



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

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# The N. S. A. Weighed in the Balance.

Will It Be Found Wanting?

## HOW SHALL THE N. S. A. BE SUSTAINED?

### Responsibility of Delegates—Practical Suggestions.

To the Editor:—In response to your request for my views upon the present status of the N. S. A., I submit the following as a result of close observation since 1893:

You ask and very pertinently, "Has the N. S. A. failed during the seven years of its existence to meet the requirements of Spiritualism and Spiritualists? If so, wherein? What will remedy its apparent defects?"

Not even the most sanguine Spiritualist could say that the present N. S. A. meets the requirements of Spiritualists. The methods employed in organizing and conducting the same have not been adapted to achieve great success, and each year seems to increase the distance between the body politic of Spiritualists and the N. S. A. Notwithstanding a general call was made in 1893, the attendance at the first convention did not represent adequately the movement. However, those who were present did yeoman service, and took hold of the work with a vigor which meant success, hoping that their efforts would be appreciated, and that later years would do well to respond to the call they would fall into line and help push forward the great and important work of organization. In this the pioneers were disappointed, lack of interest, and even marked opposition was manifested, to a great degree and still continues. So long as Spiritualists are at variance upon many important points, and allow themselves to be influenced by jealousy and antagonize all who differ from them, the work of organization will be retarded. The annual conventions are now in a great measure arenas, where the welfare of Spiritualists, and measures which should be discussed for the benefit of societies and the protection of our genuine mediums seem of secondary importance when contrasted with the all-absorbing interest taken in the question as to who shall secure the coveted places upon the Board of Trustees. Can we expect, then, such methods to meet the needs of Spiritualists, who claim to, and should be working along the lines of Spiritual Harmonial Philosophy? The various useless and objectionable measures which have been adopted from time to time, in the form of amending or revising the Constitution and By-Laws of the association, has had much to do with alienating the people from the N. S. A. It is not for the members of the Board of Trustees to create, even if they could, a

National Association, but to execute the measures adopted by the delegates of the convention, which should be the supreme body. If the Trustees fail in this duty, as has been suggested by some, it certainly is not calculated to produce practical or harmonious results. Co-operation is absolutely necessary.

On the other hand, if the delegates shrink their duty, voting carelessly upon important measures, without reflecting how their acts will affect the Spiritualists as a whole—if they disregard the responsibility which has been placed upon them by the societies they represent, then the N. S. A. will not be a success. Or, if the Board of Trustees relegate to themselves the right to ignore the instructions of the convention, when carried by a majority vote, and act in accordance with their own inclinations, then their actions are indeed open to criticism, and so far are responsible for dissatisfaction.

Why is it that the N. S. A. is not more solidly organized after seven years' hard work. Between \$25,000 and \$30,000 have been spent in that time, yet where do we find ourselves at the present time? The amount of labor expended by President Barrett is well known and appreciated, as well as that of all other earnest workers. Much missionary work has been done and societies organized, and mass meetings held, but most of the societies so chartered are numerically and financially weak, and are unable to contribute more than a mere pittance towards the financial support of the parent body. Altogether the financial support so far, has been barely sufficient for running expenses, and no Board of Trustees can reach practical results when they are obliged constantly to appeal for financial aid. In view of all that has been done, the N. S. A. is not on a solid foundation, but is dependent on the fluctuating interest of the people.

What, then, is the matter? We answer that the N. S. A. has been handicapped from the beginning, on account of the weak condition of the majority of the Spiritualist societies throughout the country, and which have been unable to respond to the needs of a National delegate body. In view of this fact, has the time not come to adopt the plan of lay membership? This would enhance individual interest and render financial aid by the payment of a yearly fee.

Under the peculiar conditions which

have prevailed among Spiritualists, and the lack of interest everywhere manifested, and the difficulty experienced by the officers in carrying on the work of the local societies, a few years have sufficed to show that the N. S. A. could not be sustained by the societies composing its membership, and that the greater part of the financial burden must be borne by individual Spiritualists, who, no matter how generous they were in their support, were debared by the provisions of the Constitution from having any vote in the annual conventions or voice in its deliberations. This shut out many earnest Spiritualists who lived in localities where there was no regular society, and so could not be represented in the convention, unless by chance they were appointed to serve as a delegate by proxy for some society of which they knew nothing.

At the last convention, one of the largest subscribers to the *Mayer Fund* was placed in this unenviable position. No one questioned his interest in the cause, his integrity, or his ability, yet the Constitution compelled him to sit idly by until he was given a proxy vote, while many so-called societies, which in many cases only held one or two meetings a year, by virtue of having which cost five dollars, had the right to appoint a proxy who could vote the expenditure of thousands of dollars without contributing more than the merest pittance, which in many instances was paid by a member for the purpose of representation. We fall to see wherein this differs from individual membership.

Don't misunderstand me and assume that in my opinion the payment of a sum of money ought to entitle the donor to a delegate's seat. Far from that, but it ought to be self-evident to all, that those who supply the financial support ought to be entitled to some consideration in its expenditure. The Massachusetts State Association, which has always been most flourishing, by adopting the plan of individual membership, with the right to vote upon the payment of yearly dues, augments its membership each year, and continued interest is maintained by its movable mass meetings. An amendment to the Constitution, providing for individual membership, has been introduced for the consideration of the next convention. I trust that it will be adopted, as it will be an incentive to many to attend the conventions, who do not do so now.

Individual membership would not be necessary if the societies which constitute the N. S. A. were financially strong and able to support the National Association. Such is far from being the case.

The writer has traveled from Maine

to California, visiting many societies in the trip across the continent, only to find that with a few notable exceptions, the officers of the societies claimed they had the utmost difficulty in meeting current expenses. Lack of interest and non-support was the universal complaint. It is estimated that there are over 400 societies of Spiritualists, yet only about 50 of that number are able to employ the best talent obtainable and maintain meetings throughout the season, without anxious thought as to where the money is coming from to meet the bills. This is to be deplored, and every measure should be taken to strengthen the societies already organized. This being the state of affairs, how can such societies, being unable to meet local expenses, subscribe sufficient funds to carry on the National Association? If it were not for the individual subscriptions the expenses could not be met. Why then do so many strenuously object to individuals having a voice in the conduct of the N. S. A.?

