

PROCEEDINGS
OF THE
NATIONAL DELEGATE
CONVENTION OF SPIRITUALISTS
OF THE
UNITED STATES OF AMERICA.

HELD IN
CHICAGO, ILLINOIS, SEPTEMBER 27, 28, AND 29, 1893.

WITH AN
ALPHABETICAL LIST OF THE DELEGATES PRESENT AT THE CONVENTION,
CONTAINING ALSO
MRS. CORA L. V. RICHMOND'S PAPER ON SPIRITUALISM, PRESENTED
BY HER TO THE PARLIAMENT OF RELIGIONS,
AND AN
ESSAY ON THE SAME SUBJECT BY PROF. J. S. LOVELAND.

C. E. WALKER, Stenographer.

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The National Delegate Convention of Spiritualists of the United States of America convened at No. 77 Thirty-first Street, Chicago, Ill., on the 27th day of September, A. D. 1893, whereupon the following proceedings were had, to wit:

MILAN C. EDSON, of Washington, D. C., at the hour of 12.40 P. M., called the convention to order in the following words:

The delegates will please come to order. As the formal opening of this Convention, I shall read the original call:

A Delegate Convention of Spiritualists of the United States will be held at Chicago, September 27th, 28th and 29th, next, for the purpose of organizing a National Association of a permanent character and the selection of a National Executive Committee, with sub-committees, on all important subjects vital to our welfare.

As this is the first body of this especial character to meet, with the intention that its influence shall be far-reaching in its relations to the present and future of Spiritualism, it is of the greatest moment that every society shall be represented in its deliberations and decisions.

The hall selected for the Convention is commodious, capable of seating 1,200 persons, with modern conveniences, in a central location and easily accessible to the World's Fair.

Arrangements will be made for board and rooms for delegates, at moderate rates, within easy distance, and all steps taken to provide for the comfort of those who attend the Convention.

You will bring this to the notice of your Society at once and request action by selection of the delegate or delegates as follows: Where the Society numbers less than fifty it should send one delegate; for each fifty members, or fractional part over that number, one additional delegate.

If the Society has suspended services for the summer and finds it is impossible or inconvenient to hold a special election for delegates, then

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the officers of such Society should select them in conformity therewith, and all delegates be accredited to the Convention with proper credentials furnished by the officers.

When delegates have been selected, the names and addresses should be reported at once to the Corresponding Secretary of this committee for record. Information will be furnished relative to accommodations for delegates, or upon any other matter respecting the Convention. Every Society in the United States should be represented on this occasion, as matters of the greatest importance will be considered, and extra exertion should be made to secure a Convention successful and harmonious in the highest degree.

Trusting that your Society will be represented on this occasion, and that you will cause immediate action to be taken respecting the selection of delegates in pursuance of this call, we remain

Yours fraternally,

MILAN C. EDSON,
THEODORE J. MAYER,
O. W. HUMPHREY,
HENRY STEINBERG,
ROBERT A. DIMMICK,
Committee.

ROBERT A. DIMMICK,

Corresponding Secretary, Washington, D. C.

This is the formal opening of the Convention.

Hon. F. P. BAKER, of Kansas :

I suppose the first thing in order is to prepare for the temporary organization. To carry that out, I think I shall only voice the feelings of all here by nominating Mr. Milan C. Edson, of Washington, D. C., as the President, and Robert A. Dimmick, Secretary; these being the gentlemen who got up this call.

Mr. J. W. DENNIS, of New York :

I second the motion.

Mr. EDSON :

I understand the motion is this: that myself, as Chairman of the calling committee, and Brother Robert A. Dimmick as secretary of the same, shall act as temporary officers of this Convention.

Mr. BAKER :

It has been moved and seconded that Milan C. Edson and Robert A. Dimmick act as temporary Chairman and Secretary of this Convention. All those who are in favor of that will say, aye; contrary, no. Mr. Edson, it is carried unanimously.

MR. EDSON :

Ladies and Gentlemen of the Convention, I thank you heartily for this honor which you have conferred upon me. My work in Washington for the last twenty-two years has been in connection with the Spiritual societies of that city ; my heart and soul are bound up in the success of this Convention, and for the good in every way of a cause that is dearer to me than life—that of Spiritualism. That the delegates here may know something of the ideas of the Washington committee, which they desire to have perfected by this organization, I have been requested by a large number to read a very brief statement of the work which that committee hopes to see accomplished. I only do it at the request of those people, not for any purpose on my part or on the part of any one from Washington.

The committee recommend that the following objects, suitably worded, should be embodied in the constitution of the proposed organization: (1) The organization of the Spiritualists in the United States into one working association. (2) The opening of a permanent business office by the General Secretary of such Association as a ready means for the collection and compilation of the statistics of Spiritualism.

At this point, if you will allow me, I would like to interject a remark pertinent to the value of organization. The United States Government at Washington, through its Census Commissioner, Judge Porter, desired to collect the statistics of the Spiritualists of this country. He commenced to look around for the authorized agents of Spiritualists from whom he thought he could obtain this information. He looked in vain. Of course, the statistics collected as to the actual number of Spiritualists were very meager, and our cherished Spiritualism, I assure you, cut a very sorry figure. If we had had a central organization and office, all this would have been different.

(3) The furnishing to Spiritualists everywhere of a uniform, simple, practical plan of organization. (4) The building of all necessary temples and lecture halls. (5) The providing of a competent corps of organized lecturers. (6) For the better education of lecturers or speakers by instituting one general conference of the same each year, that more uniform and effective methods of teaching may be secured. (7) The application of practical business methods to the promotion of the educational and especial interests of Spiritualism, and to the raising of its revenue.

These are only very brief statements of a few of the leading ideas of the committee. We hope the Convention in its wisdom will bring forward many other better ones, so that,

if we succeed in perfecting an organization here, it shall represent in every degree the highest and best intelligence of the Spiritualists of this country. [Applause.] Now, I am very glad on this occasion that I have been permitted, as temporary chairman of this Convention, to extend to you all a hearty welcome and greeting here, as delegates to this Convention.

I think this is the first National Delegate Convention of the Spiritualists of the United States that was ever held in Chicago. This representative gathering is the result of the call issued in May last, at Washington, D. C., by five Spiritualists of that city whose names I have just read to you on the call. It was proposed by Bro. Dimmick that such a Convention as this would prove popular and practical, if called to meet at Chicago during the World's Fair. This suggestion met with the hearty approval of the entire committee. We lost no time; we went to work in earnest. We attempted to feel the pulse of the Spiritualists of the United States, by sending out to them circulars as to whether they considered it desirable to have a National Delegate Convention for the purpose of organization and asking them for a contribution of the necessary funds to put that Convention in working order. In a short time a generous response was received by the committee; enough to encourage us to issue the call which I have just read, and it was issued, and means taken at once to secure this hall. You behold here the answer to our effort. [Applause.] Ladies and gentlemen of this Convention, you have responded to our call most nobly. In the name of the committee, in the name of everything that is sacred to our high and holy cause, I thank you a thousand times for giving to Spiritualism to-day this grand body of delegates. [Applause.]

I desire to occupy your time a few moments longer, on the possibilities of the organization, and some of the pertinent reasons why we should organize. I will not detain you long, because we have an array of the best talent in the world to entertain you in these opening ceremonies.

Chicago is the most bustling city on the continent; the pulse of the nation beats here. This day, this hour, this very moment the focus of civilization is here in the city of Chicago. [Applause.] We find here a strange and curious commingling of races, religions, nationalities, peculiarly marked and strong individualities, psychical societies, a religious congress, and all the very curious assemblies which mark this epoch with so much promise of progress in the world of art, science, and manufacture. This strange and broad stream of humanity, whose masses fill the streets of

this city and throng in multitudes here, and are surging through the broad avenues of the beautiful "White City," is leaving with this place and this people an unseen and silent flow of spiritual potency, the effect of which no one can foretell, but which we, as Spiritualists, can to some extent appreciate and understand. This surging mass of humanity to us is full of spiritual significance. They are attracted hither by the collection of the wonders of the useful, the mechanical, the vast inventive, and scientific products of human industries, the work of the world's most skillful fingers and most cultured brains. The best of it is that this exhibit is accompanied by the very flower of the workers, the thinkers, the artists, and inventors, and they are parts of this marvelous exhibit. This, with the beauty, the grandeur, the magnificence, and the artistic arrangement of enormous World's Fair buildings, forms a magnificent and perfect whole, a most glorious and most fitting crown to this closing decade of the nineteenth century.

With full hearts and reverent faces turned towards the hovering hosts of beloved spirits, we sense the presence of a great spiritual wave, increased and intensified by the accumulation of pent up energies of this most magnetic and therefore the most dominant of all continents. The flood-tide of the wave is now here. It is wise and timely for us, as assembled delegates from the different spiritual centres of the Nation, to seize upon this opportune moment to form and perfect a Central National organization, which shall prove so practical and so wise in all of its working parts, as to insure its continued and permanent growth, and bring to us, as an aggregate body of gifted people, an ever progressive, harmonious movement towards the accomplishment of a mighty work.

It has been the peculiar province of Spiritualism to bring prominently before the world woman, as a minister, teacher, counsellor, and guide. [Applause.] On our rostrum everywhere how nobly she has demonstrated her entire fitness for the work! Therefore, let us take courage and go forward with our purpose of organization and the work of converting the world to Spiritualism, not forgetting for one moment that woman is to be one of our *greatest aids* and one of the most potent factors in the regeneration of the world.

The possibilities of a gloriously perfected womanhood are to be demonstrated. Her true mission as a savior and regenerator of mankind is to be demonstrated beyond peradventure. With the commencement of the twentieth century comes the beginning of a new cycle, and with it woman's golden era. She is the true Atlas of the world, the hope of the future. As the holy mission bearer of the evangel or evolving life, there

is ever repeated within the most sacred temple of her life, the evolution, the ontogeny, and phylogeny of the race, continually welding together the planetary growth, physical, mental, and psychical experiences of ages upon ages in the past, together with the higher, purer, better, and more spiritual possibilities and planetary progress of the ages yet to come.

From these premises is evolved the absoluteness of a great truth. Mark it well. The progress of the race depends entirely on the elevation, education and progress of woman. [Applause.]

My beloved brothers and sisters, fellow-delegates to this Convention, let us make haste to band ourselves together and through the medium of our organization spread broadcast the great white light of this beautiful and wonderful truth. We have found the law of the healing of the nations. With the application of this law, the barrier against the advancement of the human race shall be burned away and destroyed forever. Among the many important reasons why we, as Spiritualists, should organize, the following stand prominently forth: No great work can be accomplished without harmonious co-operation. The grand law of co-operation lies at the base of all social and industrial success. With spiritual achievements it should be, and is, the same. Therefore, let us be prepared to take advantage of that law. Again, a central organization would answer to the multifarious needs of Spiritualists everywhere, not only in a social and literary way, but in a business way, in the same manner, and as effectually as the central offices of the telephone company respond to the demands of a business community. Can a telephone company possibly do business without a central office? Most assuredly not. And does not its efficiency as a telephone company depend entirely upon the efficiency of its central office? It most assuredly does. Then let us have the benefit of a central office. We have been taught from our platform, for more than forty years, that thoughts are things, full of potency for the accomplishment of purposes; yet, strange to say, we, as a class, have failed—utterly failed to make any practical use of this suggestive and very wonderful fact. Now, if we succeed in organizing here, and having a fixed business center with a large number of co-operating associations throughout the country—all mutually banded together—working for the same purpose and the same cause, continually sending out good thoughts and good works toward a central association—the law of action and reaction comes to the front, and, with each recurrence, the power of both center and branch is increased and intensified. If this is repeated and is always guided towards the accomplishment of good,

the accumulated power becomes a great tide that would very soon sweep away all opposition.

In my closing remarks, I wish to charge each and every delegate in this Convention that we are here to work in sympathy, to put aside all personal schemes, all prejudices or plans, to sacrifice everything for the common good of our cause. [Applause.] And I ask you as a favor to the spirit world, to Spiritualism, to organization, to successful financial organization, to think of this and bear yourselves, so that when the record of this Convention is written up and becomes history, it shall be such as shall reflect credit upon the cause of Spiritualism. [Applause.]

"America" was then sung by the Convention.

The CHAIRMAN:

The Convention will now please give attention to the calling of the roll of delegates by the temporary secretary. Those whose names are called will please rise and respond.

Mr. Root, of Michigan:

Before this roll call is begun I move that the press of the city of Chicago be invited to send reporters to this Convention, and that the usual courtesies be extended to them.

Mr. A. P. McKEE, of Indiana:

I second the motion.

Motion carried.

The roll call indicated the presence of about two hundred delegates.*

The CHAIRMAN:

I now take the pleasure in introducing to you Mrs. Cora L. V. Richmond, of Chicago, who will deliver the address of welcome to the Spiritualists attending the Convention. Ladies and Gentlemen, Cora L. V. Richmond, of Chicago. [Applause.]

Mrs. CORA L. V. RICHMOND:

Mr. Chairman and Delegates to the Convention, Sisters and Brothers, all: Your chairman has explained to you the occasion of the call, and outlined in a few suggestions the purposes of the Convention. It is our pleasing duty here in the very outset, and before anyone knows what will be the work of this Convention, to welcome you as Spiritualists to Chicago; to welcome you as the representatives of the proudest, freest and most blessed light that heaven has ever given to man. [Applause.] Whatever shall be your

*The names will be found in alphabetical order on the closing pages of this book.

convictions, whatever your course of action concerning the purpose for which this Convention is assembled, we know that you come with one loyalty to truth, one aspiration for the highest human good, one devotion to the cause, and for the work that is bound to be of inestimable blessing to the human race. There can be no doubt of this. You would not have come at all if such were not your motives.

Twenty-five, thirty or forty years ago, to talk to Spiritualists about organization, was like talking to one who had escaped from prison about going back again, or shaking the red flag in front of a very formidable quadruped; but Spiritualists now know there are organizations and organizations, and although we recently heard in that great assembly, the Parliament of Religions, one very great worker in this line say that he was less and less in favor of organization, we did not wonder at it in view of the fact that all things connected with human life have been organized to death. [Applause.]

But, friends, the view that would seem to present itself when the sunlight is offered by the Infinite, when the atmosphere is free for you to breathe, when all the blessings of the earth and air are at your command, is not shall we organize sunshine or fresh air, or whatever blessings are given, but is it necessary to organize to prevent them from being taken from us? [Applause.] The attitude of Spiritualism towards organization is that it is.

Of course when the heavens were opened, and without human seeking, the manifestations of spirit power came to the world, doubted on the one side because of materialism, and on the other because of theological bondage, it is no wonder that people broke away from the narrow limitations of creed and dogma and church organization, and found in that form, Spiritualism, their religion.

It is not too much to say—and we have the sanction of Dr. Barrows, the chairman of the Parliament of Religions, for what we are saying—that the spirit world has made it possible for a Parliament of Religions to be held, and it is not too much to claim that Spiritualism has been the means, in the hands of the spirit world, for bringing it about. [Applause.] A little later in this Convention we have something important to offer you concerning the Parliament of Religions. But to-day we have to welcome you as the sunshine welcomes you, as the air of Chicago, impure though it is to breathe, nevertheless very free and broad spiritually, welcomes you; as the prairie, the lake, and the boundless freedom of this Western civilization welcome you; not as the church welcomes all devotees who journey neither to Mecca, Medina,

nor yet to the altars and shrines of India, but who may journey whithersoever they will and wheresoever they may. Wherever they journey and wherever they assemble, there is the altar of truth.

To-day you are welcome because of this great light that has come into the world and has set you free; free to think your own thoughts, free to worship in your own way, free to name or not name what you believe a religion; free to call it a science, a philosophy, or a religion, or all three combined; but never free to deny the truth as you know it; never free to falsify one another; never free in any way whatever to retard the glorious light that has been shed by the spirit world. The spirits organized this movement, and the invisible world gave the impulse to carry it forward, and with all due thanks to our chairman for the recognition of woman, the spirit world chose little girls to be the instruments for the "Rochester Knockings," and has chosen *men* and *women* to represent the truth because it is the truth of humanity. [Applause.] Spiritualism does not recognize man or woman spiritually in any movement, but recognizes *humanity* everywhere [applause], and men and women are here to represent Spiritualism, because it is the truth for the whole world. Whatever you have to offer, we expect your best thoughts. Whatever suggestions you have to make, we expect your best suggestions, and the spirit world, which has poured out its gifts upon you, expects you to show at this time and place what those spiritual gifts have done for you; how much they have uplifted and strengthened your lives; how much they have aided you in carrying forward the best endeavors for humanity, and when you strike the key-note of this organization, when you make the final report, this should represent the highest testimony of the truth that the spirit world has brought to you: "That you organized for unity in carrying forward the light of the spirit world as it has been brought to you, and that you restrain, restrict, and in no wise bind any one in the organization or its auxiliaries either to see the light as you see it, or to pursue it as you pursue it, so long as no human being infringes upon the rights, privileges, aspirations, and highest life of any other individual." [Applause.]

It is said to organize Niagara, or to put the broad prairie under limitation, or to expect the Rocky Mountains to obey the human mind, is like organizing Spiritualism; but you may make Niagara more accessible to those who wish to admire and worship—not to those who would turn its mighty torrent into subservience for the purpose of commerce—to make the heights and beautiful mountain peaks more accessible to the

travelers, and throw into view a vaster expanse from those heights, to make more valuable the transit across the prairies and through valleys and intervening wildernesses, and if such is the purpose, then organization is necessary. [Applause.]

Truth was organized before you or we or any human lives were born; but those who accept the truth may, under the guidance of that truth, combine for the better observation, the better bringing forward, the better expression of the united truth. There is but one truth that Spiritualism needs to emphasize, and that is Spiritualism. [Applause.] No qualification is necessary. It is neither Christian nor Pagan, it is neither necessarily psychical nor religious, it is not essentially scientific nor theological; it is Spiritualism, pure, simple, unqualified, and applies to every heart as the sunshine does, wherefore every flower, and all the trees of the forest, and every living thing shall appropriate as much, and the kind of sunshine as is needed for the individual.

We welcome you in the name of this truth; we welcome you in the name of the purposes that bring you together. As the speaker of the oldest Spiritual Society in this city, and possibly in this country, we recognize you as co-workers, one and all. We believe, as Dr. Barrows says, that the blessing of the spirit world is upon this assembly; we believe that the blessing of the spirit world is upon the assembly here in Chicago, of all nations; we believe it is the beginning of a new outpouring of the spirit of truth upon the world to mark an epoch that shall one day stand as the beginning of a new truth, or a new presentation of truth to the world.

