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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 Ver-  
sus Massachusetts.

Talk after work is valuable, but talk without work is valueless. Wheel-horses quickly show where the collar chafes and the breeching galls. Active workers know the need for right solutions 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 friction 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 organization.

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 of grants. Thus state whose local societies hold a charter 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 society chartered 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 voting privilege at Washington. When over the N. S. A. shall have chartered three or more local societies at separate points in unorganized territory, let them 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 capita tax is paid. Injustice and inharmonious grow out of allowing a vote to every charter, in addition to that resting on membership.

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 omissions in its laws. Men and women 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 phase.

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 find profitable prestige in a visible token of endorsement by our National body. We 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, tipplings, automatic writing, psychometry, impersonation, and infrequent etherization 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 of mortals.

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

We need to cut ourselves like an earnest, honest people by "winnowing the truth from the chaff," as our contribution towards humanity's advancement. 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 not pay as great a total of per capita tax 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 work.

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. The Washington board should pass upon the laws of every organization applying 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 association of 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. Massachusetts' state association is wholly composed of individuals who pay it one dollar each, and her local societies are chartered from Washington. She has 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 Massachusetts plan.

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-as-you-please plan for our state associations. Uniformity must be had upon all essential points.

3. I favor both individual and delegate members of state associations. Many of the first class will join that body, who hold aloof from, or are unable to affiliate with, local societies. The majority of the latter die so young as to cause wonder what they were begun for. They are an uncertain quantity upon which to wholly found state 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. Why not allow one vote for each individual member and one for every four members on which a local society pays twenty-five cents a place?

4. Hold every state association responsible for carrying on the work in its own borders. The N. S. A. should be free to devote its energies to the unorganized states and territories. Lighten its responsibilities and lessen the necessity of its clamor for funds that show no outlet to the local work.

5. At last accounts the N. S. A. had auxiliaries in twenty-five states and District of Columbia—Pennsylvania has had Brothers Locke and Stevens on its board for successive terms and a 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 one is constant to a local work in Philadelphia and the other in Pittsburgh.

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.

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 reversed in trend. Honesty is still the best policy and the only one that will insure enduring success. Tricksters who are paralyzing the progress of Spiritualism by consuming its very vitality 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 muzzle, or wreck, our newspapers that cannot dominate.

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 Thinker: "I am going to see that paper crushed." The last time I met the late Willie Edwards he too, witnessed 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 exposures, 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 people demand it and have to have it." That lofty utterance is the conscience cordial of all who have reduced our science and religion to the level of vaudeville entertainment.

Whenever you find a professed Spirit-

## An Open Court

### For the Expression of Views on Questions of Vital Importance to All Loyal Spiritualists.

Dear Sir and Brother:—

The aim in life is to approximate perfection as nearly as possible. Hence new methods are adopted, different regulations brought into requisition, civil war follows civil war, old laws are radically 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 people.

The National Spiritualist Association is no exception to the general rule—it has not arrived at that stage of efficiency where it satisfies the people, hence the necessity for tinkering at it once a year at least, in the hopes that some decided improvement can be seen and felt.

The great obstacle in the way of the National Association being a decided success, or accomplishing what is desired in behalf of our glorious cause, is manifested in the many influential differentiations which confront one on all sides. The Christian Spiritualist, the Christ-Loving Spiritualist, the Bible Spiritualist, the Atheistic Spiritualist, the God-Worshipping Spiritualist, the Spiritualist with a Creed, the Spiritualist with no Creed, the Independent Spiritualist, the Reincarnation Spiritualist, the Spiritualist who thinks Reincarnation is of Pagan origin, and a humbug, the Spiritualist who believes there are animals in spirit life, the Spiritualist who believes that all animals are mortal, the Spiritualist who believes in demonic possession, and the Spiritualist who does not, the Spiritualist who believes he is controlled by God, and the Spiritualist who has become convinced of the truth of the phenomena, and then goes about his business, the Spiritualist who believes that fraud in mediumship should be exposed, and the

Spiritualist who believes that fraud in mediumship should not be mentioned by the Spiritualist press, etc., etc.

In fact, Spiritualism presents an immense field of miscellaneous conflicting 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 action in one direction is almost impossible.

However true the above may be, the National Association is capable of doing an excellent work in certain directions, and its efficiency will be increased just in proportion as imperfect methods are acknowledged, and eliminated therefrom.

It is unwise for the various differentiations in Spiritualism to throw stones at each other; each one should be allowed to work in its own way, constantly seeking new light, new unfoldment, the main object being the betterment of humanity.

With the above preliminary remarks, we ask you to consider in a critical manner the following important questions intimately connected with the evolution of the National Association and Spiritualism generally.

1. What changes in its organic law will make the N. S. A. more efficient?
2. Are State Associations essential? (a) If so, should they not be organized on a uniform plan?
3. (a) Should there be individual members of State Associations? (b) If so, should they have full voting privileges?
4. Should not the responsibility for

all missionary work in its own territory rest upon each State Association?

5. 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?

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?

7. 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 informant's 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. It is appended to the list of questions solely on the suggestion of many prominent Spiritualists whose exposure of trickery on the part of fake mediums has been refused publication by the Spiritualist press, and they feel that they have been deeply wronged. They take the position that to adulterate spirit phenomena is even worse than the poisonous adulteration of tea, sugar, coffee, milk, etc.

J. R. FRANCIS,  
40 Loomis Street, Chicago, Ill.

In response to the above Circular Letter, many representative Spiritualists have kindly expressed their views, and they appear in this issue of The Progressive Thinker. They will be read with deep interest.

## FRAUD THE FRUIT OF IGNORANCE.

Some Reflections from a Leading Mind in South Carolina.

To the Editor:—Concerning your Open Court questions, the seventh touches me most actively.

Pure-fake laws have had the good effect of eliminating the impure. Punishment consequent upon adulteration of food is synonymous with an expose of the fraud, and puts a veto on the trickery. No honest individual has found fault with the method.

As our law can be but a moral one, an exposure of Spiritualist frauds will be synonymous with punishment. But who is to guarantee for the honesty of the exposure? To some minds all spiritual phenomena are fraudulent; to others everything that passes current for phenomena is genuine.

Self-deception needs as much exposing as being deceived. But that every known trickster should be exposed, goes without saying; and he who condones fraud is a participant—unless extreme poverty or charity moves him to silence. Still he is derelict to duty if he does not make some criticism to stop it.

Likewise, as to the cause by many excellent and sensitive people is undoubtedly due to the barnacles which have fastened themselves to Spiritualism—in the past, if not in the present—and it were time that every interested adherent appoint him or herself a committee of one to closely observe every stranger coming unheralded with great promises of mediumship.

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 may 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. And fraud may be detected by the influence he carries with him, and to those who are mentally or spiritually awake, it is as palpable as a change from heat to cold.

Let every Spiritualist subscribe to at least one paper, and there will be no need of exposures.

ARTHUR F. MILTON,  
Charleston, S. C.

ualist uttering abuse of, or threats against The Progressive Thinker, Banner of Light, the N. S. A., or President Barrett, you have either found one of the gang, or his parrot. Spurn the thought that our papers must become fraud-holders. Rather let our editors make answer as did the court chaplain when King Charles complained of his plaid speaking: "Your majesty, as you plead, I'll mend."

Fraud, like murder, will eventually be found out. There would remain the religious and secular press to reckon with our own be it said. Final exposure, the Nemesis of outraged confidence, is as sure as death.

A struggle is on for liberty of judgment and freedom of speech within the ranks of Spiritualism.

GEO. B. WARNE.

Fred. P. Evans has returned to New York, and is located at No. 30 East Twenty-third street.

## VIEWS OF A PROMINENT OHIOAN.

Hon James B. Townsend, Proprietor of the Light of Truth, Gives Expression to His Views.

To the Readers of The Progressive Thinker:—The circular from Brother Francis, entitled "An Open Court," finds the writer lacking in time to elaborate and amplify many of its suggestions. However, as it is always best to answer when called on, I shall add a few words to show that I am "present."

Publishing the Light of Truth puts me on the basis of a colleague, hence should I fail to keep to the text of the circular, Bro. Francis, but of courtesy to the craft, will hardly be rude enough to rule me out of order.

Brother Francis was surely born a newspaper man. Of all the publishers of spiritual journals, he still shows the 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 reputation for being the newest spiritual journal published to-day.

If you read the questions a second time, you readily see that they constitute what might be termed the burning questions among Spiritualists. As to the N. S. A., that organization is here to stay, one of its chief functions being to furnish a place where Spiritualists can talk over the business of Spiritualism. The main question (Number 7) is answered by the success of The Progressive Thinker. No one, including any five Thinker, no one, including any five spent so much time and money in gathering data as to fraud and fake mediums as has Brother Francis. The large circulation of the paper shows that Spiritualists generally vote in the affirmative on Question Number 7.

Notwithstanding all of this, were I at Brother Francis' home with himself and family, talking in full candor as I often have, he would, in his frankness be sure to confess that outside of their surface, 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 surprised any day to receive a call from him which would assemble the publishers, editors and workers to organize a quasi-political movement, the central thought of which would be to state the cardinal features of Spiritualism in such form as to make them attractive to all thinking people, whether in the church or out of it, through the disclosure that the principal purpose is to organize so as to dominate Socialism and eliminate its worst features; to wit, materialism, and substitute in its place of Materialism, a wholesome religious fervor by calling into the Court of Public Opinion, not alone Spiritualists, but witnesses from every church and cult who offer evidence to prove that man here on earth has within his mortal body a spiritual body, now enslaved by environment.

This issue being attractively presented and in so far as this movement is concerned, reserving to the N. S. A. the field of the religion of Spiritualism and its controverted points, must lead all heretofore disaffected elements rally around the central thought of spirit return, and when thus formed, like a well-trained army, move in advance of Socialists into strategic points of public opinion, and from there dictate and dominate Socialism, which cur-

## MICHIGAN STATE PRESIDENT

Entertains the Opinion That Fraud Should Be Exposed.

In my opinion the organic law of the N. S. A. should be so changed as to make it purely a delegate body; delegates to be elected by the state associations, and further I think the officers should not hold office continuously to exceed three years.

State associations are necessary to successfully carry on the work, and they should be on a uniform basis.

I do not believe that it is to the best interest of a delegate body, that a few by paying a certain amount of money can come in and manipulate the business of that body; if any one wishes to contribute for the upbuilding of the cause of Spiritualism, it should be gratefully received; but I do not think it just for anyone to buy the rights of 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 societies should work under charters from the state association.

In my opinion no state should have more than one representative on the board of trustees of the N. S. A., and they should be so distributed as to do the most efficient work.

I think it would not only save time and expense but be more practical to have the reports made out and published in the spiritual press, and also have them in leaflet form, so as to distribute them to the delegates.

I do not countenance fraud or trickery in any form and any who without question can be shown to use deception willfully, should have all the publicity possible, both through the spiritual papers and secular press; but I think we should be very careful of how we condemn the mediums for if our philosophy is true (and we believe it is) that spirit is a force, and that 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 as they please things that they are not responsible for and that possibly may not be true. We quite frequently hear speakers talk about "stock tests" that are given by the message bearer, but will you kindly tell me what is the difference between a message that is given by a medium that they may know something about, and a lecture that has been carefully prepared and committed to memory and given to the public as purely inspirational? To me there is no difference. I say, down with fraud in all its forms, and give it all the publicity possible, but let us be very careful in denouncing our mediums and know that they willfully impose upon the people before we publish them.

DR. B. O'DELL,

rent events show to be rapidly approaching.

Therefore, I say to Brother Francis and to the readers of The Progressive Thinker, "May the angels speed the time when the questions raised by the 'Open Court' are relegated to the annual Conventions, and the balance of the year devoted toward considering the greater subject, that is, the adapting of the great truth of spirit return to man's present needs."

JAMES B. TOWNSEND,

Lima, Ohio.

## THE SEVENTH QUESTION.

Go Very Lightly on the Exposure of Mediums.

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, yet a brief reference may not be out of place, as it is on your programme.

