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The National Spiritualists Association Convention.

Report of Harrison D. Barrett,
President of The National Spiritualists Association of
The United States of America, for the Year Ending
October 15th, 1906.

"It would be out of place to refer to this unpleasant topic in a great National Convention, were it not for the fact that the 'Fraud' question has been the source of endless annoyance and large expenditure on the part of the N. S. A. during the past year. The emphatic stamp of disapproval placed upon counterfeiting in mediumship by our last annual convention has done our cause as a whole and the N. S. A. in particular, a great deal of good in all sections of the nation where the facts have been made known. The defense of fraud by some leaders in the Spiritualist movement and the countenancing of it by certain representatives of the N. S. A. at times during the year have given rise to the question of consistency, not to say sincerity, not only with regard to them, but with regard to the N. S. A. itself. I believe the time has come for us as an organized body to declare with forcible emphasis our determined opposition to every form of fraud and to the employment of persons of questionable character upon our platforms or in our seance rooms as speakers and mediums. I plead for a loyal defense and support of honest mediums on the part of this convention. As Spiritualists we should do our own house-cleaning to the end that no worthy worker may suffer injustice. It is currently reported that the counterfeiter have formed an organization with such forms of initiation, grips

and passwords as are peculiar to secret societies. The headquarters of this society are in one of our Western cities. No one can be admitted who is vouched for by any known opponent of fraud, and it is probable that any honest medium holding papers from the N. S. A. would be most summarily dealt with, should he or she presume to approach the sanctum sanctorum of this body of pretended mediums. This seems to be a corporate trust which succeeds to all of the Kuklux methods of four or five similar organizations whose jurisdiction has covered the entire country for a number of years. The pioneer Spiritualists of the land still live in their successors of to-day and will ever demand full and free discussion, an unhampered platform and a free press. These ardent spirits have no use for such secret oath-bound Mafia, and demand that their instruments on earth join them in an earnest endeavor to place all work bearing the Spiritualist label in the light of the most perfect publicity. Their slogan is 'Dark commercial seances to the rear,' and their call is for us to educate the honest men and women who have been misled by the specious pretenses of these modern disciples of Machiavelli and are according them their loyal support. We must be on guard also against the over credulous and unreasoning ones in our ranks, who believe that fraud is as valuable as genuine phenomena are."

To the Spiritualists of America—
Greeting.—In compliance with the requirements of the Constitution, By-Laws, Rules and Regulations of the National Spiritualists Association, I beg leave to submit my thirteenth annual report for your consideration.

The Year's Work.
The past year has been one of unusual activity in all fields of Spiritualistic endeavor. Especially is this true of our servant, the National Spiritualists Association. It has kept pace to the stirring music of Progression, and has been a constant force along the way. Throughout the past year, Spiritualism has had a hearing in every quarter of the globe. The secular press has teemed with articles bearing upon some special feature of its teachings, couched in the most respectful language, clearly showing that the writers knew what they spoke, hence had a wholesome respect for the opinions of the Spiritualists themselves. It is gratifying to note that these articles have dealt with the scientific, philosophical, and religious teachings of Spiritualism, and not alone with the phenomenal. While phenomena are a very substantial portion of our movement, they are by no means its sum total, hence it is pleasing to realize that non-Spiritualists now recognize that fact and are willing to allow our thought its just dues from its every point of view.

There have been some unjust attacks made upon our movement and its people by a few secular papers. These have been promptly met and answered by our able Editor-at-Large, Hudson Tuttle, whose work has always placed Spiritualism at a much higher point of vantage than it would have had, had the attacks not been made. Every one of them served as an advertisement and called the attention of thinking people to the fact that Spiritualism was a world would have done. These attacks, however, have been few in number in comparison with the respectful news items, and instructive articles that have appeared in the columns of the leading journals of the land. Editors and news gatherers have been heard to say that the people wished to be informed upon all occult questions, hence they were in search of facts, and reliable expository articles for publication in their columns.

It may be noted in passing that all of the public libraries where I have made inquiries, the books most in demand, especially novels, are those that bear upon occult topics, and have a threat of mysticism woven into their pages. This fact shows the increase of interest in psychic studies, while the large demand for verifiable phenomena on the part of laymen, scientist, philosopher and minister, is further proof that Spiritualism is and has been a very live subject for the past twelve months. The call on the part of the scholars and Europe for mediums, and their selection of one whose work had become known to them, Mrs. May S. Pepper of Brooklyn, N. Y., for special investigation this past summer, surely shows the trend of the times; and reports of her work in Europe reflect credit upon mediumship and American Spiritualism.

Psychic Research.
This important branch of occult study has assumed larger proportions during the past year, and has made appreciable progress in every division of its work. The transition of Prof. Richard Hodgson has led to the disbanding of the American Branch of the London Society for Psychic Research, and to the organization of a new society, with Prof. James H. Hyslop of Columbia University as Secretary. This new organization will assume legal form, and take its place before the public as a regularly instituted movement on or before January 1, 1907. It is reported that an endowment fund of twenty-five thousand dollars or more has been raised by the hard-working Secretary, the income from which is to be used in defraying the expenses of the Society. I recommend that we extend congrat-

ulations to the members upon their success and assure them of every possible co-operation on our part in the prosecution of their work.

Missionary Work.
Our last annual convention directed that missionary work should be carried on throughout the year. This order was carried into effect, and three missionaries, Rev. E. W. and Mrs. C. A. Sprague and your president, were commissioned as missionaries at large under salary while several others were appointed to serve without pay. Mr. and Mrs. Sprague were paid one hundred and fifty dollars per month and all expenses. Your president was paid one hundred and fifty dollars per month plus expense of travel and clerk hire, but he was to defray his own hotel and board bills, likewise all incidental expenses. Mr. and Mrs. Sprague have put in ten months of faithful service while, your president has served you as missionary some eight months during the year.

From their reports and those of non-salaried missionaries you will learn of the needs of our people in various sections of the nation in this special field of work. The results on the whole are good, though not satisfactory in respect to several others. In regard to the establishment of permanent working societies, I recommend the continuance of missionary work during the year next ensuing, but along lines laid down in my missionary report.

Editor-at-Large.
From the report of our Editor-at-Large, the able and efficient writer and scholar, Hudson Tuttle, you will be informed of the vast amount of work that he has done as our representative in this important field. It is essential that we should have someone out on duty in the state of Washington, to defend our rights, and interests, to defend our rights, and ready to warn us of impending danger. Mr. Tuttle has watched the columns of the secular press very closely throughout the year, and has rendered the cause of Spiritualism no little aid through his able defense of its claims. I recommend the continuance of the office of Editor-at-Large for another year, and respectfully suggest that Hudson Tuttle be unanimously chosen to fill the position.

Local Societies.
The wide-spread increase of interest in the subject of Spiritualism has not rebounded to the upbuilding of our local societies, save in a very few instances. As I said last year, this interest is abstract rather than concrete. I regret that the great majority of our local societies throughout the land are far from being strong and healthful. It is for you as delegates to provide means by which this condition may be overcome. To do so, you must first determine the causes that make them so weak numerically and financially. A discussion to this end would be most helpful, and I recommend that a special hour be set aside for the consideration of this all-important question.

I respectfully request you to consider the following as possible causes of the present deplorable condition of many of our local bodies: (a) The employment of speakers whose educational and inspirational qualifications are not up to the demands of the times. (b) The engagement of mediums whose psychic powers are either not properly unfolded, or whose work is open to question. (c) The possible harm that may ensue from the presentation of both phenomena and philosophy or religion at the same service. (d) Local bickerings and jealousies. (e) The failure to employ selected speakers and mediums. (f) The selection of unsuitable officers. (g) Unbusinesslike methods of the management. (h) The employment of sensational speakers and mediums solely for financial gain. (i) The lack of young workers to take the places of the long-tried local burden bearers. (j) The lack of interest on the part of individuals through failure to read our Spiritualist papers. (k) The tendency on the part of local so-

cieties to get the best and give nothing in return.

State Associations.
Your attention is respectfully called to the weakness of many of our state associations. A few of them already exist only in name, while others are so weak as to be unable to do any practical work for our cause. Steps should be taken by this intelligent body of delegates to remedy these ills and restore these important allies to a state of vigor. Some Spiritualists suggest as a remedy for the above-named conditions a more direct supervision on the part of the N. S. A. over the state associations. You are urged to consider this suggestion. The purpose of this paragraph is to induce you as delegates to do something to strengthen our weak and moribund state auxiliaries.

Camp-Meetings.
So far as reports have reached me, I am able to state that the majority of the camps in America have had successful seasons. The attendance has been good, though not so large as it was in the early days of the camp-meeting movement. Special days were granted the N. S. A. at New York, Oregon, Vicksburg, Mich., Lily Dale, N. Y., Onset, Mass., Etta and Madison, Maine. No doubt other camps did the same, but made no report of the fact to me. From those named, most generous contributions were received for both our general and pension funds. The people are willing to give when they are made to feel the necessity of doing so, and there is no better place to reach them than at these camps. I recommend that the incoming secretary be instructed to secure special days for the N. S. A. at all the camps to be held in America in 1907.

History of Spiritualism.
It is with deep regret that I report to you the sad fact that very little has been done in this particular field during the past year. The best that can be said is that some progress has been made, and a few practical results attained. Lack of means with which to do the required work has been the sole cause of inactivity in this important department of our work. I wish our people could be made to realize their duty in respect to this matter.

One by one veteran workers and aged laymen are passing away from earth. It is a sad fact that the loss of our most reliable data is to be obtained. No record has been made of these evidences, hence the necessity of securing oral testimony. I urge you as delegates and upon all of the Spiritualists of America the consideration of the vital issues at stake in this respect. We can no longer afford to neglect our history. I recommend that a special effort be made by this convention to stay the hands of our historian during the coming year, so that he may be able to secure, at least, the records of the early years of our movement. I urge you to give your careful attention to Historian Howard's report, and respectfully ask you to take immediate action thereon.

Legal Battles.
The N. S. A. has been obliged to engage in several legal battles during the past year in defense of the rights of our people. Nearly all of them concern the conveyance of property by will or by deed by those who were known to be Spiritualists. The question of undue influence on the part of mediums upon the testator, unsoundness of mind, insane delusions, etc., have entered into these contests and are playing no small part in the settlement of the issues involved. One of these battles is known as the Goff will, in the state of Michigan, the decision in which is now pending in the Supreme Court of that state. From the reports of our honored vice-president and secretary, we shall be informed as to the history and present condition of the contest.

Another great battle is upon us in the state of New Jersey in which we are defending a man's right to make a deed of a portion of his real estate and to will his money to such organizations as he may elect. This case is now in court and the outcome will not be known for some time to come. A possible third important struggle is now upon us in the state of Washington in which we are asked to defend the rights of our honest mediums to engage in the work to which they have been called by their spirit helpers. Mrs. Stella Ross and Mrs. Swan, both of Seattle, have been arrested under the vagrancy law of the state, and are now battling for their rights in the courts. These are reliable mediums, honest, sincere and straightforward in their work. Their trouble has recently come upon them. Preliminary steps have been taken by your official board to determine the merits of the issues involved and to extend prompt aid if required.

Definition of Terms.
The legal struggles in which we are now engaged bring us face to face with the absolute necessity of placing a correct definition of our terms before the courts, also before the people of the world. The president of the board of aldermen of Los Angeles, Cal., declared that that body had no wish to discriminate against our mediums. Said he, "Define your terms, and we will fit the law to your definitions. You cannot expect us to make the law and then define your terms for you." The railroad authorities have asked us on several occasions if we have established ourselves with respect to the terms minister, missionary, and religious teacher. Judge Gordon asked me for a scientific and logical definition of clairvoyance, clairaudience, medium, and prophet. Judge Smith requested me to state the difference between religious and commercial Spiritualism.

In certain trials that have taken place during the past two years, when witnesses have been asked as to the beliefs of Spiritualists on certain important issues, objection has been made and sustained on the ground that our people had not declared themselves with relation thereto through their national organization. We should make our relation so clear as to render it impossible for any fair-minded judge to mistake the latter for the former. We are requested to declare our beliefs with regard to certain conditions supposed to obtain in the spirit world.

One of these is to answer the question, "Do children grow to manhood and womanhood in spirit spheres?" We are asked to declare ourselves with regard to Spiritualism as a religion and its points in common with primitive Christianity. This we can do without becoming dogmatic in respect to any vital principles in which we believe. Truth is always its own apology and defense for its presentation to the world.

Let us have the courage of our convictions, and state them in plain, simple language for all the world to see. If we hold to the idea that Spiritualism is a religion, and that its mediums are its mouthpieces, therefore religious teachers and helpers, let us say so. If we hold that the discovery of gold mines, the finding of hidden treasure, the giving of tips on stock markets, and other equally questionable assumptions, constitute the religion of Spiritualism, let us say so, and tell all self-respecting people that their presence with us is no longer desirable.

But before taking this last named position, I plead for a hearing in behalf of true Spiritualism and its exponents, our honest mediums. I do not believe that this convention will turn against it or them in favor of any form of commercialism and its dollar-seeking exponents. I urge the adoption of a statement with regard to these issues, couched in language so simple, forceful and direct that no one can hereafter mistake the one for the other.

I tried to prepare a brief definition of the terms above named for presentation to this convention and to that end sought the aid of Dr. Andrew Jackson Davis and other high representative teachers. Splendid papers came to hand from the great "Poughkeepsie Seer" and many other noted leaders. I recommend that these briefs and all others bearing upon the same subject, be referred to a special committee, with instructions to report to this convention such definitions of our terms as shall be the test of law, and meet our requirements in every possible way.

The Morris Pratt Institute.

From the reports of representatives of this well known institution, you will be informed with regard to its present standing and relationship to the N. S. A. In compliance with the instructions of the Minneapolis Convention, I attended the annual meeting of the Institute, and am pleased to report that I found everything in a most encouraging condition. The prospects for the present year were reported as most promising, both in regard to financial and financial support. I came away much enthused and encouraged with regard to the school. From almost every state in the Union, I have received letters asking for educated speakers and mediums. We do not have them in our ranks to-day, and will not receive them until the Morris Pratt Institute graduates their four years' course of preparatory study. I sense the need of the M. P. I. as never before, and most earnestly hope that it will be most loyally supported by the Spiritualists of the world. I recommend that this convention make known in some fitting manner the hearty endorsement and earnest moral support I further recommend that the idea of establishing a Manual Training Department as a part of the work of the Institute be considered by this convention and placed in proper form before the Spiritualists of America to the end that they may be inspired to render more generous support to the school.

