





## PRESIDENT H. D. BARRETT.

## A Masterly Report to the National Convention.

ONE THAT IS WORTHY OF CAREFUL CONSIDERATION AND WHICH IS FULL OF EXCELLENT ADVICE AND SUGGESTIONS.

## TO THE OFFICERS AND MEMBERS OF THE N. S. A.:

In compliance with the requirements of the constitution and by-laws of the National Spiritualists' Association, I herewith submit my report, as president of said association, for the year ending October 17, S. E. 49.

It gives me great pleasure to state that the past year has been one of steady growth for our association in its membership and in the esteem and confidence of the general public. This growth has been slow but sure, which argues much for its permanency and future usefulness. There has been a more general inquiry into the work and standing of the N. S. A. than at any other period of its history. Speakers and writers, foremost in the work a quarter of a century ago, having thoroughly studied the plans of our association, are now co-operating with us in a way that makes the future seem bright for the ultimate triumph of organic effort. The general public has given this national movement greater consideration than ever before. The Spiritualists now see that it is but an effort to unite our forces into a methodically working body along business lines, and to make it a strong fortress of defense for our cause in every possible direction. Our opponents see in it an opportunity to ascertain, first-hand, reliable information in regard to the progress and standing of Spiritualism, not only in the United States, but in every quarter of the globe. It is also deemed the one source from which there can be obtained such literature as will best enlighten the reading masses in regard to the exact scope and purpose of Spiritualism. All of these points clearly show that co-operative effort is the only method by which our movement can hope to succeed, and, further, that our National Association is filling a long-felt want in this direction.

The work of the past year has been varied in character, yet has had reference in the advancement of Spiritualism in every section of the nation. Secretary Woodbury has done the work of three men in order to keep up with his vast correspondence and to discharge the perfunctory duties of his office. Of his work and its results I can say but little, as I have been absent from headquarters more than nine months during the past year. The report of our secretary will fully enlighten us all in regard to the matter. I was at headquarters only from October 17, 1895, to January 10, 1896, and wish to speak briefly of what was accomplished during that period.

The committees on literature and printing found their hands full, as a great deal had been laid upon them by the convention last year. The committee on literature consisted of Mrs. M. E. Cadwallader, T. J. Mayer, and your president. The committee on printing was composed of the same parties. The first duty that occupied the attention of the committee was the compilation and publication of the revised constitution, by-laws and board rules in convenient form for free distribution among the Spiritualists of the United States and Canada. An edition of two thousand copies was issued, and was exhausted at an early date, the demand for them being much greater than was anticipated. I recommend that the incoming board be instructed to issue an edition of five or ten thousand copies, with such amendments as may be adopted at this convention in their proper positions.

About October 25 I was called to Spartansburg, Pa., to assist in the dedication of a Spiritualist temple erected by the society in that place. A grand three days' meeting was held and large audiences were in attendance throughout the entire session. The Spartansburg society does not contain more than thirty members, yet it has built a fine temple, free of all incumbrances, and now has a home of its own. Its members believed in the doctrine of co-operation, and took a decided stand against paying out large sums in rent, when the money thus used could be better applied to the building of a church or temple. It seems to me that the work of the friends in Spartansburg is a striking object-lesson to the Spiritualists of the nation, and that their example could be emulated with much profit. Money enough is expended annually in exorbitant hall rents to build a dozen fine temples. This is due to the "penny wise and pound foolish" policy of many Spiritualists who feel that it is better to feed the pockets of syndicates and landlords than to put Spiritualism upon a firm footing before the world by the practical results of its work in the temples, churches, schools and hospitals erected in its name.

While absent from Washington I spoke in Waterford and Erie, Pa., to large and interested audiences. The former was a missionary lecture, while the latter city has a good society in fair working order. Erie is chartered with the N. S. A., and so is every society in the State of Pennsylvania, so far as I know, with the solitary exception of the society at Spartansburg. The officers and members of that society are friendly to the N. S. A., with two exceptions, and gave me the word that they would unite with the

National body before the convention of 1896 had assembled. That they have not done so is due to the influence of the members just referred to, whose opposition is solely based upon the narrow ground of personal prejudice. Ultimately our Spartansburg friends will be found in line with us.

Upon my return to headquarters early in November, the work of editing and compiling the report of the proceedings of the last convention occupied the attention of your committee. After two months' hard labor the report of 1895 was out of press. With no wish to boast of the superior judgment of your committee, I take pride in stating that I consider it one of the best works ever issued in behalf of Spiritualism. All objectionable matter was carefully eliminated, and the best thought retained for the benefit of the reading public. The work is everywhere commended for its literary value and the exposition it makes of the principles and work of the N. S. A. It is a pity that such a book could not be placed in the hands of every Spiritualist in the United States. The cost is so slight that it would seem as if every one could purchase at least one copy, and no better investment of twenty-five cents could ever be made. It is humiliating to your trustees to be obliged to state that only a portion of the edition of one thousand copies has thus far been sold. About two hundred of those copies were sold by your president on his missionary trips through the United States. I recommend that each delegate present to-day be requested to pledge himself or herself to take a certain number of copies of the report of the present convention, such pledges to be accompanied by cash or its equivalent. These annual reports are very valuable as historical documents, and must be issued whatever the cost may be. For the past three years their issuance has entailed a pecuniary loss upon the N. S. A., that it can ill afford, therefore it should be obliterated by the work of this body of delegates here to-day. Co-operation in practice as well in theory will bring about the desired result, hence I urge that we, as delegates, subscribe for and guarantee the disposition of an edition of at least one thousand volumes of the report of this convention.

Early in November inquiries were received at headquarters from the secular news bureaus of Boston and Chicago, asking for information in regard to Spiritualism as a distinct movement in the United States. Requests were also received from clergymen of different denominations for reliable data in regard to the literature and the general religious tendency of Spiritualism. Magazine writers of national reputation also asked for official statements in regard to the hearing and standing of Spiritualism, stating that they were especially desirous of awarding the Spiritualists of the land every possible courtesy. The editor of the New York World's Almanac for 1896 asked for a sketch of the N. S. A. and the present status of Spiritualism. It took no little time and effort to respond to these many requests, but the work was done, and each of the various parties named received from this office brief statements containing the information sought. The World's Almanac published my article in full, while the New York Tribune only gave an abbreviation of the same.

The next work of your two committees was to bring the history of the N. S. A. down to date, and to superintend the publication of the same in pamphlet form, together with the report of your president for 1895, and to issue an edition of three thousand copies each. These two pamphlets were placed on sale for the small sum of four cents each. I regret to say that very few copies of either pamphlet have as yet been disposed of. I recommend that the secretary be instructed to send copies of each of them to every Spiritualist society now in existence for free distribution. I also recommend that the board of trustees be instructed to bring the history of the N. S. A. down to date and publish in full. In this connection it might be well to designate some one to act as historian.

The lectures of Mr. J. Frank Baxter and Dr. C. W. Hiden, on "Organization," a symposium on "What is Spiritualism?" by Harrison D. Barrett, Thomas Gales Forster and Hudson Tuttle, and Mrs. Cora L. V. Richmond's remarkable paper to the World's Parliament of Religions, were edited by the secretary, and an edition of five thousand copies each issued for free distribution. The two latter were exhausted at an early date and there has been a constant call for the same during the year.

During the months of November and December, in connection with the work outlined, correspondence was opened with the managements of the different camp meetings for the purpose of securing special dates upon the official programmes, known as "N. S. A. Days." The responses to these appeals were generally favorable, and ten or twelve camps assigned us dates on their programmes when the camp season opened. I filled all of these dates myself.

save at Cassadaga, Island Lake, and Grand Ledge, Mich., at which places the work was done by Mrs. Cora L. V. Richmond and Hon. L. V. Moulton.

During the Sundays of November I occupied the platform of the First Association in this city, in company with our esteemed co-worker, Edgar W. Emerson. The N. S. A. received the salary paid me during that month.

The orders of the last convention were that the president should, at the earliest possible date, enter the field as a missionary. After consultation with the entire board it was decided that his itinerary should cover the Southern, Southwestern and Pacific Coast States, and as much intermediary territory as he was able to visit during the year. Correspondence was at once opened with the leading Spiritualists in the sections named, and plans laid for his work to open about December 9, at Atlanta, Ga. Ill health, however, kept him at headquarters, and Secretary Woodbury was sent out for two weeks in his stead. Good results followed, as will be shown by our secretary's report.

It was voted by the convention of last year to instruct the trustees to secure complete files of all the Spiritualist papers ever published in the interest of Spiritualism in the United States, and to have them properly bound and placed in the archives of the N. S. A. This work was begun by your president during the two months following the adjournment of last year's convention. Complete files of the Banner of Light for twenty-four years, handsomely bound in cloth, now rest upon our shelves, and a few volumes of the Philosophical Journal, and one or two other papers, have also been secured. It is important that the Banner files from 1857 down to 1872 be secured, as well as files of the Spiritual Telegraph, Progressive Age, and other papers published from 1850 to 1860. These papers contain the only history of Spiritualism that is really authentic, and it is of the greatest importance that these valuable documents should be secured. I would not omit any Spiritualist paper ever published from this list, for they are, one and all, parts of a great movement, destined to occupy a very important place in the history of the world. I therefore earnestly recommend that this convention give positive instructions to the incoming board of trustees to use all means in their power to secure these papers, even if it takes cash to obtain the volumes needed to complete our history. To this end I respectfully ask that a special appropriation of two hundred dollars, for the purchase of the files most needed, and proper binding of the same, be made by this convention. The returns therefrom in future years will prove the wisdom of this action far more than words of mine can tell.

On the 10th of January I began my work as a missionary-at-large for the National Association, and with the exception of two weeks in April have been constantly at my post. I have given nearly or quite two hundred lectures in that time, besides my numerous conference talks, and work with visiting delegations, committees, etc. I have spoken in Maine, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Kentucky, Illinois, Tennessee, Arkansas, Texas, Colorado, California, Oregon, Utah, Wyoming, Nebraska, Iowa, Minnesota and District of Columbia. To do this work I have had to travel 33,000 miles, through forty States, and have crossed the continent four times, by four different railroads. Besides my lectures and general official duties, I have had more or less newspaper work to do, and a large correspondence to attend to. No less than one hundred articles for the secular and Spiritualist papers have been written by me, but also more than 1,200 letters, the majority of them relating to lecture engagements, official matters, etc. To go into details of this work would occupy the entire time of this convention, and leave the more important issues untouched. When I say that my work has been significantly successful—that large and enthusiastic audiences have been the rule, not the exception, wherever I have gone, and that I have turned into the N. S. A. treasury a sum of money over and above all expenses of board and travel, my friends and enemies can readily see that something has been accomplished of moment to our cause. It has given me a deep insight into the needs of the cause in the States I have visited, and enabled me to formulate plans by which these needs can be met.

