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VOL. 30 CHICAGO, ILL., OCT. 29, 1904. NO. 779

A BATTLE ROYAL!—In Which the Intellectual Giants of Our Grand Cause Will Participate.

J. S. LOVELAND, A Master Mind on the Pacific Coast, Will Lead Off with a Lucid, Comprehensive Attack on

the Great Book, "Spirit Obsession, the Demonism of the Ages," by Dr. J. M. Peebles. The learned Doctor and others will write on the subject, pro and con, making A BATTLE ROYAL, which every Spiritualist should read. Send in your Subscription, or remain in the rear of the procession. A Battle Royal will begin some time in November. This subject and its discussion must attract the attention of all who are interested in the discovery of truth and in human enlightenment.

National Spiritualists' Association.

The Annual Report of the President, Harrison D. Barrett, for the Year Ending October 21, 1904.

To the Officers, Delegates, Friends and Supporters of the National Spiritualists' Association: Greeting.—In compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the National Spiritualists' Association, I have the honor to submit my report as president for the current year.

In Review.

I cannot report any marked increase of interest in Spiritualism as a movement, nor in the National Association, as its official organ representative, during the past year. Some local societies and one state association have been formed and have united with the N. S. A., but fully as many local societies have withdrawn therefrom, or have disbanded and returned their charters; hence the society membership is, not as large as it was one year ago. Some of the largest and most influential local bodies in the United States have canceled their charters during the year. The cause of these withdrawals should be determined by this convention, and I recommend that an investigation be made accordingly.

In some communities public interest in Spiritualism has decreased to an alarming degree, owing to improper management of local meetings, or to the exposure of some arrant counterfeiter of mediumship. In other sections there has been a decided increase of interest, and many people have been led to accept the demonstrations offered by Spiritualism as evidences of the truth of its claims. From my personal experience, I feel that the decrease of interest in the movement as a whole, without regard to the National Spiritualists' Association, or to organization in any form, is far in excess of the increased interest in special centers, or states. Indifference has crept in, and it has seemed next to impossible to bring home to the hearts of our people any sense of the obligations they are under to their religion, or to organization in Spiritualism. The delegates to this convention should look into this matter, and devise methods by which healthy growth along all lines in our work can be stimulated. I recommend the appointment of a special committee to consider these paragraphs, whose duty it shall be to report to this convention some plan by which the needed reforms can be inaugurated.

No Pessimism in the Truth.

I may be accused of pessimism in laying the unvarnished truth before you. The facts are as stated, and it is our duty to meet them. There is no pessimism in an honest statement of the truth. Indifference, inactivity, self-satisfaction, and kindred evils have crept into our ranks, and have suddenly made themselves felt in the local and state organizations, also in regard to the movement as a whole. But all is not dark. There are some signs of promise, and it is because of these that I believe the evils named can be overcome, and better work made possible for the coming year.

Encouragements.

The secular press has treated Spiritualism, for the most part, with courtesy and respect. It has, in many cases, reported our conventions fairly and impartially, and has not indulged in sarcasm and ridicule at our expense. Other religious bodies have, in most instances, been uniformly just and fair in their treatment of Spiritualism. They have given courteous recognition to the National Spiritualists' Association as the official head of Spiritualism as a religious movement, and have turned to it for information of an authentic character with regard to Spiritualism as a cult. This is likewise true of statisticians, information bureaus, and business corporations, that are desirous of presenting substantial facts to the world in the published statements, in respect of deceptions. The railroads and courtesies would have been extended just and fair in all their dealings with our people. These facts are encouraging, but they point to the absolute necessity of proper organization, and a loyal support of the same on the part of Spiritualists. None of these favors or courtesies would have been extended to us had it not been for the N. S. A., and the respect paid it by people outside of our ranks. Permit me to urge upon you, as a delegate body, the necessity of doing something to "awaken greater interest in the N. S. A., on the part of our people. I recommend action to that end.

Missionary Work.

In compliance with the orders of our last annual convention, missionary work was undertaken by the N. S. A. upon similar lines to that followed in past years. Mr. and Mrs. E. W. Sprague, than whom there are no more loyal and faithful workers in our ranks, were engaged as missionaries at large, at a salary of one hundred and twenty-five dollars per month and all expenses. From January 10 to April 1, your president was also engaged as missionary, at a salary of one hundred and fifty dollars per month, and all expenses, save that of board. Rev. George H. Brooks, Mrs. L. E. Prior, Rev. W. V. Nigum and Mr. Max Gentzke were appointed missionaries to serve without salary. They are and always have been loyal friends of the N. S. A., and have served it faithfully as its missionaries.

hard to give full value for every dollar paid them for their services. This is true of your president's efforts as a missionary in the field. His work was a financial loss to the N. S. A. from first to last. In some places where he labored the Spiritualists did not even take up a collection for the N. S. A. When asked the cause of this neglect, the uniform reply was: "The N. S. A. pays your salary; you can afford to do this for nothing." In other places the outspoken answer of the Spiritualists, when money was asked for, was, "Let the N. S. A. foot the bill." It was a plain shirking of duty on the part of the Spiritualists, and evidently resists upon their desire to get something for nothing. In view of your president's experience and the showing financially of the other missionaries, I feel to recommend that all missionary work be abandoned for the coming year.

Editor-at-Large.

In harmony with the instructions by unanimous vote of the delegates present at our last convention, that unselfish, fearless, able and efficient worker, the noble-hearted veteran, Hudson Tuttle, be re-elected Editor-at-Large for the current year. He has done splendid work, and the results of the same have been far-reaching in their influence. His report will give you a full account of all that he has done, and will enable you to form an estimate of the vast amount of good that he has accomplished. I recommend that the office be continued another year; further, that our noble-hearted brother be re-elected to that office, and that, if our finances warrant it, an increase in salary be granted unto him.

Mass-meetings.

A limited number of mass-meetings was authorized by our last convention and directions given to hold the same in company with the state associations wherever they were in existence. No meetings of this kind have been held during the year, owing, in part, to a lack of interest in them on the part of some of the state associations, but more largely to the indifference of the Spiritualists in the cities where said meetings were to be held. For several years these gatherings yielded substantial revenues to the N. S. A. They were wisely abandoned a few years ago, in order that the energy involved in connection with them could be turned into work of a permanent rather than transient character.

I feel that we can now no longer renege with profit to local and state associations and to the finances of the N. S. A. I recommend that a series of mass-meetings be held in as many large cities and towns as possible during the coming year, and that the profits accruing therefrom be divided between the state associations that assist in holding said meetings or with the local societies chartered with the N. S. A., provided they co-operate in the work of holding the same, and the N. S. A. itself.

Half Rates.

Our clergymen have been treated with absolute fairness and impartiality by all railroad passenger associations that grant half rates to ministers of the gospel. I recommend the continuance of the policy of former years to the end that the same consideration may be extended to our ministers who are worthy of recognition during the coming year. The N. S. A. has received every courtesy at the hands of the Central, Western, Southern, and Trans-Continental Passenger Associations throughout the year; I recommend that a suitable acknowledgment be made of these favors on the part of this convention, through a special vote of thanks, or by engrossed resolutions, to Mr. F. C. Donald, Commissioner of the Central Passenger Association; Mr. Eben E. MacLeod, Chairman Western Passenger Association; J. H. McQueen, Acting Joint Agent, Northwestern Passenger Association; and James Charlton, Chairman Trans-Continental Passenger Association.

The Pension Fund.

Our last convention ordered the continuance of the payment of pensions to our worthy indigent speakers and mediums. From our secretary you will be informed in detail with regard to this special division of our work. It is a most important branch of the labors of the N. S. A., and should be strengthened in every possible way by this convention. The fund should be largely augmented and steps taken to make it self-supporting through the interest received from carefully invested endowments. But those endowments must be secured before they can be invested in any form. It is therefore the duty of this intelligent body of delegates to provide ways and means by which those endowments can be obtained. The experience of the officers of the N. S. A. this past year in trying to raise one thousand dollars for this fund, to offset the donation of the same sum by one individual, our greatest-hearted treasurer, Theodore J. Mayer, is not encouraging. Some of the camps chartered with the N. S. A. failed even to take up the collection required by virtue of said charter. Onset, Mass., held its old-time loyalty to the N. S. A., and gave us a day that yielded substantial financial returns, despite the rainy weather and small attendance. I urge upon this convention the necessity of proving to all camps that they and the N. S. A. have mutual interests and a common purpose. If necessary, I recommend beyond a heart-to-heart correspondence between our secretary and all of the camp officials—not the secretaries and presidents alone—that a special representative be sent to the trustees of

the camps, at their winter sessions, to place these important issues before them by word of mouth. I earnestly recommend that strenuous efforts be made to secure special N. S. A. days on all camp programs for the season of 1905. I further recommend that special recognition be accorded Onset Bay camp, its officers and workers, also such other camps as give us place upon their programs, for the courtesies thus extended to us.

Local Societies.

I have nothing to add to what I have said in these reports, but the most important theme. Some local societies, once in a very flourishing condition, have disbanded during the year, while others, that are fairly well equipped for good work, have canceled their N. S. A. charters. For many years I have tried in my annual reports to induce helpful action on the part of our National convention upon this subject. There have been plenty of resolutions, lots of discussion, but nothing as yet has been evolved that has given the local societies the aid they so sorely need. In a few instances local societies have settled their speakers for a year, or for a term of years. As a rule, such societies have prospered, while those that have followed the "haphazard" system have struggled for existence, and have wasted their energies, financial and otherwise, upon railroads, hotels, boarding-houses, and hall rent. If this matter could be discussed in all candor by this convention and a plan evolved for the permanent work done, great good would certainly accrue to our cause.

The Morris Pratt Institute.

With the work of this school during the past year, this Convention will be made acquainted both by the reports of its delegates and by that of the committee elected at our last annual convention to investigate its affairs. I will not therefore trespass upon either of these reports in any way, but commend the school and its welfare to the thoughtful consideration of the delegation present. The appropriation of five hundred dollars, made by the last convention, was promptly paid upon demand, and so far as I know, good will and harmony exist between the N. S. A. and the Institute. Educational work should be fostered along all lines, and this school should not be left to the tender mercies of an unsympathetic public.

I recommend earnest moral support, and such financial aid as individual Spiritualists may see fit to offer. Until the N. S. A. has a larger and surer income, I do not feel that its funds should be drawn upon any further in this direction. If the school could be transferred in fee simple to the N. S. A., with perfect title, and no financial obligations imposed, I should favor its acquisition, with the hope that proper endowments could thereby be the more easily obtained.

Usages.

The question of the adoption of usages that shall characterize the Spiritualistic body as a denomination was discussed at length at our last annual convention. The lengthy report of the committee, elected at the National convention in Boston in 1902, was considered in all of its valuable recommendations, but only those that bore upon the subject of ordination tenets, methods of work, etc., were adopted. Other essential matters were laid upon the table and the committee continued, to report at this convention. Serious objections from the supporters of the N. S. A. have already occurred because of the failure of our last convention to act upon these measures in their entirety. Others are likely to follow in case nothing is done at this convention. On the other hand, the N. S. A. may have lost, and may yet lose friends through the adoption of usages in question. It is a question of grave moment, and cannot be acted upon hastily. It should receive the best thought of this convention, and such action should be taken as will promote harmony among our people, and give to Spiritualism the legal and moral recognition it deserves at the hands of the public. I earnestly request this intelligent body to give this question sympathetic consideration, and recommend action accordingly.