The Lyceum.

From the report of our National Lyceum Superintendent, John W. King, you will learn of the present condition of the Lyceum in the United States and Canada. I ask you to listen with care to every word Superintendent King has to say to us, so that you may be able to act with due consideration upon his recommendations. The Lyceum should be an important factor in our work, and it can be made so if delegates to this convention do their full duty in the premises. The times demand lyceum workers—not lyceum talkers—and I respectfully urge upon you the doing of some much needed work in this field. The Lyceum should be the preparatory school for scholars desiring to fit themselves for a course in the Morris Pratt Institute.

Mass-Meetings.
Our last annual convention instructed your board of trustees to hold a limited number of mass-meetings in such cities and towns as might desire them. Two of such gatherings were held during the year under the direct supervision of the N. S. A. in Kansas City and St. Louis, Mo. The one in Kansas City returned a small surplus after all expenses had been met, which result is largely due to the earnest efforts of Mrs. Jenn S. Stephens, the pastor of the "Psychical Society" Spiritualists of that city. The St. Louis meeting was held in June and was not a financial success. It did a great deal of good, however, in the way of counteracting the baneful influences of the counterfeiter and their friends who have been especially active in that city during the past year. I feel that the holding of this special meeting was most timely, and am assured that no act of the N. S. A. during the year redounds more to its credit. A great moral victory was scored, and the intelligent people of that city were made to see that legitimate Spiritualism is ever ready to present its claims, despite the machinations of those who prefer to follow "ways that are dark and engage in the practice of tricks that are vain."

Excellent meetings were held during the past season by several of our chartered state associations, all of which were productive of much good. This is especially true of the mass-meeting held at Portland, Oregon, under the efficient leadership of Mrs. Sophia B. Seip, the then state president. It was both a financial and spiritual success, and left a marked impress for good upon the minds of the people of Oregon. In past years, when these mass-meetings were planned in advance, well advertised and carefully managed, with respect to talent, good sums were realized for the treasury of the N. S. A. With the employment of the same methods, I believe they could be made to pay in the best sense of the word during the coming year. I, therefore, recommend that the incoming board of trustees be instructed to hold at least two grand mass-meetings per month in every city where it is deemed to be in need of a spiritual revival.

Ordination.
Again I call your attention to this important subject. We now have our Usages, Rules and Regulations regarding this matter, yet many of our people persistently refuse to be governed by them and seek every means by which they can get around them to secure the ordination of some favorite to the ministry of Spiritualism. I feel that it is the duty of this convention to strengthen the hands of the incoming board of trustees by the adoption of yet more stringent rules in respect to this matter.

I recommend that said board be instructed to have the educational, mediastimic and moral qualifications of every candidate thoroughly tested by the state associations ordaining such persons, or he or she is admitted into our ministry. To-day, too many persons are seeking recognition who are not entitled to it through lack of one or all of the above named qualifications. No man can teach that which he does not know. This applies to exarantate persons as well as to those who are still in the mortal form. Our workers should be made to feel that ordination means something of greater import than the gaining of some special position or financial favor to themselves. I urge action upon this question in a way that no one can fail to understand. All who seek it that they may obtain half rates upon the railroads should be rejected, or should have their papers cancelled as soon as the fact is discovered. A minister is, or should be, a servant of the people—not a grafter upon corporations, nor yet upon people of wealth.

Half Rates.

I am constrained to refer briefly to this subject with the hope that this convention will take the lead in working for a much-needed reform in this special field. I recommend that we pronounce against the continuation of the half-rate system and urge our ministers to unite in an appeal to their fellowmen in other denominations to join them in a similar appeal to secure its abrogation as a clergy privilege throughout America. So long as other denominations receive it, there is no valid reason why our clergymen should refuse to accept it, or be denied it, yet the question of special privileges is one that should be well studied ere it is decided in favor of the Spiritualists. So long as the N. S. A. is in existence, and as long as the state associations and local societies are given the benefit of the reduction in rates by our ministers, there is less objection to their acceptance of clergy privileges than there would be if made a personal requisite. I urge this matter upon you for consideration.

The Railroads.

The relations of the N. S. A. with the great passenger associations of America have been of the most pleasant character throughout the year. No discrimination has been made against our people by reason of their religion, and any failure on the part of an individual to receive what he sought has been due to other than religious prejudice.

We are under obligations to Eben E. MacLeod, chairman of the Western Passenger Association; F. C. Donaid, commissioner of the Central Passenger Association, and J. E. Hannegan, joint agent of the Southwestern Passenger Association for many favors received at their hands, and I recommend that a special vote of thanks be extended to all of these gentlemen and the associations they represent as a testimonial of our appreciation of the courtesies they have extended to us.

Reorganization of Local Societies.

You are earnestly requested to give this most important subject your most thoughtful consideration. From the states of Massachusetts and Washington come appeals from two well-known laymen for a radical change in the organic structure of all our local societies. Their weak financial standing and the ephemeral character of the membership of the great majority of them have led these gentlemen to conclude that Spiritualists do not prize their Spiritualism as they should by reason of their failure to comprehend its essential truths. They recommend that all local societies be made lodges, having initiation services such as are peculiar to the Masons and Odd Fellows, and that due proficiency in understanding be evinced by all candidates for membership before they are advanced into full fellowship.

All psychic phenomena are to be presented in the lodge room and in the presence of members only. This would place a premium upon membership and would inspire many persons to unite with such a movement who would otherwise refuse to have anything to do with it. A most impressive initiation service could be prepared, replete with spiritual symbolism and rich in suggestions to higher and nobler living. People would gladly support a Spiritualism of this sort, it is argued, even as they do Masonry, Odd Fellowship and other orders, of which they become members.

This matter is worthy of your most careful study. I recommend that it be discussed at length by this convention and steps taken to determine the feasibility of the proposition. I suggest that a committee of three or five, of which Dr. Alex. Caird, of Lynn, Mass., and Dr. P. S. Gardner, of Snohomish, Wash., shall be members, be selected by this convention to reduce their suggestions to orderly form for presentation at the convention of 1907. The high standing and prominence of the two gentlemen who have made this suggestion entitles it to a hearing. I make no recommendations with regard to it.

Post Office Branches.

This important branch of our work has been carried on most effectively during the past year. Of the number of tracts, books and pamphlets distributed, we shall be informed by our secretary. Whenever I have gone I have found a demand for free literature, such as the N. S. A. has been distributing under this heading. It is a means of education that cannot be ignored, nor neglected by us. I recommend that this work be continued and that the incoming board of trustees be directed to extend such efforts as may seem best, in the publication of articles in any form that may be necessary, that clearly set forth the principles of Spiritualism.

A Publishing House.

In response to several suggestions from people of high intelligence and progressive views, I submit the question of establishing a publishing house for your consideration. No doubt all of these good friends feel that it is an ideal to be worked up to and realized in the not distant future. Such a dream will never be realized, however, unless it is properly understood through public discussion. Recommendations do not seem to be necessary here. The advantage of such an institution must be clear to every delegate on this floor and to every Spiritualist in America. It is not proposed to trespass upon the prerogatives of the Spiritualist press in this regard, but it is rather the aim of its advocates to place books and periodicals within the reach of those who are now unable to purchase them. I hope this matter will be discussed with due consideration upon the floor of this convention. In closing this paragraph I may be pardoned for referring once more to the need of the secular community, under the management of Spiritualists, to take the place of "Borderland" once published by William T. Stead, but discontinued by him because of a paucity of reliable psychic data. The public is ready for such a magazine now and would support one of the right kind.

Counterfeit Mediumship.

It would be out of place to refer to this unpleasant topic in a great National Convention, were it not for the fact that the "Fraud" question has been the source of endless annoyance and large expenditure on the part of the N. S. A. during the past year. The emphatic stamp of disapproval placed upon counterfeiting in mediumship by our last annual convention has done our cause as a whole and the N. S. A. in particular, a great deal of good in all sections of the nation where the facts have been made known. The defense of fraud by some leaders in the Spiritualist movement and the countenancing of it by certain representatives of the N. S. A. at times during the year have given rise to the question of consistency, not to say sincerity, not only with regard to them, but with regard to the N. S. A. itself. I believe the time has come for us as an organized body to declare with forcible emphasis our determined opposition to every form of fraud and to the employment of persons of questionable character upon our platforms or in our seance rooms as speakers and mediums. I plead for a loyal defense and support of honest mediums on the part of this convention. As Spiritualists we should do our own house-cleaning, to the end that no worthy worker may suffer injustice. It is currently reported that the counterfeiter have formed an organization with such forms of initiation, grips and passwords as are peculiar to secret societies. The headquarters of this society are in one of our Western cities. No one can be admitted who is vouched for by any known opponent of fraud, and it is probable that any honest medium holding papers from the N. S. A. would be most summarily dealt with, should he or she presume to approach the sanctum sanctorum of this body of pretended mediums. This seems to be a corporate trust, which succeeds to all of the Kuklux methods of four or five similar organizations whose jurisdiction has covered the entire country for a number of years. The pioneer Spiritualists of the land still live in their successors of to-day and will ever demand full and free discussion, an unhampered platform and a free press. These ardent spirits have no use for such secret oath-bound Mafia, and demand that their instruments on earth join them in an earnest endeavor to place all work bearing the Spiritualist label in the light of the most perfect publicity. Their slogan is "Dark commercial seances to the rear," and their call is for us to educate the honest men and women who have been misled by the specious pretenses of these modern disciples of Machiavelli and are according them their loyal support. We must be on guard also against the over credulous and unreasoning ones in our ranks, who believe that fraud is as valuable as genuine phenomena are."

Our Conventions.
Again I call the attention of the Spiritualists of America to the fact that too much work is crowded into the four days our annual gatherings are in session. Business of importance must be transacted and there is always a large amount of it on hand. All of our committees are overworked and are either forced to lose the sessions of the convention or else must toil rights to get their reports into due form. These committees are needed in our conventions and it is their right to be there. By extending the time of our conventions, this difficulty could be obviated. All other denominations act with deliberation. They have papers and addresses from their ablest men and discuss them upon their ablest papers. We have no such vital interests at stake in our well-being of their several movements. We should, in my humble opinion, profit by these excellent examples. Spiritualism presents subjects of mightier import, of weightier moment than do any other five religious bodies combined. It seems to me that an extension of time is an absolute necessity to the future well-being of our conclaves. I respectfully recommend action in harmony with the foregoing suggestions.

Necrology.

The list of names of our departed workers whose graduation took place within the past year, is a long one and we should place on record some statement of our appreciation of their work. I respectfully recommend that this subject be referred to a special committee, with instructions to present to this convention in proper form, some suitable recognition of the work and worth of our ardent friends. Among the many who have left us may be mentioned Stephen D. Dye, of our board of trustees; Jerry Robinson, the devoted friend of Lookout Mountain Camp; Frank E. Bond, well known in connection with Camp Southern Campagna, and such speakers and mediums as Allen Franklin Brown, Dr. E. H. Denison, Sarah A. Byrnes, Carrie Fitch Curran, A. E. Tisdale, Louis Schlesinger, James S. Scarlett, and J. O. M. Hewitt. Let us remember them all at their best, and give them a loving thought as they take up life's duties anew in the world of souls.

Platform Suggestions.

I recommend that this convention adopt the following:
That we demand the abolition of child labor in America.
That we urge the importance of prison reform.
That we oppose all legislation respecting the observance of Sunday as a special holy day.

with favor upon a federation of all liberal bodies in America for mutual aid, protection and advancement of the principles of Liberalism. I felt that it would be the safest and best for me in carrying out the will of the convention to determine, first of all, the attitude of the Spiritualists themselves, likewise that of their local societies, with regard to this proposition. I wrote letters of inquiry to some two hundred speakers, mediums and representative laymen and to three hundred societies questioning them as to their views respecting the proposed Federation. Prompt replies were received from nearly all of them and I was pleasantly surprised to find that only three societies and three speakers were opposed to this fraternal union. I then wrote to the official representatives of the liberal religious bodies and received favorable replies from all of them with the solitary exception of the Christian Scientists. They wished us success in our work but declined to take any part in it whatsoever. The Theosophists and Quakers have not yet responded to my letters, but I believe they will not hold aloof from the proposed Federation should it come to be formed and placed in working order. Some of the most helpful of all suggestions received came from Mr. Eugene M. MacDonald, president of the American Secular Union and Free Thought Federation. He and nearly all of the progressive minds connected with his organization look with favor upon this proposition. This is likewise true of the Universalists, Unitarians, Swedenborgians, Metaphysicals, New Thoughtists, Universal Religions and other progressive people.

The question is, how to establish this Federation? I do not feel that the work should be done in a haphazard manner, but that it should go for nothing, hence I recommend that this matter be considered at length and steps taken to carry the plan into execution. With the best people in all the liberal faiths, our own included, in hearty sympathy with this project, there is nothing in the way of making the Union a complete success. I recommend action in the direction named.

The Latest Word of Spiritualism.

Under the Pruden resolution, reaffirmed last year at Minneapolis, your president was directed to solicit contributions from the pens of our ablest writers and thinkers upon various topics directly associated with Spiritualism, having in view the publication of all these offerings in book form, under the comprehensive title of "The Latest Word of Spiritualism." I wrote to a dozen authors of our representative teachers, laymen and most reliable mediums for articles upon some special theme with which they were most familiar. The responses were prompt and kind in every instance. Very few declined to write at all and none of them expressed one word of disapproval of the plan. Probably a dozen manuscripts are already at hand and as many more are promised. Our thanks are due the generous authors for their splendid offerings, and I recommend action accordingly. I further recommend that the incoming president be instructed to continue this work until he shall have received papers upon every form of thought offered by Spiritualism, and upon every established phase of mediumship, plus the phenomena that are presented thereby. I am pleased to report that there is already a demand for this work in many sections of the nation and I am convinced that it will meet with a ready sale when it is upon the market.