In concluding my remarks in reference to my missionary work, I wish to say that wherever I have gone I have been warmly welcomed by all Spiritualists, even by those who were not interested in the N. S. A., and have had the pleasure of seeing them enrolled as friends of our National body. All denominations have treated me courteously, and the secular press has everywhere awarded me equal recognition with the representatives of other religious bodies. It has taught me the necessity of having a complete corps of missionaries in the field, for I have found the people

everywhere hungry for the truths that Spiritualism alone can give. This extended trip has shown me that the Spiritualists of the land are not afraid of an organization when based and conducted upon business principles. I deem it of interest to note that I have been generally successful in impressing this important fact upon the minds of the Spiritualists with whom I have come in contact. In doing away with the prejudice that existed in some localities against the N. S. A., this trip of mine has been of great service to our National Association. It has made friends to do, and induced those friends to do something practical in its behalf. It has advertised it and made it a recognized national institution by the secular press all over the land, and given the essential teachings of Spiritualism a fair hearing before the world, in addition to all other advantages gained. Over and above everything else, it has shown the respect that is paid to union of effort in every direction. A religious body well equipped with members, disciplined to act in unison, can always command the respect of the entire world. Spiritualism is now in a position to command such recognition through this National Association, and in fact has already received it at the hands of the press of the United States and Canada. I recommend the continuance of the policy of keeping a National missionary actively at work in behalf of the N. S. A. wherever the N. S. A. can best be served by such labor.

One division of my missionary work was the labor done at the various camp-meetings. I began that work June 21st, at the Northwestern Camp, in Minnesota, where I labored eight days, and with the assistance of Dr. O. G. W. Adams, secured the sum of two hundred dollars for the N. S. A. from the good friends at that place. In fact, Dr. Adams was the main factor in this work, and is entitled to his full meed of praise for the results obtained. The N. S. A. is also under obligations to Dr. S. N. Aspinwall, the able and efficient president of that camp; to Mr. and Mrs. H. E. Leffer, Mrs. Bessie Aspinwall, and T. D. Kaynor and others, for courtesies extended and valuable assistance rendered.

I next visited Natick, Conn., where I was warmly welcomed, and the sum of forty-two dollars turned over to the N. S. A. from this point. As Natick is a small camp, this sum is a very generous one, and is worthy of special notice. The efforts of Sisters H. E. Pierce, E. R. Davis, and Brother

My last camp engagement was at Clinton, Iowa, to which place I journeyed upon leaving Cassadaga. I was a stranger at Clinton; but received the welcome usually awarded an old and trusted friend. I was seconded at this camp by the efficient efforts of R. O. G. W. Adams, through whose aid a series of benefits for the N. S. A., by the mediums, was arranged. Mrs. Isa Wilson Kaynor gave a fire test seance; Mrs. Elsie Reynolds and Mrs. J. M. Trippie, materializing seances, from which very generous returns were made. Under the inspiring appeals of Dr. Adams and President Alonzo Thompson, the sum of \$113.65 was raised at the close of one of my lectures, making a total of \$184.15 from Clinton. To this must be added a sum raised by our worthy brother, Edgar W. Emerson, after my departure. Dr. Adams, President Thompson, Mrs. F. C. Stinehart, Will C. Hodge, T. J. Preston, Will C. McGrath and Col. J. A. Freeman are entitled to especial thanks for services rendered the N. S. A. at this point.

I had an engagement at North Collins, N. Y., for September 4, 5 and 6, and was booked for the same dates in San Francisco, Cal., at the State Convention there. As my health had begun to fail, I telegraphed San Francisco, cancelling my dates there and started East. I had gone but a short distance when I was stopped by a telegram from the secretary of the State Association saying I must come to San Francisco—that everything pertaining to the success of the State Convention depended upon my presence. In this dilemma I called upon my spirit helpers for counsel, and was at once advised to start immediately for California. I obeyed the call, telegraphed and wrote the North Collins friends the cause of my disappointing them, and went to California. I labored there the month of September, and gave no less than twenty addresses during that time. The returns from those labors are not all in, but I can speak with authority when I say that the N. S. A. has gained several chapters by my going there, and will ultimately receive \$200 for my work above my expenses. In addition to these, a delegation of able workers was elected to this convention to testify California's loyalty to this association.

The returns from the camp-meeting work done by your president alone justifies the wisdom of my recommendation of last year that special N. S. A. days be secured, if possible, upon the official programmes of all camp-meetings. The returns from my

personal work aggregate \$500 net, while Frank Walker and Mrs. M. E. Cadwallader are yet to be heard from. I recommend that the incoming secretary be given positive instructions to take immediate steps to secure dates at every camp to be held during the season of 1897 for special N. S. A. services, and that some one of the State agents or general missionaries of the N. S. A. be sent as a special representative of this association when such services are held. It is an utter impossibility for the president, or any other worker, to visit the fifty-three camps on the days when the N. S. A. has its hearing. He cannot visit more than fifteen camps, should he work every day from June 1 to September 1, inclusive, from the fact that railroad travel takes time, and he must have at least three days at each camp. The representatives of the N. S. A. must be enthusiasts in their work, and able to present the necessities of organization in a way that will enthrall and arouse the people to a sense of their duty to the N. S. A. pecuniarily. I know at least six people who would fill this responsible position with credit to themselves and honor to our National body. An equitable division of labor is a portion of the ethics of Spiritualism, and to ask or expect any one individual to shoulder the entire burden is utterly absurd and far beyond the pale of reason.

There is one thing in this connection to which I regret that I must call your attention. It is the fact that far too many of our people cannot feel it their duty to do one thing for our cause unless they are paid for it. In the church, they labored for the love, or fear, of their God—in Spiritualism they labored for the love of money, and not for the sake of the angel world, whose willing instruments they ought to be. Therefore it is necessary that the representatives of our N. S. A. at these special camp-meeting services should be those who feel deeply their obligations to the angel world, and to the association whose official representatives they are for the time being. The laborer is ever worthy of his hire, but he is under a moral obligation to render a just equivalent for wages paid him.

I took pains last year to lay especial stress upon the persecutions to which many of our worthy mediums had been subjected in various sections of our country, and urged prompt measures for their relief and protection. These persecutions have been less numerous during the past year, and the few that have occurred have not been so flagrant in their nature as have been some of the instances in days

gone by. The most notable of these cases are the six worthy mediums in Philadelphia, and Dr. P. S. George of Nebraska. Of the former, I can only inform the convention that the indictments are still suspended over their heads, and that the Defense Committee in Philadelphia has done all in its power to give our people a fair hearing and a just defense. Of the work of this committee and its results, I have reason to believe you will hear later-on in this convention from Mrs. M. R. Cadwallader, who has been ever on the alert to defend the mediums from every form of injustice from a prejudiced public. These cases simply await the action of the District Attorney, who is almost an autocrat in his position, so far as it relates to a speedy trial or continual postponement of the case is concerned.

The case of Dr. P. S. George, of Lincoln, Neb., is of the same nature, save that he was a gifted healer, and presumed to cure suffering humanity against the laws of man, but in full accord with the laws of God. For daring to do this he was imprisoned for a number of days, but finally secured his release through the intervention of friends. The statutes of the State of Nebraska expressly forbid the practice of healing without having a license from the State Medical Board. Technically, Dr. George disobeyed the law, but he cured his patients in full accord with the laws of nature. For the high crime of doing good, this man suffered the indignity of being incarcerated in a prison cell, and the Nebraska Medical Society scored a temporary victory. This society can kill or cure, as chance may say, according to law, but no man is allowed by this humanitarian(?) body to cure a single human ill, under the penalty of a prison cell. Forty-two States in the Union now have similar laws upon their statute-books, and last winter the Congress of the nation passed a like measure for the citizens of the District of Columbia. It does not speak very well for the Spiritualists of Washington, nor of the United States, to have it known that this measure was passed without the slightest protest from the local society here, or from other Spiritualist societies in the United States. An ineffectual protest was made by the N. S. A., through Secretary Woodbury, and upon it the opposition of our Spiritualists solely rested. Such experiences are not uncommon throughout the nation. In far too many cases our people pay no attention to the work of the State legislatures, permit pernicious legislation to be enacted without protest, and then kick against the law that hurts them after it has been duly enacted. So long as we permit this to be done we ought to suffer. We have no right to protest against a measure that we permitted to be enacted without making any effort to prevent it. When we have vigorously antagonized a measure from the start, we have a right to continue our opposition through legitimate agitation until its repeal is secured. I have no sympathy with the idea of breaking the laws of our nation in anarchistic fashion. I favor vigorous action looking to the repeal of all obnoxious measures, and earnest, honest effort to prevent the further enactment of like laws. But I repeat, that the proper time to do our hardest fighting, to utter our loudest protest, is while these unjust measures are pending before our legislative bodies. Failing to do this, we must submit to injustice and abide by the consequences of our supineness and downright laziness. The State Association in Michigan, because of the fact of organization alone, defeated a medical bill in that State last winter. This is an object-lesson that needs no illustration in words.

All genuine mediums have rights that should be protected to the uttermost limit of the ability of every Spiritualist. But there are certain causes that obtain in our ranks that jeopardize every medium possessed of high spiritual gifts. These causes too often can be traced to the actions of many of the mediums themselves. I pause here to say a word in my own behalf, in view of what I must say upon this subject because of what I have learned during the past year. There is no truer, more earnest, loyal friend to our mediums in our ranks to-day than I am. My record for three years proves my claim to be true; but because I am a friend to honest mediums, it does not follow that I must shut my eyes to, and defend and protect the iniquities practiced in the name of mediumship. Nor do I propose to do so. I shall state the facts as they are and take the consequences, let them be what they may. In so doing, however, I want to be understood that my remarks do not refer in any way to genuine mediums. I am their friend, and shall be to the end. As I have just intimated, there is a cause for every form of persecution that the world has ever known. Malice, bigotry and revenge figure largely in all these cases, and the consequences have to be fearlessly met by the victims under suspicion. These same causes have obtained in the past in regard to the unjust treatment of our mediums and workers. But those days have largely gone by, and the exceptional cases that appear sporadically but prove the truth of that statement, and go to show that another cause has crept into the public mind in this especial direction. This cause is this—a wholesale desire for justice on the part of the law-abiding citizens towards a class of people at once disorderly and lawless, who are preying, like harpies, upon our common humanity.

I said a moment ago that the actions of some of the mediums were responsible for many of the persecutions that occur. This is a sad fact,

wherever I have gone the past nine months, east, west, south and north. I have found the slimy trail of the charlatan and fraud preceding me. I have been met with tales of wrongdoing that would cause the hot blood to mantle the brow with the blush of shame over the disgrace that such actions brought upon our beloved cause. In some of these cases the parties to whom I refer were possessed of mediumistic gifts, and could and did give genuine manifestations to their patrons. Having won their confidence, they boldly perpetrated the most outrageous fraud, and unblushingly pocketed their ill-gotten gains. Some mediums could give genuine phenomena, and yet spent the greater portion of their time in liquor saloons, drinking and carousing. Others, still, would give occasionally a genuine seance, and then enter into the vilest debaucheries, the nature of which cannot be expressed in words. Some of these mediums were warned out of town under the penalty of death, and once in safety would turn around, cry out, "persecution on account of our mediumship," and appeal to the public for aid. Some Spiritualists feel very grateful to our mediums, and when they hear that they are being persecuted, their pocketbooks fly open and the cash begins to flow out to the sufferer, whoever and wherever he or she may be. Once again in funds a new field is sought and the same experience again enacted.

