when safe guards are thrown around it by admirers of the trickster. Exposure never did hurt truth. It never can hurt truth.

Fraud is the only complainer. Fraud is no more necessary to the welfare of Spiritualism than cancer is necessary to the development of the

natural body.

i have no hesitancy in saying after conversing with many loyal Spiritualists that the consensus of opinion is that the one great evil Spiritualists are contending against is fraud. The opinion of loyal Spiritualists everywhere who love truth, who care for honesty who believe in the purity of the seance room, is to unite in one common effort to drive fraud from the ranks of Spirit-ALF GIBSON.

ception business; political and business deception rules, and will ruin our America if a change does not come

Spiritualism should stand fair and square for the truth, popular or unpopular. The truth of spirit communion is not a new truth: there are no new truths, but history furnishes no record of such a general recognition by all classes and nationalities as it does at this date. Spiritualists over and above all other reformers should learn to discriminate and accept such lessons and teachings as afe reasonable and tend to broaden, strengthen and uplift their daily lives

All public efforts of Spiritualists should be criticised and sifted, if worthy of acceptance they will stand pecially in the most sacred of all things all tests. Growth is the natural order of all life; growth in spiritual things, will prevent fraud and deception as certainly as in business and government

The best prescription I can make for fraud and deception, for Spiritualists, is, read and support the spiritual press; home education is lasting and ranks high. DR. M. E. CONGER. 1027 Monroe St., Chicago.

A CHANGE OF BASE.

From the Celestial to the Torrestrial.

To the Editor.-For expression of views on questions of vital importance, you ask what change will make the N S. A. more efficient.

Tanswer: A change of base, from the celestial to the terrestrial. In a word, from the theologic to the socialistic, it can do as a power, in the way of social and political reform.

Spiritualism, up to date, has accom-plished much. It has resurrected from the graves the supposed sleeping dead to the great consternation of priestcraft. It has demolished certain popular delusions, stampeded churches routed Satan and extinguished forever the old "everlasting" fires of hell. Spiritualism has done more. It has shown the religious world the better way, and made thereby countless millions happy Now, therefore, as there is but little more for Spiritualism to do in the theologic world. I would suggest an immediate change, namely-that we turn our guns, and flash-lights, from churchcraft, to state-craft, and thereby reform some flagrant abuses existing there, that love and wisdom, justice and equity, may prevail.

I verily believe the time has come for the N. S. A., representing Spiritualism, to enter politics, to war against legal wrongs, to defend the natural rights of take greater interest in the physical welfare of the masses.

And, oh, Mr. Editor, how the hearts thought of the spirit world taking a hand in Politics, as in religion, espe-cial at this time of new conditions in the industrial world, advocating human rights and human justice, shorter hours and better pay for working people, or co-operative profit-sharing, also the referendum, and franchise for woman.

And now, as to your question spiritual fraud: Should such be shieldd by the Spiritual press, or exposed? answer, I cannot understand why the Spiritual public, and the public in general, should not be informed of Spirit ual imposture, whenever and wherever found. Spiritual journals owe to society in general, and to the Spiritual publie in particular, to warn against im-

Banks, when deceived by forgery or fraud, send out their warnings, and the newspaper press, in the interest of the public, publish them. Governments, too, when informed of counterfeit money, put in circulation, send out their warmings and the warm will the them. warnings, and the press publish them. One of the most important duties of the Spiritual press, I believe, is loyalty to its friends, to protect them against the insidious inroads of Spiritual vanipires. But of course we have no way to compel them to expose Spiritual fraud, unless to boycott them, and this we could and should do, as a penalty for crime, in concealing a crime, against

As publicity is the only way of com bating these audacious rascals, Spiritualists, often humiliated and scandalized by their sham ghost performances, should resolve themselves into a committee of one, and persistently pursue, and expose them, whenever found, and turning them over to the officers of the law, for obtaining money under false pretenses, they would soon tire of their,

nefarious occupation. If one of the greatest crimes against the human world, is to make and circulate, for pecuniary gain, counterfeit money, so one of the greatest crimes to perpetrate against the spirit world, would be to manufacture, for pecuniary. the genuine will suffer; they will be gain, spurious spiritual manifestations, their faculties for the time being into nalist, as a protective agency, conceating it. Why any Spiritual journalist should do so, I am at a loss to know. Some, however, have hinted at "bush hate of the sham ghost fakirs, or the displeasure of their army of gullible dupes, lest thereby, they imperil the circulation of his Spiritual journal. Be this as it may, of course, I do not know. But one thing I do know, I, myself, have made some few such exposures, and they were never suppressed. But then my reports were always made to The Progressive Thinker, and here, in justice to The Progressive Thinker, I will remark, that looking back to its first inception, thirteen years ago, and over "babyhood," to the present time, The Progressive Thinker-great and generous, rich with information, and encircling the globe, is a name that should be placed in the historic rolls of Spiritual honor, and advancement: a name, too, that stands out like a mount ain, on the horizon, for undaunted courage, and masterly independence, ever warning against Spiritual imposture, and ever devoted to the interests and advancement of the cause of Spiritual

The other questions propounded for your Symposium, I will leave for consideration of wiser heads than mine DR. R. GREER.

LEAVE OUT ALL KINDS OF CREED Adulteration of Spiritualism Worse than the Adulteration of Food.

To the Editor:-Your letter entitled An Open Court at hand, and I will in a brief way give my opinion on the re-

spective divisions of your call. 1. Eliminate from the organic code of belief of the N. S. A. its Infinite Intelligence clause.

Yes, State associations and any and all organizations that are organized on a liberal intelligent basis for the spread of the grand truths of Spiritual ism through honest phenomena and lib eral philosophy are essential and should be organized on a uniform basis, leaving out all and every kind of creed

3. Let all true, honest Spiritualists privilege of voting when present, and also the right to be heard in its discussions.

4. Let both State and National Associations join in the missionary work and do not confine it to state lines. 5. For the purpose of representative

influence and for the safety of our cause there should be not less than two representatives from any duly organ ized state association on the board of trustees of the N. S. A. 6. All reports of the president, sec

retary, treasurer and missionaries should be printed in the Spiritual pa-Ders a sufficient time to get into the hands of all delegates, regular and lay, before the meeting of the association each year.
7. I believe in exposing fraud, deceid

and trickery in all things and most esto mankind, the fact of existence and return to earth of our spirit friends that have gone on before; and I know no legal punishment that would be too severe for the fakir who would attempt to deceive or to falsely represent our

arisen friends.
Yes, publish all frauds when you are satisfied of the intention of the medium treatise. Paper, 25 cents. For sale at satisfied of the intention of the medium

DRIVE THE RASCALS OUT.

A Lugid Response in the Open Court.

Totthe Editor: Your circular letter asking my consideration of seven importest questions periaining to the workand efficiency of the N. S. A., is before me, and I am, almost ashamed to metaphysical to the physical, from the say Lam not sufficiently acquainted with the practical operation of the present "organicalew" of the important inand thereby the N. S. A. will show what stitution in question, to offer any valuable suggestion for its improvement, so I will discreatly leave the answer of your first query to more competent per-

> 9el 11, .8uoa Your second question, and its correlative query, ill answer in the ffirmative. | multitudious differentiations referred to State Associations, in my humble opinion, are very important for practically carrying out the designs, and the local and all other organized bodies seeking operations of the N. S. A., and, to render them harmonious co-operators, under the supervision of the National Association, with all other members of the ern Spiritualism. A broad, generous insame, it appears to me that "a uniform pretation of human nature, and the plan" of organization and of action is necessary. Equal rights, duties and privileges are best secured by a uni-If I rightly understand your third

without very mature reflection, which may change my opinion, I also answer affirmatively. Politically I believe in the "Initiative," and the Referendum." Religiously I would be no less, but even more democratic. Therefore I would our American "wage-earners" and to have each regular member of every state association chartered by the N. S. A. a defacto voting member of both. But if it be more expedient to constiof the masses would rejoice at the tute state associations of elected representatives of local societies, by form plan," then only voting members

of the N. S. A. should be delegates from

state associations. As to the fourth question, in regard to responsibility for missionary work with-in the domain of each state association, from want of close observation of such work where both state and National Associations have had conjoined, or co-operative supervision, I have no very docided opinion. The doctrine of "state's rights" ought to be conplemented with that of state's responsibility. Work is usually best done by those personally most interested, and those most benefited, according to the principles of justice, should be most responsible for its

to me prima facie, Regarding your fifth question, as to any state being entitled to more than one member of the board of trustees of the N. S. A., I should think not. "Too many cooks spoil the broth" is a pertinent old saying. The less complicated societary machinery is, the better it works. A trusty few will do more and better work than "many men of many

management and support-so it seems

minds. Your sixth question as to saving the valuable time of the annual convention by the prior publication of the reports of the officers of the N. S. A., needs few, if any comments. Its affirmative is selfevident. Guns, already loaded are readlest for action, and are less liable to "go of half-cocked," when deliber-

ately handled. To your seventh, and last question. whether the spiritual press should "expose fraud and trickery wherever found," etc. I raply, most emphatically, Yes. The spiritual press that is too cowardly to tell "the truth, the whole truth, and nothing but the truth, about "tricky mediums," is itself a fraud! To allow, or concest a crime or misdemeanon so helpous as trifling with the most sacred feelings of the human heart by a counterfeit presentment of alleged spirit phenomena of any kind, does but render the refuser to expose little better than particeps criminis. If "a partaker bad as a thief," why is not a hider of fraud (thereby its encourager); as guilty as the perpetrator? This may journalist seem rather strong language, but I desire it to be im-press-ive. The Spiritualistic press should be the enlightener money." others at fear of incurring the and protector of the investigating public, as well as the guardian of our sacred cause, whose greatest enemies are the moral degenerates who give "blue book" tests (?), or spurious phenomena of any sort claiming it to be of spirit origin. The exposure and denunciation of such conscienceless malefactors is the imperative duty of every honest faithful Spiritualist who rightfully "takes the position that to adulterate spirit phenomena is even worse than the poisonous adulteration of tea, sugar, etc." Then how much more imperative Then how much more imperative is the obligation of the Spiritualistic press to warn the unwary, and protect

the unsophisticated neophyte from "wolves in sheep's clothing." The private seance, and the public platform have been far too long polluted and disgraced by unprincipled perpetrators of fraud, and it is high time to expose and drive the rascals out! Let the Spiritualistic press first make sure of their guilt, then, if need be, melt its type into bombshells to hurl at every ghoul who infests our ranks, and preys upon the

graves of the "dead" for means to roll the pockets of "the living!" DEAN CLARKE.

careful to know all we can about the environments of the so-called medium at the time of the perpetration of the al leged fraud. Often the best of mediums are imposed upon by skeptical and dishonest investigators who cry fraud at the purest and best of mediums. By all means publish to the world the loudly-advertised fakir who under the head of the greatest living clairvoyant or the great astrologer, or the palmist and fortune-teller who pretends to tell you your past, present and future, restore lost lovers, reunite husband and wife. give you advice in love or business, and expose such. Put, them in their true light of absolute and unblushing frauds,

Yes: adulteration of spirit phenomens is as bad or worse than the adulteration be members of said association with the of our food endrink, and ought to be exposed and surrounded by all the safe guards that are thrown around our food This phenomena of honestly given through honest true mediums, is the key that unlocks the door to eternity to man, and is the most sacred thing of our lives.

and wholly unworthy of any one's no

Marysville, Ohio.n

"Harmonids of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as: Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carnew fields. Cloth, \$2. For sale at this office.

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"Historical, Logical and Philosophical Objections to the Dogmas of Reincar-nation and Re-Embodiment." By Prof. W. M. Lockwood, A Recu and masterly

THE OPEN COURT.

last decade contains more wisdom con-

densed into a few lines than is ex-

pressed in this quotation from the edit-

or's Open Court letter of questions and

hints to the army of Spiritual workers.

If all would heed, and act upon it, the

would be no obstacle to harmonious

success in the workings of the N. S. A.

truth and the dissemination thereof to a

densed form the whole gospel of Mod-

spirit of universal fraternity and mutual

helpfulness, involves all of Altruism.

and the moral philosophy of life as in-

culcated by the best teachings from the

will be no more bitter conflicts, ambi

dom of all to think in their own way,

and using such rights for themselves

do for each other and the whole human

the suicidal and distracting

sonal glory.

not acquainted.

pass by in silence

each and all.

perficial view.

No. 1. I do not know.

ations that need thorough study and fa-

miliarity with the whole work of the or-

No. 6. Quite likely, if they could be

studied in advance by each voter.

No. 7. There is much to think of in

answering this question. But in a gen-

it is of first importance to know that a

fraud has been detected, and a bona-fide

exposure of fraud has been made, My

knowledge of mediumship and "expos-

ures" has shown me that it is often a

ions, drawn from appearances, or prej-

public, and especially the Spiritualists,

are doing and never act in haste.

Let these questions be settled,

by exhaustive research, and the most

crucial tests applied to all doubtful phe-

nomena, and never parade anything as

fraud that has not been demonstrated

Spiritualism should be no exception

in the matter of fraud. Spiritualists

owe it to themselves and to the cause to

carefully discriminate between truth

and falsehood in mediumship as in all

true and reject the false.
LYMAN C. HOWE.

BRIEFLY ANSWERED.

He Considers the State Associations as

Vitally Important.

To the Editor:-Your Open Court

circular received and questions duly

considered, so far as at present advised,

1. To this question I am not now

2. Yes, I consider state associations

important, vitally so. Indeed, it is my

ready to give a satisfactory answer.

3. Strictly considered, no,

should have the control of all mission-

ary work within the state.

5. It would seem unwise to give any state more than one member of the board of trustees of the N. S. A. while

there are other auxiliary states not rep-

6. I think the suggestion a good one.

The publication of these reports be

forehand would not only give the con-

vention more time for other work, but it

would enable the delegates to be better

prepared for that work.
7. In answer to this vital question

would say: While the publishers of Spiritual papers, like all others, are re-

ponsible for, and should be final judges

of what they will or will not publish in

any particular case. I think that when

the information in regard to fraud or

trickery comes from reliable parties

and is such as to convince the publisher

of its truth, he should not refuse to

make it public. This, as a general prop-

osition; but each case must be consid

ered by itself, and be acted upon ac

cording to its own merits or demorits, and the publisher is properly and right

M. W. PACKARD.

fully the final arbiter in that regard.

Bloomington, Ill.

resented on that board.

and I answer as follows:

ciation.

cieties.

as such.

critical point to determine.

were from beyond question.

ganization to fully justify an opinion.

needy world. It-expresses in a

humanity."

It is Wisdom Condensed.

"It is unwise for the various differen-"An Open Court," as suggested by tiations in Spiritualism to throw stones The Progressive Thinker, is a splendid at each other. Each one should be almethod to obtain the opinion of many lowed to work in its own way, constantly seeking new light, new unfoldment; persons who will not attend the National Association convention, from the main object being the betterment of which delegates may profit; but the critics should not go outside of the or-Nothing that has been written in the ganization.

THERE ARE VITAL ISSUES

The business of the organization beongs to its auxiliaries and should be reformed or created by their delegates. They who are outside of the organization cannot safely dictate its legislation, because they do not understand its methods nor their effects. Advice is always desirable from any

source; but criticism in order to create prejudice is despicable. There has been too much of the latter launched against the N. S. A. The former can best be given on the convention floor, where the desired result is achieved. Hence, this firing in the rear and behind ambush should stop, and the reformer who is so able to achieve, come into the open and engage in a contest where strength and the right is sure to win.

spirit world. When these ideals are But critics have said: "We cannot all question, and its co-ordinate query, fully realized in individual lives, there be delegates." Perhaps not-but most of them can if they will join an auxiliary society or organize one. Their advice and personal effort will then be tious strivings, personal jealousies and wasteful wars of opinion to neutralize given jointly and not lose force because of wrong application. The "Open Coprt" may pass decisthe good works of angels and men. When all become as much interested

in the rights of others as they are in ions, but the "Workers' Court" will contheir own, and as tenacious of the freevene and legislate from experience, and and to express their thoughts frankly their efforts will be applied. and freely, as they are in maintaining

If you want reform, work for it as well as shout for it! It is a good plan to vote and work for what you want, instead of always only bellowing about time, energy and money will cease, and we shall all rejoice in the good we can how you are abused. Go to Boston, October 20 to 24, and if not as a delegate, you can be where you can confer with To this wholesome conclusion let us the delegates-or could have open conall strive without regard to place, pdrferences for non-delegates between sessonal power and the baubles of office,

Ston growling about what others do and the empty name of honor and per or fail to do, and do something yourself. To your questions. I care not to The N. S. A. is what the Spiritualists meddle with the inside workings of somake it. If you are a Spiritualist, see cieties in which I am not an active that you are at least represented in the member; for I am not qualified to judge convention.

of many things pertaining to the tech-The many varieties of Spiritualists nicalities of official affairs, the wisdom need not disturb our cause; for, its life and uses of which may depend upon is made more active by the variety of opinion. Spiritualism embraces many items and facts with which I am truth-and it welcomes every possible Taking your questions in their order I will briefly express my opinion, or

We have no creed. Each Spiritualist may have a dozen fads if he please, and none will be heresy. If you have No. 2. I think they are, and should proven the fact of spirit communion be encouraged, and supported. A uniand are a spiritual person, you can prefix your Spiritualism with any adjective form basis of organization would probably facilitate co-operation, tend to you please and it will not be an obstacle more general harmony of interest and a in the way of the National Association's better acquaintance with each other. efforts. It is a business association, and the general work to be done by and its labors are executive. The will of the majority is yet the safest for con-No. 3. Why not? The "full voting privileges" may involve some consider

Manage the N. S. A. in a business manner and cease higgling about technicalities that belong to individuals. A great business corporation is not often, and need not be, paralyzed by differing No. 4. It would seem so from a suopinions of its members upon all the various social and political questions. Can we not associate for humanita-

rian purposes as Spiritualists and manage our corporate business without fads eral way, if the editor sees, or thinks be interfering? We can find harmony in sees, a duty to perform, and believes our individuality. We can agree to disthat the publication of a reported exposure will protect the investigating We have a great work to do in the public against unprincipled pretenders, world to destroy materialism and igt seems to me he should acquaint the public with the unwholesome facts. But

norance. In whatever way you help achieve human progress, you are helping Spiritualism and your adjective prefix is not a barrier to your usefulness nor need it militate against your affiliation with the N. S. A. All are welcome who will work together for human progress and be willing to make some sacrijority of skeptics and critics, like the There is a "unanimous converging credulous believers, are prone to jump work"in the N. S. A., and that is to to conclusions, and advertise suspic-

udice, or both, as exposures, as if they other issues are subservient and that one binds us together in fraternal fel-In my judgment nothing should be lowship. published concerning any alleged expos-The great need of the world to-day is ure until it is a settled certainty. When to prove the resurrection. That is the it is so established that there can be no paramount privilege of the Spiritualist. question about it, it seems to me the All fads and opinions sink into insignifi

should be informed in no uncertain way: and Spiritualists should be the Changes in the organic law of the N first to detect and expose fraud in our S. A. will be made as conditions de ranks. But they should know what they mand. These cannot all be discerned at present: but they are retarded by in active persons who fail to co-operate. other scientific questions are settled, State associations are necessary and

should be the units of the N. S. A., with all local auxiliaries their units-and this will be when all the states organize. An exact uniform plan of state organization is not absolutely necessary; yet they should be in harmony of in tent. This applies also to the local societies. Exact similarity is not neces sary for harmony or utility.

Individual members in state associaother things, and vigorously defend the tions are necessary until they become strong in local auxiliaries. The voting power is regulated by granting the local society delegates a vote for each of its members and the personal member of the state association a single vote. That plan works well in several state associations and gives to their conventions a arger numerical power. Missonary work should be done by

each state association—and the N. S. A. should help each state. Officers of the N. S. A. should be selected for their personal capacity irrespective of state residence.

Officers' messages and reports belong to the convention for information, and iting and legislative help. It is not suf view now that they should have pre-ceded the National Association. But, as ficient to publish them in the Spiritualist press. Fraud committed by mediums should

the N. S. A. is now an accomplished fact, I should say, yes, by all means let be hit hard; but, a public howl in our papers for all critics and opponents to the state organizations be made uni-form by direction of the National Assogain a weapon to excite prejudice mongst the incredulous, should be stopped. We need thorough organizathere should not. But if there are individtion so that we may inform each state ual members, their voting privileges association and they in return, each loshould be confined to local questions, cal society of wrong-doing by any such as pertain to local or auxiliary sospeaker or medium in our cause—and also to in the same way commend right 4. Yes, decidedly, state associations living and worthy capacity.

Protect good workers and see that

they have support. Then fraud will pass away. There are a number of mediums wao do not use paraphernalia nor give padded platform messages. In deed, no medium of capacity and repu tation should be classed with fakirs who work outside of our organization The organized cause will be our protection against fraud. Mediumship will be by the societies for spiritual purposes and spirit communion and not for money-getting and a public sensuous display. Then the phenomena will be leveloped into a clearer and more posttive form. Let us get away from giv, ing "tests" and always "testing" the mediums. Let us use mediumship to secure spirit communion for the helpfulness it may bring to members of our organized societies and thus prepare the way for a better system of propaganda. We are always trying to convert the people and then as Spiritual

ists relegate them to the rear. Let societies employ and use mediums and relieve them from crude patronage to secure a simple living. We have genuine mediums and they should be sustained. There is something CERTAINLY INCUMBENT

To Be Confronted by the N. S. A. On Spiritualists to Expose Fraud in Out Ranks.

To the Editor:-In the brief space al-

lotted me, I can make only a general statement concerning organization. It is a concentration of forces to be controlled by one person, and its details performed by others under his direction. Organization is essential to all associations in the execution of the purposes for which individuals associate. But its power, like a two-edged sword, may cut either way. The government of an organization is a reflex of the moral condition of its members—an out ward expression of the indwelling spirit. The power is essential; the manner of its exercise is the main considera-

tion. To be efficient, organization should be local, with a general head in which the local organizations should be represented by delegates chosen from the local ones, something after the manner of the House of Representatives of the U. S. Congress. The manner of detail must be determined in accordance with the conditions that may arise, and will be directed by the delegates as they are wise or otherwise.

In regard to frauds and their exposire, in Spiritualism, the same principle holds as in all other concerns. pecially incumbent on Spiritualists to expose fraud and trickery. The work of advancing the cause is in their hands to be controlled and directed by them, and to guard against fraud and imposture is a part of that work. masses, encouraged and sustained by

public sentiment, want it to appear as fraud. The scientists have set their stakes, and of course, they oppose any The church sees in the, adchange. The church sees in the advance of Spiritualism, its own doom and of necessity, opposes it. The dwellers of the spirit world return, and without a single exception, declare the essential dogmas of the church to be false-no total depravity, no immaculate conception, no vicarious atonement, no endless hell, no delfication of man. When we consider the incalculable interests involved in ecclesiastical institutionsthe authority and power the clergy exercise and the wealth, dignity and honors they enjoy, we can scarcely comprehend the degree of effort that is put forth to crush what is felt to be their deadly enemy.

However, the most effectual antago-

nism to Spiritualism consists in "fads" under various names, as Theosophy, Christian Science, and the like. The strength of this antagonism is measured by the weakness, ignorance and superstition of the masses. This is the fertile field for the opposition to work in. The most notable of this mode of

intended exposure is the work of T. J. Hudson-so transparent and inconsistent that anyone who looks, can see through it. But that makes no difference; it professes to expose Spiritualism; that is enough. The language of this writer is so plausible and his assumptions are so bold and positive, that many, like a drowning man catching at a straw, seize it with avidity. Attempts to expose physical manifestations are things of the past, as they are generally conceded to be genuine. E. J. SCHELLHOUS.

Rosedale, Kans.

AN OPINION

That Spiritualists Have Been too Lax

Each one of the questions submitted In the circular letter are of vital importance, but time is needed in carefully weighing for answering, and at present is an impossibility to me. But the one regarding to "exposing frauds" touches the Spiritualistic movement so closely, I cannot refrain from expressprove spirit life and communion. All ing an opinion. Some Spiritualists have been too lax, it seems, or rather too credulous in regard to manifesta. tions or what purports to be such Truth cannot be crushed, only to rise again triumphant. Any man or woman guilty of using fraud in the holiest. most sacred expression of this religion. cance beside this powerful and positive should be given their proper place be-fore the people. That which might seem fraud to me might be a surety to another. One must needs try the spirits as well. But so long as Spiritualists fear investigation, so long as they shrink from having the fraud exposed, so long will charlatanism help many hungry ones from seeking to understand this spiritual truth. The greatest care should be used, but once convinced of fraud and dishonesty, we are untrue to self, to our religion and our spirit friends if we do not denounce the injustice done in the name of spirit powers. No one need fear the light it they are true. The exposures and denunciations of frauds (so-called) in daily papers are too often sensationalisms and not to be heeded. But the Spiritual papers are, it seems to me, the guides and credentials of many who seek to know and be known by, and their endorsements should be of value. Also there should be (because of the justice shown) just as much confidence felt in said papers that the frauds should be given full justice also. There is an opportunity for petty spite there from enemies which would make the position of the editor no sincure. But the real spirit which should animate him would never admit a publication without evi-dence at hand which could be produced. if needed to substantiate the things published. The time has come, seems, when a weeding and weighing is needed and must come, that Spiritualists and Spiritualism shall stand before the world in its true light, and every state association has great opportunities and duties as well to assist and keep its own true media in its own state

recognized and the fraud from its acrive working.
MRS. TILLIE U. REYNOLDS. New York State Missionary.

wrong in an individual who sees only

fraud in every one he meets. And the badness of fraud-hunter is criminal when such a person asks a medium to give a padded test just to help get money for the association.