There are many inclined to find fault with the financial expenditures, yet the laborer is worthy of his hire, and if a N. S. A. is really wanted, provisions must be made to pay the bills. Many do not have the opportunity of finding out how much money this requires yearly, and they will perhaps be interested in the following statement of the yearly receipts and expenditures, as compiled from the official reports. The fiscal year closes October 1 of each year.

Mediums Fund.	Babe Will Fund.
1894.....\$ 40.25	1896.....\$350.00
1895-1896.....405.89	1897.....107.90
1897.....5.00	
	\$408.90

\$520.14

These special funds cannot be used for general expenses.

The receipts and expenditures of the General Fund are as follows:

Year ending	Receipts	Expenditures	Balance
Oct. 1, 1893.....	\$2,558.00	\$2,558.00	\$ 0.00
" 1894.....	4,236.15	2,993.37	1,242.78
" 1895.....	4,236.15	2,993.37	1,242.78
" 1896.....	4,236.15	2,993.37	1,242.78
" 1897.....	2,993.37	2,993.37	0.00

We wish to note in connection with the above financial statements, that they have been compiled from the printed official reports of the treasurer at each convention, and yet are to some extent misleading. For instance the expenditures of 1896 include the payment of \$440 due President Barrett from the year before, and that the convention voted to increase his salary from \$1,000 to \$1,200. These items alone added to the expenditures \$640 extra. At the close of the fiscal year, October, 1897, there is a seeming surplus of \$245.47, yet no mention is made of outstanding liabilities, which in part

consisted of \$631 due for President Barrett's salary, besides which he had given his note for \$250.50, which he was under no legal obligation to pay, it having been the legitimate outcome of his work for the N. S. A. in connection with the California State Association. Instead of a surplus there was a large deficit at the time.

The same state of affairs is apparent in the next report. At the close of the fiscal year, October 1, 1898, the treasurer reported a surplus of \$256.15, though at the time there was left as a legacy to the incoming Board of Trustees, the sum of \$2,100 in unpaid bills. This amount in liabilities confronted Mr. T. J. Mayer when he again took up the duties of treasurer after an absence of two years. How many of the delegates present at the convention knew the actual state of affairs? Why should such misleading reports be submitted to any body of delegates? Such reports are referred to a committee and that is the last heard of them, in most cases. Where in some instances dissatisfaction was expressed by members of the committee regarding the expenditure of certain sums of money, and recommendations offered looking to economy for the future, the committee was promptly called to order by an officer of the N. S. A. and distinctly informed that it was not the province of a committee to proffer instructions to the Board of Trustees, as to the manner of conducting the affairs of the association. This happened in other instances, where the members of committees felt that, as delegates to the Supreme body, it was their right to offer recommendations looking to the betterment of the association. Such proceedings are not calculated to inspire confidence on the part of the delegates or their constituents. All the affairs of the N. S. A. should be open to comment by those interested. Too much of the work is done in the committee room, and for fear of creating inharmonious never is brought to the notice of the house. Every delegate should have ample opportunity of knowing the inside workings of the Association. It is their just right. Star chamber methods will never enthrone the people.

I regret not being able to give the official figures for the year ending October 1, 1899 (as the yearly report has not yet been printed), for to the great surprise of the delegates assembled at the last convention, they found that after all the expenses of the year had been paid, and the liabilities of \$2,100 left from the preceding year had been settled as well, there was left in the treasury as a balance about \$2,600, which gave new courage to all, and it seems as if the N. S. A. was given a

new lease of life. This year there will be a much larger balance, and in addition there is every reason to hope that the impetus given to the movement by the acquiring of the Home Fund will place the Association on a financial footing where it has never been before. The present administration has labored earnestly and deserves credit.

I would like to see the money subscribed for the Mayer Home Fund set aside as an endowment fund to support the headquarters, and the income used for no other purpose. This disposition of the funds would insure confidence, and many would subscribe to the Endowment Fund who would not subscribe to the general fund. If the entire sum subscribed in but into general funds, it will not take long to use it up in the current expenses, and the N. S. A. will be in the same condition as before.

From the first I have stood for an association conducted upon business principles, and if it seems right in my opinion to criticize some of the methods employed in the conduct of the N. S. A., I will not hesitate to do so. In view of my earnest desire to see it established upon a firm foundation, no officer or committee should be so easily actuated by any other desire than for its welfare. Honest criticism is always productive of good, if taken in the right spirit. For years the delegates have accepted without question almost anything that was proposed by the leaders. It is time now that every delegate and every Spiritualist should stop and ask themselves the question: "Upon what foundation does the N. S. A. rest? Whence comes its support, and how far are we responsible?"

If the N. S. A. has to depend wholly upon the dues and contributions from the chartered societies, it would soon go out of existence. Therefore why not call for a statement of the facts, and if it is found that the financial burden falls for the most part upon individual Spiritualists, then let the delegates to the convention of October, 1899, decide that they be accorded convention privileges as a recognition of their financial support which has alone made it possible for the N. S. A. to continue its existence for seven years.

There is no doubt that the greater part of the \$10,000 subscribed to the Mayer Fund came from individuals, and is it just that the delegates or proxies should have the power to control the outlay of money they did not subscribe?

The coming convention will settle many mooted questions, and it is to be hoped that all personal feelings will be set aside, so that the outcome will be a stronger feeling of co-operation than ever before. It is to be hoped that no

efficient officer and trustee will be supplanted for the mere sake of change. The efficient work of the present Board of Trustees in successfully wiping out all liabilities seems to promise a successful future for the N. S. A. But all their efforts will be a failure if they do not receive the hearty co-operation of all who are desirous to forward the cause of organization.

The financial question will be helped greatly by allowing every earnest Spiritualist to enroll as an individual member by complying with the requirements of the Constitution in regard to dues, etc., to be provided for in the proposed amendment.

The objection which has been raised, that individual membership would be undemocratic, is in my opinion not well sustained. The very fact that any worthy member of the cause can become a working member is decidedly democratic, and will be a government by the people and for the people, while on the other hand, the present system is decidedly autocratic and exclusive to such an extent as to prevent the attainment of practical results. The majority of the chartered societies of the N. S. A. cannot afford to spend the amount necessary to send delegates to attend the conventions, hence are obliged to allow a proxy to serve for them, who in most instances is not in touch with their needs, or else goes unrepresented.

It would be interesting to note in this connection, what proportion of the delegates at the convention have their expenses paid by the societies they represent. We venture to say that three-fourths who attend are obliged to meet their individual expenses.