Another case is of this nature: A medium for clairvoyance and one or two of the physical phases, capable of giving excellent results, would settle in a community for a term of months. His outward conduct would be all that could be required of any man, and his talent unmistakable in many ways. Perhaps he might even essay a series of lectures upon Spiritualism, which he would give in an eloquent and scholarly manner. He would do much for the children, and fill the yecum with eager searchers for truth. By and by he would have the people disarmed of all suspicion; he would now attempt developing circles for the unfoldment of mediumship, and request them to leave certain articles in his possession that his magnetism might impregnate them, and thereby enhance their power. Jewelry, silks, valuables of different kinds, even money, would be confided to his care, until several thousand dollars worth of property would be in his possession. Suddenly he would disappear between two days, taking all of these valuables with him, and his victims would be left to mourn his duplicity and their own over-confidence. I have found one man who has done this trick, not only once, but five different times in as many cities, within the past two years. He changed his name at every town he visited and reaped a golden reward for his rascality in every instance. His exposure has been attempted many times, but the moment it was undertaken the cry of "persecution" was raised, and the old threadbare plea of "taking fraud with you to the seance-room and receiving what you deserved," would be sprung. His victims would naturally be too sensitive, and too deeply humiliated to say much about their losses, hence the affair would be hushed up.

In view of the above facts, I have been led to wonder, not at the arrests of some of our mediums, but at the fact that so few of them have been brought under the law. When some of them can haunt gambling dens, liquor saloons, questionable resorts, indulge in three card monte, and other rascally devices, it is a matter of self congratulation to us all that we have not been hauled together as thugs, and blacklegs, and huddled off to prison. But the curious fact remains that only our most reliable and representative mediums suffer the indignity of arrest. The reason of this is that the ones to whom I refer, unable to drag their brethren down, unite their efforts with those of the false, to utterly destroy them. Whenever genuine mediumship is brought to trial the chief witnesses against him are apt to be pseudo-mediums, frauds and mountebanks, whose testimony is accepted by officials who know nothing of Spiritualism, as indicating the true standing of all Spiritualists. Other points also show how our workers stand in the eyes of the public. Open your daily papers and read: "A veritable queen among women;" "Hope, Help, Love, and Luck for All;" "Never Fails—Fees, \$1, and upwards;" "Gypsy Queen just returned: Past, Present and Future revealed for ten cents;" "Great Card Reader, and Soul Seer—Reveals lovers and establishes harmony in the house—Fee, twenty-five cents;" "Seventh Son of the Seventh Son for Seven Generations—Greatest Medium of the Centuries," etc. These glaring advertisements under the head of Spiritualism, give the general public the idea that all of our work is of that kind. Many mediums, possessed of genuine spiritual gifts, resort to such questionable methods of obtaining public patronage, while others sell charms, pots of earth, and talismans of various kinds, for protection against evil spirits, black magic, and other ills, and also for the special purpose of increasing or developing the mediumistic powers of the individuals purchasing the same.

Ladies and gentlemen of the convention—I have not told you one hundredth of what might be said along these lines. If I were to go on you would cry enough and take me from the platform. What I have said is true, and I have the necessary for two kinds of protection—a protection for our genuine mediums by rendering them safe from competition with the frauds and fakirs who have enrolled themselves under the banner of Spiritualism, and a protection for an honestly investigating public from imposition on the part of mediums without consciences and from the scold cravens who are forever preying upon the sorrows of mankind. I have not drawn upon my imagination in painting this picture; I have but brought into view from various quarters a few of the dark shadows that hang like pall over our Spiritualism. It is no idle story, knowing the facts as I do, I cannot wonder when honest people say, "There is something in Spiritualism, but that something costs too much to get at—it—the associations are too questionable." Spiritualism is an eternal truth; had it not been, it would have been crushed long ago. It can and will rise triumphant, but it rests upon us as individuals to do it. We must cleanse the Auegan stables; if we do not do it, the work will be done for us by our enemies and with no gentle hand. The innocent will then

My last camp engagement was at Clinton, Iowa, to which place I journeyed upon leaving Cassadaga. I was a stranger at Clinton; but received the welcome usually awarded an old and trusted friend. I was seconded at this camp by the efficient efforts of R. O. G. W. Adams, through whose aid a series of benefits for the N. S. A., by the mediums, was arranged. Mrs. Isa Wilson Kaynor gave a fire test seance; Mrs. Elsie Reynolds and Mrs. J. M. Trippie, materializing seances, from which very generous returns were made. Under the inspiring appeals of Dr. Adams and President Alonzo Thompson, the sum of \$113.65 was raised at the close of one of my lectures, making a total of \$184.15 from Clinton. To this must be added a sum raised by our worthy brother, Edgar W. Emerson, after my departure. Dr. Adams, President Thompson, Mrs. F. C. Stinehart, Will C. Hodge, T. J. Preston, Will C. McGrath and Col. J. A. Freeman are entitled to especial thanks for services rendered the N. S. A. at this point.

I had an engagement at North Collins, N. Y., for September 4, 5 and 6, and was booked for the same dates in San Francisco, Cal., at the State Convention there. As my health had begun to fail, I telegraphed San Francisco, cancelling my dates there and started East. I had gone but a short distance when I was stopped by a telegram from the secretary of the State Association saying I must come to San Francisco—that everything pertaining to the success of the State Convention depended upon my presence. In this dilemma I called upon my spirit helpers for counsel, and was at once advised to start immediately for California. I obeyed the call, telegraphed and wrote the North Collins friends the cause of my disappointing them, and went to California. I labored there the month of September, and gave no less than twenty addresses during that time. The returns from those labors are not all in, but I can speak with authority when I say that the N. S. A. has gained several chapters by my going there, and will ultimately receive \$200 for my work above my expenses. In addition to these, a delegation of able workers was elected to this convention to testify California's loyalty to this association.

The returns from the camp-meeting work done by your president alone justifies the wisdom of my recommendation of last year that special N. S. A. days be secured, if possible, upon the official programmes of all camp-meetings. The returns from my personal work aggregate \$500 net, while Frank Walker and Mrs. M. E. Cadwallader are yet to be heard from. I recommend that the incoming secretary be given positive instructions to take immediate steps to secure dates at every camp to be held during the season of 1897 for special N. S. A. services, and that some one of the State agents or general missionaries of the N. S. A. be sent as a special representative of this association when such services are held. It is an utter impossibility for the president, or any other worker, to visit the fifty-three camps on the days when the N. S. A. has its hearing. He cannot visit more than fifteen camps, should he work every day from June 1 to September 1, inclusive, from the fact that railroad travel takes time, and he must have at least three days at each camp. The representatives of the N. S. A. must be enthusiasts in their work, and able to present the necessities of organization in a way that will enthrall and arouse the people to a sense of their duty to the N. S. A. pecuniarily. I know at least six people who would fill this responsible position with credit to themselves and honor to our National body. An equitable division of labor is a portion of the ethics of Spiritualism, and to ask or expect any one individual to shoulder the entire burden is utterly absurd and far beyond the pale of reason.

There is one thing in this connection to which I regret that I must call your attention. It is the fact that far too many of our people cannot feel it their duty to do one thing for our cause unless they are paid for it. In the church, they labored for the love, or fear, of their God—in Spiritualism they labored for the love of money, and not for the sake of the angel world, whose willing instruments they ought to be. Therefore it is necessary that the representatives of our N. S. A. at these special camp-meeting services should be those who feel deeply their obligations to the angel world, and to the association whose official representatives they are for the time being. The laborer is ever worthy of his hire, but he is under a moral obligation to render a just equivalent for wages paid him.

I took pains last year to lay especial stress upon the persecutions to which many of our worthy mediums had been subjected in various sections of our country, and urged prompt measures for their relief and protection. These persecutions have been less numerous during the past year, and the few that have occurred have not been so flagrant in their nature as have been some of the instances in days

gone by. The most notable of these cases are the six worthy mediums in Philadelphia, and Dr. P. S. George of Nebraska. Of the former, I can only inform the convention that the indictments are still suspended over their heads, and that the Defense Committee in Philadelphia has done all in its power to give our people a fair hearing and a just defense. Of the work of this committee and its results, I have reason to believe you will hear later-on in this convention from Mrs. M. R. Cadwallader, who has been ever on the alert to defend the mediums from every form of injustice from a prejudiced public. These cases simply await the action of the District Attorney, who is almost an autocrat in his position, so far as it relates to a speedy trial or continual postponement of the case is concerned.

The case of Dr. P. S. George, of Lincoln, Neb., is of the same nature, save that he was a gifted healer, and presumed to cure suffering humanity against the laws of man, but in full accord with the laws of God. For daring to do this he was imprisoned for a number of days, but finally secured his release through the intervention of friends. The statutes of the State of Nebraska expressly forbid the practice of healing without having a license from the State Medical Board. Technically, Dr. George disobeyed the law, but he cured his patients in full accord with the laws of nature. For the high crime of doing good, this man suffered the indignity of being incarcerated in a prison cell, and the Nebraska Medical Society scored a temporary victory. This society can kill or cure, as chance may say, according to law, but no man is allowed by this humanitarian(?) body to cure a single human ill, under the penalty of a prison cell. Forty-two States in the Union now have similar laws upon their statute-books, and last winter the Congress of the nation passed a like measure for the citizens of the District of Columbia. It does not speak very well for the Spiritualists of Washington, nor of the United States, to have it known that this measure was passed without the slightest protest from the local society here, or from other Spiritualist societies in the United States. An ineffectual protest was made by the N. S. A., through Secretary Woodbury, and upon it the opposition of our Spiritualists solely rested. Such experiences are not uncommon throughout the nation. In far too many cases our people pay no attention to the work of the State legislatures, permit pernicious legislation to be enacted without protest, and then kick against the law that hurts them after it has been duly enacted. So long as we permit this to be done we ought to suffer. We have no right to protest against a measure that we permitted to be enacted without making any effort to prevent it. When we have vigorously antagonized a measure from the start, we have a right to continue our opposition through legitimate agitation until its repeal is secured. I have no sympathy with the idea of breaking the laws of our nation in anarchistic fashion. I favor vigorous action looking to the repeal of all obnoxious measures, and earnest, honest effort to prevent the further enactment of like laws. But I repeat, that the proper time to do our hardest fighting, to utter our loudest protest, is while these unjust measures are pending before our legislative bodies. Failing to do this, we must submit to injustice and abide by the consequences of our supineness and downright laziness. The State Association in Michigan, because of the fact of organization alone, defeated a medical bill in that State last winter. This is an object-lesson that needs no illustration in words.