Such an act may have been to "test the medium." but is damuable just the same. Such an incident occurred at a late mass-meeting and was urged by a person of prominence who is strenuous against fraud. Must a medium always feel that their friends are liable to be onemies? Must the mediums always be treated as suspicious characters? Must their footsteps be dogged by hu. man bloodhounds? Can they not sit in the audience instead of upon the platform, or talk to friends, without being suspicioned of "hunting for tests?" We no longer need tests; let us have mes-snges! Stop wholesale denunciation of mediums and enter into a co-operative support of each one who promises zeal and integrity, and let their works prove their character and capacity. Only by organized co-operation can we conserve

GEORGE W. KATES,

the best and protect the genuine.

F FREE AND FULL DISCUSSION.

Bomething About the Mission of the Spiritualist Press.

To answer the first question probounded by the "Open Court," one should be thoroughly conversant with the "organic law" of the N. S. A., and I must plead guilty before your Open Court of paying very little attention to the manipulation of the N. S. A. affairs. I have great confidence in the executive head and the board of directors.

and has never been found wanting. In fact as a rule the only ones who are will work for the N. S. A. so long as it giving the reins of government into the hands of one person too long, simply because it gives opportunity to one to use the prestige of the office for personal ends: but to what extent any one can truthfully say that of the present intumbent I know not. He is an earnest and faithful worker for the interest of the N. S. A. and the whole cause, and there seems to be so little tangible obcomes around he is chosen to succeed

himself. To the second proposition, I am decidedly in favor of state associations and would have them uniform in all features of general interest, permit invote only on matters of general in-

Every local association should be auxillary to a county association where it is possible to so organize, and all county associations should become members, through the delegate system, of the state association. But state associations must permit local societies to become members, and also individuals until county associations can be formed. and all state associations should be left to their own territory regarding the appointment and sending out of missionaries. It requires every dollar that can be raised to support any state association and pay the National Association membership fees. Each state should states where there are no state associafrom such union to represent the interests of their state on the board.

For various reasons the reports of the president, secretary, treasurer and mistionaries should be published at least two weeks previous to the time for the Thousands of superficial spiritists will but to my mind there appears but one so, they should have charge of the misannual convention, and a month would put down any attempt at exposure, as remedy, and that is, that we prove the slonary work in their territory. The

Now, to your seventh proposition there should attach more importance than to any other, for in my humble opinion therein lies the key to the situa-

nue through which to discuss all ques- other difficulty is found in the fact that | not only justified in exposure of such; tions germane to Spiritualism, and if some frauds are genuine mediums. We put from their position, are called upon the exposition of fraud isn't germane to know that moral character has nothing to do so, whenever circumstances are true Spiritualism I would like to know to do with mediumship. It depends thing that crawls up under the cloak of | sons have no motive to fraud except the Spiritualism. It certainly is the duty of | sordid passion for money by any means. the spiritual press to furnish all the They are the ones on whom we should news pertaining to the cause it can be sit down the hardest, as they are using put in possession of.

In about ninety-nine cases in a hunfired a thorough exposure of a fraudulent medium, or a so-called medium, is watch for the welfare of the people, and a stride in the right direction and the when notified, by reliable persons, of cause there is no fraud connected with lish the information at once. The only the manifestation to expose. The hardand proven to be the rankest humbugs. It is pitiable, it is humiliating, it is posltively discouraging to note the readiness of many fairly intelligent Spiritualists to stand up for all that calls it- back to the first question as to what the selt mediumship, and control, and N. S. A. can do to promote its efficiency.

spirit. the protection of genuine mediums and it should be the duty of all Spiritualists to keep the editors posted upon the action of all suspicious manifestations coming under their observation. While pense to publish everything that is sent thenticated testimony regarding exposof the jugglers is to just let them alone. the movement.

What a world this would be if we had no frauds in any branch of business or | that remedy is exceedingly difficult if social life, but because we have, should not impossible. Platform mediumship we not try to hunt them out and rid has become a distinct, money-making business and society of them?

One of the missions of the secular you cannot find a single large, well-orpress is to keep society straightened up | ganized society supporting an able lecand in good smooth working order and turer. But you will find numerous prithat should be the mission in part of vate Sunday meetings run by platthe spiritual press.

DR. T. WILKINS.

A WESTERNER'S VIEWS.

They Are Clearly and Cogently Ex-

To the Editor: - Your questions touch mainly upon points unfamiliar to Western Spiritualists, but I will give my views as it appears to me.

First, the sending out of lecturers and mediums as missionaries is well: not to proselyte man from his creed. but to set man to thinking. It would also be well to scatter broadcast tracts, headed, "Food for Thoughts," of a style similar to the "Answers to Questions, of Brother Hudson Tuttle: short geological essays, historical religious progress, comparative literature of the last few centuries, etc., etc.; and thousands of live Spiritualists would gladly create

a fund for same. Second. It might suit an Eastern thickly settled state, but our Western cities are remote from each other, and Western men are fast outgrowing religjous organizations.

Third. I would deem it but just for each representative to have voting privileges according to the number he represents, and that such number of members whom he represents be noted on his credentials.

Fourth. Yes, as each field may demand a separate code of procedure, while the N. S. A. officers may assist by

council where needed. Fifth. No, judging from precedents of other grand bodies. Sixth. Yes, if condensed; otherwise

it would be dry reading. Seventh. Here is a point whereon I cases. Where exposures are made or Price \$1. For sale at this office. complained of in a malicious or republished, nor where parties have not | unlistle Gatherings." By Mattle H. wholly proven on divers occasions that | Hull: For sale at this office, Price 10 one who protends to be a medium is cents.

FROM THE PACIFIC COAST.

Expunge the First Three Articles of Its | Should the Spiritualist Papers Publish

To the Editor:-In response to your return the following answers. ganic law will make the N. S. A. more efficient?" Expunge the first three articles of its creed. Adopt nothing but what all Spiritualists can endorse, except perhaps the very few who claim I am sure Mr. Barrett has been tried that God speaks through them. Thousands of earnest people cannot and never

fakes and those who do not believe in ing in it but a return to churchianity. Question 2. State associations are essential and they should be organied on a uniform plan.

dividual membership in state associations (a) because it gives them undue representation in the N. S. A. (b) because it makes a false showing of the Spiritualist standing in that state. (c) because it throws the entire control of | truth of Spiritualistic phenomena than jection to him that when election time the public action of the Spiritualists I am, but the fact remains that, to me, into the hands of a clique. In one state, annual meeting was so small that the as separate from every other, and on its rate of representation from local socie- own merits, or demerits-and in our ties was reduced from one for twenty members to ten; and every ordained or ment of "value" in the phenomena predividual membership and allow them to endorsed medium was made a member ex officio of the state organization. This makes the state board of directors. which ordains and endorses mediums. much that should be put in agitation. the controlling power of the state. The result is, that that very large state is controlled by one city and its immediate suburbs, which furnish the great ance-room by those who came with the

> meetings. Question 4. Yes; where the state is organized.

Question 5. No. Question 6. Yes.

of us are accustomed to manifest. It is so revolting to all feelings of right and decency to make a pretense of being the spirit of some dear friend or relaexpress the detestation which should be by putting his money into the work; tial, though I am inclined to think they And when this villainous practice is de- investigating and his well-trained mind great good: I also know there are many tions the local societies represented in the Spiritualist press could do would be me, than is the hot haste of one who Associations exist, that refuse to affilithe convention from such state should to publish the facts furnished by re- perhaps has only just begun investiga- ate with the latter. Out of all the sponsible parties. But there are serious difficulties in the way. The fraud element, if not formally, is really an organized force. If you breathe one word | fakes, frauds? True it is, that 'tis | breathe. I am not opposed to State tive, and will stop their paper. Again, touch stone of personal character; ters might need consideration, in decid-The spiritual press should be an ave- It is too much like "eating crow." An | confidence, then I think publishers are of lay members only it should have the what is. It is certainly right to let the upon the physiology, not the ethical world know that we do not father every- character of the person. But such pergenuine mediumship as a cloak for

cheatery. But the press ought to be on the genuine medium cannot be exposed, be- the perpetration of fraud, it should pubexcuse which ought to have any influship for the genuine medium is not in ence, is the liability to a suit for libel he exposure of fraud but in its free- But this should only cause a more thorwith which many of the oldest Spirit- no doubts as to the facts in the case. prevent the exposure of fraud.

But this brings me to what I consider the only successful cure of most of the fraudulent practices. And it takes me As I view the matter, and many agree It is the duty of the press to assist in with me, the N. S. A. and all other Spiritualist organizations are doing the very work which makes fraud so possible and so profitable. The N. S. A. state associations, camp-meetings and local societies all place mediums upon It might subject the proprietors to pros- | the public platform. To such an extent ecution, legal annoyance and great ex- has this become the practice that a meeting would hardly be considered a them regarding the doings of those who | Spiritualist one without a test medium are roaming about in the guise of me- on the platform. In the early years of flums, they should publish all weil au- the movement, (when its progress was most rapid, its converts the most nuares. This method ought to be adopted merous and its unity and fellowship for the purpose of keeping the rank most conspicuous, there were no platand file posted and preventing others | form shows of mediumistic tests. That from being "taken in and done up." I was all confined to the private circle. know this makes very poor reading for Departure from this method has prothose who think the best way to get rid | duced a wide spread demoralization of

> And to such an extent has this gone profession. In some of our large cities form mediums. Their interest in Spiritualism is measured by the number of dimes taken at the door. Various devices are resorted to in order to attract audiences. The gross absurdities entertained by some Spiritualists have their origin largely in these personal cliques called Spiritualist meetings. The failure of the N. S. A. to secure a more general and effective organization is mainly due to the wide-spread influence of these personal meetings. It has created a lack of all feeling of reof the cause. The great effort is to keep up the private meeting and leave the larger movement to take care of itself, only so far as it can be made to aid the personal interests of the private meetings. Now, if the N. S. A. and the state societies will unitedly attempt to form and return to the method of the

J. S. LOVELAND. Summerland, Cal.

broad, progressive universalism.

a lying spirit deceives, it does not necessarily prove that the medium is not honest, as we have a few liars left here and the sun-kissed San Diego. C. J. JOHNSON.

exploded superstitions, we shall have a

Pocatello, Idaho.

"'Lisbeth. A Story of Two Worlds. have voiced my ideas before. If I were By Carrie E. S. Twing. Richly imbued an editor I would be the judge in all with the philosophy of Spiritualism. "Spiritual Songs for the Use of Cirvengeful spirit, they ought never to be cles. Camp-meetings and Other SpiritIMPORTANT QUESTION.

"Fraud Exposures?"

The first thought naturally answers very important questions I beg leave to I yes to this question; and, too, there seems to be a demand that they should Question 1. "What changes in its or- just as other newspapers do. But there is another side to the question, and that is, that often these so-called "exposures" are as crude and unworthy of publication as are many of the so-called the interests of truth be equally careful in "the exposure" and in "the test," if

We all know the hostile attitude of society in general to the sublime truth of spirit return, for which Spiritualism Question 3. There should not be in- stands; and knowing this, we are compelled to use discretion in respect to we read the reports made.

No person is more in earnest in the affirmation of his belief in regard to the with thirty years' experience back of some years since, the attendance at the | me, there is need to judge every seance, judgment of "Fraud," as in our judgsented, we must not be too certain that we are infallible!

In case of "paraphernalia," tha bears every mark of earthly origin, we may safely say that Fraud is there, and yet there have been instances when the paraphernalia was brought into the semajority of the members of the yearly express purpose of "exposure;" consequently, I for one would say, let the editor publisher of a Spiritualist paper have the same liberty in this, as we are compelled to accord to the editors and articles pertaining to other matters. helpful to humanity. Surely the publisher of a Spiritualist

we to rid ourselves of these parasites, latter have scarcely life enough to against one of the Fraternity you are easier to tell of wrongs in a body po organizations. I feel they should be enblacklisted through the whole country. Itic, than it is to prescribe a remedy; | couraged, and well founded, and when prompted by jealousy or some base mo- medium, as we prove other men, by the section of the country, and other matwhen the paper has given its support to prove the man, the woman; and if these ing if all State Associations be of unisome unprincipled fraud it is very, are right, then we may trust them as form character, and if all should have very hard to come out and confess that | "mediums"! If a person has by ill con- only delegate membership. I believe. its protege was an accomplished fraud. duct proven him or herself unworthy of where a State Association is composed such, that they can: for are not these editors and publishers our "watchmen upon the walls," as well as our leaders in the new realms of spiritual truth? Chicago, Ill. J. O. M. HEWITT.

VIEWS OF A NOTED WORKER.

Love the Spiritual Law of Gravitation

For an expression of views upon the organization of the N. S. A. and auxillary state associations, I feel that there know, than by those who think, and as | majority of the executive committee to my knowledge upon the result of cer- be within easy reaching distance of tain lines of thought is exceedingly lim- headquarters, and these three members ited, therefore if my thought were put are the treasurer, secretary and one into execution the result no doubt trustee. would not be as efficient as the present condition of affairs.

man taken in adultery, but in all ac- ance the books for the year. tions of our fellow man. Spiritualists. would not be detrimental. A correccounts of Spiritualists' exposures of mediums, if you or any other representative of our press could know that all personality of the writer was eliminated, then it might be beneficial; but mediums are only mortal, and though they may not descend to dishonesty, they make their mistakes and thereby innocently, many fines, arouse the personality of some one, and the account writer.

What are you going to do with medi ums who are "thirty years before the public," and who assist the spirits? Are you going to throw away all the wheat because there is some chaff amongst it? A pure and unadulterated exclude test mediumship from the plat. impostor along Spiritualistic lines ex- Only the False and Fraudefent Fear poses himself every time he speaks or early days, something effective will be acts; and give him rope enough and he done to stamp out fraud. Gradually we | will soon hang himself. He is really shall establish a Spiritualism of which | not worthy of space in any of the colno one will be ashamed, and instead of umns of our valuable press. But our a narrow sect with a creed endorsing | weak ones who are negative to all conditions—and no one but a Spiritualist can fully know what that means-need not our condemnation, but our moral while our hearts are torn by unkind thoughts of our brother, inharmony strong, perfect or imperfect, we are all source, and the motive power that causes us to wheel through space in

> ESTHER GIDEON THOMAS. Seattle, Wash.

holding us all in our proper places.

COMPREHENSIVE VIEWS.

As Expressed by the Secretary of the National Spiritualist Association.

cular letter, with the request for an expression of opinion on seven questions of vital importance to all loval Spiritualists, which it propounds; I will endeavor to briefly state my thoughts up-Constitution and By-Laws of the N. S. A., we road that the earnest Spiritual-"seance experiences," and the pub. A., we read that the earnest Spiritual-lisher of a Spiritualist paper should in ists who founded this organization, did so, "In order to form a more perfect and powerful working organization, estabanxious to have him removed are the retains that creed. They can see noth- the world is benefited by the publica- lish intelligent co-operation, insure

harmonious action and financial success, provide for the education and protection of mediums and speakers, promote the general welfare of the Cause, and secure the blessing of liberty and protection under the law, to ourselves and our posterity as a people." This, both the "medium" and the "fraud," as then, may be considered the "Organic The possibility of communion with law"-or at least a part of it-of the N. S. A., which the Thinker wishes to know if we should change. It seems to me that this preamble

contains within itself nothing that calls for radical change, but that on the contrary, it is broad and wise enough to call for the approval of all progressive Spiritualists. The question is, can the N. S. A. fulfill this law, and thus prove itself a blessing to the Cause and to humanity? That the N. S. A. has done very much in the special lines enumerated in its preamble-as in other practical ways not included in the same-the records of the work of this office, and of the workers generally in behalf of this association, will amply show. But the N. S. A. has been cramped and limited, largely-till recently-for lack of funds, and greatly by the cold opposition it has met with from thousands of Spiritualists who have not given it credit for its work publishers of other newspapers. In and objects. If the N. S. A. can move To answer question seven requires fact, they must have this liberty, and on and accomplish for Spiritualism much careful thought and perhaps no one should be offended if they de what it aims to do, its fundamental more mildness of expression than some cline articles of this nature, as well as law will be found to be practical, and

"Are State Associations essential? paper is as deeply interested in every. If so, should they not be organized on thing Spiritualistic as any of us. He has proven his position as a Spiritualist cided if State Associations are essenmeted out to the fraudulent imitator. and "money talks;" he is all the time are, I know they are capable of doing tected, it would seem that the least that is therefore better judge, it seem to local societies in States where State But now, on the other hand; how are State organizations, and some of the same representation as any other so-

ciety made up of individual members. In consideration of the fact that the N. S. A. has auxiliaries in nearly every State in the Union, it certainly would seem but just that not more than one member of the board should be elected from any one State; and yet we are confronted by the fact that three members dwell in the city of Washington. Headquarters being here, it is essential that the secretary reside here, the same may be said of the treasurer, and as the executive committee is composed of five members of the board, and that three of these are a majority, which often must decide upon important matters that will not brook delay—such for are so many others so much more ca- instance, as matters connected with pable and possessed of finer executive court affairs on defending wills, three handed practice of it and the tenacity ough investigation, such as could leave ability than myself, that are prepared of which have been before us this year; to give an opinion in regard to that also, attending to the care of our mehalists cling to those who are exposed And when ascertained nothing should part of the subject, that I resign in diums as beneficiaries, and any number their favor. Opinions are of more of matters that may come up for inweight when expressed by those who stant attention, it is necessary for the

> As for the publication of the annual reports of the officers and mission-I will pass on to the seventh question | aries, in the Spiritualist papers, in adregarding the insertion in the spiritual | vance of conventions, I will state that press of the exposure of trickery in methe secretary has for the past three diumship. That is a very important | years sent her report to the Spiritual question, and also a very delicate one. press in advance of conventions, and If we could divest humanity of person- in one paper at least, it has annually ality we might be able to judge, and appeared; other reports have also been then, if we could, I suppose we would | printed before conventions. It is imcease to be human. I believe the Naz- possible for us to get the financial rearene's command, "Neither do I con- ports in the papers, as the fiscal year demn thee—go and sin no more," need | does not close till October, and we then not necessarily be confined to the wo- have to make up our accounts, and bal-

> Question number 7 is of the greatest above all classes of people, realize and Importance to all Spiritualists, and as know that "As ye sow, so shall ye an individual I do most certainly bereap;" and if any mediums perpetrate lieve that all fraud and illegal pracfraud, in that case, as in all cases, inex- tices on the part of mediums, or preorable law prints upon their lives here | tended mediums, should be exposed, and now its just reward. I do feel, and condemned in no uncertain terms. though, that a little notice with their I know that sometimes a genuine menames attached, stating that "Mr. and dium may be in what seems to be a con-Mrs. 'So and So'" have not yet grown dition of fraud, and that great injustice can be no doubt of the deception praction administered in a spirit of love and | ticed, and the unscrupulous character kindness is much more beneficial with of the trickster, I think the Spiritual grown-up children, as well as with our press should expose the fraud and the little ones. In publishing verbatim ac- practitioner of it, and make his-or

her-name a thing for public print. These, Mr. Editor, are my opinions in brief, on the questions you so pertinently ask, and in closing, allow me to say, that the N. S. A. has no cause to complain of the lack of courteous treatment of it, on the part of the editors and managers of the Spiritual papers, for it has received great and blessed help from each one, and its earnest thanks are tendered to yourself sponsibility to labor for the upbiulding portrays the human attributes of the and all editors of the Spiritual press, for such timely aid.

MARY T. LONGLEY, N. S. A. Secretary.

SHOW THEM UP! Closest Strutiny.

To the Editor:-Replying to your interrogatory circular, a copy of which is before me. I will say with reference to the first question: So long as the territory contiguous to the session is permitted to vote all members that may be present at any session, selfish ends support, teaching them from our deeper | in the interest of such territory will be insight how to be negative to the good subserved, thus engendering bickerings and positive to the undeveloped and and hard feelings. As a remedy I would | cers' reports should be in the hands of still retain their God-given gifts of pure | suggest, all local societies be chartered wholly devoid of such heavenly gifts. If | mediumship. I condemned once from | by and under control of the state assowhat I considered my duty. I now know clations, which should be uniform. that a higher law had judged, and my State associations, composed of delenetty stand only brought what I de- gates from local societies, whose offibetween the barren shores of Labrador served, unhappiness to myself; for cers should be elected by such delegates. Local societies having one vote for each ten members or fractional reigns in our inner temple, and the sea | part of ten over six. State associations when transacting business in National session. This would create a laudable our eternal march of progression, is ambition in each state to increase its love, the spiritual law of gravitation, vote by a thorough organization of the either true or protended, shall be a state into local societies.

There should not be individual members in either state or National associa-

FROM THE PACIFIC COAST.

The Relation of the N. S. A. to Its Con-

address the "Open Court," at hand. To ly entitled to great credit in inaugurat- regarding questions of vital importance, Having received a copy of your cirme, there are but two essential questions needed as a basis on which to build a platform whereon every Spiritualist can unite. They are: "Is spirit on the same. In the preamble to the return possible? Can the spirit world communicate intelligently with those in the earth life?" On these, as a cornerstone, rests all the development of growth in spiritual knowledge. Whatever other frills or robing is gathered about these points, are but the simple, ideal conception of inquiring minds, and should not be pushed forward for acceptation, simply because one active mind has dreamed the dream.

The rallying slogan of the primitive Christians was: "Christ and him crucified." Let ours as Spiritualists be: those gone before." It is the point of union, and not of divergence, that all difference of opinion. true Spiritualists seek. Time will set all the rest exactly right.

I believe that any change in the organic law of the N. S. A. that shall make it more compact, harmonious and instant for action will add to its effi-

Without state associations I do not believe that the N. S. A. can ever be more than a beautiful, ideal phantasy representing nothing but itself. But becoming the representative really of the state association, it will stand as they do, for every unit composing the whole body of Spiritualists in each state. All the associations should follow the same general, uniform plan of fundamental law.

Provisions should be made for indi vidual members of the state association. But I do not think they should have a vote greater than one-tenth of

The responsibility of all Spiritualistic work, propaganda or otherwise, should rest upon the state association within whose territory it is carried on. Not as to dogma, or creed; but that it is well done, by persons who are henest, earnest believers in the truth of what they do and teach.

It does not seem wise to require more than one delegate from each state of the Union, on the board of trustees: but this delegate should have the power to name a proxy, if by any reason inca-

which elected. It might save time to publish the adinterim reports of the officers before the meeting of the convention. But would it be parliamentary to report to any other body, or at any other place than the N. S. A. legally called and recelving the reports to an appropriate committee and acting upon their report. I believe that fakes and frauds should be always exposed without fear or favor by the papers to whom we trustfully look for our information on Spiritualistic affairs. It will help weed out from our ranks those who are inclined to be tricky.

These are personal opinions. While I have reasons to back them, space will not allow me to elaborate. W. P. PHELON, M. D.

San Francisco, Cal.

Let Integrity Bulld the House Where

IMPRESSIVE WORDS.

Life and Honor Love to Dwell.

Regarding the questions propounded in "An Open Court," a uniform pian for the state associations, and a uniform number of representatives from each S. S. A. to the senatorial body of the N. S. A., at Washington, commends itself to my view. As to query No. 6: The publication of the reports should precede the October meeting, thereby contributing toward the adequate preparation of the representatives.

As to query No. 7: It is the plain duty of the spiritual press to publish all obtainable facts and expose fraud whenever found. Right wrongs no man.

"Expose fraud and trickery wherever found," is a sound and honest principle. Let Integrity build the house where life and honor love to dwell. To condone trickery and deception in this matter is about as bad as to originate it. No noble cause can afford to do it. If the conscious receiver of stolen goods is as bad as the thief, and the utterer of counterfeit money as guilty as the maker, it is difficult to see how the condoner of lies and deceit in Spiritualism is to be excused for any share in perverting or suppressing known facts or

in consciously misinterpreting them. It might, at first, challenge belief that any one could be seriously interested in Spiritualism, either as religion philosophy or science, who was so morally perverted as to wish to condone or excuse conscious rascality in the phenomena. Do they love the darkness because their deeds are evil? But just here we may recall that sophistry which is associated with the Jesuitical docto the required standard of unfoldment | might be done to one such by hasty con- | trine that "it is right to do evil that and are not fitted for public teachers, demnation, but in cases where there good may follow;" or, the (desired) end justifies the (iniquitous) means, etc. Some of these persons seem to think that a "lie, well stuck to, is as good as the truth." Indeed they have no idea of the sacredness and majesty of truth. They are inclined to echo Richard's sentiment, 'If not with heav-

en, why hand in hand with hell!" May these unhappy ones learn to see better for their own souls' sake. May the source and power of Truth and Goodness give them the moral and spiritual strength always to do right, to tell truth and defend it to the death if need be: for what were continued existence worth if purchased at the price of all that makes life dear and honorable?