Camp-meetings.

The various camp-meetings have had fairly successful seasons, but with very few exceptions, the attendance has not been as large as in former years. This decrease may be due to two causes—the influence of the World's Fair at St. Louis, and the hard times peculiar to every presidential election. It may not be out of place for me to offer the suggestion that the coming year be a weak camp, therefore very few strong ones. Better a dozen splendidly equipped, progressive, well-attended camps than fifty weak and poorly attended ones. The N. S. A. has no jurisdiction over these oodles, but is in full sympathy and hearty accord with the good work they were formed to do. It is to be regretted that our Spiritualists cannot see the necessity for concentration of effort in camp work, and in all other matters pertaining to the welfare of Spiritualism.

The interests of the camps should be the interests of the N. S. A., and vice versa. They are working for one and the same cause, hence should have reciprocity in labor and purposes. I believe their mutual interests and welfare can be proven to the officers and members of all of these organizations if proper effort is made. During the season of 1904 only one or two camps granted N. S. A. days on their official programs. Some of the camps chartered with the N. S. A. failed even to take up the collection required by virtue of said charter. Onset, Mass., held its old-time loyalty to the N. S. A., and gave us a day that yielded substantial financial returns, despite the rainy weather and small attendance. I urge upon this convention the necessity of proving to all camps that they and the N. S. A. have mutual interests and a common purpose. If necessary, I recommend beyond a heart-to-heart correspondence between our secretary and all of the camp officials—not the secretaries and presidents alone—that a special representative be sent to the trustees of

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I recommend that a special hour be set aside for the consideration of this very important question.

Settled Speakers.

The settlement of speakers of ability and character over societies for a year or term of years is such a self-evident necessity as to require no argument whatever from me. A resolution, urging all societies to employ speakers for a long time should be adopted by this body, and I recommend that it be framed accordingly.

Counterfeit Phenomena.

A bold, brave and vigorous warfare has been waged against counterfeit mediumship of every kind, and bogus phenomena of all classes during the past year by the able and tireless editor of The Progressive Thinker, John R. Francis, of Chicago. He has, placed every truth-loving Spiritualist under obligations to him by his fearless exposure of sham and pretense. He has proved to the outside world that the rank and file of our people want only the truth, and that they will not condone nor apologize for fraud.

I recommend that the course of Mr. Francis be commended by this convention in the form of a resolution of hearty thanks, conveyed with a pledge of loyal, moral support in his good work during the year to come.

Necrology.

Many of our eminent workers and true friends of the N. S. A. have taken leave of earth during the past twelve months. The list is too long to be admitted into this report as a whole, but I feel that it is our duty to honor and remember the names of those who have been taken from us. I have placed in this report the names of those who have been taken from us, and I have placed in this report the names of those who have been taken from us.

Text Book of Spiritualism.

At the annual convention of three years ago, C. D. Prudden, then a trustee of the N. S. A., introduced a resolution directing the president to correspond with the leading writers and profoundest thinkers in our ranks for the purpose of preparing a text book of Spiritualism in its every possible phase for publication in book form for general use and distribution. Owing to complications not necessary to mention here, this excellent resolution has never been carried into effect. I recommend its re-affirmation by this convention, with instructions to the incoming president to act accordingly.

History of Spiritualism.

Work in this department has made some progress, and good results obtained. I feel that it should be pushed more vigorously the coming year. Our veterans are rapidly taking leave of earth, and the sources of information to our historian, Lyman C. Howe, are daily growing less numerous. I recommend an appropriation compatible with the finances of the N. S. A. that will enable Historian Howe to push his work with greater vigor. This work cannot be neglected longer. With safety, if an accurate, authentic history of Spiritualism is desired by our people.

Constitutional Amendments.

Several important amendments, affecting the working machinery of the National organization, are to be considered at this convention. One of them, if adopted, extends the term of office of each officer and trustee, excepting the president, to four years. Another will make our conventions biennial, instead of annual as at present; while a third will make Washington, D. C. our permanent convention city. I make no recommendations with regard to any of these, but ask each and every delegate to give his thoughtful attention to them, to the end that no mistake may be made when they are voted upon. These changes are too sweeping

and far too vital to be passed upon hastily, or passed over through neglect.

Finances.

The delegates to this convention are to provide ways and means by which the work of the N. S. A. can be carried forward. From year to year I have recommended various plans for raising sufficient revenue to meet the needs of this association. Very few of them have ever been tried, and I do not feel that I have any new plans to submit to this body of delegates. The N. S. A. is in need of funds; its revenues are decreasing rather than increasing; missionary work has proved a bill of expense rather than a source of revenue; camp-meetings, local societies, and individuals have failed to contribute as they should. Money is necessary to carry on our work. As delegates, you are face to face with a condition not a theory, and it is now, in the language of the day, up to you to say what shall be done. The decrease in revenue must be stopped and the tide turned in the other direction if the N. S. A. is to prosper, and do its legitimate work, and reciprocity take the place of selfishness.

I ask that your concerted thought be devoted to this question and recommend that every effort be made to fill the N. S. A. treasury from permanent sources of income. If every Spiritualist in America could be induced to give one dollar per year to the N. S. A., the problem of finance, as related to the national body, would be forever solved. Will you devise some plan to accomplish this object?

I respectfully request that personal letters be sent to all Spiritualists, whose addresses are obtainable, asking them for donations to an endowment fund of five hundred dollars, for the support of the N. S. A. There should be no trouble in raising this sum, for if each Spiritualist does his duty, no one would miss the small stipend he would be called upon to pay. There should be ten thousand Spiritualists ready and willing to give five dollars, or more, to such a worthy object.

The Voice of the People.

Desiring to get at the opinions of the Spiritualists of America with regard to the needs of our cause as a whole and the N. S. A., as representative organs, I have sent the following queries to those who are supposed to be the voice of the people:

1. What steps shall be taken to popularize the N. S. A. with the people?
2. What measures are, in your opinion, imperative at the present moment, with regard to the needs of our cause as a whole?
3. What can the N. S. A. do along business lines, and in the way of a healthful propaganda, to promote the best interests of our movement?

Vigorous replies have been received from the majority of the persons thus addressed. All of them acknowledge that the N. S. A. is a necessary factor in the Spiritualistic movement. I have sent these questions to those who are supposed to be the voice of the people, as well as to its friends, I feel that these replies are significant, for they certainly indicate a change of sentiment in regard to the N. S. A.

Various suggestions are offered in response to these queries. Some writers advocate making the N. S. A. a business organization, pure and simple, and urge that all other branches of its work be abandoned. Others ask for more missionaries; while others still denounce all missionary effort and suggest that it be abandoned. Every writer thus far heard from pays a deserved tribute to the N. S. A., and urges the N. S. A. to give it just and honorable recognition. Some writers suggest that the N. S. A. is too near the churches in its methods of work, while others claim that it is too far away from them.

Every writer has made some very valuable suggestions, and has dignified thereby his belief in and love for the N. S. A. But in analyzing these opinions of our leaders, all things resolve themselves at last into one essential center; the need of financial support to make the reforms referred to possible. No writer has suggested anything whatever with regard to the question of finance, nor how the revenues of the N. S. A. may be increased.

A New Statement of Principles.

With very few exceptions, my correspondents have declared in favor of a clear, brief and emphatic statement of principles, properly defining Spiritualism to the world. Many of these writers have asked that said statement be based upon spiritual Theism, viewed from the standpoint of science, philosophy and religion. They affirm that such a proclamation would appeal to the hearts and souls of our people, and lead to their acceptance of our movement as a religious faith. This subject should be made a matter of calm, earnest discussion on the part of this convention, and I recommend the assignment of a special hour for its consideration.

I also recommend that the incoming secretary be instructed to send these queries, or others of similar or weightier import, to other leaders throughout the country; in order that the trustees may have constantly before them the written requests and instructions of those whom they serve.

The Board of Trustees.

The members of the board of trustees

have worked together in perfect harmony throughout the year. The results of their stewardship are before you and the world. They have tried to serve the cause faithfully and well, and have endeavored to place the N. S. A. in a position of greater influence before the world. Personally, I am under deep and lasting obligations to each and every member of the board for favors received and for kindly aid in the work of promoting the welfare of the National Spiritualists' Association.

The Home Office.

The work in the home office has been of the same high order of excellence that has always characterized the efforts of our present efficient secretary. Her report will acquaint you in detail with what has been accomplished during the year, but will make no mention of her untiring labors for the good of the cause, her own devotion to our National movement, nor of the singleness of heart with which she has toiled in its behalf. She has carried on a voluminous correspondence, distributed a vast amount of literature, met scores of visitors, and courteously given all desired information whenever it was in her power to do so. She deserves well of the Spiritualists of America, and it is with genuine pleasure that I pay her this well-deserved tribute to her worth and work. I take this opportunity to acknowledge the many personal obligations I am under to her for favors received.

Conclusion.

In conclusion, permit me to acknowledge my personal obligations to our honored vice-president and treasurer for their timely and valuable advice during the year; also to all of the Spiritualists papers, The Sunflower, The Progressive Thinker, The Light of Truth, The Banner of Light, Lichtstrahlen and The Philosophical Journal, and their able editors. These papers have rendered loyal and generous support to the National Spiritualists' Association throughout the entire year, and I recommend due recognition of the same on the part of this convention.

I ask all officers, delegates and visitors assembled in this convention and all Spiritualists everywhere to consecrate themselves anew to the cause they love by rallying around the standard of the National Spiritualists' Association, and according to it a generous, unflinching support. I urge that all differences be laid aside, all personalities forgotten, all prejudices overcome, all antagonisms buried, in one common endeavor to aid our beloved cause as a whole, and make the National Spiritualists' Association a power for good throughout the world.

Respectfully submitted,
HARRISON D. BARRETT,
President National Spiritualists' Association.

Constitutional Rights.

In this presidential campaign we are hearing much of "constitutional rights." In all the northern papers there are numerous editorials and cartoons that charge the southern states with the terrible crime of trampling on the "constitutional rights" of the illiterate southern negro.

The Brooklyn Times and the New York Press are especially indignant over this "trampling on the Constitution" which prevails in a few southern states.

But it never seems to occur to these editors that the white women of their own states have "constitutional rights" that have been trampled on ever since the Constitution was framed.

There are Equal Rights Associations in all the northern states. Every year the legislatures of these states are petitioned to give women their constitutional rights, but no one seems at all disturbed when the petitions are refused or passed contemptuously by.

Until women are enfranchised in all the states north of Mason and Dixon's line, the editors of those states would do well to keep silent on the question of "constitutional rights." In fact, every Southern Statesman.

A Mutual Mistake.

Little Willie told his mother that a lion was in the front porch, and when an investigation was made it was found to be the Newfoundland dog, which had been newly sheared.

"Now, Willie," said his mother, "you have told a very naughty story, and you must go up to your room and pray for forgiveness and remain there until the Lord forgives you."

Willie promptly obeyed, but he was gone only a few minutes before he came tripping back.