Our Conventions.
Again I call the attention of the Spiritualists of America to the fact that too much work is crowded into the four days our annual gatherings are in session. Business of importance must be transacted and there is always a large amount of it on hand. All of our committees are overworked and are either forced to lose the sessions of the convention or else must toil rights to get their reports into due form. These committees are needed in our conventions and it is their right to be there. By extending the time of our conventions, this difficulty could be obviated. All other denominations act with deliberation. They have papers and addresses from their ablest men and discuss them upon their ablest papers. We have no such vital interests at stake in our well-being of their several movements. We should, in my humble opinion, profit by these excellent examples. Spiritualism presents subjects of mightier import, of weightier moment than do any other five religious bodies combined. It seems to me that an extension of time is an absolute necessity to the future well-being of our conclaves. I respectfully recommend action in harmony with the foregoing suggestions.

Necrology.

The list of names of our departed workers whose graduation took place within the past year, is a long one and we should place on record some statement of our appreciation of their work. I respectfully recommend that this subject be referred to a special committee, with instructions to present to this convention in proper form, some suitable recognition of the work and worth of our ardent friends. Among the many who have left us may be mentioned Stephen D. Dye, of our board of trustees; Jerry Robinson, the devoted friend of Lookout Mountain Camp; Frank E. Bond, well known in connection with Camp Southern Campagna, and such speakers and mediums as Allen Franklin Brown, Dr. E. H. Denison, Sarah A. Byrnes, Carrie Fitch Curran, A. E. Tisdale, Louis Schlesinger, James S. Scarlett, and J. O. M. Hewitt. Let us remember them all at their best, and give them a loving thought as they take up life's duties anew in the world of souls.

Platform Suggestions.

I recommend that this convention adopt the following:
That we demand the abolition of child labor in America.
That we urge the importance of prison reform.
That we oppose all legislation respecting the observance of Sunday as a special holy day.

(Continued on page 2)

President Barrett's Report---Continued.

That we are opposed to every attempt to unite Church and State. That we are opposed to the employment of salaried clergymen by Congress and State Legislatures, also in the Army and Naval Service of the United States.

That we are opposed to all special favors, exemptions from duty, and paid prerogatives now enjoyed by clergymen by reason of their office.

That we favor separate public services for the presentation of our phenomena and philosophy.

That we declare our opposition to murder in its every form and urge that all international disputes be referred to boards of arbitration for adjudication.

That we favor an educational qualification for all voters, and demand that sex be no barrier from the exercise of suffrage.

Finance.

We have expended four thousand, four hundred dollars more than we have received during the past year. One thousand dollars went to the Morris Pratt Institute by order of our last convention, while the balance has been expended in defense of wills and in legal fights to sustain the rights of Spiritualism with regard to property, or our mediums with respect to the location of their liberties and their enjoyment of the sacred right to exercise their powers for the good of their fellow-men.

Our income would have covered all remaining expenses of this organization had it not been for these special but necessary drafts upon our exchequer. This deficit, while regrettable, need not discourage us. It should rather inspire us to do more for the cause we love and for the organization in which we believe. Had our local societies been strong in membership, a portion of this loss would have been met.

Had all Spiritualists, or those who claim to be such, but done their duty, our treasury would not have been depleted. The selfish idea that there was money in the N. S. A. treasury, hence there was no need of contributing to its support, governed far too many of them. Some means should be adopted to awaken them from this selfish indifference, and induce them to make the N. S. A. financially independent. I desire not our loss has not been caused by the payment of extravagant salaries to our officers nor yet by meeting exorbitant expenses on their part.

I ask you as delegates to do something to increase the revenues of the N. S. A. I recommend that you plan such measures as will not only replenish its treasury now, but will keep a steady stream of contributions into its coffers. I am not putting it too strongly when I say that this is one of the essential problems for you to solve at this convention. Solve it and thereby prove your devotion to the N. S. A.

An Endowment Fund.

Let me once more urge upon you the importance of establishing an "Endowment Fund" of generous proportions in the name of the N. S. A. It can be done by the delegates of this convention if they so elect. A little effort and some slight sacrifice on the part of each person present will do the work. The claim that Spiritualists are poor is not true. They are as well to do financially as the followers of any other religion. If each delegate would but make himself a committee of one to interest himself and friends in this project, there is no doubt as to the outcome.

A fund of one hundred thousand dollars could be raised within the next six months if each one would do his duty. One hundred thousand persons contributing one dollar, and we have the fund we need. Fifty thousand persons contributing two dollars and the same result is attained. One thousand persons giving one hundred dollars each would do the same. It is likewise secured.

I believe in the democratic plan of having all our people interested in this project, therefore do not feel that we have any right to appeal to the wealthy few to make up this fund. An urgent appeal direct to the consciences of all of our people will do the work. We have been too long in the past to let outsiders pay for our Spiritualism for this. This selfish and wholly unworthy principle should be abandoned and I urge upon you the necessity of making a start in the right direction at this convention.

I recommend that the Committee on Finance, Ways and Means be instructed to report to this body some plan by which the proposed Endowment Fund may be raised. The Universalists, more than fifty years ago, made a house to house appeal for contributions to a much-needed endowment for one of their enterprises, and after many weary months succeeded in obtaining the sum desired. What a mere handful of people, less than one-twentieth of our numbers, to-day could and did do fifty years ago, we can do if we try. I venture to suggest the following as possible plans through which we may be able to gain the desired end. Each delegate to this convention to forward to our National Secretary the names and addresses of all Spiritualists with whom he or she is acquainted, accompanying such list with his own donation, and a statement as to the ability of the friends named by him to donate to a good cause.

Second, the "endless chain letter" to be sent by all delegates to interested parties, requesting donations, and stating that the same should be sent to the National Secretary.

Third, the appointment of financial agents, under bonds, to be paid upon the percentage plan, whose duty it shall be to solicit personal donations to the fund in question.

Fourth, personal letters from the N. S. A. president and secretary to the Spiritualists of America, whose addresses are known or can be obtained from this body of delegates. Then there are other means by which this fund can be raised, but I ask the committee to whom we commit our financial interests to put them into form. I plead for the settlement of this question through legislation that will give us the needed endowment.

Executive Sessions.

So many issues of a delicate character have arisen during the past two years that not a few Spiritualists have urged me to recommend their consideration to the body of delegates whenever they are properly brought before the convention. By this method, it is thought that we may be able to discuss the fraud question with greater freedom, likewise the financial question, and that of the status of our local societies, when it is known that the outside world will not have a

chance to sneer at our movement by reason of any condition associated with it. I submit this proposition to you for such action as you may see fit to take, without special recommendation from me.

Amendments.

Your attention is respectfully called to the amendments proposed in due form to the Constitution and By-Laws of this National body. I urge careful study of them all, laying special stress upon the one that changes the length of the terms of service of the trustees. Legal questions of moment are constantly arising, and issues that demand more than a day's or even a year's study, are springing up every passing day. To properly cope with these important matters, it is essential that your official board be a permanent body. Its members should not all be in danger of removal at every annual convention. Financial success likewise demands stability on the part of the management. Donations and bequests will increase when it is known that the trustees of the N. S. A. are not in danger of being stampeded by a change through the enthusiasm aroused by the eloquence and personal magnetism of some aspirant for power. I feel that one-third of the board should be chosen each year, and I trust that the convention, in its wisdom, will see the force of these suggestions.

Our Evening Sessions.

So much has been said with regard to the selection of speakers and mediums for our evening meetings on the part of the board of trustees, that I venture to place the facts before this convention. At the most, but eight speakers and eight mediums can be chosen for these services, as there are but four evenings to fill. The board has, throughout the past thirteen years, chosen these speakers and mediums by ballot. Personal preference has no weight with any one; it has rather been a desire to find paragon who would do our cause the most good before the public. The influence of the vote of the members, therefore, the speakers have served more than once is due to the fact that they were held to be able to give the special addresses needed by the people, and not to undue influence, nor to favoritism of any sort. If you wish other speakers to be heard, extend the time of your future conventions, and give them a chance.

This remark also applies to mediums. It is quite a task to find speakers willing to attend our conventions, pay their own expenses, and give up a paying Sunday engagement for the sake of serving the N. S. A. gratis. That is just what our speakers and mediums who serve at our annual convocations have to do. If the convention desires to make any change in these methods, it can do so by instructing the incoming board of trustees as to its wishes.

The Spiritualist Press.

Due acknowledgment should be made by this convention to such of the Spiritualist papers as have defended true Spiritualism throughout the year and have aided the N. S. A. in any way. I recommend that a hearty vote of thanks be extended to these journals, under the seal of the association, duly signed and countersigned by the president and secretary.

The New Thought Convention.

It is with pleasure that I call your attention to the annual convention of the New Thought movement to be held in Chicago, October 23 to 27. Arrangements have been made by the delegates held by delegation to cover the entire period. Our New Thought friends are to be in session. I most earnestly urge all who can possibly do so to avail themselves of this privilege in order that they may become better acquainted with our brethren whose progressive views are so fully in accord with our own. They are people possessed of advanced ideas, and are one with us in all spiritual work. I recommend that at least four fraternal delegates be chosen by this convention to represent the N. S. A. at the convention in question.

The Board of Trustees.

The members of your board of trustees have worked together in perfect accord throughout the year. The transition of Stephen D. Dye of California was a shock to all of his associates, and they took such note of his departure as the sad event required. The vacancy was filled by the election of Arthur S. Howe, also a Californian, who is with us. Your board of Trustees has done its best to serve its constituents and does not hesitate to give you an account of its stewardship. There are no debts to be paid, no outstanding bills to be met. There is a small balance in our treasury. We have spent more than we have received under stress of circumstances beyond our control, but every dollar thus used has been spent in the interests of Spiritualism and not for the special benefit of any clique or party. We stand by our record, and suggest that future appropriations be paid in order that we may hereafter keep within our income.

The Home Office.

The work in the home office in Washington has been of the highest order of excellence, and the Spiritualists of America have reason to be proud of their capable and conscientious secretary. She has labored with singleness of heart for the good of our cause as a whole and for the upbuilding of the N. S. A. as its foremost representative. Your president is under many obligations to her for favors received and takes this means to make public acknowledgment of the fact. Her books are well kept, her correspondence promptly attended to, the library and other property of the N. S. A. carefully looked after. Our headquarters as at present managed are a credit to our cause, and every Spiritualist in America should feel honored that his religion can be sought in such an attractive place.

The President's Office.

The work in the president's office in respect to correspondence has been very extensive. Not less than fifteen hundred letters have been written on N. S. A. business, besides articles for the secular and Spiritualist press. A large percentage of the letters went to foreign lands, Australia, New Zealand, India, South Africa, Bulgaria, Russia, Italy, Germany, Brazil, Argentina, Republic, Chili, Peru, and the Island of Puerto Rico being among the nations whose citizens have approached your president for information and advice. This large foreign correspondence is a testimonial to the wide-spread influence of the N. S. A. and is a high tribute to the value of organization. Railroad work and other important matters already enumerated in this report made up the balance of your

president's official correspondence. As your President, I cheerfully responded to all requests from the secular press for articles relating to the principles of Spiritualism, and sought to do likewise for the Spiritualist papers at every opportunity.

Personal.

Permit me to introduce one brief paragraph in which to express my personal thanks to all of the members of the board of trustees for their valuable aid throughout the year. Our noble-hearted, generous treasurer, Theodore J. Mayer, is deserving of special mention for his timely advice and steadfast devotion to the interests of the N. S. A. Our zealous vice-president, Geo. A. Warner, has my hearty thanks for his many acts of kindness and timely aid during the year. He is loyal to Spiritualism in word and deed in every phase of its work. All Spiritualists are under obligations to him for his sturdy defense of mediumship and his courageous opposition to every form of fraud. On this question your official board has acted as a unit during the year now drawing to a close.

The Outlook.

Despite the fact that some dark clouds have loomed over the skies of Spiritualism, despite the mutterings and rumblings of the elements threatening seeming storms, I do not view the outlook for Spiritualism as at all doubtful, nor in the least insecure. Even the weaknesses of some of its organic aids are not to be viewed with alarm for they can be made helps if Spiritualists will but do their duty. New structures can be erected without the faults of the old and new methods of work adopted in all fields of research.

I am hopeful, even optimistic, as to the outcome of our efforts. Defeat may seem imminent at times. Fraud and rascality may forge to the front and hold sway for a time; selfishness may control many of our people for a time; but over all, around and beneath all, is the benign influence of the illumined minds in the spirit spheres, who are striving for the highest, and are endeavoring to impress susceptible minds on earth to keep pace with them, to aid them in their work and to place Spiritualism where it deserves to be—in the lead of all educational, religious, and reformatory movements on earth. Nor are signs wanting that such is the fact even now.

The demand for honesty in mediumship, for ridding our movement of all grafters, the work of the Progressive Thinkers and the renewed interest in spiritual Spiritualism are cases in point. What Mayors Adams and Weaver, Gov. Folk, Attorney Jerome and other reformers are doing, are typified by the progress of Spiritualism and the work that is being done in its behalf.

Every Spiritualist has reason to feel encouraged at signs of the times. Old organizations and their imperfect methods may go—in fact, they are going—but they will only make way for the car of progress in the form of better organizations that shall follow them. A division even may come, but it will be a division of the relationship between honor and dishonesty, hence no alarm need be felt by reason of it.

The truth will endure for ever and will be its own excuse whenever it demands a hearing. It rests with the Spiritualists themselves to prove that they are the proper persons to act as custodians of the truth. I believe there are many who are worthy of the trust and feel that they will nobly meet every responsibility whenever the same develops upon them.

Through the N. S. A. I look to see all of these hoped for results accomplished. Let us rally to its support morally, numerically and financially. Let us make known to ourselves and to the world our adherence to every cardinal virtue, our belief in every principle of right, and seal, if need be, our very lives to the holy work of cooperation with the angels in an endeavor to make this world in deed and in truth the kingdom of heaven for all mankind.

All of which is respectfully submitted.

HARRISON D. BARRETT,
President.

OCTOBER.

Now is the Autumn's fairest moon,
And the royal purple noon
Of all earthly glory;
Now let cares drift far away
While each wander-working day
Tells us its story.

Sung amid a thousand hills,
Hymned by "silver throated" rills
Through the meadow straying,
This sweet poem of the year
Mellows all the atmosphere
Charm on charm displaying.