"As the body is purified by water, so is the soul purified by Truth." Boston, Mass. J. P. COOKE.

tion. If so permitted, many would join and thus shirk duty in their home or local society. If admitted at all, then only as honorary members with no voice in any legislation.

It should devolve upon the state organization to perform all missionary work within its borders. Where there is no state organization, such territory should be under the National jurisdiction until so organized. All state and national reports of officers should be sent to local societies. National offits delegates a month before the October annual, so that all delegates might be acquainted with all work in hand, thus saving much time and expense.

With reference to Question No. 7, would say Truth only asks a hearing. It is only the false that fears the closest scrutiny in Spiritualism as in everything else. I would say show them up, of life is tossed and troubled. Weak or electing delegates to constitute the Na- hew to the line, let the chips fall where tional and empowering such delegates they may. The time has come when one family, children of one great to cast the entire vote of the state honesty, morality, manhood as well as mediumship should be demanded by the public. I hope to see the day when something more than mere mediumship

> BEN F. HAYDEN. Indianapolis, Ind.

passport to respectable society.

THE OPEN COURT.

Spiritualism Should Always Stand for

The Progressive Thinker is certain | peal, "An Open Court," an expression ing the system of symposiums which I will say: from time to time have graced its columns. Nothing, in my judgment, outside and comment, and the world is full of people who seem to draw the susmore clearly distinguishes the old tenance of their existence in this manmethod from the new, and sets forth so clearly the distinctive difference bener. Such persons can tell us all about tween the old theological and the spirmanaging the government as to polit-

To Stand on the Outside and Comment.

To the Editor:-In reply to your ap-

It is quite easy for us to stand on the

ical and economics, and even personal

The N. S. A. Is yet in its infaccy, be-

ing a child of less than ten years, yet

our cause har, been greatly benefited by

It is quin essential and necessary

that we as Spiritualists should have a

center or head, not only for the better-

ment of conditions conducive to good

work as a body, but that we may stand on

by having our influence felt throughout

Through the efforts of the N. S. A. we

have been recognized in the courts of

the land as a religious body, and will in

time be able to claim what is left to us

as bequests, etc., without the cry of in-

sanity, etc., given as a means toward

The N. S. A. has made it possible for

us to call in our healers in many states,

and I dare say it will continue to fight

the medical trusts until perfect freedom

Through its teachers and missiona

ries and printed matter we have been

able to reach people who have other-

Personally I have no comment to

make in regard to the official board, and

feel from its first inception those con-

nected with the organization have done

make the N. S. A. effective. My answer

is every change that will supplant

strength for weakness, and if a weak

link is found in the chain, either

through offices or by-laws, etc., change

by forging a new link of better material.

state associations are essential, I an-

swer in the affirmative; they are indeed

necessary and should be organized on a

uniform plan. It is my opinion there

should be individual members of said

sionary work in its own territory rest

upon the state association. I hardly

feel that any state should be entitled to

state, and the spirit of partiality should

I agree with you in thinking much

valuable time could be saved at our an-

dent, secretary, treasurer and mission-

aries were printed in the Spiritualist pa-

once a year-who perhaps would feel

they were not getting all if each and ev-

secting ability; to keep peace and har-

mony in the family I feel a good plan

would be to have a vast number of

these papers on hand, and when our

good brothers and sisters get the full

These reports are necessary and re-

quire much hard work on the part of

the writers to get them ready and

be avoided as much as possible.

In answer to the question whether

You ask what organic changes will

making such bequests invalid.

along these lines is established.

wise been isolated.

the best they knew.

work they fall short.

itualistic methods. The one, limited by credal bound- affairs, but when 't comes to active aries, while in the other there is perfect freedom of thought and expression regardless of what any other person may think orlsay. Modern Spiritualism is the only religion, if religion it be, its birth. in which there is a fair field and no favor in the expression of honest opinion. In your Open Court you again call for this freedom of expression from your numerous correspondents, and, no doubt as heretofore there will be wide a level with other organizations, there-

I am unable to say what changes in the land the organic law will make the U.S. A. more efficient, but am perfectly willing to leave this matter to the wisdom of the delegates assembled.

Regarding State Associations, it my opinion they are not essential and for the reason that it is almost impossible at the present time to make them effective. The N. S. A. is already in the field and it should not only live, but thrive. It is a well known fact that the local societies everywhere are having all, and in many cases more, than they can do, to sustain their organizations, and when you add to this the burden of sustaining a State organization as well as National, it is altogether too much for the pocketbook of the average Spiritualist. Could we have effective and well sustained State organizations, the responsibility of missionary work in their respective terri-

tories would naturally devolve upon the State organization, but as the case now stands, if any effective missionary work is performed it must be continued by the N. S. A. Let local societies everywhere charter under the N. S. A. as was first proposed and done. In my judgment it was a mistake to permit such chartering because of State organization, especially as State organizations as a rule exist only in

name. We should by all means suseasily done if all professed Spiritualists would give the small sum of twenty-five tain the N. S. A. and this could be cents yearly for the purpose of maintaining an effective missionary force. True, we have many Spiritualists who are blessed with more than a compe. more than one representative on the tence of worldly possessions, and who board of trustees of the N. S. A, and can give much more than the sum men. there are auxiliaries in almost every tioned, and many of these have responded nobly to the needs of the hour. while many more are waiting for a more convenient season or waiting to change worlds and leave their wealth | nual conventions if reports of the presito litigation. We now have at least three places

where wealthy Spiritualists, if so in pers prior to the October meeting; but clined, can put their money with the there are so many Spiritualists who do assurance that it will be used to further | not take Spiritualist papers, who only the best interests of Spiritualism and go to conventions and camp-meetings prove a lasting good to future genera-

The N. S. A., the Medium's Home and | ery item was not presented to their disthe Morris Pratt Institute are all worthy institutions and calculated to do a practical and very much needed work, and should be generously sus-

It seems to me that no State should report complaint, present them with be entitled to more than one representa- one (at the same time request they subtive on the board of trustees, and that scribe for a paper) and tell them "Go all annual reports might be printed in way back and sit down" and read and the Spiritual press prior to assembling digest its full contents to their heart's in convention, thus having more time content. for the consideration of other important matters. Question No. 7 as stated in "The

ever, to heed the advice of Davy

grossest immorality are known to exist,

not to expose is akin to criminality. In

ual instruction only a few days ago."

against her in other localities. Injus-

tice to all honest mediums and all de-

cent Spiritualists such persons should

be known all over the United States.

changing at the present time.

San Diega, Cal. WILL C. HODGE,

How Some of Our Readers Can

Make Money.

ess than \$0.00 any day for the last six months.

The Mound City Dish-washer gives good satis-

faction and every family wants one. A lady can

wash and dry the dishes without removing her

gloves and can do the work in two minutes. I

got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first

day. The Mound City Dish-Washer Co. will

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tion, with notes and explanations, of

narrations and illustrations of spirit ex-

periences, spoken, written and made by

full-form materializations: setting up a

scientific and personal verification of "What We Shall Be," and a code of

JOHN F. M.

start you. Write them for particulars. Ladies

can do as well as men.

500 pages. Price, \$1.75.

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should be in the possession of those Open Court" circular does in my opinwho appreciate and desire them. ion very deeply concern every Spirit-Your question regarding trickery in ualist in the United States. Spiritualism should not be an exception to the mediumship would be a poser to some. general rule adopted by all bonest in- especially those afflicted with the "supvestigators after truth-expose fraud pressing spirit," yet it is a vital quesand trickery wherever found. The tion and should be well considered. trickster and fakir when known to be While I do not believe in listening to such, should not only be exposed, but the gossip tongues, I fully believe in the some method should be adopted by the necessity of demanding honest work in Spiritualist press to inform honest peo- every instance. There are, however, ple who these tricksters are. Under persons who will call "fraud" to everythe law of libel it is somewhat risky to thing which does not exactly come up publish names, but the necessity for to their estimate, and great care should this remains if we would drive this ele be taken that no innocent person be inment from the field. How would the jured by these presumptuous ones. suggestion offered by Harry J. Moore When a publisher receives accounts operate, if put in practice? "Keep a of exposures of trickery done in the standing list of honest and reputable name of Spiritualism, they should be workers in all the Spiritualist papers, satisfied of their informant's reliability, and shut the others out." Right here either by sworn statements or somewe will be met with the objection that | thing quite as binding, as to the truththeere is no medium, however worthy, fulness of said statements, then, withwho has not been considered a fraud by out exception or prejudice expose the

somebody, and while this is true, none fraud wherever found. know so well as Spiritualists that there It has often been said (and is in a are tricksters posing as Spiritualists | measure true) that the "greatest danand mediums and who are daily swind- | ger to our cause is within our own ling the public. It would be well, how ranks."

We can certainly compel the world to Crockett: "Be sure you are right, and respect us if we respect ourselves—and

then go ahead." To accuse of fraudu- when we strive to eliminate all trickery lent practice without absolute proof is from our ranks we are purging them of very unjust, but where fraud and the the worst enemy, thereby cleansing our own doorsteps, and until we can do this let us cease to throw stones at atheists, a late number of The Banner of Light, churches, theosophy and all other isms. While I have no sympathy with the

it was stated that "one adventuress crank or fraud hunter, it is an appalling and all around deceiver was forced to leave one of the great centres of spiritfact that our beautiful and soul-lifting cause is injured in many places by mis-Who was this person? What a pity creants who pose as mediums, but we can not know and thus be guarded when we stop to think that the world to-day is run almost entirely upon the competitive system, we are not surprised that the same spirit enters religious bodies. To my mind mediumship Spiritualism and Spiritualists should does not necessarily spiritualize and the stand for honesty, for integrity in meman or woman who, as a salesman will diumship and a decent morality, and if adulterate tea, coffee, etc., or give short the Cause can not stand the expunging | measure or delight in scandal will be of the tricksters and dead-beats generapt to hold to the old tendencies on beally, then let it give place to Christian coming a medium. We hear much said Science. Theosophy or the Salvation from our rostrums of like attracting Army. This has been my position in like, such being the case the incentive the past, and I can see no reason for for honesty must be from within if we want its display in our daily lives.

In conclusion I wish to state that the editor of The Progressive Thinker has been just and fearless in his denunciation of this most being crime, the adulteration of spirit phenomena for Having read of the success of some of your renders selling Dish-washers, I have tried the work with wonderful success. I have not made ery earnest and honest worker and follower in our ranks.

May he continue in his grand efforts. May we have more like him as well as like our worthy president of the N. S. A., that our cause may grow and flourish in all lands upon our earth.

GEORGIA GLADYS COOLEY.

'Spirit Echoes." By Mattle E. Hull. This pretty volume contains fifty-seven "Rending the Vall." Being a compile- of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents. "Right Generation the Key to the

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Another Generous Proposition to Spiritualists

by Theodore J. Mayer.

Enlarged N. S. A. Headquarters and \$15,000 for the

Support and Improvement of the Present

Mediums' Home,

The above cut represents the front elevation

of the present N. S. A. Headquarters and that to

one roof. In this proposition, like the former,

he puts his grand and noble spirit against that of all Spiritualists. He offers \$15,000 in proper-

ty against the same amount in each as a sup-

porting fund for this badly needed institution.

Spiritualists, Will You Support the Home?

Confer with the N. S. A. through your represent-

ative at the convention, or directly with the Sec-

The Fate of a Christian Scientist.

A can of nitro-glycerine was lying on the ground

A full-blown Christian Scientist was promenad-

"Look out!" a little boy cried loud, "there's

He did not heed, he did not hear, but kept his

With lungs inflated, head erect, he said: "All

I am a part of God! All Good traces my life's

Fearless am I! I dare to do whatever I desire, For I am life! I choose, I make, suggest, com-

"I am Peace, Joy, Prosperity, Power, Wisdom, infinite;

I am a soul! I control matter with subtle might! A man is what he thinks! I pulse with God's

retary, or with Brother Mayer himself.

something dang'rous there!"

ing 'round;

"forceful" stare.

things are mine.

mand, aspire!

almighty heart!"

gressive Lyceum is looked after, and

the young people of Spiritualism pro-

vided for, they will form the rank and

isfied, or can it not be abolished?

sive place to our Symposium.

action is taken on the lyceum question

and the needs of the local and state

ITEMS OF INTEREST.

WILL APPEAR NEXT WEEK.

poslum issue will appear next week.

Several articles intended for the Sym

A GREAT PAPER.

The Progressive Thinker leads in ov-

erything that pertains to Spiritualism

They are crowded out this week, to

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SATURDAY, OCTOBER 11, 1902.

We doubt not that all who are interested in the welfare of the cause of Spirtualism, and especially of the N. S. A., will read with interest the presentation of the views of the many thinking Spiritualists whose thoughts are presented in this issue of The Progressive Thinker.

While, as was to have been expected, there are divergences of opinions, yet on the whole there is substantial unanimity; and whatever divergences may exist, there remains underneath all a stalwart love for the cause, that augurs well for the future of Spiritualism. Discrepancies in minor matters do not abate love for the great grand cause which means so much to the world; so much for the liberation of humanity from mental thrall to dark and dreary theological systems of thought and belief, and the enlargement of man to higher and better ethics and religious

True Spiritualism signifies mental freedom, soul growth, spiritual enlargement, expansion in ethical ideals, the upliftment and betterment of man for the present life and for that which is to

In these things all true Spiritualists can agree, and while differing in opinions concerning many matters, they cau walk harmoniously together onward to-ward the ideals of their spiritual aspirations, leaving each free to hold his or her own views.

Spiritualism is essentially a system of endless expansion in knowledge and spiritual growth. It cannot be compressed into the mold of any man's or association's formal creed. It is larger than our human thought, which partakes of our human limitations which will be outgrown in the vast future, in realms of yet larger limitations. On-ward—onward forever—for the finite never can fill the infinite.

Spiritualism is illimitable-our conceptions of it can never reach and circumscribe its boundless fullness, in a concrete finite measurement.

Were Spiritualism limitable, it would not meet the demands of man's progressive spiritual nature-hence creeds can never satisfy, for they fix non-expansive limits to human thought. But with real mental freedom

can unite as Spiritualists all, in love and work for Our Cause-Spiritualism. Spiritualism is not a system of theological religion; its import is not dogmatism about God; but rather does it relate to man and his present and fu-ture well-being. Its spirit is not—to coin a word—god-arian; but in the

largest and intensest sense humanitarian-it pertains to Man in his essential nature and mutual relations. Hence it is that, while allowing widest diversity of opinions, there is oneness of thought and purpose in the

vital essence of our Cause, and its grand ultimate—the upbuilding of humanity ever toward higher and better

The Visiting Nurse.

At a recent banquet a Chicago physician responded as follows to a toast to "The Visiting Nurse":

"And who is my neighbor? And it came to pass that a mother went down from the second to the nineteenth ward and fell among microbes, and the mi-crobes increased and multiplied, and behold they attacked the baby, and the child was stripped of its nutrition, and was left half dead. And a certain physician passed that way on the same side and wrote a prescription. And in like manner a benevolent Countess was good to the child, but behold, not good with it, and left money and soon passed to the other side and gave a vaudeville performance on the Lake Shore Drive for the benefit of the South Sea Island-

"But a certain Visiting Nurse as she fourneyed came to where the child was. and behold, was not only good to the child but good with it, and she poured soap and water over the child and put it on a bed, and the bed was clean and warm and dry, and the child waxed and grew and the secondary nutrition did likewise, and there was no more retrograde metamorphosis of tissue, and as the Visiting Nurse departed the mother of the child opened her mouth and spake in broken English, 'Heaven bless you, Miss, a thousand times; if you not come, I have not my baby.'
"Child of all weather, of all seasons, of sunshine and storm; familiar friend of hardship and content—The Visiting

Co-Operation says: "Our manner or doing a thing often counts for more than the thing itself. Some people have the gift of doing a gracious thing ungraclously. They seem to think it of small moment how they act, if they do the right thing. Their gifts are felt like a blow. Others refuse with a kindness that falls like a balm. The Italian who is asked for alms, unable to help, re-'Pardon me, I also am a poor devil.' That leaves no hurt, while the open hand of some others inflicts a sting. Do the right thing but do it rightly, courteously, sympathetically."

of The Progressive Thinker are for sale

There is but one way to correct the errors in the ranks of Spiritualism, and that is by agitation. The world, not understanding, may find fault with us. The secular press may ridicule us and place us in the lower scale of institutions of the earth, and that need not worry us: they do not understand They can only see through eyes of prejudice and ignorance, and that always means intolerance; but we must give love for hatred, tolerance for intoler ance, and strive to see our own faults and correct them.

The time is almost at hand for an upheaval in the soil that is nurturing tares. If we have a great truth beneath all this charlatanism, it must be brought out to be kissed by the morning sun and unfolded into a perfect truth.

We do not need to go out into the highways and byways, or on the housetops and cry aloud unto all the world that there are those in our ranks who are substituting mundane methods for obtaining manifestations, and who are base enough to call them spiritual manifestations; the world knows it now bet ter than they know us and our truth: but we must make an effort, perhaps a quiet effort would be most effective.

Something must be done in this respect if we would perpetuate the name of Spiritualism. The principles are be ing instilled, unconsciously into almost every church in the land, and here and there a sensitive is being controlled by spirit power to perform wonders; this occurs in the church as often as any where else. All these things help Spiritualism as a principle, but as an institution it has but little effect for good,

We would cast no cloud of gloom over the bright aspirations of anyone, but we must present stubborn facts some times to make our beloved brothers and sisters look at the real situation with out disguise. However, this is only telling of it, for the facts cannot yet be related in their appalling nature.

The work of progression means push-

ing on, but unless we go up into dry dock occasionally and scour the barnacles off the bottom of the old ship, she will go to the bottom of the sea. The cause that is so dear to our

hearts is worth cleansing and remodeling once in awhile. Much of this depends upon thoroughly organizing throughout the country by states and all into a strong National. This does not mean to tear down the present National Association and organize anew, but with the present organization strength-ened we can have the power to place an effective sanction upon all the genuine manifestations, and that of itself will also place a brand of condemnation upon the spurious.

The medium who has remained true to the genuine gift of the spirit will eventually be the only one sought for proof of spirit return, and no matter how meager, no matter what kind are his or her manifestations, to know they are genuine will suffice to endear them to the friends of truth.

It is natural for mankind to imitate something that is of value and in spiritual manifestations there is proof of a future state of existence; something that all peoples have ever sought to learn; something of untold satisfaction to every one; hence the value of it, and the incentive to imitate. Could it be given to the world FREE by Spiritualism, it would do away with the commer-cial side of the question and kill the incentive to imitate.

It has almost come to the point where the cleverest prestidigitarian gets all the work and becomes the most popular even when every manifestation is strictly of mundane origin.

True, even they are making Spiritualists, but the bottom must fall out of an institution built upon watered stock; the house built upon the sands is not

Let us get down to bedrock for our foundation. We have it, but the sands of the sea have washed up around until it is almost obscured from view.

Let us review this question calmly and philosophically, it has become a theme for discussion among the various sects and general public and must be

looked into. The truth is more important than the institution it underlies and our highest aim should be to lift it up out of the mire and wash it free from pollution. Let us get down to practical business without fear that the truth will lose by

PLAIN WORDS.

They Are Shot Directly At the N. S. A.

Seriously, there is not much good of spending the money to go to the convention, unless the majority of the delegates go for the sake of visiting friends and to have a reunion. Mr. Mayer's proposition to raise \$15,000 before the close of the convention, in order to secure the property for the N. S. A. will absorb the attention of all interested. The Morris Pratt Institute will be represented, by financial agent, the general fund of the association will have to be looked after, so a great part of the time will be devoted to money getting. Then when the time is consumed that must be, in reading the reports of officers-president, vice-president, secretary and reasurer, besides the work of the missionaries, which we have already had in nearly every issue of the Banner and The Progressive Thinker, unless some one makes a motion to dispense with the reading of them, which can be done by a two-thirds vote of the delegates. and which could all be avoided if reports were published in advance, and distributed to the delegates, and . the time spent in electioneering, and other things is counted up, where is the time left after the evening sessions are counted out, to do the legitimate work of the objects of the N. S. A? Whom shall we elect? How much money can we get? are the main issues at each convention, instead of practical work in the interests of Spiritualism.

The delegates who spend their money to go to the convention from'a distance. ought not to be made to feel that upon them falls the responsibility of raising all the money. The spiritual papers are asked to keep appealing for funds for the Wayerly Home, the Reed City Mediums' Home, the N. S. A. Home, the Morris Pratt Institute, and dozens of other private and semi-private funds, until the officers of societies who are trying to pay living wages to their speakers and mediums are unable to secure it, because of the members of their societies being pledged to outside funds.
It seems to me that the condition of the local societies and the lycoums

should be the first care of the N. S. A.

When the societies are strong enough to

ought to have, they will be able to provide for the future instead of being that.

pay speakers and mediums what they

That nitro-glycerine went off, and—blew him all apart!

—Emma Rood Tuttle

That nitro-glycerine went off, and—blew him all apart!

—Emma Rood Tuttle obliged to go to homes. When the Pro-BROAD FREEDOM DESIRABLE.

> The Views of a Profound Thinker in New Jersey.

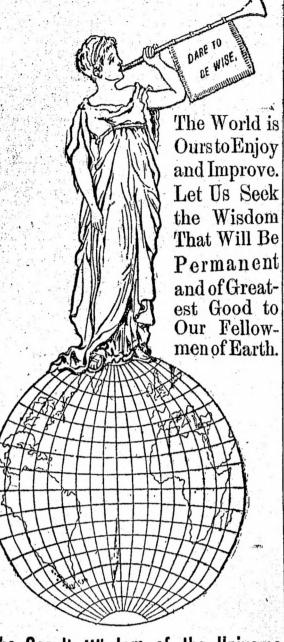
file to follow in the footsteps of the pio-neers. These are the subjects that, should occupy the attention of the delegates to the convention. We can per the expression of views on Questions of To the Editor:-Your request "for haps point with pride to our acquired Vital Importance" shall be duly considproperty in the future, but if we do not ered. I hardly feel able to make proper do missionary work among our own replies to several of the enquiries, but people, instead of letting them care for so far as I have "views," you are per-themselves, unless we make them feel feetly welcome to them. As a general the responsibility of supporting their fact it is not well to tinker much with own work at home, the N. S. A. can have organic law. This practice tends to imno secure foundation. The N. S. A. is pair the stability of an organization, composed of chartered societies, and in Still rules must be adapted to the needs order to make itself strong it should and convenience of members, or there look after the links in the chain of so will be a general falling away of intercieties which are its source. How to est. If in your first question, you mean better our local societies? How to by "organic law," the paragraphs giving arouse interest in our lyceums? are the a statement of belief, such as the recog-questions that will decide the future of nition of a Supreme Intelligence, etc., I questions that will decide the future of spiritualism. The N. S. A. should be a see no occasion for change. Being see no occasion for change. Being see no occasion for change. Being being not a hindrance to local societies. Delegates from a distance are apt to not themselves far out-numbered by the proxy see, so that their votes are used to better sort, I have no desire to bar God out of the universe, and am not able to concaviate how a universe can exist an exist and an oct above the proxy system. to conceive how a universe can exist or ess. Is there no way the proxy system subsist except there be a Being its becan be regulated so that all will be satginning and sustaining. Delegates, see to it that some decided State associations as such, are of

great utility; but need not be of uniform plan. We all differ in many ways, and so long as one end is paramount details of form and precedent can safely be left to those directly concorned. But fraternity and hearty co-operation are indispensable and must be insisted

Individual membership means individual responsibility. What is everybody's business is nobody's business in particular. As to "voting privileges," experience must determine what is

In regard to "missionary work." Whore state associations will exercise erything that pertains to Spiritualism the responsibility, it is the better way, and Occultism. Everyone will admit But feeble organizations can hardly be expected to do much except as helped. vention of 1901.

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ees should be determined, not by theo-

the example of equal representation in

a member of that body was expelled on

ploma of M. D. Immediately a homeo-

way. As self-preservation is a law of

dishonorable or fraudulent. They may

give a broad liberty to divergent opin-

ion, and even disregard the conven-

but wilful wrong-doing, injustice to in-dividuals or to the public, should be al-

ways exposed and disapproved. If we

the rascals out." Certainly in the Na-

tional Spiritualist Association it behooves to be as wise as that. Let foxes abide in their own holes, not among our poultry. ALEXANDER WILDER. Newark, N. J.

themselves?

have an additional trustee.