All genuine mediums have rights that should be protected to the uttermost limit of the ability of every Spiritualist. But there are certain causes that obtain in our ranks that jeopardize every medium possessed of high spiritual gifts. These causes too often can be traced to the actions of many of the mediums themselves. I pause here to say a word in my own behalf, in view of what I must say upon this subject because of what I have learned during the past year. There is no truer, more earnest, loyal friend to our mediums in our ranks to-day than I am. My record for three years proves my claim to be true; but because I am a friend to honest mediums, it does not follow that I must shut my eyes to, and defend and protect the iniquities practiced in the name of mediumship. Nor do I propose to do so. I shall state the facts as they are and take the consequences, let them be what they may. In so doing, however, I want to be understood that my remarks do not refer in any way to genuine mediums. I am their friend, and shall be to the end. As I have just intimated, there is a cause for every form of persecution that the world has ever known. Malice, bigotry and revenge figure largely in all these cases, and the consequences have to be fearlessly met by the victims under suspicion. These same causes have obtained in the past in regard to the unjust treatment of our mediums and workers. But those days have largely gone by, and the exceptional cases that appear sporadically but prove the truth of that statement, and go to show that another cause has crept into the public mind in this especial direction. This cause is this—a wholesale desire for justice on the part of the law-abiding citizens towards a class of people at once disorderly and lawless, who are preying, like harpies, upon our common humanity.

I said a moment ago that the actions of some of the mediums were responsible for many of the persecutions that occur. This is a sad fact,



be the chief sufferers, while the harlequins, and charlatans, fortune-tellers and confidence men will escape free. Even now the innocent are the victims of the terrible conditions to which I refer, and it is in the persons of honest mediums in the name of the law, for crimes committed by the very ones whose testimony is sending them to prison. The time for action has come. A spade is a spade, no matter what name is applied to it, but the truth should be told—told so that our people will be awakened to a full sense of the danger by which they are threatened. Unless Spiritualists themselves discriminate in these matters, true mediumship will be outlawed, and public seances will become a thing of the past. This fraud element will be the chief cause of this condition, but it will be aided by those among us who object to truthfulness and justice on the part of investigators. Unless something is done, there will soon be a do-do in places where the paraphernalia of the materializing seance-room is manufactured, instead of the two now in existence in New York and Chicago. If we as Spiritualists do not act, we may reasonably expect, in a very short time, not only one large but many small, well-developed, counterfeiting mediums, but one for each city and town on the continent.

We have a remedy, and it will cure the disease if it is brought fully into use. We must make crime of all kinds odious, so odious that it will cause to flourish in the darkest corners of the earth. Now covered by the cloak of law, our better judgment to determine our actions in regard to such matters as I am describing, and by ceasing to rush to the defense of every person who claims to be a medium, without having given proof of the same. In other words, we ought no longer to defend criminality because of some fancied mystical gift on the part of the criminal.

I now hear the words, "the N. S. A. wishes to establish censorship over our workers." I reply most emphatically, "Not so! It only purposes defending honest mediums from enemies without and foes within our own ranks." It can be seen when all of our Spiritualists will rally around the flag, and in the record in letters of living light, the work done in each community in the land. The N. S. A. must never, and I don't believe ever will, be permitted to establish a system of espionage upon our mediums. But it should faithfully keep the records when placed in its hands, and truthfully state the good, bad, and indifferent of all who are hereafter found from different sections of our country. I recommend this action—the establishing of an information bureau at the National office from which the public can be informed of all that it needs to know concerning the standing of such people as are considered shady. I place my own name at the head of this list, and I find me indulging in fraudulent practices, or committing that which human speech fails to have words to describe. Friends, a highwayman, with loaded pistol and gleaming knife, is a man of honor when compared with those who traffic in the sacred emotions of the human soul, and palm off as genuine phenomena, upon our suffering humanity, the manifestations in place of the real, that only the spirit-world can give. No sin so deadly, no crime so black as the one to which I now refer, existed among men. We can destroy it, if we will only try.

At this point something should be said concerning the over-credulous brethren in our ranks. They are perfectly sincere in all that they do, yet they serve as a stimulus to the fakirs and counterfeits to increase the number of marvels they try to give the public. This class will scoff at the story of Jonah and the whale, yet attend six materializing seances per day with the same medium, in company with sixty or one hundred persons, and each of them has eight or ten spirits on the floor at one time, and never fails to materialize forty or sixty forms at each sitting. Verily this class "strains at a gnat and swallows a camel." This love of the marvelous has become a disease that should be cured by heroic measures if necessary. We are now working from the simpler forms of manifestation until we are almost driven upon the open sea of hazy speculations, over which hangs the enchantering mirage of our own fancies. Like Ulysses, we must lash ourselves to the mast of the ship of Truth, lest the sirens upon the shore lure our beloved bark upon the jagged breakers and destroy us forevermore.

Let me point out the way to remedies for the manifold ills that beset the home circle, and call around it the loved ones in your own households. You can trust them, and they can trust you. From the sacred hearthstone of the home will arise a mighty power that shall heal us of all our diseases. That power is spirituality, which will restore us our lost estate. Let us see no immediate prospect of a change in this matter, so long as the pernicious practice of changing speakers every Sunday, or every month, is persisted in. The settlement of our speakers and mediums means permanency for the local societies by implanting the idea of stability in the minds of the people, and by concentrating the mind of the clairvoyant in a helpful manner upon the community in which the society exists.

I recommend, therefore, that long engagements for both speakers and mediums be urged wherever practical. I also recommend that due attention be given to the question of securing suitable places for our meetings, and urge that a temple fund be established in each society.

In connection with this subject of local societies, let me call your attention to the fact that many of them can be revived and rebuilt by the visit of an organizer, or missionary of some State or National society. My own visits to several such places during the year put new life into their veins and roused them to activity along healing lines. Such visits did not always render immediate financial returns, but paved the way for grand results in the future. If a National organizer or missionary could be employed by the N. S. A., whose duty it should be to visit for weeks or a month, the weak and struggling societies, as well as organize new communities where none now exist, it would be one of the best things that could be done to advance Spiritualism. I consider this a matter of vital importance, and earnestly recommend the appointment and equipment of such an officer, under authority from this convention.

MUSIC.

At this point permit me to say a few words upon the question of music in its relation to the growth and permanency of our local societies. I consider it so very important that I give it a special place in this report. If the right kind of music could be introduced, it would be a most valuable asset. For some unaccountable reason our people have neglected this important topic, and dwell more in the realm of the wonderful than in the realm of the practical, or of the true ideal. Inspirational poems of great length, able lectures, profound essays upon all sorts of themes, have been given, and the results have been less than a dozen attempts to furnish us a spiritual hymnology have been made. The Spiritual Harp and other books are all well enough in their way, but none of them have the melodies that catch the public

## STATUS OF LOCAL SOCIETIES.

During the past year I have visited a large number of our local societies in various States. With the exception of a very few, I found them financially weak, if not weak in numbers. Local jealousy and personal rivalries have combined to produce this result in many instances, but there are other causes to which this weakness is also due. Poor music, badly-ventilated and dingy halls, and carelessness in selecting the platform talent, as well as the personnel of the officers of the society, must not be overlooked in the consideration of this question.

In many cities and towns flourishing Spiritualistic societies existed twenty years ago, whereas to-day a dozen outspoken Spiritualists cannot be found. In some of these places the Unitarians and Universalists have come in, built up little churches and chapels, called together liberal elements and established a creditable society, whose leading members, from a financial point of view, were once prominent Spiritualists of the place. "Wherever Spiritualism begins to recede, the churchman can begin to do his work, and out of the wrecks of the Spiritualistic societies he builds a sectarian church. It is not to be supposed that these people lose their knowledge of Spiritualism in uniting with these so-called liberal churches. In far too many cases they have just cause for their actions. They wish a spiritual religious home, removed from the bickering and jealousies that have so often prevailed among us as a people. They wish also to be instructed in scholarly discourses, and not to the vapors of a half-developed inspirational speaker, or to the statements that somebody's John, Mary or Henry had returned to say there was no death. Thus my friends you can see the drift—let the interest once begin to wane and the inevitable result will follow. In some instances I have found societies that have engaged notorious swindlers, sodomites and gamblers for a month or more, because of some real or pretended gift of mediumship. This fact prejudiced the entire community, especially the better element in the ranks of Spiritualism, against the society, and in a short time they would drift entirely away.

I do not approve of this course. I believe they should stay in the society, receive a change of management, purify the platform of this undesirable element and go on their way. No one has any right to withdraw his or her support from a local, state or national society for reasons of this kind. It is the weakness of mind and bigotry of spirit not countenanced by the angel world, whose servants we are. They should remain in the society, and reform it by working within the body, and not by attempting to destroy it.

Some of our societies practice the unique method of employing a speaker for one or two months, and then changing an admission fee at each service, compelling the speaker to pay his own salary, hall rent and music from the proceeds. This custom has so thoroughly exhausted the patience of many of our public mediums that they refuse to work for societies at all, preferring to rent a hall at their own expense, manage their own affairs, and receive the reward of their labors. There is justice in their claim, too, for the management of the society is often unsatisfactory and the conditions made so unfavorable as to render it impossible for a medium to do his best work. I know of cases where a president of a local society, as he called it, would engage a speaker, and then advertise him well, fill a hall full of eight times a month, pay the worker fifteen or twenty dollars per week, and put into his own pocket one hundred and fifty or two hundred dollars clear profit to himself. Naturally the medium would feel that the extra cash could have been his if he had only been by himself, and the new engagement by that phase would be impossible. Had a duly organized society received the benefit of the surplus not one medium out of a hundred would have objected, but the idea of working to fill an individual's purse, as against the purse of the cause, they conscientiously objected to. I have already adverted to the bad location of our places of meeting, and the condition of the hall themselves as militating factors in this problem, and I need not enlarge upon this branch of the question any further. The facts remain as they are, and we must consider the question, what can we do to remedy them?

It is an unpalatable truth that we as a people are largely to blame for the condition of our societies, and we can thank ourselves for it. Had we organized years ago upon business principles, built halls or churches, or temples, with the money we have squandered in exorbitant rents, employed in spiriting cultured music, our local societies would be double in number to-day, and their members would be legion. Such a result is not an immediate prospect of a change in this matter, so long as the pernicious practice of changing speakers every Sunday, or every month, is persisted in. The settlement of our speakers and mediums means permanency for the local societies by implanting the idea of stability in the minds of the people, and by concentrating the mind of the clairvoyant in a helpful manner upon the community in which the society exists.

I recommend, therefore, that long engagements for both speakers and mediums be urged wherever practical. I also recommend that due attention be given to the question of securing suitable places for our meetings, and urge that a temple fund be established in each society.

In connection with this subject of local societies, let me call your attention to the fact that many of them can be revived and rebuilt by the visit of an organizer, or missionary of some State or National society. My own visits to several such places during the year put new life into their veins and roused them to activity along healing lines. Such visits did not always render immediate financial returns, but paved the way for grand results in the future. If a National organizer or missionary could be employed by the N. S. A., whose duty it should be to visit for weeks or a month, the weak and struggling societies, as well as organize new communities where none now exist, it would be one of the best things that could be done to advance Spiritualism. I consider this a matter of vital importance, and earnestly recommend the appointment and equipment of such an officer, under authority from this convention.