Let us, then, face the situation boldly, and with a determination to profit by the experiences of the past seven years, try to remedy the mistakes, and band together to place the N. S. A. where it will be enabled to carry on the great work for which it was organized.

In presenting these facts to the readers of *The Progressive Thinker*, it is with the sincere hope that those who expect to attend the coming convention as delegates, and have not closely followed the workings of the N. S. A. so are unfamiliar with its vital needs and necessities, will be better prepared to act as to ways and means for sustaining it in the future.

The N. S. A. is a vital necessity, and to strengthen it should be the proud duty of all Spiritualists. With their co-operation we hope the time will come when the N. S. A. will be a power in the land for good, and that through it the rights of all Spiritualists and the protection of genuine mediums will be assured. M. E. CADWALLADER, Philadelphia, Pa.

## EXPRESSIVE.

### Besides Being Exceedingly Suggestive.

To the Editor:—I regret that want of time prevents my complying in full with your request to present my views upon the specific questions submitted to me by you in regard to the National Association. To the question asked: "Should the National Association assume to have the power and knowledge to cut out, formulate, evolve or fashion a new pattern for a Deity, and label it 'Infinite Intelligence'?" I submit as follows:

I suppose the National Association has as much right as anyone or body of persons has to formulate a conception of Deity and label it anything which to the mind of such a body best expresses what its conception has been into existence. You see, there is a great deal in a name. We are told that we are what we make ourselves to be, no matter by what name we are known. But for all that, there is ever so much in a name. Language is made up of words, which in many instances originated in the efforts of individuals to imitate sounds, form, etc. God, the word is exceedingly expressive, for instance, "Hell" as a place where the wicked are tormented, is a very expressive word. "Sheol," meaning the same thing, is altogether mild. Some things have several names. Some persons have adopted numerous aliases designed to conceal their identity. The word "damn," in very common use, has great force and meaning, as when persons are angry, or in great earnestness, they want, such emphatic words in which to express themselves. "Hell and damnation" is an expression in very common use by profane persons, and originated in the churches, and was used to describe the fate awaiting the wicked. Spiritualists never use it. They never swear.

When we come to that which most appropriately describes the attributes of Deity, or God, the word is exceedingly suggestive. "Infinite Intelligence" must be everywhere. It must be fully aware of what the Association is proposing to do. The Association ought to be able in some manner to get an expression of its views upon this important subject. There are many people to be found who claim to hold close communion with Deity. I know of several who claim to be sons of Deity. Their relationship should be carefully examined, and if found genuine their views would be very important. Why act hastily in so momentous a matter? Let the Association take at least a year to consider it. Appoint committees: one on names;

one on attributes; and one on history, and arrange so that in six months from now to have the committees come together and hold a conference. These committees should have power to send for persons and papers.

I hope I may be pardoned for suggesting that the Rev. Moses Hull should be Chairman. He is up in bibliography, and if anyone can do the subject justice, he can. He will take in the situation at a glance. He knows what a variety of Spiritualists there is, and he will suggest something that will be likely to please them all. You see, we are struggling for harmony. This must not be overlooked. He will not forget when he comes to the subject of "attributes," to consider the fidelity of the Jewish God to his chosen people; how he threw down the walls of Jericho through the blowing of rams' horns by the priests; how he shined the people, so that all of the inhabitants of the city, excepting one harlot and her family, could be butchered. How that, at Joshua's command, the sun and moon stood still in the heavens for the space of about a day, to enable the Jews to avenge themselves upon their enemies. That was a God worth having, when we are in for destroying a portion of the human race. Then he will also consider how his same God put living spirits into the mouths of his prophets so as to induce King Ahab to go out to battle, that he might be destroyed. He will consider the attributes of God as manifested by Jesus. Of course, it will be difficult to harmonize these things, but probably the committee will be equal to the task. It will require almost "Infinite Intelligence" on the part of the committee, to come to an appropriate conclusion, and select a name that will be more appropriate than the various names which have heretofore been in use, by which the human race has come to know and recognize Deity. The probability is, that if the subject is considered in all its bearings, the time of the Association will be occupied in the matter for at least a whole year, and it is hardly worth while to discuss the other questions which have been submitted.

The "National" is an important body, and I say, in all seriousness, that its existence should be continued. It should, however, remember that the appellation "Infinite Intelligence," limits to "Intelligence" the attributes and powers which must be conceded to Deity. Brooklyn, N. Y. A. H. DAILEY.

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## A RESPECTFUL HINT.

### Dedicated to the N. S. A. by Charles Dawbarn.

The trouble with Spiritualists is that, aside from the proved facts of spirit return and human immortality, there is no one point of belief on which they can unite. A Spiritualist may be a Brahman, a Mohammedan, a Mormon or even a Christian. In any case his avowed Spiritualism does not prevent his knocking his heretical neighbor on the head, if it can be done safely.

It is equally a matter of course that, in this era of the printing press, the Christian church as a whole, and its 700 sects in particular, have myriads of believers in spirit return, who would cut each other's theological throats with religious equality.

Such is the tree of human nature, which, in its combined beauty and ugliness, is supposed to be the glory of our little planet. Every tree is rooted in something, and in the case of human nature, the root is supposed to start from an almighty Man-God, who has proclaimed the story of Creation in certain Divine Revelations, now called "Bible."

The world has been run on Divine Revelations, which for a myriad centuries covered the entire field of human beliefs. These Revelations first rested upon the facts of Creation in six days. The Bible further taught that the earth was the great center of the universe. That inspired truth had to be dropped out in the blood of those who discovered and asserted its falsity. The geologist was another heretic, who discovered that an ounce of scientific fact was better than a pound of Divine fiction. The unfortunate geologist was soon gagged in the name of the Bible. But his grandson has continued to dig holes and discover more truths. Fossils in rocks tell truth. It is fossils in pulpits who deceive. And when the historical fact of evolution was discovered and proclaimed the theory of creation shivered and shook. And even to-day, in the old age of the 19th century, college professors and pulpit ministers are theologically sand-bagged, and then turned out to theologize, starve, for daring to inform the world that the present entire system of salvation rests upon biblical ignorance of natural law. They were accused of even daring to assert that the well-beloved theory of biblical inspiration could not stand against the Higher Criticism and the scientific fact of to-day.