Scars of gold and crimson rest
On each mountain's plumed crest
In a dewy splendor,
While o'er all earth's beauty things
Nature spreads out gauzy wings
As of each tender.

Hills on which we fondly gaze
'Neath a soft enriching haze
Full of long shadows gleaming,
Curtained from our curious eyes,
Beauty gives us glad surprise
Through each vista gleaming.

Now her turrets seem to rise
Fair dream of Paradise
On our vision stealing;
Then they float and pass away
Into darkness and decay
—Death alone revealing.

Now from every tree-top wave
Leafy banners gay as grave
Nature's mood betraying;
Then these faded, wasted forms
Rent by force of winds or storms
Fall, no use portraying.

Leaves! what say ye to my heart?
Winds! What melancholy art
Wakes ye into sighing?
Wherefore when we hear your moans
Thrill our heart with echo tones
Chord to chord replying?

Leaves! ah, well I know your power,
Winds! ye have a wondrous dower
All the past revealing;
Faded hopes like Autumn leaves
Strew life's pathway. Nature grieves,
One with us in feeling.

But there is a glory born
With our life's purpur'd morn,
Stronger than all glooming;
Aye, and brighter than the days
Scar'd in gold and purple haze,
'Tis of faith's fair weaving.

Leaves may fall and quick winds sigh
All forms of beauty fade and die,
Still, faith to us replying
Sung, faintly, upward singing toward
Love's gate.

And bids us calmly wait and wait;
All cause for grief denying.
Ah! if the Autumn of our days
Finds but the soft and mellow haze
Of fading joys concealing,
Then will our hearts be full of peace,
And every hour bring rich increase,
A life of us revealing.

BILLIE BUSH,
Barley, Mass.

Missionary Report

Report of Harrison D. Barrett, Missionary-at-Large for the N. S. A., A. D. 1906.

By vote of the delegates present at the Minneapolis convention in 1905, I was reappointed as missionary-at-large for the year 1905-1906.

From November 15 to January 15 I tried to establish a missionary circuit of thirty towns in the state of Maine, planning to give each place one visit per month throughout the year. It was wasted time and effort, so far as Maine was concerned, and had to be abandoned as impractical in that state. People there would not be missionaries, and would not be interested in anything established, but when asked to do something in its behalf, either protracted or made no answer whatever. There is no state in the Union where missionary work of a substantial character is more greatly needed than in Maine. The people there have fallen into a condition of indifference toward the welfare of our Cause as a whole that is positively disgraceful. Whenever they are aroused to a sense of their duty, and to the necessity of action, they respond nobly, even generously and enthusiastically.

I do not know of a strong local society in the state of Maine. There are six organizations in the state that are supposed to be local societies, but not one of which holds continuous meetings throughout the year. Two of them meet monthly, while one holds meetings whenever a speaker or medium happens to pass through the section in which it is located. The membership of all of these organizations is very small, and they are never of a general working character. A few do all the work that is done at all, while the many are either indifferent to it, or wholly indisposed to recognize the necessity of holding meetings of any kind, aside from those held each year by the various camps in the state. No doubt these words will apply to Spiritualists of New Hampshire and other states in which little or nothing is done to sustain Spiritualism outside of one or two brief camp-meetings.

Maine has four camps, three of which are auxiliaries of the N. S. A. Three of these are held for periods of ten days each, while the other continues a series of weeks, and makes its Sunday speakers en route to visited two of these camps the present year, and am pleased to report that a deep interest in the welfare of the N. S. A. was aroused at both points. As soon as I had outlined its work, stated its objects, given something of its history, and recounted some of its successes and failures, the people of the state responded nobly to its support, and went with me to the camps, and the N. S. A. was their institution in the best sense of the term. Three of the Maine camps are largely attended, but the people who assemble at these so-called Meas of Spiritualism, in the vast majority of instances attend no spiritual meetings save occasional funeral services, and are not interested in what they crowd into the sessions of their camps. There are fifty cities and towns in Maine in which live working societies can be established, under proper missionary effort.

What is true of Maine is undoubtedly true of the other northern New England States, New Hampshire and Vermont. It requires missionaries in unusual ability to do the work that can be done through proper effort in the states named. The missionaries must be filled with enthusiasm, possessed of unbounded patience, backed by sufficient means to provide for heavy storms, a continued stress of weather, and possible inactivity on the part of the people. They should be able to preach with power, and to make their presence felt in the home circle, and not attempt to make their special features in public. Devotion to the Cause and self-consecration to its advancement should be special characteristics of those who would act as missionaries in New England. It may be difficult to find the right persons for these positions, but it can be done if proper effort is made, and I earnestly recommend action accordingly. New England needs missionary work, and the N. S. A. will grievously err if it neglects this important field any longer. It should be undertaken and carried forward despite the disheartening indifference of the local Spiritualists themselves.

I spent the month of July in New England, I journeyed westward, "doing missionary work of various kinds along the way," until I reached the state of Kansas. With the aid of interested friends in that state and in Oklahoma, I succeeded in establishing a circuit of towns, to which I made regular fortnightly visits. On the whole, the attendance was good at all points, save where heavy storms were raging, or some public function was being held. I asked the local Spiritualists to provide place of meeting, music and advertising, giving me the proceeds of the collections. No one in Kansas and Oklahoma who knows of that circuit work, can accuse me of neglect of my new work. I put in ten weeks of continuous labor on this circuit, and had the satisfaction of seeing that the interest in many places was much greater when I was compelled to abandon the field than it was at the opening.

But, despite my exertions, the work was a financial failure. The circuit was longer than it should have been, yet the expense of travel was small, taken as a whole, and did not cause the loss sustained each week. The collections were generally very small. At one point on a certain Sunday, where I gave two addresses into each of which I put one hundred dollars worth of energy, the receipts from all sources were only ten cents. The largest sum taken in one day at any given point outside of Sterling, I gave sixty-five addresses in seventy days, thirty-two of which were in the month of March alone, from which the financial returns were too small to be named as a whole. The receipts for March were one hundred and sixty-three dollars and thirty-five cents. To this, I made a personal donation of six dollars and sixty-five cents, hence was able to report one hundred and seventy dollars as my returns from my thirty-two lectures in March. The expenses for that month, including, of course, the salary of the missionary, were two hundred and twenty dollars, a loss of fifty dollars to the N. S. A. for this one month. Previous month showed even larger deficits. I have taken March as a sample, for the collections steadily increased throughout that month, when the people saw that the work was likely to be permanent in character, and were able to induce interested friends to attend the meetings.

It is probable that the receipts would have constantly increased, had the circuit work been continued. I came out of this experience firmly convinced that short circuits are best for good missionary work. There will be occasional losses under any system, however perfect it may seem, yet the circuit work can be made self-sustaining if properly conducted. I feel that all such circuits should be established by the several state associations, where they exist, and be under the direct supervision of the state officers at all times. Where no state associations have been established, the N. S. A. by proper correspondence, and state officers, can induce the missionaries, carrying out all circuits and manage them. If the missionary is to speak every day in the week and twice on Sunday, his correspondence should be made as light as possible. He should know the places he is to visit each week, go to them in turn, and conserve all his energies at each point visited by him. But the missionary cannot do it all, no matter how hard he may work, nor how great his devotion to the Cause. The Spiritualists themselves have their share in the responsibility of making this circuit work a success. They should be willing to sustain the missionary with their money to the end that he may not have to work for his income, nor feel that he may not always have proper food and shelter.

I recommend that all missionary work during the coming year be established upon the circuit plan, under the management of state associations. When state associations refuse to act, or where none exist, urge that the N. S. A. undertake the circuit work itself. I further recommend that, where the state associations take the lead, the N. S. A. enter into certain financial aid, provided the states raise an equal amount, with the assurance that all profit accruing from such work shall be shared equally by the associations involved.

I did no missionary work during the month of April. I returned to my home in Maine at my own expense, and only attended to the routine work of the president's office during that entire month.

I resumed missionary work in the month of May, and have been continuing my work since that time. I visited numerous places en route to the West, whither I was called for the months of June and July, also portions of May and August. I spent some time in the state of Montana, where I find great need of missionary work. The state association is very weak, both in finances and membership, and its officers are laboring with singleness of heart to establish it upon a firm legal and financial basis. I found marked interest in Spiritualism in all sections of the state visited by me, and from which I heard by the way of letters. Devoted missionary work is greatly needed in Montana. Men and women of education are wanted, rather than sensationalists and commercialists, in that progressive state. I take great pleasure in reporting that the Spiritualists of Montana believe in and are loyal to the N. S. A.

During the month of June I labored in Seattle, Wash., doing occasional week evening work in adjacent cities, from all of which efforts the financial returns were almost equal to expenses. I did my best to interest our friends in Spiritualism as a movement in America, and in the N. S. A. as its mouthpiece. The people responded quickly and generously, and I am pleased to report that the bond between the Spiritualists of Washington and the N. S. A. is a strong one, and I hope I did some good while there. The people of Washington believe in the N. S. A., and are ever ready to render it generous support. Washington has a strong, active state association, which body is abundantly able to carry on the work in that state at present. I feel, however, that the N. S. A. should unite with the state body in propaganda work in accord with my recommendation in the report.

I spent the entire month of July in the state of Oregon, in mass-meeting and camp work. I gave thirty-five addresses in twenty-nine days, and attended to all my official duties in addition thereto. The state association held a six days' mass-meeting in Portland, Oregon, the first week of July, at which was a regular speaker. This meeting was a great deal of good, and placed the N. S. A. in a much better light before the Spiritualists of Oregon than it had ever been before. I gave two addresses, setting forth its aims, endeavors and accomplishments, nearly all of which information was new to the people who heard me. The Spiritualists of Oregon are loyal to the N. S. A., and will remain such so long as it does not depart from honest effort in all of its undertakings. The Portland mass meeting was a decided success, and reflected great credit upon the able state president, Mrs. Sophia B. Selp.

The attendance at the camp-meeting at New Era was fair, the good work opening, and steadily increased up to the closing day. A special collection and personal offerings to the N. S. A. Pension Fund were received in addition to what was paid me for my services. President Love is a devoted friend to the N. S. A., and an earnest worker for organization everywhere. His release from the responsibility of other states to secure his services as missionary, or as settled speaker.

In passing, I must add that the state association in Oregon is now equipped for work, and that I believe it will soon establish itself in all fields of spiritual endeavor. It needs the support of the N. S. A. and I recommend a close union between the two bodies to the end that all errors in its organic structure may be eradicated, and only true representatives of progressive Spiritualism be sent forth as champions of our Cause.

The entire month of August and the first sixteen days of September were devoted to camp-meeting work. I worked for the camps at Surprise Lake, Wash., at Vicksburg, Mich., Onset, Mass., Etta and Madison, Maine. At all of these points, I found only friendship and good will for the N. S. A. Vicksburg on N. S. A. day responded with a special offering of fifty-three dollars and twenty cents (\$53.20), only eighteen of which were in pledges to be redeemed later. N. S. A. day had passed when I reached Onset, but the returns from there were most generous. Etta responded to my appeal with a special offering of thirty-five dollars, while Madison came to the front with a collection of twenty-two dollars and seventy cents. The returns from Onset were in excess of the amounts paid me for my lectures, hence indicate the cordial support rendered the N. S. A. by the generous Spiritualists at the points named.

From September 16 to the close of

good missionary work. There will be occasional losses under any system, however perfect it may seem, yet the circuit work can be made self-sustaining if properly conducted. I feel that all such circuits should be established by the several state associations, where they exist, and be under the direct supervision of the state officers at all times. Where no state associations have been established, the N. S. A. by proper correspondence, and state officers, can induce the missionaries, carrying out all circuits and manage them. If the missionary is to speak every day in the week and twice on Sunday, his correspondence should be made as light as possible. He should know the places he is to visit each week, go to them in turn, and conserve all his energies at each point visited by him. But the missionary cannot do it all, no matter how hard he may work, nor how great his devotion to the Cause. The Spiritualists themselves have their share in the responsibility of making this circuit work a success. They should be willing to sustain the missionary with their money to the end that he may not have to work for his income, nor feel that he may not always have proper food and shelter.

I recommend that all missionary work during the coming year be established upon the circuit plan, under the management of state associations. When state associations refuse to act, or where none exist, urge that the N. S. A. undertake the circuit work itself. I further recommend that, where the state associations take the lead, the N. S. A. enter into certain financial aid, provided the states raise an equal amount, with the assurance that all profit accruing from such work shall be shared equally by the associations involved.

I did no missionary work during the month of April. I returned to my home in Maine at my own expense, and only attended to the routine work of the president's office during that entire month.

I resumed missionary work in the month of May, and have been continuing my work since that time. I visited numerous places en route to the West, whither I was called for the months of June and July, also portions of May and August. I spent some time in the state of Montana, where I find great need of missionary work. The state association is very weak, both in finances and membership, and its officers are laboring with singleness of heart to establish it upon a firm legal and financial basis. I found marked interest in Spiritualism in all sections of the state visited by me, and from which I heard by the way of letters. Devoted missionary work is greatly needed in Montana. Men and women of education are wanted, rather than sensationalists and commercialists, in that progressive state. I take great pleasure in reporting that the Spiritualists of Montana believe in and are loyal to the N. S. A.

During the month of June I labored in Seattle, Wash., doing occasional week evening work in adjacent cities, from all of which efforts the financial returns were almost equal to expenses. I did my best to interest our friends in Spiritualism as a movement in America, and in the N. S. A. as its mouthpiece. The people responded quickly and generously, and I am pleased to report that the bond between the Spiritualists of Washington and the N. S. A. is a strong one, and I hope I did some good while there. The people of Washington believe in the N. S. A., and are ever ready to render it generous support. Washington has a strong, active state association, which body is abundantly able to carry on the work in that state at present. I feel, however, that the N. S. A. should unite with the state body in propaganda work in accord with my recommendation in the report.

I spent the entire month of July in the state of Oregon, in mass-meeting and camp work. I gave thirty-five addresses in twenty-nine days, and attended to all my official duties in addition thereto. The state association held a six days' mass-meeting in Portland, Oregon, the first week of July, at which was a regular speaker. This meeting was a great deal of good, and placed the N. S. A. in a much better light before the Spiritualists of Oregon than it had ever been before. I gave two addresses, setting forth its aims, endeavors and accomplishments, nearly all of which information was new to the people who heard me. The Spiritualists of Oregon are loyal to the N. S. A., and will remain such so long as it does not depart from honest effort in all of its undertakings. The Portland mass meeting was a decided success, and reflected great credit upon the able state president, Mrs. Sophia B. Selp.