MUSIC.

At this point permit me to say a few words upon the question of music in its relation to the growth and permanency of our local societies. I consider it so very important that I give it a special place in this report. If the right kind of music could be introduced, it would be a most valuable asset. For some unaccountable reason our people have neglected this important topic, and dwell more in the realm of the wonderful than in the realm of the practical, or of the true ideal. Inspirational poems of great length, able lectures, profound essays upon all sorts of themes, have been given, and the results have been less than a dozen attempts to furnish us a spiritual hymnology have been made. The Spiritual Harp and other books are all well enough in their way, but none of them have the melodies that catch the public

ear, and fasten themselves to the public heart. The music is nearly always difficult, and the beauty of the words is often lost in the attempt to adapt them to the unsprightly airs attached to them. Some of our good people have tried to change the wording of popular melodies so as to give a spiritual meaning to be thereby conveyed, yet the tunes are unchanged, and whenever one begins to sing to the tune of "What a Friend We Have in Jesus," the supposed new meaning is forgotten in the memories roused by the song. At some of my meetings during the last year I had inspiring songs for "Jesus Paid It All," "Come, Holy Spirit, Heavenly Dove," etc., were wafted out to invoke to my aid the inspiring spirits who have long since entered the Home Beautiful beyond the Gates of Dawn.

We have talent enough in our ranks, and inspiration of so high and pure an order as to be able to give to the world of song something that will entrance the popular heart, and call the people to us, as the Gospel Hymns rallied them twenty years ago around the standard of orthodoxy. All attempts to put new wine into the old bottles, by a few verbal changes in the catch orthodox songs, will work no lasting benefit to our people. Music, sweet and simple, that touches the heart as well as pleases the artistic sense, is what we need, and I recommend that immediate steps be taken to be taken by this convention. Our year of jubilee is near at hand, and we cannot celebrate our fiftieth anniversary more wisely and well than we can by proclaiming to the world that we have music of such a high and pure order, wholly raising morals to the skies, not yet drawing angels down, will yet cause the two to meet in one grand panoply of joy, one uplifting symphony of song in a realm where all souls can find rest and peace. We have been on the borders of that realm for nearly fifty years, valuing "Near My God, Thy Grace," and submitting "The Sweet By-and-by" to the world. Let us go nearer still, do our own work in the sweet now and now, to the end that Spiritualism may be benefited, and our race blessed by our labors.

ORDINATION.

I approach this subject with many misgivings, and I bespeak your careful attention while the subject is under consideration. Like the perennial plant of the fable, this subject recurs again and again to trouble us. It was discussed at length at the convention last year, and the general public was given to understand that the National Association had decided to discontinue this business, and it did intend to do so. The meaning of the word "ordination" was clearly shown, and our platform workers were given to understand that ecclesiastical ordination was rendered obsolete years ago, by the divorce of church and State, in this Republic at least.

A secular ordination, however, is permitted under the laws of many of the States by virtue of which all ministers of religion are empowered to perform certain acts, not because of the ordination ceremony alone, but because of the recognition of them by the law of the States. The word in this sense means to appoint to an office, to empower to act in a certain capacity; hence our temper to the fact that the law referred to should select competent persons to fill

the office of leader or speaker for our legally incorporated societies.

The officers of the N. S. A., as well as the delegates to the last convention, united in urging all local and State associations to exercise great care in selecting candidates for this office, by appointing only those whose inspirational, educational and spiritual development expectations they were being called to fill. Despite the kindly advice and earnest suggestions made by the N. S. A., as well as by the leading Spiritualists in our ranks, an utter disregard of law, order and decency has become apparent in far too many instances, and I must call your attention to the fact that the N. S. A. has been personally refused by all lines east of Chicago, but have no complaint to make of the roads west of Pittsburgh, because their rules forbid the issuance of permits to parties outside of their territory. East of Pittsburgh I still have no complaint to make, provided they do not demand to be treated in like manner. If discrimination is made because of our being Spiritualists, it becomes a question of moment to this body of delegates. Mrs. Rachel Walcott, of Baltimore, W. F. Peck, and your president have been refused permits over B. & O. lines. Mrs. Walcott is a settled speaker, and her case is a good one, provided this body decides to take legal action. Such action can be taken, if other denominations are favored, while we are denied equal rights with them. I now have evidence that such is the case. In order that we may preserve the few rights we now have, and to avoid injustice in the future, I earnestly recommend that the incoming board be instructed to investigate this matter thoroughly, and to make a test case of Mrs. Walcott's application before the Interstate Commerce Commission, or the Supreme Court of the United States if necessary.

In closing this paragraph, permit me to state that the matter of reduced rates for clergymen does not meet my approval at all. I believe in equal rights for all, and special privileges to none, hence am opposed to special rates for any class of people. But so long as orthodox clergymen and Catholic priests receive these privileges, I hold that our Spiritualist speakers and mediums are entitled to the same consideration for our workers travel four times as much as do other clergymen, hence, furnish a greater revenue to the railroads. It is principle, and not personality that is at stake in this matter.

STATE ASSOCIATIONS.

The great value and importance of having a strong, healthy State association in each State in this time, becomes more and more apparent as I become better acquainted with the conditions of the same. Several of our most prominent workers are educating their children for the ministry in the orthodox and Unitarian Sunday-schools. I referred to this question in strong terms in my report last year, and cannot but feel a deep regret that it has not been accomplished in the way we have reported to the world. The most practical plan of solving this problem of ordination, for the officers of the State society can come into closer relation with local societies, and become better acquainted with the standing and merit of all candidates for ordination than can a National society. By taking the right of ordination from the local

have referred above, Spiritualism is jeopardized as a movement by these wholesale ordinations, and by the conduct of those who use their papers for selfish purposes only. The public looks to this honorable body of delegates for relief from this fearful nuisance, and I trust the convention in its wisdom will act as to settle this question for all coming time.

I hold papers of ordination from two societies, and a license from the Governor of Maine. I will gladly surrender them all if by so doing all other papers can be cancelled or revoked. I am prepared to recommend that resolutions protesting against any ordinations whatever be adopted here, and that petitions be circulated in every city, town and hamlet in the Union, praying our legislative bodies to pass laws forbidding priests and ministers of all denominations to perform marriage ceremonies, or to receive any special rights by virtue of his or her papers of ordination, and relegate the question of marriage to the civil authorities, where it properly belongs.

I am actuated solely by the desire to advance Spiritualism, and making the recommendation for a fully paid ordination the time has come for a forward step to our whole body. We should be leaders, not imitators; therefore, I favor the absolute separation of church and State, hence recommend the abrogation of the rite of ordination from all religious bodies. If this cannot be done, and it cannot at once, some measures must be taken by you to remedy the abuses now existing amongst us. State Associations in Michigan and California control the ordination question to the satisfaction of all Spiritualists in those States. But what is to be done where there are no State associations, or where State associations have no jurisdiction? The answer is, we must range, nor can it go into the ordaining business without sowing the seeds of discord, whose harvest will be the utter ruin of our organic movement. To pass resolutions is an easy matter, but we need action in place of words. We must cut this tree out from the root, and the method is a simple one, you who are here as delegates to decide. I feel that the only remedy that will cure the disease is legislation, and I recommend that action be taken against any and all local societies hereafter indulging in wholesale ordinations at whatever price per capita, in the courts of the several States, praying for the annulment or revocation of the same. The body of the State, because of the indiscriminate ordination of unworthy and incompetent persons to be ministers of the religion of Spiritualism.

HALF RATES.

At this point the question of half rates for our speakers and mediums naturally comes into view. West of Chicago, all of our speakers and mediums who devote their entire time to religious work, and who are properly organized, receive the same amount as laymen, and are given a "changeable permit" over thirty-nine roads. East of Chicago, and west of Pittsburgh, they can secure trip permits if they are missionaries, or annuals if settled as pastors, on the various lines traversing that section. So far as I know, no one of our workers has been refused a permit, and I am sure that she has complied with the rules prescribed by the several passenger asso-

societies and placing it solely in the hands of the State, it gives dignity and standing to the office, and prevents local favoritism from foisting unworthy persons upon the movement. Ministers of the religion of Spiritualism.

State Associations can also give more attention to legislative bodies, and accomplish more in working against iniquitous legislation than can a few scattered local societies in each State. They can further ascertain the requirements of the community and send such missionaries or workers there as will serve the cause to the greatest advantage. The true basis of our National Association should be State associations, and I recommend that steps to that end be taken by the convention, by instructing the incoming board of trustees to secure the establishment of the same wherever the wherever practical, and consider them towers of strength to our cause, and hope to see one in each State in the Union ere the close of this century.

NATIONAL TEMPLE.

The rapidly increasing business of the N. S. A., as well as the extension of interest in it as a movement, leads me to the conclusion that the time has come for it to have a home of its own. The present headquarters are centrally located, and no fault whatever can be found with them, save that the amount of room necessary for carrying on the work of the association. I believe it would be wise for this convention to consider the question of at once taking steps towards erecting a National Spiritualist Temple in Washington. This building should contain office rooms for the executive, secretarial and treasurer of the N. S. A., the National Library, a commodious auditorium for our National conventions, rooms for seances and such other as may be needed by the Spiritualistic public. I recommend that a National Temple and Building Committee be created by this convention, with power to solicit and receive funds, and carry forward the work of construction. Notwithstanding the hard times of the present hour, a fair start has already been made, and only awaits the approval of this body to be rapidly pushed forward throughout the nation. Small contributions from the many will soon create a fund sufficiently large to erect a temple worthy of the name of Spiritualism. I have found many people willing to contribute to a special fund of this kind, whereas they would not give one dollar to the general funds of the N. S. A. People like to have a definite object for which to work, and will contribute their dollars for a specific purpose freely and gladly. It will add dignity to our movement, and prove to the world that we are really doing a practical work as a body. It will give the idea of permanency to the Association, and be the means of securing a more liberal revenue from the Spiritualists of the nation. Such a temple could be rented with profit to the local Spiritualist association, the Children's Lyceum, Young People's Club, and Ladies Aid, thereby creating an income sufficient to keep up all repairs, pay janitor's services, insurance, taxes, light and fuel.

I urge this proposition upon you, and trust that it will meet with your full approval. The dignity and standing of the movement, the fact that this matter, not to build this year, or next perhaps, but as soon as money enough is in sight to warrant such action. Special agents, responsible to the building committee, could be put into the field as solicitors of contributions, from whose labors ample revenues could be derived within a year or two for the purpose of erecting this temple. I should like to receive your considerable attention, and hope you will authorize the incoming board of trustees to select the committee mentioned above.

ISCHOOLS.