In the first place, the way the 7th question is put, is rather a plea on one side of it, and begs the question: "Should 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 may be mistaken. Take for example the case of Mrs. Mendhall in the last issue of The Progressive Thinker, September 13. It is a sample of a great number of fraud exposure cases. Is the editor to decide between Mrs. Kinnard and Mrs. Mendhall? Say they are both persons of good character. In that case 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 seek their rights in the courts and the uniformity in general are professed and two "honest" people made enemies, with their friends, watching a chance to get into the newspapers again.

This is the simple unadorned fact. Ten thousand Spiritualists never heard of Mrs. Kinnard or Mrs. Mendhall, 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 matter down to the plane of a gossip scandal. And possibly the people who got up the flurry never read a Spiritualist newspaper, and never will—only this issue, that they borrow.

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 hunch 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 for their insertion marked "advertisement." Make this a rule for all editors 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 exposures are often ignorant of the alphabet of phenomena—too often malice and envy are the inspiration. 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 skepticism, 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 does not account for the fraud cry, what it is, and the medium is to blame. When a mind cannot grasp the spirit idea, as it is, it cannot be expected to understand phenomena where it sees it. When these things are not advertised the public mind or the crude Spiritualist mind will not be poisoned.

SARGIS.

P. S.—Though not in the seven questions 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 pricks another humbug that has been a bugbear for under-the-breath fraud mongers for years. It is the Chicago fraud college as exposed as a mere confidence game—that seeks to make a living from the credulity of the ignorant and dishonest. Many a poor medium

## 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 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 directed and apply it as to make our Spiritualism 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 learned 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 worshippers of Jesus.

Yes; he loved his fellow-men; and so does Andrew Jackson Davis, and so does many noble souls still in the flesh, as well 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 subject, 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 plane of development where it seems to 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 or realize that wise unseen intelligences, their loving spirit send, are ever cognizant 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 is simply fraud, and not mediumship. Whoever starts out to perpetrate fraud should not be countenanced. Then 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 some times, so as to seem like an indiscriminate slashing all along the line of mediumship; 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 intelligences working in this way against the 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. S. 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 done in the way of bettering the conditions of humanity, which we all desire to see accomplished; important in which we can and should all harmoniously unite.

MRS. A. B. SEVERANCE.

Whitewater, Wis.

has borne the suspicion and persecution which the whispered insinuation about this Chicago training school has engendered in the suspicious mind. If Hodge's method was generally employed and the press and societies insist that it should, the fraud question would soon be settled by being reduced to its lowest terms. All honor to Will C. Hodge.

SARGIS.

"Christian" Persecutors.

The stories of Jewish persecution in eastern Europe remind one of the persecutions of this time are Christians. When the Armenian agitation was at its height the Moslem Turks were held to be very cruel people, but the Roumanians are neither Moslems nor pagans. The history of Jewish persecution, that past 2,000 years isn't anything for Christians to be proud of, Springfield Republican.



For Downright Enterprise and Fidelity to the Cause of Spiritualism, Does Not This OPEN COURT ISSUE TAKE THE LEAD? Take This Question Home to Your Soul.

ONE POINT

Of Universal Agreement Among Spiritualists.

Primary conditions and relations are in order with new thought agitators. They do not hesitate to question both new and old theories, to sift and analyze every statement of teacher, government, religion, science, profession, society and organization.

Spiritualism in its evolution 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 our 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 crisis.

There are no signs of retrogression among clear-headed leaders and workers of today, although much anxiety and interest in all classes is in evidence.

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 politician should hasten to join an orthodox church, and take a rest. In religion and morals we 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

is to see a man. Man or woman, the "Open Court" invites you. The first query is important because it reaches the foundation of organization. In accordance with the conditions 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 prevent 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 annual meeting in October, in Boston.

The "Open Court" recognizes one point of universal agreement among Spiritualists; that is, the organic law, a point of universal agreement demonstrated—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 weaken its power to do good. Continued life is an infinite expression; it signifies growth and finite perfection and cannot 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 Associations are unnecessary; we do not need more associations to divide and tax the 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 this business as a rule, judging from past missionary history, need a guardian and careful watching.

There are two points that should ever be considered by leaders and teachers of Spiritualism. First: If any community, large or small, are unfolded sufficient to want an instructor, they know enough to make their wants known. Second: They will be as much blessed in their efforts to instruct the ignorant as in the spiritual lessons received; we should not make cowards or beggars of them; isn't it a shame that spiritual organizations are classed with the Christian 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 sins, our line of business as 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 firmly sustained by proof, reason, and good sense.

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

Spiritualism, public schools, discovery, invention and an intelligent application of science in the past fifty years, has modified and induced all religious 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 majority of the clergy continue to hold fast to their myths and dogmas, for the position and support the deception affords 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 by both.

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

As an old-time Spiritualist I am opposed to deception in all the varied expressions of life; I favor strenuous measures to suppress fraud everywhere; if necessary, I would remove the cause by forcing to the front, this country, 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 strongly those who practice deception in Spiritualism, than in all other forms.

All the sins are in the fraud and de-

EDUCATE, EDUCATE, EDUCATE.

Fraud in Spiritualism the Same as Fraud in Business.

I do not conceive that fraud in Spiritualism 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 as any of those, it ought to be exposed the same treatment when found in Spiritualism. It is not at all strange that the dishonest, the tricky, the avoculous and unscrupulous person should be found in Spiritualism, and particularly active 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 Waterson)—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 the application of 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 reasons—they 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 purified 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 in the divine, than the 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 the ages give themselves up as willing sacrifices upon its divine altar. Knowledge stimulates this love of truth and makes the possessor not only eager to possess more and more but inspires him to follow, not only the truth at all 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 a genuine medium can reasonably be expected to stand the test of a genuine medium as long as the test is a genuine one.

If after a time we do not succeed in driving the fraudulent medium out of business let us drop physical manifestations altogether and turn to the philosophical teachings of which Spiritualism is so rich and prolific and in that way starve the trickster out of business, and if in the process of extermination a few noble genuine souls suffer with the guilty, let us console ourselves with the reflection that sacrifice of some innocents is always necessary for the advance of truth. But in fact none of the genuine will suffer; they will be found out and provided for in some good Spiritualistic Home or will turn their faculties for the time being into other channels and live.

Educate! Educate! Educate!!! Chicago, Ill. A. M. GRIFFIN.

EXPOSURES NEVER HURT TRUTH.

The Views of a Prominent Thinker in Kansas.

"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 informant's reliability?"

It is my opinion that a publisher of a Spiritualist paper cannot do the cause of Spiritualism any good by exposing exposures of fraud and 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 step taken to 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 seances.

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

Fraud is the only complexer to the welfare of Spiritualism than cancer; it 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 Spiritualists.

ALF GIBSON. Topeka, Kan., Ill.

CEPTION BUSINESS; political and business deception rules, and will ruin our America if a change does not come soon.

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 are reasonable and tend to broaden, strengthen and uplift their daily lives.

All public efforts of Spiritualists should be criticized and sifted, if worthy of acceptance they will stand all tests. Growth is the natural order of all; growth in spiritual things, will prove 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. B. CONGER. 1027 Monroe St., Chicago.

A CHANGE OF BASE.

From the Celestial to the Terrestrial.

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

I answer: A change of base, from the metaphysical to the physical, from the celestial to the terrestrial. In a word, from the theologic to the socialistic, and thereby the N. S. A. will show what it can do as a power, in the way of social and political reform.

Spiritualism, up to date, has accomplished much. It has resurrected from the graves the supposed sleeping dead, to the great consternation of priestcraft. It has demolished certain popular delusions, stamped 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 flashlights, from churches, and religious institutions, to the social world, to the theologic world, to the theologic world, to the theologic world.

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 our American "wage-earners" and to take greater interest in the physical welfare of the masses.

And oh, Mr. Editor, how the hearts of the masses would rejoice at the thought of the spirit world taking a hand in politics, as in religious affairs, 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 cooperative profit-sharing, also the referendum, and franchise question.

And now, as to your question on spiritual fraud: Should such be shielded by the Spiritual press, or exposed? I do not intend to understand why the Spiritual public, and the public in general, should not be informed of Spiritual imposture, whenever and wherever found. Spiritual journals owe to society in general, and to the Spiritual public in particular, to warn against imposture.

Banks, when deceived by forgery or fraud, send out their warnings, and the newspaper press, in the interest of the public, publishes them. Governments, too, when informed of counterfeit money, send out their warnings, and the press publishes 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 vampires. But of course we have no way to compel them to expose Spiritual fraud, unless to boycott them, and this we should and should do, as a penalty for crime in concealing a crime, against friends.

As publicity is the only way of combating these adroit 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 their punishment 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 gain, spurious spiritual manifestations, and the next to that greatest crime would be the act of the Spiritual journalist, as a protective agency, concealing such fraud, thereby making it known.

Some, however, have hinted at "bush money," others at fear of incurring the 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 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 its "babyhood" to the present time, The Progressive Thinker—great and generous, rich with information, and entering 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 mountain, on the horizon, for undimmed courage, and mastery independence, and warning against Spiritual imposture, and ever devoted to the interests and advancement of the cause of Spiritualism.

The other questions propounded for your Symposium, I will leave for the consideration of wiser heads than mine, Chicago, Ill. 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 respective divisions of your call.

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

2. Yes, State associations and any and all organizations that are organized on a liberal intelligent basis for the spread of the grand truths of Spiritualism through honest phenomena and liberal philosophy of the seance room, should be organized on a uniform basis, leaving out all and every kind of creed.

3. Let all true, honest Spiritualists be members of said association with the 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 no less than two representatives from any duly organized state association on the board of trustees of the N. S. A.

6. All reports of the president, secretary, treasurer and missionaries should be printed in the Spiritual papers 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, deceit and imposture in all the spheres and especially in the most sacred things of 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 arison friends.

Yes, publish all frauds when you are satisfied of the intention of the medium to perpetrate a fraud, but we must be

DRIVE THE RASCALS OUT.

A Loyal Response to the Open Court.

To the Editor.—Your circular letter asking my consideration of seven important questions pertaining to the work and efficiency of the N. S. A. is before me, and I am almost ashamed to say I am not sufficiently acquainted with the practical operations of the great "open court" of the important institution in question, to offer any valuable suggestion for its improvement, so I will discreetly leave the answer of your first query to more competent persons.

Your second question, and its correlative query, in answer in the affirmative. State Associations, in my humble opinion, are very important for practically carrying out the designs, and the local 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 same, it appears to me that "a uniform plan" of organization and of action is necessary. Equal rights, duties and privileges are best secured by a uniform regime.

To the Editor.—I understand your third question, and its correlative query, 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 have each regular member of every state association chartered by the N. S. A. a definite voting member of the N. S. A. If it be more expedient, constitute state associations of elected representatives of local societies, by "uniform 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 within the domain of each state association, from the observations of the report, work where both state and National Associations have had conjoint, or co-operative supervision, I have no very decided opinion. The doctrine of "state rights" ought to be complemented 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 management, and support—so it seems 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 society machinery is, the better it works. A trusty few will do more and better work than "many men of many minds."

Your sixth question as to saving the value of one of our annual conventions by the prior publication of the reports of the officers of the N. S. A., needs few, if any, comments. Its affirmative is self-evident. Guns, already loaded and ready for action, and are less liable to "go off half-cocked," when deliberately handled.

To your seventh, and last question, whether the spiritual press should expose fraud and trickery wherever found, I reply, most emphatically, Yes. The spiritual press that is too slow to "tell" the truth, the whole truth, and nothing but the truth, about "tricky mediums" is itself a fraud; to allow, or conceal a crime or misdemeanor, so heinous as, trifling with the most sacred feelings of the human heart by a counterfeit presentation of alleged spirit phenomena of any kind, does but render the offender to expose little better than parricide criminals. If "a partaker is as good as a whole," why is not a hider of fraud (thereby its exposure, as guilty as the perpetrator? This may seem rather strong language, but I desire it to be impressive. The Spiritualistic press should be the enlightener 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 to be of spirit origin. The exposure and denunciation of such conscienceless malefactors is, and will be, the 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 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 the high time has come to drive the rascals out. Let the spiritual press first make sure of their guilt, then, if need be, melt its type into bombshells to hurl at every ghou who infests our ranks, and preys upon the graves of the "dead" for means to rob the pockets of "the living!"