Spiritualists, co-workers, friends of human life everywhere, both worlds blending in one accord, your separate and several duties are before you. You shall decide whether, in this period of active thought, you require a combination for mutual protection to prevent aggressive legislation, to protect your local societies and your mediums; to see to it that there is nothing antagonistic to your freedom indicated by any legislature; that is, in our opinion, the most important reason for organization. You are to decide whether that will be best done by a national or by a local organization, or by both, and whether in incorporating those you shall not sink all possible differences of opinion, as you have in the past, in the light of that perfect expression of truth. While in a disintegrated state a truth cannot call upon you to come together, but when you have outgrown the necessary disintegration, when you have become sufficiently individualized, you may then, as separate individuals, form a whole that will make you more strong, more mighty to con-

quer and more invincible against the world; and whosoever would place one barrier in the way of truth, one shadow upon the perfect whiteness of the light of heaven, will find that he and his organization will utterly fail; for as you expect to serve the truth, men and women, as you say that is your object, if you do serve that truth without individual seeking, asking for nothing excepting the privilege of serving it, so will truth honor and bless you, but if any selfish purpose shall intervene, if any self-seeking shall rob you of the essential lustre of that perfect light, then will truth, as it has in the past, work its way, and gently, but firmly and absolutely silence you—not you—but your attempts at self-seeking. You come here therefore with hearts reverent for truth. You lay your best opinions upon the altar and shrine of this Convention; your best thoughts as to what work is required at your hands in the future, and if in the opinion of this assembly, the best work shall not be in accordance with the plan of the committee, we know they will generously and conscientiously yield. If it shall be in accordance with their plan, we know that you will earnestly co-operate. Friends, again do we welcome you, and may the light of truth so guide your deliberations and the ministering presence of those who are here, that when you shall have finished this convention, you will say, “how much clearer we see this blessed light, because we have commingled our opinions, exchanged our thoughts, extended our sympathies to one another, clasped hands together, and given to the spiritual realm a broader avenue of interpretation unto our lives.” [Applause.]

The CHAIRMAN:

The Convention will now please listen to music—a solo by Mrs. Small.

Music.

The CHAIRMAN:

I now take pleasure in introducing to you Mrs. Dr. Ada Sheehan, of Cincinnati, Ohio, who will deliver the response on behalf of the delegates.

Mrs. ADA SHEEHAN:

Mr. Chairman, Spiritualists, Delegates and Friends: It is with extreme pleasure that I stand here to answer for the delegates sent by the Spiritual organizations throughout the United States to come and reason one with another in the interest of higher Spiritualism; to testify to our love and

our interest in its presence ; to do to-day that which we are able in behalf of Spiritualism, and larger liberty for humanity everywhere. [Applause.]

To the graceful words of my sister, as she has welcomed us not only to Chicago as Spiritualists, but to the city that owns her noble efforts in behalf of spiritual work, we most earnestly respond ; and when she says that she expects the richest thoughts that we are capable of thinking, as well as our grandest ideas, did not the thrill of pride go through your hearts and mine ? When she speaks of personal ends and interests that may have obtained with some who have come here, and advised us to put them aside and work for the common good, for the good that would shine upon and into the hearts and lives of the largest number, did you not feel and send a happy response to her, that you had come to do that which lay in your power as delegates, as men and women, interested in spiritual things, to work for the common good of our cause and our people everywhere ? I am certain when I voice this statement, that it is true. I see the faces of men and women here that have traveled long distances to be with us to-day. I have met and talked with many of them, who have as yet not entered the gates of the great "White City," although longing to view the World's Fair, for their first interests center in the attempt to organize here. [Applause.]

I want to show our Chicago friends and the committee who have at this time called the attention of the Spiritualists throughout the world to the necessities for organization, that we are awake. We have listened. We have noted the signs of the times ; we have found ourselves but poorly represented in the great conventions that have been held here. While we realize that the spirit in man and the spirit world ever about us, has had so much to do with all of the conventions in which the presentation of thought and science has been brought to our notice, we are brought face to face with the fact, by one of your daily papers, that the world outside thinks the Spiritualists have already convened under the name of Psychical Researchers. We know at home, as delegates, each and every one of us, how difficult it is to obtain recognition by the press. We understand how we have been shut in, and we realize to-day how many men who have become cognizant of the facts that Spiritualism rests upon, have come to Chicago and talked to them without giving recognition to us ; but we are not afraid or dismayed. We have come to a Spiritualistic Convention. [Applause]. We have come here for the purpose of organizing. We have been sleeping in the past, dear friends, and I want to say

something which may sound very queer to you; *I am glad of it.* [Applause.] If there is anything in the world that will bring us out of the hiding places that we have been in for the past forty years, anything in the world that will make us come together, lay down our differences of opinion, lay down our own pet idea and stand as one body facing the world, inviting investigation and a closer acquaintance, it is to kick and abuse us. [Applause.] I am glad of it. We give a vote of thanks to him or her or them, whoever they may be, who have said the things that have been said about us, because, as we come together to-day, we realize the necessities of organization a little bit better when we see where we are without organization. [Applause.] I want to say we have not deserved recognition in the past and we have no right to complain in the least. [Applause.]

Had we made the slightest attempt, dear friends, to organize several years ago and brought forward our claims for recognition in all the discussions in reference to religion, science, and spiritual things in the Parliament of Religions, I am positive we would have received our place of honor with the rest. [Applause.] This not having been done, we are here to-day for that purpose, and as the representative of this hour for the delegates, let me say to them that this is an important time. This convention has not been called, my friends, especially for you or for me; it has not been called especially to foster any one particular phase of the spiritual movement. It, in my opinion, is that which has come forth as an expression sent out from the spirit side of life and those who have been ministers, the means to the end for convening together have been moved upon by the great spirit of progress that has touched our cause as it has every other cause. As we come together we are to learn what it is to represent a great movement, to which we expect to turn for comfort.

There are many lessons for us to learn, many things for us to do just now; and oh, how important it is that we are at last done talking and at last see the necessity for doing! [Applause.]

You may travel upon any railroad that centers in this wonderful city of the West and you will find in every little hamlet the spire of a church of one denomination or another. You may visit the largest cities and the smallest, and, with very few exceptions, do you find any pretense upon the part of Spiritualists to prepare a place to invite the friends of life and the spirit friends to convene and commune one with the other? No movement of this kind at all. We may travel

from one end of the country to the other and find only the smallest movement in any direction to educate the young in spiritual things and teach them the truth of spirit in its entirety. We are possibly confronted with gray-headed people who are about ready to die, who hope that when they do die it will be all right and that some body will be there to meet them. In every audience we visit throughout the country, there are faces turned towards us that have passed the meridian, or have reached it before finding any interest in spiritual things. Do you not know that the foundation of character, and the man's future, is laid often at the mother's knee when he is small? Do you not know that every church organization throughout the country recognizes this fact and the leaders take especial pains to bring the young in, not especial pains to educate them, but especial pains to bring them into the church—to baptize them, to put a tag on them while yet very young? The great success and the great numbers of the Catholic Church, I am certain, are due to the influences that are placed around the young. You and I need not desire that the same thing shall be done for our children as for the children of the present day or done in exactly the same manner, but we should desire that Spiritualists have the dignity that belongs to spirits and teach the children in the home and provide places where they can come together and learn the lessons of brotherhood while they are still children. [Applause.] That, my friends and delegates, seems to me one of the strongest points of necessity, when we ask for organization, one of the very strongest. There are many who think that perhaps to obtain control, or at least a portion of control, in the legislative halls would be an excellent thing for Spiritualism; but, my friends, if we start our children out right, they may become legislators and will not need the eye and finger of an organization upon them to make them just unto their fellow-men. [Applause.]

Everywhere to-day we find that creedal organization has made people less liberal than they were before. We find throughout all this wide world that he who belongs to one church concludes that no other church or denomination is quite as good as his own. It matters not whether it be Protestant or Catholic, the feeling is there, and if you have not felt it you should attend a revival meeting, and you will soon be convinced of it. We find that even the so-called liberal clubs lack liberality. We find this belongs to humanity, but as Spiritualists, knowing of eternal life, it ought to make us broader, ought to make us larger, ought to make us grander in every respect; and I feel to-day in answering

the call for organization, knowing exactly what organization means, or has meant in the past—it has been of great avail in some directions and just the opposite in others—we must avoid the mistakes of others who have attempted organizations and have tried to perfect them by disregarding the universality of growth and the right of all men to think for themselves. Can we not, then, as delegates, accepting the invitation to be here, organize for business purposes if for nothing else? [Applause.] Every Spiritualist who is here to-day knows as well as we do that it is impossible to begin by formulating any sort of creed, and that it is absolutely unnecessary.

As Spiritualists we believe just what we can, and we have learned that belief can not be forced. We find that in the family, in the closest relations of life, the husband is very liable to believe something that the wife can not believe, and vice versa. We find that opinions belong to individuals, and the right to opinion is ours. Therefore, many have claimed it to be impossible to organize Spiritualists at all, because they recognize the impossibility of formulating a creed. Let us start out first of all with the clear understanding that we do not need and do not want any creed. [Applause.] The next thing we want to understand, that which is important to us as Spiritualists and as individuals—and I want to say right here that whatever we do for ourselves in forming this organization we do not alone for Spiritualists, but humanity—is this: whenever we come together and express a higher thought for those interested in the study of Spiritualism we also express it for all mankind, for we can not be benefited without the community, the world, humanity at large also being benefited. We have not come to the conclusion that we have not brains enough to organize without quarreling on some point of belief, for we know better. There is in our Spiritualism so many divisions that we dare not quibble. To-day in this hall we have representatives who believe just exactly that which they can, according to the experiences they have had. Some whose experiences have been wide and varied have reached a higher plane; in other words, there are those who have grown out of the preliminary stages that all occupied at one time, and so as Spiritualists to-day we stand and look at each other and wonder how one or the other can accept this or that which we have not been able to accept. We can easily come to a very serious stumbling-block if we attempt to interfere with any Spiritualist's belief in any direction. Therefore, as delegates coming here for the purpose of organizing, I would like those

who are on the phenomenal plane to understand that there is no enmity for you from those who stand on the philosophical, psychical or religious planes, but there are steps in Spiritualism, and people stand on each of these steps, and for that reason, in the beginning, we want you to feel that all alike are welcome, welcome to present your highest thoughts in the interest of this congregation of forces, but not welcome to intrude your particular views or opinions into the body of organization. [Applause.]

We believe this afternoon that the cream of our society is here, notwithstanding the article in your newspapers to the contrary. We feel, and I especially felt as I listened to the names of the delegates, and as I look out over the audience and recognize the faces of earnest, tried and true workers in the cause of Spiritualism, that we have brains enough here to make ourselves heard and to prove that we at least think that we are respectable and intend to prove it before we get through.

Dear friends, in the name of Spiritualism, that is growing, as well as all other things, all things in life, all institutions and all systems, growing and expanding, so we feel that our Spiritualism has yet to grow.

The Theosophists say that the cycle of manifestation is about over. We do not believe our Theosophist brother knows anything about it. [Applause.] We believe that as our demands are higher and holier and actuated by deeper impulses of love for humanity, that our manifestations will be purer, sweeter, and grander than they ever have been in the past. We believe that as the medium or individual lives, aspires, and desires so shall his or her mediumship testify to the inner unfoldment of his or her soul. [Applause.]

We believe in this coming together to-day that all our mediums of the future will realize that much is expected of them. The day has gone by when we can excuse anything that is unclean or impure in the medium. [Applause.] We demand a purer, nobler and grander character in the lives of all our people. [Applause.] We do to-day demand from the Spiritualists more than the mere belief that spirits live and can commune; we demand a higher, a nobler standard of manhood and of justice. If we give to you the name of Spiritualists, we expect you to be worthy of all that grand and noble term implies, and as our delegates sit here ready for business, we ask you in all earnestness, in all honesty, to bring your richest thoughts, your grandest ideas, your noblest conclusions. "Come let us reason together." [Applause.] Let

us not forget to reason and in response to the kind welcome that has been uttered, let us show not only in my poor words that we appreciate the welcome, but let us show in that which we do in this hour of great moment to Spiritualism, that we realize the importance of being here and realize the importance of our acts upon this subject. Let the report go out from this hall, that we are wide awake to the interests of humanity and of Spiritualism. Let people understand that we are in earnest and expect and desire those who are asking for humanity this grander achievement, better examples than have ever been set in the past, and as we ask this, and as we have found fault with every other institution and every other organization, as we have withdrawn from everything or refused to join anything, and now come here to form an organization representative of our disagreeableness to other people's arrangements, let us, at least, put forward here that which we can substantially, individually and collectively carry out. We may say a great many things; we may do a great many things, in this Convention that we would never carry home with us, never put into our lives, never put into actual practice. Now, if we do but very little in passing, if it is nothing more than to organize, to leave the purpose and the work that we are to do by and by until we have cool heads, time to think and realize that which is necessary to be done, let us do that which we are intending to do with all our might. Let us be in earnest; and to those who have been instrumental in bringing this meeting about, let us show our appreciation of Spiritualism and the effort to organize us, to bring us together, to make us better acquainted with each other, if nothing more. Why, my friends, even among the workers in Spiritualism, though there be but a few in comparison to the workers of any other system of thought and progress, we are but slightly acquainted with each other or each other's methods. All over the country we are reported as disputing with each other, because we do not say exactly the same thing upon the same theme. This we can gradually change by organization; by coming together once a year or oftener, if possible, and exchanging views, discussing the thought of Spiritualism and its bearings upon humanity; joining hands, if you please, and showing those who have misunderstood us, because they did not see us together, that we are in harmony, are interested in the work that will establish here on earth a sure and certain foundation for growth in man and woman, and justice to both.

It seems to me that we talk a great deal about the woman

question in this movement, and necessarily so, because woman is coming to the front, and insists upon being talked to and talked about, and talk herself whenever she gets a chance. But we can not, as our sister has said, advance woman beyond man, and we won't permit man to get ahead of us. We want to stand side by side with him, and in this movement here to-day delegates are equally divided between the sexes, and we are positive when the work is really on, and the work is to be done, you will hear from both sides, and both will be represented. In the words of our delegates who are assembled here, I would say to those who live here, and who are at the head of our present temporary organization, that we are glad to be here, and we have come for a purpose; we are going to say something; we are going to do something, and we promise, don't we, that when we go home we are going to do something, too? [Applause.] We are not to sit down and wait until we meet again.

There has several times in the history of Spiritualism been a movement organized, or attempted to be organized at least, and we are informed that in every instance the attempt was a failure. Why? Because almost everybody that went there had an ax to grind, and because almost everybody that went there did not want to turn the grindstone for all the others. [Applause.] Now, friends, I want to say to you as a delegate, if you have brought an ax to grind you may as well throw it out of the window now, for even the grindstone is absent here. [Applause.] We are going to talk, to reason with one another, to subscribe our names and put our hands to the work of unfolding the powers that lie within ourselves, our children, and our neighbors, if it be possible for us to go to them; and so bring gradually but certainly and surely to the minds of the outside world who do not know us, that we are a people who are trying, according to the light that has been shed upon us from the spirit side of life, to grow to be true men and true women. [Applause.]

Again, I say with our hearts and our minds intent upon a larger possibility for spiritual unfoldment and acknowledgment by the world at large, we pledge ourselves as delegates to honestly work not for self, but for the great cause which we have been sent here to represent. [Applause.]

The CHAIRMAN:

Will the delegates be as quiet as possible? The next order of business on the programme is the appointment of committees. Following the appointment of committees will be the election of the permanent officers. Therefore, it is deemed

necessary that the committee on nominations of permanent officers be named first.

Mr. BAKER:

I desire to ask if you have appointed a committee on credentials as yet?

The CHAIRMAN:

The committee on credentials will follow in its regular order. The committee on nominations will be the first one called upon to report.

Mr. BRUNER, of Ohio:

I think we should first have a committee on credentials appointed, so as to pass on the credentials of the delegates, as we do not know without such a report who are entitled to seats as delegates.

Mr. BAKER:

The gentleman who has just spoken is evidently right. I never knew of an organization going on to elect permanent officers or to appoint committees until after the committee on credentials was appointed and had reported; but it seems to me that the matter could be remedied in part, in this way: by agreeing to take the roll, as read by the secretary, as correct as far as it goes, and on that roll go to work and appoint a committee on credentials to report on others who may come in, and if there is anything wrong upon the roll to report against it. I know that is out of the ordinary business method, but I suggest that it be done.

Mr. BARRETT, of New York:

I feel that the remarks of my brother from Kansas are perfectly correct, in so far as the committee on credentials is concerned; but, as the next order of business, as intimated by the chairman, is the election of permanent officers of the Convention, I think the committee on credentials can produce their report prior to the report of the committee on organization. I feel that the appointment of the committee on credentials should come first.

Mr. BRUNER:

I move that the chairman appoint the committee on credentials at once.

Mr. BAKER:

I second the motion.

Motion carried.

The CHAIRMAN:

The chair will appoint as that committee H. D. Barrett, of New York; Mrs. Mattie Hull, of Illinois; and John H. Lohmeyer, of Pennsylvania.

Mr. BAKER:

I suggest that we do not make any appointment of a committee on permanent officers until we know who our delegates are. I therefore move that we take a recess of half an hour, to allow the committee on credentials time in which to make up their report.

Mr. DENNIS:

I second the motion.

The motion was carried, and the Convention took a recess for thirty minutes, after which time it was called to order by the chairman.

The CHAIRMAN:

Is the committee on credentials ready to report?

Mr. BARRETT:

Mr. Chairman, we did not attempt to make a new list of the delegates whose names have just been read by the secretary, but have simply added the names of those who were not called by him.

We, your committee, recommend that where two societies have elected the same delegate to this Convention, the delegate shall have power to proxy for one of the societies, so that all societies choosing delegates shall be duly represented on the floor of this Convention.

Mr. BAKER:

I move that the report of the committee be received and the committee continued.

Mr. DENNIS:

I second the motion.

Mr. POPE, of Indiana:

I ask for information. The report referred to the list that had been called, and I now ask if the committee has received the credentials of all parties named as delegates; if it is known to be a bona-fide list of names.

Mr. BARRETT :

We received the entire list presented by Secretary Dimmick and consider that each of the names that was called by the Secretary is entitled to a seat upon the floor of this Convention. We consider that they are regular delegates.

The CHAIRMAN :

Now, we will proceed with the question before the house. All in favor of receiving the report of the Committee on Credentials will please say aye ; all opposed, no. It is carried unanimously.

Mr. GOULD, of Missouri :

I now move that the chairman be authorized to proceed to nominate a committee on permanent organization.

Mr. DENNIS :

I move to amend that by saying that the chairman should announce all the committees subject to the call of the permanent chairman.

Mr. GOULD :

I will accept that amendment.

The CHAIRMAN :

The motion is made, as I understand, to save time, so that the committees may be at their work and report when the permanent chairman shall call for them. The motion is made by Mr. Gould, seconded by Mr. Dennis, that the temporary chairman proceed to appoint all committees, so they may go to work and lose no time. That is the question before the Convention. Are you ready for the question ? All in favor of that will say aye ; opposed, no. The motion is carried. In accordance with that vote, the chair will proceed to appoint the committee on nominations, which is requested to report as soon as possible.

Mr. BRUNER :

I heard a motion made a moment ago and then I heard an amendment, and only one motion was put before the house.

The CHAIRMAN :

The gentleman who made that motion accepted the amendment. The convention will please listen to the committee on nominations of permanent officers for the convention : J. W. Dennis, Buffalo, N. Y. ; Dr. A. W. Edson, Lansing, Mich. ; Mrs. H. S. Lake, Cleveland, Ohio ; Henry Metzger,

Pittsburgh, Pa. ; H. C. Nick, Milwaukee, Wis. ; Mrs. Cora L. V. Richmond, Chicago, Ill. ; Hon. L. V. Moulton, Grand Rapids, Mich. Will the committee please retire and prepare its report?