It is difficult for some of us, who have fought our slow way into freedom, to realize that numbers calling themselves Spiritualists are still hopped to the Bible, and browsing upon the old theories of creation, evolution, and the like, and uphold Bible astronomy, Bible geology, Bible creation of man and Bible salvation. But still they revere the old; and believe man of the remote past was receptive to a higher truth than is man of to-day. Such believers help build churches, and support ministers who are sworn to teach only the

old inspired ignorance. And when science speaks through modern lips, these modern devotees shout, as in days of old, "Great is Diana of the Ephesians!"

I am well aware that the worthy delegates to the present convention of the N. S. A.—to whom this hint is respectfully addressed—dare not insinuate Bible astronomy or geology; Bible creation, damnation or salvation in any proposed statement of spiritual belief. But I also know that some among them have been secretly favoring servility or repulsive ugliness. To this convention which all through an ignorant past, into what ever credal statement may be adopted. It is insisted that he must be recognized or something will happen. Such believers want to proclaim the fatherhood and love of this old Deity, and this in the face of all history, sacred or profane. They dare not proclaim the great fact that man is God Junior, with full power; the name of God, to create, uncreate, and recreate, just as in his judgment he may deem best for his own interest, here and hereafter.

This is the hour for short speeches, and to the point. I want, affectionately, to warn my brother subscribers to the N. S. A., that if the society hopes to command respect from intelligent believers in human immortality, it must first be to the word "Infinite." Man mortal and man the spirit, shaking hands and working together, can compel destiny, and achieve universal happiness.

There is no other way. God to the contrary, notwithstanding. AMEN. CHARLES DAWBARN, San Leandro, Cal.

## Divine Intelligence.

To the Editor:—Now that our National Spiritualist Association will soon again convene, it is to be hoped that the delegates, who at the last convention gave us a Declaration of Principles, or creed, declaring our belief in an Infinite Intelligence, will, if they think they were mistaken, have the right to say so, and show wherein they were mistaken. It is to the word "Infinite" I object. Did they substitute the word Divine instead of the word Infinite, so as to read Divine Intelligence, I would not object, for I do believe in a Divine Intelligence. But in what does Infinite Intelligence consist? Who can answer? No one, yet we are called upon to accept it as such. Some may argue, but who can explain? Reason says no clear and conclusive answer can be given. Ask, too, any well-informed disbeliever in man spirit, did he ever see an Infinite Intelligence? If he best, the answer will be, No! We know of none, and so our human theory of Infinite Intelligence is largely imaginary, having no clear conception of His capacities, His limitations, or infinitudes. His nature, or existence. And, therefore, as the question now rests, the preponderance of opinion of the American spiritual public is against the innovation, in our constitution, of the words Infinite Intelligence. DR. R. GREER, Chicago, Ill.

No man ever did a designed injury to another, but at the same time he did a greater to himself.—Home.

## NOTE TO THE N. S. A.

### On God-Making and Creed-Making.

Those who have had the opportunity and pleasure of visiting the Field Museum at Jackson Park, Chicago, will probably remember the array of gods there that have been erected from various parts of the earth and arranged to show how the unlearned man materializes his conception of the power that presides over the universe. The deity of the lowest barbarian is not a handsome character. His features are irregular and his head peaked in a way that gives him a disreputable and sinister aspect. But he fully suffices to satisfy the low imagination of his worshipers.

At Canton, China, there is a pretentious building, highly ornamented and colored, that is called the Temple of the Five Hundred Gods. There are rows of elevated seats along the sides of the temple where rest the embossed effigies of five hundred deities, who are variously attired, are of different shades of complexion, and whose features express every shade of favoring servility or repulsive ugliness. To this conventional collection one can repair and select the god that suits his fancy or disposition. It saves him the task of making a god for himself.

When we study the subject of god-making we note that the lower a people are in civilization the more crude and gross their deity is, and as men become better informed and comprehend more of the operations of nature they god-idea expands and deity becomes more and more remote until it ceases to be a personal entity and finally results in an "Infinite Intelligence." When they reach that stage definition had better be wholly omitted, for the attempt is a virtual acknowledgment of inability to express their thought in clear language.

How can anything be defined until it is first comprehended of nature that god-idea of short experience and very limited knowledge has no grasp on infinity. It is simply a waste of time for the N. S. A. to try to include in words a description of something that they nor any one else has ever seen or known in any way. Leave such speculation to those who are lower down in the scale of intelligence and give attention to the serious relations of life and the duties of the operations of nature they god-idea expands and deity becomes more and more remote until it ceases to be a personal entity and finally results in an "Infinite Intelligence." When they reach that stage definition had better be wholly omitted, for the attempt is a virtual acknowledgment of inability to express their thought in clear language.

If a declaration of principles must be made it should not include speculation or personal fancies, as these are known to be transient and unreliable. All the gods, either concrete or ideal, are the inventions of persons that have some interest in having them believed in, and as genuine Spiritualism aims at truth alone it cannot include a scheme of imposition. Any platform of Spiritualism, in order to be effective and generally acceptable, must aim at the pres-

## CONCRETE FACTS

### Worth More Than Abstract Speculations.

The National Association can do little, if anything, for the individual Spiritualist, beyond enlarging the scope of his labors and influence in behalf of human progress. It need not formulate a statement of principles for him, for if a believer in the utility of creeds, he already has one of his own. It can not furnish work for the unemployed, bestow alms upon all dependents, or provide offices for those who aspire to place and power. Because it can do none of these things, however, is not an indication of its inability to accomplish a great work.

While it may assume to deal in an authoritative manner with such an abstract theme as "Infinite Intelligence," its efforts in that line will never receive general approval. Many Spiritualists see no good reason for embalmment their conceptions of deity in articles of faith or a statement of principles, for to them God is unknown and unknowable. The reverend ministers and representatives of deity have not yet presented satisfactory credentials to the court of reason, and until they can do so and prove they possess a more intimate knowledge of "Infinite Intelligence" than the rest of mankind, their statements will not be generally accepted as endowed with any peculiar authority.

To students and investigators, a few concrete facts are of greater worth than millions of abstract speculations. The minds of men are always hungry for facts, because they point the way toward the realm of the knowable. The long experience of the human race has found to be important and imperative. Wisdom is founded wholly on knowledge, and what we should believe can only reasonably rest upon what we know or what has been demonstrated by some one.