The school question has come up in various sections of the country, notably at Cassadaga, Camp, N. Y., Chesterfield, Ind., and Belvidere, N. J. Writers for our several Spiritualist papers are urging action in this direction, and I learn from reliable sources that nearly all of the friends of this movement are anxious to have the N. S. A. take the lead in this matter. It has been rumored, upon good authority, that many thousands of dollars have been found for the establishment of a school of philosophy at Cassadaga. No definite action has been taken by the management of that progressive camp, and it has been suggested that this contribution be pledged could be secured by the N. S. A., upon guarantee that it would at once move in the direction of such a school. It could be located at Cassadaga, if the donors desired, and its endowment would be sufficient to warrant the statement that no expense to the N. S. A. would thereby be incurred. It should, however, be under the supervision of the N. S. A., and directly connected with it. These remarks also apply to the Chesterfield and Belvidere propositions. I cannot speak with authority in regard to the former, but I do know that a fund of \$7,500 will secure the entire Belvidere property, and put the school upon a permanent basis. The Illinois Mrs. Luther removed it further, and I am a right to say that we Spiritualists are ungrateful in our treatment of our most earnest workers, and unjust to our children by neglecting to give them a thorough education compatible with the religion of Spiritualism. Contributions for such schools should be forthwith made, and definite plans be laid before the people. I recommend that action be taken here looking to this end through proper instruction to the incoming board of trustees.

LYCEUMS.

In all my travels during the past year, I have not found a dozen children's progressive lyceums, or Sunday-schools. From the most reliable sources, I can only learn of less than thirty of them in the United States. This deplorable state of things should be carefully considered by our honorable body, and can see no reason for this state of things to continue any longer. Prompt action should be taken by this convention and the equipment of a lyceum organizer at once authorized, and means provided to set him at work. Sincere of war are necessary, and something must be done for the cause of the lyceum in the future. Grace to Spiritualism to find so many children from Spiritualistic families in the orthodox and Unitarian Sunday-schools. I referred to this question in strong terms in my report last year, and cannot but feel a deep regret that it has not been accomplished in the way we have reported to the world. The most practical plan of solving this problem of ordination, for the officers of the State society can come into closer relation with local societies, and become better acquainted with the standing and merit of all candidates for ordination than can a National society. By taking the right of ordination from the local

land when they try. The welcome given by the Denver, San Diego and San Francisco lyceums are pleasant memories to me now. I would that every city and town should have its lyceum, or Spiritualist Sunday-school. If the N. S. A. is properly sustained this happy result can be secured.

If we wish our movement to become the leading religious and philosophical cult of the present age, we must look out for the children. Parents should be urged to send their children to lyceums, or better still, to them in person. They should be shown that no Spiritualist is ever placed under the social ban by reason of his religion. Our fellow-citizens are now judging us by our lives, rather than by the complexity of our belief. A desire for society is no excuse for the abandonment of Spiritualism. Those who ridicule Spiritualism and its votaries are resorting to the politician's or lawyer's ruse when he has no case, viz., Abuse of his opponent. Abuse is never argument, and is the weapon of the coward and the bigot, not of the intelligent and progressive citizen. I believe Spiritualism to be so much better than any other system of religion now in existence that it would advocate its presentation to the children under the same rule that I apply to myself, "The best is good enough for me." If we believe in that best, then let us prove it in the world by establishing and supporting our Sunday-schools and lyceums. I recommend action upon this vital question by this convention.

MISSIONARY WORK.

I have already briefly alluded to this important feature of our work, and its importance demands for it a special paragraph at this point. It is impossible for one or two missionaries in so great a country as this to do the work for the N. S. A. that should be done. The United States should be divided geographically into sections, comprising not more than six States as the maximum, and at least one missionary should be placed in charge of each division. Such a corps of workers in a very short time would be returning a revenue to the N. S. A. treasury, and would be the means of establishing many auxiliary societies to this body in their respective sections. The experience of both Universalists and Unitarians proves the truth of this statement, and we can afford to profit by a good example whenever we find one. I have done my best to reach as many societies as possible, but have not visited more than one-sixth of the entire number in the United States during the past year. If the field were divided into districts, every society could be visited at least once a year, and many new societies established in communities where Spiritualism is now unknown. In some cases in my experience this past year, I received a larger revenue from missionary meetings than I did in towns where there were regular societies under whose auspices my meetings were held. I therefore recommend the appointment of at least ten missionaries who are to devote their entire time to the service of the N. S. A., under the supervision of the president and the direction of the board.

FINANCES.

This is the one vital question of the hour, so far as our association is concerned. During the past year donations, contributions, collections and sales of books, pamphlets, etc., have furnished a very generous revenue considering the few people approached in regard to the matter. At least ten of our local societies have been generally paid, and every one of the seventeen societies belonging to the California State Association has paid its assessment of ten dollars each to the National body. If all States would do as well as California has done during the current year, a revenue of fifteen thousand dollars on different donations, contributions, etc., would be annually turned into our treasury. This would insure us an income of twenty to thirty thousand dollars per year, which would be sufficient for all practical purposes, and would enable the N. S. A. to carry its praiseworthy objects into effect. Such an income can be secured, if this convention instructs the incoming board how to act in the matter. People have held aloof from the N. S. A. because of misconception of its aims, and a misunderstanding of its methods of work. As soon as they understand its objects, I have invariably found them ready and willing to respond to my appeals. This fact shows the necessity of having a complete corps of workers in the field conducting this valuable information to the people. The district missionaries whose appointment I have just urged, could serve this Association in collecting money, in their respective fields of labor, for its treasury. Last year I recommended the appointment of three special financial agents, whose duty it should be to visit the Spiritualists of this country, asking for contributions to the N. S. A. This recommendation was adopted, and the three selected for the positions named were Frank Walker, of Hamburg, N. Y.; Mrs. M. E. Cadwallader, of Philadelphia, and Mrs. A. H. Colby Luther, of Muncie, Indiana. The Illinois Mrs. Luther removed it further, and I am a right to say that we Spiritualists are ungrateful in our treatment of our most earnest workers, and unjust to our children by neglecting to give them a thorough education compatible with the religion of Spiritualism. Contributions for such schools should be forthwith made, and definite plans be laid before the people. I recommend that action be taken here looking to this end through proper instruction to the incoming board of trustees.

MASS MEETINGS.

On page 23 of my last annual report will be found a recommendation to the effect that a series of grand mass-meetings be held in the large cities of the United States and Canada. This recommendation was adopted by the convention and very little done in the matter thereafter. Four mass-meetings only were held during the year, one in New York City; one in Denver, Col.; one in San Francisco, and one in Oakland, Cal. Those four meetings did more for Spiritualism in the four cities named than fifty local societies could have done in a whole year. The New York City mass-meeting was under the personal supervision of our vice-president, Mrs. Cora L. V. Richmond, who was ably assisted by our assistant secretary, Wm. Richmond, and many local workers in New York and vicinity. A special report of this meeting will be made later on by our vice-president. I was not present, but read long accounts of the work done at that meeting in the Associated Press dispatches in all of the leading dailies in Texas, where I was then at work. I learned afterwards that reports of this great mass convention found their way into the columns of the secular press in all sections of the land, with no unfavorable comments upon the personnel, or work of the meeting. This was a great gain for Spiritualism, and proves that the inauguration of such meetings was a step in the right direction. When a full report of the same is made to this convention, you will have yet further evidence that the mass-meetings in the four cities named were a success. I attended the mass-meetings in Denver, San Francisco, and Oakland in person, and never did Spiritualism have a fairer hearing, or more considerate treatment in those cities. The Denver meeting was under the direct management of our State agent in Colorado, Dr. G. C. B. Bell, who was ably assisted by Mr. Geo. W. and Mrs. Zaida B. Kater, Mrs. L. P. Prior, John Slater, Mrs. E. A. Wells-Bedell, Dr. G. W. Austin and

ter's Pence," nor for alms, but for contributions to the treasury of the angel world in payment of the debt of mankind to our arisen helpers who have taught us that there is no such thing as death. Place these agents under bonds, if desired, and utilize their entire time in this direction. This plan will enable us to reach the wealthier Spiritualists in our ranks, and cause them to take an interest in the N. S. A. to which hitherto they have paid no attention whatever. Of course great care should be taken in selecting such agents, and proper papers placed in their hands to prove to the people their official and representative standing.

The total receipts during the year ending September 30th may be stated in round numbers at five thousand dollars. The total expenditures less than four thousand dollars, leaving a net cash balance of nearly or quite one thousand, one hundred dollars in the hands of Treasurer Mayer. It will take about seven thousand dollars to pay running expenses next year, and it devolves upon this convention to devise ways and means to raise this sum. If the N. S. A. means to be of service to the cause, it must enlarge the sphere of its work from year to year, and present measures to the people that will benefit all alike. In order to accomplish this, an active policy is necessary on the part of the management, and an active policy means the outlay of cash. If our people had not, in too many cases, left their pockets empty in the churches when they graduated therefrom, the skies above would be much brighter than they are to-day.

The Mediums' Defense Fund has grown slowly during the past year, and a fraction over five hundred dollars will be reported as the amount now on hand. This is a fairly good showing, but the amount should be five thousand instead of five hundred dollars, when the noble purpose for which it is designed is considered. Such would be the figures in an orthodox body of similar standing and growth, and yet, with three years' hard labor, can only do one hundredth as much as opponents can do in a single year. We must have the day or the hour when one of our most reliable mediums may be attacked, therefore we should exercise all possible vigilance and swell this fund as rapidly as possible. I do not urge the use of lippotism as a means of raising our revenue, but if our orthodox opponents, in two hours' time, at one small gathering can raise one hundred dollars, and we, one hundred thousand dollars for foreign missions, we as Spiritualists, with a recognized constituency of one and a half millions behind us, surely ought to do one half as well as they did with only one thousandth part of our numbers present or approachable in that direction.

In my last annual report (page 22) I referred to the Humphrey and Wheeler funds, to be raised by the united contributions of one hundred persons each. A person contributing to the Humphrey fund paid five dollars annually, and twenty-five dollars to the Wheeler fund. Neither of these quotas has ever been fully met, and the only people having met the quota of the Humphrey fund are not more than fifty of the Humphrey subscription. These are sad facts, but they are true nevertheless. It is a pitiable confession of weakness to be obliged to say that one hundred persons cannot be found willing to testify that Spiritualism has done him five dollars worth of good during the year. We must make the quota to me find that there are not one hundred friends of our late gallant leader, Col. E. S. Wheeler, willing to unite in a tribute to his memory in the form of a fund, devoted to the cause he loved so well, and for whose sake he yielded up his life. I feel that these funds should be filled annually, and I recommend that the very old and the very young be instructed to place the facts regarding these funds before the Spiritualists of America, and to appeal to them to prove their loyalty to their leaders by promptly filling these funds to the full. They are a part of the N. S. A. funds, having been permanently established by a vote of the convention last year, and the secretary of the incoming board how to act in the matter. People have held aloof from the N. S. A. because of misconception of its aims, and a misunderstanding of its methods of work. As soon as they understand its objects, I have invariably found them ready and willing to respond to my appeals. This fact shows the necessity of having a complete corps of workers in the field conducting this valuable information to the people. The district missionaries whose appointment I have just urged, could serve this Association in collecting money, in their respective fields of labor, for its treasury. Last year I recommended the appointment of three special financial agents, whose duty it should be to visit the Spiritualists of this country, asking for contributions to the N. S. A. This recommendation was adopted, and the three selected for the positions named were Frank Walker, of Hamburg, N. Y.; Mrs. M. E. Cadwallader, of Philadelphia, and Mrs. A. H. Colby Luther, of Muncie, Indiana. The Illinois Mrs. Luther removed it further, and I am a right to say that we Spiritualists are ungrateful in our treatment of our most earnest workers, and unjust to our children by neglecting to give them a thorough education compatible with the religion of Spiritualism. Contributions for such schools should be forthwith made, and definite plans be laid before the people. I recommend that action be taken here looking to this end through proper instruction to the incoming board of trustees.