DEAN CLARKE.

BRIEFLY ANSWERED.

He Considers the State Associations as Vitally Important.

To the Editor.—Your Open Court circular, relative to the questions duly considered, so far as at present advised, and I answer as follows:

1. To this question I am not now ready to give a satisfactory answer.

2. Yes, I consider state associations important, vitally so. Indeed, it is my view now that they should have preceded the National Association. But, as the N. S. A. is now an accomplished fact, I should say, yes, by all means let the state organizations be made uniform by direction of the National Association.

3. Strictly considered, no, there should not. But if there are individual members, their voting privileges should be confined to local questions, such as pertain to local or auxiliary societies.

4. Yes, decidedly, state associations should have the control of all missionary 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 represented on that board.

6. I think the suggestion a good one. The publication of these reports beforehand would not only give the convention 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 I would say: While the publishers of Spiritual papers, like all others, are responsible for the contents 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 proposition, but each case must be considered by itself, and be acted upon according to its own merits or demerits, and the publisher is properly and rightfully the final arbiter in that regard.

M. W. PACKARD. Bloomington, Ill.

THE OPEN COURT.

It Is Wisdom Condensed.

"It is unwise for the various differentiations in Spiritualism to throw stones at each other. Each one should be allowed to work in its own way, constantly seeking new light, new unfoldment; the main object being the betterment of humanity."

Nothing that has been written in the last decade contains more wisdom condensed into a few lines than is expressed in this quotation from the editor's Open Court letter of questions and hints to the army of Spiritual workers.

If all would heed, and act upon it, the multitudinous differentiations referred to would be no obstacle to harmonious success in the workings of the N. S. A. and all other organizations seeking truth and the dissemination thereof to a needy world. It expresses in a condensed form the whole gospel of Modern Spiritualism. A broad, generous interpretation of human nature, and the spirit of universal fraternity and mutual helpfulness, involves all of Altruism, and the moral philosophy of life as inculcated by the best teachings of the spirit world. When these ideals are fully realized in individual lives, there will be no more bitter conflicts, ambitious strivings, personal jealousies and wasteful wars of opinion to neutralize the good works of angels and men. When all become as much interested in the rights of others as they are in their own, and as tenacious of the freedom of all to think in their own way, and to express their thoughts frankly and freely, as they are in maintaining and using such rights for themselves, the suicidal and distracting waste of time, energy and money will cease, and we shall all rejoice in the good we can do for each other and the whole human race.

To this wholesome conclusion let us all strive without regard to place, power and the baubles of office, and the empty name of honor and personal glory.

To your questions, I care not to meddle with the inside workings of societies in which I am not an active member; for I am not qualified to judge of many things pertaining to the technicalities of official affairs, the wisdom and uses of which may depend upon many items and facts with which I am not acquainted.

Taking your questions in their order I will briefly express my opinion, or pass by in silence.

No. 1. I do not know.

No. 2. I think they are, and should be encouraged, and supported. A uniform basis of organization would probably facilitate co-operation, tend to more general harmony of interest and a better acquaintance with each other, and the general work to be done by each and all.

No. 3. Why not? The "full voting privileges" may involve some considerations that need thorough study and familiarity with the whole work of the organization to fully justify an opinion.

No. 4. It would seem so from a superficial view.

No. 5. Quite likely, if they could be studied in advance by each voter.

No. 6. There is much to think of in answering this question. But in a general way, if the editor sees, or thinks he sees, a duty to perform, and believes that the publication of a reported exposure will protect the investigating public against unprincipled pretenders, it seems to me he should acquaint the public with the unwholesome facts. But 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 "exposures" has shown me that it is often a critical point to determine about the majority of skeptics and critics. Like the credulous believers, are prone to jump to conclusions, and advertise suspicions, drawn from appearances, or prejudice, or both, as exposures, as if they were from beyond question.

In my judgment nothing should be published concerning any alleged exposure until it is a settled certainty. When it is so established that there can be no question about it, it seems to me the public, and especially the Spiritualists, should be informed in no uncertain way, and Spiritualists should be the first to detect and expose fraud in our ranks. But they should know what they are doing and never act in haste.

Let these questions be settled, by exhaustive research, and the most crucial tests applied to all doubtful phenomena, and never parade anything as fraud that has not been demonstrated as such.

Spiritualism should be no exception in the matter of fraud. Spiritualists owe to themselves and to the cause, the state organizations, and to the public, a full and frank exposure of truth and falsehood in mediumship as in all other things, and vigorously defend the true and reject the false.

LYMAN C. HOWE.

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M. W. PACKARD. Bloomington, Ill.

THERE ARE VITAL ISSUES

To Be Confronted by the N. S. A.

"An Open Court," as suggested by The Progressive Thinker, is a splendid method to obtain the opinion of many persons who will not attend the National Association convention, from which delegates may profit; but, the critics should not go outside of the organization.

The business of the organization belongs 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 latter 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.

But critics have said: "We cannot all 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 given jointly and not lose force because of wrong application.

The "Open Court" may pass decisions, but the "Workers' Court" will condemn and legislate from experience, and their efforts will be applied.

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 how you are abused. Go to Boston, October 20 to 24, and if not as a delegate, vote as a voter, and confer with the delegates—or could have open conferences for non-delegates between sessions.

Stop growling about what others do or fail to do, and do something yourself. The N. S. A. is what the Spiritualists make it. If you are a Spiritualist, see that you are at least represented in the convention.

The many varieties of Spiritualists need not disturb our cause; for, its life is made more active by the variety of opinion. Spiritualism embraces all truth—and it welcomes every possible teacher and investigator.

We have no creed. Each Spiritualist may have a dozen if he please, and none will be heresy. If you have proven the fact of spirit communion and are a spiritual person, you can prefix your Spiritualism with any adjective you please and it will not be an obstacle in the way of the National Association's efforts. It is a business association, and its labors are executive. The will of the majority is yet the safest for control.

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 opinions of its members upon all the various social and political questions.

Can we not associate for humanitarian purposes as Spiritualists and manage our corporate business without interfering? We can find harmony in our individuality. We can agree to disagree.

We have a great work to do in the world to destroy materialism and ignorance. 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 sacrifice.

There is a "unanimous converging vision" in the N. S. A., and that is to prove spirit life and communion. All other issues are subservient and that one binds us together in fraternal fellowship.

The great need of the world to-day is to prove the resurrection. That is the paramount privilege of the Spiritualist. All faiths and opinions sink into insignificance beside this powerful and positive fact.

Changes in the organic law of the N. S. A. will be made as conditions demand. These cannot all be discerned at present; but they are retarded by inactive persons who fail to co-operate.

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 intent. This applies also to the local societies. Exact similarity is not necessary; harmony or utility is.

Individual members of state associations are necessary until they become strong in local auxiliaries. The voting



FREE AND FULL DISCUSSION.

Something About the Mission of the Spiritualist Press.

To answer the first question propounded 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.

I am sure Mr. Barrett has been tried and has never been found wanting. In fact as a rule the only ones who are anxious to have him removed are the fakes and those who do not believe in 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 incumbent 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 a little tangible objection to him that when election time comes 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 individual membership and allow them to vote only on matters of general interest.

Upon your fourth question there is much that should be put in agitation. Every local association should be auxiliary 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. All county associations should 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 be entitled to a pro rata representation in the convention, but no state should be entitled to fractional representation. And when this villainous practice is detected, it would seem that the least that the Spiritualist press could do would be to publish the facts furnished by responsible 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 against one of the fraternity you are against one of the whole country. Thousands of superficial spiritualists will put down any attempt at exposure, as prompted by jealousy or some base motive, and will stop their paper. Again, when the paper has given its support to some unprincipled fraud it is very hard to come out and confess that its protegee was an accomplished fraud. It is too much like "eating crow." Another difficulty is found in the fact that some frauds are genuine mediums. We know that moral character has nothing to do with mediumship. It depends upon the physiology, not the ethical character of the person. But such persons have no motive to fraud except the sordid passion for money by any means. They are the ones on whom we should set down the hardest, as they are using genuine mediumship as a cloak for cheating.

For various reasons the reports of the president, secretary, and missionaries should be published at least two weeks previous to the time for the annual convention, and a month would be better.

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 situation.

The spiritual press should be an avenue through which to discuss all questions germane to Spiritualism, and if the exposure of fraud isn't germane to true Spiritualism I would like to know what is. It is certainly right to let the world know that we do not father everything that crawls up under the cloak of Spiritualism. It certainly is the duty of the spiritual press to furnish all the news pertaining to the cause it can get in possession of.

In about ninety-nine cases in a hundred a thorough exposure of a fraudulent medium, or a so-called medium, is a stride in the right direction and the genuine medium cannot be exposed, because there is no fraud connected with the manifestation to expose. The hardship for the genuine medium is not in the exposure of fraud but in its free-handed practice of it and the tenacity with which many of the oldest Spiritualists cling to those who are exposed and proven to be the rankest humbugs. It is pitiable, it is humiliating, it is positively discouraging to note the necessity of many fairly intelligent Spiritualists to stand up for all that calls itself mediumship, and control, and spirit.

It is the duty of the press to assist in 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 it might subject the proprietors to prosecution, legal annoyance and great expense to publish everything that is sent them regarding the doings of those who are roaming about in the guise of mediums, they should publish all well authenticated testimony regarding exposures. This matter ought to be adopted for the purpose of keeping the rank and file posted and preventing others from being "taken in and done up." I know this makes very poor reading for those who think the best way to get rid of the jugglers is to just let them alone.

What a world this would be if we had no frauds in any branch of business or social life, but because we have, should we not try to keep them out of the spiritual and business and society of them?

One of the missions of the secular press is to keep society straightened up and in good smooth working order and that should be the mission in part of the spiritual press.

DR. T. WILKINS.

A WESTERNER'S VIEWS.

They Are Clearly and Gently Expressed.

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 Thought," of a style similar to the "Answers to Questions," of Brother Hudson Tupper. Short, logical 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 religious 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 wherein I have voiced my ideas before. If I were an editor I would be the judge in all cases. Where exposures are made or complaints are made, I would not be a vindictive spirit, they ought never to be published, nor where parties have not wholly proven on divers occasions that one who pretends to be a medium is

FROM THE PACIFIC COAST.

Exposure the First Three Articles of its Creed.

To the Editor:—In response to your very important questions I beg leave to return the following answers.

Question 1. "What changes in its organic law will make the N. S. A. more effective?" Exchange the first three articles of its creed. Adopt nothing but what all Spiritualists can endorse, except perhaps the very few who claim that God speaks through them. Thousands of earnest people cannot and never will work for the N. S. A. so long as it retains that creed. They can see nothing in it but a return to churchianity.

Question 2. State associations are essential and they should be organized on a uniform plan.

Question 3. There should not be individual 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 the public action of the Spiritualists into the hands of a clique. In one state, some years since, the attendance at the annual meeting was so small that the rate of representation from local societies was reduced from one for twenty members to ten; and every ordained or endorsed medium was made a member ex officio of the state organization. This makes the state board of directors, which holds an enormous majority, 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 majority of the members of the yearly meetings.

Question 4. Yes; where the state is organized.

Question 5. No.

To answer question seven requires much careful thought and perhaps more mildness of expression than some 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 relative, that language seems inadequate to express the detestation which should be felt toward such a practice. And when this villainous practice is detected, it would seem that the least that the Spiritualist press could do would be to publish the facts furnished by responsible 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 against one of the fraternity you are against one of the whole country. Thousands of superficial spiritualists will put down any attempt at exposure, as prompted by jealousy or some base motive, and will stop their paper. Again, when the paper has given its support to some unprincipled fraud it is very hard to come out and confess that its protegee was an accomplished fraud. It is too much like "eating crow." Another difficulty is found in the fact that some frauds are genuine mediums. We know that moral character has nothing to do with mediumship. It depends upon the physiology, not the ethical character of the person. But such persons have no motive to fraud except the sordid passion for money by any means. They are the ones on whom we should set down the hardest, as they are using genuine mediumship as a cloak for cheating.