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FORM THE PACIFIC COAST. Representation on the board of trusries, but by effectiveness. We have Geo. F. Perkins Expresses His Views. the U.S. Senate, and of proportionate I suggest, first, that it is useless for

representation in the other House. Probably it would be well to let a few associations that do and help the most, the N. S. A. to issue charters to state organizations or minor societies unless such charters in themselves possess power sufficient to inspire each member In regard to the reports, it would certhe papers beforehand, vet it will often be necessary to read some of them in movement.

sion and business purposes. Generally, as local and district meetings and con- ances and its books. Who shall elimi however, such reports are likely to be The seventh question is really most important of all. Whenever frauds are other public movement.

saries catch the opportunity eagerly to forts to enlighten the public on questive or an exponent. It is therefore plain denounce the whole thing, the innocent and upright as well as the culpable. I development.

remember when I was secretary of the National Eclectic Medical Association, It might be well to borrow from the Possibly we could lend them a little the charge of fraudulently selling a di-

of our gush and scientific (?) dissertations, to our advantage at least. A triffe more common business sense might be employed with good effect at not therefore be a very extended affair, pathic journal cited this alleged misconduct as a reason for rejecting all ditride more common business sense plomas of eclectic colleges. Spiritualists have often suffered in the same our camp meetings and annual convenience. A uniform law governing the working

calumniators. If such are desirous to nizing the head of the organization, just ing a "repeal," no amendment to the exmalign them, why not leave them the as any fraternal order is governed, is isting document should be made until job of smelling out the wrong-doers desirable.

Nevertheless, that argument does not and theosophical questions, and will all ner of the occasional circular letters cover the whole ground. It is not the ways chase each other around a camprovince of genuine Spiritualists .to bric needle, or get our atoms and molecules badly mixed, but there is no sensi ate those who are and who mean to con- ble reason why we cannot exercise busitinue their adversaries. Their call is ness sense in the conduct of our organto move forward in good work, leaving cavillers to riot in their choice garbage. But they can not afford to counte-

nance or even be tolerant of anything from chartered societies. Either do away with state and char-ered societies altogether and follow ualism is spirit return, or intercommun-

without furthering a genuine morality; bership. If there is a state organization it

its subordinate societies. hold pitch it will stick to our fingers; if There is no necessity of elaborate rethe days of the scriptural writers, we handle coals, they will begrime our ports from the N. S. A. president and Whenever the N. S. A. passes from that

hands. To avoid unnecessary debate, I will concede that two and two make be published at least three weeks prior plied in it, it perhaps runs amuck some five; but I will not accept or teach it as to the annual convention. to the annual convention. It goes without saying that Spiritualan article of belief. In politics we accept all who vote with us, but in admin-istration it is the only safe rule to "turn

tions of viciously determined persons.

combination should be abandoned and "exposer" of mediumistic frauds always demolished.

I want no ism or movement that covers up deviltry and vicious conduct. All methods of conducting meetings and circles that savor of vaudeville, circus, and vulgar shows, must be tabooed. GEO. F. PERKINS.

"Mark Chester; or a Mill and a Mill-

TENNESSEE IN THE OPEN COURT, the Church Exposed All Its Fraud, What a Time There Would Be in Gilead.

To the Editor: -Your circular letter with which you have recently honored me and others speaks of "loyal Spiritto work faithfully for the success of or ualists." Loyalty to what? Evidently tainly save time to print the reports in ganized effort and incidentally for the loyalty to certain opinions. How shall cause of Spiritualism as an educational it be determined what those opinions ovement.
State organizations are essential, just itualism—its press, its platform utterventions are useful to create public son- nate from all this that which is the extiment in favor of Spiritualism or any pression of the individual and classes, and fix on a definite statement of the important of all. Whenever frauds are exposed in any organization, its adverage and new workers to continue their effective field by all Spiritualists? opinions of its individual members, but political conventions and clubs a little to formulate those things only in which zeal and business enterprise.

In this the N. S. A. should go very slow; being always sure they are right before going ahead. This declaration of the principles of Spiritualism could since only a few general principles are held by all Spiritualists in common. nature, it is no wonder that many are unwilling to furnish weapons for their forces of all societies, each body recogiter the declaration, perhaps necessitation. after a year's discussion in the Spirit-We may never agree upon theological unlistic press, somewhat after the mansent out by the editor of The Progressive Thinker. Each meeting of the association confining itself to acting on the suggestions made by the preceding meeting and to propounding queries for that which is to follow. Thus would I cannot see the wisdom of baying we have an authoritative statement voting members outside of delegates from Spiritualists as to what up-to-date Spiritualism is.

Doubtless the central idea in Spirit-

the political parties in their methods, or ication between spirits out of the flesh, tional ethics which restrict freedom dispense with individual voting mem- and those yet in it, and the consequent demonstration of the future life. The church claims that such intercommunishould control the missionary work and cations once occurred; Spiritualists, that it takes place now as wellwas in secretary outside of that which should idea to others which it supposes are imsome of those who believe in present ists are supposed to subscribe for at spiritual intercourse between the two least one Spiritualist paper, wherein worlds.

the intelligent Spiritualist may read all desirable news and proceedings of all organizations.

We would say, expose trickery and fraud on all occasions. It is a "religious" duty; moreover it is good policy. If it is not done, Spiritualism will be per refuses to public worker, after due investigation, it would seem to be lending aid to the criminal inclination of violential party finds no corruption in its of violential party finds no corruption in its own ranks to expose. If the church ex-I cannot see why the ordinary rules posed all its "frauds," what a time there of honestly conducted business should would be in Gilead; yet the world would not govern a Spiritualist and his methods just as much as a merchant, banker the fraud. Fraud in a medium is rather or manufacturer.

If the investigation and practice of only a suspicion, an opinion at best. spirit manifestations do not result in the uplifting, enlightening, and purifying of all concerned, then the whole would come in mighty handy." If the gave the circumstances on which his opinion is based, we ourselves could sit in judgment on the question. But there can be no doubt that it is commendable clous circumstance when they find none F. J. RIPLEY.

ADDITIONAL AMENDMENTS. Amendment Offered by the Minnesota

.State Spiritualists' Association to ... Article 6, Section 1, of the N. S. A Constitution.

Membership.—Change word "fifty" to words "one hundred," then add "of a lo-cal society" after the words "major fraction thereof," after which add "an additional delegate for each twenty-five members or delegates, or major frac-tion thereof, of a state association."

The N. S. A. Secretary would, in connection with the above, respectfully call the attention of chartered societies to the fact that at the convention of 1801 the word "fifty" was inserted in the foregoing in place of the words "one hundred," which were expunged; hence foregoing in place of the words "one hundred," which were expunged; hence the first portion of this amendment is to exactly reverse the vote of the converse, 40 cents. Cloth, 60 cents. For sale at this office.

In Man A Tale of Southern California."

By Carlyle Petersilea. A pure psychic Mother." By Carrie E. S. Twing, to exactly reverse the vote of the converse, 40 cents. Cloth, 60 cents. For sale at this office. SIFT THE SPIRITUALISTS.

Law and Order, the Consensus of All.

Spiritualists are invited to consider and solve the following questions: Q. 1. What changes in its organic law will make the N. S. A. more efficient?

A. Sift the Spiritualists and classify them according to their tenets; this will produce harmony if not growth and ficer having authority in his departprogress. But such conditions and orcanizations will not remain long in sience; for nature abhors sameness.

All nature is differentiated and gradpd from the lowest to the highest. She (nature) has classified matter, force and mind into the mineral, vegetable and animal kingdoms, and each class panifests many varieties. No priest an blot out the innate out-birth of nature. Heaven does not consist of homogeneous souls all looking, neting and hinking alike, but of Law and Order. The delegates sent to the N. S. A. are a beterogeneous set; hence let the Bible, Christ and Cheletica. Christ and Christian Spiritualists form a socity of their own, other kinds of Spiritualists can do the same, and so establish peace, law and order.

(a) Are state associations essential?

A. Yes, reciprocity should exist beween all spiritual associations final-tially, socially and intellectually; but his should be left as a matter of choice —not of force—don't sail out beyond four ability to command means is eslential.

tential.

(b) Should they not be organized on the same plan?

A. Every spiritual plan should be

cased on human and spiritual facts communicated to us by our loved ones tone before-no faith, no belief formuated into a creed should be tolerated; ell us what you know, the balance you fan investigate at home or at some se ince; you will find no Infinite Intelli ence beyond Mother Nature and Father Space. Let self-evident truth be the bed-rock of your organizations, hen there will be nothing left to wrangle over. However environment, levelopment and the hereditary tangle of atoms composing each individual will produce a dense fog. A poor officer at the head will ruin any society. Q. 3. (a) Should there be individ-

nal members of state associations? A. No association can exist independent of individual members and (b) thould have the privilege as delegates

of voting on all questions.

Home circle delegates, in convention, hould appoint state officers, and the oficers of the N. S. A. snould be chosen rom the state delegates in convention. all officers are agents or servants of heir constituents. Every association thould retain one or more genuine meflums whose production should be published in spiritual papers, provided it is shove baby talk or the soft sodder of akes. Home circles should be the auxhiary members of state associations. . Should not the responsibility or all missionary work in its own terri-

ory rest upon each state association? A. Yes, certainly. Missionary work 8 an old fad, and when sent abroad they are apt to be killed; besides it cost 12,000 or more to make one convert. Who should pay this expense? The people have been gulled by Christian mis-ionaries until they have become disgusted, and it is one cause of stinginess imong Spiritualists. Home circles, thildren's lyceums, homes for old medi-ims and disabled Spiritualists will do nore good than all the run-round misdonaries this side of Tophet. Drop he past, adopt the present and Home fireles, they eliminate fraud.

Q. 5. Is one state entitled to more han one representative on the board of rustees of the N. S. A. which has auxil The N. S. A. is not something outside aries in nearly every state of the

A. The N. S. A. auxiliaries should be tituted instead to supply delegates and evenue for the N. S. A. If all the tates are organized one delegate is foreign to the State and Local Sohis will stimulate pride, make all ion from begging.

Q. 6. Would not much time be

convention if the reports of the presilent, secretary, treasurer and missionries were printed in the spiritual press prior to the October meeting? A. Of course they should be so

rinted and read by each delegate, ime is saved, and he is better prepared o know and do his duty—any man not aking a Spiritualist paper should not terve as a delegate. Act on business levil into the moon and let him heat it up to fertility!
Q. 7. Should the publishers of spir-

tual papers refuse to print any or all well-authenticated exposures of trickiry done in the name of Spiritualism? A. No. Every such paper should exlose every fraud and fake: they are a icab and a menace to Spiritualism and o all genuine mediums. The editor the refuses to expose all well known akes is not a true Spiritualist at heart; ie may claim that all trickery will die aut if you let it alone. It will not die jut so long as curiosity and credulous piritualists attend such sham seances. The retort of the fake is that the devil ias done a greater work and has got gore followers than the Christian God. lo we are doing a greater work than ou Spiritualists who would rot were it ot for us. Adam was made to cultiate the ground and we Spiritualists the annual reports of the president, vill make you hoe corn yet. It will be secretary, treasurer, and missionaries

shange your name and clothing as you rass from town to town or from city to ity, for I am going to take a photofraph of you as often as you change and tive it to genuine mediums in own and city who shall act as detectves and report every case to the spirit-ial papers which will cause every one o watch for trickery. If fakirs are not natronized how can they live? Spirit | what would I do if I was publishing a | chosen from different parts of the nainlists, consider this all important quesion and learn wisdom.

F. R. LOCKLING.

"Religion as Revealed by the Material and Spiritual Universe." By E./D. Babbltt, M. D., LL. D. A compact and comprehensive view of the subject; hilosophic, historic, analytical and critenl; facts and data needed by every tudent and especially by every Spir-tualist. One of the very best books on he subject. Price reduced to \$1, postige, 10 cents, cloth; paper, 50 cents. For sale at this office.

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National Spiritualist Association Missionary's Opinion.

I believe State Associations are necessary to the success of organized Spiritualism, and that they should be thoroughly organized. That efficient thoroughly organized. That efficient officers should be elected to look after each department of the work, each ofment, subject to the supervision of the State Board.
All State Associations should be or

ganized on a uniform plan, so that each local society would have the same responsibility, pay the same per capita dues, etc., and be entitled to the same consideration and assistance. Each State Association should pay the same per capita dues to the National Associa tion, and all business between National, State and Local societies should be done in uniform manner and in equity. As to State Associations granting "lndividual Memberships," I think it advisable for them to do so as long as we have so few societies. There are many Spiritualists living in isolated places where there are no societies for them

The time has come when Spiritualists should stand up and be counted, and if they are members of a State Association we know where to find them. Those that are for us are not against us, and all such should gladly indentify themselves with us so the world would know who we are and how many we number. One holding an individual membership should not be given full voting power, equal to a delegate who may represent thirty or fifty members of a local society, as this would not be

an equal representation. As to the responsibility for all missionary work in its own territory resting upon each State Association, I will says I think each State Association should have charge of its own missionury work and should put great effort into it, doing all in its power to systematize it, for it requires persistent and systematic work to insure success. I also think the several State Asso. clations through their delegates at the N. S. A. conventions should agree upon methods of work to be carried on by the N. S. A. in conjunction with the State Associations, and that when a State Association fails to do its missionary work properly the N. S. A. should have the power under certain rules and regulations to carry on the work as it sees fit, or thinks best, the N. S. A. to supervise and oversee the work of all the States and do the missionary work of the N. S. A. in all of the States as per arrangements made by the delegates of the States and of local societies in the N. S. A. conven-tions. The State Associations and local societies will have their say in these matters through their delegates to the

When a State Association has been granted exclusive jurisdiction and then toes very little, or no work, I think the N. S. A. should have the power to annul the charter, if it thought best to do so, and then make provisions to carry on

the work itself, never letting it stop. What is needed is work, systematic work, energetic, unceasing, persistent, missionary work.

Let the N. S. A. which is the congress of the State and Local Associations, guide the work of the Nation. Let the State Associations conduct the work of the States, and the Local Associations conduct their own affairs, sending delegates to the State Associations these delegates electing out of their number delegates who will constitute the National conventions and who make laws, rules, etc., to regulate and belongs to them. It is composed of

of the State and Local Societies. It delegates from these societies, and asbandoned and state associations sub- sociations and consequently belongs to mough on the board. If few states are cieftes. Some people ask what good can the N. S. A. do the State Associahe funds supplied by each association, tions? Members of local societies sometimes ask, what good can the shamed of stinginess, which should State Associations do the Local Assoton the National Spiritualist Associa- ciations? And individual Spiritualists too often say, what good can the Local Society do me? This should be reaved for practical work at the annual versed. The question with the true Spiritualist should ever be, what can I do for the Local Society, for the State Association, the National Association, and the good cause of Spiritualism in

Spiritualism and organization have done and are doing so much for all mankind, that all who have felt its blessings should feel delighted with the opportunity to work unitedly with others to aid the good cause. In doing so each one will aid himself or her

Let individual Spiritualists organize themselves into local societies, local societies into State Associations, and State Associations elect delegates to National Conventions to do the business of the Spiritualists of the Nation. Local societies in states not yet organized should have representation in the National Conventions until State Associations are organized, and State Associations should be organized wherever twenty-five good local socleties are established in a State. Twenty-five societies are none too many to start with. With united and harmonious effort success is assured. I think different localities should be represented on the N. S. A. Board, so far as is practical.

I believe it would be well to have

tseless for you fakes to shave, to printed in the Spiritualist press prior to the October meeting.

To the question, "Should the publishers of the Spiritualist papers refuse to print any or all exposures of trickery done in the name of Spiritualism, when satisfied of their informant's reliability?" I would think the publisher of the papers should do about as they saw fit; but if your question means I had the positive proof that it was genuine expose. Good honest people there was fraud practiced. I could hardly refrain from denouncing the medium as a vile fraud. I persuaded myself to go again so as to make assurance doubly sure. I went again and re-ceived one of the very best proofs of the genuineness of the physical phenomena I ever had; and this experience proved to me that what I saw the night before was genuine Spiritual phenome-na. The takes should be exposed, but not to wrong an honest medium, for they have enough to endure without making their work still harder for them. E. W. SPRAGUE.

"Human Culture and Cure, Marriage Sexual Development, and Social Up saiding." By E. D. Babbitt, M. D. L. D. A most excellent and very valuable work, by the Dean of the College of Fine Forces, and Author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, cents. For sale at this office.

A CLEAN SPIRITUALISM. It is Desirable From Every Point of

View.

To the Editor:—The list of questions you offer for solution are, doubtless, all of them important and their proper consideration desirable, but it seems to me the seventh in the list is the all-important one and its proper solution reduced to practice, would go far toward the solving of the preceding six. Were t true that Spiritualism is only for the amusement of the idle and thoughtless, or is a cold-blooded scientific proof that death does not end all, then the atlitude of the press toward frauds would not be worth considering. But if its mission was intended by its spirit projectors to be for the uplifting and puriying of the dwellers on the earth plane every clean-minded Spiritualist should demand that the mortal bearers of so vital a message to mortals should be clean vessels. The thought is abhorrent that a lying

sage of light and life to hungry souls. A tree is known by its fruits. We do not go to a sewer for drinking water. The fountain may be pure and clear as crystal, yet its passage through a filthy channel renders it offensive and to be avoided as a breeder of pestilence. So Spiritualism, the spirit world's best gift to men, has been so dishonored in the house of its false, though loudly professing friends, that multitudes of the brainlest and best men and women of the land avoid it as a pestilential thing. An evil host on both sides of the immortal line seem to have compassed it about for its overthrow and destruction: The fakir who would counterfeit any manifestation of this sacred gift and attempt to pass it off on the public as genuine, deserves a term in some penal

institution in stead of receiving a public endorsement as a light-bearer. Many honest church people have been aroused from their spiritual slumbers to the point of "seeing men as trees wallking." In other words, they have lost faith in the truth of their creeds, and the honesty of their ministers. Those people are looking with hope to Spiritualism, but the fraud element bars them out. They have paid roundly to fake exponents of false theories of human life and its responsibilities, and refuse to again affiliate with an ism that indorses-by silence at least of press and rostrum- the fraud element that is riding it like a nightmare to its death. It is patent to all lovers of common decency that if this evil graft, that pollutes by its foul touch and blasts by its poisonous breath this beauteous, haeven-sent flower of hope for humanity, is not cut out root and branch, the day is not distant when Spiritualism's opportunity will have passed, and it may be, written on its monument as it should be truthfully written on the tombstones of the churches: "Died of an over-gorge of false ambition, vanity and greed.

This scribe owes an infinite debt of gratitude to Spiritualism and its spirit founders, and doubtless there is a great host of arisen and unarisen spirits who would say, at any cost cast frauds; let only those of clean hands and hearts bear its all-inspiring messages to the hungry, thirsty multitudes who are strangers to the true bread and healing waters of life. Yours for clean

STAND FOR TRUTH.

Constant Change Everywhere is the Law of Progression.

Constant change is the law of progression, and while the N. S. A. was organized with the highest and holiest of purposes, the betterment and final of action must be altered. Uniformity has not been observed, therefore, in and some states we have both local state associations chartered by the N. S. A., which is entirely wrong. It seems to us that State Associations are necessary to the best and most thorough progressive work. And then it follows in the same line that the local society is equally necessary but should reach the National only through the State. All should have the same basis of representation, thus assuring equal

The matter of individual membership in State Associations is a somewhat bothersome question, but we believe that when the person is not represented through a local society, then he should have the right to vote in the State convention: especially should he if his locality has no regularly organized so-ciety; when it has, then they should come in that way and on the same plan. As soon as a State is organized, all the local societies should become a part of it. In unorganied states, where local societies are chartered, it should be with this understanding. When matters are so arranged, we will have equalrepresentation or "equal suffrage." you please in the N. S. A., and not until

The purpose of the N. S. A. missionary should be to carry the work into unorganized territory and also to nourish weak State Associations, giving them many times the very help they need to make them strong and capable of stand-

ing alone. And again, the State Association should hold the same relation to local societies, assisting their weak localities and organizing new fields, and when the State is strong and can stand alone, then let it do so, and even the same with the local organization when it is strong and can help itself, and even reach out and help its neighbors, then it loes not need to be fed especially by the parent, but can in turn through this parent association help to spread the light to those who are less favored.

The officiary of the N. S. A. should be paper I will answer: I don't taink I tion, so that all, east and west, north would publish a reported expose unless and south, might have a voice on this board of managers. If the officers are from the same locality, then it becomes are sometimes mistaken. Years ago I a local affair and not a national. How sat in a seance in which I was certain can a board tell what is best for the great whole unless they are fair representatives of the various sections that compose that whole? When they are, and re imbued with the brotherly love that lises above self and says. "Whatever is best for the whole race, that is best for me," then we will stand for truth wherever it leads, and by publicly denouncing fraud and trickery and opposing those who would throw cloak over the tricksters, we will finally purify our ranks and rid ourselves of fungus growth. I would also suggest that when tricksters are caught be yond a doubt, they be published. the papers refuse to publish them and warn the people that a counterfeit is going about, then let officers and others write to each other the facts and spread the alarm in that way. Then on the other hand let us tell to the world the story of those who are true and loyal, of those who give the messages simply as they are given to them by our dear ones. When you get phenome | or \$1.00 for the three,

ns, either mental as physical, that is true and helpful let others know of it, don't be miserly of these blessings. We are hopeful, we believe the N. S. A. is doing a good work and that it will

continue so doing, thanking from time to time as conditions domand. Yours for more light and a broader conception of truth Keokuk, Ia. STELLA A. FISK.

IS IT DESIRABLE

For the Great Mass of Spiritualists to Organize?

If it is desirable for Spiritualists to organize, it is certainly also advisable that the organization shall reach the highest possible point of power and efficiency, so that Spiritualism in its organic expression may become a recog nied power for righteousness in this world. By presenting to "our friends, the enemy," a thoroughly compact and effective organization we shall place ourselves and also the cause of co-opercheat should for a moment be allowed ative endeavor in the most favorable to pose as the bearer of the divine mesposition.

To over-organize, however, would be a mistake. To organize State a sociaout of which effective societies can be formed with small effort would doubtless be a waste of energy, which could he better used in strengthening, perfecting, and enlarging the societies already in existence. Of course, a state association must depend for its life upon the local societies; where these are few and feeble it would be folly to form such an association, unless the circumstances were very peculiar, for it could live only at a "poor, dying rate." Organic strength is not to be found in the multiplication of such weaklings.

tiplication of such weaklings.

It seems to me one of the gravest problems in this organic movement at the present time is to concentrate power in the hands of a wise, spiritually-minded, practical board of control, with sufficient capacity to select the most fitting, subordinates throughout the country to carry on an active, aggressive educational campaign in favor of organization and general missionary work, in such a way that the greatest and most lasting good may be accomplished with the least amount of friction, and with the expenditure of as little energy as possible by the directing power. Of course, while human nature emains dwarfed by the false teachings of the past, selfishness will creep in, but it should be eliminated as far as possible.

Keeping in mind the thought of effective organization, we should say that if the responsibility for missionary effort were to rest upon the state or local associations it should be a delegated and limited responisbility. Otherwise there is likely to be a conflict that will soon paralyze the organic motor nerves We think the time of the National Association should not be spent in listenng to the reading of formal official reports if they can be brought to its atention in printed form before or at the date of the convention. There should certainly be time for calm and full discussion of all matters of importance, or brought before the convention by the individual delegates. As to whether publishers of Spiritual-

ist papers should print "any or all exposures done in the name of Spiritualism," I am inclined to reply in the affirmative, with this proviso. That such exposures be not sought after nor the fraud-hunting spirit encouraged. Sure ly there is no good reason why a Spiritnalistic trickster should be permitted to travel from one end of the country to the other fooling the unwary and over credulous Spiritualists, misleading and destroying the hones of honest investigators and intensifying the prejudice of multitudes against Spiritualism without being unmasked by the Spiritualist papers. Let the light of publicity happiness of the human race, still, as thrown upon the nefarious work of such conditions change the demands upon it scoundrels. Spiritualists and the pubagainst counterfeit manifestations. If Spiritualists will not do this work through their own papers, nor suffer it to be done, those who believe in genuine phenomena or none at all will be forced to aid the secular press in doing t, or they might as well cast in their Idis with those who are opposed to all' psychic phenomena. For honest medi-ums I have the most profound respect; for the counterfeiters, not a scintilla. Let them be impaled on the editor's keenest-pointed pen and held up to public execration.
WALTER P. WILLIAMS.

Washington, D. C.

SOME SUGGESTIONS

From a Leading Thinker in Missouri,

In answering Brother Francis' quer les I am naturally influenced by a consideration of our own church machinery and organization. Our national conven tion assembles at Omaha in October, and is in many respects a model of energetic and systematic co-operation. I

would say: 1. By all means encourage state associations. They might be upon similar though not necessarily uniform plans. Let each state association have the direction of missionary work within its own borders. A missionary of the N. S. A. should be free to go anywhere

the board saw an opening for him.

2. As to memberships. Let each state, as a state, have one member and one only in the N. S. A. But in the state—(a) Let each society of five or more members have one delegate, or. member, in the state association. (b) Let anyone become an annual member by paying \$2.50 per year, or (c) a life member upon payment of \$50 in five installments. (d) Let every editor and publisher of a strictly Spiritualist paper or magazine, having a bona fide circulation of 2,000 or more copies, be a member both of the N. S. A. and of his state

association. I would allow individuals also to become annual or life members upon payment of \$5 for annual, or \$100 for life membership. And any society should be allowed to have one or more annual or life members upon payment of the same sums respectively. This is to apply to membership in the N.S. A. And I would give all delegates or members full voting power. full voting power.