"Did the Lord forgive you?" asked his mother.

"Yes," was the reply, "and he said he didn't blame me much either, 'cause when he first saw it he sorter thought it was a 'lion' himself."—Collier's Weekly.

A White Cat Seems to Materialize.

When I was 16, the spirits frightened me terribly knocking on the headboard of the bed, and sometimes the room would become illuminated. When I was 24 years old I had a white pet cat. I called it Snowball. A milk wagon ran over it and killed it. Ten years after that event a widow lady, and I wanted to know if there was any truth in spirit return. She had a fine square parlor in her home, and we made two black curtains and hung them up. We shut the door and looked it. We did not have anything behind the curtains—not even a chair. We then turned the light low on the center table, and the four present sat quite close to the curtains. All at once a little white ball appeared at my feet. It grew, and all at once it jumped up and ran in front of us all and went behind the curtains. All saw it. Then the curtains parted and we saw a form dressed in a brown morning gown, with flowing sleeves. We did not see the face. The arm and hand were thrust out and waved at one of the gentlemen. MRS. FRANK GRAFTON, Tampa, Fla.

POWER OF IMAGINATION.

It Puzzles Many of the Most Eminent Physicians of the World.

A press dispatch from London, dated Oct. 17, says: "Physicians of London are very much interested in the discussion of the question whether imagination can kill. A woman in this city recently died, suffering evidently the most terrible pain because she had swallowed a perfectly harmless draught which she believed to be prussic acid."

"Goulden Kernahan tells that he knows of two criminals, both under sentence of death, one of whom was put to sleep in a room in which a woman had died the night before of Asiatic cholera. Being, however, in blissful ignorance of the fact, nothing happened to him. The other was made to sleep in a room which had been unoccupied for months, but was told that a corpse, a victim of cholera, had just been removed from it. His terror was so great that it absolutely created the disease, and in a few hours he developed symptoms of cholera and died before the night was over. This story has been confirmed by several medical men, who give similar instances of the power of imagination."

"Sir William Osler, one of the greatest physicians of the nineteenth century, to whom the cure of the Prince of Wales was attributed during his dangerous illness in the '70s, used to relate that he frequently gave his patients nothing but burnt sugar and water, and that simple remedy had many remarkable cures."

"A prominent doctor connected with the London Hospital tells how a mother once brought a girl to him who was suffering from extreme emaciation. The woman explained that the girl could eat nothing on account of a contraction of the throat which prevented her from swallowing."

"I can cure that in half an hour," said the physician, and then proceeded firmly to impress upon the girl the value of the treatment he was about to give her. At the end of that time he sent her into one of the wards for a good meal, and the girl ate a large plate full of boiled mutton and potatoes."

"The same physician relates other incidents of patients who had been partially operated upon when it was found that nothing was the matter with them, but though they had suffered much pain before, they ceased to experience after the supposed operation."

"That the mind has power over the flesh, the mind has power, at least in the minds of those who have given the subject any consideration whatever."

Mind, according to Webster, is the intellectual or rational faculty in man; the understanding; the power that conceives, judges or reasons; also, the entire spiritual nature; the soul.

To-day that faculty is known as the instrument through which the spirit of man may convey his knowledge to others; through which the soul that perceives can communicate the result of its perception to others.

This makes the mind the link that connects man the mortal with man the spirit, and serves as a basis upon which is built the structure of human society, by many thinkers of to-day as well as yesterday.

Man has little knowledge of himself and his possibilities.

He gets occasional glimpses of an open door in the dim distance, and shadows pass before him. He says the soul is immortal, and knows by what form like one he knew. His mind—the archives of the soul's memory—retained the lineage of that face and form; they recur to him; they are not dead.

The fact is, unless hindered by some imperfection or derangement of the physical, the mind has power to recall that face and form. The same mind has the power, backed by the spirit, to think its own form into almost any degree of affliction, according to the strength of the will or mind power.

An instance has been recorded where physicians were about to bleed a young woman (at one time bleeding was a fashionable doctor's) and knowing by what she said, the sight of blood would make her faint, they blindfolded her, pricked the skin, not enough to draw blood, then started a fine stream of water running from a hydrant into a washbowl so she could hear it, and by telling each other she was growing weaker and weaker the blood was seen to enter the other world and had to administer restoratives to bring her back. Not a drop of blood had been lost, but her imagination had led the spirit almost out.

There are many cases on record, even more wonderful than any of those above related. It all goes to prove there is a power within man to control the flesh. It means that the spirit rules man the mortal, and that connection understood would prevent untold agonies in the world.

Every magnetic healer uses this power, consciously or unconsciously, over his patient. Every Christian or Mental Scientist must use this power to get good results in treating. In fact, every successful M. D. uses it in connection with a simple decoction, or powder, or pill with good effect, better and more lasting than with his most powerful drug.

But the limitations and possibilities of the mind are but dawning upon the human perception. The untold facts and discoveries of the day are leading man the spirit up out of the mist and darkness of the clay, and in this majestic process of evolution lies the coming light of the spirit and the higher development of the mortal. Then will there be peace on earth instead of war.

DR. T. WILKINS.

As pride is sometimes hid under humility, likewise often covered by turbulence and hurry.—Johnson.

A man's reception depends upon his coat; his dismissal, upon the wit he shows.—Borner.

Such as is thy behavior before thy children's faces, such is theirs behind thy back.—Quarles.

Nothing is more reasonable and cheap than good manners.—Anon.

The truest self-respect is not to think of self.—Becher.

NATIONAL SPIRITUALISTS' ASSOCIATION

Report of N. S. A. Missionaries, Mr. and Mrs. E. W. Sprague, for the Year Ending September 30, 1904.

Mr. Chairman and Fellow-Delegates:—Another year of active work by your missionaries has been completed, and we come to you with our report feeling encouraged and gratified with the results of our labors, and with the outlook for our cause in the future.

The cause of Spiritualism in the United States and Canada is progressing rapidly. People in every walk of life are studying its philosophy and investigating its phenomena. Home circles are being held in nearly every place we have visited and sometimes we have heard of a number of them in a single town. This is as it should be, for the home circle is one of the best places to study Spiritualism. It is encouraging that so many are learning this truth and profiting thereby. Doubtless local societies are holding more public meetings and employing more foreign talent than ever before.

A number of excellent new mediums and speakers are coming to the front to fill the places of the good old workers who have passed on to their reward.

Organization.

The cause of organization, its aims and objects, as well as the good work accomplished by our National, state and local societies, are becoming better understood, and consequently better appreciated by the mass of Spiritualists.

The people are calling for our missionaries from all parts of the country, especially from the west. We have received many letters urging us to come and work in Texas, Oklahoma, Wyoming, Montana, Kansas, Colorado, Idaho, Washington, and other states. This great territory should receive as thorough missionary work as has been done in New York, Pennsylvania, Ohio, Indiana, Michigan and elsewhere.

Spiritualists of Texas, Oklahoma, Wyoming and Montana have urged us to spend several months in each of these states. Texas and Montana, through their State Associations, have asked the N. S. A. board to send us there to help them build up their organizations. The west needs missionary work very much, and we believe this department of the work of the N. S. A. should be extended in that direction. Thorough organization of these states will bring great strength to our association and at the same time will be very helpful to the weak societies in their struggle to build up and sustain our good cause.

Work of the Year.

During the year we have labored in Pennsylvania, New York, Ohio, Indiana, Michigan, Illinois and Missouri. We have visited 65 towns, held 302 meetings, organized 16 new societies, including one state association. Besides this we attended the N. S. A. Convention at Washington, D. C., the Michigan State Convention held at Jackson, Mich., and the Michigan mid-winter meeting held at Jackson, Mich. We have added new members to many local societies that we have visited, created enthusiasm and encouraged their members, leaving the societies in better condition than we found them, always receiving a cordial invitation to return and hold more meetings whenever we could do so.

Camp-Meetings.

We also filled engagements at the following Spiritualist camp-meetings: Snowflake camp, Central Lake, Mich.; Vicksburg camp, Vicksburg, Mich.; Hazlet Park camp, Hazlet, Mich.; and Waukegan Park camp, Waukegan, Ill. All of these camps are doing great work for the cause of Spiritualism; they are in full sympathy with our organization. The three first named advertised a National Association day at which time our missionaries represented the N. S. A. Our explanation of the good work being done by our Association was received with eagerness and enthusiasm. A collection was taken at each of these camps to assist in the work of the N. S. A.

Indiana State Association.

We organized eight new societies in Indiana, and visited nearly every other society in the state. We also held meetings in many localities where there were no societies; meanwhile we were making arrangements for the state convention which was subsequently held at Anderson, Ind., Feb. 26, 27 and 28. At this convention we had the best of talent. There were 23 societies represented by 52 delegates in this convention. The meetings were held in the Anderson Spiritualist Temple.

The convention was a success in every way, and the entire expense including speakers, test mediums, musicians, printing, advertising, etc., was only \$81.34. The reason why the expense was so small, lies in the fact that the Spiritualists of Anderson and of the state, as well as the talent employed, cooperated with us in the good work. They gave every assistance possible to help make the convention the grand success it proved to be. The Anderson society gave us the use of their beautiful Temple, heated and lighted, free of charge. The choir gave its services free, and the services of the mandolin club was furnished without cost to the convention. Miss Wirtz and Miss Bonlander, soloists, gave their very efficient services free of charge. Mr. J. A. Wirtz, the leader of the choir, printed the programs, entertained the missionaries, and wrote notices of the meetings for the press. Mr. Chas. A. Gaines assisted in advertising the meetings, arranging for entertainment, and did many other things to help make the meetings a success. We are greatly indebted to him, as we are to many more whose names are too numerous to mention.

The Spiritualists of Anderson entertained the speakers and delegates free of charge, making them welcome in their comfortable homes. The speakers were Harrison D. Barrett, Dr. Julia M. Walton, Rev. Gardner Haines, and Rev. Thos. W. Smith; and Mrs. Flora Russell, the noted singer of Alliance, Ohio, added much to the success of the convention. All came and did excellent work, making no charge thereby. We gladly paid the traveling expenses of the helpers who came from a distance. Your missionaries were also there and took an active part.

The good will of the Indiana Spiritualists and their interest in the movement was again demonstrated in the fact that we raised a fund of three hundred dollars in cash and pledges, out of which the expenses of the convention were paid and the balance of \$228.90 was turned over to the new state association to be used in its work.

We received no financial compensation for our services in conducting and carrying on the convention, which attracts considerably from the good appearance of our yearly financial report.

Cost of the Year's Work.

Total cost of the work for the year ending September 30, 1904:

Expenditures	\$2,507.98
Receipts	1,578.44
Deficit	\$734.54

By-Laws Adopted by the Indiana State Association.

The constitution and by-laws adopted by this state association are of the best. One article of these by-laws we desire to read to this convention; we read it with the hope that it may be adopted by every other state association, for thereby the Spiritualists, the genuine mediums, and the public will be protected.

Art. IX.—Superintendents—reads as follows:

Sec. 2. The president shall appoint one superintendent for each Congressional district of the state; the said appointment to be approved by the board of trustees.

Sec. 2. Duties of Superintendents.—Each superintendent shall have the supervision of his own district under the authority and direction of the board of trustees and shall co-operate with the president in missionary work and together they shall devise ways and means by which missionaries may be employed in his territory.