But the press ought to be on the watch for the welfare of the people, and when notified, by reliable persons, of the perpetration of fraud, it should publish the information at once. The only excuse which ought to have any influence, is the liability to a suit for libel. But this should only cause a more thorough investigation, such as could leave no doubts as to the facts in the case. And even if the exposure of fraud should 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 back to the first question as to what the N. S. A. can do to promote its efficiency. As I view the matter, and many agree with me, the N. S. A. and all other Spiritualist organizations are doing the very worst work which makes fraud so possible, and so profitable. The N. S. A. and all other organizations, by their action of all suspicious manifestations coming under their observation. While it might subject the proprietors to prosecution, legal annoyance and great expense to publish everything that is sent them regarding the doings of those who are roaming about in the guise of mediums, they should publish all well authenticated testimony regarding exposures. This matter ought to be adopted for the purpose of keeping the rank and file posted and preventing others from being "taken in and done up." I know this makes very poor reading for those who think the best way to get rid of the jugglers is to just let them alone.

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IMPORTANT QUESTION.

Should the Spiritualist Papers Publish "Fraud Exposures?"

The first thought naturally answers yes to this question; and, too, there seems to be a demand that they should. 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 "seance experiences," and the publisher of a Spiritualist paper should in the interests of truth be equally careful in "the exposure" and in "the test," if the world is benefited by the publication of both.

We all know the hostile attitude of society in general to the sublime truth of spirit return, for which Spiritualism stands; and knowing this, we are compelled to use discretion in respect to both the "medium" and the "fraud," as we read the reports made.

No person is more in earnest in the affirmation of his belief in regard to the truth of Spiritualism than I am, and I am, by the fact remains that, to me, with thirty years' experience back of me, there is need to judge every case, as separate from every other, and on its own merits, or demerits; and in our judgment of "fraud," as in our judgment of "value" in the phenomena presented, we must not be too certain that we are infallible!

In case of "paraphernalia," that bears every mark of earth origin, we may safely say that Fraud is there, and yet there have been instances when the paraphernalia was brought into the seance-room by those who came with the express purpose of "exposure;" consequently, I for one would say, let the editor publish of a Spiritualist paper have the same liberty in this, as we are compelled to accord to the editors and publishers of other newspapers. In fact, they must have this liberty, and no one should be offended if the delicate articles of this nature, as well as articles pertaining to other matters. Surely the publisher of a Spiritualist paper is as deeply interested in every thing Spiritualistic as any of us. He has proven his position as a Spiritualist by putting his money into the work; and "money" is the only thing that is investigating and his well-trained mind is therefore better judge, it seems to me, than is the hot haste of one who perhaps has only just begun investigation.

But now, on the other hand; how are we to rid ourselves of these parasites, fakes, rascals? True it is, that "tis easier to tell of wrongs in a body politic than to do it in a body of men; but to my mind there appears but one remedy, and that is, that we prove the medium, as we prove other men, by the touchstone of personal character; prove the man, the woman; and if these are right, then we may trust them as "mediums." If a person has by ill conduct proven him or herself unworthy of confidence, then I think publishers are not only justified in exposing him, but in putting him from their positions; are called upon to do so, whenever circumstances are 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 auxiliary state associations, I feel that there are so many others so much more capable and possessed of finer executive ability than myself, that are prepared to give an opinion, that I resign to that part of the subject, that I resign in their favor. Opinions are of more weight when expressed by those who know, than by those who think, and as my knowledge upon the result of certain lines of thought is exceedingly limited, therefore if my thought were put into execution the result would not be as efficient as the present condition of affairs.

I will pass on to the seventh question regarding the insertion in the spiritual press of the exposure of trickery in mediumship. That is a very important question, and also a very delicate one. If we could divest humanity of personality, we might have no respect and then, if we could, I suppose we would cease to be human. I believe the Nazarene's command, "Neither do I condemn thee—go and sin no more," need not necessarily be confined to the woman taken in adultery, but in all cases of our fellow man. Spiritualists, above all classes of people, realize and know that "As ye sow, so shall ye reap," and if we as Spiritualists practice fraud, in that case as in all cases, no praiseworthy fruits will be reaped, and now this reword. I do feel, though, that a little notice with their names attached, stating that "Mr. and Mrs. So and So" have not yet grown to the required standard of unfoldment and are not fitted for public teachers, would not be detrimental. A correction administered in a spirit of love and kindness is much more beneficial to grown-up children, as well as with our little ones. In publishing verbatim accounts 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 times, arouse the personal animosity of some one, and the account portrays the human attributes of the writer.

What are you going to do with mediums who are "hitting years before their time," 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 impostor along Spiritualistic lines exposes himself every time he speaks or acts, and give him time enough and he will soon "hit his mark," and be not worthy of space in any of the columns of our valuable press. But our 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 support, teaching them from our deeper insight how to be negative to the good and positive to the undeveloped and still retain their God-given gifts of pure mediumship. I consider once more what I considered my duty, now know that a higher law had judged, and my petty snail only brought what I deserved, unhappiness to myself; for while our hearts are torn by unkind thoughts of our brother, inharmonious reigns in our inner temple, and the sea of life is tossed and troubled. Weak or strong, perfect or imperfect, we are all one family, children of one God, and we must all stand together, and that causes us to wheel through space in our eternal march of progression, is love, the spiritual law of gravitation, holding us all in our proper places.

ESTHER GIDEON THOMAS.

Seattle, Wash.

COMPREHENSIVE VIEWS.

As Expressed by the Secretary of the National Spiritualist Association.

Having received a copy of your circular letter, with the request for an expression of opinion on seven questions of vital importance to all loyal Spiritualists, I have endeavored to endeavor to briefly state my thoughts upon the same. In the preamble to the Constitution and By-Laws of the N. S. A., we read that the earnest Spiritualists who founded this organization, did so "in order to form a more perfect and powerful union of the Spiritualists, establish 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 laws of the United States and our posterity as well as ourselves." Let us then, may be considered the "Organic 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, whether 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 the association, will amply show. But the association, as it is, is cramped and limited, largely—until 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 and objects. If the N. S. A. can move on and account itself for Spiritualism, it will find it is its fundamental law will be found to be practical, and helpful to humanity.

"Are State Associations essential?" If so, should they not be organized on a uniform plan? As yet, I am not decided if State Associations are essential, though I am inclined to think they are. I know that the cause of the cause, I also know there are many local societies in States where State Associations exist, that refuse to affiliate with the latter. Out of all the States in the Union, but seventeen have State organizations, and some of the latter have scarcely life enough to breathe. I am not opposed to State organizations, I feel they should be organized on a uniform plan, and that they should have charge of the missionary work in their territory. The section of the country, and other matters might need consideration, in deciding if all State Associations be of uniform character, and if all should have only delegate membership. I believe, where a State Association is composed of several counties, it should have the same representation as one of our local societies in States where State Associations exist, that refuse to affiliate with the latter. Out of all the States in the Union, but seventeen have State organizations, and some of the latter have scarcely life enough to breathe. I am not opposed to State organizations, I feel they should be organized on a uniform plan, and that they should have charge of the missionary work in their territory. The section of the country, and other matters might need consideration, in deciding if all State Associations be of uniform character, and if all should have only delegate membership. I believe, where a State Association is composed of several counties, it should have the same representation as one of our local societies in States where State Associations exist, that refuse to affiliate with the latter. 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## The Progressive Thinker.

Published every Saturday at 40 Leominster St.

J. H. FRANCIS, Editor and Publisher.

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SATURDAY, OCTOBER 11, 1902.

### Our Symposium and Our Cause.

We doubt not that all who are interested in the welfare of the cause of Spiritualism, 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 ideas.

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 come.

In these things all true Spiritualists can agree, and while differing in opinions concerning many matters, they can walk harmoniously together onward toward 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 makes of our human limitations which will be outgrown in the vast future, in realms of yet larger limitations. Onward—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 finite, 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—we 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 future 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 ideals.

### 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 microbes 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 Islanders."

"But a certain Visiting Nurse as she journeyed 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 our weather, all seasons, of sunshine and storm; familiar friend of hardship and content—The Visiting Nurse."

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 ungraciously. 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, replies: '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."

### TAKE NOTICE.

All books advertised in the columns of *The Progressive Thinker* are for sale at this office. Bear this in mind.

### An Open Court.

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 intolerance, and strive to see our own faults and correct them.

The time is all at hand for an upheaval in the soul 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 house-tops 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 better 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 being 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 anywhere 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 sometimes to make our beloved brothers and sisters look at the real situation without disguise. However, this is only telling of it, for the facts cannot yet be related in their appalling nature.

The work of progression means pushing 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 strengthened 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 reality, and no 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 commercial 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, 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 safe.

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 a thorough examination.

### PLAIN WORDS.

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

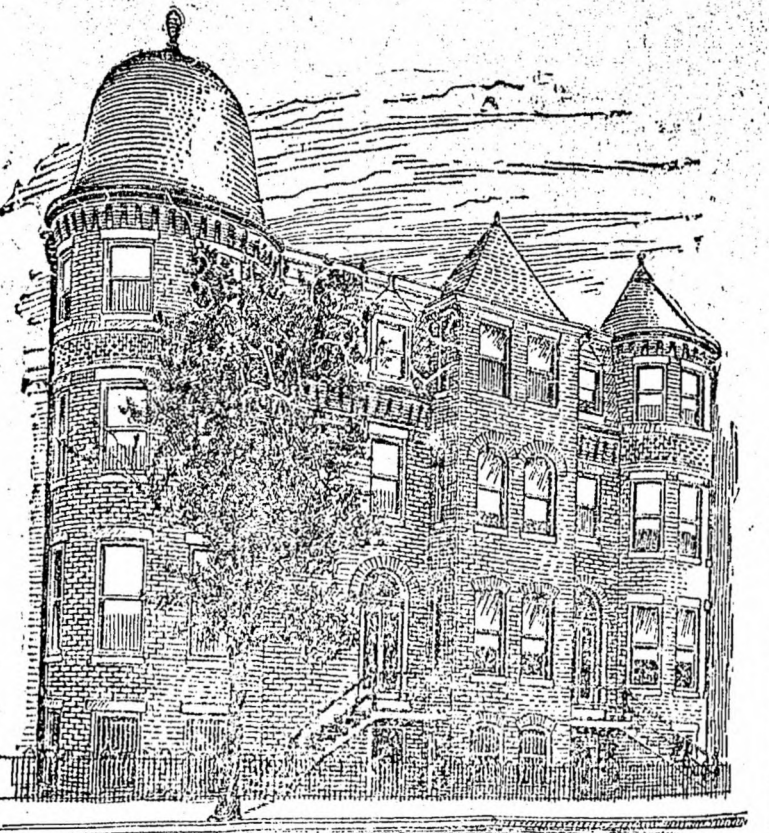
Seriously, there is not much good of spending the money to go to the convention, unless the majority of the delegates go for the sake of visiting friends and to have a reunion. Mr. Mayer's proposition to raise \$15,000 before the close of the convention, in order to secure the property for the N. S. A. will absorb the attention of all interested. The Morris Pratt Institute will be represented, by a 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 there must be, in reading the reports of officers—president, vice-president, secretary and treasurer, besides the work of the missionaries, which we have already had in nearly every issue of the *Banner* and *The Progressive Thinker*, unless someone 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. for whom shall we elect? How much money do 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 Waverly Home, the Reed City Mediums' Home, the N. S. A. Home, the Morris Pratt Institute, and dozens of other refracted and scattered 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 mediums should be the first care of the N. S. A. When the societies are strong enough to pay speakers and mediums what they ought to have, they will be able to provide for the future instead of being

## A MEDIUMS' HOME EXCELSIOR!

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 be donated by our generous brother, all under 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 property against the same amount in cash as a supporting fund for this badly needed institution.

### Spiritualists, Will You Support the Home?

Confer with the N. S. A. through your representative at the convention, or directly with the Secretary, or with Brother Mayer himself.

### The Fate of a Christian Scientist.

A can of nitro-glycerine was lying on the ground, A full-blown Christian Scientist was promenading round; "Look out!" a little boy cried loud, "there's something dang'rous there!" He did not heed, he did not hear, but kept his "forceful" stare.