3. I would not publish reports of president, treasurer, setc., until after

convention.
4: Mercilessly expose every fraud. If Spiritualist papers condone or conceal fraud then secular and religious journals will have room to pronounce the whole thing a fraud. From the bottom of my heart I wish you well. ELD. H. W. B. MYRICK. Gentryville, Mo.

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An open court promotes nobility. "The Open Court" circular evidently would assist healthy growth.

About changes in the N. S. A. organic

law, I would not disturb the "Infinite Intelligence." The law as laid down leaves it undefined as to whether the supreme intelligence referred to is natural or unnatural. I think it was wise to so leave it. Some Spiritualists want it one way and some the other. As it now stands it accommodates all For myself I assume it to mean the natural, and as such I think it beautifully true and truly beautiful. The universal intelligence of universal nature is infinite, as compared with man's finite. I think myself a loyal Spiritualist, and now I can still enjoy a charming theology and a refreshing religion. My Spiritualism is not a religion, but it has a religion. My understanding of Spiritualism is that it is an extended intercourse between man and man; that it is no more religious, of itself, than when one mortal talks with another mortal. For Spiritualism to have no theology nor no religion, of any kind, would be to mantle sociability with barrenness. will let others, better posted, illumine the many other parts of the N. S. A.

'organic law."
Question No. 2. I am not yet fortunate enough to see a necessity for State Associations to be organized on a uniform plan. The climatic difference between the north and south, the east and west, and the Pacific slope, is sufficient of itself for each to wish a little of its own coloring. Uncle Sam is not so arbitrary over the individual states as to require their political constitutions to be on a uniform plan. He makes a very few reserves, and leaves each state the utmost freedom in every-

Question No. 4. Where State Associations show ability and disposition to do and manage the missionary work of their own territories I would certainly encourage them to have all of that honor. Where the ambition is lacking there should be no bars up against the admission of outsiders. This system would be open to the same missionaries working under different State auspices, wherever desirable.

Question No. 6. I would favor a resoution being passed by the N. S. A. that the reports of the president, secretary, treasurer, and missionaries should be furnished all of the Shiritualist papers at least one month before the annual conventions. conventions.

Question No. 7. In the early days of Modern Spiritualism I was opposed to printing exposures. My reason was that the Spiritualists themselves were yet incompetent judges of the manifold medial laws. I find this incompetency not yet wholly removed. There is, however, great advance. I think the the knowledge of mediumship now sufficiently advanced to warrant printing every case where a sufficient number of good Spiritualists sign the condemnaion papers. There may be other ways of being "satisfied of the informant's reliability." The "fraud" is in every instance a medium, and a good medium. He needs but the right education and understanding to make a valued instrument. Better two guilty escape, than one innocent suffer. I see the camp meetings are coming to test mediums before endorsing them. This is taking a wise step. "The honest like to be watched, the dishonest ought to be."

Madison, Wis. E. W. BALDWIN.

MENTAL FREEDOM URGED.

An Element of Discord and Weakness

While not a member of the N. S. A I recognize that it may be made a very useful instrument for good. But it can not answer this purpose by the of principles or "faith" which embodies things that are in no proper sense a part of Spiritualism. To set forth such mooted questions, as an exposition of Spiritualism, is to invite antagonism, and bring discord and weakness.

My neighbor has no right to force his views upon me and set them forth as my belief. If he has such right, I have equal right to do the same by him. Harmony-with a vengeance!

There are points upon which all Spiritualists are united. Just these, and none other, should be embodied in any declaration purporting to represent Spiritualism. All other points should be left to each individual Spiritualist to hold such views as to him seems accordant with truth. To do otherwise, is to infringe upon his mental freedom and moral rights; and any organized body that does this, places itself in a false po-

sition to Spiritualism. In justice to all, there should he no statement which even one real be no statement to which even one real believer in the phenomena and philosophy of Spiritualism can not accept. Let us not put one Spiritualist in the attitude of believing something he does not believe—an attitude of enforced hypocrisy—or else compet him to stay outside our fold to maintain his mental

freedom and moral integrity.

I think it would be a wise plan to publish the 'Reports" a few weeks in advance of the meeting; it would give time for full consideration and preparation on the part of delegates. And, le the reports be boiled down, so that the wayfaring man, however busy, may find ample time to read them. Have pity on poor, tired, overworked humanity.

The present system concerning delegates is evidently defective and njustice in some cases tion can and should modify and amend therein.

In some respects it would seem that State Associations are more essential than a National. It is not needful that they be organized on a strictly literal uniform plan, but like the Constitutions of the States of our Union, there should be the fibre of general harmony running through the local divergences. The matter of publishing exposures of fraud is in some respects a delicate

one. Good mediums - are sometimes cruelly wronged by such accusations and injustice and injury of this kind should be carefully and conscientiously avoided. At the same time when all doubt of fraud is removed, it is justice both to the honest and true medium as HOLLIS-THIRTY-SEVEN well as to the trickster, that the tricks-

ter shall be publicly pilloried and branded for what he is. Such a course will be a protection to the genuine medium, through the punishment of the deceiver. It is proper, before publishing such cases, to be well assured of the facts, so that, as far as may be possible, only the guilty shall suffer. Spir-itualists should be the ones to detect and expose fraud, rather than outsiders and enemies. JAS. C. UNDERHILL. Hammond, Ind.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classi-fied and Explained." By Andrew Jackson Davis. We have a few conies of this work by the celebrated secr. Oloth, \$1.10.

PERTINENT ANSWERS.

To a Series of Pertinent and Timely Questions.

Your circular letter has just reached me (Sept. 17) and caught me also without my type-writer as I intended to return to Tacoma in a few days. four questions are very pertinent, and as here is so little time for work during the convention should be discussed in

advance. "1. What changes in its organic law, will make the N. S. A. more efficient? I have not the costitution with me where I am writing (Edmonds, Wash.), and can make no recommendations.
"2(a). Are State Associations Es-

sential?" I most certainly think they are. At least if we did not have State Associa-tions we should have District Associatious, subordinate to the N. S. A. While the N. S. A. may have a general super ntendence of the work, the State being more in immediate contact with our membership should apply itself more to the details. "2(b). If so, should they not be or-

ganized on a uniform plan?" They certainly should not conflict with each other. There may be difference in methods necessitated by local peculiarities, which may easily be tol erated. "3(a). Should there be individual

members of State Associations?" Here is a puzzling question, as will be seen in the consideration of the following question: 3(b). If so, should they have full

voting privileges?" 1. It is very difficult to organize a State Association without personal membership, as there are few and in most States no local societies.

2. If we permit personal membership, a clique may get control of a soclety, by means of personal member-ship (which is really a purchased membership) and may carry any point they wish, thus thwarting even the purposes of the Association; may elect whom they please, without reference to fitness or ability, and in fact may result in the same kind of corruption which we discover in politics and people elected to office by a political machine.

"4. Should not the responsibility for all missionary work in its own territory, rest upon each State Association?" Each State Association should have the direction of affairs within its limits. But if this is done there should be an apportionment from the National misstonary fund for State work, as in most Western States Spiritualists have more brains than money.

Is any state entitled to more than one representative on the Board of Trustees of the N. S. A., which has auxiliaries in nearly every State in the Union?" There should be no auxiliaries except

through State Associations, and the Trustees should be selected in proportion to the numbers interested in their respectful localities. Replying to No. 6, without quoting it, it is my opinion that those reports

should be published several weeks prev ious to the annual convention. With those reports before us any of us would he able to advise our delegates by correspondence or the whole conventio through the press The question No. 7, is a very important one. It is my opinion that every

Jannes and Jambres in Spiritualism

should be exposed publicly and repeat-

edly through our press; but I am not the one who shall try to ferret out these frauds. I had a little experience in that line once, which taught me that we had Spiritualists in the country who preferred to have Spiritualism advanced by means of fraud, in the absence of genuine mediumship, than to have it not advanced at all. I am honestly a Spiritualist, and I want to convince people by genuine phenomena or none, am sure that a majority of our ma. terilization mediums supplement with fraud, and a few of them have no genuthat I fear that this phase of mediumship has never did the cause enough good to compensate for the damage it has done. These are hard words and should not have uttered them but for the question. We live in a day of adulterations. Every article of household use is more or less adulterated; our physicians very seldom do us any good and often a great deal of harm, our religion is adulterated mythraism. Since mediumship became a purchasable commodity, it has also partaken of the spirit of the age.

But can we eliminate fraud by exposure? Scarcely. For fraudulent mediums may have several aliases, and the credulous may be duped again and again almost in the same town. The only remedy as it appears to me is organization, so that when a medium to produce his or her papers showing that he or she has been endorsed by some State organization or Spiritualists. Of course our State Boards should be composed of careful and competent men and women who would never issue ordination or other papers till after the most careful and patient investigation of their mediumship. Indeed, I would make it very difficult to obtain such papers, and I should also reserve the right in State Boards to revoke these certificates, and publish such revocations whenever they had sufficient rea-

sons for doing so.

Speaking of the differentations of faith or belief among Spiritualists, I am unable to see why we should draw any lines. Nearly all beliefs are mere speculations, or rather hypothesis. Why should I object to associating with man on account of his acceptance of a God or no God, or of the non-existence of the man J the Bible as an evidence that there was once a class of people who billeved as i do concerning intercourse with the world of spirits, etc. Let us unite upon what we know, and discuss these differences as to matters of speculation. Tacoma, Wash, D. W. HULL.

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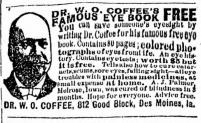
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The state of the s

AN ACT OF FOLLY

Spiritualists.

With eighteen large bodies of differ-

ing Spiritualists enumerated and I don't

know how many more not in the list, it

would seem to any one an act of folly

to embody our views in a declaration of

principles. A statement should be put

before the world of that which makes

Spiritualism on which all are agreed:

and it would be wise to counsel all who

can so content themselves, to remain

where they are in the church or out of

it, at least till they desire the change.

To be a socialist it is not necessary for

one to break church connections or an-

tagonize it; nor is it needful for the

Spiritualist. It is necessary to stand

firmly for a new truth, and any cause is

or less the case, which would not be,

le, swaved by like ambitions that move

selves. It seems that the first work

You have asked four questions re

press prior to the annual meeting.

vidually of the opinion that if the spir

place in its columns; having the same

effect on Spiritualism as articles on the

subject of the crimes of preachers

would in the Christian press have on

INFINITE INTELLIGENCE.

Let There Be a Broad Platform Pre-

sented to the World.

While I cannot say much that would

would make the following sugges-

broad enough to take in all Spiritual-

ists, whether they believe in infinite in

telligence or not. I would leave that

I believe individual members should

If nine-tenths of the population of

Ohio are Spiritualists, and only one-

tenth of Indiana are Spiritualists, I

think that the stronger state should not

stand back, and let the weaker state

struggle all alone. I believe that the

strong should help the weak, regardless

of man-made boundary lines. Hence, if

we wish to see the cause grow, we all must unite and reach out and help the

weak, wherever and whenever we can.

I think much time might be saved for

practical work at the October conven-

tion if the reports of the president, sec-

retary and treasurer and missionaries

were printed in the Spiritualist press a week or two before the convention. In

I firmly believe that all fake medi-

ums should be exposed, and shown up

in the Spiritualist press; for if we

shield these fakirs, they will continue

Suppose the Government should

flooded with spurious coin? Not many

months. The igovernment would not tolerate such an idea, for a moment

The sooner fake mediums are shown up

and forced out of business the better.

You may make many enemies, but re-

member, the true Spiritualists of the

United States, will stand by you, and

the church and law will, too, in expos-

presidency. I would like to see Dr.

printed in the Spiritualistic press prior

Answer: A splendid suggestion that

The publishers of Spiritualistic pa

pers should conisder it their solemn

duty to expose in public print all fraud-

ulent mediums of whatever type or

standing, let the chins fall where they

may-the public wants to know the

... HENRY SCHARFFETTER.

A. C. FISHER.

Warne elected.

to the October meeting?

deserves unanimous recognition.

in it.

question to private opinion.

have full voting privileges.

H. W. BOOZER.

Christianity.

Grand Rapids, Mich.

comes, is this practicable?

evangelist, Dowle and others, are

been our method.

ti-reform legislation.

things are.

true

TRUTH, AND HER CRUCIFIED.

The Motto of the New Spiritual Dispensation.

To the Editor; -In reply to your ques tions submitted for critical considera tion, I beg to offer the following expres

I first group questions one and two making an affirmative of the second that "state associations are essential, and as far as possible, "organized on a uniform plan," for the existence of a National organization. Immediately after the initial effort at organization as a national movement I claimed and still more firmly contend that the province and powers of the N. S. A., to form a truly national organization, were purely tentative, and its legitimate, efficient survival must await organized state representation which the initial movement might inspire.

Organized government is nil whether It be of sociologic, civic, scientific, educational or religious character, without active, elementary contributory parts. This is a truism and simply needs to be

Organization by resolution on paper is but organization on probation. Now comes the question, "what changes in its organic law will make the N. S. A. more efficient?"

When a member of the New York State Spiritualist Association board I formulated plans for submission to the N. S. A. convention, as a state expres sion, suggesting changes in the organic law of the N. S. A. I ceased the quest out of respect to the sensitiveness of some nurses of the national infant, and also concluded that under the controlling regime it would be of little use to

Some of those suggestions were: 1st That where state organizations existed or thereafter formed the chartering of state societies should be exclusively by and under the jurisdiction of the respective state associations, and the transfer or cancellation of all charters previously granted by the N.S. A. in those states, and through state provislons find expression in the National

Second. That the state delegate representation in the N. S. A. convention be composed of a majority of each state board, first including its officers and also a determinate number of delegates elected at large, as the state organiza tion might provide.

Third. That no professional public working medium be eligible as an executive member of either state or Nation-

Fourth. That all missionary work be under the control of each state associaion within its territory.

These are changes I would now present in reply to your first question. Recognizing as legitimate the many differentiations mentioned in the circu ar, and having been convinced that Spiritualism must of necessity be, in a sense, denominational; time and place should determine the character of mis sionary work. A live, active, discern ing state board should best know th

needs of its districts. In the matter of professional mediims doing public work being ineligible to membership in executive hoards, it is of that matter; i. e., they ought to be. 'ar from my desire or purpose to deprecate in the least, the sincerity, capabilities and value of mediumship; in fact true mediumship is a necessity in miritual endeavor.

When the subject is forced to the 'ront as a managerial proposition, there s sufficient data of experience of the past twenty years to affirm the wisdom of such a provision in all organized Spiritualist bodies. It is pleasing to note the good results coming from partial observance of this suggested provision of late years, in the N. S. A. awaiting its strict observance all along the line of organized effort.

representation and exclusive state juris diction within its territory, I refer to New York and other states where the more prosperous societies were first chartered with the N. S. A., and still pressed for special allegiance to that pody, to the decided weakening of state association efforts. The divided allegiance giance has effected and can effect little other than injury to the cause. It is newspapers rarely expose the derelicpalpably illogical and made more so tions of the clergy. They more frecratic and disfranchising methods of procedure when autonomy and evolu- be of scarlet, to be as white as wool." tionary processes are in great part the bases of the spiritual hypothesis. The pleas that the N. S. A. can not

undo its past action in the issuing of available. The importance of this great charters, or "that I would not miss attending the annual national feast, and personal gratification, for anything," are puerile in the extreme when a great and glorious cause is begging for nurture at the hands of the masses.

It should be up to the states what the N. S. A. shall be and do.

The foregoing assumes that which must be plain to every thoughtful mind. viz., the larger exists by virtue of its

parts. I fail to see any adequate results comng from the N. S. A. as a distinct lone

True, in a sense the name gives a suwhere contentions have arisen, battles be fought, legislation or other pro-cts to be opposed, the N. S. A. had no

standing as compared , with an able state representation. What the N. S. A. failed to do in protecting its mediums within the narrow limits of its headquarters, the N. Y. S.

broad territory of the state with its seven million people. One who is disposed to resent stricture in this article | ceedings against pretenders or dishonwill first please consult past records. Mr. Editor, there already has been too much printer's ink, gray brain mattions, wasted in the attempt to build,

er and donations to railroad corporabolster and give life to a national organization with insufficient and improperly delegated powers. The legitimate fruitage ever must be cliques, unworthy strifes with a view to undue personal Let there be developed a legitimate

national body with supervisory powers and legislative functions made so by convocated consensed opinion of properly organized and authorized delega-Now, briefly as to question seven. It

is better that the vermin of a household be exterminated by the mistress thereof, and she ought to prefer no publicity. There may be mitigating circumstances that publicity would work injustice both to the mistress and the vormin.

O! the almost criminal duplicity of many Spiritualists who appreciate only Contrivances, machines. etc., adapted to the gathering of odic forces of individuals are too often hailed as the means of expression for those in the spirit.

Such devices for making a dishonest living are numerous at all times throughout the country. Like the mistress of the house with vermin, the real breeders of trickery object to publicity. It disturbs the enjoyment of their inter- tions into Life, Force and Substance pretation of pure Spiritualism.

AN ASSUMPTION.

That the N. S. A. Has Done a Grand Work for Spiritualism.

In regard to the differences of opinion existing among Spiritualists concerning God, Christ, the Bible, church, and many other things we wish to say this: First we think the National Associa tion, in view of the fact of the conglomeration of ideas expressed by the many has done and is doing a grand work, as at least the outsiders realize that we have an organization that has placed Spiritualism in a position to command the respect of all concerned. ally, we believe in accepting truth from all sources. The Bible being a history, it contains many beautiful gems of thought, and certainly if it proves any thing it should convince all honest minded people, that spirit return and spirit communion have occurred in the past as at the present time. If believing in a Supreme Intelligence is a creed, then by all means let us have a creed, and let each one of us who claim to be spiritual-minded worship God in spirit and in truth. Some of the most potent forces in nature are unseen, and yet we know they exist. So with love and other things we cannot define, and as regards Christ or the Nazarene, if he had the gifts of discerning spirits, prophecy, healing the sick, and other gifts too numerous to mention, why should we discard him and declare we do not believe he ever existed? Certainly he had the divine spark within him, as all have, and while we do not worship him as a God we can look upon him as an elder brother who taught the higher Spiritualism, and be profited

As regards question No. 7, whether publishers shall publish all accounts of trickery and fraud, we think that will have to be left to the discretion of the publisher. Personally we have no use for the trickster, and believe all fraudulent demonstrations should be exposed, but the question arises, how can we always tell? We know that many demonstrations require darkness, and it is a difficult task to always be able to separate the results of the medium's guides and the tricks of the fakir, and we have come to the conclusion that when earnest Spiritualists are convinced of the truths of Spiritualism and cease to demand a test of spirit return every day in the week, but will allow their own spirit to gather from the great storehouse of knowledge, and allow their own intuition and inspiration to assist them in climbing the spiritual Alps, they will have less reason to complain of fraudulent demonstrations but will become so imbued with the spirit of love and light that decarnate souls will assist them, and together we shall through the law of love and evolution go on and on unto perfect life Detroit, Mich. NELLIE S. BAADE.

THE AGE OF REASON.

As Exemplified in the Open Court.

As to the changes, if any, to make the N. S. A. more efficient, the present management are probably the best judges I think state associations, organized by individuals, who feel interest enough in truth to warrant them in proclaiming it, should be organized on a uniform plan, and each contributing member should be allowed full voting privileges. To question four, I would say: The re-

sponsibility for all missionary work should rest upon each state association, where there is one. Organization is vi tally important! The board of trustees of the N. S. A

should be a small number of five or seven members, and should not be scat-Possibly surprisingly good results are tered too much, in order to be efficient, It would be a good idea if the reports of the officers were made and printed, correct system of organic work, the In the matter of changes in delegate at least fifteen days prior to the meet- better. ings of the N.S. A each year

Spiritualist papers should publish exposures of all trickery, when satisfied of their informant's reliability. frain from exposing trickery and fraud. would be to pattern after the churches who hold their church trials behind closed doors, making them regular "star-chamber" trials. The secular when a class of persons persist in auto- quently furnish the paint and whitewash, to make "their sins, though they I have no fault to find with the N. S.

A. It has probably done the best that could be done with the ways and means movement (though hardly realized), it is destined to have great influence in molding the future social condition of this country. The Spiritualist press is doing good work in spreading the glorious gospel of Spiritualism and should be encouraged; for verily is "the la-borer worthy of his hire."

In conclusion, I have only to exhort the rising generation of Spiritualists to stand firm. Study the constitution and laws of your country, under which all institutions of men (and there are no other) are entitled to a fair and decent consideration. "The Age of Reason" commenced with the birth of the United perficial tone and character to the States, and to us and our posterity is Cause, but experience has proven that committed the great responsibility of preserving and perpetuating a free government in the Occident.

C. H. MATHEWS.

New Philadelphia, Ohio.

should rest with authorized committee 8. A. did for its mediums within the of state associations to sustain, and if need be, defend in court true, hones mediums and institute criminal pro est ones.

Call this if you please a "censorship" committee of which a true, honest medium should have no fear. Let the Spiritualist press look to the committee of a state for announcement of wrongdoing, in this respect keeping in mind that it is "our friend the enemy" that is gnawing at the vitals of the cause.

A re-reading of the "Open Court" cirular brings many thoughts to mind, but space will not permit further expression, only, to say, let us have organ ized effort in the cause inclusive from small associate societies to the N. S. A., and in view of the differentiations, each of which is anchored to the general spiritual hypothesis, let each seek one focal point of expression which in the case under consideration should be the

For centuries the motto of the Christian church has been "Christ and Him Crucified." I take the privilege of paraphrasing and feminizing that motto into one that comprises all Christs, all Saviors, all life and cosmic law and which may well be the motto of the new spiritual dispensation; the new religion; the new philosophy for apprehension and worship—"Truth and Her Cru-cified." W. WINES SARGENT. New York City.

N. S. A.

"The Panthelsm of Modern Science. By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigaand conclusions therefrom. Price 10 The matter of exposure and publicity | cents. For sale at this office.

INVESTIGATORS.

Some of Them Are More Dishonest than Mediums.

The conflicting opinions in reference to Spiritualism are not Spiritualism at all, but rather the way people look at

the subject. It is no wonder that such should he the case, after over fifty years of open discussion and freedom of expression, without a single definite head to define

the real meaning of Spiritualism. Until within the last few years, our speakers were more directly under the control of spirits and taught Spiritualism. For the past few years there has been almost everything taught from the Spiritualist rostrum, until there seems to be no settled ideas about the matter hence, confusion, contention, discord and added deception on the part of so many who claim to be Spiritualists has disgusted and disheartened many good people and driven them into other isms, people and driven them into other isms, as well as into the liberal churches; in the meantime these church-people have to a certain extent become the real exponents of Modern Spiritualism upon a

higher plane. Their advantages of having fine church buildings, excellent music, etc., offer an inducement to the masses to unite with them. These facts no one can deny. Hence we are in a state of chaos, and it is no wonder that an able editor of one of the best papers printed should appeal to his friends for advice on some of the most important questions of this age.

There is but one way of judging of the future, and that is by the past. If we reason from this standpoint it is evident that in a few years more it will be hard to find an old-fashioned Spiritualist. We often hear it re marked already, "Oh, he is an old-fashioned Spiritualist."

If one is a close observer he will call to mind the fact that the early investigators of modern spirit manifestations. also the early writers of the same, have given to the world what is termed Modother terms are but modifications, and have come into existence by reason of previous teaching and ignorant inter-

pretations of life here and hereafter. Now, then, what can be done to bring out of this chaotic mass of ideas that which will stand the test, and finally be accepted by the majority? One thing is certain, that the Spiritualists socalled, cannot control and monopolize Spiritualism. One class of people have no more claim upon the inhabitants of the spirit world than another, no more so than one race of people had the right to monopolize the American continent when discovered by Columbus. The sooner the Spiritualists recognize this fact and govern themselves accordingly, the better for themselves and the cause they represent.

If these statements are true-and challenge any one to refute them, then the Spiritualists cannot hope for any higher possession than to become factors in the work of spiritualizing the human race.

I am sure this can be better accom plished by organization. 1. Spiritualism is a system or doc

trine as opposed to materialism, hence, it has but one opponent. 2. The ideas supported by the very best authority is that intelligent, indi-vidualized, conscious spiritual beings can, and do communicate with mortal

But what chiefly interests Spiritual ists, is the assurance of life and progress after death, and the moral and religious teachings which they obtain through automatic writing and trance speaking. Here is the foundation of Modern Spiritualism, and the soone the Spiritualists come together and agree upon a declaration of principles. based upon these facts, and devise a

Yes, we need a superior head or Na tional Association. We also need state societies, but the most important of all should be relegated to the local associ ations, for with well organized local vork, a state association could be made of much use by furnishing proper repre sentatives and support to a National association. The state association should be supported by the local. In a well-arranged organic work a division of territory with some definite purpose which would result in bringing unity and co-operation among the Spiritual-

In reference to fraud and trickery among mediums. I will say that with fifty years' experience with nearly every phase of mediumship I have found more meanness and dishonesty among inves tigators than I have among mediums.