The attendance at the camp-meeting at New Era was fair, the good work opening, and steadily increased up to the closing day. A special collection and personal offerings to the N. S. A. Pension Fund were received in addition to what was paid me for my services. President Love is a devoted friend to the N. S. A., and an earnest worker for organization everywhere. His release from the responsibility of other states to secure his services as missionary, or as settled speaker.

In passing, I must add that the state association in Oregon is now equipped for work, and that I believe it will soon establish itself in all fields of spiritual endeavor. It needs the support of the N. S. A. and I recommend a close union between the two bodies to the end that all errors in its organic structure may be eradicated, and only true representatives of progressive Spiritualism be sent forth as champions of our Cause.

The entire month of August and the first sixteen days of September were devoted to camp-meeting work. I worked for the camps at Surprise Lake, Wash., at Vicksburg, Mich., Onset, Mass., Etta and Madison, Maine. At all of these points, I found only friendship and good will for the N. S. A. Vicksburg on N. S. A. day responded with a special offering of fifty-three dollars and twenty cents (\$53.20), only eighteen of which were in pledges to be redeemed later. N. S. A. day had passed when I reached Onset, but the returns from there were most generous. Etta responded to my appeal with a special offering of thirty-five dollars, while Madison came to the front with a collection of twenty-two dollars and seventy cents. The returns from Onset were in excess of the amounts paid me for my lectures, hence indicate the cordial support rendered the N. S. A. by the generous Spiritualists at the points named.

From September 16 to the close of

the official year, I engaged somewhat in missionary work in Maine, but the financial returns barely met expenses, hence I did very few engagements there. My time was occupied with convention work in the form of correspondence, and the preparation of my official reports.

It is a matter of regret that Spiritualists throughout the nation, while desiring missionary work, are so willing to shift the responsibility of supporting the same upon the N. S. A. It was openly said in not a few places visited by me, "Well, the N. S. A. pays you; why should you care whether you meet expenses or not?" Others said even more bluntly, "Let the N. S. A. foot the bills." Others sought to extenuate their present neglect of the duties of their past sacrifices for Spiritualism. There is a desire on the part of multitudes of Spiritualists to get something for nothing. Such a condition augurs ill for the future of our Cause. Something should be done to eradicate this terrible evil from the minds of our people. I appeal to this convention to speak no uncertain tones upon this important matter, and urge that something be done to establish a higher order of things.

On four occasions I was refused the platforms of local Spiritualist societies, or denied an opportunity to address the Spiritualists and other liberal people. The reason assigned was the same in every instance, although only one good friend went so far as to say that he would silence me as a speaker forever if he had the power. It was my opposition to fraud that caused all four of the refusals mentioned. I refer to this matter solely as an illustration of the low spiritual level at which some pretend to stand. I prefer fraud to honesty, illiteracy to scholarship, and would, like Torquemada of old, torture all who entertain progressive views. These experiences would be more provocative of mirth were they not so pathetic in their revelations of the sad fact that there are Spiritualists who can condone fraud, and uphold its perpetrators, in preference to clean, wholesome Spiritualism. Perhaps these people, like Ephraim of old, are joined to their idols, and should be left alone until their own souls are awakened to a full realization of the meaning of the truth, honest and spiritual growth.

It is not the pretence of any missionary to discuss the fraud question in his propaganda work, and I do not know of one of the N. S. A. missionaries who has ever done so. It is his duty to tell the people what Spiritualism is, and to establish working societies in its name. But, when questions in public or in private with regard to conditions which would be dishonest or reprehensible, he knows to be so, and to the counterfeiter who produces the same, it is the bounden duty of every worker, missionary or not, to tell the truth without fear or favor. Spiritualism and Spiritualists will be respected more highly by all intelligent people when they realize that Spiritualists have sufficient self-respect to expose and repudiate every kind of fraud. No medium has ever been attacked by a missionary of the N. S. A., nor by any one of its officers. Fraud and counterfeiting have been fearlessly condemned by many of our workers, and I ask in all candor, is it a crime to oppose wrong-doing?

Missionary work is needed in many sections of the country, but I am constrained to recommend that it be confined to such sections as are willing to render the circuit system a cordial and generous support. Reciprocity is the law of life, and it should apply to missionary labor as it does to everything else. Spiritualism will go to people when they are ready to receive it, and they are only ready to

Missionaries' Report.

Report of Mr. and Mrs. E. W. Sprague, Missionaries of the National Spiritualists Association, for the Year Ending September 30, 1906.

Mr. Chairman and Fellow-Delegates:—We are pleased to give you again in convention, and to wish an account of our stewardship.

The year just passed has been a very active and encouraging one in the missionary field. The cause of organization is growing in favor with the people each year.

Many important questions are agitating the minds of the Spiritualists of this country, prominent among which are the question of the best methods of advancement of our movement; how to find the true in Spiritualism and how to eliminate the false or untrue that has been laid upon it.

Our good people are aroused and a genuine as well as a spiritual mediumship is demanded everywhere throughout the land.

The demand also for a better education and ministry in Spiritualism is increasing in our ranks.

Our people are becoming more and more favorably impressed with the good work of the Morris Pratt Institute and are looking hopefully forward to the time when it will be able to supply a large number of valuable workers fully equipped to fill the all-important positions in which they are to labor.

Our cause is in need of many more good and competent workers. There are thousands of towns and cities in the United States where a competent Spiritualist minister or medium could build up a good, strong society and be well sustained.

The demand for competent speakers and mediums is a healthy one and is being gradually though slowly supplied. Tens of thousands of people in this country are anxious for the teachings and proof of the truths of spiritualism, and many are unable to obtain them because of the lack of competent workers.

Many have tried to learn and have fallen into the hands of incompetent self-appointed speakers and mediums, and have turned away in sorrow and disgust.

A grave responsibility rests with all true Spiritualists: they should come to the front and lend a helping hand in sustaining and upholding our National, state and local organizations in their efforts to provide the public with competent and worthy mediums, ministers and teachers.

We must see to it that the wants of these thousands of earnest inquirers are supplied with the true in Spiritualism and that our cause becomes free from the suspicion that has been cast upon it by some of its self-appointed teachers as well by the ignorance of the unqualified investigators.

We always recommend the home circle for the enlightenment of the investigator and the development of mediumship.

We filled camp-meeting engagements at the following named places: Haslet Park, Mich.; Clinton, Iowa; Delphos and Winfield, Kansas, and Mountain Park, Oklahoma, where we acted as general workers. One by one the old workers are passing to the higher life and their loss is greatly felt by those left behind. However, we are encouraged by the fact that many new ones are coming to the front to fill their places.

At Haslet Park we found Miss Emma Gibbs, a young and gifted worker of Grand Rapids, Mich., who was acting as chairman of the camp-meeting. She has been serving a society in her home town for the past two or three years.

At Clinton, Iowa, Mrs. Emma R. Abbott, a graduate of the Morris Pratt Institute, was holding classes in elocution and physical culture and had charge of a large children's lyceum. Her work was highly appreciated.

We also met Mrs. Christine Cooper and her son at this place, both of whom are graduates of the Morris Pratt Institute. Mrs. Cooper is an efficient officer of the Clinton camp-meeting, and Eugene is a teacher in a business college, which position he says is to be credited to his having attended the Morris Pratt School. His talks in the conferences showed his ability as a thinker and a speaker, and were a source of gratification to his many friends.

We also met Mrs. Alice Barry at Clinton. She filled the rostrum while we were at camp, giving a beautiful discourse. She has charge of the Clinton society.

At the Delphos camp-meeting we met Mrs. Bessie Bellman and Mrs. Josephine Brewer, both of whom were filling engagements there as speakers. All of these new workers are cultured and refined and are honoring the positions to which they are called.

There are hundreds more in our great country who are coming to the front to take the places of those who are passing away and to fill places for themselves. This is encouraging, but Spiritualists should hasten to organize societies, making them permanent by chartering them with the state and National Associations, so as to encourage new workers and more fully utilize the gifts of the newly developed speakers and mediums; that our cause may be advanced and the hungry multitudes may be fed.

At Mountain Park (Okla.) camp-meeting—the first one ever held in the state—the people of the town were quite conspicuous by their absence at first, but by the persuasive genius and sound logic of Brother John W. Ring, and the spiritual teachings of Mrs. Alice K. Baker, they had begun to show themselves when we arrived; and the weather having improved, the latter part of the meeting was attended by nearly everyone in town. Many people heard the message of Spiritism for the first time.

Between thirty and forty people came together, traveling eighty, ninety and some one hundred miles on purpose to attend the meetings and assist in the work of organizing the Oklahoma State Spiritualists Association. They came mostly in covered wagons. The quality of the work done by our speakers and mediums in all of these camps gave evidence of the fact that we are making for a more spiritual Spiritualism. Mr. Barrett's good work in Oklahoma was a great help in the organizing of the state association.

The officers and managers of these camp-meetings are earnest, self-sacrificing Spiritualists, who labor unconsciously and without compensation other than the compensation that comes from knowing that they are doing good. Great praise is due to these faithful and unselfish workers. They are doing a great work for our Cause.

Number of Meetings, Etc.

During the year we held 262 meetings and seances, in 44 different places, reorganized and organized and chartered 14 societies, including one state association, and labored in 14 different states, viz.: Minnesota, Iowa, Wisconsin, Indiana, Michigan, Pennsylvania, District of Columbia, West Virginia, Ohio, Illinois, Missouri, New York, Kansas, Oklahoma and Canada.

We held meetings in Alliance and Ashland, Ohio; Detroit, Pontiac, Farmington, Battle Creek, Chesaning, Eastlet and Saginaw, Mich.; Allegheny, Smithton, Pittsburgh and Lancaster, Pa.; Washington, D. C.; Parkersburg, West Va.; Versailles and Lafayette, Indiana; Farmer City, Decatur, Macon and Beardsden, Ill.; White-water, Wis.; Minneapolis, Long Lake and Fairbault, Minn.; Northwood, Clear Lake, Maud City, Edgewood, Clinton, Haysville and Belmar, Ind.; St. Louis and Millersville, Mo.; Mountain Park, Okla.; Delphos, Winfield, Sterling and Hutchinson, Kansas, and Windsor, Canada.

We also attended the N. S. A. convention at Minneapolis, and took an active part in the Michigan State Spiritualists mid-winter meeting held at Detroit. The year, like the former, was a grand success in every respect, and proved to be of great benefit to our cause and the cause of organization.

Financial Report for the Year Ending September 30, 1906.

Expenses \$2,106.43
Receipts 1,463.98

Balance \$ 641.45

State Associations.

While attending the Mountain Park camp-meeting, we organized the Oklahoma State Spiritualists Association and chartered it with the N. S. A. It is well organized and has a splendid field for missionary work.

Its officers are composed of some of the best men and women among the sturdy pioneers of that country, and if they build up and develop their new State Spiritualists Association as they have developed their beautiful country, we shall doubtless soon see a strong auxiliary to the N. S. A. in Oklahoma.

Our state associations are growing stronger and their work is becoming more thoroughly systematized.

Each year shows progress in every line. State missionaries are at work in the states that are organized and in some of them they are kept in the field the entire year. This is as it should be.

The Indiana State Spiritualists Association which we organized less than three years ago, has a missionary engaged by the year. This shows what may be done. With proper management every state association may keep a missionary constantly in the field.

The Macomb Spiritualists Church.
Last-winter Mr. J. D. Munger of Macomb, Illinois, built a nice little church in that place. It has a seating capacity for about 250 persons. Mr. Munger seated it with opera chairs, arranged for heating, lighting, etc., in fact he completed it in every detail and made it ready for use. He then deeded it to a friend, Mr. Fred Rexroat, in trust for a Spiritualist society, when one should be organized.

Then in February last he engaged our missionaries to come to Macomb on April 21 and hold meetings daily for two weeks. In the meantime we were to organize a Spiritualist society and dedicate the new church.

We were shocked one day by reading a notice in The Progressive Thinker of the death of Brother Munger. He died in a hospital after an operation.

We immediately wrote the only Spiritualists of Macomb whose addresses we possessed. The time for our going there was close at hand and a reasonable time, not receiving a reply to our letters and becoming uneasy, we wrote the postmaster at Macomb, asking for information. Soon after this we wrote a letter and addressed it, "To Any Leading Spiritualist of Macomb, Ill." About that time we received a discouraging letter from the son of Mr. Munger, who was the administrator of his father's estate. It gave us the name of Mr. Fred Rexroat, the trustee in whom had been deeded the church was placed.

We at once wrote him but before we received his reply there came an answer to our letter addressed to "Any Leading Spiritualist of Macomb." It was an encouraging letter and said, "Come, we shall expect you to be here on the 21st." It was the old cry of the spirit, "man in a vision appeared to Paul in the night, and prayed him, 'Come over into Macedonia and help us.'"

Another letter from a good Spiritualist read as follows: "Pay no attention to any letters notifying you not to come here. We have had opposition from the first. If you ever did anything for the cause of Spiritualism, do it now for Macomb, and we, with our departed brother, J. D. Munger, will feel grateful."

Other letters followed and on April 21, we reached Macomb. We soon learned that there were no funds to pay the expenses of the meetings, though they were poor, would do all they could to help defray the expense of the meetings, all of which they faithfully carried out, though not nearly enough was raised to pay the expenses.

There was great opposition to our coming to Macomb, and to the Spiritualists getting possession of the church.

We were delayed in getting the key to the church. We consulted a lawyer, and discussed the question with parties concerned in the matter, and did not get possession of the key to the church until we promised not to let any other person have it, and that we would return it when the meetings were over. It was only ten minutes before the time set for the meeting to begin when we got possession of the key, and many were waiting at the church door for admission.

We remained in Macomb fifteen days, held fifteen meetings, and after five days' work there we organized a society composed of thirty-four members, and a day or two later the deed was made by Mr. Rexroat, the trustee, transferring the title to the trustees of the Munger Spiritualists Church of Macomb, Ill., the officers of the society that we had organized. We had the deed recorded, and dedicated the church, and the wishes of

our arisen Brother Munger were thus far carried out.