If a declaration of principles must be made it should not include speculation or personal fancies, as these are known to be transient and unreliable. All the gods, either concrete or ideal, are the inventions of persons that have some interest in having them believed in, and as genuine Spiritualism aims at truth alone it cannot include a scheme of imposition. Any platform of Spiritualism, in order to be effective and generally acceptable, must aim at the pres-

ent betterment of men, in securing justice to all; and advocate as a religious obligation such beneficent measures as will make the world a happier place to live in and the human race more worthy to occupy it. ELKHART, IND. O. H. MURRAY.

## A SUBSTITUTE.

### The N. S. A. and Infinite Intelligence.

It was formerly and perhaps still is in some parts of the world considered essential for a youth to pass seven years' apprenticeship in order to acquire a competent knowledge of an ordinary trade. The N. S. A. has now served an apprenticeship of this duration to the gigantic business of organizing Spiritualists, among whom an idea largely prevailed that organization was some kind of poison utterly destructive of their usefulness and impeding their very existence. The success of this undertaking has not perhaps, up to the present time, been so great as some of us hoped. It has, I believe, on the whole, and under the circumstances, been equal to anything we had a right to expect.

Mistakes have been made, no doubt, but the greatest mistake has been the half-hearted support of some in the Spiritualist ranks and the non-support of nearly all the rest. In the space allowed me I feel that I cannot do justice to the matter very lightly and address myself to what seems to be the burning question of Infinite Intelligence. I cannot but think that those who are loudest in their condemnation are more frightened than hurt. There is a vast difference between Infinite Intelligence and an Infinite Intelligent Personality. A person, at least in the human sense in which we understand the word, is necessarily limited by the conditions of his existence. He is one of many persons and cannot be called infinite without absurdity. But that intelligence in the abstract is infinite I can see no way of evading other than by accepting the most complete form of materialism. Spiritualists are ever foremost in proclaiming eternal progression. That means progression without end, of intelligence among other things. If the advancement of intelligence is very light and woman, angel and archangel, possesses is capable of development without end there can be no limit placed to the quantity of intelligence in the universe. Intelligent existences must always be finite, but abstract intelligence I can view in no other light than as infinite. It is the belief in Infinite Intelligence and not an Infinite Intelligence which was asserted in the Declaration of Principles adopted last year.

In writing this I am far from admitting that this is the best expression that might be used. In my opinion it is not nearly comprehensive enough. I would suggest as a substitute something about equivalent to this: Infinite Spirit from which all existences proceed and by which all are sustained.

One word more and I will close. Many among us object to believing anything. To them the word belief has a theological flavor. They are the people who know it all. But as we grow older in experience we sometimes discover that in many points our knowledge was only belief after all. E. J. BOWTELL, Providence, R. I.



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# .. GENERAL SURVEY..

## THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

W. R. H. M. L. X. would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make special equal to about four compositors. This means rapid work. It is essential that all copy, to be inserted in the paper, all other requirements being favorable, should be written plausibly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

Inquiry is made at this office for the address of Mr. and Mrs. Harry P. Hill. Will some one please send a postal to this office stating where they are located.

R. Chester, test and materializing medium, writes from 2212 North Eleventh street, Philadelphia, Pa.: "I have returned to Philadelphia after an absence of four months, and am glad to hear from my friends and patrons. I will conduct my circle as I have done for many years. I will give test circles or materializing sances at your homes, free, taking what you can afford to give to help me defray my expenses."

Mr. E. W. Sprague, long and favorably known as a prominent Spiritualist and publisher, passed to spirit life in Chicago, on October 3. Funeral services were held at 2738 North Hermitage avenue. The body was interred at Oakridge Cemetery, near St. Louis, Mo.

Frank T. Ripley is serving the Grand Rapids (Mich.) Society during October. He can be engaged for week evenings within one hundred miles of that city. He has November open for an engagement. Address him at 300 South Division street, Grand Rapids, Mich.

Hugh O'Donnell writes from Minneapolis, Minn.: "Max Hoffman, pastor of the Spiritualists' Church of Unity, of Chicago, has been exerting a marvelous influence toward the advancement of Spiritualism in Minneapolis ever since the State Convention of Spiritualists was held in this city the latter part of last month. One of the local societies of Spiritualists engaged him to conduct tests at the Sunday evening services in the First Unitarian Church, which has been rented for the purpose. Many gather there every week and the best people of the city are among the congregation. There have been many converts to Spiritualism and the work of the young evangelist is the theme of conversation in every public gathering."

Mrs. Cora M. Goodwin, trance speaker and platform test medium, will engage with societies desiring her services. Highest reference for honesty and moral standing. She would like to make engagements for 1901 camps. Address for the present, 712 Ella street, Beatrice, Neb.

W. O. Knowles writes: "I was called to Rockford, Mich., September 10, to speak to the Philosophical Society, which has had an existence for over forty years, holding four meetings. Our meeting was called to order at 10:30 a. m., by Mrs. Roberts, president, and the writer was introduced to an appreciative audience composed of a number of skeptics. My remarks were not lengthy, and were followed by descriptions of friends, who were quickly recognized, getting full names. At 12 noon, tables were set in the hall and all partook of a good lunch to strengthen the physical body. At 2:30 p. m. we again assembled with a packed house. My guides took subjects from the audience, and descriptions followed to the number of thirty-seven, all fully recognized. The meeting was a grand success. I can be engaged by societies on reasonable terms for lectures and descriptions, being clairvoyant and clairaudient for over twenty-five years. Address me at 247 Coade avenue, Grand Rapids, Mich."

E. J. Bottwell gave a lecture on mental science before a First Spiritualist Church of Olneyville, the 7th inst. The subject was "Suggestion."

Mrs. Nina D. Challen, 70 Forker avenue, Toledo, Ohio, is engaged in disseminating the grand truths of Spiritualism, and she would be pleased to receive Spiritualist papers or books to aid her in her work. She wants to start a library. Those who have papers or books to spare will please respond.

F. Corden White writes: "I go to all an engagement of six weeks at the Temple in Buffalo, N. Y. I have the months of February and March that I can give to societies."