Sec. 3. The superintendents are authorized to visit and encourage societies, assist in organizing new ones and arrange dates for missionaries.

Sec. 4. Superintendents shall make quarterly reports to the secretary of the state board of trustees of the financial and spiritual condition of the societies under them.

Sec. 5. The superintendents shall report to the president the presence of any person or persons in their respective districts known to them to be unworthy of confidence, or impostors doing, or attempting to do, business as physical or mental mediums, or both, or teaching the philosophy and religion of Spiritualism.

Sec. 6. It shall be the duty of the president upon the receipt of such information to forward to all of the superintendents a copy of the same together with the instructions to make copies of the same and forward them to the secretaries under their charge, to the end that the public as well as the Spiritualists may be protected.

If this was adopted and carried out by every state association, our cause would be protected from the charlatans who are defrauding the innocent, robbing the unwary and committing other crimes in the name of Spiritualism.

State Associations.

In order to show how our work benefits the state associations we deem it proper to use a little of the valuable time of this convention in enlightening the delegates upon this important subject.

In the annual report of our good brother, the president of the New York State Spiritualist Association, we find a paragraph which reads as follows:

"We have continued the policy of refraining from organizing societies unless we believe they were strong enough to hold together and do good, effective work. It looks glittering to see reports of societies organized over the country with two or three days' work by the missionaries, but the trail of wrecks that usually follows such glittering reports makes the last estate worse than the first."

In making this statement our good friend thoughtlessly and unintentionally, no doubt, was throwing cold water upon the most important work of our organization.

We cannot believe that the Spiritualists of this land expect the two missionaries at large to take care of all the societies they organize.

Without doubt nearly every one of the weakest societies we have organized would have become strong and permanent if they had been properly cared for by competent ones sent to them by the state association for that purpose. Some of our smallest societies have the greatest vitality; all depends upon the membership, methods of work, etc. The principal reason why now and then a society, out of the many organized, fails to flourish, is because of mismanagement on the part of the society itself and the lack of advice, instructions, encouragement and assistance from the parent organization.

Weak societies, such as are not able to employ speakers, should form reading classes and developing circles, and in this way study and learn the great truths of Spiritualism, and develop their spiritual gifts.

Course of Reading.

Here let us say we have repeatedly asked that a course of reading be arranged for weak societies to use. We feel sure this would be of great benefit and would be a help in sustaining societies that are not able to keep regular speakers.

At the N. S. A. convention two years ago we succeeded in getting a committee appointed to arrange such a course of reading; that committee did nothing, and last year we urged the matter again and the committee was re-appointed; we have not heard from that committee yet, but hope it may have something good to report regarding what it has accomplished.

missionary to have door fee, what car we expect; but our local societies will say they had a nice meeting but could not see the good they had derived from the missionary, until it is difficult for a local society to exist."

In reply to the above statements we will say, that we have never impoverished the societies we have visited, but have always left them in better condition than we found them, often helping them to raise money to pay their back dues and relating them with their state association or the N. S. A.

Four years ago there was not a single society in the state of Ohio that had paid its dues to the state association; not one society in good standing. In proof of this statement we have a report dated Nov. 13, 1901, made out by John C. Hemminger, who was at the time the efficient secretary of the Ohio State Association, in which he tells us that the Ohio Association was chartered by the N. S. A. May 24, 1897. This report which was made four years and five months after the State Association was chartered, states that 22 chapters had been issued by the state association and all of them were in arrears for dues, with the bare exception of the Elvira society, and that one we had chartered with the state association.

Jan. 26, 1901, and it had then paid \$5 as its first year's dues. I am glad to say it has fulfilled its duties to our organization ever since.

According to this report there was no record of any society having paid dues up to the time we began missionary work in Ohio. In closing this report Mr. Hemminger says: "Now if you have any advice to offer, offer it so we may imbue some life into it before it becomes a corpse." This is the condition in which we found the Ohio State Association.

In our work in the state of Ohio we have added new members to local societies, revived those that had lost interest, encouraged members to new effort, leaving them with renewed enthusiasm and with determination to continue the work.

In the last four years we have organized and chartered 16 societies in the state of Ohio. Eleven of these are in good standing with the state association to-day; three of them have ceased to do public work. They failed because of lack of encouragement from the state association and improper management.

One society we have not heard from. These three defunct societies never received a visit from a state officer or a state missionary. Do not these facts show where the trouble lies, and also the value of our work to the Ohio State Association?

We feel it is but justice to say that the present success of the Ohio State Spiritualist Association is largely due to the work of the N. S. A. missionaries, more proof of which will appear later on.

Many societies in other states that we have organized have never been visited by an officer of the state. Under such circumstances the National missionaries should not be blamed because occasionally a society fails to pay dues when called upon to do so. The N. S. A. has done its best to have its societies visited and cared for, and we think the state associations have done the same. We have always urged upon the state associations the necessity of sending missionaries to visit the local societies that we have organized. We have encouraged them to form circuits, placing speakers upon them, thus helping the local societies to become self-sustaining.

It is the mission of the N. S. A. missionaries to interest the people in the subject of Spiritualism and our organization, to encourage weak societies, to organize Spiritualists into societies and teach them how to carry on the work successfully. After they have done that, the state associations, where such exist, should take an active interest in these societies visited by competent workers and do everything possible to encourage them. Arrangements should be made whereby every local society could be visited at least twice each year by thoroughly competent missionaries. If this were done very few of our societies would go down.

The following explanation will answer the other statements made in the yearly report of the president of the Ohio State Spiritualists Association, and will make clear to all the question of the cost of the missionary work to the Spiritualists.

Much has been said about the missionaries visiting local societies in towns where Spiritualists are not numerous and making the work "burdensome" to them. It has been said that they carry away all the money that can be raised and leave the societies impoverished. This is not the case, and such sentiment does not usually emanate from those who help to support the cause; but generally comes from those who seldom or never contribute to its support.

In contradiction to this claim we will present the facts and figures, that this convention and the Spiritualists of the country may know the truth and the missionaries be vindicated.

During the past year we have visited 60 localities where no salary was paid to our services. We held 178 meetings in these places. The door fee on each of the work done at camp-meetings, conventions, societies that paid us a salary for regular work, meetings held for the purpose of organizing societies, seances at which a door fee was charged, no meetings held with societies with which we divided the door receipts.

Of the 60 localities mentioned above, the Spiritualists paid rent for only 22 places of meeting. In 38 localities no rent was paid for the use of the meeting places. Some of the meetings were held in town halls that were made free for religious and educational purposes. A few meetings were held in parlors and one in a schoolhouse. The others were held in churches owned by the Spiritualists, or in halls controlled by them where no extra charge was made for our meetings. Certainly, in these 38 cases the rent was not burdensome. The collections and traveling expenses, which includes our hotel bills amount to \$55.59, and when divided by 178, which is the number of meetings we held in these 60 localities, makes the cost of each meeting \$3.29. The average number of meetings held in each place is three, which means the cost to each community for the series of meetings, \$9.87. The societies that we have organized and those that we have visited average 30 or more members each, and the average collection at each of the meetings if divided by 30 would amount to a trifle less than 33 cents each for the course of three lectures (which were followed by spirit messages and tests). This means the cost to each community for the series of meetings. We may also take into consideration the fact that the Spiritualists do not even pay all of this, for the collections come from the entire audiences, which usually number from 100 to 200 persons. If the audiences outside of the 30 members constituting each gathering contribute as much as the 30 members, the expense of the meetings would be divided by two and the cost to each one of the Spiritualist members would be but five and one-half cents per lecture.

outside of the hall rent and entertainment. The entertainment has been furnished, almost invariably by Spiritualists, who were glad to care for and make welcome the missionaries in their homes. They never considered it a burden.

Music.

As to the expense for music, there has been nothing worth mentioning paid out by the Spiritualists for music at our meetings. It has usually always been furnished free and voluntarily by those who have served in that important capacity.

Briefly, then, this is the sum of the "great burden" that our missionary work has been to the Spiritualists. One thought more: We never visit societies or localities where we hold meetings unless we are invited to do so. We have not been able to reach one-half of those that have written for our services, nor one-tenth of those that want them, as our many letters from state associations, local societies and individuals plainly show.

These facts and figures positively prove that our work is no burden to Spiritualists or societies that we serve. No religious organizations in this country expect their missionaries to earn their whole salary and expenses. In Spiritualism it has proved to be impossible to make the missionary work self-supporting.

The above lengthy explanation we trust will make the matter plain to all, so that hereafter the great cry that the missionary work is burdensome to the Spiritualists will not be an obstacle in the way of the progress of the work of organization.

Benefit of Our Work to the State Associations.

Our request for an official statement of the number of societies composing the Ohio State Spiritualist Association was refused by the officers of that organization. However, the reports published in the newspapers stated that 22 societies were represented in the last state convention, and as 11 of our societies, at least, are in good standing, the conclusion is reached that the societies that we organized make up at least one-half of the strength of the Ohio State Association.

New York State Association.

Of the number of societies in good standing in the New York State Association at the present time, according to figures given us by the present secretary, the societies that we organized and chartered number one-half of them, lacking one society.

Michigan State Association.

Of the societies represented in the last Michigan Spiritualist Convention, held at Lansing, Mich., August last, the societies that we organized and chartered only lacked five, making one-half of the whole number.

Illinois State Association.

According to the state secretary's report to us, we organized and chartered more than one-half of all the societies constituting the Illinois State Spiritualists Association.

Indiana State Association.

We organized all but two of the societies that were represented in the Indiana State Spiritualist convention last February.

The above figures show that we have organized and chartered about one-half of all the societies that represented these five state associations in their last conventions. Without our missionary work they would not have become as strong as they are now, and of course would not have been able to do as good work as they are now doing.

And thus the proof is multiplied, showing the value of the missionary work to the state associations and to the cause at large.

Recommendations.

One of the greatest burdens to some of our societies is paying rent for their places of meeting. In fact there are many towns where it is impossible to have public meetings, because there are no halls available, occasionally we have to pass them by on that account, or because the rent is so high the Spiritualists cannot afford to pay it.

Building Fund.

We therefore respectfully suggest that this convention take into consideration the question of establishing a building fund from which weak societies may procure funds at a very low rate of interest to assist them in building halls and temples of their own. It will be much easier for societies to pay a low rate of interest than to pay the rent of a hall, besides they could have the full control of the hall or church houses. This would remove one great obstacle in the way of success of the local societies and would greatly encourage the members.

We believe there are many Spiritualists in the United States who would willingly furnish the money to supply such a fund if it was handled and controlled by the N. S. A. This is done by other religious organizations and has proved to be a great benefit to them. See the report in the Unitarian Year Book of last year.

We hope to see a move made in this direction by this convention.

Editor-at-Large.

Occasionally we meet with the good results of Hudson's Tonic. As Editor-at-Large of the N. S. A., and we are satisfied that he is doing a great and good work in that capacity. We sincerely hope that his services may be continued.

In Conclusion.

The present month completes the eleventh year of our services as missionaries of the N. S. A. The first seven years of that time our work was almost entirely a labor of love. With the exception of about six months spent in the work of organizing and building up the New York State Spiritualists Association, we received no financial compensation.