With lungs inflated, head erect, he said: "All things are mine.

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

Fearless am I! I dare to do whatever I desire, For I am life! I choose, I make, suggest, command, aspire!

"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 almighty heart!"

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

### BROAD FREEDOM DESIRABLE.

The Views of a Profound Thinker in New Jersey.

To the Editor:—Your request "for the expression of views on Questions of Vital Importance" shall be duly considered. I hardly feel able to make proper replies to several of the enquiries, but so far as I have "views," you are perfectly welcome to them. As a general fact it is not well to tinker much with organic law. This practice tends to impair the stability of an organization. Still rules must be adapted to the needs and convenience of members, or there will be a general falling away of interest. If in your first question, you mean by "organic law" the paragraphs giving a statement of belief, such as the recognition of a Supreme Intelligence, etc., I see no occasion for change. Being somewhat of a Pagan myself, and having a strong liking for Pagans of the better sort, I have no desire to bar God out of the universe, and am not able to conceive how a universe can exist or subsist except there be a Being its beginning and sustaining.

State associations, such as 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 concerned. But fraternity and hearty co-operation are indispensable and must be insisted upon.

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 wisest.

In regard to "missionary work," where state associations will exorcise the responsibility, it is the better way. Not feeble organizations can hardly be expected to do much except as helped.



The Occult Wisdom of the Universe Is Within Reach of All.

### OUR PREMIUM OFFER.

READ AND REFLECT.

Remember, please, that we send many of our Premium Books by express. If you do not receive your order promptly by mail, inquire at the express office. If not there, notify us at once.

Remember, please, that it costs ten cents to get a per-

Representation on the board of trustees should be determined, not by theories, but by effectiveness. We have the example of equal representation in the U. S. Senate, and of proportionate representation in the other House. Probably it would be well to let a few associations that do and help the most, have an additional trustee.

In regard to the reports, it would certainly save time to print the reports in the papers beforehand, yet it will often be necessary to read some of them in the meetings when required for discussion and business purposes. Generally, however, such reports are likely to be read to empty seats.

The seventh question is really most important of all. Whenever frauds are exposed in any organization, its adversaries catch the opportunity eagerly to denounce the whole thing, the innocent and the guilty as well as the culpable.

I remember when I was secretary of the National Eclectic Medical Association, a member of that body was expelled on the charge of fraudulently selling a diploma of M. D. Immediately a homeopathic journal cited this alleged misconduct as a reason for rejecting all diplomas of eclectic colleges. Spiritualists have often suffered in the same way. As self-preservation is a law of nature, it is no wonder that many are unwilling to furnish weapons for their calumniators. If such are desirous to malign them, why not leave them the job of smelling out the wrong-doers themselves?

Nevertheless, that argument does not cover the whole ground. It is not the province of genuine Spiritualists to shape their action to disarm or conciliate those who are and who mean to continue their adversaries. Their call is to move forward in good work, leaving others to rot in their choice of language.

But they can not afford to countenance or even be tolerant of anything dishonorable or fraudulent. They may give a broad liberty to divergent opinion, and even disregard the conventional ethics which restrict freedom without furthering a genuine morality; but wilful wrong-doing, injustice, to individuals or to the public, should be always exposed and disapproved. If we hold pitch it will stick to our fingers; if we handle coals, they will begrime our hands. To avoid unnecessary debate, I will concede that two and two make five; but I will not accept or teach it as an article of belief. In politics we accept all who vote with us, but in administration it is the only safe rule to "turn the rascals out." Certainly in the National Spiritualist Association it becomers to rot in their choice of language.

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### 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 local society" after the words "major fraction thereof," after which add "an additional delegate for each twenty-five members or delegates, or major fraction 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 1891 the word "fifty" was inserted in the 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 convention of 1901.

personal check cashed at a bank in Chicago. If you send a personal check, add ten cents to the amount sent.

Remember, please, that we have only two books which we send out now for 25 cents each. We cannot allow you to select any other book or books in their place.

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- 5—Ghost Land, Spiritualism, Occultism.
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### FORM THE PACIFIC COAST.

Geo. F. Perkins Expresses His Views.

I suggest, first, that it is useless for the N. S. A. to issue charters to state or local organizations or minor societies unless such charters in themselves possess power sufficient to inspire each member to work faithfully for the success of organized effort and incidentally for the cause of Spiritualism as an educational movement.

State organizations are essential, just as local and district meetings and conventions are useful to create public sentiment in favor of Spiritualism or any other public movement. These public gatherings stimulate old and new workers to continue their efforts to enlighten the public on questions pertaining to mental and spiritual development.

It might be well to borrow from the political conventions and clubs a little zeal and business enterprise. Possibly we could lend them a little of our gush and scientific (?) dissertations, to our advantage at least. A trifle more common sense might be employed with good effect at our camp-meetings and annual conventions.

A uniform law governing the working forces of all societies, each body recognizing the head of the organization, just as any fraternal order is governed, is desirable.

We may never agree upon theological and philosophical questions, and will always chase each other around a cambric needle, or get our atoms and molecules badly mixed, but there is no sensible reason why we cannot exercise business sense in the conduct of our organizations.

I cannot see the wisdom of having voting members outside of delegates from chartered societies.

Either do away with state and chartered societies altogether and follow the political parties in their methods, or dispense with individual voting membership.

If there is a state organization it should control the missionary work and its subordinate societies.

There is no necessity of elaborate reports from the N. S. A. president and secretary outside of that which should be published at least three weeks prior to the annual convention.

It goes without saying that Spiritualists are supposed to subscribe for at least one Spiritualist paper, wherein the intelligent Spiritualist may read all desirable news and proceedings of all organizations.

When the editor of a Spiritualist paper refuses to publish any expose, or criminal doings of a public worker, after due investigation, it would seem to be leading aid to the criminal inclinations of viciously determined persons.

I cannot see why the ordinary rules of honestly conducted business should not govern a Spiritualist and his methods just as much as a merchant, banker or manufacturer.

If the investigation and practice of spirit manifestations do not result in the uplifting, enlightening, and purifying of all concerned, then the whole combination should be abandoned and demolished.

I want no ism or movement that covers up devilry and vicious conduct. All methods of conducting meetings and circles that favor of vaudeville, circus, and vulgar show must be tabooed.

GEO. F. PERKINS.

"Mark Chester; or a Mill and a Million. A Tale of Southern California," by Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

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### TENNESSEE IN THE OPEN COURT.

If the Church Exposed All Its Frauds, 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 Spiritualists." Loyalty to what? Evidently loyalty to certain opinions. How shall it be determined what those opinions are? By consulting the history of Spiritualism—its press, its platform utterances and its books. Who shall eliminate from all this that which is the expression of the individual and classes, and fix on a definite statement of the sentiments held by all Spiritualists? Evidently the N. S. A., as representative or an exponent. It is therefore plain that the business of the N. S. A. at any meeting is not to give expression to the opinions of its individual members, but to formulate certain things only in which all Spiritualists agree.

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 not therefore be a very extended affair, since only a few general principles are held by all Spiritualists in common. And to avoid unfavorable criticism after the declaration, perhaps necessitating a "recall," no amendment to the existing document should be made until after a year's discussion in the Spiritualist press, somewhat after the manner of the occasional circular letters sent 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 we have an authoritative statement from Spiritualists as to what up-to-date Spiritualism is.

Doubtless the central idea in Spiritualism is spirit return, or intercommunication between spirits out of the flesh, and those yet in it, and the consequent demonstration of the future life. The church claims that such intercommunications once occurred; Spiritualists, that it takes place now as well as in the days of the scriptural writers. Whenever the N. S. A. passes from the idea to others which it supposes are implied in it, it perhaps runs amuck some body or announces a belief not held by some of those who believe in present spiritual intercourse between the two worlds.

We would say, expose trickery and fraud on all occasions. It is a policy, "foul" duty; moreover it is good policy. If it is not done, Spiritualism will be charged up with it; if done it will be understood on the criminal parties. It is a very suspicious circumstance when a political party finds no corruption in its own ranks to expose. If the church exposed all its "frauds," what a time there would be in Gilead; yet the world would be the better of it. But be first sure of the fraud. Fraud in a medium is rather a difficult matter to decide and is often only a suspicion, an opinion at best. When a man tells an improbable story he is often told that a "little proof" would come in mighty handy. If the "exposer" of mediumistic frauds always 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 for a party, or a religion, to expose acts of fraud, and that it is a very suspicious circumstance when they find none to expose.

F. J. RIPLEY.

Afton, Tenn.

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# GIFT 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 progress. But such conditions and organizations will not remain long in existence, for nature is too powerful.

All nature is differentiated and graded from the lowest to the highest. She (nature) has classified matter, forces and mind into the mineral, vegetable and animal kingdoms, and each class manifests many varieties. No priest can blot out the innate outbirth of nature. Heaven does not consist of acting and generous souls looking down on the poor. The delegates sent to the N. S. A. are a heterogeneous set; hence let the Bible, Christ and Christian Spiritualists form a society of their own, other kinds of Spiritualists can do the same, and so establish peace, law and order.

Q. 2. (a) Are state associations essential?

A. Yes, reciprocity should exist between all spiritual associations. Spiritually, socially and intellectually, but this should be left as a matter of choice—not of force—don't sail out beyond your ability to command means is essential.

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

A. Every spiritual plan should be based on human and spiritual facts communicated to us by our loved ones gone before—no faith, no belief formulated into a creed should be tolerated; all you want to know, the balance you have investigated at home or at some seance, you will find in the organic law beyond Mother Nature and Father Space. Let self-evident truth be the backbone of your organizations, then will there be nothing left to wrangle over. However environment, development and the hereditary tangle of atoms composing each individual will produce a distinct fog. A poor officer at the head will ruin any good plan.

Q. 3. (a) Should there be individual members of state associations?

A. No association can exist independent of individual members and (b) should have the privilege of delegates of voting on all questions.

Home circle delegates, in convention, should appoint state officers, and the officers of the N. S. A. should be chosen from the state delegates in convention. All officers are agents or servants of their constituents. Divine inspiration should retain one or more genuine mediums whose production should be published in spiritual papers, provided it is above baby talk or the soft slobber of slaves. Home circles should be the auxiliary members of state associations.

Q. 4. Should not the responsibility for all missionary work in its own territory rest upon each state association?

A. Yes, certainly. Missionary work is an old ad, 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 gullied by Christian missionaries until they have become disgusted, and it is one cause of stigmata among Spiritualists. Home circles, children's lyceums, homes for old men and disabled Spiritualists will do more good than all the run-around missionaries this side of Tophet. Drop the past, adopt the present and Home circles, they eliminate fraud.

Q. 5. Is one 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?

A. The N. S. A. auxiliaries should be abandoned and state associations substituted instead to supply delegates and revenue for the N. S. A. If all the states are organized, one delegate is enough on the board. If few states are organized the number will depend on the funds supplied by each association, his will stimulate pride, make all ashamed of stigmata, which should be the National Spiritualist Association from beginning.

Q. 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 spiritual press prior to the October meeting?

A. Of course they should be so printed and read by each delegate, time is saved, and he is better prepared to know and do his duty—any man not taking a Spiritualist paper should not arrive as a delegate, but as a business principles and stick to it—kick the devil into the moon and let him heat it up to fertility!

Q. 7. Should the publishers of spiritual papers refrain to print any or all well-authenticated exposures of trickery done in the name of Spiritualism?

A. No. Every such paper should expose every fraud and fake; they are a scab and a menace to Spiritualism and to all genuine mediums. The editor who refuses to expose all well known fakes is not a true Spiritualist at heart; he may claim that all trickery will die if you let it alone. It will not die so long as curiosity and credulous Spiritualists attend such sham seances. The report of the fake is that the devil has done a greater work and has got more followers than the Christian God, so we are doing a greater work than our Spiritualists who would not were it not for us. Adam was made to cultivate the ground and we Spiritualists will make you hoe corn yet. It will be useless for you to fake to share, to pass from town to town or from city to city, for I am going to take a photograph of you as often as you change and five it to genuine mediums in every town and city who shall act as detectives and report every case to the spiritual papers which will cause every one to watch for trickery. If fakers are not patronized how can they live? Spiritualists consider this all important question and learn wisdom.