The Spiritualists of Macomb now own this beautiful temple free from encumbrance, and are organized into a working society under the charter from the Illinois State Spiritualists Association.

Mr. Munger left a legacy to help support this church. He willed this society the use of 100 acres of land for the term of twenty years; the society to come into possession of the legacy at the death of Mr. Munger's son.

It is a fine farm and its estimated rental value is from \$1,000 to \$1,200 per year. If it rents for \$1,000 per year for 21 years the \$21,000 will be a great help to the Spiritualists and the cause. It will pay the expenses of keeping a good speaker in Macomb for 21 years.

It is very doubtful whether the Spiritualists would have gained possession of the Macomb church if our missionaries had not gone there and pushed the matter to a successful settlement. Missionary work is of the greatest value to our organization and the advancement of our cause.

Many things are done by the missionaries for the good of Spiritualism that are not published.

Great crowds attended our meetings at Macomb, sometimes twice or three times as many were on the outside as there were on the inside of the church, but with windows and doors open and the air fresh, the newspapers and the people treated us with kindness and respect.

Spiritualist Temples.

Lack of places to hold meetings is a great hindrance to the advancement of our cause.

We have been unable to visit many places where our services were wanted, because no suitable place could be secured in which to hold our meetings. Spiritualists should have more temples and halls of their own. In many places the Spiritualists are as numerous as the members of some of the smaller denominations of Christians. They are just as good citizens, and can build temples in many places just as well as these Christians can build churches, if they will set themselves about it.

As Spiritualists we are beginning to see that we must have our own temples and meeting-places. This is shown in the fact that we are buying churches of the Christians in different parts of the country.

Last spring, within about one month's time we held meetings in four different Spiritualist churches and one Spiritualist college. All of these were paid for but one church, and that one is secure in the hands of the society that owns it.

We are hopeful that the committee on "Temple Building" that was appointed by our convention last year may present some good and effective method of raising funds to help weak societies to build temples of their own.

A large number of Spiritualists in the United States are too busy making money to pay much attention to the advancement of the sacred cause of Spiritualism. Some of them would be willing to furnish some of them with money to loan to weak societies at a low rate of interest to be used in building temples and churches. Security could be furnished by mortgages on the temples, and societies could pay interest easier than they could pay rent, and they would have places to hold their meetings whenever they wished without having to ask consent of anyone.

Missionary Work.

Missionary work is very much needed in every part of the country. Within the last year we have received letters from people living in many different states of the Union asking for our services and requesting that we let them know if we come anywhere near them.

It is a source of great satisfaction to learn of the good work of the state missionaries, and to know that every state as soon as it becomes strong enough in its organization appoints its missionaries and sets them at work.

The National Spiritualists are constantly receiving calls from states that are organized as well as from states that have no state organization, but the calls from the states that are organized number many more than those from the unorganized states. This shows that when a state becomes organized it at once realizes the necessity of having its own work and proceeds to arrange for it.

The reports of the National missionaries for the last six years teaches an object lesson and proves that the more missionary work that is done the better for our cause.

Leaflets.

The large leaflets sent out by the N. S. A. are doing a good work; we see the good resulting from their circulation in different parts of the country.

We would recommend that this convention consider the question of publishing small leaflets explanatory of the teachings of our philosophy and the generally accepted beliefs of the Spiritualists and enlightening the public regarding the good work of our organization. This is very important; as erroneous statements regarding the beliefs of Spiritualists are in circulation all over the land.

We are often asked "What do Spiritualists believe regarding Jesus Christ, the bible, rewards and punishments, God and the devil?" etc. Of course our workers are constantly enlightening those who attend our meetings, and our splendid Spiritualist newspapers and periodicals are doing the same; but if these little leaflets were circulated freely they would fall into the hands of thousands who never see a Spiritualist publication or attend a Spiritualist meeting.

If we had such leaflets that we could hand out or mail to our correspondents, the public would learn that false reports regarding Spiritualists and their beliefs are in circulation and the beauty and naturalness of our philosophy would be appreciated to many as soon as they were apprised of its teachings.

Many people honestly believe that Spiritualists are all atheists; that they do not believe that we must suffer the consequences of wrong-doing; that they are believers in diverse inconsistent and visionary doctrines, etc., all of which not being true, the public should be enlightened.

Spiritualist societies need these leaflets for their members and to be used in their lyceums, and they could distribute them to others to advantage.

The Methodists, Adventists, Mormons, Unitarians and other denominations are successfully using this method of teaching the world the doctrines, why should we not do likewise?

We would suggest that if such leaflets are printed each one contain matter explaining but one subject, and of such form and size as can be put into ordinary-sized envelopes, and that societies and workers be supplied with them.

Report of the Committee on the President's Report.

To Officers and Members of National Spiritualists Association: In Convention Assembled, Your Committee to whom was referred the president's report for the year last past, beg leave to submit the following report:

The Year's Work.—Your committee notice with pleasure and approval the encouraging review of amount and character of the work accomplished in the general field of Spiritualistic effort and the attention given to the same by numerous writers and speakers allied with kindred movements, as well as the attention given the same by the popular periodicals and other publications of the day.

Your committee suggests your approval of the statements set forth under this heading, but recommends that the closing paragraph be amended so as to read as follows:

"The call on the part of the scholars of Europe for the past twelve months for mediums for the purpose of special investigation surely shows the trend of the times and reflects credit upon mediumship and Spiritualism."

Psychic Research.—Your committee heartily concurs in the statement of facts set forth and the advice and recommendation its endorsement by this convention.

Missionary Work.—Your committee recommends that the subject of all missionary efforts be referred to the committee appointed to consider that special line.

Editor-at-Large.—The statements set forth in the president's report, giving a brief review of the valuable work accomplished by the able Editor-at-Large, are heartily concurred in by this committee, and recommend its endorsement by this convention.

Local Societies.—Your committee concurs in the opinion of the National president as to the causes and lack of efficiency of many of our local societies, and deeply deplore the conditions thus existing, and your committee is of the opinion that the earnest workers in the cause of Spiritualism in the various localities must in the main be depended upon to remedy the evils complained of.

State Associations.—For the purpose of strengthening the various state associations and local associations now inoperative, or in a weak condition, your committee recommends by your committee that during the coming year, missionaries employed by the National Spiritualists Association be directed to pay special attention to this class of state associations, and local associations, and if possible, to continue such efforts until the evils complained of are removed.

Camp-Meetings.—The report of the president with reference to the various camp-meetings mentioned is approved by your committee and endorsement of this portion of the report be adopted by this convention.

History of Spiritualism.—Your committee agrees with the president as to the amount and value of the work accomplished by this department of effort, and in the opinion of your committee, however, that the best interests of our cause will be promoted by combining the office of Editor-at-Large, Missionary-at-Large and that of Historian in one, and placing the same in the hands of one person at a fixed salary for the services rendered.

Legal Battles.—It is recommended by your committee that all matters under this heading be referred to the president and his assistants to investigate thoroughly the status of each case; consult competent legal authority, and if deemed advisable, render all necessary assistance.

Definition of Terms.—As important features upon this subject have been referred to a special committee, this committee recommends that all matters under this heading be referred to the president and his assistants to investigate thoroughly the status of each case; consult competent legal authority, and if deemed advisable, render all necessary assistance.

Federation of Liberal Religions.—Your committee concurs in the suggestions made by the president upon this subject and advises that present methods be continued.

The Latest Word of Spiritualism.—This committee endorses the president's report under this heading and recommends continued effort until the desired purpose is accomplished.

Our Conventions.—Your committee agrees to the suggestion made by the president, and recommends that our next annual convention be continued through five consecutive days instead of four.

Neurology.—Your committee recommends that this matter be referred to the committee on resolutions.

Platform Suggestions.—This committee is of the opinion that the suggestions herein made should be referred to the committee on resolutions and appropriate action taken thereon.

Finance.—All of this subject matter should be referred to the committee on finance, ways and means, and this committee so recommends.

Executive Session.—The opinion of your committee that all matters involving any question of dishonesty on the part of individual societies of this association, either local or state, all such subjects for discussion shall be taken up in executive session.

Endowments.—This entire subject should also be referred in the judgment of your committee to the committee on finance, ways and means.

Amendments.—Your committee concurs with the principle involved in the amendment suggested by the National president and recommends that the amendment be pending be so amended as to conform to the president's suggestion and provided that such amendment shall take effect immediately after the close of this convention.

Evening Sessions.—We believe the selection of speakers and mediums for our evening sessions should be left fully in the hands of the National board, acting under the constitution and by-laws.

Spiritualist Press.—This subject should be referred to the committee on resolutions.

New Thought Convention.—This committee agrees to the suggestion that four fraternal delegates be selected to attend the coming New Thought Convention, but we are of the opinion that no expense to the National Association should accrue from this action.

Board of Trustees.—The statements of the president set forth in this paragraph are heartily concurred in by your committee, and we advise a continuance of like effort along the lines indicated.

Home Office.—The endorsement of the home office in the president's report is cheerfully endorsed by this committee.

President's Office.—Your committee recognizes the value and efficiency of the services rendered in an official capacity by the national president, and recommends the endorsement of the same by this convention.

Personal.—The bond of sympathy

ters relating thereto shall be referred to that special committee.

Morris Pratt Institute.—The statements to be found in the president's report to the effect that no educated speakers or mediums are to be found in the ranks of Spiritualism, in the opinion of your committee should be modified. Many such are to be found among our people bravely battling for the truth, but we heartily concur in the suggestion that a more general recognition should be given to the demand for a thoroughly educated ministry and mediumship.

Lyceum Work.—The value of lyceum work cannot be questioned and our sympathy and co-operation are cheerfully given to all earnest lyceum workers. As all matters pertaining to this subject will be presented by our lyceum superintendent, J. W. Ring, you are respectfully referred to his report for further information.

Mass Meetings.—All matters pertaining to this subject referred to by the National President are approved by your committee and we recommend that the same be adopted by this convention.

Half Rates.—As the term "Half Rates" is only another name for special privilege, your committee advises that all proper effort be made looking to the discontinuance of this system, and when this effort can be made to apply to other societies of like nature, it is the opinion of your committee that all Spiritualists will cheerfully comply with the same.

The Railroad Association are glad to learn of the amicable relations existing between the various railroad companies and the National Spiritualists Association. We believe a clearer understanding of the merits of our work by the business world will eventually lead to a complete recognition of our interests as are not accorded to other bodies of work of like nature and purpose.

Reorganization of Societies.—Your committee does not endorse the theory or plan of secret organizations as a method of propaganda in the cause of Spiritualism; such methods being incompatible with the philosophy of Spiritualism or our declaration of principles.

Postoffice Missions.—Your committee concurs in the suggestions of the president and recommends the adoption of the same by this convention.

A Publishing House.—Subject matter of this heading is of deep interest to your committee. As this subject is closely allied with the matter coming under the class of work involved in the publishing of the History of Spiritualism, etc., your committee recommends that this be placed in the hands of the person selected to perform the duties mentioned in the recommendations previously made with reference to the same.

Counterfeit Mediumship.—The suggestions embodied in the report of the president were carefully considered by your committee, and we recommend that this convention endorse the action taken by the National board in recalling the charter of the State Spiritualists Association of Iowa. We also concur with the suggestion that all possible assistance be given to the Hawkeye State Spiritualists Association recently organized in the state of Iowa. It is also recommended by your committee that a continued, unconditional and uncompromising opposition be raised against all forms of dishonesty perpetrated in the name and under the guise of Spiritualism, but in the performance of these duties, we advise that the utmost care be taken to protect all honest workers in our ranks to the end that no injustice be done to these noble message bearers of the spirit world.

Your committee urges that all the members of this organization can throw around these faithful sensitives be cheerfully and fully given them.

Federation of Liberal Religions.—Your committee concurs in the suggestions made by the president upon this subject and advises that present methods be continued.

The Latest Word of Spiritualism.—This committee endorses the president's report under this heading and recommends continued effort until the desired purpose is accomplished.

Our Conventions.—Your committee agrees to the suggestion made by the president, and recommends that our next annual convention be continued through five consecutive days instead of four.

Neurology.—Your committee recommends that this matter be referred to the committee on resolutions.

Platform Suggestions.—This committee is of the opinion that the suggestions herein made should be referred to the committee on resolutions and appropriate action taken thereon.

Finance.—All of this subject matter should be referred to the committee on finance, ways and means, and this committee so recommends.

Executive Session.—The opinion of your committee that all matters involving any question of dishonesty on the part of individual societies of this association, either local or state, all such subjects for discussion shall be taken up in executive session.

Endowments.—This entire subject should also be referred in the judgment of your committee to the committee on finance, ways and means.

Amendments.—Your committee concurs with the principle involved in the amendment suggested by the National president and recommends that the amendment be pending be so amended as to conform to the president's suggestion and provided that such amendment shall take effect immediately after the close of this convention.

Evening Sessions.—We believe the selection of speakers and mediums for our evening sessions should be left fully in the hands of the National board, acting under the constitution and by-laws.

Spiritualist Press.—This subject should be referred to the committee on resolutions.

New Thought Convention.—This committee agrees to the suggestion that four fraternal delegates be selected to attend the coming New Thought Convention, but we are of the opinion that no expense to the National Association should accrue from this action.

Board of Trustees.—The statements of the president set forth in this paragraph are heartily concurred in by your committee, and we advise a continuance of like effort along the lines indicated.

Home Office.—The endorsement of the home office in the president's report is cheerfully endorsed by this committee.

President's Office.—Your committee recognizes the value and efficiency of the services rendered in an official capacity by the national president, and recommends the endorsement of the same by this convention.

Personal.—The bond of sympathy

existing between the various members of the official board of the N. S. A., matter that receives our hearty appreciation and your committee is confident that this appreciation is shared in a large measure by this delegate convention.

Outlook.—We share with the national president the encouraging outlook of the future of the cause of Spiritualism, and believe that under the benign influence of the risen and illuminated souls who have crossed the border land, together with the earnest and hearty co-operation of all lovers of the truth, as it is in Spiritualism now marshalling for action in every portion of the civilized world, our cause is destined to conquer so-called evil and place humanity upon the highest spiritual level attainable and its high destiny made secure for all coming time.