We did what we could, taking the spare time from our regular work of organizing and building up the N. S. A. During these seven years we organized 60 societies. We did this missionary work because of our abiding faith in organization and in the good work of our National Association.

The last four years we have received a salary and have devoted our entire time to the cause of Spiritualism. These four years have been fraught with experiences that have demonstrated the value of, and the necessity for more united effort and co-operative action on the part of the Spiritualists through organization.

Our work has been very helpful to the general movement as well as to the organization. These four years we have held over 1,000 meetings, organized and chartered 105 societies including one State Association, added many new members to societies that were previously organized, and have taught and demonstrated the truths of Spiritualism to many thousands of people, a large number of whom heard, for the first time, the truth that Spiritualism is a religion.

We followed nearly all the lectures with spirit messages and tests. The

benefit of this part of the work to our cause and the blessings bestowed upon the recipients, can hardly be overestimated.

Nearly all of the message work was done by Mrs. Sprague, while the lectures were principally given by Mr. Sprague.

The time has been occupied in writing, traveling, speaking, etc. We have set aside no day of the week for a "Sabbath of rest," but have labored continually, week days, evenings and Sundays during the entire four years, with the exception of one month's vacation each year.

We have been very economical in the management of our work, and have struggled hard to keep down expenses. We have tried to make the missionary work self-supporting, knowing if we could do so, many missionaries could be placed in the field and our cause greatly benefited thereby.

This we failed to do, though it was no fault of ours.

We have not been extravagant. In all our traveling the N. S. A., the state association, nor the local societies, have never been called upon by us to pay one dollar for a meal taken in a dining car, or for a seat in a parlor car, and we have taken a sleeping car only twice at the expense of either during the four years.

The total cost for our hotel bills, lunches and board for the last year was only \$3.41 per month and this is probably a fair average per month for the other three years.

The good Spiritualists have taken care of us and made us welcome in their homes, and we have not exceeded the limit of economy in this particular.

During the past year your missionaries have overstepped the boundaries of good judgment by doing too much work. The winter was extremely cold, and the excessive missionary work, (which we took upon ourselves) has told upon our constitutions and is undermining our health. In the face of these facts and in justice to ourselves, we feel called upon to decline to continue longer in the active missionary work. We do not wish to be understood as having lost interest in the missionary work of our association. Far from it; we were never more in love with the movement; but we feel compelled to discontinue so much and such extremely hard work.

We shall not cease to labor in the interest of the National, state and local societies, but will do what we can in connection with our regular work as we always have done in the past.

In closing, we desire to thank the N. S. A. officials for their many favors and for the confidence they have reposed in us. They have always trusted us to make our own engagements, and have expressed themselves as being satisfied with our method of work all of which is truly appreciated by us.

To Mrs. M. T. Longley, the very efficient N. S. A. secretary, do we especially desire to extend our sincere thanks for her many favors, her kind advice and valuable assistance in our work, also for her many genial, courteous and encouraging letters written to our wives, as well as to the societies we have organized.

As secretary of this association, she is certainly the right person in the right place.

To all the others, throughout the country, and they number many, who have aided us in the missionary work, we hereby extend our heartfelt thanks. With a deep and abiding faith in our organization and in the good cause it represents, we wish sincere love for all our dear true workers, we respectfully submit this report for your consideration.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

The New Cure for Kidney and Bladder Diseases, Rheumatism, Etc.

As stated in our last issue the new botanical discovery Alkavis, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the Kidneys and urinary organs.

The President of the Suffolk Hospital, Boston, states that Alkavis was tested in the hospital on chronic cases of Bladder and Rheumatic trouble, cured by its use. "I have used Alkavis myself and in my practice with splendid results. Similar testimony to this wonderful new remedy comes from numbers of others, including many ladies suffering from Rheumatism, Gravel, Gout, etc. The Church Kidney Cure Company, of New York, who so far are its only importers, are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of The Progressive Thinker who is a sufferer from any form of Kidney or Bladder Disorder, Bright's Disease, Rheumatism, Diarrhea, Dropsy, Gravel, Pain in Back, difficult to too frequent passing water, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all sufferers to send their names and address to the Company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Avenue, New York.

NEVER LESS ALONE THAN WHEN ALONE.

"Oh, for the soul that feels the solitude
And all the grandeur of its silence there;
Without the noise and strife to bear
With fortitude;
Within, the calm peace and rest its share,
That knows no tumult nor the thunder roar."

The busy din of city life, it seeketh not.
On its own wings, above the world to soar,
And finding God, all else is then forgot.
Ah! this is heaven, my soul's eternal quest,
To find the peace within and hear one sound—
'Tis I, be not afraid! thrice welcome guest.

Now, let's rejoice, for, lo, the lost is found.
So may the billows rise and fierce winds blow
Peace to thy soul—alone, yet not alone—
Where all is sunshine and beautiful flowers grow.
I am, thou art, and we are one."
—Eldorpha.

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to our commission, Harrison D. Barrett, president of the National Spiritualists' Association. (Applause.)

President Barrett's Response:

Mr. President, Delegates, Fellow-Citizens of the State and Nation.—It seems to me that this occasion is one of more than ordinary moment and the deep spiritual impress that is upon this body of people signifies that something more than ordinary is passing through the minds of the people here assembled. The great cause we have touched a chord that is vibrating with all that is true and sweetest and truest in human nature. It has given us a purpose. It is shown us an incentive and has inspired, I believe, everyone of us here to go to the occasion manfully, womanly endeavoring to work out the very things to which our eloquent brother has alluded this morning.

To this earnest and eloquent welcome to me here, I certainly respond and express the thanks of the National Association and of the Spiritualists here assembled, thanking our brother and those whom he represents from the depths of our hearts for this cordial greeting. To the hospitality of the city and the free people, the use of this beautiful hall, the greetings of those who are in sympathy with us and our cause—all these are things of moment to us and we accept them as incentives that brotherly feeling that should unite a body of Spiritualists assembled under the name of Spiritualism.

Brother Grimshaw has set us a great example in his address of welcome. The form is such that he has mentioned the demands that he has met in the name of the cause we love and in his request in this direction by pronouncing that so far as my influence shall extend and the influence the assembled delegates shall extend, that we will work to bring into being the very things for which he works—that we will do something for the world that upon the record "character" stand out in letters of fire and light as our motto. (Applause.) We bind ourselves that there shall be no stain that shall cause the world to sneer and say, "that is Spiritualism," and hence that the work of the scandal-monger and the slanderer shall receive the just meed of condemnation here and now. We will have shown to the world that we are men who believe in lifting men up rather than trampling every one down. (Applause.)

I respond from the depths of my heart to the challenge by our brother to work in that direction that shall strengthen our local and state associations, as that is a matter of great moment to every Spiritualist here and all who believe in progressive thought. That which is best and best building of our cause locally—in the state—in the nation, will receive the earnest support of every delegate, alternate and visitor, here at this convention, and we pledge ourselves to unite and work in that direction which shall show the world that Maine and Texas and California and Minnesota are only names dedicating geographical division arbitrarily on the part of men and the citizens of these states as "brotherhood" and all, and that there are no lines or Spiritualism—no township lines—no county lines—no state lines—no national lines, but a universal brotherhood of all mankind. (Applause.)

And then to the other thought that I have with regard to the consecration of the individual and to the present duty—to the working out of the promise in the life that now is, we respond by promising that we shall make our earnest effort in that direction. We do not believe it is wise or best to form into sects or stand upon the shallow platform of cult, when there is a feeling that some individual is crying for help and that he is seeking for a place to lay his head. We believe that the angels work by loyalty serving suffering humanity. (Applause.)

Then that other thought with regard to the methods by means of which some of these things can be wrought out. I hardly know what to say, but somehow I believe that the things to which he refers may be born out. Somehow, as I look back in the memory of the little red schoolhouse on the hill and the school-teacher in her pink dress and white apron comes to my mind as a sign that there is in that school an influence that we should treasure, and should have treasured through the years that have passed—for we have gone far away from them. I believe that we have gone too far from the teachings of the place and power and have a condition of mind to show that we are avaricious with everything that our fathers did but that because they did them.

Yes, my friends, I know I am charged with having grown orthodox, and I plead guilty to the charge, for orthodox means "true doctrine," and under this charge let me say to you what I believe. I have gone far away from the old markings and have discarded in many instances the spirit of prayer, said that we would have none of it—but if it be orthodox to send my soul out in search for something that is great—if it be orthodox to cry out in the silence of the night asking for a sound of the voice that is in the far beyond—asking for a glimpse of that angel face—if it be orthodox to build in the heart my bed, thank God I am orthodox, or I believe in the power of prayer. (Applause.)

I believe that we have a work to do. We are organized for the solving of our great problems, and I believe that in the working out and solving of these great problems it will be necessary for us to go back to the discharge of the soul before the things which express the life of the infinite—that we will have to go back in search of that life which transcends the condition of the flesh and rise to the heights and recognize the great truth that no man can injure me—that no man can injure me—excepting I myself can injure me. You yourself can injure you. (Applause.) That as I said last night in Washington, I believe that perhaps we should seek to find how in many points we have in common, how among many points of agreement there are many points of difference there are, and magnify the points of agreement and diminish the points of difference. This means harmony, peace, good will and brotherhood. Then we will come to the recognition of the fact that the law demands careful effort, not to lay down the shoulders of some one who is an official of the society the work which belongs to us individually to do—not to call upon some one who is in Washington or in California to do the thing that ought to be done by the man or woman in his own locality, but to take hold with the resolute purpose to work out some of the things which build in the hearts of men the temple of the living God, and then we can enter therein. We must more often remember to express every honest thought and we must be free to give that thought forth in its beauty, and within this which is so precious to us all we will be built into better lives and cleaner characters—into better expressions of being here on this side of life, and show to the world the divine principles that belong to the things of God. So, dear friends, the matter of capital punishment, or people on earth, look toward men, those things which militate against the freedom of the individual—those things which are waiting should receive our attention here, and you who have tended a Spiritualist convention have been witness to this—that in no instance where Spiritualists have come together have they failed to pronounce against the taking of all forms and that wherever Spiritualists have assembled, never have they failed to declare for the humane treatment of criminals behind the bars. Never have they failed to solve at least, that we are endeavoring to work for more liberty for all comers of every creed or sect, and the demand is now before this twelfth annual convention of all results, and it is to us to see what we can do, pass on what brother has told us, to work the reforms into effect.

Legislatures are to be approached, committees are to be appointed, changes in the organic structure of state constitutions may sometimes be necessary to give us the things we seek before free thought and free speech is permitted. The "ism" of a religion means nothing less it means to be better and to be better.

We can give to the world a not perceptible—a more wonderful inspiration than it has ever received before. It is to point out some of the things which Spiritualism stands for, where we are permitted to stand forth, which with the help of the angels mean to work into actuality.

But I must not trespass upon your time this morning, for there is much to be brought before you for your consideration, such as ever comes before annual convocations.

Eleven years have rolled by since I met in Chicago a body of people I have known who we wanted to do, but after the lapse of time, we can see blessings that have come to us by pooling of our issues to work together to shape the highest expression of soul on earth.