F. R. LOCKING.

Hannibal, Mo.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed by every student and student of every Spiritualist. One of the very best books on the subject. Price reduced to \$1, post, 10 cents; cloth, paper, 50 cents. For sale at this office.

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# FULL EXPRESSION.

A 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 officers should be elected to look after each department of the work, each officer having authority in his department, subject to the supervision of the State Board.

All State Associations should be organized 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 Association, and all business between National, State and Local societies should be done in uniform manner and in equity.

As to State Associations granting "Individual 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 to join.

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 identify 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 believe this is a matter of choice, but it should be left as a matter of choice—not of force—don't sail out beyond your ability to command means is essential.

Q. 3. (a) Should there be individual members of state associations?

A. No association can exist independent of individual members and (b) should have the privilege of delegates of voting on all questions.

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# A CLEAN SPIRITUALISM.

It is Desirable From Every Point of View.

To the Editor:—The list of questions you offer for solution are, in my opinion, of the highest importance, and 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 it true that Spiritualism is only for the amusement of the idle and the foolish, it is a cold-blooded scientific proof that death does not end all, then the attitude 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 purifying of the dwellers on the earth plane, then 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 cheat should for a moment be allowed to pose as the bearer of the divine message of light and life to the hungry soul. 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 hour of its false, though loudly professing friends, that multitudes of the brainiest 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 and things walking." In other words, they have lost faith in the truth of their creeds, and the honesty of their ministers. These people are looking with hope to Spiritualism, but the fraud element has taken 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 endorses—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, this parasite, this foul touch and blight by its poisonous breath this beautiful, heaven-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 an over-gorge of false ambition, vanity and self-interest."

This scribble owes an infinite debt of gratitude to Spiritualism and its spirit founders, and doubtless there is a great host of ardent and unaltered spirits who would say, at any cost cast out the 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 Spiritualism. J. RIGDON.

Salem, Ore.

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 happiness of the human race, still, as conditions change the demands upon it become different and therefore its law of action must be altered. Uniformity has not been observed, therefore, in some states we have both local and state associations, while in others we have only the local. It is entirely wrong to seem 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 Association, the National Association, and the good cause of Spiritualism in general?

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 herself.

Let individual Spiritualists organize themselves into local societies in 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 or more good local societies 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 the annual reports of the president, secretary, treasurer, and missionaries printed in the spiritual press prior to the October meeting.

To the question, "Should the publishers of the spiritual press refrain 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 publishers of the papers should do about as they themselves would do if they were the publishers. I would think the publishers would I do if I was publishing a paper I will answer: I don't think I would publish a reported exposure unless I had the positive proof that it was a genuine exposure. Good honest people are sometimes mistaken. Years ago I sat in a seance in which I was certain 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 found that the medium was not a fraud, but a genuine phenomena I ever had; and this experience proved to me that what I saw the night before was genuine Spiritualist phenomena. The fakes should be exposed, but not to wrong an honest medium, for they have the right to be heard without making their work still harder for them. E. W. SPRAGUE.

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# NOBILITY.

Its Promotion is Enhanced by the Open Court.

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 has laid down its own path, and 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 beautiful, true and truly beautiful. The beautiful 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 mangle sociability with barrenness. I 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 suit a little of its own coloring. Uncle Sam is 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 to the states the utmost freedom in everything else.

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 large there should be no barrier 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 resolution being passed by the N. S. A. that the reports of the president, secretary, treasurer, and missionaries to represent the work of the Spiritualists should be printed in the spiritual press.

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 mediums, laws. I find this incompetency not yet wholly removed, and I find, however, great advance. I think the knowledge of mediums now sufficiently advanced to warrant printing every case where a sufficient number of good Spiritualists sign the condemnation 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 value 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 Discard 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 promulgation of a creedal declaration of principles or "faith" which embodies things that are in no proper sense a part of Spiritualism. To set forth such mooted questions, an exposition of Spiritualism, is to invite an 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 an equal right to do the same by him. Hence, I am not in favor of any such thing. There are points upon which all Spiritualists are united. Just these, and none other, should be embodied in a statement which would represent Spiritualism. All other points should be left to each individual Spiritualist to hold such views as to him seem 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 position to Spiritualism.

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# What It Means: A Free Expression on the Questions of Greatest Importance to Spiritualism Is Educative, Instructive, and Deeply Interesting. This Symposium.

## TRUTH, AND HER CRUCIFIED.

The Motto of the New Spiritual Dispensation.

To the Editor:—In reply to your questions submitted for critical consideration, I beg to offer the following expressions:

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 Association, immediately after the initial effort at organization as a national movement, I claimed and still more firmly contend that the provinces 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 in no way either of sociologic, civic, scientific, educational or religious character, without active, elementary contributory parts. This is a truism and simply needs to be stated.

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 formulated plans for submission to the N. S. A. convention, as a state expression, suggesting changes in the organic law of the N. S. A., and the great outburst of respect to the sensitiveness of some purports of the national infant, and also concluded that under the controlling regime it would be of little use to persist.

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 provisions find expression in the National body.

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 organization might provide.

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

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

These are changes I would now present in reply to your first question.

Regarding the estimate of the many differentiations mentioned in the circular, and having been convinced that Spiritualism must of necessity be, in a sense, denominational; time and place should determine the character of missionary work. A live, active, discerning state board should best know the needs of its districts.

In the matter of professional mediums doing public work being ineligible to membership in executive boards, it is far from my desire or purpose to depreciate in the least, the sincerity, capabilities or value of the mediumship; it is only to insist that the true mediumship is a necessity in spiritual endeavor.

When the subject is forced to the front as a managerial proposition, there is sufficient data of experience of the last 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 a partial observance of this suggested provision of late years, in the N. S. A. Possibly surprisingly good results are awaiting its strict observance all along the line of organized effort.

In the matter of changes in delegate representation and exclusive state jurisdiction 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 the maintenance of the body, to the decided weakening of state association efforts. The divided allegiance has effected and can effect little other than injury to the cause. It is palpably illogical and made more so when a class of persons persist in automatic and disfranchising methods of procedure when autonomy and evolutionary 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 orders, 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 fall to see any adequate results coming from the N. S. A. as a distinct, lone body.

True, in a sense the name gives a superficial tone and character to the Cause, but experience has proven that where contentions have arisen, battles to be fought, legislation or other projects 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. A. did for the entire state, within the broad territory of the state with its seven million people. One who is disposed to resent strictures in this article will first please consult past records.

Mr. Editor, there already has been too much printer's ink, gray brain matter and donations to railroad corporations, wasted in the attempt to build, bolster and give life to a national organization with insufficient and improperly delegated powers. The legitimate fruitage ever must be eliques, unworthy strifes with a view to undue personal aggrandizement.

Let there be developed a legitimate national body with supervisory powers and legislative functions made so by convoked consensus of opinion of properly organized and authorized delegations.

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 vermin.

Of the almost criminal duplicity of many Spiritualists who appreciate only phenomena. Contrivances, machines, etc., adapted to the gathering of odd 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 brooders of trickery object to publicity. It disturbs the enjoyment of their interpretation of pure Spiritualism.

The matter of exposure and publicity

## 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 Association, in view of the fact of the conglomeration of ideas expressed by the many, has done and is doing a grand work, at least the outsiders realize that, we have and are organizing that, we place Spiritualism in a position to command the respect of all concerned. Personally, 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 anything 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, 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 should not believe he ever existed? Certainly he had the divine spark within him, 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 thereby.

As regards question No. 7, whether publishers shall publish all accounts of trickery and fraud, we think that, will 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 and spirit communion, they 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 dearest 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. BAAD.

## 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 of that matter; i. e., they ought to be.

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 responsibility for all missionary work should rest upon each state association, where there is one. Organization is vitally important!

The board of trustees of the N. S. A. should be a small number of five or seven members, and should not be scattered too much, in order to be efficient.

It would be a good idea if the reports of the officers were made and printed, at least fifteen days prior to the meetings of the N. S. A. each year.

Spiritualist papers should publish exposures of all trickery, when satisfied of their informant's reliability. To refrain 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 newspapers rarely expose the delinquencies of the clergy. They more frequently furnish the paint and wash, to make "their sins, though they were of scarlet, to be as white as wool."

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 available. The importance of this great movement, though hardly realized, 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 laborer 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 others) are entitled to a fair and decent consideration. "The Age of Reason" commenced with the birth of the United States, and to us and our posterity is committed the great responsibility of preserving and perpetuating a free government in the Occident.

C. H. MATHEWS.

New Philadelphia, Ohio.

should rest with authorized committees of state associations to sustain, and if need be, defend in court true, honest mediums and institute criminal proceedings against pretenders or dishonest ones.

Call this of 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" circular brings many thoughts to mind, but space will not permit further expression, only to say, let us have organized 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 N. S. A.

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 Christians, 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 Crucified."

W. WINES BARGENT.

New York City.

"The Pantheon of Modern Science," by F. D. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Force, and Substance, and conclusions therefrom. Price 10 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 be the case, after over fifty years of open discussion and freedom of expression, without a single definite head to define the 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 have disgusted and disheartened many good people and driven them into otherisms, 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 remarked, "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 Modern Spiritualism unadulterated. All other terms are but modifications, and have come into existence by reason of previous teaching and ignorant interpretations 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 masses? One thing is certain, that the Spiritualists so-called, 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, and govern themselves accordingly, the better for themselves and the cause they represent.

If these statements are true—and I 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 accomplished by organization.

1. Spiritualism is a system or doctrine as opposed to materialism, hence, it has but one opponent.

2. The ideas supported by the very best authority, that intelligent individuals, who are not Spiritualists, but who are conversant with Spiritualism, can and do communicate with mortal men.

But what chiefly interests Spiritualists, 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 sooner the Spiritualists come together and agree upon a declaration of principles, based upon these facts, and devise a correct system of organic work, the better.

Yes, we need a superior head or National Association. We also need state societies, but the most important of all should be relegated to the local associations, for with well organized local work, a state association could be made of much use by furnishing proper representation 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 Spiritualists.

In reference to fraud and trickery among mediums, I will say that with fifty years' experience with nearly every phase of the subject, I find no more meanness and dishonesty among investigators than I have among mediums.

As a general rule, mediums are honest, but the influence that is brought to bear upon 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 every 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 responsible for the use they have made of mediumship. Wrong or fraud should be checked wherever found, be it in mediumship 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 instrumental 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 elicit them for systematic, common work.

The N. S. A. must take better care of its children if it wishes them to thrive. Some can barely walk, and they need the sustaining hand of a watchful mother, and none of them have reached maturity. Arousing new interest! Let every Spiritualist who is a member of a local society be made to feel that he is a spoke 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 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?

Answer: A splendid suggestion that deserves unanimous recognition.

The publishers of Spiritualistic papers should consider if their solemn duty to expose in public print all fraudulent mediums of whatever type or standing, let the chips fall where they may—the public wants to know the truth—the

HENRY SCHARFFETTER.

Baltimore, Md.

"The Spiritualism of Nature," by Prof. W. Lockwood. Price 15 cents. For sale at this office.

## AN ACT OF FOLLY.

To Embody Our Views in a Creed for Spiritualists.

With eighteen large bodies of differing Spiritualists enumerated and I don't know how many more not in the list, it would seem to me 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 other, at least till they desire the change.

To be a socialist it is not necessary for one to break church connections or antagonize it; nor is it needful for the Spiritualist. It is necessary to stand firmly for a new truth, and any cause is made strong by support from people of like views. The trouble to be differing views. The trouble to be differing views. The trouble to be differing views.

Troubles and difficulties have been created through the fact that our people, swayed by like ambitions that move the evangelist, Dowie and others, are determined to sweep the earth with the new gospel by a dispensation of some kind of force, or by a forced process. The little acorn makes no fuss, quietly submitting to natural conditions, it evolves the oak that shelters a multitude. Our acorn of truth with the same tense conditions would build a grand temple to which would come all lovers of the good, the beautiful and the true.