The Committee on Rules will be Hon. F. P. Baker, of Topeka, Kan.; George P. Colby, Lake Helen, Fla.; Wm. C. Hodge, Chicago, Ill. That committee will please retire and prepare its report, subject to the call of the permanent chairman. The chair will now appoint the Committee on Organization: Capt. E. W. Gould, of St. Louis, Mo.; Dr. S. N. Aspinwall, Minneapolis, Minn.; Mrs. Olive A. Blodgett, Davenport, Iowa. That committee will also proceed to prepare its report, subject to the call of the permanent chairman.

The Committee on Speakers for Friday will be Hon. Henry Dalton, of Chicago; Mrs. Danforth, Chicago; James E. Coe, Chicago; Thomas J. Skidmore, of Lily Dale, N. Y.; Mrs. Effie Joscelyn, Grand Rapids, Mich.

I want to say in regard to the work of the committee last named, that Friday is to be devoted to a mass convention, and the speakers who are willing to have their names put on the list as available for work on that day will do themselves and the convention a service if they will report to this committee.

MR. POPE:

If I mistake not, your Committee on Credentials wish instructions with regard to the propriety of giving certain delegates power to appoint proxies, which I believe was not acted upon by this Convention.

The CHAIRMAN:

I will ask Bro. Barrett to reply as to the situation.

MR. BARRETT:

Mr. Chairman, the statement of the brother from Indiana is correct. We did question among ourselves with reference to the advisability of seating one delegate for two societies, giving him two votes. We decided that in our opinion it would not be legal, and we recommended in our report that where a delegate represented two societies, such delegate should have power to proxy some one to represent one of the societies, so there will be only one vote for each delegate.

MR. BAKER:

I move that the recommendation of the Committee on Credentials be adopted.

Dr. ROWLEY, of Ohio :

I second the motion.

Motion carried.

The CHAIRMAN :

The chair appoints as Committee on Resolutions Hon. J. S. Drake, of Chicago, Ill.; Dr. W. S. Rowley, of Cleveland, Ohio, and A. P. McKee, of Anderson, Ind.

While we are waiting for the report of the Committee on Nominations, before proceeding with the election of the permanent officers of the convention, I desire to read this telegram, which has just been received, dated Cincinnati, Ohio, this date :

To the National Convention of Spiritualists, Hall No. 77, Thirty-first Street, Chicago :

The Light of Truth sends greeting to the greatest convention of the age.
May it prove the beacon-light of the future. C. C. STOWELL.

[Applause.]

Mr. DRAKE :

I suggest that the chairman send to all the Spiritual papers of the United States an invitation to come and take part in this convention and to make such reports as they deem proper. That is a suggestion. I have a request to make—that all delegates who have any peculiar ideas to advance and desire the formulation of any statements, that they will present the same to the committee on resolutions. I do not know what the real purpose of this committee on resolutions is, unless it is to present some resolutions, declarative of our purposes, and I therefore make this request in reference to my committee; that is, if you have any ideas or theories that you wish presented to the convention, present them to the chairman for the consideration of the committee on resolutions. It should be the purpose of that committee to present something that will meet the approval of this convention. That, I understand, is the purpose of the committee, is it not?

The CHAIRMAN :

It is.

Mr. TOWNSEND, of Ohio :

In order to expedite matters, let us adopt a rule to have all resolutions referred to the committee on resolutions without debate. That is found in other bodies to be the best plan

and it saves time. I therefore move that all resolutions offered shall be referred to the committee on resolutions without debate.

Mr. GRIMSHAW, of Pennsylvania :

I second the motion.

Motion carried.

Mr. KNIGHT, of Pennsylvania :

I move that the Secretary be instructed to send a suitable answer to the telegram which has just been received and read to the convention.

Mr. DRAKE :

I second the motion.

Motion carried.

The CHAIRMAN :

While we are waiting for the committee on nominations to report, I want to take this opportunity, before the permanent chairman takes possession of the chair, on behalf of the convention and on behalf of the committee on organization, to announce our special and hearty thanks to the united societies of Chicago for the bountiful and beautiful decorations of this hall. [Applause.]

Mr. DALTON, of Illinois :

I wish the other members of the committee on speakers for Friday, would report to me to-morrow morning the names they have received, so that we may proceed to organize at once.

The CHAIRMAN :

The committee on nominations is present and ready to report.

Mr. DENNIS :

The committee on nominations beg leave to make the following report: We have nominated for permanent chairman of this convention Mr. H. D. Barrett, of Lily Dale, N. Y. We have made this nomination, Mr. Chairman, because Mr. Barrett has had large experience and has presided over the meetings of the Cassadaga Camp for five years, and ought to be, and will be, I think, an excellent chairman. We have nominated for vice-president Hon. L. V. Moulton, of Grand Rapids, Mich. ; for secretary, W. H. Bach, of St. Paul, Minn.,

and the committee have concluded to leave the appointment of the other vice-presidents, if they are needed, to the permanent chairman.

MR. DRAKE :

I would like to ask before that report is voted upon whether it is the purpose of this convention to make a legal incorporation of this body. If so, will not the law require that your officers reside where it is proposed to organize the body?

THE CHAIRMAN :

It is the nomination of the permanent chairman and secretary of this convention, not the officers of the association. These gentlemen will have nothing to do with the permanent organization of the body at all in their capacity as permanent officers of this body at this time.

MR. METZGER, of Pennsylvania :

As one of the committee, I desire to say that we nominated the permanent chairman of this convention simply, and not of any regular organization.

MR. DRAKE :

I move that the report of the committee be adopted.

MR. DENNIS :

I second the motion.

THE CHAIRMAN :

It has been moved and seconded that the report of the Committee on Nominations be adopted. All in favor of adopting the report will say aye; contrary, no. The report is unanimously adopted, and H. D. Barrett is now declared to be the permanent chairman of this convention; also the other officers named in their respective capacities. The chair will appoint Bro. Dennis, of New York, and Bro. Baker, of Kansas, to conduct the permanent chairman to the stage.

MR. DENNIS :

Mr. Chairman, I have the pleasure of introducing to you Mr. Barrett, of Lily Dale, N. Y.

THE CHAIRMAN :

Allow me, ladies and gentlemen of the convention, to introduce to you Bro. H. D. Barrett, of Lily Dale, N. Y., whom you have just elected as your permanent chairman.

Mr. BARRETT:

Mr. Chairman, Ladies and Gentlemen: I thank you for the great honor you have here conferred upon me. To be elected permanent chairman of a convention of the size of this one, the first delegate convention ever held in the history of our glorious cause, is indeed an honor that I cannot fail to appreciate. I am deeply impressed with the fact that there are many here who have toiled for years in the service of Spiritualism, whose lives are replete with good works, and whose souls are stored with wisdom, gained through bitter experiences and suffering along life's toilsome journey, and to be called to preside over the deliberations of such an assemblage carries with it a sense of the grave responsibility attached to the office. The magnitude of the task set before us need not be enlarged upon by me. We all feel the gravity of the situation, and, I trust, have come here for the purpose of proving to the world that we are endeavoring to embody the great principles of right and justice, upon which Spiritualism rests, in our every-day lives.

The local organizations have done much to advance the cause of Spiritualism during the past forty-five years, and we give them full credit for the good they have done. By associating themselves together in various communities, our friends have kept alive the spirit of inquiry among the people, and forced a quasi recognition from our opponents. So marked has been the success of the co-operative efforts of the members of local societies in bringing Spiritualism before the world, that the spirit world now seeks to apply co-operation to societies at large, for the purpose of securing greater power through the combined efforts of larger numbers of people, which is merely a recognition of the brotherhood of the race, so long claimed to be one of the foundation principles of Spiritualism. Hence, we are assembled to-day to see if we cannot formulate some plan by means of which we can practically carry out the teachings of Spiritualism, and enable it to stand before the world "A thing of beauty and joy forever" to all mankind, even as it now is to all of us who know and appreciate its blessed truths. [Applause.]

Great business firms are now pooling their capital, and through co-operation in the form of gigantic trusts, are seeking to control our markets, and to compel our laboring people to pay their price for all manufactured goods. Religious bodies, so-called, are uniting to secure legislation favorable to their aims, and men of medicine have already, through their combined efforts, secured class legislation, giving them

a monopoly in the divine art of healing in every State in the Union, with the exception of three or four. With these object lessons before us, ought we not, as Spiritualists, as lovers of liberty, to recognize the necessity of co-operative efforts among our people for the sake of maintaining the few rights we now possess, and to prevent persecution in all forms? "In union there is strength," and by thus uniting we shall have the power of concentrated efforts, through which we can advance more rapidly as a people, and also have a business center, from which shall emanate no dictations in regard to what people shall think, say, or do, but helpful information in regard to the progress of Spiritualism throughout the world.

It seems to me we ought to have a place for the literature of Spiritualism, which has been multiplying with astonishing rapidity during the past forty-five years, where it will be easily accessible to the people of the United States, who can then see what the spirit world and its media have accomplished since communion was re-established between mortals and the immortals. We want a national library, in which the inspired poems of Elizabeth Doten, the scientific writings of Andrew Jackson Davis, Hudson Tuttle, Epes Sargent, the works of Hon. A. B. Richmond, and a host of other equally-gifted authors may be placed for the enjoyment of future generations. If we establish a national association we shall have taken one step in this direction.

We are asked if Spiritualism is a religion. If not, what excuse have we for existence as an ethical body? We answer that Spiritualism is a religion, and that it includes the all, the phenomena, the science, and philosophy of life, which it binds together in a system of thought that transcends everything the world has yet produced, and shall in time supplant every cult now in existence. [Loud applause.] But in order to do this we must have co-operation of the highest and best thoughts we are capable of thinking, so that our teachings may be worthy of Spiritualism, the most precious gift ever bestowed upon the children of men. Therefore, it behooves each one of us to sink his or her personal prejudices and pet hobbies into the oblivion of forgetfulness for the sake of the good of our beloved cause, so that the greatest good to the greatest number may be outwrought, and something here perfected and carried forward that shall make this convention an epoch in the history of Spiritualism, to which Spiritualists of the future ages can point with just pride. [Applause.]

One point further. We are also asked where are our charitable institutions, our schools and colleges, our professors

and savants. We reply that we have educated the teachers in every school of theology and true philosophy. [Applause.] We have not needed charitable institutions because of the ~~fact~~ that our people have been taught to rely on themselves, hence have never become dependent upon the public for support. [Applause.] Yet we now recognize the need of homes for our aged mediums and indigent Spiritualists, and this problem remains for the future to solve. In regard to theology, I will say that we have carried Spiritualism into every church in Christendom, and its ameliorating effects are perceptible to even the dullest student among men, in the softened tone of pulpit utterances, and the broader, more humane sentiments expressed by all preachers. To-day we find Dr. Briggs, of the Presbyterian; Rev. McQueery, of the Episcopalian; Dr. Abbott, of the Congregationalist, and M. J. Savage, of the Unitarian schools of thought, taking up the great question of Spiritualism, and daring to say what they know concerning it. [Applause.]

In forty-five years we have produced a vast, varied, and most creditable literature; we have liberalized the religious sentiment of the thinking people of the world by demonstrating the fact that death does not end all. What of the future? That is for this convention to decide; and we may look for grand results if we do our work wisely and well. Let us lay a sure foundation and erect a spiritual temple that shall reflect credit upon us as a body, and to which the Spiritualists of the future can approvingly point as the crowning glory of this century, wrought by the earnest hearts and loyal souls of the delegates to this convention. [Applause.]

Ladies and gentlemen, I thank you. What is your further pleasure? Is the committee on rules ready to report?

MR. BAKER:

The committee on rules does not wish to make much of a report. We have one or two recommendations and will reserve the right to report further rules, if we consider it necessary. The first rule is, that we recommend that the ordinary parliamentary rules found in Roberts' or Cushing's Manual, governing deliberative bodies, be adopted.

We also further recommend that the speeches for Friday's mass meeting and other times shall be confined to the objects for which the convention is assembled; and that the present presiding officer shall be the judge, and that there shall be no appeal from his decision. That all speeches on the business of the convention shall be limited to ten minutes, and no person shall be allowed to make more than one

speech upon any given subject or topic. Then the further recommendation that we had written out, which the convention has already adopted by voting, that all resolutions that are offered on the floor shall be referred to the committee on resolutions.

Mr. BINGHAM, of Connecticut:

I rise to a question of privilege. My question is this: I have objections to that portion of the resolution of the committee on rules which declares that all decisions of the chair shall be final.

The CHAIRMAN:

The chair rules, that as there is no question before the house, there can be nothing done in regard to this matter until the proper motion is made.

A DELEGATE:

I move that that clause be stricken out.

Mr. DALTON:

I rise to a point of order. The point of order is this: There has been a motion and it was seconded before the gentleman arose on the left.

The CHAIRMAN:

The chair rules, that as the convention had not voted to receive the report of this committee, there is nothing before the house under ordinary parliamentary rules. It has now been moved and seconded that the report of this committee be accepted. Are there any remarks?

Mr. SIMONDS, of Washington, D. C.:

Mr. Chairman, and ladies and gentlemen, I am in favor of adopting the rules, except the gag law. I believe, sir, in appeal. Appeal has been the corner-stone of the people of this country—the right to appeal—and, sir, I could not vote for any rule that would deny this convention an appeal from the decision of the chairman. Therefore, sir, I move to amend by striking from the report that portion which declares there shall be no appeal from the decision of the chair.

Mr. BRUNER:

I rise to a point of order, Mr. Chairman. It is simply upon the question of accepting the report. When the report is before the house we will do what we please with it.

The CHAIRMAN :

The point of order is well taken and is sustained. The question is upon the acceptance of the report of your committee. So many as are in favor of this motion will manifest it by saying aye; opposed, no. The chair is in doubt.

Mr. DRAKE :

I suggest that the mover of that motion change it so that we may receive the report and discharge the committee.

Mr. KING, of New Jersey :

You can not act upon that report until it is received. Now, if we received the report, then the motion is in order to strike it out. Then we will strike it out, all of us.

The CHAIRMAN :

The chair rules, that if there be no objection, the word "receive" shall be substituted for the word "accept" in the original motion. The chair being in doubt in regard to the vote, another vote will be taken. So many as are in favor of receiving this report will manifest it by raising hands. All opposed will manifest it by the same sign. The report is received. What is your further pleasure?

Mr. SIMONDS, of Washington :

Mr. Chairman, I move, sir, that that portion saying there shall be no appeal from the chairman be stricken out.

Motion seconded.

The CHAIRMAN :

As there are several items in that report, the chair asks the gentleman to specify the item that he refers to, so it can be named in his motion.

Mr. SIMONDS :

Mr. Chairman, with the consent of my second I will withdraw my first motion and move that we consider the report seriatim.

Mr. EDSON, District of Columbia :

I second the motion.

Motion carried.

The report was then read as follows :

(1) That the ordinary parliamentary rules governing deliberate bodies as decided by Robert's or Cushing's Manual be adopted.

Dr. WILSON, of Kentucky :

I move that this section be adopted.

Dr. COTTON, of New Jersey :

I second the motion.

Motion carried.

(2) Your committee would further recommend that no speeches shall be allowed nor motion entertained on any subject that is not germane to the object for which this convention is assembled, and that the presiding officer shall be judge, and there shall be no appeal from his decision.

Mr. DRAKE :

I move to amend by inserting in place of the words "and there shall be no appeal from his decision" the following: "All appeals from the chair shall be decided by roll call, and that that vote shall be a two-thirds vote."

Mr. NICK, of Wisconsin :

I desire to second the motion.

Mr. KING, of New Jersey :

I move to amend the amendment by substituting the words "a majority" for the words "two-thirds."

Mr. DRAKE :

I accept the amendment.

The section as amended was adopted in place of the original report presented by the Committee on Rules, which section so amended reads as follows: "No speeches shall be allowed nor motion entertained that is not germane to the object for which the convention is assembled, and all appeals from the decision of the chair shall be decided by roll call, and a majority of the members shall rule."

(3) It is further recommended that all speeches on the business of the convention shall be limited to ten minutes, and no person shall be allowed to make more than one speech upon any given point or topic.

Mr. DALTON :

I move that the section be adopted.

Mr. KNIGHT :

I second the motion.

Mr. GOULD :

I would move an amendment of this kind—that all speeches shall be limited to ten minutes, unless the convention gives them an opportunity to proceed.

Mr. DENNIS :

I second the amendment.

Mr. WALKER, of New York :

Is that offered as an amendment, Mr. Chairman? I would move, then, that as an amendment to the amendment, that they be given ten minutes or longer time by unanimous consent only.

Mr. BRUNER :

I second the amendment to the amendment.

Mr. TOWNSEND :

Mr. Chairman, as I understand it, we Spiritualists have come here for but one purpose—that of making an organization and that the time is not to be taken up by debate. I therefore think there ought to be a further limitation to five minutes, and if gentlemen insist upon speaking longer, let it be given by unanimous consent, or not at all.

The CHAIRMAN :

The question is upon the amendment to the amendment. Are you ready for the question? So many as are in favor of adopting the amendment to the amendment will please manifest it by rising. The amendment to the amendment is carried by a very large majority. The question now reverts upon the amendment as amended. The amendment as amended reads as follows: "Except by unanimous consent of the delegates;" that is the question before the house. Those who favor say aye; opposed, no. The amendment is carried.

The question now is upon the original article as amended. All in favor of its adoption will say aye; opposed, no.

It is carried.

Mr. WALKER :

Mr. Chairman, I move that the report be adopted as a whole.

Mr. KING, of Ohio :

I second the motion.

Motion carried.

The CHAIRMAN :

The committee on organization, the Chair understands, is ready to report.

Mr. GOULD :

Mr. Chairman and ladies and gentlemen, your committee on organization desires to make the following report: I may preface this by saying that the committee has had but little time to prepare what is already in my hands and it will be subject to amendment in several sections. It has been hastily considered by the committee, although, not of course, entirely prepared by it. The foundation, or ground work of it, was prepared before it came into the hands of the committee, and we have considered it and concluded to report it as now ready. It is in several sections, and in order that it may be well understood, I will read the whole of it and then it can be taken up *seriatim*. I suggest that there be no amendments offered until the whole document is read :

THE NATIONAL ASSOCIATION OF SPIRITUALISTS OF THE UNITED STATES.

PREAMBLE.

We, the chosen representatives from many Spiritual Associations in delegate convention assembled, in order to form a more perfect and powerful working organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the protection of our mediums and speakers, promote the general welfare of our cause, and secure the blessings of liberty and protection under the law to ourselves and our posterity as a people, do ordain and establish this constitution for guidance of the National Association of Spiritualists of the United States.

CONSTITUTION.

ARTICLE I.

Name.—The name of this society shall be the National Association of Spiritualists of the United States, and shall be incorporated by that title under the laws of the District of Columbia.

ARTICLE II.

Object.—The object shall be to prevent further loss of vital, spiritual, and financial energy by the consolidation and organization of the various Spiritual Associations of the United States into one grand, central, harmoniously-working business association, with its principal office and place of business at Washington, D. C.

For the establishment of new associations wherever possible.

For the better educational equipment and protection of lecturers and mediums as properly authorized exponents of Spiritualism.

For the building of a national temple and the establishment of a library therein.

For the compilation and publication of a cyclopedia of Spiritualism, which shall comprise a carefully classified collection of its phenomena as a scientific exhibit, with a brief synopsis of its literary publications, so arranged as to be always kept up to date.