The St. Louis Post-Dispatch says: "Bill Stark, a native of Neodesha, Kans., is able in a mysterious way to locate lost articles. His ability has been demonstrated on many occasions. After all searches are through, Stark asks how the missing property was lost, and, after facing his informant near the place, turns, and stops at a point which is shown him by some unseen power, and is as mysterious to him as to anyone else. He then advances and picks up the lost article. He was put to a severe test when A. C. Speery, a merchant of Neodesha, lost his watch—he knew not in what vicinity. Stark came around and asked his usual questions. He finally said he would search a pigsty on the merchant's place. He did so in the presence of several witnesses, but no watch was to be found. He told Mr. Speery his watch was in some other man's pocket. During the following week the watch was traced under some straw in the sty, where the owner found it the next day. Stark has discovered lost property for A. O. Evans of the Standard Oil company; Otis Huston, the hotel man; Cashier Hill of the Bank of Neodesha; James Keck, Probate Judge, and many others, who marvel at his power. He is now 44 years of age, and has been married three times. He is a little better than making no attempt to gain a livelihood outside of his regular work. He has picked up about \$100 in rewards."

## Nucleus to a Library.

To the Editor:—I am in receipt of your seven premium books, and though I have read very little in them up to date, I am extremely pleased therewith, and wish to thank you for the offer that placed them in my hands at so nominal an expenditure. I am unable to say which I like the best now, but to me they are all best. It is the nucleus to my library on this subject of Spirit-life. Thanking you again I am

Very respectfully yours,  
Topeka, Kansas.  
Mrs. M. K. Haines.

Every Spiritualist should have these Premium Books. The world never before saw such an offer as is made by The Progressive Thinker. The seven books form a splendid nucleus for a library.

of them. I find that whenever I go to see him, and I am in an expectant mood and feel that I must have just what I want, I do not get the results obtained when I am thinking of other things. For instance, my grand-niece, Anna Miller, came to me through him when I least expected it, saying: "I tried to reach Brother Alec through a medium shortly after my passing out, but failed, as he thought someone was playing a trick on him." I have received so many letters of inquiry I hardly find time to answer them all."

Mrs. F. B. Jackson, whose excellent work has mostly been confined to Michigan, is now in Chicago, and will answer calls to lecture, give tests, and psychometric readings. Her permanent address will be No. 3133 (flat) Wabash avenue, Chicago, Ill.

Mrs. Nellie S. Baade, 111 Thirteenth street, Detroit, Mich., missionary for the M. S. A., and one of its officers, is open for dates at any point in the State upon very liberal terms. Will serve societies, or where there is an interest manifested and no society, or where societies have gone down for lack of interest, she will go to them and re-ignite their work. She served the Lansing Society, October 7, with two very successful and interesting tests, with large attendance. For information, address her or May F. Ayres, Lansing, Mich.

Correspondent writes: "Very interesting exercises were held by the English-Speaking Spiritual Union, at Forbes' Hall, 420 West 63d street, on Sunday, October 7, being the annual anniversary of this society. Services were continuous from 2:30 until 10 p. m., with the exception of intermission for refreshments, which were served in the parlors. The committee on decorations was very successful in making the room beautiful with evergreen plants and flowers, while an interesting program was arranged for both afternoon and evening, consisting of a short address by Mrs. Harrington, president of the Ladies' Auxiliary, and relating to that branch of the organization, followed by songs, with mandolin and guitar accompaniment, inspirational music, recitations, short speeches by a number of the workers and demonstrations by Isa Wilson Kaynor, Mrs. Lincoln and Mrs. Riley. The regular address of the evening was delivered by Will C. Hodge, who took for his topic, 'What God has Spiritualism done?' He was followed by that old-time and sterling worker, Mrs. S. P. DeWolf (who was instrumental in helping to organize this society and was its first speaker) who earned and practical remarks on the beauty and practicality of Spiritualism, congratulating the society on its success and predicting a still larger measure of usefulness in the future. The exercises closed with very excellent readings by Mrs. Kaynor and Mrs. Lincoln. A fine audience in the afternoon, and packed hall in the evening rewarded the efforts of officers and members of the society to make this anniversary meeting a success, which it certainly was. In every way. It is a creditable fact that the society did not suspend the regular meeting even during the heated term of summer, and that the audiences have been uniformly good throughout the entire year. The new year opens under most favorable auspices and with 'Excellence' as their motto, there is a determination on the part of the workers alike to maintain their present standard of excellence and hold a Spiritualist meeting which in point of interest shall be second to none."

L. D. Owen writes from Louisville, Ky.: "I have been a constant reader of The Progressive Thinker for the last year, and I assure you I have received more knowledge of the future life therefrom than I ever have by reading Bibles and other publications forty-four years of my life. Just one year past I became convinced that Jesus really had that there is a continuation of this life, and it is made possible for the spirits to return to this lower sphere and communicate with friends. In connection with this, I will say that your paper has done more to open the eyes of the people than all other publications combined. For the past year I have read with me Mrs. Weatherford, and she has consented to serve us until next April. She is a lecturer of fine talents, and is doing a great and good work."

J. Marion Gale writes from Quilicura, Washington: "It is really refreshing to me, to once in a while witness dear old Sargis hop out the 'ducks in the puddle,' as our Nanaimo friend would say, and give the superficials an airing in genuine logic with its every-day clothes on. For my part I am willing to waive the question as to whether Jesus really had a navel—but still think it quite as relevant and important as much of the learned loquacity of the professional theorist in Spiritualism. Alone in my study—excepting the presence of the decarinate immortals—I have demonstrated the fact of communication with the denizens of spirit life, often and again; and that too, with very little assistance from the dead languages, or the dying theories so dear to the heart of the average fanatical. I have also in these communications been able to glean much of the true philosophy of the science of life, which Brother Loveland very appropriately affirms Spiritualism to be. I hope and trust most sincerely that the coming convention at Cleveland will unite upon something in the nature of what his current articles in The Progressive Thinker urge as the duty of Spiritualists. I hope, too, that there will be no ambiguity of language to confuse the common plebeian, but a clear, brief and explicit declaration of what we stand for, and that altruistic humanitarianism will not be left out of that declaration. After we agree on what little we know, and express what we propose to do, we should and must have wide latitude as to religious free-

dom. As to belief, the evidence as it strikes each mind must always compel that. The only choice of belief which anyone ever has is before the evidence when I am thinking of other things. For instance, my grand-niece, Anna Miller, came to me through him when I least expected it, saying: "I tried to reach Brother Alec through a medium shortly after my passing out, but failed, as he thought someone was playing a trick on him." I have received so many letters of inquiry I hardly find time to answer them all."