Conclusion.—In conclusion, we desire to say that we regret that our president has been too strongly influenced by the unfavorable conditions which prevail in some localities, and not brought into a sufficient prominence those encouraging evidences of the solid and wholesome progress which has been made. Your committee believes that many things have occurred and many things have been done to give us genuine cause for gratification and rejoicing. Many of the state bodies are now established upon a firm and more business-like basis than ever before, and are becoming powerful aids to the cause, and among the local societies there is a marked tendency to a higher conception of the mission of Spiritualism. Men and women of refined tastes and strong worthy character are coming to the front in our cause and winning for it the respect of the communities in which they live.

Leaders of religious thought are seeking to know more of our teachings and manifestations and not infrequently during the past few years have distinguished churchmen made heretical declarations in harmony with our doctrines, evidently influenced by a test of our claims. Even the Pope of Rome in the interest of order has recently refused to condemn the work of his physician, Dr. Lapponi, on Hypnotism and Spiritualism, a work which recognizes the facts on which our cause is established.

All of which is fraternally submitted and duly signed.

J. S. MAXWELL,
C. D. PRUDEN,
MRS. R. L. LILLIE,
CARRIE E. S. WANG,
MRS. SOPHIA A. SEIB,
Committee.

REPORT OF COMMITTEE ON MISSIONARIES' REPORTS.

To the Officers and Delegates of the Fourteenth Annual Convention of the National Spiritualists Association: Your committee, appointed to examine and report on the reports of the missionaries of the association, submit the following report:

We note with pleasure the enthusiasm exhibited by all of our missionaries in the field, and feel that the hearty thanks of the association should be tendered them for their unselfish devotion to the cause.

We regret, however, to note in the several reports, a lack of cohesion in the work done by the several missionaries, and the lack of interest apparently shown by Spiritualists at large with reference to this most important subject. We believe with President Barrett that an entire revision of our missionary methods should be adopted by the association, and would recommend the following:

That the Association appoint only one missionary at large, whose duty it shall be to visit such points of the country as may require his services and such points as he may be directed to visit by the National board. That in the selection of general missionaries, the association appoint such workers as are now filling appointments in the various localities of the United States, where their entire service is not required, and that these workers be authorized and empowered by the Association to form circuits immediately adjoining their respective localities and to visit the various points in these circuits as may be directed by the association to assist in bearing the necessary expenses incident to such missionary work and the salary to be received by said workers.

We call attention especially to the fact that there are now many worthy workers in the Cause of Spiritualism who are without appointment on the one hand, and on the other hand, there are many societies where enthusiasm prevails, but which are so small in numbers that they do not feel they can bear the expense of a permanent leader.

Our recommendation is further caused by the belief that greater concentration of effort should be made by the National Association, an effort looking to the increase of membership in communities where Spiritualism has already a foothold, rather than by promiscuous solicitation and labor through vast stretches of territory where little, if any, interest is shown. In this connection let us suggest that it would be well, in our opinion, for the National Association to work in co-operation with the various state associations with reference to the appointment of these missionaries and the support to be furnished them, and your committee earnestly recommends that the subject be given further consideration by the convention and such action taken as well indicate to our National officers the course that we desire to be pursued along this line.

It is our belief that he who organizes a local Spiritualist society should keep in constant touch with his organization, sufficiently, at least, to continue the personal influence that led to its organization.

In conclusion, we do not wish to have our report taken in the sense of criticism by any of the workers in the field. It is not the purpose of the committee to criticize, but to recommend such course of action as in their judgment would lead to an advancement of the cause, and the criticism offered has been for the purpose of showing by contrast the good that might be accomplished by pursuing a different course of action.

We believe that every missionary that has given an hour to the cause of Spiritualism in the United States during the last year, is entitled to the hearty appreciation of every true Spiritualist, and, as a committee appointed by your organization, we tender to them our most sincere thanks.

A number of applications have been submitted to us, looking to the appointment of the applicant for position as missionary of the association. Your committee does not feel that these applications are within the province of the committee, hence we have taken no action regarding any of them. We believe that the National Association should, where worthy applicants appear

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SATURDAY, OCTOBER 27, 1906.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

TAKE NOTICE.

All books advertised in The Progressive Thinker can be obtained at this office. Express charges or postage prepaid at the price named unless otherwise stated.

Transmigration of Souls.

The belief in a transmigration of the soul after death into another body at its birth, has been one of the most important phases in the religions of the world. This idea antedated modern thought, and was properly introductory to the idea of the resurrection and re-animation of the body at the termination of all things to be, followed by a final judgment. This latter was the generally prevailing faith until the advent of Modern Spiritualism.

There was scarcely a nation, savage or civilized, of which we have any account, where a belief in transmigration did not prevail. The Egyptians held to this belief, evidently inherited from their Indian ancestry. The Brahmins accepted it, as did the Buddhists, Gautama himself having become the great teacher he was in consequence of it, as we shall show further on.

The Jews seem to have accepted the transmigration theory. They believed the soul of Adam re-appeared in David, and would again animate their expected Messiah; that the soul of Japhet would reanimate Simeon, and that the soul of Terah ended Job.

The early Christians seem to have been transmigrationists. The Manicheans, an early Christian sect, openly taught it, as did Origen. Jerome said it was a secret faith which was only taught to a select few. "The spirit of God descending like a dove and lighting on Jesus," at the time of his alleged baptism by John the Baptist, betrays this transmigration belief of him who wrote Matthew 3:16.

The Buddhist belief in transmigration was derived from Brahmanism, which taught all souls have existed from eternity; that to acquire Nirvana, that is, the final deliverance of the soul from continual transmigration at death, one must have reached a perfect life; that failing it, must pass into and inhabit other forms of being, passing from one to another for a thousand years when it will be permitted to reappear in human form; and thus each time, failing to reach perfection, it will be required to return to animate beast, bird or worm for another thousand years; and thus on forever, if perfection is not attained so as to fit the soul to return to the bosom of Brahman, the supreme God.

Buddha, an heir to the royal throne, in profound contemplation, discovered and taught how to escape this ceaseless round of changing life, hence his lessons, embracing all the virtues, are believed the best ever given to humanity, and the most practical. Whatever is ennobling in Christianity is believed to have been derived from the earlier teachings of this philosopher, their reaching Palestine, Western Asia, and Egypt, by missionaries, 64,000 of whom were sent out from India, 244 years before our era, by Asoka, the then reigning monarch, as has hitherto been shown in these columns.

To enter into all the details and conditions by which Nirvana—quietude, perpetual rest and absorption into the divine, from whom the soul came—would confound the average reader, without instructing. Sometime we hope to make room for a brief outline of Buddha's teaching.

The Theater.

It is a fact well-known and remembering that theatrical representations were originally under sacerdotal control. And religious plays constituted the entertainment of the populace. Some scholars claim the passion plays, in which a god was chained to a rock, and later one was crucified on a cross, were copied in substance and adapted to a later age from the classics of Eschylus. Without entering into detail, it can be said truthfully, those passion plays during the Middle Ages became so vile the civil authorities were compelled to intervene in the interest of decency. Then commenced the opposition of the church to theatricals; and then they lost all their artistic value, so generally successful by priestcraft, to crush the actor and prevent his personation frequently of kings and prelates.

The histrionic art has been improving in morals ever since it was divorced from the church, and now as ennobling sentiment is ever coming from the pulpit, are being taught on the theatrical stage.

THE N. S. A. CONVENTION.

Full reports of the proceedings of the late N. S. A. convention in Chicago can be obtained by addressing Mrs. Mary T. Longley, 600 Pennsylvania Avenue S. E., Washington, D. C.

There was speech in their dumbness; language in their very gesture.—Shakespeare.

Now Is the Time!

Send in Your Subscriptions.

NOW IS THE TIME TO SEND IN YOUR YEARLY SUBSCRIPTIONS. THE PROGRESSIVE THINKER IS NOW UNUSUALLY INTERESTING. IT IS EDUCATIONAL ALL ALONG THE LINE. THE SPIRITUALIST WHO READS IT REGULARLY BECOMES WELL EQUIPPED IN EVERYTHING THAT PERTAINS TO SPIRITUALISM AND OCCULT SCIENCE, FOR NO OTHER SPIRITUALIST PAPER HAS EVER DARED TO DISCUSS THE IMPORTANT PSYCHIC QUESTIONS NOW CONSIDERED CAREFULLY AND CRITICALLY IN ITS COLUMNS FROM WEEK TO WEEK. JUST THINK, TOO, OF THE 13 VALUABLE PREMIUM BOOKS, ELEGANTLY BOUND IN CLOTH, WHICH WE ARE SENDING OUT FOR A NOMINAL PRICE, CONSTITUTING OUR DIVINE PLAN. YOU CANNOT FULLY REALIZE THE GRAND WORK WE ARE DOING WITHOUT SEEING AND READING THE BOOKS. SEND IN YOUR SUBSCRIPTION NOW, AND GET YOUR NEIGHBOR TO JOIN WITH YOU.

LEAVE OUR RANKS.

Denial of a Pro Forma Decree of Incorporation—The Stewart-Folsom Combine Repudiates Spiritualism.

The Globe-Democrat of St. Louis, Mo., contains the following: Judge Taylor yesterday denied a pro forma decree of incorporation to the Society of Scientific and Religious Truthseekers, which was asked for on November 2 last, by Josie K. Folsom-Stewart, her husband, Charles W. Stewart, and Phoebe S. Wolf. Attorney J. Lionberger Davis, referee, reported adversely upon the application. Objections to the organization were also filed in Judge Taylor's court by the State Progressive Spiritualists' Association. Judge Taylor heard testimony on the case last May.

Rev. Josie Folsom-Stewart Repudiates Spiritualism.

Rev. Josie K. Folsom-Stewart of 3007A Dickson street last night said she had repudiated Spiritualism, and denied that she would go to Chicago in an effort to have herself reinstated at the National Spiritualists' Convention, from which she was expelled. She admitted she had intended to go, but said that was her "own private business." She and her husband, C. W. Stewart, are at the head of the Society of Scientific and Religious Truthseekers, which differs from the Spiritualists' cult, according to Mrs. Stewart. She said her organization was founded on belief in the Bible, which, she asserts, is not the case with Spiritualists.

A letter from St. Louis to Paul McArthur, president of the Missouri State Spiritualist Association:

My Dear Friend and Co-Worker:—At 2 p. m., I got word of the denial of a pro forma decree for a charter for Society of Scientific and Religious Truthseekers, and immediately telegraphed you.

As a Spiritualist and former secretary of board of State Progressive Spiritualists Association of Missouri, I congratulate you and its present officers in their great service to Spiritualists at large, and the upholding of our N. S. A.

Accept my good wishes and best regards to all Missouri delegates assembled at St. Louis, and they stand for what is right in principle and justice, and may glory crown your efforts.

May "FOR CLEANER SPIRITUALISM" be uppermost always in your minds.

I remain, yours fraternally,

OLIN D. WHITTIER.

St. Louis, Mo.

The Folsom-Stewart Combine have flooded the country with malicious circulars against the N. S. A. It seems as if "those the gods wish to destroy, they first make mad."

The evidence against them at St. Louis was alleged to have been overwhelming, that certain segments of their spirit manifestations were of earthly origin, hence the decision could not be otherwise than against them. When the case was decided, then they commenced a malicious campaign against the N. S. A., and now, as a fitting climax to the malignant course of the Folsom-Stewart Combine we have the following declaration of the latter under oath:

State Progressive Spiritualists Association of Missouri.

Auxiliary to the National Spiritualists' Association.

St. Louis, Mo., Dec. 9, 1905.

We the undersigned testify that C. W. Stewart on the 5th day of December, 1905, in our presence, AND UNDER OATH, did make the following declarations:

"WE WANT TO GET AS FAR AWAY FROM SPIRITUALISM AND SPIRITUALISTS AS POSSIBLE."

"SPIRITUALISM IS NO LONGER RESPECTABLE."

"WE WANT NOTHING MORE TO DO WITH IT."

Such statements were made as stated above under oath, before Referee J. Lionberger Davis, appointed by Judge Taylor of the Circuit Bench, the said referee to act on a pro forma decree for a new state association to be known as the Society of Scientific and Religious Truthseekers; the applicants for the decree were Mrs. Josie K. Folsom-Stewart, her husband, Chas. W. Stewart, and about 40 others.

W. F. PECK,
OLIN D. WHITTIER,
T. GRIMSHAW,
OSCAR F. EVERTZ,
MRS. KLARA T. HARY.

The above statement made under oath ought to have settled the matter for all time, but instead, Mr. Stewart continued abusing in the most shameful manner the N. S. A.

At Des Moines, Iowa, under the auspices of a now defunct state organization, Mr. Stewart in his address is alleged to have said that "the N. S. A. is not fit for a door mat for a negro church," or words to that effect.

Alas! "not fit for a door mat for a negro church," an organization that has pensioned fifteen indigent sickly mediums, and made them comfortable in their declining years. That philanthropic work alone is grand, ennobling, angelic and ought to make the blush of shame pass over the face of Mr. Stewart for this malignant attack.

We often wonder what the unfortunate mediums who are being tenderly cared for by the N. S. A., think of the

attack of the Stewart-Folsom Combine on those who are so kindly ministering to them.

Ah! they can only think the attack is an outrage, actuated by a most diabolical spirit. Now that they have renounced Spiritualism, we hope their true status is understood.

Let the World Rejoice.

The religious world has aroused itself to the horrors of war, and has determined to unite their forces for its obliteration, a thing it should have done centuries ago, and would but for the retarding influence, by way of example, of Bible account that the Lord directed the Jews to fight and to "leave alive nothing that breathes."

The World's Peace Society designated October 7 as a day when all the churches of the land should extol the peace movement. Rev. Dr. H. W. Thomas, at the Garfield Boulevard Church, president of the Society, on request, gave a sermon, during which he expressed the opinion that in a few years at most, there will be an international legislature, whose enactments will be obligatory on all the allied nations.

Dr. Thomas said, "Our government is spending \$200,000,000 annually on its army and navy. England is spending \$300,000,000. The other countries spend altogether \$1,500,000,000, hence the grand total of annual tribute to the war god is \$2,000,000,000."