For maintaining a competent agent or committee to look after and prevent adverse legislation.

For the building of such other temples and lecture halls as from time to time may be deemed necessary for the assistance and encouragement of co-operating associations.

For providing general lecturers and organizers of new co-operating associations.

For the promotion in every practical way of the especial and general interests of Spiritualism.

For providing ways and means and for the accumulation of property, and of all necessary funds.

ARTICLE III.

Seal.—The seal of this Association shall be circular, two inches in diameter, with a sunflower design in the center, the title of the Association appearing in large type around the outer edge.

ARTICLE IV.

Officers and Directors.—The officers of this Association shall be a president, vice-president, secretary and treasurer, who shall also be directors, and with five others shall constitute a board of nine directors, to be elected annually, and shall be duly authorized to elect from its membership the officers of the Association as above named.

To fill, by appointment, all vacancies that may occur in the board, such appointees to hold office until the next annual meeting, to make by-laws, appoint committees and agents, and shall have full and complete management, control and disposal of the business affairs, property and funds of the Association.

The directors shall also be empowered to solicit and accept gifts and bequests in the name of the Association.

ARTICLE V.

Duties of Officers.—**PRESIDENT:** It shall be the duty of the President to preside at all meetings of both the Association and Board of Directors, to sign all charters issued to co-operating associations, certificates to lecturers and mediums, and to sign all papers bearing the seal of the Association. The authorization under the last clause above mentioned to be subject to approval by a majority of the Board of Directors.

The President shall have general supervision of the officers of the Association and the transaction of its business, the approval of all bills before payment of same by the Treasurer, and shall make a yearly report of the progress of the affairs of the Association at its annual meetings.

VICE-PRESIDENT: It shall be the duty of the Vice-President to perform the duties of the President in the absence of that officer, always subject, however, to the approval of a majority of the Board of Directors.

SECRETARY: It shall be the duty of the Secretary, under the direction of the President, to prepare and keep all records and accounts of the Association, to attend to its correspondence, to keep an official record of all meetings, to be the custodian of the seal of the Association, to keep a faithful account of all moneys received, and to turn the same over to the Treasurer.

To establish and keep open daily, during regular business hours, a permanent and suitable office, which shall be chosen by the Board of Directors; such office shall be centrally located in the city of Washington, D. C., and shall be the principal office and place of business of the Association.

The Secretary shall also perform such other duties as the President may direct, shall make a yearly report to the Association at its annual meeting, containing a full statement of the membership of all co-operating associations and such other items and statements as the Board of Directors shall deem necessary.

The Secretary shall keep also framed and displayed on the walls of the office the Roll of Honor of the Association, which shall contain the names of all subscribers to its fund of not less than ten dollars annually, such names to be printed as a part of the Secretary's annual report.

For the performance of his duties as above specified the Secretary shall be entitled to receive a salary of \$1,200 per annum. In addition thereto he shall be allowed by the Board of Directors a yearly sum not to exceed \$500 for office rent, stationery, postage-stamps, office furniture, assistants, and incidental expenses.

The salary of the Secretary and bills for his office expenditures shall be paid by the Treasurer by the presentation of properly prepared vouchers.

Treasurer.—It shall be the duty of the Treasurer to receive all moneys and to properly account for the same. He shall pay all bills against the Association when duly approved by the President and countersigned by the Secretary, and shall deposit all surplus funds in such bank as the Directors may designate, and shall give a suitable bond for the safe keeping of all funds that may come into his hands, and the proper disbursement and disposition thereof. The amount of the Treasurer's bond shall be fixed by the Board of Directors. The Treasurer shall furnish a statement of his accounts when called for by the President or Board of Directors; shall keep such books of account as they shall direct, and at the close of the year shall make a full report to the Association, at its annual meeting, of all funds received, disbursed, and remaining on hand, the statement of disbursements to be accompanied by an exhibit of vouchers therefor, duly approved by the proper Auditing Committee.

ARTICLE VI.

MEMBERSHIP OF THE NATIONAL ASSOCIATION OF SPIRITUALISTS OF THE UNITED STATES.

The membership of this Association shall be composed of societies represented in this convention, together with such new associations as may be formed or admitted from time to time, and shall be chartered and known as co-operating associations; their business as such shall be conducted by a board of at least three and not more than seven trustees or directors, who shall be duly elected by the Association's enrolled members, on the second Saturday of September in each year. Such Board of Directors shall at once elect from its membership for the co-operating association a President, Vice-President, Secretary, and Treasurer.

The Secretaries of all co-operating associations shall prepare and transmit to the Secretary of the National Association a quarterly report, giving the number of members enrolled and such other information regarding their respective associations as may be required by the Board of Directors of the National Association.

The Treasurers of all co-operating associations shall transmit to the Treasurer of the National Association, on or before the first day of January in each year, the sum of five dollars as annual dues, and the additional

sum of ten dollars upon the issuance of charters for their respective associations.

All co-operating associations at their annual elections shall choose delegates to the annual convention or meeting of the National Association, which shall be held in the city of Washington, D. C., on the second Saturday in October in each year.

Such delegates, when duly elected, shall constitute the authorized voters of the annual meeting or convention, which shall be presided over by the President of the National Association.

The delegates from the various co-operating associations shall be elected on the following basis, viz.: One delegate for such organization and one additional delegate for each fifty enrolled members, or major fraction thereof.

The constitution and by-laws of all co-operating associations must be made in harmony with the foregoing requirements.

The organization of new co operating associations shall be as follows: Whenever twenty-five or more persons, who shall willingly enroll themselves for the purpose of organizing under the authority of the National Association of Spiritualists of the United States, have chosen a name and completed an organization in compliance with the foregoing requirements, and a sum of at least one dollar for each enrolled member has been paid into the hands of the new Treasurer, then the new Secretary shall make a written statement setting forth the facts, which, with ten dollars for the charter, shall accompany a formal application for admission as a co-operating association to the National Association. The signatures of both the new President and new Secretary shall appear on the application, which shall be passed upon by the Board of Directors of the National Association. If the required stipulations have been complied with, a charter shall be ordered issued at once.

Permanent camp-meeting associations and like organizations of Spiritualists may be chartered as co-operating associations by the National Association upon proper application through their Secretaries. The charter fee shall be ten dollars, annual dues the same amount, with a representation of three delegates to the annual meeting or convention of the National Association for each organization. The Secretaries thereof shall furnish an annual report of the operations of their respective associations, such reports to be in the hands of the Secretary of the National Association on or before the first day of October in each year.

ARTICLE VII.

MEANS OF RAISING REVENUE FOR THE TREASURY OF THE NATIONAL ASSOCIATION.

The Board of Directors of the National Association shall be authorized and empowered to raise the desired revenues by the following methods, but shall not, however, be restrained from adopting other and additional methods whenever a majority shall so decide:

1. By the collection of five dollars as annual dues from all co-operating associations, with ten dollars additional for each charter issued.

2. By the establishment of a Roll of Honor containing the names of such persons as shall become annual subscribers to the general fund of ten dollars or more. The name of the subscriber for the largest amount shall appear at the head of the roll; the next largest in the second place, &c., &c. The names of givers of equal amounts shall appear in alphabetical order in their appropriate place; the names of those subscribing the even amount of ten dollars, the same; this Roll of Honor to be kept neatly framed and hung in a prominent place on the walls of the Secretary's office, and the entire roll shall be printed each year as part of the Secretary's annual report.

3. By issuing the proposed Columbian quadri-centennial certificates of honorary charter membership to all subscribers to the general fund of one dollar or more. All persons who have contributed towards the expense of this convention shall be entitled to these certificates.

The Secretary of the National Association shall send a sample copy of this certificate to the Secretary of each Spiritualist Association, with a blank to contain the name and address of subscriber, with a printed request to return the same, accompanied by the one-dollar fee for each subscriber. In such cases the certificate is to be mailed at once to the specified address.

4. To issue annually to all lecturers, speakers, or preachers of Spiritualism who shall desire to obtain from the National Association a certificate of ordination or appointment in such form as to entitle the holder thereof to the same benefits and privileges granted to the ministers of all other religious denominations, the applicant to pay five dollars for the issuance of such certificate.

5. By requiring all co-operating associations to take up one annual collection from their respective audiences or congregations at such time as may be fixed upon by the Directors of the National Association.

6. To solicit bequests from those who are able and disposed to recognize the importance of building up the cause of Spiritualism by means of this Association.

All moneys received from the above-named sources shall be payable to the Treasurer of the National Association.

ARTICLE VIII.

Mediums.—We recognize all worthy mediums as the true source of the inspiration, progress, and power of Spiritualism, and that the continued advancement of our cause depends upon the ever-increasing spiritualization of our mediums as a class, with constant effort on their part to become more fitting instruments for transmission of the grand and glorious messages of love and wisdom from the spirit side of life.

To insure these results so much desired, mediums need better recognition and protection, more opportunities for self-improvement, more employment, better pay, and more encouragement to prepare themselves more perfectly for their high calling.

Through the setting aside of an especial fund, it shall be the duty of this Association, through its Board of Directors, to respond, in every practical way, to the needs above enumerated.

ARTICLE IX.

Meetings.—The annual meetings of this Association shall be held in the city of Washington, D. C., on the second Saturday in October of each year. The President of the National Association shall preside, and the Secretary of said Association shall be the secretary of the meeting. The authorized voters shall be the duly elected delegates from the various co-operating associations. At this meeting the regular election of the Board of Directors for the ensuing year shall take place, and all necessary business be transacted.

The Board of Directors, as soon as elected, shall organize, by choosing from its membership, the officers of the National Association, as specified in Article IV. The Board of Directors shall also meet quarterly. Special meetings of the board may be held at any time upon a call by the President.

ARTICLE X.

Amendments.—Amendments to this Constitution may be made at any annual meeting of this Association, provided, that a notice thereof in writing shall have been filed with the Secretary of this Association at least ninety days prior to the time of holding such meeting.

Mr. GOULD:

Ladies and gentlemen, as a representative of the committee, I am requested to urge this latter consideration upon you, and perhaps this is as good a time as I will ever have; that is, the financial question. We have said all that we could think of saying, all that is proper and legitimate to say in an article of this kind or in the foundation for our operation and co-operation; but the point that is material for us and the one which is necessary for our existence, and upon which everything else depends, is the financial question. When you come to consider these various questions, I trust that the question of finance will be prominently always before you. Everything that can be done by us here and at home must turn and should be run upon the financial question, for upon that our entire success depends.

I believe if our Brother Stanford, who did not claim to be our brother, had transmitted to us his wealth, or one-fourth of his wealth, this organization would have gone forward and would in the near future be prominent and at the front of all other organizations in America.

Mr. DENNIS:

I move that we adjourn until this evening at half-past seven o'clock.

Motion seconded by many.

Adjourned.

EVENING SESSION.

SEPTEMBER 27, 1893.

President BARRETT in the chair.

The CHAIRMAN:

The hour has arrived to which the Convention adjourned this afternoon. The regular order of business is the consideration of the report of the committee on organization. There are, however, two or three matters to which the attention of the chair has been called and they should now come before this body.

Mr. FAIRCHILD, of Washington, D. C. :

Mr. Chairman, we have elected the chairman of our committee on credentials as the permanent chairman of our Convention. It seems to me, therefore, important that we should have some one appointed in his place on that committee. I suggest that this committee, through the secretary, or in some other way, shall report as soon as possible the number of delegates present and the societies they represent. I think those facts should be placed before the Convention.

Mr. HIGBEE, of Washington, D. C. :

I move that the chair appoint to fill the vacancy.

Mr. FAIRCHILD :

I second the motion.

Motion carried.

The CHAIRMAN :

The chair appoints Mr. E. B. Fairchild, of Washington, D. C., to fill the vacancy.

The committee on credentials made a supplementary report, seating several delegates from California.

Mrs. RICHMOND :

Mr. Chairman, I rise to a question of privilege.

The CHAIRMAN :

The lady will state her question of privilege.

Mrs. RICHMOND :

I wish to present a matter before the Convention that I think is very important, but I will wait until later, if the Convention shall so decide. It will take at least ten minutes to do so.

Mrs. ORVIS, of Illinois :

In view of the fact that I have some knowledge of what Mrs. Richmond is about to say, I consider it very important, and it should receive the earnest and early attention of the Convention. I move it be received at the present time before we take up the report of the committee on organization.

Mr. F. E. ORMSBY, of Illinois :

I second the motion.

The CHAIRMAN :

It has been moved and seconded that Mrs. Richmond be given permission at this time to present the matter to which she has called your attention under the question of privilege. So many as are in favor of this will say aye; contrary, no. The motion is carried. Mr. Colby will escort Mrs. Richmond to the platform.

Mrs. RICHMOND :

Mr. Chairman and Delegates to the Convention, the question I am about to present is essentially a subject that interests all Spiritualists, and particularly interests the delegates to this National Convention, and I think the Convention as a body should act upon it. It is this. Perhaps many of you have felt surprised and pained, neglected and slighted, because in the Parliament of Religions, and various congresses upon all subjects that have been held this summer, Spiritualism proper has not been presented. It is true that some people labor under the erroneous impression that Spiritualism had a hearing in the Psychical Research Society. Although some members of the Psychical Research Society are Spiritualists, the people constituting that body are not, do not claim to be, and would not thank anyone (even a member of the press), for so considering them. They are simply investigators into the phenomenal phase of Spiritualism. Spiritualists as a body, individually and collectively, consider that the question which the Psychical Research Society is trying to settle, has been settled quite a number of years, and that they have an affirmative side to present to this question. Consequently, knowing the feeling existing among Spiritualists, and that they did not know the particular routine necessary to gain a hearing in the Parliament of Religions, some of my own society here in Chicago presented this matter before the managers. Of course, as it was all due to our own neglect, resulting from the lack of knowledge of the routine necessary to obtain a hearing, we have no one to blame except ourselves.

Mr. Bonney, the very gentlemanly, urbane and courteous manager of the Congress, on the part of the Ladies' Auxiliary, had an interview with a representative of our society when I was present, and he said: "What can be done is this: you say that the Spiritualists will hold a national delegate convention. When they have assembled if they appoint you," referring to me personally, "or others, to represent them, and they prepare a paper within a week or ten days, Mr. Barrows will call his committee together, as that committee is to re-

port all of the presentations before the Parliament. You can offer the paper just the same as if it had been presented before the Parliament for Mr. Barrows and his committee to consider, and I haven't the least doubt but that it will be accepted as if it had been read before the Parliament of Religions, or before the Congress of Ethical Studies. Therefore, all you have to do is to state what you believe and what you have done. Make that your report and I will take it myself to Dr. Barrows."

Now I consider, in order to have this paper properly prepared before the end of next week, it is necessary that a committee be appointed now, and that it be the voice of the national convention of delegates here assembled. Because, notwithstanding the remarks of our very kind speaker, Mrs. Sheehan, in this convention, that we have never done anything worthy of consideration, there are a great many of us who have done a great deal, and we have been doing it all our lives in connection with Spiritualism; local societies, in different parts of the country, have done a great deal of organized work, and to the general work that Spiritualism has done, this National Convention is indebted for its existence. But for that, you would have had no delegate convention to-day; but for that, these various organizations throughout the States would not have responded to your call; but for that, you would not be ready for a national organization to-day. In my opinion, and the opinion of others, the time has come when this subject can be presented in a general, a particular and specific manner. I do not covet the position. It was first suggested that the one before you should be the one to prepare this paper for the Parliament of Religions. I leave the matter to you to appoint whom you choose, and whom you think will best represent the general subject of Spiritualism. We do not require that the one chosen shall have predilections in any special direction. There are writers and thinkers in our midst, who, if they could be gotten together, would present the various views, and a view that includes and fairly represents the whole is what is required. Of course, it must be carefully prepared. I ask you, Mr. Chairman, to leave this matter in the hands of the Convention for a few moments to see what the delegates will do.

Professor LOVELAND, of California:

Mr. Chairman, I want to say something on this same subject. One week ago, Mr. Jenifer, the President of the Illinois State Association, came to me and said he had seen President Bonney and wished a paper prepared to be read be-

fore the Parliament of Religions, and requested me to prepare it. I thought it was very late in the day, but in one day and a half I drew up a paper, and then went, according to directions, to see President Bonney. I found him a gentleman, and willing to do anything according to the rules, so to speak, which the Parliament had laid down for its guidance. They were these: in order to secure representation there, the people seeking such representation must be believers in God, make an acknowledgment of the same, and also have some form of worship, and some statement of principles of belief as well as of action.

My opinion was that the Spiritualists as a whole would never be represented in the Parliament of Religions according to those rules, for, though there are many Spiritualists who would say they do believe in a God, there are multitudes who would say they do not; and as we could not universally agree upon that, and as we have no forms of worship, I did not see how we could consistently be represented in that Parliament, and I have kept the paper without leaving it to be submitted to the committee for their decision.

MR. TOWNSEND:

Mr. Chairman, it seems to me that our purpose is to scatter this beautiful truth abroad in the land. The proceedings of this Congress of Religions will be printed in every language spoken on the globe. Our purpose should be, if possible, in some way to secure an admission into the literature that will be sent out in this printed form. Now we have with us, speaking from knowledge derived by reading, and personal knowledge besides, Mr. Gould, who for years has made a practical study of Spiritualism; Mrs. Richmond, who has been in the field working day and night; and we have the Skidmores here, who assisted in organizing Cassadaga Camp, from which has emanated camps throughout our country. It seems to me by selecting representative Spiritualists such as Professor Loveland, Mr. Gould, Mrs. Richmond, and the Skidmores, we might prepare something so seductive, whether it conformed with their set, fixed rules or not, that it would find a place within that book, and we would succeed in getting before the people some idea of what practical Spiritualism is. [Applause.] Let us appoint a committee, knock at the door, and if we are refused admittance because we do not say our God is called Buddha or Christ, then we shall have at least placed the managers of that Parliament on record. But if we can show by the language of our committee that we are great respecters of humanity, that we have been laboring to better

mankind, that there are no nations, that all men are one people, that all men are immortal, that we believe we are led by spirits from beyond, I think we shall be able to get into the book. Let us get into that book that is going to circulate everywhere, and if we have our people prepare something, I, for one, believe it will gain admission.

Mrs. HASLETT, of Michigan :

Mr. Chairman, I move that this matter be referred to the chairman to appoint a committee, and that the subject be again brought before the Convention when there are more delegates present.

Mr. DENT, of Michigan :

I second the motion.

Mr. TOWNSEND :

Mr. Chairman, I do not want to be obnoxious. We have a chance now for an entering wedge. Let us not delay. Let us do something. The time to act is the present.

Mrs. RICHMOND :

Mr. Chairman, as the original presenter of this matter before the Convention, I would like to say that although it is true that Bro. Loveland's statement is correct as to those who can gain admittance to a hearing in this Parliament, we know very well that the Society of Evolutionists, the Ethical Society, and the Psychical Research Society, as bodies, do not affirm any particular religious belief or creed; and if science can gain admission there, with all its multitudinous statements, I think under the general term, "Universal Intelligence," Spiritualists, too, will be able to conform to the rules, and make such a statement as is necessary to gain admission. That we believe something and know more is very evident. That our knowledge is greater than our belief, the world will be probably very glad to hear. I think it is an opportunity that we should by no means allow to slip from our hands, and that is why I ask it.