The establishment of local churches, the erection of temples, the building of hearts—all of these things have been shown to be possible under the inspiration of co-operation as revealed by eleven years' history of the N. S. A.

And today, in responding to this welcome that has been given us in a beautiful language and tones and sequence, let us say we accept the freedom of the city. We accept the freedom of the hearts and homes of St. Louis people. We accept the clarity that is laid upon us and we pledge ourselves here as a body of people to give back trust for trust, to put all our doubts and animosities out of our way and we will rise to the spiritual sea of the soul and its unfoldment, and the mountain tops we shall stand upon shall hold aloft, higher and higher the pure white banner of Spiritualism, and on its regal folds will find the word "Excelsior," and low it the word "Eureka"—we have found it. (Loud applause.)

Caution.

Spiritualists at Genoa, Sycamore, Rockford and all parts of Illinois hereby notified that C. A. Burdett, "Professor of Psychology," (who using a self-conferred title or not, I do not say) is not endorsed by the Illinois Spiritualists' Association. We understand that he has been a gentleman on the Clinton camp ground in August and was told there that he had been heard to speak against Spiritualism in his public work. It is important to ascertain whether he truly believes in the breezes of a locality he visits, only professing faith for purposes of personal revenue.

G. M. PEEBLES.
Pres. Ill. S. S.

Dr. E. D. Babbitt.

Dr. Debbitt's Academy of Higher Sciences has been removed from Genoa, N. Y., to 62 East Avenue, Rochester, N. Y., as its permanent location. The lot had settled for the time being in Geneva with the expectation of being connected with the William Smith College, but as the building of that institution at a standstill for the present, he has chosen a city which is far more progressive than Geneva.

CARD FROM DR. PEEBLES.

Do not send me subscriptions for the Temple of Health. This was mentioned in "Our Home Rights," Boston, more than a year ago. Do not send me for review as I have no time to read review them. Do not send me manuscripts for publication. I have not time to examine them, nor do I have time to print press to publish them. Do not write me long, social letters, expect me to answer them; and as over the fourths of the first edition of "The Monism of the Ages, and Spirit Union" is already sold, will those who have seen mistakes, or have suggestions to make concerning the next edition, to the favoring me to write me. To err is human, to write I yet publish a book that fully meets ideal.

J. M. PEEBLES, M.
36 Bennett street, Battle Creek, Mich.

GEMS OF THOUGHT.

Every base occupation makes sharp in his practice, and dull in his theory.—Sir Philip Sidney.

It is not what he has, nor even what he does, which directly expresses worth of a man, but what he is.—Walt Whitman.

Every writer is a writer of story, let him treat on what subject may.—Lathrop.

Fame, to the ambitious, is like water to the thirsty—the more one the more he wants.—Ebers.

More helpful than all wisdom counsel is one draught of simple humanity that will not forsake us.—Goethe.

It is best to endure what you cannot bear. It is a bad soldier who follows his captain complaining.—Seneca.

The true rule of business is to go and do by the things of others as do by their own.—Hindoo.

That man is not poor who has the things necessary.—Horace.

Opposition inflames the enthusiasm of a man.—Schopenhauer.

Unreasonable haste is the direct to error.—Moliers.

We should be ever ready to deny any question in a courteous, gentle manner.—H. S. Holcomb.

There never was a good war or a peace.—Franklin.

Waste of time is the most extravagant and costly of all expenses.—Plautus.

It is a man who tries to get into bed by "vicious attempts" is steadily riding.—Washington.

Continued on inside page 7.

**THE SPIRITUALISTIC FIELD—ITS WORKERS
DOINGS, ETC., THE WORLD OVER.**

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal bearing compels the answers to be made in the most condensed form, and this clearness is perhaps sacrificed to brevity. Please have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting printed answers, and while I am able to give the courtesy of correspondence is expected.

HUDSON TUTTLE.

Wm. B. Halford: Q. Can occult science be learned without a teacher?

A. Science permits of no patent on her revelations, and the world over, her true students are only too anxious to make known their discoveries. When any one claims a secret and withholds the knowledge thereof for private gain, he becomes a faker, and it may be safely affirmed that he has nothing new or valuable to reveal. What is taught in books on occultism can be found in no other books, and if one desires to know what the instructors in occultism teach, they can only learn by paying the fee demanded and listening.

Prospector: Q. Can the location of oil be determined by surface indications?

A. It is generally thought, that experts can locate oil-bearing wells by study of surface lines, and prospectors place a good deal of reliance on indications of ponds or springs, escape of gas, etc. It is affirmed that Captain Lucas followed surface indications from Louisiana to Beaumont, Texas, where he tapped the great oil field of that state. The synclinal, monoclines, and anticlines, which are said to have guided him were far below the surface and impossible to be known without excavation. He made the venture of sinking a well, like thousands of others, and was successful while they failed.

The oil-bearing strata are covered over with shale and limestone often more than a thousand feet in thickness, impervious to water and oil. The place of these beds of rock has been placed off by water and ice or excavated into hills and valleys. The surface hence, does not have any relation to the stratum below it. If there is one thing settled in geology, it is that it is impossible to locate oil-bearing wells by surface appearances. The correctness of this statement is proven by the failures of "experts," and the wisdom by their knowledge of geology rather than themselves that they understand the structure of the earth.

The oil is of different ages and hence is contained in strata differing in character and depth. Like coal, it does not increase, and when exhausted there can be no further supply.

"Correspondent": Q. This correspondence desires to know what evidence Spiritualists have to oppose the overwhelming negation of their belief by Materialists. He cites a recent article in the Truth Seeker wherein the opinions of said Materialists are given.

A. The materialist stands in the outer world and looks through the walls, and enters the inner court where the energy manifested may be studied. Carl Vogt, the German materialist, led in the assertion that the "brain secretes thought as the liver secretes bile," and Prof. Larkins reiterates in other words: "Mind is now known to be a product of brain-cell activity."

Huxley said: "The human body is a machine." Herbert Spencer affirms: "We seem obliged to relinquish the thought that consciousness continues after physical organization has become inactive." These quotations show the drift of physical science as interpreted by its leaders. Nor is it strange that they should be their conclusions. They study the machine, not the energy which puts it in action. They take matter as the all in all, and with them energy, life intelligence belongs to it and are its expression.

Once before a convention of the world's greatest biologists the question was put: Was there any difference between living protoplasm, and dead protoplasm? This substance is matter emerged to that state when though not a living being, has the capabilities of becoming organized into living forms. Hence the question was really, what is the difference between the living and the dead. Not one even ventured to give an answer. The anatomist who dissects the brain finds nothing lost by the departure of life. The cells are still, there are no pulsations along the fibres.

The materialist devotes himself to the study of the material machine, as a person without knowledge of electricity would take apart a motor, uncoil its wires, and detach its magnets. One finds no trace of thought; the other feels no shock of electricity. One says it must manifest mind by its cells; the other that the power comes from the coils, for they do not see beyond the mechanism.

In their methods of study. The materialist would enter the courts of life with a butcher's cleaver, and when he has destroyed the means of thought's manifestation to his material senses, declares it has no independent existence.

There are those who approach from the other side—that of "spirit." There have been many scientists who achieved world-wide distinction in physical research, who comprehending that spiritual phenomena must be studied from a different viewpoint, have patiently investigated, and arrived at diametrically opposite conclusions. Prof. Hare, Sir William Crookes, Prof. Wallace and Varley and a host of others have become convinced that matter is not all, and that there is beneath it a vivifying spirit.

The evidence Spiritualists have to offer in opposition to materialism, is the vast array of facts which demonstrate spirit's existence. If these be granted true, then all the theories and conclusions of materialism are erroneous. The opinions of ten thousand Huxleys, or Spencers vanish like a wisp of cloud, at the sound of a single identified rap.

However strong the materialistic position may appear, if spirits exist, it has no foundation.

SLY STABS AT VANITY FAIR.

In Which the Power of Auto-Suggestion is Comprehensively Set Forth.

Do you enjoy poor health?

Wherever I go I am constantly meeting the man or woman who really enjoys poor health and who does not stop giving up his or her symptoms in detail.

Whenever two or three people are gathered together there is sure to be the woman who is having nervous prostration or the man who has something wrong with his stomach. They are moreover determined that you shall suffer with them.

No use to turn the conversation to the war in the east or to politics. Original news is very well in its way, but not to be mentioned with one's gastric juices, the next president is small potatoes in comparison with one's life.

I think now of a man and his wife I have the misfortune to know, who are the hardy possessors of every known and unknown disease. Every time I meet them, they have a new one to spring on me. I have come to shudder whenever I see them; to shudder at the hygienic horrors about to be unveiled for my entertainment.

They are actually proud of their pains, they flaunt their aches before me and defy me to match them. As I am a disgustingly healthy person, I am simply overwhelmed and overshadowed. I have not a word to say for my diaphragm and absolutely nothing to put forward in the way of a thorax.

The house of these people is like a drug store. They have medicines for every hour in the day and each remedy is for a separate ailment.

"I thought I should have died last night," says the husband, when making a social call, never was a man in such agony." Then he looks at you with an air of "Now, what have you to say to that? Can you bring forward anything to surpass my misery? I reckon not."

Then the wife coughs. My lungs are in the most dreadful condition," she states, "and as for my back—well, there is something very serious about the matter with my back." Then she looks, "How does that strike you? Have you a back? Or lungs? I don't believe a word of it."

Every time that man takes a pill he issues a bulletin to all his neighbors and acquaintances. Every time his wife gargles her throat the ends notes to her friends, telling them she has diphtheria and may die before morning.

They are the laughing stock of all their acquaintances, for they actually revel in their aches and pains.

This constant parading of sickness, this eternal discussion of bad symptoms is doubtless provocative of much disease. "As a man thinketh, so he is." If one eternally fancies himself ill, one is always ailing. If one thinks healthful thoughts and makes light of any little ailment, one is likely to be pretty robust.

I think of a man I knew who lived to be 75. He could never admit he was ill, never felt so well in his life.

His was a customary answer to inquiries for his health. He was always alert and youthful in appearance, despite his silver hair. To the day of his death he refused to consider pain. When he went he just quietly, at an instant's notice, pushed aside the veil and stepped into the great beyond.

Have you the doctor habit? Get rid of it. Many times when you think you need the doctor you need only a change. If instead of going to bed, sending for a physician, pulling a long face and cultivating a drawl voice, you would pack your grip, catch a train and go somewhere for a little change you would save money and have a good deal more fun.

"Joy, temperance and repose slam the door on the doctor's nose," says the old couplet. Never were truer words penned. Joy is the greatest panacea, temperance the best stimulant and repose the best soporific this world has ever known.—Edith Sessions Tupper in Chicago Chronicle.

Reading the above brief article in the columns of the Chicago Chronicle, I could not conclude otherwise than that therein Edith Sessions Tupper manifests excellent good sense.

Many people auto-suggest themselves into a state of mental and physical misery, for they are unpracticed in the use of their own minds. Perhaps some of your readers may see themselves as in a mirror, while they read.

JAS. C. UNDERHILL.

Hammond, Ind.

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NATIONAL SPIRITUALISTS' ASSOCIATION.

The Annual Report of the Secretary, Mrs. Mary T. Longley, for the Fiscal Year Ending October 1, 1904.