As a general rule, mediums are honest, but the influence that is brought to bearupon an honest medium in an unguarded moment is more than any human soul can withstand.

It is a wonder that our mediums have stood the pressure as well as they have They have been misrepresented and ev ery conceivable invention . has been made and used to test them, the investigators have even lied and tried time and again to deceive their spirit friends and then expect honest manifestations I believe the people will be held respon sible for the use they have made of mediumship. Wrong or fraud should be checked wherever found, be it in medi-

checked wherever round, cumship or any other calling.

D. M. KING. Mantua Station, Ohio.

QUESTIONS AND ANSWERS.

What Changes In Its Organic Law Will Make the N. S. A. More Efficient?

Answer: The president of the N. S

A. shall not hold position outside of his office. State associations are not essential

nor desirable, because they are instru mental in detracting the forces of local societies which ought to concentrate around one common center—the N. S. A. This body will not fulfill its mission until it comes in closer touch with its chartered societies and works in harmony with them for a well-defined purpose and end. It should be the main object of the N. S. A. officials and missionaries to devise some plan that would call out the working forces of all chartered societies and clinch them for must take better care of its children if it wishes them to thrive. Some can barely walk, and they need the sustain ing hand of a watchful mother, and none of them have reached maturity: Arouse new interest! Let every Spirit nalist who is a member of a local so clety be made to feel that he is a snoke in the great wheel of human progress, guided by the firm hand of the N. S. A. is any state entitled to more than one representative on the board of trustees

of the N. S. A., which has auxiliaries in nearly every state of the Union? Answer: In the name of justice and fair play-no. · Would not much time be saved for

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. practical work at the annual convention if the reports of the president, secretary, treasurer and missionaries were For sale at this office.

Baltimore, Md.

IMPORTANT QUESTION.

To Embody Our Views in a Creed for

It is with pleasure that I respond to your kind invitation to give my views upon some or all of the questions you have submitted. In my opinion said questions are of the most vital importance to Spiritualism generally, and to the state associations and the National in particular, and should receive the most careful consideration of all sincere Spiritualists. I am heartly in sympathy with the

primary purposes of organization in our ranks-the individual, or local society, the state association, and the National. The local societies to be organized into state associations, and the state associations into the National. Individual membership belongs exclusively to the made strong by support from people of differing views. The trouble to be primary or local societies. Members of feared is that of their airing their past said societies are represented in their views as part and parcel of Spiritual-ism. This at the present time is more respective state associations through the duly elected delegates from their respective local society, and state assohad toleration instead of iconoclasm clations are (or should be) represented in the National through the duly elected Troubles and difficulties have been delegates from the respective state associations. Thus the N. S. A. should created through the fact that our peobe dealing with the representatives, or delegates, of state associations only. determined to sweep the earth with the land the state associations with the local new gospel by a dispensation of some societies through their respective dele-

kind of force, or by a forced process. The little acorn makes no fuss, quietly submitting to natural conditions, it The power to vote, either in a state association or in the National can be evolves the oak that shelters a multigiven only to such as represent, as deltude. Our acorn of truth with the egate, either a local society to the state same tense conditions would build a association, or a state association to the grand temple to which would come all. National. Individual membership in either the state association or the N. S. lovers of the good, the beautiful and the A. is irregular and unsystematic, and We were mistaken in supposing it should be abolished. Each state assoclation should have the right of at least our mission to at once build a substitwo delegates to the National.

tute for the hoary-headed errors about As I am limited in space, will omit us, which has resulted in the work of the iconoclast, with the antagonism of other points that suggest themselves in existing religious organizations and anconnection with the above, and pass on to the question concerning fraud and trickery in Spiritualism-whether or The N. S. A. is engaged in this work of construction and has unfortunately not to expose it in the Spiritualist pabegun at the top, building down instead pers when satisfied of their informant's

of up. Our pattern should be nature, where it is different; first the raindrop, reliability. While I would not shield fraud and then follows the brook, river and ocean. trickery anywhere, and especially in But the N. S. A. is here and here to Spiritualism and mediumship, yet would stay; so we must do the best we can as t not be advisable to at least give the guilty party an opportunity to reform before exposing him or her to the ad-State associations exist on the theory that they are the result of verse criticism of a cold and unsympalesser organizations called societies. The N. S. A. is not evolved from these thetic public, especially in cases where societies, and difficulties present themit is known that said party is really a medium and can receive the genuine should be to harmonize the state organspirit manifestations when conditions izations with the National body, if in are favorable? I would suggest that a any way possible. It may be best to committee of competent persons be evade nature's order and have the so chosen in each state association whose cieties do all through the N. S. A. as duty it shall be to hear and investigate their representative; but the query such complaints, and, if found guilty, to kindly avail themselves of all possible means to reform such parties-to help specting state associations; before these can be answered it seems quite them throw off such influences and ded icate their powers to that which is true necessary that their status in regard to and right, and that a higher and nobler the N. S. A. should be permanently set purpose might inspire them and lead hem on. If this does not avail, it might be right and just that they should It is very desirable that reports

should be given out, by the spiritual then be exposed in our papers. But, Mr. Editor, I believe that at About the subject of fraud, I am ind! east the majority of those found guilty of such crime against the cause, if kinditual press has one office that is undis y and wisely appealed to, would turn putably its own, it is the prompt publi from their ways of darkness, and, who cation of all known fraud, with names knows, some of them might even places, dates and details; but that the come shining lights in the great field of subject as a subject should have no Spiritualism through their mediumship

The tricksters, however, who are only simulating our genuine manifestations of spirit presence, should be exposed forthwith. They are wolves in sheep's clothing, and do not in any way belong

to us, unless it is by way of Adam. Thus, by properly functioning the responsibility of the existing difficulties and putting the right persons to work along that line, this great shadow might

MRS. M. THERESA ALLEN. Springfield, Mo.

HOME CIRCLES.

tions: The N. S. A. declares the belief A Most Important Radiating Center for

in Infinite Intelligence. Although this Promoting Spiritualism. dea may be true, there are many Spir itualists who are unable to accept it The reason there is so little general and, consequently, are barred out of the inspiration in the N. S. A. is because it N. S. A. It has set up a god, inferior to man in character, for man possesses patterns after the old methods of cult propaganda, which does not belong to other traits besides intelligence. J. Pierthe new regime that the wise and good pont Morgan is our king, and he is inn spirit life are seeking to inaugurate. telligent. But we want something besides his great intelligence, if we are to At best this organization can never be anything but a bridge between the old have coal this winter. But before the and the new, an effort on the part of N. S. A. adds any attributes to its god, many honest persons which will result I would suggest that the Infinite Intelliin teaching the world what can't be gence be stricken out of the declaration of principles altogether.

The N. S. A. should have a platform

olution when the worlds of spirit and matter are to meet, hence the efforts on both sides of life. This knowledge is at tainable by humanity in general, and can never be monopolized by any society or, cult; it is like the sunlight illuminating everything and causing every thing to grow in its own way. Hence the intense individualism manifested by those who have received this light. The natural methods of projecting this knowledge are radiators from center First and most important are Home Cir cles conducted in a way to draw only the best influences. Then the camp centers, where the multitudes congre gate for a few weeks each season-with the innumerable spirit forces that come to teach and give proofs of their pres ence and nower. These truths are thus made known to thousands who in turn inspire and teach others. Our literature is also an important factor in dismy opinion, it would be a grand idea. Franklin said, "To save time is to lengthen life." seminating these truths, and organization is not needed to tell the truth. System and business organization is needed to care for multitudes of people when they are assembled together. It is far more important for the advancement of Spiritualism, that we learn that there are invisible foes, spirits, who are seeking to hide the light, and dull the spiritual senses of mediumistic persons shield the counterfeiters. How long would it be before the country would be and keep this knowledge from earth's children; that by many subtle, cunning schemes and various devices the influence of teachers is destroyed, manifes tations through mediumship vitiated and disintegrating forces brought into

the center of education. Why do they do this? Because knowledge of spirit return disturbs old-time organizations, and the leaders lose their ing all fake mediums; I would also suggest a change in the power over the masses and individual ower is the sweetest morsel to be attained by human ambition. This desire is carried forward into the next sphere of life, and on, and on, until through the natural process of development a brighter goal and nobler pur

pose is discovered.

Knowledge of these facts is needed and when it becomes general, the cure is at hand. When any evil become well-ventilated its force is weakened. The writer is not interested in the methods of the N. S. A., but does not op-

nose anyone who feels disposed to work in that way, but she is deeply interested In making the possibilities of spirit return known the wide world over, and is a student of methods to accomplish this result. After much earnest thought and experience has reached the conclusion that much of the fraudulent mediumship and many other troubles that confront the Spiritualist movement at this time is due to these causes if investiga-

FROM THE PACIFIC COAST.

Try to Reform Mediums Who Practice Progress Causes Commotion in Every The Government of the United States Department of Life.

To the Editor:-Your circular, "An Open Court" and invitation to write some thoughts and suggestions regarding the present movement of our Spiritual Cause, is duly at hand and in re-Every progressive movement has been ushered in by a commotion disturbing the quiet conservative mind, and as a natural result has been bitterly

antagonized and opposed. The soul grows and expands in the silence of its meditations and receives its greatest impulses for good in the dreams of the imagination; but the periodical hours of waking and commotion seem imperatively necessary to arouse it to action and to awaken a corresponding response of good in the world. The seed of the oak lies for a time in plan the bosom of the earth before it awakes and sends forth its spire to the rays of the sun and lifts its plumed branches

to the breezes a mighty tree of progress. The grub or worm of the cater pillar is strangely metamorphosed into the gaudily-hued butterfly; so with this human development from the mortal to the spiritual and divine. Every commotion spiritual or physical has a deeper significance than the

outward impressions would indicate, and leads the reflective mind through interminable changes to a wider hori zon and a higher view of God's laws and being. The closer the human mind adheres to the silent workings of the soul does mankind reach the higher altitudes where the eye catches visions of infinitude.

Modern Spiritualism as a distinctive movement, has reached its zenith and as such is on the decline. The phenomena of Spiritualism, the basis of all religions, Christian or otherwise, have become an acknowledged fact in the research of science, and as much so as the law of gravitation. Every

Every ideal—ideas—the things seen and unseen are in accord with nature and in perpetual flux. Modern Spiritunlism and the general phenomena which made it a distinctive movement in the commencement are of dally oc currence now all over the inhabitable world, and the spirit of Spiritualism speaks from every intelligent Christian pulpit, is voiced in the senate chamber and legislative halls, and echoes from the humblest hamlet and cottage. It is the thread of gold running through all literature and the solvent uniting religious sects and peoples.

The present seeming stagnation in Spiritualism is not real, as its principles and truths light every darkened recess, and have taken a deeper hold on mankind in every department of life and thought. The sectarian trend of thought among the so-called Spiritual. ists in the past, to confine all subjects discussed on its rostrum to the question of spirit return, forgetting the vital question of human needs, how man should be housed, fed and clothed, has fortunately somewhat subsided among the more intelliectual thinkers, and the craze for spirit tests has been checked, to give place to other important subjects of human welfare here as well as hereafter.

The Progressive Thinker as a Spiritual paper is signally free from sectarian bias and has for its object truth and the betterment of mankind in all depart-ments of society, secular and religious. Its columns have been opened from week to week to the discussion of all important subjects, and for the purpose of eliminating error from truth, and has carefully and conscientiously denounced fraud when discovered, whether it was practiced in mediumship or among the clergy or leading popular religionists of

To The Progressive Thinker more than any other spiritual periodical do we owe the heartfelt thanks of every earn-est Spiritualist for the straightforward course pursued in the treatment of subjects, and especially in the denouncing of fraudulent mediums when discovered by competent investigators and reported for the press for warning to the pub-BISHOP A. BEALS.

Summerland, Cal.

tions are made along these lines heretofore mentioned, and ways and means sought to enter into harmonious relations with these opposing forces, the time will soon come when there will be no need of seeking a medium to communicate with the (so-called) dead.

I find by inquiry that many Spiritual ists and mediums are aware of the facts which have here been stated, but are keeping silent for various reasons. It is time to speak-and efforts in this di rection are doubtless of far greater importance than organizations of cults or formulations of creeds for the purpose of presenting a formidable appearance e the world-at least so thinketh your humble correspondent

EMMA J. HUFF.

A DIVINE INFLUX.

Hew to the Line, Let the Chips Fall Where They May.

To the Editor: - Your letter containing questions of vital importance to all loyal Spiritualists, has been seriously studied. They have been treated upon in various ways by able thinkers and writers, but how to harmonize all conflicting ideas and pursuits and bring about a union of forces and efforts, is yet a puzzle. For a number of years I have given much thought to these differentiations. They have, indeed, all sprung from one root—Spiritualism, or communication between the mortals and immortals. All these separate ef- ing of sympathy and dispassionate forts should be husbanded for the one nurpose for which Spiritualism was launched upon earth by the immortals. We know that it is a divine influx

noured out upon all flesh; that it does pervade all organizations to transform them, therefore, all these new forms and isms and their adherents should come together and reason upon all points of difference. Then, every part could soon be adjusted where it belongs in progression's plan, and a unification become possible. Instead, however, there is aversion and rivalry.

True, all have a right to their views but it is also true that none have all the truth, hence they should be willing to reason and exchange thought in a kindly way: thus by honest efforts the conained purpose of Spiritualism, viz., the unliftment of humanity to higher planes of thought and conduct and its result. ant happiness could be accomplished. By study, observation and experience it has been learned and proved that all spirits from the lowest to the most spiritually advanced, find corresponding conditions in mortals, which admit of establishing vibratory currents; thus they push their ideas and aims forth COPY CLOSELY.

In answer to the first question, I wilk say the National Spiritualist Association should express no opinion upon the God question: as from the very nature of the subject it is impossible for any person, however learned or profound sponse will reply briefly to your polite | their knowledge may be, to know anything about. It seems to me the height of assumption for any person or persons to express a belief upon so important a subject of which they must forever remain in ignorance. Many Spiritualists withhold support good from the National Spiritualists Association because of its expressed belief in "infinite intelligence." In what respect this belief differs from the belief in the orthodox personal God of the Christians and Jews, I am unable to discover. State associations are essential and should be organized upon a uniform

> A state association should be a representative body; and should only represent the several local societies in the state, entitled to representation and yoice in proportion to the number of their respective individual members. There should be no individual membership in state associations

The responisbility of all missionary work should rest upon the state associations only. If this was done the work would be more uniform, compre-hensive, thorough and successful.

Every state should have an equal number of representatives upon the board of trustees of the National Spiritualists Association, irrespective of the number of individual Spiritualists it may contain; the same principle that each sovereign state has an equal representation in the United States senate regardless of the number of its inhabit. ants. I think we Spiritualists cannot go far wrong in making our organizaclosely as possible the form and principles underlying the government of the United States, the peerless product of such illustrious minds as Th Thomas Jefferson, James Madison, Benjamin Franklin and others, whose comprehensive grasp of the truth has never been surpassed by any man, even in our own enlightened and progressive age. There is no doubt that the convention

would have much more time to devote to other important matters and subjects at its annual meetings, if the reports of its officers were printed in the spiritual press prior to its annual meetings. As the several reports are only perfunctory anyway, and as their publication prior to the meeting of the convention would give the members of the convention ample time to study the contents and recommendations of the several reports, it is strange that a practical deliberative body as the convention of the National Spiritual Association should be, has not adopted this reform long ago. In answer to the seventh and last

question and the most important, as the very life and usefulness of the Spiritual movement depend upon its correct appreciation by all Spiritualists. I emphatically say stamp out, by all practicable means, all and every form of fraud, trickery and deception practiced in the sacred name of Spiritualism. If there is any crime more detestable and vile than any other of which a person may be guilty it is the crime of deceiving and holding in contempt and derision the holiest and most sacred emotions and affections of which the human spirit or soul is capable. Any person or persons guilty of such degrading conduct, should be, and must be exposed by publishing their names, and the methods of their nefarious schemes in the whole spiritual press. I most radically differ from those Spiritualists who are opposed to the exposure and punishment of these vile tricksters and vampires in human form, for fear such exposure will hurt the cause and truths of Spiritualism. This idea is as absurd and idiotic as it would be for the government of the United States to refuse to hunt down and punish the counterfeiters of its genuine and lawful money, for fear such exposure would depreciate the value of its genuine currency. PHILIP LAMNECK.

Port Washington, Ohio. construction and the construction of

such wise brought before the mortal courts, to be considered as to its value or worthlessness and to use that which is good and to reject the useless as conscience may dictate and reason de

The many different expressions. through mediums, and the differentiations of their followers should be assigned similarly to a well conducted graded school course, then good work could be done by the state and National Associations. They will be crippled until such rules are adopted, for it is a part of the divine purpose contained in Spiritualism.

The N. S. A. has bravely struggled through many obstacles and is doing a good work, but something is amiss with regard to the state and National organizations. It is my humble opinion that each organized state should establish its own circuit of speakers and missionaries; that state membership should be composed of societies also individual members if desired; that they should have voting privileges the same as in the N. S. A. and last but not least, all state organizations and members should be loyal adherents of the National organization and give it their support and enjoy its privileges and support and enjoy its privileges and the blessings. Relieved from some of the work it is now doing, the N. S. A. could branch out and enlarge its usefulness manifoldly as demands arise for its services. It being the nucleus of collective Spiritualism, its chief effort should be to draw the people of all kinds and classes, to itself, the creed-bound and creedless. This is an arduous task and can be accomplished only by the extendthought to other cults and systems of thought and religion. In this, it seems to me, the N. S. A. should do its chief work, beside all other good work it can do to broaden and deepen its channel wherein to flow and to claim the right of way as a progressive world move-

ment. To the seventh question I would say, It is the publisher's duty to give to their readers the truth so far as it can be obtained. "How to the line, let the chips fall where they may." However, we all know how difficult it often is to However. gift truth and falsehood apart, which makes duty in this department a criti-

MRS. M. KLEIN. Van Wert, Ohio.

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—these expressed thoughts then are their marks of degree and then are

their marks of degree and this manifested bulk of wisdom and folly is in W. P. Phelon, M. D. Price 50 cents.

IMPORTANT QUESTION.

Do We Need a National Organization?

I am somewhat doubtful whether am qualified to testify in your "Open Court." I hardly know where I stand with the N. S. A., but if there must be a National Spiritualists Association, it should be the outcome, from state associations, not the author or founder of them; and state associations, to be of any real value, to have any foundation, should be composed of delegates or members from village, town or county clubs or societies properly vouched for. In one word, patterned after our National Government: Pirst, town, then county, then state, culminating in a union of states, with a national head. Have we such a National Spiritualists Association? I think I have made a clear and plain answer to your second and third questions.

Every state should be responsible for its own internal management and missionary effort. I may say more concerning missionary work later on.

Question five: It might make a large board of trustees to place one member on it from every state represented, but it would seem to me to be the most each state only, excepting perhaps the the association, when during his official term of office he should have the right to cast a determining ballot on a ti

Question six: There can be but one answer to this question. Yes. It is simply a plain, honest and business-like proceeding, and gives all concerned a chance to read, digest and assimilate before the business of the convention

Question seven: My answer to this query would be, publish all well-authen-ticated and reliable testimony for or against anyone or all phases of the phenomena, whether mental or physical, whoever may chance to be the instrument or medium. But great care should be exercised in making public such charges and statement, that the exact and whole truth should be told without prejudice or malice and in all candor, bearing ever in mind to judge as we would be judged. I think to be a bank robber, a betrayer of trusts, or a sneak thief is honorable in comparison with a person who will knowingly and willingly lend himself to cheat and fraud, or deceptions of any name or nature uncommunication or manifestation and more especially so, when taking commore especially pensation for their supposed service. On the other hand, I do feel and believe honest and conscientious mediums are justly entitled to a reasonable remun eration for their time and service. Communion between the living and the so-called dead is of too sacred a nature to be trifled with and made a farce for commercial traffic and deceit, and to that end no censure is too great to be-stow on it, and its abettors. To obvi-ate, and overcome this deplorable difficulty, I would suggest the home circle, or shrine, the individual family, where there would be no temptation or occasion to simulate or make pretense. In the quiet of the home seance, where peace and harmony prevailed, there would come at the twilight hour, the dear departed, bringing their messages of love and recognition and in many and various ways giving signs and tokens of faith, that in the fullness of time all of these things will be sloughed off: all will be clarified and made sweet and pure as is the water in a mountain stream. We shall be freed from all un-

mercialism and deception. I have tried in part to answer your several questions as matters now stand

savory and uncouth intrusions, all com-

the present organizations But do we really need a National Association? To my mind, all that is included in the spiritual phenomena is but one phase in nature's expression of life, or manifestation of spirit. As is astronomy, as is geology, as is whole vegetable kingdom. The whole animal kingdom, the ocean tides und currents, including the air, and last but not least, the great electrical forces contained in earth or air. As we know them from observation, and by study of

their particular manifestations, their phenomena, we learn of spirit and its Now do we really need a National Association for the study, the pronotion and to propagate any one, or all of the several phenomena mentioned? But some one will make answer that Spiritualism is different, "that it has a moral and religious side." My answer is. All phenomena found in this world of ours has one common source, one fountain head, is Infinite spirit, made manifest to our senses. If one be sacred, if one has religion or morals in it- as generally understood-then do they all. The occult in nature needs no National body to defend or promote its interest. There can be, and there are in all live and alert villages and towns, classes formed for the study and acquaintance of some one or more of the occult manifestations as now recognized on our planet, and in some places there may be found county and possibly state associations, for convenience and a more concentrated effort. In my early study of spirit phenomena, fifty and more years ago-being grounded in the I believe in, and worked for organizafion and association. I was an officer in the first state association formed in Massachusetts, was associated with the old and earnest workers in our state until the first association became extinct. I know something of the vexations and trials that beset the officers because of the effort to propagate the belief in Spiritualism through the aid of missionaries. I remember the spirit of envy, of jealousy, of inharmony and discord that came into it because every one could not be employed and find support out an impoverished treasury I learned that the first, and most essential thing was to find real, earnest after the knowledge found in

the spirit phenomena. Such a person would not, could not, wait to have somebody bring them the tidings; they would go out half way, yes, the whole way to find and know of it. And I also found, and every passing year all the more confirms me, that to one who has no desire to know or learn death ends all, to one who has not lost a near and dear friend, it was of but little use to offer them the evidence or the consolation which the believer has in spirit communion. Often have been told, "When I feel the need for it, I will then seek for it." I understand fully the legal side of the question. I deplore its existence; I am sorry for the wilful blindness found in our so-called courts of justice. Let one by will, leave a bequest of property to one of our State or National institutions, for the ogy, or even the finding of the sup-posed North Pole, such a vill, or bequest would be allowed, would be probated and defended. The lesson taught by the persecution in Salom, years ago. and for which since the city set apart a thay for especial observance and prayer this office 'Peles cloth Si

Freedom for Each to Express His Own Individuality.

To the Editor: - In your request for for my views on "certain questions of vital importance to all loyal Spiritual ists,"you incidentally make an admirable classification of the various beliefs held by those who accept the facts of spirit return and human immortality. I notice that in, the discussions which from time to time agitate your columns. the effort of the writer always seems to be to prove some one right and everybody else wrong on these points wherein differences of belief exist.

As a matter of fact the delegates to to all alike, consequently officers are chosen of whom a majority at any one time hold views which contradict the beliefs of many other Spiritualists, equally sincere. It follows, as a matter of course, that unless all expressions of pelief-save in spirit return and human immortality-are avoided, there will be fierce antagonisms.

The prohibitionist who was told he must accept either protection or free trade, as certain delegates might deterequitable and just way. One vote from mine, would become indignant, and would righteously kick, except the mastate that may furnish the president of jority happened to vote his way. And these various beliefs, which you, Mr. Editor, have epitomized, have for the most part, no more to do with a man's belief in spirit return than protection and free trade have to do with a man's belief in teetotalism.

Unless this is understood and acted upon, the N. S. A. will become the mouthpiece of believers in certain "isms." which they persist in tacking on to Modern Spiritualism. Naturally the disbeliever in such "isms" will seek a more congenial brotherhood, possibly just as narrow-minded, but with his own pet limitation given due promi-nence. Thus the N. S. A. will cease to grow, but spirit return will remain as much a fact as before and will be, in deed is already, adopted by officers of tions whose members scorn to be called Spiritualists. It is only by avoiding every expression that savors of a creedal belief that the N. S. A. will give no cause for angry contentions.

Yet it must be, remembered that ev ery member, and every worker has his own individual beliefs that cannot and should not be suppressed. The thinker will not object to listening to views provided he is not expected to endorse The lecturer and writer must have freedom to express his own individuality, with which freedom neither society, editor, nor N. S. A. should at-tempt to interfere. For instance, alhough I do not believe in reincarnation. should welcome a talented presentation of its claims, and hold myself open to conversion. But I should resent the incorporation of that belief into any statement professing to define Modern Spiritualism. And similarly with each of the various beliefs you have epitomised. I may or may not accept them, but I cannot permit them to stand as any part of my avowed belief in spirit return. The inspired or uninspired intelligence-whether mortal or immortal -may worship and pray without any objection from me, save when he proclaims it as an essential phase of Modern Spiritualism.