Mr. BAKER :

Mr. Chairman, to the motion made by the lady, I move as an amendment that a committee be appointed at once.

Mrs. HASLETT :

Mr. Chairman, I only thought perhaps this matter had better be handled a little carefully. Undue haste in appointing such a committee might be injurious. It would be necessary to appoint some one with Mrs. Richmond, who is able to han-

dle the matter as it should be handled. I do not think there is any special necessity for haste.

Mrs. RICHMOND :

Mr. Chairman, let me inform the lady that the papers must all be in within a certain time. If the members of our committee have only from to-day until the middle of next week in which to prepare a paper, they will find themselves pressed for time, and it is because of the necessity for expedition that I now ask the consideration of this matter. Of course, I could have prepared a paper that would have been accepted, but I wanted the National Convention to know of it, and I wanted to call in those of my co-workers who were here and who were sure to be interested in it, so that it may have a general representation instead of a special one.

Mrs. HASLETT :

Mr. Chairman, with the consent of my second, I withdraw the motion I made a moment ago and move that the Chairman appoint a committee to act with Mrs. Richmond in considering the matter of presenting a paper to the Parliament of Religions for publication.

Mrs. LILLIE :

I second the motion.

Professor LOVELAND :

Mr. Chairman, President Bonney stated to me that the movers in the Psychic Congress had said to him, or to the management, that Spiritualism was not a religion, but that they were working toward it. I said to the President, "I do not accept that; I claim Spiritualism to be a religion;" and that statement apparently impressed him favorably toward the idea. I am satisfied, so far as he is concerned, there will be no difficulty; but these papers go before a committee of which, I believe, Dr. Barrows is chairman, and that is a different thing.

Mr. DRAKE :

Mr. Chairman, I would suggest that the chairman take a little time to make up that committee, and announce it tomorrow morning. I will also ask the lady who made the motion to designate the number of the committee. I think it should be more than three.

The CHAIRMAN :

Will the lady please designate some number?

Mrs. HASLETT :

I think that should be left to the chairman.

The CHAIRMAN :

So many as are in favor of this motion, that the chairman shall appoint a committee to act with Mrs. Richmond to prepare a paper to be presented to the Parliament of Religions will manifest the same by saying aye ; contrary, no. It is carried. The chair will avail himself of the privilege to report this committee to-morrow morning.

Mr. METZGER :

Mr. Chairman, is this committee to report to this Convention, that is, to read a paper to this Convention, or are we indorsing in blank and blindly what may be promulgated by the committee? This is a very serious matter to consider, whether all the delegates are willing to submit to any one person, or four persons, to state what their belief is.

Mrs. RICHMOND :

It was precisely the object of bringing it before the Convention that you could do just as you pleased. You can select those whom you can trust and whom you know, that if they do not fully represent, will not *mis*represent. You can, if the chairman and Convention so decide, have these papers reported to the Convention ; but it is a very short time to prepare papers that are going before the world in the three or four days that are left of this Convention. So it must be decided by you whether these papers shall be presented to the Convention or not.

Mr. METZGER :

Mr. Chairman, I admit that is true. It must also appear that this Convention is indorsing in blank something that is to go out to the world as a basis of our belief. Now, that is a very serious matter, I take it, and I think every delegate here should have an opportunity to express his opinion of the merits of the paper or line of argument that may be presented.

Mrs. ORVIS :

Mr. Chairman and friends, the object of this Convention is an attempt to bring personalities and personal prejudices into a bond of unity. If we, as a convention, can not trust those who have worked in this cause as long as Mrs. Richmond and others have done, it is not speaking very highly for the willingness of individuals to put aside personal preju-

dice in this matter. [Applause.] I would like to move, although it might seem like favoritism on my part to do so, that Mrs. Richmond be appointed to take charge of the matter and select such among the older workers as would be congenial to her, so that the paper they would give would not stand for individual belief of Spiritualists, but Spiritualism as an entirety; also something of the work that has been done during the past forty-five years. Those who have stood up these many years, as lights of Spiritual truth before the world, are abundantly able to put aside their personalities in the interest of a grander truth. [Applause.]

MR. TOWNSEND :

Mr. Chairman, I would suggest to the committee that it should go to work promptly and submit to the general Convention an outline of what it proposes to prepare. That would satisfy us all. It is, as I understand it, to show the kind of work we have done for humanity, not so much that we believe in Spiritism or Spiritualism, but to tell a plain story of the work done and what we believe in a general way. Let the members of the committee tell the story; if they do not tell it right, if we get a synopsis of it, we can amend it.

MRS. RICHMOND :

Mr. Chairman, a duty of this kind is very simple and very plain. One cannot stand as a representative of a subject without representing that subject; and if the members of the committee have the slightest conception of their duty, they will put aside not only their individual feelings and prejudices, but their individual views. Now, the plan is very simple—what we believe, what we know, and what we have done. There is the phenomenal aspect of Spiritualism, there is the ethical aspect, and there is, in the minds of some, a religious aspect. Those are the only aspects that can be considered. Then, there is a general aspect of the immortality of the soul and the inter-communion of the two worlds, and the manner in which it has been demonstrated by Spiritualists. This would, manifestly, be the outline. The committee can easily report an outline of what they would do before the adjournment of the Convention, and, if the Chairman so rules, we certainly will do so.

THE CHAIRMAN :

If there be no objection, this committee will present an outline of the paper to this Convention prior to the adjournment on Friday. We are now ready to proceed with the regular order.

Mrs. LILLIE:

Mr. Chairman, I feel like saying that it is giving a very limited time to the committee to be obliged to present a synopsis to this body on Friday, and have the paper prepared for presentation next week. It seems to me that this Convention could indorse thoroughly what the committee does, it being in the hands of Mrs. Richmond, or in the hands of our chairman to appoint with Mrs. Richmond, those in whom we ought to have confidence. In my opinion they will present the matter in such a light that we can all indorse it. I think it should be left in their hands to proceed with it as rapidly as possible without being obliged to present it to the Convention.

Mr. DRAKE:

My purpose in asking the chairman to delay the appointment of the committee until to-morrow morning was to give time to consider all these questions instead of taking up the time of this Convention. I think the chairman will make the committee large enough to represent all of your different beliefs. The matter has been presented to this Convention, and whatever is given, must now come under the authority of this Convention. We cannot avoid the responsibility now, and I believe that the chairman will consider his committee well, and appoint a committee of those who have been our teachers and our thinkers, not necessarily our mediums, and when they present the paper to that Parliament of Religions, I believe it will read as well as any other paper that has been presented there; and if the committee does not get into that paper all of your particular notions and my idiosyncrasies, why we can come at them again at the next Parliament of Religions. [Laughter.] I move that we proceed with the regular order of business.

Mr. BRUNER:

I second the motion.

The CHAIRMAN:

It has been moved and seconded that we proceed now to the regular order of business. That is the question before the assembly. Are there any remarks?

Mr. WALKER:

Mr. Chairman, before proceeding to the consideration of the articles of the constitution reported to this Convention, I would like to call the attention of this delegate body to another matter, which, it seems to me, should be presented

at this time before action is taken upon those resolutions or the report of the committee. In the year 1892, at Lily Dale, N. Y., there was started an organization of Spiritualists—not of Spiritualism—on the same principles that are enunciated in the articles set forth by your committee. The work done that year was preliminary to a certain extent. There were committees appointed. The following year, that is this year, 1893, the organization that was attempted at that time was completed. That organization has virtually the same elements in it that are proposed by your committee at this time. The various things that were said by the chairman of that committee struck me as being particularly similar. I will now read the prospectus of the organization, to which I refer:

TO THE SPIRITUALISTS OF AMERICA, GREETING:

In the latter part of August, 1893, at Cassadaga Camp, N. Y., there was organized an Association of Spiritualists, not of Spiritualism, for that is already organized by higher powers. The need of an organization for business purposes, without narrow creeds, but on so broad a basis that all Spiritualists may feel free to join, has long been felt, not only to further the truth as we know it, but as a protection in time of need against unjust legislation or persecution in any form. It is believed by the projectors of this movement that such has been attained as is shown by the Preamble and Objects of the Union given below. The Constitution and By-Laws are simple in form and vest the general management of the business of the Society in a Board of Trustees, composed of the President, Vice-President, Secretary, Corresponding Secretary, Treasurer and four other Trustees, all of whom are elected at an annual meeting of the Union to be held the third Friday in August.

The fee of membership has been fixed at the small sum of fifty cents, to be paid annually in advance. No member shall be held liable under the Constitution for any indebtedness of the Association. It is intended and desired to form local societies auxiliary to this, and applications for permission to be connected with this Union are already coming in from various societies. It is hoped that every Spiritualist, whether man or woman, will feel that it is his or her duty to join the Union, for in organization and numbers there is strength, and when we see the effort made by our opponents to enact laws in various States, as has been attempted, making it a crime to be a medium, the necessity for immediate action becomes plain to all. In the short time since the organization was completed, over three hundred persons have become members and the number is being constantly added to. The Union will be chartered under the laws of the State of New York, but the membership will be and is from all parts of the country. This Association is not in the especial interest of any person or locality, but is for the general benefit of the world at large.

Let every Spiritualist who sees this prospectus fill out the blank application for membership below, enclose fifty cents and send the same to the Secretary, request more of these circulars, induce others to join us and help to swell the membership to ten thousand, at least, the first year. By active co-operation, this can be more than accomplished, and with such a host banded together, we shall be able to defeat class legislation of any sort, and obtain justice in courts of law for mediums and healers.

PREAMBLE OF THE S. E. P. UNION.

WHEREAS, we being believers in Spiritualism and knowing of the presence of the spirits of the "so called dead" and realizing that they are endeavoring through various phases of mediumship to help the people of earth in the pursuit and attainment of health, happiness, knowledge and the general progress of the human race:

THEREFORE, desiring to aid them in this most important work by forming a fraternal union to assist, protect and defend Spiritualists, mediums and healers against illegal or unjust attacks of any nature, and to obtain the repeal of existing laws antagonistic to this end, as well as to prevent the enactment of laws in the future by State or National governments that would be unjust to, or abridge the rights of Spiritualists or humanity in general, and believing also that the unfoldment of true lives and a nobler civilization can be better attained by association and co-operation than by individual efforts, we, therefore, agree to unite for the practical outworkings of our convictions and agree to be governed by the following Constitution and By-Laws.

OBJECTS.

The objects of this Association shall be to conduct religious or other meetings, to foster and maintain Spiritualist societies for the dissemination of the philosophy and teachings of Spiritualism. To own and hold property for religious and educational purposes. To endow and foster schools, colleges, libraries and other educational institutions, hospitals and homes for aged and indigent mediums and Spiritualists. To exercise charity to the poor and needy. To raise funds for missionary purposes, and for the defense and protection of Spiritualists, their mediums and healers in their legal rights as citizens of this Republic.

What is in our minds is, shall we act as two separate bodies, or shall we co-operate?

The CHAIRMAN:

The gentleman from New York has presented an important matter in his question of privilege, and it should now receive attention from the Convention.

MR. DRAKE:

There is no conflict between the Lily Dale Society and the one we are trying to organize here. Both societies will have their work to do, and there can be co-operation in the essentials without any infringement upon each other's rights. The Lily Dale Society can be an aid to this one.

MR. TOWNSEND:

As stated by the gentleman from Illinois, there is no conflict between this proposed association and the one at Lily Dale. They can and will co-operate when the time comes.

MR. COLBY:

If this Convention ultimates in an organization of a national character, then the Lily Dale Society can become a branch of it, just as all other societies will have to do, hence there can be no conflict.

The CHAIRMAN :

The chair rules that the Lily Dale Society stands related to this delegate body in precisely the same way that all other societies do that are here represented. The question is, shall we proceed with the regular order of business? So many as are in favor of that motion will manifest it by saying aye; opposed, no. The ayes have it. You have heard the report of your Committee on Organization. What is the pleasure of the Convention?

Mr. BRUNER :

I move that the report of the committee be received.

Mr. BINGHAM :

I second the motion.

Carried.

The CHAIRMAN :

How will you consider this report?

Dr. COTTON :

I move that the report be considered seriatim.

•Mr. DENNIS :

I second the motion.

Carried.

Dr. McABOY, of Kentucky :

Mr. Chairman, we are all here. We all know why we are here, and that we ought to be harmonious. We are all able to think for ourselves. Before you commence work on that paper I wish to state that there may be something in it that some of the members present do not like. They may find fault with somebody else's views about it. I know that some of us do not like the paper we have before us, and in my opinion it would be better to have a paper prepared by this Convention.

Mrs. RICHMOND :

Mr. Chairman, before the question is put before the house I wish to make a remark. There are a great many of us who have come here with a sincere purpose for national organization, but we are under the impression, I among that number, that a national organization was to take place after we got here. According to the report of the chairman of the Committee on Organization, this plan of organization was mostly made before the Convention had assembled, and it seems to

me we ought, as a Convention of delegates, to be allowed a participation, not only in appointing the Organization Committee, but as to whether the plan of organization, as a whole, is desirable, or whether we shall have an addition to that committee. We did not expect when we assembled as delegates that a national organization was prepared beforehand to be presented to the Convention for adoption. Must we adopt that plan or none other?

The CHAIRMAN :

The question to which our attention has been called is the reading of the preamble.

Mr. DENNIS :

Mr. Chairman, might I make a few remarks in regard to this document?

The CHAIRMAN :

We are obliged to listen to the reading of the preamble first, then, Bro. Dennis, your remarks will be in order. The Secretary will please read the preamble.

The SECRETARY :

Preamble: We, the chosen representatives from many Spiritual associations and delegates in convention assembled, in order to form a more perfect and powerful working organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the protection of our mediums and speakers, promote the general welfare of the cause, and to secure the blessings of liberty, of protection under the law to ourselves and our posterity, do ordain and establish this Constitution for guidance of the National Association of Spiritualists of the United States.

Mr. BINGHAM :

Mr. Chairman, I move that it be adopted.

Dr. McABOY :

I second the motion.

Mr. FAIRCHILD :

Mr. Chairman, I think I can say what I want to say under that question as well as under any other. I want to say at the outset that there is no more earnest advocate of organization than I am; that I have been so for twenty-five years, and have urged upon Spiritualists continually, from the platform and where I have had an opportunity for utterance, the im-

portance of it. I have known of its having been tried at least three successive times and failed. I had a talk not long ago with the gentleman who was secretary of the first convention that attempted it, and he told me the reason why it failed. When this new call was made, I said, I believe the time is ripe now for an organization and it can be a success, if wisdom can guide it, and the thing can be conducted as it should be. They have called a delegate convention of Spiritualistic Societies of the United States for what purpose? Not to organize an association of Spiritualists. That had been tried before and failed, and, in my opinion, it will continue to fail except such an organization as has been started at Lily Dale, New York, which may succeed. No organization of individual Spiritualists can ever become a National organization. I have not the original call, but I have this circular: "A delegate convention will be called to order at twelve o'clock noon, for the purpose of forming a permanent organization and a National Association." Not of the Spiritualists, but of the *Spiritualistic Societies* of the United States. It was to be a delegate convention, and the delegates were to draw some plan of co-operation by which the Spiritualistic Societies, which are already organized, could make a national machine. On that account, while I admire the extraordinary ingenuity and intelligence which has drawn up this platform for us, I see a good many things in it that I object to. It seems rather to aim at an organization of the Spiritualists than an organization of Spiritualistic Societies, and that is what I want to see done. Perhaps what I have said will give a drift of what I propose, and would have proposed, if I had gotten the ear of the Chairman before it was read—that either this matter be referred back to the committee for a report of a different sort or that a new committee be raised [applause], and a much larger committee, composed, if possible, of a leading officer of every society that is here represented—and we had better take a day in that smaller convention, or larger committee, and develop a simple plan of organization than to go on with this; for, from my conversation with delegates since we adjourned this afternoon, I have fears that what we aim at here will not succeed by going on with this report and I want to see this delegate convention a success.

MR. GOULD:

Mr. Chairman, Ladies and Gentlemen: As chairman of that committee I may be pardoned for making a single remark. I do not propose to make a speech. I simply want

to explain the object, or rather the process by which this preamble and resolution was gotten up, and to say further, if this is to be abandoned, it would seem to me that it could be better amended than abandoned by proceeding agreeably to the proposition that has already been made, and take the articles up section by section, either amending, expunging, or adopting them. In that way, it seems to me, that what the ladies and gentlemen seem to have in their minds may be reached; but if we ignore this whole thing, and now go into a caucus to get up another preamble and resolution, it will not only take one day, but it will take two weeks, judging from the spirit I see manifested here. If that is to be done, we had better go home and call another Convention. Let us go to work and take this up section by section and consider it.

MR. DENNIS:

Mr. Chairman, in regard to the Lily Dale Association, it is all right as a State association, but a United States Association cannot be made in that way. That has been tried and failed. To make a United States Association, the District of Columbia should be selected. The headquarters of the Catholic church association, as Mr. Edson will tell you, are in the District of Columbia. All State organizations must be auxiliary to the United States organization, and the proper place to make this is in the District of Columbia. Now, in regard to this paper that has been read by Mr. Gould. You can trace all through it the finger-marks of a legal hand. That paper has been approved by many of the delegates present. I have been here since Sunday, and I know that paper has been before almost every delegate that arrived here up to yesterday afternoon, and I, myself, have sat in conference with every delegate that came along to talk over this matter. Now, if you refer this matter to another committee of ten or twelve or fifteen, you will only go over the same ground that we have been over during the last two or three days.

MRS. LILLIE:

Mr. Chairman, I want to say in regard to the organization at Lily Dale that they organized there because that was one of the representative camps. They did not organize as a State association only, because that camp has representatives in nearly every State in the Union. They had no thought of organizing as you are attempting to here, as a United States organization, but they had a thought of organiz-

ing, not for the State work alone, but for general work. Their idea in presenting their paper to-night is this: that their articles for having the society legalized are already out, their printing is done, and their seal is adopted; they saw that what they had adopted, was liable to be adopted here, and they had a fear that after this was done, it might be said that they had started after the call was out for this Convention, whereas the truth is they did their work last summer, and organized one year ago last summer. They wanted a fair understanding before this Convention, so that it should not be said that they had taken the seal of this organization or that they had taken the same By-Laws and Constitution. They wish to have it understood by the delegates how nearly they are alike. While I am on my feet I want to say that the Veteran Spiritualists' Union, of Boston, is one of similar nature, so nearly alike that as I sat and listened to the different objects as they were read it seemed to me that all three of the organizations are tending directly to the same work and organizing for the same purpose. So, as the gentleman stated, we have met this time for the purpose of organizing the societies of Spiritualists in order that they may better co-operate. If this succeeds, then all the societies will fall into line, and it seems to me that the call, which I have read over and over again, is for the societies already organized to send delegates to see what they can accomplish and how they can work in co-operation. It was because of this that the society at Lily Dale brought this matter up.

Mrs. CADWALLADER, of Pennsylvania:

Mr. Chairman, as one of the members of the Board of Trustees at Lily Dale, I want to say that that society is here for the purpose of representation. Now, what we want to do is to find out where we stand. We have worked hard for our society. We are in sympathy with you, but now when we come here, we wonder how we can work together unless there is some recognition of other societies like ours. I know other societies have been formed for the same purpose as this one. What are we to do? Is our society to be dropped? Shall we act together as twins or shall we act separately? We do not want to clash.