All societies directly chartered by the N. S. A. and societies belonging to State Associations having exclusive jurisdiction over their several States, are required by our by-laws to take up one collection each year for the benefit of the N. S. A. treasury. It is with no little satisfaction that I report the fact that very few of these have failed to comply with this requirement. Some societies not connected with either State or National bodies have also sent in collections, but while all such receipts are especially gratifying, they do not furnish revenue sufficient to meet the running expenses of this Association. The only way of securing such means as are also the engagement of the scope of the N. S. A. work in divers ways.

The plan heretofore followed of making special appeals to the delegates at our annual conventions does not meet with my approval. Many of them give when they cannot afford to do so, and those who do not give feel their poverty all the more keenly when they find themselves unable to contribute. They realize to be a worthy cause. Each delegate and local society should do all in their power for Spiritualism, and give to the N. S. A. such aid as they can spare from their own needs. Beyond this they should not be asked to go up to the present time appeals to our delegates seem to be all that could be done to secure such means as are absolutely needed for the maintenance of the N. S. A. But there is another and I believe a better method. Appoint special financial agents of character and standing, and instruct them to go out among the people, asking, not for "Pe-











\_\_\_\_\_



## QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

**Hudson Tuttle.**

Address him at Berlin Heights, Ohio.

"B." Q. I was born with a bad disposition. I want to be somebody, but have so many mean traits I am ashamed to mention them. I think I have some good points by which I hope to overcome the bad ones. I suppose I must work out my own salvation. How I wish I could become a medium to help humanity. Can I not, and how?

A. To know and bravely acknowledge that you are wrong, is the beginning of reformation, and prophecies the possibility that you can attain the excellence to which you aspire. In this you are correct in your conclusion that you must work out your own salvation.

Your desire to be a medium by being a medium is laudable, but according to your own confession, you have a most difficult task on your hands: that of reforming yourself by weeding out the wickedness from your own mind and cultivating goodness and purity. The reformation of humanity begins in the self of the would-be reformer, and not until he has prepared himself, morally, intellectually and spiritually, so thoroughly that he can say "I am conqueror of myself; my spiritual aspirations hold in leash my selfish passions, appetites and desires," should he attempt the reformation of mankind.

Mediumship is not of so much consequence as reformation of character, and should follow. Before the attempt is made to reform humanity, the mind should be closely questioned as to the actuating motive. The true reformer sacrifices himself on the altar of his reform. He is crucified on the cross his rears.

"E. P." Q. (1) Will the use of tobacco, either chewing or smoking, obstruct or retard development of mediumship—say, where the person is somewhat clairvoyant or psychometric, also gets impressions readily. Not whether it is best for him to use it; but will it retard his development?

(2) Are you not hasty in so unfeelingly condemning the bringing into existence of children of mediumistic, morally, financially and physically unable to properly bring them up?

From an orthodox Christian standpoint I should say you were right, for such children would be destined for hell. But believing as we do in the eternal progression of all mankind, and their ultimate development, I am not so hasty in saying that they are better off than they are now, and started on the road of progression, even though it be a long one, than not to have existed at all? I don't offer this suggestion as an excuse for brutal or sensuality, but from a philosophical standpoint.

A. (1) The use of tobacco may assist in bringing about that peculiar state known as the sensitive or mediumistic, or it may entirely destroy it. This depends on the individual organization. Like all drugs, however, its effects may be classed as deleterious. Habit may render the system apathetic, but the highest and best forms of mediumship cannot be acquired by its use. It is rather an obstruction.

(2) Spiritual beings do not in their progress ever reach a plane where they become alike. They are all different as in earth life, with that difference more marked and intensified. We may look for the initial of those differences in the primary diversities manifested in the child. To be born right means vastly more than adaptation to a harmonious and happy life; the body it reaches forward into the eternities, although the weaknesses and deficiencies of the human may be strengthened in the spirit, there will remain the peculiarity of organization.

Children may not be in danger of the fires of hell, but they are in danger of the torments of a life on a lower plane, valueless to themselves and the world, and valueless for ages. More, they may become sources of wretchedness and sin for themselves and others; a menace to the well-being of society.

It is thus apparent that the starting of beings on the way of immortality is not the only consideration. The fact that those who are started on a lower plane do so unthinkingly, without reason or forethought; that is, in the strict sense of the word, by sensuality and lust. Even if the wonderful persistency and recuperative powers of nature bring health from disease, and spiritually from the most loathsome sensuality, that is no excuse for indulging her with his self-indulgent forgetfulness.

Living in the world, we are for the time being a part of the world. We know that the more perfect its people the greater their happiness. We also know that the better the start, the more glorious the achievements in the next life, and the more rapid the unfoldment.

Furthermore, when we bear in mind that earth life redounds to the spirit. Hence the statement that it is next to a crime to bring unwanted, badly organized, malformed and morally idiotic children into the world; is not "hastily" made, and not "unfeeling," other than truth is always unfeeling and merciless.

The ethics of Spiritualism demand the unwavering control of all the passions and appetites by reason in its highest form of conscience, which is spiritual reason. The wild birds and animals of the forest teach a lesson even to the estate of our physical life. The song thrush finds the needs of its four fledglings sufficient for the length of the day it cares for them; the deer and the goat, the single fawn and the brainless fish casts its million spawn, and leaves the result to chance, the kind offices of the waves, and the absence of enemies.

All Fairhurst: Q. When and whence is the spirit of man created?

A. "The origin of the spirit has perplexed the thinkers of all ages. The creation of the body can be observed in its progressive stages, but the spirit, being invisible, cannot be thus studied. The question has been ever asked—Whence came the immortal part? If the parents have immortal spirits as well as mortal bodies, and if their corporeal frames support the corporeal being of the fetus, then their spiritual nature must in an equal measure support the spirit of the body. But the growth of its spirit and body be similar, both receiving nourishment from the same mother." Philosophy of Spirit, page 164.

The purpose of the physical body is the evolution of the spirit. It is thus through matter that individualized being is attained. The immortal spirit, at the highest, which the protoplasm of progress, is the lowest. This spiritual being, although present in all forms of life, does not reach individualization sufficiently perfect to be permanently maintained after the death of the body, except in man. To demonstrate these affirmations would require far

more space than can here be taken. The doctrine of evolution, which has been considered as utterly disproving immortality of spirit, extended beyond this life into the realm of spirit, becomes the main scientific and unanswerable support.

Ambrose Williams: Q. Do spiritual teachers favor cremation?

A. As our opinion, those most thoroughly informed, and who understand the best interests of mankind, are in favor of cremation. There are those who are so prejudiced by their religious instruction and education that they would be greatly alarmed if their bodies were not consigned to mother earth, for they retain their belief in its final resurrection. Most, however, have learned that the body is rapidly disintegrated, and whether in an hour by fire, or in a score of years by decay, the end is the same.

The best interests of the living should be consulted, and in densely populated districts, the burial of the dead is an alarming source of danger. If death is caused by contagious diseases, the corpses are buried only to multiply and be carried by subterranean water-courses to remote distances. The soil of the cemetery becomes infectious. In rural localities, the number of graves is so small that the danger is lessened, and, perhaps, cannot be considered urgent. In large towns and cities it is otherwise. In a city where two hundred and one hundred graves, taking the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger. To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

To what extent, as a city, more bacteria than virgin soil, the average weight at one hundred pounds, would give twenty thousand pounds, or, in a year, over one million pounds, or five hundred tons of corruptible matter, which under the present method, although concealed by a thin veil of soil, becomes a constantly increasing source of danger.

## GENERAL SURVEY.

### The Spiritualistic Field—Its Workers, Doings, Etc.

Bear in mind, please, that we cannot publish weekly reports of meetings. Whenever a change is made in speakers, or anything of special interest, send us a brief item, please. A great deal can be expressed in a dozen lines, but long reports will not be used. Meetings are of local interest only. We extend a cordial invitation to all speakers to send in their appointments to lecture, and general movements, which will be read by at least 40,000. We go to press early Monday morning, and items must reach us by Tuesday noon or Wednesday in order to have immediate insertion.

Communications must always be accompanied by the full name and address of the writer, or no attention will be paid to them.

Dr. Noyes writes: Blair, Neb., is a pretty little city of 3,500 souls and thoroughly Christianized—for there are thirteen denominations, including a few faithful Spiritualists. We were cordially received and entertained by Dr. and Mrs. Palmer, staunch Spiritualists. Sister Palmer is a fine medium and receives many truths and grand communications from spirit friends. We go from here to Arlington, Fremont, and Missouri Valley, and then to Des Moines, Iowa, reaching that place about November 1.

Miss S. N. Nure writes from South Chicago, Ill.: "About nine months ago Mrs. Leo Norie Claman came into our midst and worked for the upbuilding of the Spiritual Occult Society of South Chicago. The lectures given by her control are of a high order, clear and pure, and are always received with great favor. The tests given at the close of her lectures are startling and wonderful. Many beautiful messages are written in the air, with full signature, and the control gives them a full description of the spirit. Mr. and Mrs. Claman have now leased for one year a small church on the corner of Erie and Ninety-third streets, where these meetings are held every Tuesday night. It is marvelous, the great work our good pastor is doing."

The Port Huron, Mich., Daily Times says: "The lecture given at Times Hall, Sunday night, through Mrs. Anna L. Robinson, and addressed to the young people, was full of interest both to old and young. She said that the royal road to happiness was not in attaining wealth only, but in being pure, holy, and upright. She said that the danger to health and life is not greater evidence of the wonderful purifying power of the elements. How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

Thus the cemetery becomes a breeding ground for infinite swarms of bacteria, which are washed by the rains into the subterranean water-courses, or when the soil is thrown up in excavating new graves, are blown by the winds to remote distances. The contemplation of this life, and the danger to health and life is not greater evidence of the wonderful purifying power of the elements.

How much more preferable the quick return of the physical body to its elemental sources, by the all-purifying flames? The ashes may be preserved as a souvenir of the departed, but the body, or soul, as provided by that earnest philosopher of Hyde Park, Mass., A. E. Giles, over the beds of lovely flowers he has cultivated with tender care during earthly life. Could one give more to the rose, or the lily, than those elements of his own physical form essential to their life and beauty, and would not the spirit rejoice at the splendor given to their bloom?"

colors, emblematic with loving messages on canvas. She has done considerable Spiritualistic work in other cities than Evansville, and is for the present lecturing and holding seances in Chicago. She is desirous of monthly engagements with the different societies, and also with committees for camp work for next summer. Those engaging Mrs. Kratz will find her a most earnest and valuable worker. Her home address is Evansville, Ind.