We were mistaken in supposing it our mission to at once build a substitute for the honey-bee and error about us which has resulted in the work of the iconoclast, with the antagonism of existing religious organizations and anti-reform legislation.

The N. S. A. is engaged in this work of construction and has unfortunately begun at the top, building down instead of up. Our pattern should be nature, where it is different; first the rainbow, then follows the brook, river and ocean. But the N. S. A. is here and here to stay; so we must do the best we can as things are.

State associations exist on the theory that they are the result of lesser organizations called societies. The N. S. A. is not evolved from these societies, and difficulties present themselves. It seems that the first work should be to harmonize the state organizations with the National body, if in any way possible. It may be best to evade nature's order and have the societies do all through the N. S. A. as their representative; but the query comes, is this practicable?

As to government questions respecting state associations; before these can be answered it seems quite necessary that their status in regard to the N. S. A. should be permanently settled.

It is very desirable that reports should be given out, by the spiritual press prior to the annual meeting.

About the subject of fraud, I am individually of the opinion that if the spiritual press has one office that is undisturbedly its own, it is the prompt publication of all known fraud, with names, places, dates and details; but that the subject of subjects should have no 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 Christianity.

H. W. BOOZER.

Grand Rapids, Mich.

## INFINITE INTELLIGENCE.

Let There Be a Broad Platform Presented to the World.

While I cannot say much that would make the N. S. A. much more efficient, I would make the following suggestions: The N. S. A. declares the belief in Infinite Intelligence. Although this idea may be true, there are many Spiritualists who are unable to accept it, and consequently, are barred out of the N. S. A. It has set up a god, inferior to man in character, for man possesses other traits besides intelligence. J. Pierpont Morgan is our king, and he is intelligent. But we want something besides his great intelligence, if we are to have coal this winter. But before the N. S. A. adds any attributes to its god, I would suggest that the Infinite Intelligence be stricken out of the declaration of principles altogether.

The N. S. A. should have a platform broad enough to take in all Spiritualists, whether they believe in Infinite Intelligence or not. I would leave that question to private opinion.

I believe individual members should have full voting privileges.

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 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 convention if the reports of the president, secretary and treasurer and missionaries were printed in the Spiritualist press a week or two before the convention.

In my opinion, it would be a grand idea, Franklin said, "To save time is to lengthen life."

I firmly believe that all fake mediums should be exposed, and shown up in the Spiritualist press; for if we shield these fakers, they will continue in it.

Suppose the Government should shield the counterfeiters. How long would it be before the country would be flooded with spurious coin? Not many months. The government 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 remember, the true Spiritualists of the United States, will stand by you, and the church and law will, too, in exposing all fake mediums.

I would suggest a change in the presidency. I would like to see Dr. Warner elected.

A. C. FISHER.

New Haven, Conn.

printed in the Spiritualist press prior to the October meeting?

Answer: A splendid suggestion that deserves unanimous recognition.

The publishers of Spiritualistic papers should consider if their solemn duty to expose in public print all fraudulent mediums of whatever type or standing, let the chips fall where they may—the public wants to know the truth—the

HENRY SCHARFFETTER.

Baltimore, Md.

"The Spiritualism of Nature," by Prof. W. Lockwood. Price 15 cents. For sale at this office.

## IMPORTANT QUESTION.

Try to Reform Mediums Who Practice Fraud.

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 heartily 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 primary or local societies. Members of said societies are represented in their respective state associations through the duly elected delegates from their respective local society, and state associations (or should be) represented in the National through the duly elected delegates from the respective state associations. Thus the N. S. A. should be dealing with the representatives, and not the delegates of state associations only, and the state associations with the local societies through their respective delegates.

The power to vote, either in a state association or in the National, can be given only to such as represent, as delegate, either a local society to the state association, or a state association to the National. Individual membership in either the state association or the N. S. A. is irregular and unsystematic, and should be abolished. Each state association should have the right of at least two delegates to the National.

As I am limited in space, I will omit other points that suggest themselves in connection with the above, and pass on to the question concerning fraud and trickery in Spiritualism—whether or not to expose it in the Spiritualist papers when satisfied of their informant's reliability.

While I would not shield fraud and trickery anywhere, and especially in Spiritualism and mediumship, yet would I not be advisable to at least give the guilty party an opportunity to reform before exposing him or her to the adverse criticism of a cold and unsympathetic public, especially in cases where it is known that said party is really a medium and can receive the genuine spirit manifestations when conditions are favorable? I would suggest that a committee of competent persons be chosen in each state association whose duty it shall be to hear and investigate such complaints, and if found guilty, to kindly advise themselves of all possible means to reform said party, and if they throw off such influences and dedicate their powers to that which is true and right, and that a higher and nobler purpose might inspire them and lead them on. If this does not avail, it might be right and just that they should then be exposed in our papers.

But, Mr. Editor, I believe that at least the majority of those found guilty of such crime against the cause, if kindly and wisely appealed to, would turn from their ways of darkness, and, who knows, some of them might even be shining lights in the great field of 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 be lifted.

MRS. M. THERESA ALLEN.

Springfield, Mo.

## HOME CIRCLES.

A Most Important Radiating Center for Promoting Spiritualism.

The reason there is so little general inspiration in the N. S. A. is because it patterns after the old methods of cult propaganda, which does not belong to the new regime that the wise and good in spirit life are seeking to inaugurate. At best this organization can never be anything but a bridge between the old and the new, an effort on the part of many honest persons which will result in teaching the world what can't be done.

The time has come in the order of evolution when the worlds of spirit and matter are to meet, hence the efforts on both sides of life. This knowledge is attainable by humanity in general, and can never be monopolized by any society or cult; it is like the sunlight illuminating everything and causing everything to grow in its own way. Hence the intense individualism manifested by those who have received this light. The natural method of projecting this knowledge are radiators from the center. First and most important are Home Circles conducted in a way to draw only the best influences. Then the camp centers, where the multitudes congregate for a few weeks each season—with the innumerable spirit forces that come to teach and give proofs of their presence and power. These truths are thus made known to thousands who in turn inspire and teach others. Our literature is also an important factor in disseminating 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, and keep this knowledge from earth's children; that by many subtle, cunning schemes and various devices the influence of teachers is destroyed, manifestations 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 power over the masses and individual power 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 purpose is discovered.

Knowledge of these facts is needed, and when it becomes general, the cure is at hand. When any evil becomes well-ventilated its force is weakened.

The writer is not interested in the methods of the N. S. A., but does not oppose 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 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 purpose is discovered.

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# IMPORTANT QUESTION.

## Do We Need a National Organization?

I am somewhat doubtful whether I am qualified to testify in my "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: First, 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 work. 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 equitable and just way. One vote from each state only, excepting perhaps the state that may furnish the president of the association, when during his official term of office he should have the right to cast a determining ballot on a tie vote, as president of the board of trustees.

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 begins.

Question seven: My answer to this query would be, publish all well-authenticated and reliable testimony for or against anyone or all phases of the phenomena, whether spiritual or physical, whoever may chance to be the instructor or medium. But great care should be exercised in making public such charges and statements, 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 under the cloak of spiritualism. The obvious and deliberate fraud is a disgrace and a reproach to the cause of spiritualism, and communication or manifestation and especially so, when taking commensurate for their supposed service. On the other hand, I do feel and believe honest and conscientious mediums are justly entitled to a reasonable remuneration 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 bestowed on those who do so. To obviate 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 scene, 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 ways giving signs and tokens of their presence. But I have an abiding faith, that in the fullness of time all of these things will be smoothed out; all will be clarified and made sweet and pure as is the water in a mountain stream. We shall be freed from all unsavory and uncouth intrusions, all commercialism and deception.

I have tried in part to answer your several questions as matters now stand with 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 of the universal life, or life, or manifestation of spirit. As is astronomy, as is geology, as is the whole vegetable kingdom. The whole animal kingdom, the ocean tides and 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 expression.

Now do we really need a National Association for the study, the promotion 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 character. 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, classes formed for 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 usual methods and knowledge of society, I believe in, and worked for organization 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 inharmonious 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 seekers 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, whether death ends all, or 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 I been told, "When I feel the need for it, I will 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 Spiritualists Association, and the court will set aside the bequest, and the property will go to the heirs.

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After Her Death. The story of a summer. By Lillian Whiting. No mind that loves spiritual thought can book. Beautiful spiritual thought, combined advanced life and vision, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price cloth \$2.00.

# FROM THE PACIFIC COAST.

## Freedom for Each to Express His Own Individuality.

To the Editor:—In your request for my views on "certain questions of vital importance to all loyal Spiritualists," 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 effect of the writer always seems to be to prove some one right and every body else wrong on these points where in differences of belief exist.

As a matter of fact the delegates to the N. S. A. have but one belief common 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 belief—save 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 determine, would become indignant, and would rightfully kick, except the majority 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 of his property has to do with a man's belief in socialism.

Unless this is understood and acted upon, the N. S. A. will become the mouthpiece of believers in certain "isms," which they persist in looking on as 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 prominence. Thus the N. S. A. will cease to grow, but spirit return will remain as much a fact as before and will be indeed already adopted by officers of both theological and scientific associations 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 every 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 of others, in some cases he will be provided he is not expected to endorse them. The lecturer and writer must have freedom to express his own individuality, with freedom neither society editor, nor N. S. A. should attempt to interfere. For instance, although I do not believe in reincarnation, I should welcome a talented presentation of its claims, and hold myself open to conversion. But I should resist the incorporation of that belief into any statement professing to define Modern Spiritualism. And similarly with all other beliefs which you have epitomized. 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 exposures of fraudulent phenomena and trickery, is of sad import to every believer. It cannot be answered by "yes" or "no."

Some publications of fraud in our 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 vacillates the reader with the licentious pus that leaves him morally weaker than before. The wise editor will let each case be determined by its special merits. There are cases where there is genuine fraud and where 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 interesting phenomena by spirits attracted by the sitters, but in the latter it is merely a trick, and his victim is deceived. 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 cover their 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 innocence.

It is the mixture of the genuine and the fraudulent that is the essence of very many public sessions. Particular exposures of direct fraud may sometimes be of value, but for the most part, at the usual materializing seance, nothing but a slight of the victim's mind, a lamb from losing his wool. He usually likes the tickling sensation as the seance 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 a 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 the fox caution of a wise editor and a liberal use of his blue pencil.

CHARLES DAWBARN.  
San Leandro, Cal.

# CHANGES SUGGESTED.

## Trickery Should Be Exposed Wherever It Is Found.

Quite a number of changes might be made at the coming convention in October; the N. S. A. has done a great deal 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 probable way would be to have all local societies National.

We never can hope to succeed until we have law and order. I believe it would be one or the other, without the local 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 sell—save a few—on their own power, our plan to allow full voting power, as one could spend a few dollars and run the entire convention.

I would suggest that we have somewhat of a change in our "missionary work," as we have many complaints from local societies claiming that all missionaries should work for the benefit of local societies in building them up, instead as it has been heretofore, working for the state and National. It would be better to take care of what local societies we have at the present time, than 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 number of societies 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 on a year's contract. If the local wish to hold a meeting, 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 missionary 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. The 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 that 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 recompense 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 societies 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.

The missionary is sufficient, and 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 state then could see what benefit the missionary work had been to local societies. They would have done our local societies. The N. S. A. has furnished four missionaries and paid them, but the four only give us two meetings 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 Spiritualism, and wherever the exposure is reliable. 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 keep silent; we can see the great 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 law 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 have done, what we need most is to protect our young mediums and for each Spiritualist, when a strange person comes to the city and claims to have 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 in our society. What our people need most is to inform themselves on matters of truth, and 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 Hermann 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 have in the past—hold them selves aloof from the spiritual ranks.

I believe in our coming convention there should be some system for having each individual when called upon to read another, have methods of their own. I believe it to be a sacred obligation, and those obligations should not be trifling. I speak of this as I have witnessed a number of mediums and not a few of our Spiritualists, who are not necessary to have any services at all, I think this is a question of vital importance as to require a certain

amount of services and qualifications of the applicant.

CARIE WHITE CURRAN.  
Toledo, Ohio.