Thos. Harding writes from Sturgis, Mich.: "I predicted that 'evergreen' society yesterday at the Spiritualist church, and although the day was unpleasant, there was a pretty good number out to hear it. The copies of The Progressive Thinker you sent for distribution were quite welcome. Many were carried off by visitors, and some are left for next Sunday. It is a good idea to have spiritual literature placed conveniently in the church or hall at every meeting. I am glad that many who are not Spiritualists now like to read about it. Strange occurrences of that character possess a fascination for almost every one and the reading of such produces conversation on the subject and arouses home memories of similar experiences, and then 'all roads lead to Rome.'"

F. N. Burk writes from Denver, Colo.: "Mrs. Ada Foye, pastor of the Denver Spiritualist Society, leaves this city the 2d of October, and takes the steamer 'Leary' for San Francisco, for Australia, the 31st. Mrs. Foye has received a call from the Victoria Association of Spiritualists at Melbourne, and will remain there one year. Having been in that country before they are familiar with her work. While the Denver Society regrets to lose her and will miss her fine lectures and remarkable tests very much, they feel highly complimented to have her selected to represent the cause in that country. The Victorian committee on decorations was very successful in making the room beautiful with evergreen plants and flowers, while an interesting program was arranged for both afternoon and evening, consisting of a short address by Mrs. Harrington, president of the Ladies' Auxiliary, and relating to that branch of the organization, followed by songs, with mandolin and guitar accompaniment, inspirational music, recitations, short speeches by a number of the workers and demonstrations by Isa Wilson Kaynor, Mrs. Lincoln and Mrs. Riley. The regular address of the evening was delivered by Will C. Hodge, who took for his topic, 'What God has Spiritualism done?' He was followed by that old-time and sterling worker, Mrs. S. P. DeWolf (who was instrumental in helping to organize this society and was its first speaker) who earned and practical remarks on the beauty and practicality of Spiritualism, congratulating the society on its success and predicting a still larger measure of usefulness in the future. The exercises closed with very excellent readings by Mrs. Kaynor and Mrs. Lincoln. A fine audience in the afternoon, and packed hall in the evening rewarded the efforts of officers and members of the society to make this anniversary meeting a success, which it certainly was. In every way. It is a creditable fact that the society did not suspend the regular meeting even during the heated term of summer, and that the audiences have been uniformly good throughout the entire year. The new year opens under most favorable auspices and with 'Excellence' as their motto, there is a determination on the part of the workers alike to maintain their present standard of excellence and hold a Spiritualist meeting which in point of interest shall be second to none."

Dr. H. C. Andrews writes from Jonesboro, Ga.: "Spiritualism is growing in our midst, and many are being led into the light in this city. We remain here through the present month of October. We shall be ready to accept engagements by November 1, and would be pleased to correspond with societies wishing a good lecturer and test medium. Permanent address, Jonesboro, Ga."

G. F. Perkins writes: "I desire to call the attention of the Chicago Spiritualists to the fact that congratulations are due to our friend and colleague, George E. Fink, of E. Division street, Chicago, who was one of 105 successful candidates for admission to the bar, at the Illinois State Board of Law examination, October 11, 1900."

The Chicago American says: "Mrs. Joseph Janus, of 8709 Escanaba avenue, South Chicago, was awakened Thursday night by a horrible dream, in which she saw her husband being mangled and killed under the wheels of a railroad train. Last night her dream was realized, when Janus lost his life under an Illinois Central suburban passenger train at the grade crossing at Eighty-fourth street. Before the husband went to work yesterday morning Mrs. Janus told him she feared he would be killed before he returned home at night and begged him to remain with her during the day. Then she described how she had seen him fall under a train and how she had seen him being mangled, picked up by his dinner pail and left for the Illinois Steel works, where he was employed. Mrs. Janus rested uneasily all day, waiting and hoping that her husband would return safely to her at night. Shortly after 7 o'clock the news of his fate was brought to her by a policeman. Janus was walking west on Eighty-fourth street towards his home at 7 o'clock, and just as he stepped on the railroad crossing he was struck by the suburban train. He was dragged for several feet under the wheels of the engine before the attention of the engineer was attracted. Terribly mangled and crushed, the unfortunate man was picked up and carried to the South Chicago police station, where he died a few minutes later."

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## THE HIGHER LIGHT.

### The Radical Thinker Goes Marching On.

The National Spiritualist Association will without doubt have the question presented to it for consideration, whether the work that it has accomplished entitles it to a future existence? and the question will be answered according to the sympathies of the interested parties, whether for or against, without questioning is the proper course to pursue.

There should be a foundation upon which to build the structure of the spiritual philosophy is an admitted fact, but what are to be the elements composing that foundation? We are reminded of the colored debating club where the question for discussion was: "Which is of the most importance, land or water?" After the advocacy of the supremacy of water had presented his arguments as strong as possible, ending with the presenting of Niagara Falls as a clincher to his arguments, the advocate of the superiority of land arose and while admitting the grandeur of what his opponent used as an illustration, replied: "But if it wasn't for de land, whar would Niagara be?"

It was not far from this foundation on which Spiritualism rests, we would be as badly left as the advocate of water was in the argument of the colored club. That foundation rests eternal in the heavens, and if the structure that we build here rests on that foundation it can be advanced to a height where it will illuminate the dark places of life, casting its heavenly radiance on those honest but toll-worn souls who are yearning for high things that they see clearly their pathway to higher conditions now while here in earth life, as well as "over there." It certainly cannot be done by trying to ape the dead and decaying form of the old theologies, which at present is repulsive to the sensitive organisms of the people who are being quickened by the spiritual power of the age, thus causing them to come out from among the dead and to go forward to higher and better things.

Spiritualism has a glorious mission to perform among the races of men, and it will be accomplished even if some of its professed adherents prove unfaithful; and by being a free lance in the arena of conflicting sects and parties, it can best accomplish the work for which it is intended. Let its adherents leave the question of making new titles and names by which to address that immortal power which every spiritual-minded soul feels coursing through his being, to those who have not outgrown the apparent need of the old theologies, and present to the world the fact that by professing belief in the spiritual power, the lives of such believers are lifted and an example is set for white-robed souls who have suffered for the truth and now in the summer land are reaping the reward of their labors. That it can and does exalt the lives of those who are honest in their desires to have a more perfect understanding of the truth as represented by Spiritualism, the lives of many noble souls are evidence; and whoever professes but does not possess the inspiration and spiritual energy which is uplifting, making their daily life an example to be helping others onward toward the goal of a purer and better life, such professed is worse than "sounding brass and tinkling cymbals."