To the Spiritualists of America, and of the Dominion of Canada—Greeting:—It gives me pleasure to submit to your consideration the following report from the home office of the National Spiritualists' Association for the fiscal year ending October 1, 1904. The work of this association has been wide and far-reaching, and the labors of your secretary have been expended in various directions in behalf of our grand and progressive cause. To her mind, the present outlook for Spiritualism is favorable for its growth, especially among the people outside our ranks who are investigating its phenomena and becoming students of its philosophy, though she regrets to announce that the conditions of organized work among our people are not such as to warrant great enthusiasm or boasting on the part of any one.

During the fiscal year the N. S. A. has chartered twelve local societies, and one state association, as follows: Indiana State Association; locals, one each in Philadelphia, Pa., Wabash, Kokomo, Elwood, Ft. Wayne, Muncie, Sweetser, Lafayette and Plymouth, all of Indiana, and one each in Grand Junction, Colo., McKeesport, Pa., and Louisville, Ky.

Four of the Indiana locals however, were organized to take the place of societies formerly chartered in the towns, said former societies having gone down. In this connection it is the duty of your secretary to report that as a rule, where societies of but seven or eight members are organized and chartered, interest is not long kept up in their work by the founders, owing to want of encouragement and financial help in the locality, and the common result is, that they either go down for want of support or struggle on with but the few original members, showing but little if any progress during the year.

Since the convention of 1903, the following societies have either withdrawn from the N. S. A. or disbanded: Boston Spiritual Temple, withdrawn; Evansville, Ind., withdrawn; East Aurora, N. Y., withdrawn; Fort Smith, Ark., withdrawn; Anderson, Ind., still in the N. S. A.; Chicago, Ind., and Lafayette of the same state have signified withdrawal for purpose of uniting with the state association—a laudable purpose and commended by the N. S. A.

Of those disbanded, are societies in New Haven, Conn., Misawaka, Okla., and Salt Lake City, Utah. We understand that the society of Misawaka, Ind., has also joined the state association.

The general report of societies during the year is one of struggle and hardship, a few have to bear the burdens of finances and do the work. The financial report of the N. S. A. secretary will show our financial condition, the amount of dues collected, also receipts from one and another source and that matter need not be dwelt upon in this paper.

The secretary has sent out regular quarterly circular letters to our societies, with occasional letters to the same as correspondence demanded, has kept in general touch with all of our people by letter and has written fifteen hundred letters to various individuals in regard to the work of the N. S. A., the cause of Spiritualism and kindred topics. She has also penned frequent letters and articles for the spiritualist magazines, and has been uniformly kind and courteous in dealing with our work, and matters of interest to our cause with which the National Association is concerned, before the people through the press.

The courtesies and amenities extended to us by societies, editors, and individuals generally, have been very helpful, encouraging and well appreciated at this home office.

Correspondence with managers of camps relative to securing a special day at those resorts for the work and benefit of the N. S. A., elicited but few replies, and but six of these, mostly in New England, promised to set aside a day for our service—most of the camp managers expressed inability to have the N. S. A. represented during the camp season as they needed all the money that could be collected for payment of expenses of their respective camping grounds.

All the work that the convention of 1903 instructed the secretary to do has been attended to, except that of printing the list of charters societies, public the ruling that this would be impossible, in regard to such societies, many of them, through their officers having objected to being named in such a list, as in earlier years when they had been thus known, they had been flooded with circular matter from various firms and individuals, and besieged by strolling persons who claimed to be mediums and endorsed by the N. S. A.

The free library of the N. S. A. and its reading-room are in fine condition; we have between seven and eight hundred books on our shelves, many of which are constantly loaned to readers, some of whom come many miles for our books. Miss Wink has recently again given personal attention to the library, re-cataloguing and re-numbering books with other important work. We have also received donations of new books from authors and other friends, among them being, Alfred Andrews, Henry Edmondson, Dr. J. M. Peebles, Mrs. Maud Le Drake, Dr. Henry Punk, John Weiss, authors; and Dr. Mayer, to whom we are indebted for a large package of new books including such of those by Andrew Jackson Davis as we did not before possess. To all of those we owe our gratitude and appreciation.

Visitors to headquarters during the year have been many, and have been from all sections, far and wide; these friends invariably state that they cannot leave Washington without visiting the N. S. A., and all pronounce themselves as pleased with our building and the work of our officers. The public cannot appreciate the amount of time which an officer at headquarters must spend in entertaining callers and visitors to the headquarters of our association.

Our spiritual literature has done a great amount of good, thousands of tracts have been printed and freely distributed during the year—we have calls for them constantly, and we are assured that they are of great help in our work in all directions. The N. S. A. has no tract fund and the amount spent for printing and mailing this literature each year is very large.

Lycium work seems to have progressed under the jurisdiction of the General Superintendent of Lyciums, Brother John W. Ring, who will give his own report on this important branch, what we hear of lyciums leads us to believe that many are interested in them, and that special workers in that field are needed by the world.

Our Editor-at-Large, Hudson Tuttle, has undoubtedly done a grand work for Spiritualism, as his report will show. We have recently received reports from his pen, showing that his work is needed and appreciated by many minds.

The Mediums' Relief Fund of the N. S. A. has done, and is doing a noble work. During the year, the benefit of this fund has been made known to many of our people, and the N. S. A. paid such part of their funeral expenses as was possible in each case. The places of these ascended veterans have been filled on our list, and others added.

We have now nine veteran workers who receive each the sum of two dollars per month to aid them to exist in the material form; these are Annie Lord Chamberlain and her blind sister, Jennie Lord Webb; Mrs. E. Cutler, Mrs. M. E. Weeks-Wright, Mrs. A. H. Angell, Mrs. Tryphena C. Pardee, L. C. Howe, Abram James and Dr. Dean Church—all veteran mediums and workers tried and true, not objects of charity in any sense, but receiving from our National Association a little substantial recognition each month, of the grand work they have done for humanity, through long and patient years of labor, and no more to feel sensitive over receiving this acknowledgment of their services, than is the veteran soldier of the Civil War who proudly receives his pension from our government in attestation of his arduous service for his country and his flag.

The soldier is proud to be a pensioner of "Uncle Sam"—so may our beneficiaries be proud to be on our list of the Mediums' Relief Fund. Our object is to show the world that their good works are not forgotten. Our only regret is that we are unable to place more on that same list, for there are many worthy, deserving, veteran workers who should have an honored place thereon, but until the world wakens to their needs in this line and gives more of its wealth for our work, we cannot add to the number, for by doing so, the Mediums' Relief Fund would soon be exhausted, notwithstanding the amount collected during the year, as a large sum is monthly expended, and we cannot run the risk of having to turn those we have taken into the relief branch to find some other source of aid. The nine already mentioned as beneficiaries, the N. S. A. continues to wholly support Dr. Henry Slade, who is a helpless cripple at the Spiney Sanitarium. It has also temporarily assisted a number of mediums.

Reference has herein been made to the fund recently collected. As is well known, last fall a call was issued through the papers, and elsewhere, for Spiritualists to raise a thousand dollars in three months, for the Mediums' Relief Fund, a member of our board promising to give another thousand to the same worthy object; it took about four months to raise the required amount.

Our treasurer, Mrs. M. E. Weeks-Wright, has from our honored treasurer, added a handsome sum to our work for the veteran mediums. Without that accumulation it would have been impossible for the N. S. A. to have placed on its list as many workers as it now has. Societies, mediums and individuals aided in this good work to all of whom the N. S. A. is indebted, and in praise, while honestly compels us to admit that many mediums appealed to hold a seance or in some way aid the fund, paid no attention to our plea; also that about two-thirds of the donors to this special fund were the same respondents to every call the N. S. A. has made for aid.

Other matters of importance connected with our work for the year will undoubtedly be given in the report of our honored president, such as the issuing of ordination usages, affairs connected with the convention of 1904, propaganda work of himself and others, therefore of these your secretary need not speak at length.

First, that the matter of missionary work by special workers be most thoughtfully canvassed by the convention. Our missionaries have undoubtedly done grand work in their field; their reports will attest this, the financial returns have not been as satisfactory as might be wished, but finances are in good condition, and the judgment of this convention it is thought wise to continue this missionary work, it seems some special fund must in some way be raised to carry on the propaganda of such missionary work—some of our workers declare the people do not want missionaries, others claim that the people want missionary work, but will not give for the help, in which the laborers work; it is a question for consideration, also the usefulness of chartering local societies with only seven or eight members which are too weak to thrive, and many of which soon go down.

Recommendations that the convention give a public notice of thanks to the Banner of Light, The Light of Truth, The Sunflower, The Philosophical Journal and Lichtstrahlen for their willing and helpful service to the National Association during the year; also a vote of thanks to the managers of Onondaga, Temple Heights, Glens, Madison, Greenville and Grand Lodge camps, for granting N. S. A. days and for their welcome collections in behalf of this association. It may here be mentioned that Natick camp promised an N. S. A. day, but through some delay or disappointment from our representative, the matter was not carried out.

In addition to the foregoing it is the pleasure of your secretary to report that in response to a call from Indiana for contributions toward erecting a suitable monument at the grave of that grand veteran worker, Mrs. Amelia Colby Luther, the N. S. A. board appropriated the sum of fifty dollars toward that worthy object.

In conclusion, your secretary desires to express her sincere thanks to all our chartered societies, to each and every member of the N. S. A. board, not forgetting to mention the special aid and co-operation of Treasurer Mayer—and to Miss Wink and Mr. Ring—for valuable services rendered, and for the discharge of her many duties and the accomplishment of the active factors incident to her office during a fiscal year.

With love and greetings to all.

Respectfully Submitted,

MARY T. LONGLEY,

N. S. A. Secretary.

SECRETARY'S FINANCIAL STATEMENT.

From October 1, 1903 to October 1, 1904.

Balance on hand Oct. 1, 1903, \$15,651.38

Total amount received from Oct. 1, 1903 to Oct. 1, 1904, 9,194.35

Total, \$24,845.73

Total amount expended from Oct. 1, 1903 to Oct. 1, 1904, 9,630.60

Balance on hand Oct. 1, 1904, \$15,215.13

General Fund, \$10,763.15

Mediums' Relief Fund, 3,552.99

Mediums' Defense Fund, 600.14

All Defense Fund, 124.70

\$15,215.13

Itemized Receipts.

Contributions, \$746.64
Charter fees, 10.00
Bequests, 1,484.86
Junction (1903) receipts, 380.67
Sale of tracts and books, 26.94
H. D. Barrett, 377.43
Mr. and Mrs. G. W. Bates, 150.00
Missionaries, 1,575.44
Mr. and Mrs. E. W. Sprague, 136.15
Max Gentzke, Missionary, 240.00
Rent, 988.07
Dues and collections from societies and camps, 400.00
Interest, 36.08
Contributions to Mediums' Defense Fund, 2,633.16
Total, \$9,194.35

Itemized Expenditures.