R. P. Horton writes from Grand Rapids, Mich.: "The West Side Spiritual Society, of this city, has been holding seances at Eagle Hall, corner West Bridge and Scribner streets. On last Sunday Mrs. John Lindsay delivered a lecture, after which she gave tests which were recognized. Mrs. Lindsay is now open for engagements. We have with us Mrs. Horton, Mrs. Taylor, Mrs. Henderson and many other mediums who are very able in giving tests. We invite all to come and join us in listening to the wonderful spiritual truths which are given out freely by able mediums of the city. We started in with quite a large membership, and are adding more to our list every Sunday."

W. Kates and wife will be at 10 Greig street, Rochester, N. Y., during November. At Buffalo, N. Y., during December. Will accept engagements in Ohio for test meetings during January, in as many localities as they can reach.

Wm. Arnold, the materializing and test medium, has removed to 317 Webster street, where he will be glad to see investigators and his numerous friends.

Theodore F. Price, of Philadelphia, will occupy the platform of the Band of Harmony at Grand Rapids, Mich., during February: of the Spiritualists' society at Rosedale, Kas., during April; that of the First Society of Buffalo, N. Y., during May. Those desiring his services for January, or the month of February, at any place, should address him at 10 Boylston Place, Boston, Mass. His dates will hold him in New England till the last Sunday in December.

Mrs. Annie Wagner, of Omaha, is at present located at 133 W. Bennett avenue, Cripple Creek. She will visit Denver and other points of interest in Colorado, and would like to communicate with societies.

Madam Forester, an exponent of primitive Christianity through guides of the fourteenth century, platform test, psychometrist, hypnotist and mind reader, would like engagements for the last two Sundays in November; also for the months of December and January, in Indiana, Ohio or Illinois. Will give parlor seances. Terms: Baltimore, Md., and board, \$2.00 a week. Address: 1000 E. Adams street, Chicago, Ill.

Bishop A. Beals writes from Summerland, Cal.: "The cause here is languishing for want of some test medium. One of the societies has engaged the grand test medium, Mrs. Freitag, of San Diego, Cal. She comes next Sunday and will work for this society and the society at Santa Barbara. We are in the lap of spring, with roses and lilacs, and the scent of myrtles and heliotropes, filling the air with odors celestial. Grapes and figs, ever choice fruits, are abundant and serve us at our daily meals."

"Correspondent" writes from Detroit, Mich.: "Frank T. Ripley, the well-known speaker and platform test medium, opened meetings November 1, in O. E. Hall, at the corner of the city hall for the season. After each lecture he gave tests. The audience was large and composed of some of our best people. Mr. Ripley can be engaged for lectures in any part of Michigan during the month of November. Address 280 Twenty-first street, Detroit, Mich."

The Herald, of Syracuse, N. Y., speaks of Virginia Barrett's work at Cortland, N. Y. Mrs. Barrett is a looking lady, of medium height, and has large, expressive, spiritual-looking eyes that are seemingly gazing into the future. She is well educated and besides being a lecturer, claims to have been blessed with the mysterious power of a medium. She is now making up a western camp route to extend into July, and will be ready for eastern work. Address her for next month at 27 Atlantic avenue, Providence, R. I.

E. W. Sprague is serving the First Society of Spiritualists of Rochester, Ind., for November, and has an engagement in Philadelphia, Pa., for February. His services can be secured to lecture and give tests for December and January. Address him at 905 Grove street, Meadville, Pa.

John D. Leaser writes from Michigan: "I wonder how many of your readers recall their THINKING to those who are in the dark? I am aware of nine persons whom I have converted to Spiritualism since last June, by sending them an occasional copy of the THINKER. I believe that much good might be accomplished in this way. I am a member of the Church of Christ, and I will remark that six of the above mentioned converts to Spiritualism were formerly staunch orthodox Christians."

The ladies will meet at 587 N. Clark street at the residence of Mr. and Mrs. G. P. Perkins on Thursday, 3 p. m., to organize the Ladies' Auxiliary to Beacon Light Spiritualist Church.

A musical seance will be held on Tuesday night, at No. 15 South Pauline street, at Madison. It will be a unique entertainment. Admission, 15 cents. A hearty welcome is extended to friends and those musically interested. Two psychics will entertain in poems, vocal and piano music.

Geo. F. Perkins has moved into a nice flat at 587 N. Clark street. Eight hundred and twenty, at No. 15 South Pauline street, at Madison. It will be a unique entertainment. Admission, 15 cents. A hearty welcome is extended to friends and those musically interested. Two psychics will entertain in poems, vocal and piano music.

B. F. Underwood has a most excellent address at No. 15 South Pauline street, at Madison. It will be a unique entertainment. Admission, 15 cents. A hearty welcome is extended to friends and those musically interested. Two psychics will entertain in poems, vocal and piano music.

Professor Geo. W. Waldron gave the first of a series of lectures to a Denver, Col., audience at the Douglas Hall on Sunday last. The subject handled was the word "Fate." The lecturer prefaced his remarks by saying that the Bible was a book of fate from beginning to end; and that the great laws which govern the destinies of the human race, the power to discern, spirits, to heal, to prophesy and foretell events were in operation with our mediums to-day. At the close of the discourse Mr. Waldron gave a large number of tests with names in full, all of which were recognized. Address him, pro tem, Denver, Col.

Death of a Medford (Ore.) Pioneer. In the death of S. S. Penwell, which occurred at his residence in this city, Medford loses one of its very earliest citizens. Mr. Penwell was born in Indiana. He came to Oregon in 1850, and has since been a resident of this city. He was an honest, upright and respected citizen, and his demise will be mourned by his many friends.

The funeral services will be held at 10:30 a. m. on Monday, November 19, at the residence of Mrs. Penwell. The Rev. J. H. Smith will officiate. Burial will be in the Medford cemetery.

Brother Burnham writes from St. Joseph, Mo.: "Mrs. Goodrich and son, Master Sammie, made their initial appearance before the Progressive Spiritual Church, of St. Joseph, last Sunday, and were greeted with an immense audience in the evening. The lady and young gentleman devoted the evening to tests and judging from the interest and enthusiasm displayed, it will appear in this paper."

Mrs. C. H. Horine, of this city, writes: "One among the many earnest workers in the Spiritualistic field is Mrs. M. E. Kratz, of Evansville, Ind. For two years she has faithfully served the people of Evansville with excellent lectures, and by descriptions of spirit friends and their loving messages, dates of events, psychometric readings, personal messages, and advice as to the phase of spiritual development. Mrs. Kratz receives automatic drawings in

colors, emblematic with loving messages on canvas. She has done considerable Spiritualistic work in other cities than Evansville, and is for the present lecturing and holding seances in Chicago. She is desirous of monthly engagements with the different societies, and also with committees for camp work for next summer. Those engaging Mrs. Kratz will find her a most earnest and valuable worker. Her home address is Evansville, Ind."

R. P. Horton writes from Grand Rapids, Mich.: "The West Side Spiritual Society, of this city, has been holding seances at Eagle Hall, corner West Bridge and Scribner streets. On last Sunday Mrs. John Lindsay delivered a lecture, after which she gave tests which were recognized. Mrs. Lindsay is now open for engagements. We have with us Mrs. Horton, Mrs. Taylor, Mrs. Henderson and many other mediums who are very able in giving tests. We invite all to come and join us in listening to the wonderful spiritual truths which are given out freely by able mediums of the city. We started in with quite a large membership, and are adding more to our list every Sunday."

W. Kates and wife will be at 10 Greig street, Rochester, N. Y., during November. At Buffalo, N. Y., during December. Will accept engagements in Ohio for test meetings during January, in as many localities as they can reach.

Wm. Arnold, the materializing and test medium, has removed to 317 Webster street, where he will be glad to see investigators and his numerous friends.

Theodore F. Price, of Philadelphia, will occupy the platform of the Band of Harmony at Grand Rapids, Mich., during February: of the Spiritualists' society at Rosedale, Kas., during April; that of the First Society of Buffalo, N. Y., during May. Those desiring his services for January, or the month of February, at any place, should address him at 10 Boylston Place, Boston, Mass. His dates will hold him in New England till the last Sunday in December.

Mrs. Annie Wagner, of Omaha, is at present located at 133 W. Bennett avenue, Cripple Creek. She will visit Denver and other points of interest in Colorado, and would like to communicate with societies.

Madam Forester, an exponent of primitive Christianity through guides of the fourteenth century, platform test, psychometrist, hypnotist and mind reader, would like engagements for the last two Sundays in November; also for the months of December and January, in Indiana, Ohio or Illinois. Will give parlor seances. Terms: Baltimore, Md., and board, \$2.00 a week. Address: 1000 E. Adams street, Chicago, Ill.

Bishop A. Beals writes from Summerland, Cal.: "The cause here is languishing for want of some test medium. One of the societies has engaged the grand test medium, Mrs. Freitag, of San Diego, Cal. She comes next Sunday and will work for this society and the society at Santa Barbara. We are in the lap of spring, with roses and lilacs, and the scent of myrtles and heliotropes, filling the air with odors celestial. Grapes and figs, ever choice fruits, are abundant and serve us at our daily meals."

"Correspondent" writes from Detroit, Mich.: "Frank T. Ripley, the well-known speaker and platform test medium, opened meetings November 1, in O. E. Hall, at the corner of the city hall for the season. After each lecture he gave tests. The audience was large and composed of some of our best people. Mr. Ripley can be engaged for lectures in any part of Michigan during the month of November. Address 280 Twenty-first street, Detroit, Mich."

The Herald, of Syracuse, N. Y., speaks of Virginia Barrett's work at Cortland, N. Y. Mrs. Barrett is a looking lady, of medium height, and has large, expressive, spiritual-looking eyes that are seemingly gazing into the future. She is well educated and besides being a lecturer, claims to have been blessed with the mysterious power of a medium. She is now making up a western camp route to extend into July, and will be ready for eastern work. Address her for next month at 27 Atlantic avenue, Providence, R. I.

E. W. Sprague is serving the First Society of Spiritualists of Rochester, Ind., for November, and has an engagement in Philadelphia, Pa., for February. His services can be secured to lecture and give tests for December and January. Address him at 905 Grove street, Meadville, Pa.

John D. Leaser writes from Michigan: "I wonder how many of your readers recall their THINKING to those who are in the dark? I am aware of nine persons whom I have converted to Spiritualism since last June, by sending them an occasional copy of the THINKER. I believe that much good might be accomplished in this way. I am a member of the Church of Christ, and I will remark that six of the above mentioned converts to Spiritualism were formerly staunch orthodox Christians."

The ladies will meet at 587 N. Clark street at the residence of Mr. and Mrs. G. P. Perkins on Thursday, 3 p. m., to organize the Ladies' Auxiliary to Beacon Light Spiritualist Church.