All this in a time of peace, that the nations may be ready to fight and kill each other.

Christianity has boasted of its civilizing power. It is the dominant religion in all civilized nations. Why has it not united its forces, and directed its energies to stay the ravages of war, and for the perpetuation of peace? For the same reason it did not rise in its might and put down slavery, and intemperance, and the tyranny of civil governments.

It is a truth which cannot be successfully denied, that while slavery derived its authority from the Christian Pope, it was from so-called infidels opposition was first aroused against the institution. It was the same class of people who originated the temperance reform, and the Peace Societies originated, by those who were outside the church.

If the church and the ministry are now aroused, and will unite and work successfully to the extinguishment of war it shall yet have our blessings, though we regret we cannot award them the merit of being the originators or leaders in the grand reform.

Object Because of False Claim.

It is not to a day of rest objection is particularly made to Sunday observance, but because of basing it on sacred grounds. The day is no more holy than any other day. It was a priestly project by which it was separated from other days, and it was made sacred to God to give the clergy an opportunity to exploit their creeds on that day.

Luther, in his "Table Talk," now eliminated by his late publishers, said:

"If anywhere one sets up Sunday observance on a Jewish foundation, then I do order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on the Christian spirit and liberty."

And The Progressive Thinker opposes it because those who advocate its observance as a day of rest falsely claim it was set aside by God himself for that purpose; whereas God had no more to do with it than had a man in the moon.

To Besiege Congress and the State Legislature.

At the recent annual meeting of the Ohio Woman Suffrage Association two definite aggressive lines of policy were laid down. First the Association is pledged to work in the legislature of 1908 for the passage of a bill submitting to the voters a proposition to grant full suffrage to women, and second the members are to besiege congress for some action on House Joint Resolution 86, which provides for submitting to the state legislatures an amendment to the Constitution of the United States allowing women to vote.

The legislative committee is composed of Mrs. Harriett Taylor Upton of Warren; Mrs. Pauline Steinem, of Toledo; Mrs. Lucie C. Harmon, of Toledo and Mrs. Marie Jenney Howe, of Cleveland.

The Ohio Woman Suffrage Association has appointed its president, Harriett Taylor Upton, to serve on the legislative committee of the Initiative and Referendum League of the state.

When all the streams of superstition run dry, religion will be found dead between their withered banks.—Truth Seeker.

In wonder all philosophy [say religion] began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration.—Coleridge.

Don't laugh over others' mistakes. The banana skin may be under your own foot.—McPherson.

Resentment seems to have been given us by nature for defense and for defense only, it is the safeguard of justice, and the security of innocence.—Adam Smith.

PROCEEDINGS

Of the Fourteenth Annual Convention of the National Spiritualists' Association.

Spiritualists' Reception.

The Spiritualists' reception at the Palmer House parlors, Monday evening, October 15, was one of the grandest and most important events of the session of the N. S. A. in Chicago. There must have been all of 300 people in those stucco parlors and there was but a slight effort at formality, and even then the "glad hand" was so common, fraternal and promiscuous that it was hard to discern who was doing the receiving, or in other words, it was hard to find those who were not receiving.

The bands were called to order at an early hour and the following poem was read by President Barrett:

WE ARE NOT DEAD YET.

We have climbed the mount of progress from the bottom toward the top And through 13 years of climbing we have found no place to stop.

We have had to fight the clergy and the worldly-faring set, And the credulous courts and lawyers, but—we are not dead yet.

We have climbed the hill of science, as an institution, high, Till the world in wonder watches, and the Christians look and sigh: Aye! through prejudice and hatred, and all other foes we met, We have waged and have battled, and—we are not dead yet.

The old preachers and old deacons, with their stock of pious hate, Used to give us to the Devil and to brimstone as our fate, But we kept right on progressing through the knowledge we could get Till at last we killed their Devil, and—we are not dead yet.

They have shouted to the Master, to St. Peter and their God, And have ridden down upon us from their temples rough shod, But we have fought and gave battle with determination set, And with love subdued their ardor, and—we are not dead yet.

It is strange why they should fight us, when from truth they teach the same From the book of ancient wisdom, that has set the world before them, While we hold the truth before them without creed or priestly net; And we prove what they are teaching, for—we are not dead yet.

They began the battle early; away back in '48; The rapping and the tapping then engendered Christian hate, And it made the pulpits tremble, and the preachers foam and fret, But they couldn't kill the baby—and it is not dead yet.

We just fought our foes from ambush till along in '93, And we met them in disorder, with eagles' talons his tree, But we finally united, and have soldiers now to let, Till we capture all their temples, for—we are not dead yet.

They have done their hardest fighting, and are muzzling all their cranks; They have passed to rest and ponder and are filling up our ranks; And we welcome them among us to smooth down each deep regret, And will teach them true religion, for—we are not dead yet.

We have 13 years behind us and the future on before, As a band of beings working for Soul's triumph evermore. Let us wish our foes no evil, but not let them quite forget That the N. S. A. is still there—that it is NOT DEAD YET.

DR. T. WILKINS.

President Barrett made a few very pleasing explanatory remarks upon the matter of the reception and the harmony, and Mrs. Cora L. V. Richmond delivered the nice little speech of welcome, following which Wilson Fritch, Miss E. Harlow, Mr. Chas. Schirm, Mrs. Georgia G. Cooley and G. W. Kates made short talks, and again the "glad hand," the smiles and the love took fair possession and everyone introduced himself or was introduced to everybody, and kept on until almost the midnight hour.

This was a grand and enthusiastic, soulful and delightful social function long to be remembered.

Tuesday Morning.

President Barrett opened the first meeting of the business session with a brief explanation that the N. S. A. was here for business, and the delegates began to do business at once.

After an invocation by Tillie U. Richmond, Mrs. Richmond, a fraternal delegate to the N. S. A., and one of Spiritualism's most noted lecturers and general workers, delivered the address of welcome, and was frequently applauded.

The committee on credentials was appointed as follows: H. W. Richardson, W. A. Willing, Paul McArthur, G. W. Kates and C. R. Schirm. The committee was sent out at once to examine credentials, and as soon as a sufficient number for a working quorum were found correct the house got down to the regular routine of business.

G. W. Kates, chairman of committee on rules, made report, which, with a few amendments, was adopted.

The following committees were appointed by the president:

Auditing Committee—John Wetthell, Vermont; Mrs. E. L. Nicholson, Washington; W. R. Jones, Chicago; Mrs. H. Suehl, New York; H. C. Dorn, New Jersey.

Committee on Delegates' Reports—Mrs. M. E. Cadwallader, Pennsylvania; H. T. Stewart, Illinois; P. B. Hibner, Washington; Anna L. Gillespie, California; A. F. Clark, Michigan.

Committee on Ways and Means—Mrs. C. E. S. Fwing, New York; Geo. H. Brooks, Wisconsin; Mrs. Tillie U. Reynolds, New York; R. F. Beavers, Missouri.

Committee on Amendments—L. P. Wheeler, Minnesota; Laura G. Fiken, Illinois; Oscar A. Edgerly, Michigan; Julia A. Beavers, Kansas; Dr. S. H. Green, Missouri.

Committee on President's Message—J. S. Maxwell, Minnesota; C. D. Pruden, Maryland; Mrs. R. S. Lillie, Washington; Carrie S. Mong, Indiana; Mrs. Sophia B. Seip, Oregon.

Committee on Resolutions—Moses Hull, Wisconsin; Mrs. Stella Fisk, Iowa; Rev. Wilson Fritch, Massachusetts; Elizabeth Harlow, Ohio; A. M. Griffen, Illinois; Mrs. Christine Cooper, Iowa.

Committee on Secretary's Report—F. D. Deane, Ohio; B. O'Dell, Michigan; Edward Brewer, Connecticut; Mrs. Esther Thomas Bosley, Washington; Mrs. G. G. Stephens, Missouri.

Committee on Correspondence—Mrs. Elizabeth Schauss, Ohio; Mrs. E. Hammond, Illinois; Catharine McFarlin, Wisconsin; Solomon Dill, Michigan.

Committee on Definitions—Chas. R. Schirm, Maryland; W. A. Willing, Iowa; Geo. W. Kates, Pennsylvania; Mrs. G. G. Cooley, Illinois; Miss Elizabeth Harlow, Ohio.

Committee on Missionary's Report—Geo. L. Holbert, Iowa; W. J. Erwood, Minnesota; E. A. Schram, Indiana; Mrs. I. S. Lillie, California; Mrs. P. B. Hibner, Washington.

Committee on Necrology—Mrs. R. S. Lillie, California; Geo. Tenny, Kansas; Julia M. Walton, Michigan.

Reading of president's message consumed the last half of the morning session and was continued to the afternoon session.

Afternoon Session.

Reading of president's message resumed and ended at 3 p. m., following which was read the secretary's annual report and financial statement, the financial statement of the treasurer, H. D. Barrett's missionary report, and Mrs. E. W. Sprague's missionary report.

Evening Session.

This session opened with sweet and beautiful music by Prof. Joseph Singler's orchestra, and an invocation by Rev. G. C. Love.

Mrs. M. T. Longley, the worthy N. S. A. Secretary, delivered the first lecture of the evening and did it with the easy grace and fluency of the higher influences under whose inspiration she took, and dilated upon the subject of "Love," and it was the personification of love, as it fell from her lips.

Thomas Grimshaw, entranced, almost entranced his audience with his eloquence, wit, logic and radical conclusions. It was the general expression by the audience that the guides fairly outdid himself on this occasion.

Mrs. Georgia G. Cooley, from everywhere, as she was announced, gave six messages, all perfectly satisfactory and fully identified, and E. W. Sprague brought the house down frequently with his clinking messages. These two mediums did excellent work, were appreciated by all, except, perhaps, the secular press reporters, who were apparently there out of curiosity and to get sensationalism.

Wednesday, October 17.

The morning session began by the reading of missionary report of Max Gentke.

Report of Hudson Tuttle, Editor-at-Large, was read and referred to the proper committee.

Report of Historian Lyman C. Howe was read and reported to committee. Referred to committee on president's message.

Mr. Dill, of Michigan, offered suggestions regarding music books. Referred to committee.

C. W. Beardsley, of Detroit, Mich., offered a paper relating to ordinations. Upon this resolution much discussion was had.

Report of Geo. H. Brooks, missionary, was read and referred to committee.

Geo. B. Warne, reading clerk, read a dispute from St. Louis, stating that the court had decided against the Folsom-Stewarts, and on a question of privilege spoke in no uncertain sound upon the victory won by the committee upon this point, and was roundly applauded (which shows which way the wind blows).

Afternoon Session.

On motion a committee was appointed consisting of Mr. Holbert, Mrs. Lillie and Mr. Kates, to devise ways and means to make the N. S. A. self-supporting.

A communication from Prof. J. S. Loveland was read, relating to mediums.

The ritual, or form of service, came under discussion and the present ritual is to be corrected, remodeled and reprinted and bound in cloth.

Report of committee on home reading course was adopted.

When the hour arrived for raising funds for the N. S. A., the enthusiasm of E. W. Sprague and G. H. Brooks arose to its highest point, and pledges and money amounted to about \$800.

The following committee on revision was appointed: Moses Hull, G. W. Kates, Paul McArthur, Mrs. Margaret Miller, Mrs. J. P. Whitwell.

A committee on annual conventions was appointed as follows: C. S. Stevens, C. D. Pruden, A. S. Howe, L. P. Wheeler, E. A. Schram.

Evening Session.

"Why Don't He Lend a Hand?" was recited, in place of an invocation, by Mrs. Abbott of the Morris Pratt Institute, at the opening of the evening session, and it was rendered in a creditable manner.

Mrs. Richmond and Mrs. Lillie improvised a poem together and were heartily appreciated and applauded.

Mrs. Lillie delivered the first lecture of the evening, and it is evident this grand worker has lost none of her old-time logic, wit or inspiration, in fact as a lecturer she has the same fire as of old.

Oscar A. Edgerly delivered the second lecture, in the trance condition, and from first to last his remarks were listened to attentively, and they always have an uplifting influence.

Mrs. Sprague delivered many messages from spirit life to appreciative people, and was frequently applauded.

Mrs. Eva McCoy gave sweet comfort to many souls with her beautiful messages.

Thursday Morning.

The first business was the reading and adoption of the report of the Temple Fund Committee, and the same committee was retained to perfect plans and to organize a Temple Building Society.

Upon the consideration of local and state organization, many spoke, and it was the general feeling that the cause of decline and death of so many local organizations is from a lack of stimulation at home.

Mrs. Cadwallader spoke upon the subject of the weakness of local societies. Her speech was to the point of having the rules and by-laws lived up to and a thoroughly systematic organization perfected.

THE PROGRESSIVE THINKER

We remind you that the SPIRIT OF THE PROGRESSIVE THINKER NEVER SLEEPS! There is need of a WATCHMAN and WE ARE IN THE TOWER and ON DUTY for the best interest of TRUE SPIRITUALISM!

that the Institute was one thousand dollars in debt. Mr. McArthur questioned what had been done with the thousand dollars voted to that institution at last meeting, but it was well explained by the directors.

Convention again took up the matter of president's report and debated strongly upon the matter of putting Missionary, Editor-at-Large and Historian together.

Report of Superintendent of Lyceum Work was read and explanations made by John W. Ring, thereon.

Mrs. Cadwallader spoke upon the subject of lyceums and the Band of Mercy in connection therewith. She spoke beautifully of the effect of teaching children kindness to dumb animals, and the sacrifice of their own pleasures for the pleasures of others less fortunately situated, and made many other good points.

President Barrett read a paper from Mrs. Mary Drake Jennie, Bunson Brake, Me.

Anna L. Gillespie spoke in an interesting and forceful manner upon the subject of the Morris Pratt Institute.

Mrs. Elizabeth Schauss, of Toledo, a faithful lyceum worker, as well as an eloquent lecturer, spoke in explanation of her methods of operation in the lyceum and the effect of them towards educating the little children.

Mrs. Louise Loebel of Wisconsin, a student of the Morris Pratt Institute, gave a splendid talk upon the subject as regards the work at that Institute especially, and the work in general. She made a beautiful little plea for parents to send their children to our lyceums instead of the orthodox Sunday-schools.

Mrs. Tillie U. Reynolds read a paper on lyceum work.

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