You have formulated seven questions on which you ask my opinion. The first six demand a special study that I have never given them. They may be called "business details," perhaps essential to success. They will naturally be discussed and determined by the delegates present in the light of experience, and the wishes of those they represent. But your last question, as to the publication by editors of exposfraudulent phenomena and trickery, is of sad import to every believer. It cannot be answered by "yes"

Some publications of fraud in daily press become warnings for the innocent "hayseed" who tempts the perils of the city. But on the other hand, many a report of crime is itself a pollution that vaccinates the reader with a licentious pus that leaves him morally weaker than before. The wise editor will let each case be determined by its special demerits. There are cases where there is genuine fraud from and by the invisible, but where the mortal instrument is nevertheless a dangerous channel for such influences. In other cases, spirit return is itself simulated. In the former case there are often in teresting phenomena by spirits attracted by the sitters, but in the latter it is merely a thief and his victim. The editor must determine the merits of each case. If he is instructing his readers, from time to time, as to what may be called the "dark side of spirit return." his readers will be more or less cultivating the home circle whose blessings usually carry its own protection. But we must recognize that knowledge is the only real protector of ignorance, and that absolute silence by the press as to cases of alleged fraud does not turn an editor into a guardian angel of

It is the mixture of the genuine and the fraudulent that is the essence of very many public seances. Particular exposures of direct fraud may sometimes be of value, but for the most part. at the usual materializing seance, noth the lamb from losing his wool. He usually likes the tickling sensation as the shearer clips, and counts his dollar as well spent when he has been artistically shorn.

A moderate amount of publication seems necessary, but most of us when a skunk is captured, prefer to remain at distance. But, Mr. Editor, be sure he is a skunk before you kill him in print. You cannot always know him by his smell, for sometimes the "smell" is made by the "exposers," who are rarely students of psychical phenomena

So I venture, as my answer to your seventh question, to advise a moderate amount of publication, but with foxy caution of a wise editor and a liberal use of his blue pencil.

CHARLES DAWBARN.

San Leandro, Cal.

to God because of their ignorance and superstition in the persecutions of the so-called witches will be learned and the scale will fall from the eyes of our judiciary some time, and their children will blush for shame because of the fathers' narrow and unjust decisions. Nevertheless, Spiritualism is fast find-Nevertueiess, Sylving a hold on the people.

EDWIN WILDER.

Hingham, Mass.

"After Her Death. The Story of a summer." By Lilian Whiting, No mind that loves spiritual thought can book. Beautiful spiritual thought combining advanced ideas on the iner and witnessed a number ordained and no ethercal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A all, I think this is a question of vital ate falsehood with truth? importance as to require a certain. The demoralized Fraud is not alled

FROM THE PACIFIC COAST. CHANGES SUGGESTED.

> Trickery Should Be Exposed Wherever It is Found.

Quite a number of changes might be made at the coming convention in Ocdeal in the past, we have greater hopes for it in the future. We ought to have a more uniform

system of organization, either have all states organize or have no state organization at all; some seem to think a more profitable way would be to have all local societies and the National We never can hope to succeed until we have law and order. I believe it should be one or the other, without the locals can be sustained the state cannot, and without the state the National cannot exist.

I do not object to individual members of state associations, for many of our Spiritualists would be barred from joining any association if not permitted to join the state, but I think it a dangerous plan to allow full yoting power, as one could spend a few dollars and run the entire convention. I would suggest that we have some-

what of a change in our "missionary work," as we have many complaints from local societies claiming that all missionaries should work for the bene fit of local societies in building them up, instead as it has been herotofore. working for the state and National. It would be better to take care of what local societies we have at the present time, then to constantly be organizing new ones and then leave them without speakers or mediums for another year or to die a natural death. It is detrimental to our state organization, also to the National, to have this kind of work; it should not be for the greatest num-ber of socieltes to be organized by the missionary, but it should be for the number that are self-supporting, and not merely to have them organized just to pay revenue once a year and charter fee. If the locals wish to hold a meet ing, they have found that the expense to

obtain a missionary is as great as it is to obtain any other talent outside of the missionary field. To be sure each mis sionary feels they must make their salary, and they are working for the N. S A. and state; too often the little local society is lost sight of. 'I qe local may work for weeks to prepare for a meeting in hopes that they are going to be strengthened by the missionary, only to

find themselves without finance or gain

of membership, when the missionary requires the collection and all expenses paid and many times travel over two or three states to reach the locality, is it any wonder we do not succeed in building up our local societies? I believe that missionaries should be put in the field with the understanding they should work for the local societies, the locals to understand it should be their duty to defray a certain amount of expense, which should be small to what it is now, and whatever the deficiency would be at the end of each month in paying the missionaries fair recomense for their labor, the N. S. A. or state to pay the remaining sum. Each missionary should at first form a circuit that would give each four local so-

cieties a medium or lecturer once a month and their time during the week to solicit membership for said societies or go to surrounding towns during week evenings, and the interest I am sure would be awakened. I believe one missionary in a place is sufficient, in this way the money that is raised for missionary work at the N. S. A. and the state would be well spent, and the people then could see what benefit the missionary work had been to local socie-They would cease asking what cal societies. The N. S. A. has furnished four missionaries and paid them,

on a Sunday where we could have four

different societies supplied at the same expense. I believe it would give better satisfaction if there were but one member represented from each state on the board of trustees of the N. S. A. I think it would save time if the reports of the president, secretary, treasurer and missionaries were printed in the spiritual

press before the October meeting. I most sincerely believe that the spiritual press should publish all exposures of trickery done in the name of Spirit when satisfied of their inform ialism, reliability. Spiritualists should

not be an exception to the general rule adopted by all honest investigators. Expose trickery wherever found. We have suffered long enough, trying to growth of the imitator, while our good mediums who have been able to obtain but very little from the spirit world whom they are dependent upon, so many of our Spiritualists have required so much that all those who understand the laws and principles of mediumship know it is utterly impossible to obtain certain results at all times. A medium never can say what they can do, they may merely mention what they have done, what we need most is to protec our young mediums and for each Spiritvalist, when a strange person comes to the city and claims to have such great gifts, we ask them to go under certain

conditions that will not harm the individual or be detrimental to the spirit; we have found it to be a great safeguard n our society. What our people need most is to inform themselves on magic; Herrmann is mystifying, Miss Fay wonderful, to some, but to those that are acquainted and understand how the hand raises on the glass and answers by tapping, where the handkerchief walks and also answers questions, when we understand these simple tricks and many more complicated, we shall appreciate more fully what we receive from the spirit world. While Herrmann and Miss Fay do not claim it to be spirit

power, others insist that it is from the

spirit world. They allow each to think as they please. My experience has been we should demand from the spirit world that which is truthful, that which they can prove beyond a doubt to be a fact; we should not ask those that have gone before to return to us to merely amuse and give us entertainment, but we will gladly receive their assistance in helping us to live better spiritual lives while here, understanding that we are as much spirits to-day as we ever will be, and the possibilities for our growth just as great. Then let us endeavor to raise our standard higher so to receive the instructions by the natural laws of life here and now. In this way we will retain our thinking scientific minds in

our spiritual ranks; if not they will do as they have in the past hold them selves aloof from the spiritual ranks. I believe in our coming convention there should be some system for ordaining our speakers, instead of having each individual when called upon to orof heaven flash upon and penetrate the witnessed a number ordained darkness and disnel it. Then why tol erate falsehood or a barefaced lie, per two were allke, and as I understand it petrated by a fraud who would assoc

amount of services and qualifications of to Spiritualism any more than a lie is the applicant.
CARRIE FIRTH CURRAN. Toledo, Ohio. 11 8

A TENDER VIEW. Mediums Acting Under Spirit Control

"There you sit no manAthat has had his head broke from dasancy up'ards and has got a new bipinion into it at every seam as has been opened. Now, what do you make of thist"-Capt. Cuttle to Capt. Bunsbyit : "

To the Editor: Your estimate upon the ability of correspondents to give opinions seems about parallel to that which the junior of "Gills and Cuttle" placed upon the capacity of the re-nowned skipper of the "Lively Clara;" perhaps for the same reason. There is great difference, however, in the requirements. You fire seven questions at us while Dickenss hero was satisfied with one.

Modesty perhaps, or it may be the want of a shattered head disqualifies me for giving opinions upon either of your first six interrogations. They resolely to organizations about which I have little interest and no expert knowledge. National, state and municipal societies are doubtless bene ficial to many. They serve to promote sociability, relaxation from care, and the cultivation of friendships. also furnish amusement, instruction in oratory, and are especially gratifying to those who delight in exhibitions of hot atmospheric disturbances by the mouth

The idea, however, that such organications are necessary or essential aids to Spiritualism is erroneous. Spiritualism is a fact, a discovery, and cannot be aided. Of what value would an as-sociation to aid the multiplication table prove? Neither do I understand that any form of propagandism is required to spread the knowledge that discarnate men have been interviewed. When Columbus discovered America the news became universal through ordinary channels without the intervention of any society whatever.

Notwithstanding these opinions, I en-tertain only friendly sentiments for Spiritualist organizations. I feel as an auctioneer in Boston did when selling calico. "Ladies and gentlemen, par-he, "if this calico suits you, it is just what you want."

Your seventh question is substant ally this, "Shall mediums' fraut practices when plying their vocation published to the world? es, most emphatically. But in judging what constitutes such practices great caution should be observed. An experience of more that fifty years has given me knowledge that mediums are fre quently detected in cheats for which

worthy than the detectives.

Space cannot be allowed for relating the facts by which this kflowledge was obtained, but I will give one, as a samie. In 1855, at Waukegan, Ill., I sat by a dining-room table, at Judge Ira Porter's house, for spirit manifesta. tions. There were present five or six mediums. Among the bhetiomena were table tippings. We gave fliestions and the table tipped charminging in response. At length one of the mediums selzed i slate and with wonderful fapidity made a sketch of the table and its guests. At the bottom of this sketch she wrote "Take care Charlotte." - Now Charlotte was seated hext to Myself. I knew her well, and a more truthful, honest girl was never seen. The sketch, however, showed her foot under the bottom of a table leg. I looked down and to-my as tonishment found Charlotte's placed as indicated-and although in a

deep trance, she was tipping the table. By a stranger, this would have been pronounced a fraud of the grossest cnaracter. To me it became a matter for study. I followed the investigation by various ways and means and finally became convinced that there was a bet uch cases

The solution is this. The medium is passively under the mesmeric control of the spirit. The spirit's desires become hers, and she unconsciously applies herself to the task upon which the spirit is engaged. I feel absolutely certain that this view is correct.

And now inasmuch as mediumship and sensitiveness are almost synonymous terms, and realizing that a criticism which would scarcely provoke an explotive from a man of iron nerves, will drive a medium to frenzy, I deem it just to treat that subject with charity and tenderness. And when I take down my violin to play the old familiar air called "Medium's Frauds" so commonly squeaked and shrieked from press and pulpit, I discreetly adjust the "mute" upon the bridge. And if the tune be executed on a plano I try to give judicious employment to the soft J. CLEMENT SMITH. Topeka, Kans.

A VERY STRONG ASSERTION.

Truth and Falsehood Do Not Blend. Shall fraud and trickery as practiced

by so-called mediums and investigators of Spiritualism-whenever and wherever found, be exposed by publication pro-

fraud and trickery is reliable? Yes, emphatically yes. Th truths of Spiritualism are too important to wear the filthy, loathsome garb of deception and falsehood. They are too sacred and involve too much that is dear and valuable to every human being, to have its name enshrouded and blemished with a ele. Because lies never enhance the value of an article, but cause the would be burchaser to rather depreciate it and turn from it.

If the truths of "SpirRualism are worth anything they are Worth everything. Because they are Thys of light from the highest heavens, and shed upon man a halo that inspires him with hope, the best thought, the clearest ideas of a future existence, and the purest motives that" ever filled his darkened, bewildered mind? They touch the finest feelings of his Chrotional na ture and arouse his dethargy to a life

of thrifty progression.

The truths of Spiritualism proclaim continuity of life after death. They declare that our departed ones can and do come back to us and manifest and demonstrate their presence. They proclaim a progressive life of immortality after death. Such truths can never be represented by frauds or falsehood. They have not the Itast connection or affiliation with a lie, but are entirely separate and distinct from falsehood as light is from darkness. The two do not mix. They do not blend together. Colors may run together and one tint or shade the other, but not so with truth and falsehood: Spiritualism may be compared to the sunbeams of heaven and falsehood to the thickest blackness of darkness of night, and the sunbeams

After a medium has been proven Spiritualists at large? I am most emphatically opposed to permitting outus what to do. Let them run their own

ism. I am of the opinion that we surely know more about our own business. than people that do not belong to our ranks. How about the idea of appointng perfect men and women to weed out the frauds from our ranks? I tell you. friends, that there is not a little fealousy existing in human beings, but quite enough to go all around without

standpoint. In conclusion I wish to say that it is soon and see to it that justice will prevall and that innocence will be a shield of protection. I know that the purpose of life is to make the world better as a result of our having lived in it and ance wishing that this article will help bring ties. truth uppermost, I remain as ever, worker in the great cause of emancipation from the narrow injustice of the past to where the light of liberty may nathe the shores of our minds and

HARRY J. MOORE.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable ittle work. Price 30 cents. For sale at

HOW A PYPNOTIST to truth, and is in no way worthy the name of a Spiritualist. The fraud is not a medium for Spiritualism, because he does not stand between the truths MADE A FORTUNE. of Spiritualism and the people, but is the exponent of falsehood and stands

He has declared bimself a non-Spirit

ualist and tried to brand it with a lie:

The divine teacher said he that is not

for me is against me. The fraud medi-

um is a Judas; seeking the pieces of sil yer which is his highest motive. He

sells his birthright for a mess of pot

tage: He makes his father's house a

house of merchandise. He sells the

doves which are the emblems of peace

true Spiritualist to quiet his restless

spirit. The fraud betrays the Master

with a kiss, if truth represents the

I he ever had any. He becomes the fit

Master. He forfeits his spiritual gifts.

associate of Ananias and Sapphira, and

is no longer associated with those in

spirit as their representative of the

truth, and if any longer used as a medium, he or she a fraud must be used

by those in spirit life who do not stand

for truth but are given to falsehood, de-

Spiritualism stands for truth and

righteousness, and a fraud can never

represent it, and should be denounced

DR. G. A. BISHOP.

and exposed everywhere in the strong-

PURPOSE! PURPOSE!

That Should Be Selected Instead of In

finite intelligence.

To the Editor: -Your communication

entitled "An Open Court" is at hand

and contents noted. The first and sev-

enth questions being the most import

ant from my standpoint, I will write as

briefly as possible concerning them. Be-fore I do this, however, I wish to state that there should be no alarm felt as a

result of the difference of opinion con-

Now as to the first question, instead

experience, observation and reason.

ceived and deceiving.

Chicago, Ill.

between falsehood and the people. And when a medium of Spiritualism The Secret Methods by Which Dr. La Motte Sage, the practices fraud, he or she, whoever they may be, then and there denounces Spir itualism and proclaims it a lie. Let Greatest Hypnotic Scientist of the Age Crehim bear the shame and contempt of a llar and wear its stamp on his forehead ated a Tremendous Sensation. until he repents in sackcloth and ashes, and abandons his fraudulent practices

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Dr. X. La Motte Sage made a fortune tests how to prevent people from influout of Hypnotism. He probably knows encing you; hypnotic power more fascimore about the subject than any living nating than beauty; the use of hypnoman. His methods are radically different from any ever before presented. By his new system he hypnotizes people in-stantaneously. He tells you how to exert tremendous silent influence without making a single gesture or saying a sinfree so long as the special edition lasts. gle word. He gives the only real, prac- Any person who is in earnest can get a tical methods for the development of copy merely by writing for it. This the power of Personal Magnetism that book is handsomely illustrated by the have ever been published. During all finest half-tone engravings. It tells have ever been published. During all finest half-tone engravings. It tells the time that Dr. Sage was before the you how the marvelous power of hypno-

tian Spiritualists or any other kind of Sage's methods. The Doctor has re York Institute of Science, Dept. MK3, Spiritualists. This is all as it should cently written a book entitled "The Phi- Rochester, New York, and a copy of Dr.

be in order that we, as Spiritualists, losophy of Personal Influence," in Sage's book will be sent you by return should have what I am pleased to term a magnificent diversity of individuality. of having "We believe in Infinite Intol-ligence," I would have it read, "We be-lieve in Purpose." You see belief after all is based on evidence. I have heard many people say-that a fool could bethat it is pretty nearly the opposite. Let me say that knowledge is based on have never experienced or observed myself living in the next life, therefore hypnotize people at a distance; its happiness which the Creator intended value in business; marvelous scientific he should enjoy.

from these two standpoints I do not know. But I have received communi cations purporting to come from the next expression of life. I now apply THE N. S. A. deductive and inductive reasoning and as a result I believe and I may as well add, so far as human knowledge is con Forth. cerned, I know. But you see this conclusion has been arrived at as a result of a reasoning process outside of expe rlence and observation. Now the rea son why I want Purpose inserted in the N. S. A. declaration of principles, instead of Infinite Intelligence, is because ment of the human race. t does not imply good or evil but both. There is no way to demonstrate Infinite ciple among the nations of the earth, in but publishes their avocations, and Intelligence, therefore I do not believe

"Good for good, and justice for evil."

about these matters and we will yet be properly represented. Thus a distinct and an independent and yet lowing change is inevitable.

grains of sand on the sea-shore. Now concerning question No. 7, I Spiritualists could subscribe to it.

for the following reasons: opportunity to defend themselves. The mediums may be able, if given an op-portunity, to satisfy the publishers that ism." their informants are not quite as reliable as they at first thought they were. I do not say but that in the majority of cases the informants may be perfectly posed to have been exposed, but honesty and sincerity is no evidence of accuracy. A person may be really honest and yet be wrong. Why not give the mediums the privilege of cross-examin-

ing the witnesses? organization and hunt out the frauds among the clergy of all denominations and especially their own, before they come and attempt to purify Spiritual-

of the supposed exposures from this

where the sun of freedom may reflect its rays upon our souls!

Chicago, Ill.

public he made his business to note tism has been used to cast a secret mys-carefully the effect of hypnotism upon tic spell over people without their the human mind. He became con-knowledge and how they have been for vinced that this mighty mysterious months, and in some cases even years, power could be utilized to the advan- obeying the royal will of another. It tage of ambitious men and women who gives you the secret of the development wished to better their condition in life. of what Senator Chauncey M. Depew To demonstrate the correctness of his calls the money-making microbe. Don't ideas when he retired from public life think because you lack a fine education he founded a college where Hypnotism, and are working for a small salary that Personal Magnetism, Magnetic Healing, you cannot better your condition; do etc., might be taught along the definite not think because you are now successlines he had laid down. The result is ful in life that you cannot be more sucthat the college has grown to be the cessful. Dr. Sage's book has been read largest of its kind in the world. Thousands of successful students in all parts of the globe are living winesses to the world. They know the value of personal wonderful power and the great practi- influence, of hypnotic power. If you cerning whether we should be Chris cal benefits to be derived from Dr. are interested write to-day to the New

tism in the development of the mental

faculties; controlling children; removing domestic troubles, etc.
The college which Dr. Sage has

founded proposes to give away \$10,000

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which he tells in plain, simple language mail absolutely free. This is a rare opjust how to acquire hypnotic power and portunity to learn the uses and possithe various uses to which it may be billies of the most wonderful, marvelput. Among the many interesting ous and mysterious power known to things upon which the book treats are: man. The book is enthusiastically inlow to develop magnetic power and in- dorsed by the most prominent business fluence people without their knowledge; men, ministers of the gospel, lawyers how to cure bad habits and obstinate and doctors. It should be in every lieve, but it took a very brave person to curonic diseases, when medicine and home; it should be read by every man say that he knew. Well, suffice it to everything else in this line fails; how and woman in this country who wants to implant a command in a subject's to better his condition in life, who mind that he will carry out in every de- wants to achieve greater financial suclitail a month or a year hence, whether cess, win friends, gratify his ambitions the hypnotist is present or not; how to and get out of life the pleasure and

ts Composition and Its Objects Set

It is, or should be, one of the leading rinciples prominent in the minds of all in all Spiritualist papers, that all may intellectual and enlightened people, to know who are frauds and who are not: work for the betterment and advance- but where low trickery is practiced in

the various institutions that are pro- gives them notoriety before the public, vided and set apart expressly to the in the name of Spiritualism, free I would also have instead of the public, wherein to educate and improve pense.

Hence, as Molfre, Ill. gold and common sense in it. It is: the brain becomes expanded, the mind becomes enlarged, large thoughts fill If we had a rule like this people would the place of the old, new and more exbegin to think that we meant what we pensive ideas present themselves, old themes are discarded, new grounds are The law of self-preservation is the explored, new fields for action are first law of nature, and it is not likely brought to view, and must be occupied: that we will meet over seventy-five hence old teachers must be discarded, millions of people in America that won't new ones of up-to-date intellect and actake a yard when you offer them an complishments sought out, that the ad-Let us use a little judgment vanced ground taken must be held and

interdependent scientific religious Hence the Spiritualists should have a West, North and South in relation to movement. We have the possibilities, "Declaration of Independence;" a code minor matters and the N. S. A., thereand I might add the probabilities of be of simple facts, founded on the Hydes fore I would suggest that we plant in coming a world power. The world will ville raps, the intercommunication of our thought and minds the seeds of move in space whether we live in it or departed beings with those of earth, Uses to all the world—the tree of We are only after all but little and a general relation of all humanity, knowledge of the fruits of the Golden as of sand on the sea-shore.

wish to say that I have always been The long list mentioned in the "Open against publishing reports of exposures, Court" are not true and genuine Spiritualists, but amalgamationists, with per 1. Why publish an exposure without sonal, formulated ideas; hangers on, first giving the medium of mediums an tinctured with old orthodoxy, and other "isms" and striving to profit by affixing

> What is the N. S. A. and its composition?

What is its object?

sincere and honest when they desire an dividuals, without authority, and organ-article in which some medium is sup- ized from a personal representation. Its object, no doubt was to propagate. and to disseminate the true principles of Spiritualism; and to this end they formulated a code of principles to suit the exigencies of the times as near as possible, but they need revising.

to be a fraud, why not just mention in ciples, as adopted at the Chicago con- lilzed world. Therefore it is the right the Spiritualist papers that such and vention, 1899, Article 1: Entirely elimi- place for the N. S. A. to be permanently such a medium is not endorsed by the nate it from the code of principles, as it established, as the United States Conis entirely indefinite, and without any gress and the White House for national signification. We might with the same and international uses, pro bono pubsiders to come into our midst and tell propriety say, that we believe in infinite lico. All its business should be done in ignorance, as in infinite intelligence—as both comprise ignorant nonsense.

> eternal existence. Third: Eliminate article No. 3 entirely from the declaration of principles as t is without any significance at all. State associations are the most es sential part, being the most legitimate foundation of the N. S. A. Most assuredly, the foundation should

be precisely alike, and they should conform to the organization of the N. S. A. probably missing any of the mediums, and their by-laws as near alike as the So you see we might account for some different locations will permit.

one; but all, equally alike, should come my prayer that we will all get together up legitimately through local organizations; consequently there would be no voting privileges for any one. Question 4. Most assuredly; but not to the exclusion of advice and assist-

ance from the N. S. A. in weak locali Every state having a state organiza tion, and represented in the N. S.A. should be entitled to one trustee, and one at large for those states having an excess of membership.

Much time might possibly be saved, but I think it would be a mistake to preclude the reports of the president. N. S. A., and the comments thereon are Price by mail, 15 cents. For sale generally very interesting, and to debar this office. the hearing of those reports from those "Astral V

tion, of one-half the interest, and zeal required to sustain the institution. Where actual fraud and trickery is practiced, by well-known spiritual mediums, in the name of Spiritualism, and is exposed beyond a doubt, by reliable people, it should be by all means published

the name of Spiritualism it should be We see an approximation to this prin- entirely ignored, and unnoticed, as it C. P. MITCHELL.

SUGGESTIVE THOUGHTS

As Expressed by an Aged, Venerable Worker.

Recognizing the vast importance of spiritual culture and growth, above maerial and temporal, worldly and selfish try between the friends in the East and Rule, which always in every clime produces health and happiness, such as Jesus prayed for and the Christians enjoyed before the apostasy, and the worship of the Gold God of Selfishness vs.

the Golden Rule. I would suggest that as we now know beyond any question that life continues without end that we know of after the change called death, which is the new birth into a higher life of uses, by tho Golden Rule; we are compelled to do as we would be done by, to get up higher; It is, or was, composed of personal in- therefore, let us discontinue trivial distion of the Rock of Ages, the Fatherhood of God, the Brotherhood of Man.

the Sisterhood of Woman—our duties to children and to all of God's creatures. The city of Washington, D. C., is the center of the United States, and if not First, then, in the declaration of prin- now, soon will be the center of the civ-Washington instead of changing from city to city. The annual meeting Second: Eliminate last clause of ar- should be held Feb. 22 in memory of the ticle No. 2. and insert the words, are of Father of our nation. We now have members of Congress and in many departments of government and will soon have the whole thing if we continue in office the present able management. Why not? A. H. Love has been reelected 37 times president of the Universal Peace Society, because he is competent and honest. Are not the the present officers of the N. S. A. competent and honest? What more do wo

want? There should be a state society or-There should be no partiality or fa ganized in every state to meet horizing shown or bestowed on any capital city every year during the sion of its legislature. The object of these societies should be Uses; to bo useful and educate orphans and begin with one as Geo. Muller did. Massachusetts has a suitable building so has New Jersey. These state societies will naturally become educational centers for newspapers, books and libraries.