# AMOUNT OF SERVICES AND QUALIFICATIONS OF THE APPLICANT.

## CARIE WHITE CURRAN.

Toledo, Ohio.

# A TENDER VIEW.

Mediums Acting Under Spirit Control.

"There you sit—month after month has had his head broke from 'insanity' upwards and has got a new euphuism into it at every seam as has been opened." Now, what do you make of this?—Capt. Cuttito to Capt. Bunsby.

To the Editor:—Your estimate upon the ability of correspondents to give opinions seems about parallel to that placed upon the capacity of the renowned stammerer of the "Lively Clara," perhaps for the same reason. There is a great difference, however, in the requirements. You fire seven questions at us while Dickens 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 relate solely to organizations about which I have little interest and no expert knowledge. National, state and municipal societies are doubtless beneficial to many. They serve to promote sociability, relaxation from care, and the cultivation of friendships. They 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 organizations are necessary or essential aids to Spiritualism is erroneous. Spiritualism is a fact, a discovery, and cannot be aided. Of what value would an association to add the multiplication table prove? Neither do I understand that any form of propaganda is required to spread the knowledge that discerning 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 entertain no trifling sentiments for Spiritualist organizations. I feel as an auctioneer in Boston did when selling calico, "Ladies and gentlemen," said he, "if this calico suits you, it is just what you want."

Your seventh question is substantially this, "Shall mediums' frauds, practices when playing their vocation, be published to the world?" I answer, yes, most certainly. But in judging what constitutes such practices great caution should be observed. An experience of more than fifty years has given me knowledge that mediums are frequently detected in cheats for which they are no more responsible or blameworthy than the defective.

Space cannot be allowed for relating the facts by which this knowledge was obtained. But I will give one, as a sample. In 1855, at Waukegan, Ill., I sat in a dining-room table, at Judge Porter's house, for spirit manifestations. There were present five or six mediums. Among the phenomena were table tipplings. We gave questions and the table tipped charmingly in response. At length one of the mediums seized a slate and with wonderful rapidity made a sketch of the table and its guests. At the bottom of this sketch she wrote, "Take care Charlotte!" Now Charlotte was seated next to myself. I knew her well, and a more truthful, honest girl never lived. I asked her, "What does that mean?" she looked at the bottom of the table, I looked down and to my astonishment found Charlotte's foot placed as indicated—and although in a deep trance, she was tipping the table.

By a stranger, she would have been pronounced a fraud of the grossest character. 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 better explanation than fraud in many such 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 explosive from a man of iron nerves, I will venture to say that I am not too just to treat this subject with such candor and tenderness. And when I take down my violin to play the old familiar air called "Mediums' Frauds" so commonly squeaked and shrieked from press and pulpit, I discreetly adjust the "mute" upon the bridge. And if the tune is executed on a piano I try to give judicious exposure to the soft pedal.

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 provided the information concerning such fraud and trickery is reliable?

Yes, emphatically yes. The great 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 blighted by a lie. Because lies never enhance the value of an article, but rather the would-be purchaser rather deprecate it and turn from it.

If the truths of Spiritualism are worth anything they are worth every truth. Because they are rays of light from the highest heaven, 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 emotional nature and arouse his sympathy to a life of brotherly progression.

The truths of Spiritualism proclaim a 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 faintest connection or relation with lies, and 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 of heaven flash upon and penetrate the darkness and dispel it. Then why to the lowest of the lowest of the low, to a fraud who would associate falsehood with truth?

The demoralized fraud is not aided by this exposure.

"The Majesty of Guineas, or Indian and Chinese and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at this office.

# TO SPIRITUALISM ANY MORE THAN A LIFE IS

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

And when a medium of Spiritualism practices fraud, he or she, whoever they may be, then and there denounces Spiritualism and proclaims it a lie. Let him bear the shame and contempt of a liar and wear its stamp on his forehead until he repents in sackcloth and ashes, and abandons his fraudulent practices forever.

He has declared himself a non-Spiritualist and tried to brand it with a lie. The divine teacher said he that is not for me is against me. The fraud medium is a Judas; seeking the pieces of silver which is his highest motive. He sells his birthright for a mess of pottage. He makes his father's house a house of merchandise. He sells the doves which are the emblems of peace that heaven has bequeathed to every true Spiritualist to quiet his restless spirit. The fraud betrays the Master with a kiss, if truth represents the Master. He forfeits his spiritual gifts, if he ever had any. He becomes the fit 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 should be exposed and by those in spirit life who do not stand for truth but are given to falsehood, deceived and deceiving.

Spiritualism stands for truth and righteousness, and a fraud can never represent it, and should be denounced and exposed everywhere in the strongest manner.

DR. G. A. BISHOP.  
Chicago, Ill.

# PURPOSE! PURPOSE!

## That Should Be Selected Instead of Infinite Intelligence.

To the Editor:—Your communication entitled "An Open Court" is at hand and contents noted. The first and seventh questions being the most important from my standpoint, I will write as briefly as possible concerning them. Before I do this, however, I wish to state that there should be no alarm felt as a result of the difference of opinion concerning whether we should be Christian Spiritualists or any other kind of Spiritualists. This is all as it should be in order that we, as Spiritualists, should have what I am pleased to term a magnificent diversity of individuality.

Now as to the first question, instead of having "We believe in Infinite Intelligence," I would have it read, "We believe in Purpose." You see belief after all is based on evidence. I have heard many people say that a fool could believe, but it took a very brave person to say that he knew. Well, suffice it to say that it is pretty nearly the opposite. Let me say that knowledge is based on experience, observation and reason. I have never experienced or observed myself living in the next life, therefore from these two standpoints I do not know. But I have received communications purporting to come from the next expression of life. I now apply deductive and inductive reasoning and as a result I believe and I may as well add, so far as human knowledge is concerned, I know. But you see this conclusion has been arrived at as a result of a reasoning process outside of experience and observation. Now the reason why I want Purpose inserted in the N. S. A. declaration of principles, instead of Infinite Intelligence, is because it does not imply good or evil but both. There is no way to demonstrate Infinite Intelligence, therefore I do not believe in it.

I would also have instead of the Golden Rule another rule with more good and common sense in it. It is: "Good for good, and justice for evil." Let me say that this people would be better to think that we meant what we said.

The law of self-preservation is the first law of nature, and it is not likely that we will meet over seventy-five millions of people in America that won't take a yard when you offer them an inch. Let us not make the judgment of these others and let us not be a distinct and an independent and yet interdependent scientific religious movement. We have the possibilities, and I might add the probabilities of becoming a world power. The world will move in space whether we live in it or not. We are only after all but little grains of sand on the sea-shore.

Now concerning question No. 7, I wish to say that I have always been against published reports of exposures, for the following reasons:

1. When published exposures without first giving the medium of mediums an opportunity to defend themselves. The medium may be able, if given an opportunity, to satisfy the publishers that 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 sincere and honest when they desire an article in which some medium is supposed to have been exposed, but honesty and sincerity is no evidence of accuracy. A person may be really honest and yet be wrong. They may give the mediums the privilege of cross-examining the witnesses.

After a medium has been proven to be a fraud why not just mention in the Spiritualist papers that such and such a medium is not endorsed by the Spiritualists at large? I am most emphatically opposed to permitting outsiders to come into our midst and tell us what to do. Let them run their own organization and hunt out the frauds and expose them. Let them expose the frauds, and especially their own, but let them come and attempt to purify Spiritualism. 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 appointing perfect men and women to weed out the frauds from our ranks? I tell you, friends, that there is not a little jealousy existing in human beings, but quite enough to go all around without probably missing any of the mediums. So you see I might account for some of the supposed exposures from this standpoint.

In conclusion I wish to say that it is my prayer that we will all get together and see to it that justice will prevail 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 doing the best we can. Let us bring the truth uppermost, I remain as ever, a worker in the great cause of emancipation from the narrow injustice of the past to where the light of liberty may bathe the shores of our minds and where the sun of freedom may reflect its rays upon our souls!

HARRY J. MOORE.  
Chicago, Ill.

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# HOW A PYPNOTIST MADE A FORTUNE.

## The Secret Methods by Which Dr. La Motte-Sage, the Greatest Hypnotic Scientist of the Age Created a Tremendous Sensation.

He Firmly Believes Hypnotism a Public Benefit. Has Donated \$10,000 Toward the Free Distribution of a Handsomely Illustrated Book Containing His Views and Suggestions on How to Acquire This Mysterious Power and Use it in Business, in Society and in the Home.

While the Special Edition Lasts a Copy of this Remarkable Book Will Be Sent Free to Any Interested Person.

Dr. X. La Motte Sage made a fortune out of Hypnotism. He probably knows more about the subject than any living man. His methods are radically different from any ever before presented. By his new system he hypnotizes people in a few minutes, and he has been used to exert tremendous silent influence without making a single gesture or saying a single word. He gives the only real, practical methods for the development of the power of Personal Magnetism that have ever been published. During all the time that Dr. Sage was before the public he made his business to note carefully the effect of hypnotism upon the human mind. He became convinced that this mighty mysterious power could be utilized to the advantage of ambitious men and women who wished to better their condition in life. To demonstrate the correctness of his ideas which he related from public life he founded a college where Hypnotism, Personal Magnetism, Magnetic Healing, etc., might be taught along the definite lines he had laid down. The result is that the college has grown to be the largest of its kind in the world. Thousands of successful students in all parts of the globe are living witnesses to the wonderful power and the great practical benefits to be derived from Dr. Sage's methods. The Doctor has recently written a book entitled "The Philosophy of Personal Influence," in which he tells in plain, simple language just how to acquire hypnotic power and the various uses to which it may be put. Among the many interesting things upon which the book treats are: how to develop magnetic power and influence people without their knowledge; how to cure bad habits and obdurate curable diseases, when medicine and everything else in this line fails; how to implant a command in a subject's mind that he will carry out in every day of his life, and in every case, with success, with friends, gratify his ambitions and get out of life the pleasure and happiness which the Creator intended he should enjoy.

It is, or should be, one of the leading principles prominent in the minds of all intellectual and enlightened people, to work for the betterment and advancement of the human race. We see an approximation to this principle among the nations of the earth, in the various institutions that are provided and set apart expressly to the public, wherein to educate and improve the incoming generations. Hence, as the brain becomes expanded, the mind becomes enlarged, large thoughts fill the place of the old, new and more creative ideas present themselves, old themes are discarded, new grounds are explored, new fields for action are brought to view, and must be occupied; hence old teachers must be discarded, new ones of up-to-date intellect and accomplishments sought out, that the advanced ground taken must be held and properly represented. Thus change follows change is inevitable.

Hence the Spiritualists should have a "Declaration of Independence," a code of simple facts, founded on the Hydesville raps, the intercommunication of departed beings with those of earth, and a general relation of all humanity, and of such a nature that all genuine Spiritualists could subscribe to it.

The long list mentioned in the "Open Court" are not true and genuine Spiritualists, but are materialists, with perverted, formulated ideas, hangings, flattered with old orthodox, and other "isms" and striving to profit by affixing to their theories the word "Spiritualism."

What is the N. S. A. and its composition? It is, or was, composed of personal individuals, without authority, and organized 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.

First, then, in the declaration of principles, as adopted at the Chicago convention, 1899, Article 1: Entirely eliminate it from the code of principles, as it is entirely indefinite, and without any significance. We might with the same propriety say, that we believe in infinite ignorance, as in infinite intelligence—as both comprise ignorant nonsense.

Second: In the last clause of Article No. 2, and insert the words, are of eternal existence.

Third: Eliminate Article No. 3, entirely from the declaration of principles as it is without any significance at all. State associations are the most essential 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. and their by-laws as near alike as the different locations will permit.

There should be no partiality or favoritism shown or bestowed on any one; but all, equally alike, should come 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 assistance from the N. S. A. in weak localities.

Every state having a state organization, 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, secretary, treasurer, etc., as these reports are a part of the business of the N. S. A. and the comments thereon are generally very interesting, and to deprive the hearing of these reports from those present, would be to deprive the conven-

# THE N. S. A.

## Its Composition and Its Objects Set Forth.

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