The CHAIRMAN:

This matter was ruled upon when the gentleman from New York, Mr. Walker, presented his question of privilege.

Mrs. RICHMOND:

I believe most of us have spoken and perhaps many of us

who are here are laboring under a mistake. We are all representatives of societies. Every society has sent delegates. As we do represent legal organizations or general organizations, as such, we are creating this National Association, and if this plan does not suit us, we can alter it.

Dr. ASPINWALL, of Minnesota:

Mr. Chairman, being one of the committee on organization, I wish to say a few words in regard to this report. Many of you seem to think this is the work of the three members of the committee. It is not so. A draft of the resolutions as given had been read, as Brother Dennis stated, to many delegates. It was placed before a committee of thirteen representative people, delegates to this Convention. Many of them are here to-night. Mr. Dennis is one, and there are many that I see here whose names I cannot call, but it was considered in a committee of thirteen and each one separately acted upon it. Since that time it has been read to many others and it has been approved by them all. Your committee elected from this Convention has read it carefully, and while there are some things that we expect you, as delegates, to pass upon, we thought, as a whole, it was a good document. I was sorry so much commotion was exhibited this afternoon when Captain Gould was reading it. It was not sufficiently understood, as I know from the remarks of many to me since the document was read. You could not hear it, some of the delegates say, and that is one fault that I find, and which you will notice as you read *in extenso*. Therefore, I hope the delegates will listen and take it up as it is read, article by article, and pass upon it. You understand that if you appoint another committee, if there should be three, five, ten, or fifteen, to draft resolutions, you will have to pass over the same ground as you have with this document, and I hope we shall not lose valuable time in passing upon this matter by way of discussion.

Dr. COTTON:

Mr. Chairman, I would simply like to say I perfectly agree with Mrs. Richmond. My association has sent me papers from Vineland, N. J., and they expect me to speak for their organization and attempt to form a National organization, and for the life of me I can not see what objection there is or can be to forming a National organization of delegates from the various associations. Now, I had the honor of being in this large city in 1873 at a National Spiritualist Convention, and I attempted there to pour oil on the water and smooth the waves a little. Now, let us act harmoniously

and sympathetically, and do this work in the interest of our glorious cause. The motion was made to take this up serially, simply because we wanted to know what is in it, and if what we want is not there, let us alter it, but let us go ahead and do the work for which we were sent.

Professor LOVELAND :

I rise to a point of order. I hope that the chairman will confine the speakers to the question. There has been a rule adopted in reference to speakers being confined to the question, and not a word has been said about this preamble since it was presented here.

The CHAIRMAN :

The point of order is well taken. Henceforth Rule III will be enforced. The question is upon the adoption of the preamble. So many as are in favor thereof will say aye; contrary, no. The ayes have it, and it is adopted. We will now proceed with the next step, Article I. of the Constitution.

The SECRETARY :

Article I of the Constitution. Name. The name of this society shall be the National Association of Spiritualists of the United States, and shall be incorporated by that title under the laws of the District of Columbia.

Mr. DRAKE :

I move that the article just read be adopted.

Mr. DENNIS :

I second the motion.

Mr. PROCTOR, of Pennsylvania :

Mr. Chairman, I propose that we amend that by inserting "Spiritual societies" instead of "Spiritualists."

Mr. SPRAGUE :

I second the motion.

Mr. TOWNSEND :

Mr. Chairman, we are now reaching what history will prove to be dangerous ground. We have the courts of this country organized, and every other social factor, against anything known as Spiritualism. There has not been a decision made involving or considering a will, but what the courts have universally leaned in the direction that Spiritualists were cranks, and were mentally more or less out of order. We want a standing

in court. We propose to invoke the rights we have under the Constitution of the United States, to wit: that we are an organization, and under the law entitled to all the privileges that are embodied in the statutes of the different States. When the government of the United States was organized, it was done that order might come out of chaos. New York, perhaps, wanted one thing, a tax on this or that, and Virginia wanted it the other way, and for the purpose of adjusting their differences a call was issued for the different States to assemble in delegate convention for the purpose of enlarging the powers of the then Congress. Although that convention did not start out to form a new government for the United States, it finally gave us the form we now have, and I hope we are on the same broad stream. We have started in here, some of us expecting to organize on the basis of the associations, others as Spiritualists. We have come into this great convention and may have some tribulations, but out of it will come what the spirits from the other side have been practicing for years, viz., co-operation; and we, as Spiritualists, will hereafter be known by our National organization. What does co-operation mean? What do the tendencies of the age mean? It means that the set lines and old-fogy notions that prevailed in New England, the jealousies of the States and their petty quarrels, for a long time impeding the progress of the citizens, were not the reflex of the spirit world, but simply the opinions of fallible men. When the people's representatives did organize, it was done through compromise. Had it not been made, we would probably have been dissevered as a nation, because at that time, the love of Americans for American institutions was not well established. The Constitution of 1787 had its faults, for slavery was tolerated, but our nation went along under it until the great spirits of the age rose up and declared that all men are free in this land. We have gone on and encouraged co-operation. In Congress, they yet keep up the fiction of republics, the State lines, but with our telegraph and railways no attention is paid to those lines when passing from one State to the other. Now, what we want, is to approach the centre of gravity of America, which is Washington, the capital of this country, and sit down there and say we are entitled to a hearing; to locate our institutions there, as all other great religious institutions have done. We want such a National organization that, when a will is made giving to Spiritualists money, it will be able to sustain such a will. We are Spiritualists sent here by the different societies, and let it be known that out of us has come a constitution, a co-operative body, determined to have

its common rights, to see that its mediums are protected. There is not a Spiritualist here to-night but has received his first knowledge of this subject through a medium. It was in that way we all first got our light; hence we must protect our mediums. There is a disposition on the part of every demagogue to sit down on our mediums, and the States are full of organized societies working in that direction. We want to establish an organization of such a nature that a man may go to it and say, "here is my purse, I want to join you." Then we must elect at the head of our organization patriotic Americans, and we will go down to Washington annually, or whenever it is necessary, to see that we do have our rights.

Judge THOMPSON, of Ohio:

I wish to follow my brother from Ohio by saying I am here in favor of organization. I believe the time is ripe for it if we can agree upon a practical plan. I do not quite agree with him by saying that in Ohio the Spiritualists are devoid of capacity for making a will. Our courts have ruled otherwise. In a certain case pending in Hamilton county, the courts held that the party was not incapacitated for making a will because he was a Spiritualist. I am in favor of organization, for the reason that in Ohio the legislature, a few years ago, enacted a law taxing mediums \$300, and the Spiritualists of Ohio have knocked that law out and it was repealed. That kind of organization I think is quite effective even on the political line. What we do not want, it seems to me, is this: we do not want to come here and quibble about State organizations. We are already organized in Ohio and can continue as a corporation not for profit. That is the method under which we have organized in our place. When those organizations are effected, they are legal and they act together for their best interests. The State societies organize, and from out of them will grow the National organization. The States organized the government of the United States, but each has its local powers, its local authority and local privileges and the whole combine and form a great organization. This organization will tend to the same end and purpose. Now, if we cannot come together and harmonize, I shall take the first train home. Do not let us quibble about the belief of any creed. If we are to have any religion, let us have a creedless religion, and if we will go forward with this work properly, it will result in a good ending.

The CHAIRMAN:

The question is upon the adoption of the amendment. So many as are in favor thereof will say aye; contrary,

no. The noes have it and the amendment is rejected. The question reverts on the adoption of Article I as read by the Secretary in its original form. So many as are in favor of its adoption will rise to their feet. Contrary will please do likewise. Article I is adopted by a vote of 55 to 45. A question has been raised by a delegate on the floor in regard to the understanding of this article.

MR. SPRAGUE:

I made a motion in reference to having the words "of America" incorporated in that article.

The CHAIRMAN:

It was not seconded.

MR. DRAKE:

I think we ought to know whether this society is to be located in the United States of America or some other place.

MR. HODGE:

I would like to ask if there is any District of Columbia except in the United States of America. (Laughter.)

MR. DRAKE:

I will call for a division of the house on the vote as announced by the chair.

MR. GRIMSHAW:

I would like to have the roll called. There were only 100 voting and we have over 200.

MR. DRAKE:

There can be no objection to have "America" put on there.

The CHAIRMAN:

An amendment is not in order now.

DR. ASPINWALL:

I was under the impression that the vote had been taken upon that question and decided.

The CHAIRMAN:

A division has been called for.

MRS. ORVIS:

I move that the previous vote be reconsidered.

MR. ORMSBY:

I second the motion.

Prof. LOVELAND :

I object on the ground that Mrs. Orvis voted in the negative.

Dr. COTTON :

I will move a reconsideration of the vote for the reason that I did not vote at all.

Mr. BRUNER :

Mr. Chairman, a gentleman not voting at all is considered to vote in the affirmative.

Mr. SPRAGUE :

I will move that the vote be reconsidered.

Mr. COLBY :

I second the motion.

The CHAIRMAN :

The Chair will accept Bro. Sprague's motion. It has been moved and seconded that the preceding vote be reconsidered. So many as are in favor of the reconsideration of the vote declared upon Article I of this constitution, will manifest it by rising to their feet.

Mr. TOWNSEND (interrupting the vote) :

I say we are on very dangerous ground and I think we ought to keep to the text.

Mrs. SHEEHAN :

Mr. Chairman, the difficulty with those in my vicinity is to understand what our representatives will be if the name is the Association of Societies or the Association of Spiritualists. It seems impossible for us to understand that, if the name be the Association of Societies, we will be represented only by delegates in convention, and that as an Association of Spiritualists we will have a larger representation. Also the legal point of Mr. Townsend, we would like to have a distinct understanding in respect to that, as we want the largest number legally that we can obtain for the Spiritualists throughout the United States. We want our National organization such that we will have the largest liberties in every State. If some one understanding this question thoroughly, will try to make it plain to us, I think we will all vote more intelligently.

Mr. ORMSBY :

Mr. Chairman, my idea of this National Convention is to so organize that it will not abridge the rights of independent

organizations. Now, if we go into this organization as Spiritualists of the United States, we organize as a single body of Spiritualists. If we go in here as organized societies of the United States, we are independent as societies, and we can work independently. We want independence. We want individuality. We want individual work, so far as the societies or local organizations are concerned. We do not want to be governed by any National organization in our local affairs. We want a National organization for national work. That is the object.

Mrs. WALTON, of Michigan:

Mr. Chairman, I supposed our object in coming here, as delegates to this Convention, was to form a United States National Association of Spiritualists, with the largest liberty to all, abridging the rights of none; and I propose for one, as a delegate, to stay here three days with that aim and end in view, if we do nothing else but perfect an organization that will be an honor to us in ages to come. We have all the time there is to be given for this purpose, and while we do not antagonize anything, we are simply asking for the best that can be done upon this subject, and we do need a great deal of wisdom to help us to form an association like this. This is spontaneous and harmonious, and there ought not to be any force, so that we may start at the beginning from the right standpoint—a standpoint not of expediency but with good feeling towards all, and we will form an organization that shall stand and represent our societies everywhere to hold their rights.

Mr. DALTON:

This debate is out of order, as there is a vote pending before the Convention.

Mrs. HASLETT:

I rise to a question of privilege. What is the question now before this Convention?

The CHAIRMAN:

The question is upon the motion to reconsider the vote whereby Article I was adopted. The chair rules that, although a vote is pending, the motion to reconsider is debatable, on the ground that the original motion to adopt was debatable, and this motion virtually reopens the question for discussion; also remarks are now in order, because of the neglect of the chair to call for remarks when stating the question to the assembly. The gentleman from Pennsylvania, Mr. Proctor, has the floor.

Mr. PROCTOR :

Mr. Chairman, the question that I rise to bring before this society is this: if we organize as Spiritualists, how do we get our representations? All governments are controlled by smaller bodies, locally. If we organize as Spiritual societies, each society elects its delegate, and we have our freedom, and yet we are represented in the National body. Unless our societies are represented, how is each and every one of us, as individuals, to be represented in the National affairs? That is the question that I have brought before them, and I think that somebody is a little mixed or else I am.

Mrs. ORVIS :

The reason that I desired to have a reconsideration was that I find from conversation, that there is not an understanding as to the difference between an organization of Spiritualists and an organization of Spiritualistic Societies. If I properly understand the formation of our government, the central government at Washington is not the representative of the people individually of the United States, but of the United States as State organizations, and the government is managed through their representatives. I think we should come together as representatives of societies, and the difference between working as individuals and working together through the central organization of the various societies of the United States, is sufficient reason for the reconsideration of this question. I desire that there shall be a full understanding upon that subject.

Mrs. CADWALLADER :

The reason I want this motion reconsidered is this: I am a representative of two societies, one society in Philadelphia that numbers, I think, about 250 members, and from the instructions I have received, as well as my own knowledge on the subject, I do not know whether I have a right to vote for that society, and say, they, as 250 members, will come into this society or whether I, as a delegate, shall represent them. I do not know whether, when this society is organized, I am to go home and say, each one of the 250 is invited to become a member of this organization, or whether they are to elect delegates and pay so much money a year to belong to this institution.

Prof. LOVELAND :

Mr. Chairman, I am opposed to reconsideration. Our Government is a representative of the people and also of the

States, the House, the representative of the people, and the Senate of the States, as organized bodies. Moreover, in the organization of this Government, the Declaration was not made "that we, the States," organize this Government, but "we, the people." Now, I take it we have not come here to organize societies, and if that should be the decision of this body, I shall have nothing more to do with it. I was not sent here to endeavor to organize societies, but to organize the Spiritualists of the United States. Now, Mr. Chairman, in further opposition to this, let me say if Spiritualism is worth anything, let us say so. If it is not, and if we cannot, in an organized society, represent Spiritualism, we had better go home and do nothing. If we represent societies, societies only will be the members of this association and not a single individual person, but will be merely in our annual convention of societies acting as societies; but if we organize as Spiritualists, we shall be as a Congress representing all the people, all the Spiritualists as a whole and be prepared to act intelligently.

Mrs. LAKE :

Mr. Chairman, the reason I call for a reconsideration of the question is: I come here not as an individual Spiritualist to assist in the formation of a society of Spiritualists, but I come here representing a society anxious to affiliate with other societies likewise represented in this delegate convention. I believe that since there are other societies already existing in the United States which cover practically the ground outlined by this committee, that we had best change the basis, so to speak, of the thought of those who have come here to organize a Spiritualists' Convention or society. The Veteran Spiritualists' Union, to which allusion has been made by my co-worker, Mrs. Lillie, has been in the field for a number of years. It does not, it is true, claim as its title a national organization; yet it aims to cover the United States in its operation and has members from probably all the States in the Union. Its aim is practically the same as outlined by this committee, as is also that of the society at Lily Dale, to which allusion has been made by another speaker. I believe, as a representative delegate of the society which sent me, that it is best that this Convention should, through these delegates, formulate a plan of action for the societies of the United States only.

Prof. LOCKWOOD, of Wisconsin :

Mr. Chairman, it seems to me that we can get at this question without a great deal more discussion; if we first under-

stand that to be a Spiritualists is to believe in a continual existence and the correlation between the spiritual sphere of existence and mortals here, and whatever might be the method——

Mr. BRUNER:

I rise to a point of order. The gentleman is not speaking to the question.

The CHAIRMAN:

The point of order is raised that the gentleman is not speaking to the question. Bro. Lockwood, the question is upon the reconsideration of the vote to adopt Article I.

Prof. LOCKWOOD:

I am trying to make an analysis of the position so you will see what this discussion amounts to, and my remarks in the end have a direct bearing upon this question. Now, friends, if we, as Spiritualists, which term embraces every individual, no matter to what society he belongs, believe in these fundamental premises and believe in the rightfulness of this expression of Spiritualism, that is, the phenomenal side, the protection of all the various phases of mediumship, it seems to me this body shall be organized as a Spiritualistic body, a national Spiritualistic body as your resolution declares for; but if we are to consider mere formal expression, we can talk all night without coming to a conclusion. It seems to me, Mr. Chairman, we ought to agree upon this idea. We are here to protect all of those in this grand truth irrespective of the special formulating of any individual's belief, if I understand the question rightly.

Mr. BINGHAM:

Mr. Chairman, I propose to confine, as near as possible, my remarks to the question. I want to bring this one matter before the Convention. When our government was formed, the representatives that went there, did not say they wanted to name it a State government, but it was a United States government. That was the ground and every State was represented. It doesn't seem to me that there is a shadow in the way of every society being represented here, if you form a Spiritualist association. I am sent here to represent, if possible, what few there are organized in the State of Connecticut. I do not believe they will utter a word against your calling this the National Spiritualists Association, and I do not see wherein you are going to debar any society or any organization. It is stated here that we should fight for

our principles. Any person who will not fight for what he pretends to believe with all the force and thought that he has, ought to be kicked, and that is why I am here to try to organize. I shall yield every point where I believe I am in the wrong, but shall contend every time for that which I believe is right.

Mr. EDSON, District of Columbia :

Mr. Chairman, I simply wanted to make the same point that Professor Loveland has made; that, as Spiritualists, we are Spiritualists in a State organization or out. That does not affect the status at all. Therefore, the question seems to me entirely immaterial.

The CHAIRMAN :

The question is on the reconsideration of the vote whereby it was voted to adopt Article I. So many as are in favor of reconsidering the vote will manifest the same by saying aye. Contrary, no. The Chair is in doubt. So many as are in favor of reconsidering the vote will rise to their feet. Be seated. So many as are opposed to a reconsideration will now arise to their feet. The vote, according to the count of the Secretary and the Chairman differs. The Chairman makes it a tie, and the Secretary makes it forty-six in the affirmative, and forty-four in the negative. The Chair has heard a demand for a roll call.

Mr. DRAKE :

I think it is immaterial, except in the local organizations, what our name may be. I just want to make this one point: If you organize as societies, who can become members of this national organization? The societies themselves will be the members, and these societies, as societies, cannot incorporate under the law of the District of Columbia.

The CHAIRMAN :

Remarks are out of order, as the vote is not yet decided.

Mr. ORMSBY :

Mr. Chairman, one word; I should like to say that this question here of the name of this Society has a direct bearing upon some objectionable features in this paper and for that reason it should be reconsidered and settled.

The CHAIRMAN :

Debate is not in order. The Chair under the circumstances, will, in order to avoid any conflict, vote in the affirmative and declare this question reconsidered. The question now

reverts upon the motion to adopt, or rather, the question before the house is upon the adoption of Article I of the Constitution.

Mr. SPRAGUE:

I move to amend, by adding the words "of America," so that it shall read, "the United States of America."

Mr. ORMSBY:

I second the motion.

Amendment adopted.

Mr. ORMSBY:

As I understand, the article reads, "The National Organization of Spiritualists," and not of "Spiritualists Societies." I would offer an amendment that it read "the United Spiritualists Societies of the United States," instead of "Spiritualists."

Mr. BAKER:

I rise to a point of order. That very question has once been voted on, and voted down.

The CHAIRMAN:

The point of order is well taken. The question is upon the adoption of this article as amended. So many as are in favor of this motion to adopt this article as read and amended will manifest by saying aye; contrary, no. The ayes appear to have it. The ayes do have it. It is carried.

Mr. DENNIS:

I move that we do now adjourn.

Professor LOCKWOOD:

I second the motion.