B. FRANKLIN CLARK, M. D.

Belvidere, N. J.

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FREEDOM AND INDEPENDENCE. Spiritualists Not Subservient to Bossism

In regard to amendments to the organic law of the N. S. A. and what changes might prove beneficial, I would arst suggest a relief from arbitrary domination and a more liberal extension of the society's privileges. As an organization, at present it does not appeal to thousands of true and propounced Spiritualists, or in any way en-list their interest. While many of them have no spirit of ill-feeling against it, their sympathy is not aroused in its favor, and they have small faith in its cfficiency or in its success as a disseminator of spiritual knowledge. The reason for this is, in part at least that it has been run as a close corporation or patterned after close communion church societies. It has been too exacting and too exclusive with regard to its participants and shows an inclination to put up fences to inclose the elect. This disposition will never win in Spirituallsm. Its followers require freedom and independence. No class of people are Individually less subservient to bossism than they, and their temper will resent any attempt to unduly control their action. There are some who will accept the rein and make the personal concessions that it demands, but great num bers of genuine Spiritualists who are outside and have never chosen to cooperate with the organization are quite willing that it shall run its course until

suggested by experience. It would be more satisfactory if the term of the president were limited to one year and his re-election prohibited. This would give fresher action and greater variety of administration, prevent the formation of rings and selfish manipulation in the procedings.

It would be wise to not expend a sin-

t is discovered that its methods must

be revised and a new alignment made

gle penny for publishing the reports of the association's officers. They are of only temporary interest and are of very little benefit in that way. The spiritual papers will publish them gratuitously as matter of news and in that way they will reach all the people that care to ead them. They should be furnished in time to publish them simultaneously by all the papers at once, and there should be a fair understanding on this subject. They will be of more interest and do the association more good if published prior to the session than afterward.

Fraud associated with manifestations should be treated on an equality with fraud connected with any other business or belief. It should neither be made more nor less prominent. The very worst frauds at the present time attached to Spiritualism are the hypocrites and pious Pharisees that are seeking to overthrow its facts by misrepresentation and pure lying. If any preference be shown it should be given to them. Far more importance should be attached to emphasizing the truth and vividly presenting what has been proven and can be demonstrated.

"Error wounded writhes in pain And dies amid her worshipers,"

and it is not necessary to attend her funeral or play the dead march at the obsequies of expiring falsehoods. Truth and the genuine will survive because of their innate vitality. On the public highway it is not necessary to give attention to every irate barking cur that thinks to stop the electric car in which you are riding. Lean back in serenity and have faith in essentials.

The spiritual papers are the best means for missionary work. Every generous Spiritualist should take one. not simply to read in his own family, but to Give it or use as a tract subsequently. Give it of send it to those that you believe it will benefit. Keep at this work faithfully and you will effect more good in the end than if you go to the N. S. A. every year. The first duty of all Spiritualists is to sustain the Spiritualistic press. C. H. MURRAY.

Elkhart, Ind.

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VERY GRAVE DOUBTS. in Reference to the Success of the N. 8. A.

To the Editor:—Your circular letter of September 2 came duly to hand, in which you ask my opinion on the varlous subjects contained therein.

First let me say that I think you have most clearly stated the difficulties that lie in the path of the successful organization in one compact body of all the professed Spiritualists of the United States and Canada. Although I have been more or less identified with the present. National organization since its inception at Chicago in 1893, I have grave doubts of its ever accomplishing what its most zealous friends antici-

·There seems to be but one question on which we all agree, i. e., that the socalled dead do and can communicate with the living under certain conditions which we do not fully understand. However, I agree with you that, not withstanding the divergence of opin ion of the leading Spiritualists of America on all subjects except as above indicated, there is still room for the present National organization to do great

Work,

First, you ask what changes in its organic law will make the N. S. A. more efficient. I would make the office of president a non-salaried one, and for the term of one year. I would make the membership of the National body consist of delegates from state associations only, and no delegates from local societies.

We must build from the bottom up. and not from the top down as we are now trying to do. Other changes for the better might be made, but I deem the above important.

To your second question 1 say yes. State associations are essential and should be of uniform characteristics.

I believe in individual members of state associations, and they should have full young privileges.

The state association should have sole charge of the missionary v.ork in its territory. I think as a matter of policy that but one member of the board of trustees

should come from any one state. Sixth. I certainly think it should. Seventh. One of the most vitally important questions to be discussed in the above lists, in the language of David Crockett, "He sure you are right, then

With the well-known fact that with scarcely an exception all public mediums, no matter what phase of medium ship they represent, have been exposed and denounced as fakes. That such in-justice has been done in the past to persons that I might name, I am quite sure. We know so little of the laws governing given to those who are seeking and will mediumship that we should be very careful how we sit in judgment on what seems to be fraud. I am not now neither have I ever been an apologist for fraud or trickery in any department of life, neither do I feel like condemning on the mere statements of others. depreciate this indiscriminate cry of fraud, fraud. In my opinion there is far less of it than some people think.

Brethren, do not be alarmed; all the frauds in the universe will not stop the onward march of Spiritualism. Better let a dozen guilty ones escape than condemn an innocent one, is my motto. That we have frauds masquerading in our ranks as spiritual mediums, I have no doubt.

When all the world gets honest, we will have all honest mediums; until then we will have to put up with some things we don't like.

If I were publishing a spiritual paper and I became absolutely certain that a fraud was being perpetrated, I would expose it, otherwise I would keep si-E. W. BOND. lent.

Willoughby, SUCCINCT ANSWERS

To Several Very Important Questions

To the Editor: -- I beg to make a general answer to some of your questions. thereby saving a little space. You ask

in substance: 1. What changes in the organic laws of the N. S. A. will make it more efficient?

2. Are state associatious essential? If so, should they not be organized on a uniform plan? 3. Should there be individual memshould they have full voting privileges

bers of the state associations? If so, I think a uniform plan of state organization is necessary to the extent that essentials to representation from state organizations should be the same in each state.

To be systematic, where there are state organizations, a certain number of representatives to the National Association, with voting power, should come from the state associations. As there have been state organizations in some states for many years, I would favor the continuation of such organizations and the establishment of new ones in every state as soon as possible.

I would favor representation to the National Association from all organized societies of a stated membership, where the annual dues are paid amounting to a uniform sum, with voting pow-er, until we are more firmly grounded as a National organization. In addition to the foregoing, I favor

representation with or without voting power, as shall be deemed most wise upon the credentials of not less than twenty-five Spiritualists, not members of any representative organization, declar ing themselves to be such, giving the name and address of each, all of whom must reside within the same county as the representative, who shall contribute an affiliating fee of ten dollars.

In addition to the foregoing require ment I would suggest, that each person who seeks to be so represented, as evidence of qualification, shall be an annual subscriber to one or more of the current weekly Spiritualist journals. In answer to your fourth question] will say, I think as a rule, that state or ganizations should be responsible for all missionary work within their own territories, with power to the National Association in special cases to render

To your fifth question, as to whether any state should be entitled to more than one representative upon the board of trustees. I beg to answer that I would favor leaving that to the good sense of the convention, as some states are very sparsely populated, while others have a great population, presenting a larger number of desirable persons

assistance.

I think the reports of the president secretary and treasurer of the National Association should first be presented to the convention in printed form. I do not think it wise to publish these re-

ports in advance.

To your seventh and most important question, as to the propriety of publishers of Spiritualist papers refusing to print any and all exposures of trickery done in the name of Spiritualism, when satisfied of their informant's responsibility, I beg to suggest in roply, B. Newcomb. Excellent in spiritual that I favor the publication of every suggestiveness. Cloth, \$1.50. For sale that I favor the publication of every suggestiveness, method, trick and device known to the at this office.

spiritism, and to keep all this informa-tion ever before the public; also, I fa-vor the publication of the methods by which fraud may be detected. As to the propriety of publishing all alleged exposures, this is a matter which must rest in the discretion of the publisher, remembering that unless we attempt to keep a clean household, we shall lose the growing respect which the world entertains of us. ... A. H. DAILEY. Brooklyn, N. Y.

THE LYCEUM,

is Suggested as Worthy Special Attention.

Remembering that The Progressive Thinker is always an open court, I come with a few thoughts which of late have occupied my mind. The majority of Spiritualists are, I am convinced, conscious of a thorough organization, not of Spiritualism but of those who are living the peace and daily joy which the knowledge of Spiritualism affords; this organization to be clear of all eccle tical form or creed, or claim of such bower.

To me this is to be accomplished by a National Association (such as we have) supported by chartered state associations which shall be composed of the local chartered societies in the several states. The N. S. A. having at one time granted charters to local societies, interferes with the uniformity which should exist and which must be carefully brought about. The successful work of Mr. and Mrs. G. W. Kates in our state shows me that as scon as the several states are organized-and nearly all of them can be by carefully planned missionary work—such work ers can go from state to state under the auspices of each state association, for surely the state should be responiable for the work done within her borders. The work of these missionary workers is a very sacred one. Many times they are to tell to seeking souls the first message of Spiritualism, and we cannot be too careful as to whom is placed in the field to teach and promulgate the principles of a great National associa

The ordinary differences of individual opinions among Spiritualists as to creed or no creed, the Christian-Bible Spiritualist or the atheistic and independent Spiritualist, must be lost sight of, and the beautiful thoughts of inherent justice, personal responsibility and love triumphant ever not only hate but death, be tenderly administered; with this, too, must be the proof of spirit return by actual demonstration, which in my mind is so sacred that it should be remove their sandals to enter the seance-room with the proper conditions to insure the sensitive favorable forces rather then placing our mediums before an audience of scoffers and expect them to give accurate readings and messages. The time was when it seemed necessary to give phenomena promiseuously, but consecrate an hour and a place to seek communion with the so-called dead.

Here, too, is another proposition, the trickster. As long as the public's demands are catered to, so long there will be a host of "tramp mediums" who are determined by some power or another to satisfy; organization must protect the investigator from these who are unworthy of their patronage. The spirit-ual press can do much in this direction by publishing the unbecoming conduct of these mountebanks. There is nothing more void of spirituality than to pre tend the return of the loved ones whom we think dead; and such spiritual lepers should be severely branded.

I do, Mr. Editor, and reader, think at much time may be saved by the re ports of the officers and missionary workers of the N. S. A. being published in the spiritual press before the conven-

In conclusion, I must mention with emphasis the department of our cause which should receive special attention by the missionaries every where: the Lyceum, which is a school of liberal education, where the aged and youth may be taught such tolerance, love and brotherhood that superstition and otry will die, and hate, envy and self-ishness will be replaced with co-opera-tion and genuine human sympathy. When the children are raised to know mankind as a brotherhood, and the world as a place where "there is no high and no low save in spiritual at tainment," which the lyceum teaches, tiren there will be less distinctions of thought among Spiritualists and we will not need to go forth to convince people that Spiritualism is a fact in nature, but will go to give the glad, sweet and tender message of the ever overshadowing bosts who with sacred love minister unseen to the denizens of earth. Organize the lyceum and teach the child to be true to self, to love Creative Energy as it is manifest in Nature everywhere, and especially in human lives, and not let his mind be filled with the stale mythology of a wrathful deity whose anger is appeased only by the shedding of blood. There are so many principles upon which we all agree that their beauty and comfort will so occupy common brotherhood not be disturbed by any minor point of difference. JOHN W. RING. Galveston, Tex.

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TESTIMONIAL.

Dear Brother Poole, 48 Evanston Ave., Chicago, Ill.: I must tell you how delighted I am with the glasses. They are restful to the eyes, easy to wear, and thoroughly satisfactory. Cordially thine, WILLARD J. HULL. Columbus, Ohlo.

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"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general renders and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you

will be delighted with it. "Discovery of a Lost Trail." By Chas, allen Tellie

editor by which fraud may be perpetrated in the name of Spiritualism or Spirit SIGK?

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True to the character, object and spirit of the valuable paper you publish and are sending broadcast throughout this and other countries, you are again on deck with a series of questions with the view of promoting the progress of the cause in general, and that of the N. S. A. in particular.: If one may judge by the title of your paper dits readers may be presumed to be "progressive thinkers," and, therefore, "you should

reap a rich harvest in replies. I think it will not be denied that the N. S. A. is not as efficient as it might be, or as its friends would be glad to have it be. That it can in the present status of Spiritualism, or in the control of an entirely new corps of officers whoever they may be, be at once made more efficient than it now is, is a question which, individually, I do not feel competent to decide.

You have certainly struck the keynote of the causes which operate against the progress of Spiritualism as an organized movement in your reference to the dissimilar beliefs or the heterogeneous character of its adherents upon questions more or less related to the one supreme question—the possibil-ity of communion with the so-called dead, and the certainty of a future existence. As long as this supreme question is settled in the minds of only a comparative few, known as Spiritualists; as long as the orthodox church simply believes but does not know that death does not end all; as long as there is an infidel, materialist or here or elsewhere who honestly and conscientiously ridicules the very idea of spirit return, so long will it be the principal duty of Spiritualists to furnish the proof of a life beyond. And that proof must be furnished unadulterated with fraud and humbug or we shall make no · impression whatever upon those we are most anxious to convince of the truth of Spiritualism.

All other questions, then, should be made subordinate or secondary to the one important question until universally established and accepted, i. e., the question of the proof of a future exist-

Let us pay our attention to the development of that proof rather than to the questions which will naturally grow out of it when once it is generally established. It will then be time enough to discuss them. As long as we do have here and there undeniable proof from phenomena which are unquestionably true and bona fide, we have a solid rock foundation upon which to base our hope and expectation of yet greater and more universal devolopments in the domain of evidence divested of the least suspicion of fraud. There is no telling what the twentieth century has in store for the human race along the line of what is now termedothe occult.

It would be very difficult, aye, impossible for any man now to conceive the very happy results to the human family which would springs from the absolute universal knowledge of a life beyond what we call ideath,-a knowledge as self-evident to the human mind as that day follows night, il Who can measure the happiness that would result from such universal knowledge, not helief? What effect would at have on selfishness, trusts, syndicates, soulless corporations, monopollesothe golden rule, "live and let live," site?

In answer to your first question, have not at hand arcopy of the organic law of the N. S. A., and therefore can not respond intelligently.

To your second, I believe that state associations are essential and that they should all work in the interest of and in harmony with the N. SIA. I also think there should be individual members of state associations and that they should have full voting powers. I am also of the opinion that if the N. S. A. has the undivided support of all state and subordinate societies, the burden of missionary work should be placed upon it. I should be in favor of more than one representative of a state society being on the board of trustees of the N. S. A.

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Statistics show that sixty-nine out of every one hundred have some form of heart trouble. Are you one of them? It so, you should act at once. Sudden, death from heart disease occurs with alarming frequency, and comes on when least expected. Almost every day we read of some important public official being stricken down without, a moment's warning. Think of the countless thousands that die a similar death but because not known to the world at large no notice of their death is taken. Thousands dector for their kid.

that die a similar death but because not known to the werld at large no notice of their death is taken. Thousands dector for their kidneys, stomach, lungs, notice of the kidneys, stomach, lungs, stomach, lungs, stomach, lungs, stomach, lungs, notice of the whole trouble is with the heart. Is your heavy aright! Do you have rainfuttion, fluttering

the whole trouble is with the heart. Is your heart right! Do you have palpitation, fluttering or skipping of the heart beat; shortness of breath after exertion, fainting spells or dizzibreath and feet; dropey, or swelling of the feet and ankles; pains around the heart, or through the shoulder blades; spots before the eyes; hungry, weak spells, or sudden starting in sleep? If you have any of the above symptoms your heart is affected, and you should waste no time in having it corrected. Write at once to Dr Peebles' Institute of Health, the renowned heart and nerve institute of Battle Creek, Mich., No. 10, Upton Block, for full particulars of their wonderful treatment for heart troubles. They have cured thousands that had been given up to die by the very best local doctors, and they can, no doubt, cure you. Write to-day, for another week may be too late.

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HINDOO! HINDOO!

HINDOO! HINDOO!

I wish to amounce through the courtesy of Mr. Francis that I have spent four years in India amongst the Masters and Hindoo Adepts (Yogis) and I have some valuable illustrated diterature which I am going to give to the "Progressive Thinker" froe. This literature consists of "Hypnoisian" "Occult Mysterless of Hindoo Magic." "Adeptship," "Witcheraft." "Magic and Borcery," "Merconnaucy," "Pneumatology," "(Astral Indiance, dishoilectiond Ceromonial Masic," "Invocations," "Philosophy of Spirits." Med actal Theologia "Conjunctions of Ceromonial Masic," "Invocations," "Philosophy of Spirits." Med actal Theologia "Conjunctions of Disease and Medicine," also "Clairyo acce." "Tyo Disease and Medicine," occult indiance." "Mediumbili pand Occult or Thaumaturgic Powers." I want ship and Occult or Thaumaturgic Powers. I want ship and Occult or Thaumaturgic Powers. I want ship and Occult or Thaumaturgic Powers." I want ship and Occult or Thaumaturgic Powers. I want ship and Occult or Thaumaturgic Powers.

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Spiritualist press a week or two in advance of the annual meeting. I am somewhat surprised at your sev enth question, Brother Francis, "Should the publishers of Spiritualist papers re trickery," etc? Have you any doubt about what my answer would be? fuse to print any or all exposures

H. V. SWERINGEN. Fort Wayne, Ind.

IMPORTANT QUESTION. What Change Will Make the N. S. A More Efficient?

Our spiritual organizations are for the purpose of gaining more knowledge pertaining to the phenomena and teachings of Spiritualism, the better protection of Spiritualists, their prop erty, and the general betterment of hu

manity. As Spiritualists we must not forget that harmony is the strength and sup port of all institutions.

Now the first question of the investi gator or prospective member of such organization is, what constitutes a Spir itualist? What do they believe? And the only answer that will fit in all cases, is: A Spiritualist is one who believes in the continuity of life, and communion with the so-called dead

This all Spirituglists can accept. But to this add a belief in reincarna tion, infinite intelligence, astrology or any other theoretical teaching, and there wilt be many who cannot accept it; yet no organization will object to a er holding some belief that all cannot accept, and as a thinking people we admit there could be no pro gression if all were of the same mind

or belief on all things. However, the continuity of life and spirit communion is not a theory, it is demonstrated fact.

When an individual becomes liberal enough so he will investigate, he will meet with such demonstration, and he cannot help believing he knows, hence he is a Spiritualist.

Now since this belief or knowledge is what makes us Spiritualists, it seems to me that we should make this thought well stated, the center around which we could all come in harmony, and it does seem that we should be liberal enough not to ask our brother to endorse some thing he does not believe, thereby make ing himself a hypocrite in order that he may join our society.

As a speaker and improvisator I have

been urged to take ordination under the state and National organization, but positively refused because I cannot endorse the declaration of principles.

If I did believe that "the phenomenof nature physical and spiritual are the expression of infinite intelligence, would be an infinite intelligentist, and not a Spiritualist. I would be on a par with Moses and the prophets, who when holding communion with the spir its claimed to be talking with God. With a belief in that statement,

should be compelled to admit that all communications were from the infinite hence to me there would be no such thing as spirit communion, and no

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The thought, Price, cloth, #4. For sale

declaration of principles all except the fourth and fifth clauses, which I would make the central thought around which we could all gather in perfect harmony And further, if all Spiritualists wish to affirm that all phenomeno are in perfeet harmony with natural law, hence natural and not supernatural or miracalous phenomera, I could not object. We might also affirm that, a correct understanding of the pnenomens, phil-osophy, and the higher teachings of our spirit friends, and the living in har-

mony therewith constitute the true religion of Spirituarism. But in the spirit of fairness, I say, for the sake of harmony, friendship and brotherly love, do not adopt any thought to which there is one dissenting vote coming from one who is a real believer in the phenomena and philoso-

phy of Spiritualism. In regard to other questions, I will not venture an answer, but leave them to such as have made them a study. As to fraud, I detest it in any spot or place, yet we find it sown broadcast over the world, in every nation, not alone among our mediums, but along the leaders in every church, as well as among the higher representatives of

states and nations. No expose or punishment can blot it out. To me it seems higher education

alone points to the way of relief. The grandeur of truth and right, and the sacredness of spirit communion, when understood, should bring purer lives and higher motives. H.L. CHAPMAN.

Marcellus, Mich.

FROM THE PACIFIC COAST. Fraud Should Never Be Condoned.

To the Editor:-Responding to your Open Court enquiries, various suggestions are presented to mind, not all of which can well be here conveyed, espe cially as to the changes desirable in the organic laws of the National Spiritualists Association, which the experiences of the past few years make apparent except in answer to the succeeding questions, to which I would reply:

The N. S. A. should be composed of state associations only, all state organizations to be constructed on a uniform plan so far as their remoteness from each other and the central body may permit, their differences to be only or minor matters. There should be no individual mem-

bers of either state or National associations except honorary members - who from efficient or long service, or both might be admitted, in which case they should have no more voting power than is customary with other bodies, which as a rule do not permit voting of honorary members on matters of the busi ness of the organization, or until they affiliate.

All missionary work should be planned and executed as nearly as postible by the states where state associa tions exist, to be reported and ar proved by the National, the latter send ing missionaries only to barren fields where no state associations exist. The state should call upon the National for such assistance financially as is needed to carry on its'work when approved.

Each state being equally entitled to epresentation, there should not more than one representative on board of trustees from each state, in accordance with the principles of true Americanism, of equity and justice. A policy otherwise tends to a monopoly of power, a perversion of equality, and dissatisfaction and discord. Much time might be saved by the

publication of the reports of the officers of the N. S. A. or in the distribution of leaslets prior to their presenta tion in convention. .

The publishers of Spiritualist papers who are supposed to be the conveyors of all spiritual news-literature should not refuse by suppressing exposure of the truth, to publish or expose any practices of decelt, trickery, and fraud

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Truths, This is a beautiful book, by Cora Lynn Daniels, and it scintillates with grand spiritual thought. An idea of this work can be obtained by reading the titles of a few of the chapters

thereln: therein:

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The chapters reveal a new method in psychic and spiritual research. They show vivid glimpses of a supendous moral cosmos that will supersede moral confusion, that only verimine tenets can survive, and the childhood period of faith and fancy will be superseded in knowledge and facts.

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household without rebuke or remonstrance is to condone it. It is unnecessary to give such the benefit of free advertising by undue-display of condemnatory type, neither is it honorable for the spiritual press to publish paid advertisements of confirmed flauds for the sake of a fee. The indiscriminating advertising column has done more harm to the integrity and high moral standing of the uniritual press and societies. than anything the enemies of Spiritual-

ism have done, or can say or do against ADDIE L. BALLOU. San Francisco, Cal.

TO BE CRITICALLY TRIED.

Spiritualism Before an Open Court. Of all vexed questions before the public mind, that of saddling any kind of

plexing. If Spiritualism stands for anything, it stands for mental freedom, and thusfar as our observation goes, it absolutely refuses to be yoked, or serve in nackles of any kind.
Organization except for business pur-

poses, in a way shackles freedom of ex

pression. To limit the utterances of a

yoke upon Spiritualism is the most per-

speaker, or to place a medium undercertain restrictions, and you immediately put a hindrance upon their best work. Put a skylark in a cage and you lose lt is natural for any cult or sect to resolve itself into societies; first, local then state, and then National, if 11601 be; delegates from the local societies forming the state association, and deleforming the state association, and transgates from each state association forming the National. This would simplify matters and make the transaction of

each state association furnish its own missionaries. The question of fraudulent mediumship is a difficult problem, much that is called fraud being due more to the conning of the guides than to any desire to.

business less complicated. And let

cheat on the part of the medium. When proof positive has been giventhat anyone posing as a medium forspiritual manifestations has been proven a trickster, we hold it is the. duty of any spiritual publication to expose them, and as far as possible warn. the public against them. mediums will lose nothing, and Spiritnalism will gain much when such im-

postors are known for what they are. There is nothing that can take the place of honest mediumship—we hold it to have been the greatest gift of Spir-itualism to the world. And those mediums who hold this gift untarnished are. doing more for humanity, and the unbuilding of truth, than all the associations organized under a creed the world

has over known.

MARY WEBB-BAKER.

"Spirit Echoes." By Mattle E. Huli. Many sweet thoughts illumine the pages of this volume of verse from the inspired brain and pen of Mattie W. Hull. It will be welcomed and treasured by many who have become acsay two or three.

I would also be in favor of the reports of the president, secretary, treasurer and missionaries being printed in the