H. D. Barrett, \$1,085.36
Mr. and Mrs. G. W. Bates, 161.00
Mr. and Mrs. E. W. Sprague, 2,807.98
Max Gentzke, Missionary, 240.00
Lyman C. Howe, Historian, 100.00
Hudson Tuttle, Editor at Large, 68.74
Gas, 19.92
Postage, 143.00
Convention (1903) expenses, 576.56
Trustees' traveling expenses, 365.83
Secretary's salary, 1,183.22
Printing, 183.50
Pensions and aid to aged mediums, 4,359.37
Property expenses, 95.36
Special Donations—
To H. D. Barrett, 500.00
To John W. Ring, 100.00
To Morris Pratt Institute, 500.00
To monument fund, Mrs. Colby Luther, 50.00
Missionaries, 1,575.44
Expenses of Investigating Committee, Morris Pratt Institute, 41.90
Protested check (donation), 11.50
Office supplies, janitor service, bonds, telegrams, Secretary's clerk hire, 135.93
Total, \$9,630.60

TREASURER'S ANNUAL REPORT.

Statement from October 1, 1903, to October 1, 1904.

Oct. 1, 1903, Cash on hand, \$15,651.38

Received from Oct. 1, 1903 to May 1, 1904, \$4,029.95

Received from May 1, 1904, to Oct. 1, 1904, 5,167.40

Total, \$24,845.73

Disbursed from Oct. 1, 1903, to May 1, 1904, \$6,333.49

Disbursed from May 1, 1904, to Oct. 1, 1904, 2,427.11

Total, \$9,630.60

Oct. 1, 1904, Balance on hand, \$15,215.13

RECAPITULATION.

General Fund, \$10,763.15

Mediums' Relief Fund, 3,552.99

Mediums' Defense Fund, 600.14

All Defense Fund, 124.70

Total, \$15,215.13

THE CREATOR.

The Philadelphia Record Expresses Its Views—No Danger to Those Who Do Not Attach Themselves to a Church.

"For every house is builded by some man; but he that built all things is God."—Hebrews 1:14.

There are certain reasons, more or less valid, for which one may decline to adhere to any of the existing forms of religious belief. It cannot be the will of a just Creator that conscience be overruled, even in so high a cause. Compared to mental slavery, physical bondage is no crime at all, and they who attempt to make men believe that present welfare and future happiness are wholly dependent upon the acceptance of one particular religion, endeavor to get their own prospects far more than those of the masses they seek to influence.

The truth of Christianity has so weathered the defiance of the ages as to fortify itself against the sharpest arrows of reasonable doubt. Yet there are those incapable of sincerely accepting the entirety of a guide to the right living. Are they to be dispossessed because of the narrow limit of their capabilities? Is a child's responsibility equal to a man's?

But doubt or disavow as we may, one fact common alike to most forms of belief must be taken as truth by every man, and that fact is the existence of God. Without this life is a rudderless ship, drifting with every wind and tide; unable to follow any given course; incapable of trust, and on the whole, a menace to all the other ships that sail this shoreless sea. Without this, man is a creature of chance, an accidental part of an accidental whole, whose human conduct is not amenable to law, and whose existence is barren of cause and devoid of effect. Is this the truth? Are we such fools?

The truth is that evidenced to us by every star of night and every hue of dawn. It is that sung to us by the birds, the winds and the great sea, and revealed to us in the foresight and beneficence of God. Without this life is a golden summer, and awes us with the rising of spring from out the grave of winter. It weaves our every day of honest doing into a fabric of use and beauty, which no sane being could conceive to be other than the result of a system planned by One perfect in knowledge and wisdom—One divine, and we are wise only when we acknowledge this Creator, and bow down to it as the source of all we have and all we hope for. This is the beginning of wisdom.

The sight of a vast building unconsciously gives birth to thoughts of the one who planned it. Whatever credit may be bestowed on the builder, the greater credit is his who conceived and made possible the execution. It is so with a beautiful painting, a powerful machine, a stirring bit of music. Every human creation leads us back to the man or woman behind it. And though we can, if we will, comprehend every purely human product, we do not, for this reason, withhold praise or credit from those who deserve it. Why, then, should we hesitate to acknowledge a Creator and Ruler of the vastly more wonderful and inexplicable things all around us? And seeing as we do, that nothing of worth can come of man without the application of thought to labor, how can we deny the existence of a Supreme Mind allied to Supreme Power when we have ever before us material conditions that defy the deepest learning of man?

It is a fact beyond the realms of logic and philosophy. The heart proclaims it, and the questioning mind is answered by nature, whose smallest blade of grass is proof sufficient of a God omnipotent.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

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Starnos. A rosary of pearls culled from the works of Andrew Jackson Davis. Intended to imbue the sorrowing and stricken heart with new inspiration. By Dr. Della E. Davis. Price 50 cents.

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Success, and How to Win It. A lecture and course of twenty-four success lessons by Dr. B. F. Austin, B. A., D. D. Price 25 cents.

Superstition in All Ages, or "Le Bons Sens." Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, \$1; postage 14 cents.

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Teachings of Jesus, Not Adapted to Modern Civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

Ten Commandments Analyzed. By W. H. Bach. Price, 25 cents.

AM I MY BROTHER'S KEEPER?

This is a question which is being indirectly asked and answered frequently just now among Spiritualists.

There is much talk of liberty of speech and action, great outcry against fetter and bond, but so far little about duty to Spiritualism and to fellow-man.

In connection with the question of the hour, many arguments have been advanced as reasons for leaving things as they are, lest the liberty of any individual should be interfered with; but the value of Spiritualism to the world, and the need for its correct presentation to the inquirer, appears to have been largely lost sight of.

There are some who claim that it is unwise to bar a speaker from the platform for drunkenness, because such ostracism may lead to his further downfall.

We are prepared to sustain the argument that one of the worst things which can be accomplished for such a man by his friends is to keep him upon a platform which he has disgraced.

Those who object to closing the rostrum against such a person lose sight of one great fact: The status of the platform is the standard by which Spiritualism is largely judged. They further appear to forget that a man is not necessarily an outcast because he has been barred the platform.

It would surely be greater charity to treat the fallen as a brother, and enable him by kindly sympathy to recover his strength among the rank and file, ere he stood out as leader and guide of the people.

In this sense societies are "their brother's keeper," and would do him and the movement a real service by insisting upon his removal from the platform until such time as he had regained his self-control and self-respect.

But there is a wider sense in which the Spiritualist organization is its "brother's keeper." Every inquirer into the great truths of Spiritualism should be treated with courtesy at least, and should be welcomed with dignity to the study of such a sublime subject.

The movement can scarcely be said to perform this duty until it sees that the teacher is at least qualified to teach, and is not of such a character as will cause a sneer of contempt to mantle the features of the listener.

If mediums are to be considered, surely the public have a right to as full consideration. Societies are ready enough to take collections from the public, to enter for their entertainment and, all too often, for their mere amusement, and they cannot escape their responsibilities by the insolent query of the old-time murderer—"Am I my brother's keeper?"

To put a medium upon the platform because he "draws" and "pays," regardless of his moral character and his influence upon the real inquirer, is making a parody upon Spiritualism, and can but be deemed a descent to the lowest possible method of money-making or notoriety-hunting.

The National Union is bent upon doing its best to relieve itself of the dead weight which has for so long made Spiritualism a term of derision. We put it this way because there are some who object to the idea of the movement striving to make itself more "respectable."

We notice, however, that often those who rail most loudly against the introduction of the word "respectability" into an argument are very careful as to their own respectable appearance, both physically and morally. We have yet to learn that what is good for an individual is, in this sense, bad for an organization.

Organized Spiritualism is the "keeper" of its brother, the "outsider," and the sooner this is recognized the better it will be for Spiritualism and the "outsider."

There are some folk who appear to imagine that the stranger is the man to provide the cash; but to us the stranger is the man who needs the aid of Spiritualism, and is a prospective Spiritualist—a possible new recruit for the Cause; and in these days of intellectual development when the Board School contains the Senior Wrangler in embryo, it behooves Spiritualists to look to it that their platform is intelligent, and as free from reproach as it is possible to make it.

If the movement cannot live without the aid of the few grossly immoral exponents who have the audacity to stand as teachers of the people, the sooner it breathes its last expiring sigh, the better.

But the Cause is strong in its fortress of truth, with its ammunition of fact and its weapons of logic, and the expulsion of the few wasters from the ranks of the garrison will not render less effective the fighting force dismembered of the worse-than-useless companionship of those who are prepared to sell the fortress and their honored comrades for the "price of a pint," or the sake of a foul caress.—The Two Worlds, Manchester, England.

A FEW MORE YEARS.

We have but a few more years to linger
Aye, only a few more years at best,
Ere the hand of old Time points a finger
And his scythe reaps a harvest of rest.

Ah, only a few more years of worry
While this soul have, imbedded in clay,
But somehow I don't wish to hurry
From this dear old earth homestead away.

There's only a few more years of blindness
Ere the dawning of brightness I'll see,
But this world seems so filled up with kindness
That the waiting is pleasant to me.

Only a few more years of the bitter,
Only a few more years of the sweet;
Yet the bright stars of hope are a-glitter
O'er the pathway of these weary feet.

Only a few more years of earth pleasure,
Only a few more years of its pain,
And each one must have a full measure;
Or Life shall have been lived all in vain.

Only a few more years of this being
And doing without perfect aim,
But the coming, the doing, the seeing
Are worth all the trouble and blame.

DR. T. WILKINS.

Old folks notice a great deal more—and look further on—than young people imagine. We are given to projecting futures for them, and anticipating their probabilities, in the light of our own past. We put ourselves back to a starting-point like theirs, as we see it, and live on with them, as we think they might live on.—A. D. T. Whitney.

If I find in myself an evil impulse, I find that in itself considered is, indeed, something hateful, lamentable, possibly horrible, something which regarded for itself can apparently form no part of a good order. But suppose I resist the evil impulse, hate it, hold it down, overcome it, then, in this moment of hating and condemning it, I make it part of my moral goodness.—Josiah Royce.

Words are but lackeys to sense, and will dance attendance without wages or compulsion.—Swift.

An honest man is able to speak for himself, when a knave is not.—Shakespeare.



A Battle Royal, In The Open Court, Between the Giant Minds of Spiritualism will begin in this paper some time in November, upon the subject matter contained in the late book by Dr. J. M. Peebles, on "The Demonism of the Ages, Spirit Obsessions," Etc., which promise to eclipse all previous discussions.

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The Open Court.

A Fall and Winter Session to be Held, to Try the Case of J. S. Loveland Versus

Dr. J. M. Peebles.

This is an important case to be tried at the Fall and Winter Session of The Open Court. The Question at issue is as follows: Shall the book issued by Dr. Peebles, entitled, "Spirit Obsession, or the Demonism of the Ages," be burned and the plates destroyed, as some desire, and the Doctor restrained from employing his pen in disseminating his peculiarly pernicious doctrines in regard to Spirit Obsession or Demons? Prof. Loveland will appear in Court in his own behalf, with other wise counsel, endeavoring to annihilate the book, while Dr. Peebles, assisted by able minds, will endeavor to demonstrate to the jury that every word in the book is absolutely true, and that there is great danger in obsessing evil influences to all mankind. This remarkable book should first be read by those who wish to appear for or against it in The Open Court. It will be sent out, if ordered soon, for \$1.00, postage prepaid. There is a vast fund of information in this book, derived from modern and ancient sources, that will prove exceedingly valuable to every reflective mind, especially to those engaged in occult studies. Now is the time to send in your subscription.

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