Motion lost.

Mrs. HASLETT:

I move that the rules in reference to ten-minutes speeches be suspended, and speeches limited to three minutes.

Mrs. WALTON:

I second the motion.

Motion lost.

The CHAIRMAN:

We have ten minutes more time of this evening's session left, and we will now listen to Article II.

The SECRETARY :

Article II. Object. The object shall be to prevent further loss of vital, spiritual, and financial energy by the consolidation and organization of the various Spiritual Associations of the United States into one grand, central, harmoniously-working business association, with its principal office and place of business at Washington, D. C.

For the establishment of new associations wherever possible.

For the better educational equipment and protection of lecturers and mediums as properly authorized exponents of Spiritualism.

For the building of a national temple and the establishment of a library therein.

For the compilation and publication of a cyclopedia of Spiritualism, which shall comprise a carefully classified collection of its phenomena as a scientific exhibit, with a brief synopsis of its literary publications, so arranged as to be always kept up to date.

For maintaining a competent agent or committee to look after and prevent adverse legislation.

For the building of such other temples and lecture halls as from time to time may be deemed necessary for the assistance and encouragement of co-operating associations.

For providing general lecturers and organizers of new co-operating associations.

For the promotion in every practical way of the especial and general interests of Spiritualism.

For providing ways and means and for the accumulation of property, and of all necessary funds.

Mr. NICK, of Wisconsin :

I move that the article be adopted as read.

Mr. GOULD :

I second the motion.

The CHAIRMAN :

It has been moved and seconded that Article II. be adopted. Are there any remarks?

Mr. METZGER :

Mr. Chairman, it seems to me there is embodied in that section a vast gigantic business enterprise. I do not believe that the Spiritualists of the city of Pittsburgh have sent me to become a party to any business of that kind. I think it will be well for the delegates of this Convention to adjourn to-night and think over what is embodied in that section.

Mr. BRUNER :

I move that we do now adjourn.

Mr. METZGER :

I second the motion.

The CHAIRMAN :

So many as are in favor of the motion to adjourn will mani-

fest it by saying aye ; contrary, no. Before declaring the vote the chair wishes to announce for the benefit of the committee who have charge of the program for Friday on speakers and mediums, that those who are willing to participate on Friday are requested to meet Mr. Dalton, chairman of the committee, in Room A, at the head of the stairs. The motion to adjourn was carried by a vote of 59 to 30. The Convention now stands adjourned until to-morrow morning at 10 o'clock in this hall.

MORNING SESSION.

SEPTEMBER 28, 1893, 10 A. M.

President BARRETT in the chair.

The CHAIRMAN :

It is now 10 o'clock, the hour to which we adjourned last evening. The first business before the Convention this morning is the announcement of the committee to present a paper on Spiritualism to the Parliament of Religions. The Chair will now announce that committee. Mrs. Cora L. V. Richmond, of Chicago, chairman of the committee; Mr. George P. Colby, of Florida; Dr. H. V. Sweringen, of Indiana; Mrs. R. S. Lillie, of Massachusetts; Mrs. S. A. Haslett, of Michigan; Prof. J. S. Loveland, of California; Mr. Henry Metzger, of Pennsylvania; Mrs. Anna Orvis, of Chicago, and Hon. J. B. Townsend, of Ohio. [Loud applause.] Mr. Bingham, of Connecticut, has the floor.

Mr. BINGHAM :

I rise to a question of privilege. As a matter of expediting business, I have made arrangements with the publisher of The Progressive Thinker that he will publish names of the delegates here present and those who wish that paper can get it. My object is this: when we go home we want to give to the secretaries of the different organizations, as far as possible, a list of the delegates so they can communicate with each other. I offer here as a greeting from Connecticut these words: "Let this be the burden of your song, the love of right, and the disdain of wrong. Her master key shall be Freedom, Loyalty, Fraternity, and Justice to the common brotherhood of the children of men."

Mr. EDSON, District of Columbia :

I move that we devote the entire forenoon to the regular order of business.

Mr. DENNIS :

I second the motion.

Motion carried.

The CHAIRMAN :

The question is upon Article II.

Mr. BRUNER :

I move Article II be considered seriatim.

Mr. BRUCE :

I second the motion.

Motion carried.

Mr. EDSON, District of Columbia :

Mr. Chairman, in considering this article, and especially its first section and the plan of the whole, I believe it is pertinent that we have a general consideration of the plan. We want something that shall give to the world the idea that we have provided for a better plan of operation. It does not pledge us to do it until the time shall come when we shall have a mind to do it, but we want the business people of the world, especially business Spiritualists, to know that we have a practical business plan laid out and they then can look it over and see whereby great good can come to the general cause of Spiritualism by that plan. That is the reason why, as I have stated before, it is intended to cover a very large field, because we are adopting this Constitution for the needs of Spiritualism for the next fifty or one hundred years. I would like the permission of the Convention to state further in connection with the adoption of this Constitution that there seems to be an erroneous idea in the minds of the delegates here. Many of them think that as individuals they will be obliged to pay five dollars to the association to become members. Now that is entirely wrong. Last evening the statement was made on the floor by a lady that she represented a society of 250 members. As individual members of that society their expense towards the support of the National Association would be just two cents a year, and only two cents a year. The other impression is that if this constitution is adopted, that the associations and charters of the different associations that join this organization will be in some way

interfered with. That is entirely erroneous. It does not affect the business of the charters of any associations that come in; each one is simply chartered as a co-operating association with the name and local work undisturbed. It does not affect them particularly. If the number of a charter is 50, then it would be "Co-operating Association of the National Association of Spiritualists of the United States, No. 50." It does not affect their work. The central association will not have any supervision over their separate work. The only thing it will change will be the annual meeting and election of officers and delegates to the second Saturday of September, instead of its present date. I wish to state, so you may go forward understandingly in the adoption of this constitution, that very much time was spent in the drafting of this resolution, which was done under the supervision of Judge Mills, of Washington, D. C., one of the oldest and best Judges of that City, who understands the law of the District of Columbia perfectly, and that our society, the First Society in Washington, was organized as a National Association on a draft of incorporation made by Judge Mills, and we have demonstrated that it is sound. It is not experimental. Now, let us take what we know is solid and do not undertake to experiment.

Mrs. RICHMOND:

I would like to ask Mr. Edson to explain. Yesterday when this subject of name was under consideration, it was stated that in order to make this legal, it had to be the National Association of Spiritualists, and now we are presented with the first clause of the Article, wherein it specifically states that this is for the purpose of organizing societies of Spiritualists. Now, it seems to me, one is inconsistent with the other. If this is an organization of spiritual societies, according to the present clause, then the first statement that it is an organization of Spiritualists as a whole and not of societies does not hold good. Then we would be clearly in doubt, as Mrs. Cadwallader stated yesterday, whether every individual member of local societies is a member of the national organization, or whether the societies constitute the representative of the National Organization, or whether each individual member of the societies will have to join the National Organization as an individual. If it is an individual organization, then it seems that we must belong to it individually instead of by virtue of our union with other societies. While Mr. Edson has kindly made a statement concerning the Washington society, it is well known that there are organizations

according to the laws of each State that have charters in those States, and if additional privileges are not apparent that will be conferred upon the individuals who already have ordination for local work under the existing laws of the States, if the States do not agree, there is no national law concerning religious organizations, and many of these societies are religious organizations in the separate States. Now, will they lose their distinctive character as religious organizations? Take the societies in Ohio. They have privileges under charters from the State for all the local requirements. Our society, the first society of Spiritualists in Chicago, has had a charter for twenty-five years under the laws of this State, and has privileges under that charter. We want to know if this section is entirely compatible with the other when we adopted the name of Spiritualists.

Mr. EDSON, District of Columbia :

Entirely. It is entirely compatible. If it is not compatible, then the Constitution of the United States is wrong, because it says: "We, the people," not "We, the States." It was well and wisely adopted, because there are many Spiritualists in the United States who do not happen to belong to any association, who would be within the protection of the National Association under the law, and in our preamble we have stated that as one of our principal things, "of protection as a people under the law." I think that answers the question very well.

Mr. KING, of New Jersey :

Mr. Chairman, I would like to find out, and we would all like to know, who are to be the members of this association that we are organizing? Is it to be individuals or is it simply to be representatives of societies yearly sent to meet in Washington?

Mr. EDSON, District of Columbia :

We shall come to that very soon. I will answer the gentleman's question. It provides for representatives only from these associations through their delegates.

Mr. KING, of New Jersey :

Now, if this general society is a representative society, who constitutes that society when these representatives are not there and are at home?

Mr. EDSON, District of Columbia :

It is the nine directors whom they have appointed as their business agents to do the business for them.

Mr. KING, of New Jersey :

When these societies have elected you as their representative, and you go on and get your incorporation, then you constitute the society, do you not?

Mr. EDSON, District of Columbia :

I do not.

Mr. BRUNER :

I rise to a point of order. The gentlemen are not discussing the first section of Article II.

The CHAIRMAN :

The point of order raised by the gentleman is well taken, and is sustained by the chair.

Mr. BRUNER :

I would like to ask the Convention to be consistent. We had quite a time in regard to the name of this organization, and the name of Spiritualists was adopted. Now, the Committee on Resolutions comes right back in Article II, Section 2, and says: "This is to be an organization of Spiritualistic associations." Let us be consistent. I for one feel that we shall not give up our membership of two hundred, the individuality of it. We are incorporated under the laws of the State of Ohio, and I am here representing a society of Spiritualists, and I am not here as an individual. My people did not send me here to give away their rights. They sent me here as a delegate of their organization to become a member of the National Association, so we may cooperate with each other. I do not see why we should go into this organization as Spiritualists. We are representing our organizations, and we can not give away their individuality.

Dr. McABOY :

I agree with the gentleman exactly. I have been organizing lodges for a long time, and this organization is supposed to be a supreme body, as I understand it, for the Spiritualistic societies of the United States; and that organization of Spiritualists in the first section will have to be Spiritualist societies if we adopt this section of the resolution. The second resolution, I believe, is all right, so far as I understand it. I would vote for it distinctly, but you must change that first clause there and put "Spiritualistic Societies of the United States" in place of the "Spiritualists."

Mrs. SHEEHAN :

I would like to present a resolution, as I see there is a dif-

ference of opinion upon this question, and I realize that no matter what we do here as a body, the great question is what can we do with our people at home? Unless we have them back of us, we can do nothing. We are the representatives of the people. I am in favor of organization first, last and all the time, but we need not be in a hurry. I have a resolution to offer.

The CHAIRMAN :

Shall the resolution be received? So many as are in favor of the reception of this resolution will rise to their feet; contrary, the same. The delegates have voted unanimously to receive the resolution of Mrs. Sheehan.

Mr. BRUNER :

In order to present that resolution we shall have to suspend the rules.

Mr. DRAKE :

I rise to a point of order. This house is a supreme court, a supreme body, and a unanimous vote suspends anything.

The CHAIRMAN :

The Chair sustains the point of order. Dr. Sheehan has the floor.

Mrs. SHEEHAN :

Resolved, That we, at this convention, form a temporary national organization, to hold over for one year with a constitution to govern the body for that time only; that we call the States; that all delegates be instructed to return home and organize local societies under the laws of the State associations; all societies that are without State organizations be instructed and advised to so organize at once; that a national convention be called one year hence to be formed by State and local organizations and represented by delegates according to members; the purpose of said convention will be to form a permanent national organization by State representatives.

The CHAIRMAN :

Under the rules, this resolution will go to the committee on resolutions without debate. The regular order will now be resumed.

Mr. DENT, of Michigan :

I am not one of the delegates sent here to fool away the time of the meeting. Why cannot a committee be appointed

of ten men to go over this whole matter, and then come in and present it to the Convention? They can go out and talk the matter over in another room, and then come in and present it in different shape.

Mrs. RICHMOND :

I rise to a question of privilege. Suppose the new committee on resolutions should adopt the suggestion of the gentleman from Michigan, or recommend its adoption to the house; then we have spent all of our time debating this constitution. Is there not some way of reaching this point without going through every article in this proposed organization?

Mrs. WALTON :

The bare fact that we are here presupposes that we came to form a National Association for permanent purposes, otherwise we would not be here.

Mr. WALKER :

If it would not be out of order, I move that the report of the committee be read in full.

Mr. KING, of New Jersey :

I would second the motion, and in order that it may be disposed of, I move that the pending question before the house be laid on the table.

Mr. SPRAGUE :

I second the motion.

Motion to table carried.

Also Mr. Walker's motion that the Constitution be read in full was carried.

Mrs. Orvis was appointed to read the proposed constitution. After the reading :

The CHAIRMAN :

If there are no objections, the regular order will now be resumed.

Mr. DENNIS :

I move that the constitution be adopted bodily.

Mr. METZGER :

I move to amend that motion by laying it on the table.

Mr. POPE :

I second the motion.

The CHAIRMAN :

The motion to lay on the table permits of no debate.

Mr. WALKER :

There was a motion made and carried that this report should be considered seriatim. My only wish was to suspend the order of business for the time being and have the report read in full.

Mr. KING, of New Jersey :

Mr. Chairman, I rise to a point of order, and that is, the motion to lay on the table is always in order, and should it be adopted, I ask whether it will lay the whole thing upon the table?

The CHAIRMAN :

It certainly will.

Mr. METZGER :

I move that the entire constitution, that the paper as read be laid on the table indefinitely.

Mr. POPE :

I second the motion.

The CHAIRMAN :

The motion has been made to lay this paper upon the table indefinitely. That is the question before the assembly. So many as are in favor of this motion will signify the same by saying aye; contrary, no. The noes have it. A division of the house is called for. Bro. Drake, of Illinois, and Bro. Townsend, of Ohio, will please act as tellers to count the votes.

The Chair has received the report of the tellers; 83 vote in favor of laying this paper upon the table indefinitely and 52 vote against it. Therefore it is laid upon the table indefinitely. [Applause.]

Mr. BRUNER :

Now, Mr. Chairman, ladies, and gentlemen, as we have laid this matter indefinitely upon the table, I think the object of the members was that they wished to allow the Convention itself to draw up its own resolutions. [Applause.] I move, therefore, that one member from each State represented here be appointed as a Committee on Constitution.

Mr. RUFFHEAD, of Pennsylvania :

I desire to second that motion.

Mrs. RICHMOND :

I desire to amend by saying a Committee on Organization instead of Constitution.

Mr. BRUNER :

I will accept the amendment to the original motion.

Carried.

The CHAIRMAN :

The secretary will call the roll of States so that the Committee can proceed to work as soon as it is appointed.

Upon roll-call the following names were handed in as a Committee on Organization :

COMMITTEE ON ORGANIZATION : Frank Walker, New York ; Geo. P. Colby, Florida ; Mrs. Cora L. V. Richmond, Illinois ; **Mrs. M. E. Cadwallader**, Pennsylvania ; Mrs. Edith E. R. Nickless, Massachusetts ; Geo. D. Epps, New Hampshire ; Capt. E. W. Gould, Missouri ; Dr. Thos. McAbey, Kentucky ; Hon. Milan C. Edson, District of Columbia ; Gen. E. Estebrook, Nebraska ; Prof. J. S. Loveland, California ; A. Markley, Kansas ; Mrs. E. A. Wells Bedell, Colorado ; Dr. A. C. Cotton, New Jersey ; Dr. R. B. Tripp, Arizona ; Dr. S. N. Aspinwall, Minnesota ; H. C. Nick, Wisconsin ; E. M. Gillman, Texas ; Dr. H. V. Sweringen, Indiana ; C. C. Bingham, Connecticut ; Hon. L. V. Moulton, Michigan ; Dr. T. Wilkins, Iowa ; C. H. Stockell, Tennessee ; Hon. J. B. Townsend, Ohio. L. V. Moulton, chairman ; Dr. T. Wilkins, secretary.

On motion of Secretary Bach the Convention adjourned until 1 P. M.

AFTERNOON SESSION.

SEPTEMBER 28, 1893, 1 P. M.

The Convention called to order with President BARRETT in the chair.

The CHAIRMAN :

As there is no regular order laid out for the afternoon the chair rules that the first business is to seat delegates who are duly accredited.

Mr. GOULD :

I move that all delegates, or persons claiming to be delegates, who have come here pledged to act as delegates and have left their papers at home, having no other evidence but their own word for it, be requested to go before the Committee on Credentials, and the report of that committee shall determine their rights to seats as delegates.

Dr. COTTON :

I second the motion.

Motion carried.

Mr. Dalton made an announcement in reference to the Friday Congress of speakers.

Mr. GOULD :

I move that the Committee on Organization proceed at once to the consideration of the question before it.

Mr. BRUNER :

I second the motion.

Motion carried.

The CHAIRMAN :

The following request has been passed to the Chair by the president of the De Leon Springs Camp Meeting, Florida, which will be read at this time: "All parties wishing information concerning the winter camp in Florida, at De Leon Springs, can obtain the same by applying to George P. Colby, W. S. Rowley, E. C. Hyde, Julia E. Hyde, also your chairman."

A supplementary report of the Committee on Credentials was received and adopted.

Mrs. MOORE, of Chicago :

Mr. Chairman, I want to ask if it is in order to allow delegates from foreign countries to be seated with us? We have a delegate here who represents a German society from Berlin, who would like to be one of us.

The CHAIRMAN :

This is the very matter to which the Chair wishes to call your attention at this time. We have with us to-day Bro. Eduard Schlochau, of Germany, president of the Spiritualist Alliance, Berlin, who sits at my right upon the platform. It is my pleasure to welcome him to this the first National Delegate Convention of Spiritualists, and the request has just been

made by the lady from Illinois, Mrs. Moore, that his name be enrolled as a delegate to this Convention and that he be entitled to all the privileges that other delegates are entitled to here. What is your pleasure?

Mr. BRUNER:

I move that our brother be enrolled as a regular delegate to this Convention from Germany.

Dr. PHILLIPS:

I second the motion.

Motion carried.

The CHAIRMAN:

Brother Schlochauer, in behalf of this Convention, the Chair welcomes you as a delegate from Germany to the first National Convention of Spiritualists in the United States of America.

Mr. SCHLOCHAUER:

Mr. Chairman, Ladies and Gentlemen: Will you kindly excuse me if I take the liberty of addressing you a few words in a very imperfect way, but I will try to make myself understood as well as I can? It fills me with great joy and pride to appear in this assembly, and to have been invited by you, Mr. Chairman, to appear here on the platform. I dare say this honor is not given to myself personally, but to the cause of Spiritualism; but you may be assured that we Spiritualists in Germany feel just as devoted to the cause as you do. Spiritualism has come from America, as all great and good things have come. Look at those great inventions of Edison's, look at the great agricultural machines, look at the typewriters, in fact, everything that is of great use and profit to humanity comes from this great and good country called America. [Applause.] When I entered this room, ladies and gentlemen, it filled me with pride when I saw our German flag placed just next to the American flag; but this pride was greater still when one aged brother, I think his name is Brother Dennis, took the badge from his breast and fixed it on that spot under which my heart beats. I can only say it is the moment of my life which I shall never forget, indeed. But returning to Spiritualism, I have to say that it goes on beautifully in Germany. There is only one thing that is missing, and that is, we are very much in want of mediums. Spiritualism without mediums can be carried on but slowly, and, therefore, I should really solicit the favor of you ladies and gentlemen that whenever it is in your power, do

us a favor, and send good mediums over to carry forward the great cause. As far as members of our societies are concerned I am proud to say that they are not only of the lower class, but even of the better class of people who take an interest in our work.