The world every day is growing more critical, pronouncing judgment not from the standpoint of association with religious sects or political parties, but from the position occupied by individual character. Thus, showing that while sects and parties may be rightly used as a primary school to those who have not outgrown their need, they are only a weight to encumber those who have received the higher light and are in duty bound to let that light shine that others may see their good works and be blessed thereby as they have been.

The radical thinker of to-day, if not steadily marching on becomes the conservative of to-morrow; and such would be the fate of professed believers in the spiritual philosophy, if they undertook to crystallize around some dogmatic assertion, pronouncing that the ultimatum. But rather let them be like that noble martyr, John Brown, tho' his body is in the grave his soul goes marching on. Let them come out from among them who feed on the fleshpots of dead theologies, and let them be pronounced unclean to the spiritually progressive soul, and they will be rewarded by a conscious communion with those who are marching on the highway that leads to a more advanced understanding of the truth of the spiritual philosophy, its needs and requirements.



**It Stands for Humanity. Not**

**Gods.**

**Gods.**

It has not been my good fortune to attend any of the National Spiritualists Association conventions, and it may be thought that a non-attendant thereon ought not to criticise the action of those in attendance. And yet, why not? The N. S. A. claims to represent the thought of the great body of Spiritualists of the United States, and all cannot attend the year convention, yet all may be interested therein, and many desire to have a voice in the proceedings; and Brother Francis has given opportunity through *The Progressive Thinker*, to "speak in meeting" without being present.

It is not for me to say that the N. S. A. has failed to meet the requirements of our great cause, and yet in formulating a new God I think if it has not transcended its legitimate power, it certainly has over-reached the need. It seems so strange that Spiritualists cannot let go their hold upon the God and worship business.

In the babyhood of the race, when the people knew nothing of natural law, nor, as Prof. Lockwood would say, "eternal principle," when the elements of nature were all unknown, when the correlation of forces was undreamed of, when the creative action and chemical affinity and formative energy were all unheard of; when the idea of evolution had not dawned upon human consciousness; when the phenomena and manifestations of nature were all mysterious and unexplainable; when death was an unsolved problem, when ignorance upon all these things reigned supreme, then gods were necessary to explain everything and the priests manufactured them in abundance. But now, when through the higher intelligence, the intuition, the skill and genius of humanity, nature is adequate to answer all questionings—what need of a god? And if there is a God—and nobody knows that there is—but if there be such a thing, it does seem that Spiritualists might give him, her or it, a rest.

Will some one explain in what way Spiritualism has been advanced by the Spiritualists better, or the world blessed during the year, because of the creed adopted? The N. S. A. in convention soon to be, could better use valuable time in working for the interests of humanity, in striving to formulate some plan of action whereby the weight of influence of Spiritualists can be brought to bear toward righting the wrongs that everywhere exist, and ridding the world of poverty—the direct cause of all that in wrangling about "Infinite Intelligence." And it is to be hoped that the coming convention will wipe out the creed with the orthodox "Golden Rule" attachment, completely. Give us a declaration of Principles, if you will, friends, tell what Spiritualism stands for, what its aim is, and then let us proclaim it to the world.

Spiritualism stands for humanity, and not for gods or clerics. It affirms the spiritual nature of man; it affirms a conscious, individualized, progressive life for the spiritual man beyond the grave; it affirms intercommunion between spirit and mortal, and it stands for the education, the betterment, the progress, the freedom both of body and soul of humanity.

Let us push humanity to the front and leave God in the background; if he has all power or infinite intelligence he can take care of himself without man's help.

I think the idea of holding the convention every two years instead of yearly, a good one. The great expense attendant upon holding the meetings is probably not overbalanced by the good accomplished. CLARA WATSON.  
Jamestown, N. Y.

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## THAT PLATFORM.

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### A Worker Presents His Decided Opinions.

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As the time is near at hand when the Solons of the N. S. A. are to meet and discuss some of the important questions relative to Spiritualism and Spiritualists, I would like to call the attention of that august body to the deplorable state of affairs that confronts public opinion and mediums in every city of the United States. We find it difficult to determine which of the two lines of opposition is the most disastrous, viz., the traveling mountebank and all-round fakir, or the moss-backed has-beens who have seen, heard and known so much of the phenomena in the past that they are overfed, and have no appetite or desire to support either the occasional lecture or an organization.

When taken together, these lines of psychological influence are most crushingly discouraging to a worker who devotes his entire time to the work, and has no other means of support.

In vain we appeal to the "influential" Spiritualist who wishes to do so much, but now is only an annual Spiritualist every camp-meeting, for assistance even to pay hall rent, but it is like pulling stumps of oak trees.

Many of our readers can easily comprehend the points to be made on this line, without using your space to go into details; so let us try to comprehend the facts that the present discouraging condition must be laid at the doors of these people who have become selfish and grow as to care none for the "Infinite Intelligence" as a movement, or for any of the struggling workers.

These people who do not want any code of principles, God, creed, National, state or local organization, are furnishing ground rent free to the unprincipled charlatan and the wonder-worker who gets a living like a pirate, grows fat, while the old workers, unless they adopt a portion at least of the methods employed by the marvelous fortune-tellers, the gray-headed and discredited, and discredited, and die broken-hearted for the lack of support.

While the N. S. A. is trying the best it can to keep the ship afloat, and wrestling with "Infinite Intelligence," I beg to present my code of principles or creed, if you will, to which I will adhere in the future regardless of anybody, with the faithful spirit guides to support me. I intend to present Spiritualism according to the following:

1. That I believe in, and a reverence for the Supreme Power designated as God.
2. That the glory and sublimity of a progressive and immortal spiritual existence is the natural inheritance and experience of all mankind.
3. That the continuity of life can be practically demonstrated by intercommunion between embodied and disembodied human beings through the laws and philosophy of mediumship.
4. That in order to properly develop his physical, mental, moral and spiritual powers man should study and apply the principles of physiology, psychology, psychometry, psychology as expressed by the term Psycho-Biology.

GEO. F. PERKINS.

Chicago, Ill.