For the last two years, many members of our parliament have been taking an interest in Spiritualism. There is one gentleman, a confidential friend of our Emperor, who is a member of our society; and there are many gentlemen, members of the government, many lawyers, many soldiers, many physicians, and so on, who are with us; and I think we need only good mediums to make Spiritualism in Europe, and in Germany particularly, flourish nearly as well as it does in America now. That is one request I have to address to you. Then there is another one. I saw with great joy and pride that you entered into this room with the spirit of the old Latin phrase, which means "by concord even small things will grow, but by discord even the greatest will come to an end." But let us German Spiritualists participate in your great work, and just for this purpose we have made up our minds to edit a general almanac of Spiritualists of all countries. You can support us in this way—and as far as Europe is concerned you may depend upon its being as perfectly done as any human work can be,—but as far as America is concerned you must kindly support us by sending the addresses of all those Spiritual societies existing in your different States to our Spiritual alliance. The address of my society is Sphinx Spiritual Alliance, 1 Moubijou Place, Berlin, Germany.

Now, let me thank you again, ladies and gentlemen, for the kind attention you have given to my words and the great goodness you have shown to my imperfect address.

Mrs. ADA SHEEHAN :

In response to the graceful words of our friend, I should like to say we thank him very much indeed for his appreciation of America, Americans and American inventions, and also to add that, as Spiritualists, we are glad to have Germany united with us. Germany has done more for the science of medicine than any other country on the face of the globe, and we take pride in giving to Germany her due as he has gracefully given America hers, and we hope, as the Germans come to Spiritualism, they will add, as they have added to every other cause, the scientific aim and scientific side of investigation. We already see in our brother's words, as he speaks of perfecting a paper, a step to that end, and we know

that we will certainly receive our due in this direction. You are welcome to America and to the American Spiritualists Convention.

Mr. KING, of New Jersey :

There seems to be nothing before this Convention, and I would like to ask whether our Committee on Resolutions is ready to report. It seems to me that it is an important thing before this Convention. A platform is yet to be presented. This organization, it seems to me, is simply to uphold that platform to show what we are here for. Now, if that committee is at liberty to report, I call for that report.

Mr. DRAKE :

Mr. Chairman and members of the Convention, if I understand my position it is simply to report the matter that has been handed to me up to this time. I have in my hand here the compilation of various ideas gathered from various delegates. I have endeavored to incorporate all that was given to me. If I understand the duty of this committee, it is simply to make a report at the close of your meeting of such resolutions, complimentary and otherwise, as may be deemed proper for this assembly to pass upon in closing. I do not understand that we were appointed to formulate any creed or to affirm any set of principles. It would be very difficult for me at this time to undertake to formulate in a set of resolutions all of the facts and truths underlying Spiritism and the philosophy that we teach and believe. A few of you have handed me documents, a few others have requested the privilege of presenting their ideas and I am waiting for them, and I have requested some of your teachers and educators to present their ideas to our committee and we would report. I make these few remarks as a preface, so that you may know that I have endeavored to compile in these few papers here all that has been given me up to date that I thought would be proper to present to you. If I have omitted any gentleman's or lady's ideas, the committee will make another report after you have quarrelled over this. I have formulated it in a kind of preamble with but one resolution. I will now read :

Whereas, it is the purpose of this Convention to organize upon a scientific, philosophical, religious, and moral basis; and whereas, it is necessary to establish methods of teaching the facts and scientific truths of Spirit development; and whereas, there is an infinite and eternal energy and wisdom manifested in nature wherein man is the highest organized intelligence, subject to the laws of progressive development; and whereas, more than two million citizens of the United States are avowed advocates of the

philosophy and religion of Spiritism and entitled under the Constitution of the United States to protection in any form of worship, teaching, or practice of their knowledge and belief, consistent with the rights of others; therefore, we, the delegates to the First National Convention of Spiritualists of the United States of America, affirm a belief in the continuity of all life and its operation in accordance with intelligent law; we affirm a knowledge of conscious spirit individuality after death, with the power of communicating, under proper conditions and in accordance with natural law, with spirits incarnate; and we affirm a belief that spirit assumes its new relations to matter after death, with the same moral and intellectual advancement and growth it possessed before transition; and we affirm a belief that the laws of spirit progress and evolution, manifest in this life, are not interrupted or suspended by death of the body; that perfection and absolution come only by and through individual effort.

Therefore be it Resolved, That on the facts underlying the philosophy and religion of Spiritism, we ask each society to construct a code of ethics commensurate with its intellectual requirements and adopt such forms and ceremonies as the circumstances and their needs require.

The CHAIRMAN :

You have heard the report of your committee. What will you do with it?

Mr. KING, of New Jersey :

I move that the report be received.

Dr. PHILLIPS :

I second the motion.

Mr. SIMONDS :

Mr. Chairman, I would like to inquire what the chairman of the Committee on Resolutions meant by the use of the word "absolution."

Mr. DRAKE :

We meant no reflection upon any creed that believes in absolution.

Mr. KING, of New Jersey :

Let us receive the report first.

The CHAIRMAN :

The question is upon the reception of the report.

Mr. SIMONDS :

I notice that Mr. Drake uses the word "Spiritism" instead of "Spiritualism."

The CHAIRMAN :

We will consider those questions after the report is received or rejected. So many as are in favor of receiving the report will say aye; opposed, no. The ayes have it, and the report is now before the Convention.

Mrs. ORVIS :

As Mr. Drake in his address seems to expect a quarrel, I am ready to begin it on the use of the word "Spiritism." Therefore I move that the word "Spiritualism" be substituted in every case in the report for the word "Spiritism."

Mrs. HYDE :

I second the motion.

Mr. KING, of New Jersey :

I rise to a point of order. It seems to me it would be more parliamentary to have a motion to adopt.

The CHAIRMAN :

The point of order is well taken, and is sustained by the chair.

Mr. BRUNER :

I move that the report be adopted.

Mr. WHEELLOCK, of Iowa :

I second the motion.

The CHAIRMAN :

It has been moved by Mr. Bruner, seconded by Mr. Wheellock, that the report be adopted. Are there any remarks?

Mr. RUFFHEAD :

I move to amend by inserting "knowledge" for "belief" in the continuity of life.

Mr. KING, of New Jersey :

Before that is considered I would move that we take up the resolutions in their order by sections, and then we will have a chance to see what we want and discuss anything that may be wrong and change it to suit ourselves.

The CHAIRMAN :

If there be no objection, the chair will rule as the sense of this Convention that the report shall be considered seriatim. Hearing no objection to that order, the Secretary will please record that ruling as the order of the Convention, then read the first section of the report.

The SECRETARY (reading):

"Whereas it is the purpose of this Convention to organize upon a scientific, philosophical, religious, and moral basis."

Dr. PHILLIPS :

I move that the section be adopted.

Seconded by Mr. Boynton, of Michigan.

Mr. ROOT :

I move an amendment, that the word "religious" be omitted.

Mrs. SEVERANCE, of Illinois :

I second the motion.

Mr. DRAKE :

Mr. Chairman, I most certainly object. I do believe it is necessary absolutely to call Spiritualism a religion. [Applause.]

Mrs. WALTON :

It is a religion to me.

Mrs. Coit, of Ohio :

I would strenuously object to the striking out of the word "religious."

Mr. DALTON :

I rise to a point of order ; there is a motion before the house, the question has been called for ; hence the speaker is out of order.

The CHAIRMAN :

The chair rules that remarks are in order.

Mrs. LUTHER, of Indiana :

I believe that Webster defines the word "religion" as the performance of a duty that we owe to God. As I have no God, of course, I could not go to Him.

Mr. PETRIE, of Michigan :

I feel that the utterance of the person who says that religion belongs to man and woman alone is the religion of the founders of the constitution of the United States. Do that which is right to others is my religion. Thomas Paine said : "No greater religion could be found than *justice* to each and all." If you have not a better God to serve, serve Humanity in God's name.

Mr. TOWNSEND :

There is a question of law involved in that word. Let us not quibble about what religion means. Mrs. Luther is a

great authority. We like to hear her on all subjects. She has her ideas; we all have ours; but the law is before us, as we shall find later on. Let us stand by the word "religion," and when we receive bequests we will have a standing in court. We can insist that Spiritualism is not only a science, but a religion.

Mrs. MOORE:

Mr. Chairman, ladies and gentlemen, one of our learned judges in Chicago, Judge Benson, says that in order to recognize Spiritualism, it is necessary to call it a religion, and I agree with him.

Mr. BACH:

I move the previous question.

The CHAIRMAN:

The Chair hears two seconds. Shall the main question be now put? So many as are in favor of that say aye; contrary, no. Carried. The question before the house is, that the word "religious" be stricken from the section as read. So many as are in favor thereof will manifest it by saying aye; opposed, no. The noes have it. [Loud applause.]

Mr. BAKER:

I now move, Mr. President, that the word "religious" come after the word "moral," so that it will read, "It is the purpose of this Convention to organize upon a scientific, philosophical, moral and religious basis."

Mrs. LAKE:

I second the amendment.

Amendment carried.

The section as amended was adopted.

The SECRETARY (reading):

"Second. And whereas it is necessary to establish methods of teaching the facts and scientific truths of spiritual development."

Mr. KING, of New Jersey:

I move section second be adopted as read.

Mrs. LAKE:

I second the motion.

Motion carried.

The SECRETARY (reading):

"Whereas, there is an infinite and eternal energy and wisdom manifested in nature wherein man is the highest organized intelligence subject to the law of progressive development."

Mr. KING, of New Jersey:

I move this section be adopted as read.

Mr. HIGBEE:

I second the motion.

Motion carried.

The SECRETARY (reading):

"Whereas, more than two millions of citizens of the United States are avowed advocates of the philosophy and religion of Spiritism, and entitled, under the Constitution of the United States, to protection in any form of worship, or teaching or practice of their knowledge and belief, consistent with the rights of others."

Mrs. ORVIS:

I move that the word "Spiritism" which appears in that paragraph be changed to the word "Spiritualism," and its adoption with that change.

Mrs. LILLIE:

I second the motion.

Mr. BOYNTON:

I believe that the words "two millions" should be changed to "ten millions."

The question was stated by the chair and remarks called for.

Mr. SCHLOCHAUER:

When the word "Spiritualism" was brought from America we came to the conclusion that it was altogether wrong, because it is derived from the Latin word "Spiritus," and it should be called "Spiritism." This is the proper word. Therefore, we have two different societies—one calling themselves "Spiritists," and the other "Spiritualists." I only wish to bring this matter before you.

Mrs. LAKE:

Mr. Chairman, I would like to inquire of the chairman of the committee on those resolutions what he meant by the use of the word "Spiritism."

Mr. KING, of New Jersey:

Mr. Chairman, it is for us to say what we mean by it. The word "Spiritism," no doubt, means simply a belief in spirit communication; but we have adopted as the first part of our work just now, that we are going to organize upon the basis of philosophy and science and that means something more; it means "Spiritualism." That is what it is. That is what we want.

Mr. DRAKE:

I don't want to take issue with any of our scholars here, but if they will consult Webster's Unabridged and the Century Dictionary, they will find that Spiritualism is a term used in contradistinction to Materialism, and Spiritism is a belief in the return and communication of spirits. A great many Spiritualists of the Theosophical branch believe that all is spirit and there is no such thing as matter. I understand the Spiritualists believe that there is such a thing as matter and such a thing as spirit. The word "Spiritism" signifies all that you believe in when you call yourselves Spiritualists, with that one exception of the Theosophical branch. The word "Spiritism" is the proper term to apply when you believe in the continuity of individual life, when you believe that individual life can come back and communicate with the life still incarnate, and when you believe that individual life starts in the next world and progresses the same as we progress here or possibly better. The word "Spiritism" is the proper scientific, logical word to use. I have no objection to the word "Spiritualism" as it is understood by the great mass of people. I have simply used the word as I would want the production coming from me to be criticised by scholars. That is all.

Mrs. LAKE:

I would like to say that, inasmuch as the paragraph states there are two millions who believe in Spiritism, and as we know there are many who believe that the phenomena which we call Spiritism are true, but are not Spiritualists, therefore the term used by the chairman of the committee is correct only when he says there are two million active members.

Mr. DRAKE:

I think there are statistics to show that there are more than two millions who believe in Spiritualism. I have used the words "Spiritism" and "belief" to apply to all that you might believe in, not including the others. The word "Spiritism"

does cover your ground, while the word "Spiritualism" is a word used in contradistinction to Materialism. I have said there were two millions of avowed Spiritists in the country. I believe there are ten millions, but I do not think there are more than two millions of active workers according to the best statistics.

The CHAIRMAN :

The question is now upon the adoption of the amendment to this section of the report of your Committee on Resolutions that the word "Spiritism" be stricken out and the word "Spiritualism" substituted therefor. So many as are in favor of this will manifest it by saying aye; opposed, no. The ayes appear to have it. The ayes do have it. The motion is carried.

Mr. POPE moved to strike out "two million" and put in "ten million." (No second).

Mr. SPRAGUE:

I move that we use the word "millions" in place of "two millions." (Withdrawn).

Mr. DRAKE:

I do not wish to be technical nor critical. If you do not want to limit yourselves to two millions, "millions" is an indefinite term and will not sound very well. Suppose you use the words, "A very large percentage of the inhabitants of the United States."

Dr. FORD:

I move to amend by substituting the words "several millions" for two millions.

Mr. SPRAGUE:

I second the amendment.

Amendment carried.

The CHAIRMAN:

The question now reverts upon the section as amended, which reads as follows: "Whereas, several millions of citizens of the United States are avowed advocates," etc.

Dr. FORD:

I would like to state for the benefit of the delegates here that the census of 1890 stated there were 45,000 Spiritualists in the United States. The reason why that was so reported was because of the inability of the census takers to get the

figures. They wanted some report, but they were unable to gather correct reports from the different societies for the reason that the Spiritualists of the United States did not afford them that which they asked for.

The CHAIRMAN:

Remarks are out of order at this time. The Secretary will read the section as amended.

The SECRETARY (reading):

"Whereas several million citizens of the United States are avowed advocates of the philosophy of Spiritualism, and entitled under the Constitution of the United States to protection in any form of worship, teaching, or practice of their knowledge and belief, consistent with the rights of others."

Mrs. LUTHER:

You have used the word "citizens" which, under the laws of the United States, cuts out every woman in this house or in the world. I am not a citizen. There is not a woman in this town that is a citizen; not a woman in the United States that is a citizen.

Mr. TILLEY, of California:

I move that the word "citizen" be stricken out and the word "people" be substituted therefor.

Mr. BRUNER:

I second the amendment.

Amendment carried.

The section as amended was adopted.

The SECRETARY (reading):

"Therefore we, the delegates of the First National Convention of Spiritualists of the United States of America, affirm a belief in the continuity of all life and its operation in accordance with intelligent law."

Mr. RUFFHEAD:

I move to substitute the word "knowledge" for "belief."

Dr. GEBAUER, of Ohio:

I second the motion.

Mr. KING, of Ohio:

It is not, it seems to me, very modest in us to say that we know about these things. There is a great deal that we do

not know. It is just as well to say "belief," and it will have a great deal better effect.

Mrs. MOORE:

Mr. President, ladies and gentlemen, if we know anything it is knowledge, and I say for one I know that Spiritualism is true, and whenever one knows anything it is knowledge. We are beyond belief.

Mr. SPRAGUE:

There are many of us who do know that it is true, and I believe I do know, but I also know that there are a great many people who believe but who are not positive of its truth, and we want them all.

Mrs. LOWELL, of Minnesota:

We certainly have passed into knowledge. "Belief" is what we had in our past days, but to day we are standing where knowledge has become a truth to us.

Mr. DRAKE:

If you will note the wording of the preamble I think you will not quibble over the word. I state we believe in the continuity of all life. You do not know that your dog lives in the next world, or that the tree lives. We do not know that all life is continuous, although we believe that it is.

Mrs. Sheets moved the previous question, which was seconded by two delegates, whereupon the motion was put by the chair and the previous question was ordered.

The CHAIRMAN:

So many as are in favor of the adoption of the amendment by striking out the word "belief" and substituting the word "knowledge" therefor will say aye; contrary, no. The noes appear to have it. A division is called for, and the chair appoints Bro. Bruner, of Ohio, and Bro. Hodge, of Illinois, as tellers. So many as are in favor of substituting the word "knowledge" for "belief" will manifest it by rising to their feet.

Dr. FORD (interrupting):

I would like to ask for information. Suppose I should enter the court and they would ask me what my belief was before they gave me my license. I must tell them. I want to state this so the delegates may know how they are voting. Don't do anything that will interfere with the law.

The CHAIRMAN :

Remarks are wholly out of order. Those who are in favor of this amendment will rise to their feet. Contrary will now arise. There is no use counting, the noes have it by a very large majority. The amendment is lost.

Mr. BOYNTON :

I move to amend by striking out the word "first" before the word "delegate."

Mr. KING, of Ohio :

I second the amendment.

Mrs. SEVERANCE :

Mr. Chairman, before we accept that resolution it needs a little change in this respect. There have been at least four National Conventions and I think the word "delegate" convention would be perfectly correct, and I move to amend by placing the word "delegate" before the word "convention." Then it will be all right.

No second.

Mrs. HASLETT :

I move to amend the amendment by inserting the words "of the year 1893," so that it will read: "We, the delegates to the National Convention of Spiritualists of the United States of America for the year 1893," etc.

Mrs. SEVERANCE :

I second the amendment to the amendment.

The amendment to the amendment was adopted.

The CHAIRMAN :

The question is upon the adoption of the amendment as amended: Strike out the word "first" and add the words "the year of 1893." The motion is carried. The question now reverts upon the adoption of the section as amended. Are there any further remarks?

Mrs. JOSCELYN, of Michigan :

I think it is in this section that the words "all life" occur. I move to strike the word "all" and insert "human."

Mr. BOWSER, of Ohio :

I second the motion.

Motion lost.

Mrs. HYDE:

I move to amend by striking out the word "all."

Mr. HODGE:

I second the amendment.

Prof. LOCKWOOD:

It seems to me that if we leave out the word "all" we are laying a snare at our feet for future bodies to settle for us. We must, when we take a careful review of nature, understand that the progressions of to-day depend upon the lives of yesterday. As an individual who is interested deeply in the scientific aspects of this question, let me say to you that as an individual I have arrived at that field of thought and conclusion that recognizes all of the forces that obtained yesterday must continue in all that is to-day. It seems to me unwise on the part of a great body of thinkers to simply cut off that great body of life that belongs to all our system, of which we are a part.

The amendment to the section was lost, and the section adopted.

The SECRETARY (reading):

"We affirm a knowledge of conscious spirit individuality after death with the power of communicating under proper conditions and in accordance with natural law with the spirit incarnate."

Mr. BOYNTON:

I move that the section be adopted.

Mr. KING of New Jersey:

I second the motion.

Motion carried.

The SECRETARY (reading):

"We affirm a belief that spirit assumes its new relation to matter after death with the same moral and intellectual advancement and growth it possessed before transition."

Dr. FORD:

I move that the section be adopted.

Mr. FOX, of Florida:

I second the motion.

Mr. MULLEN, of California :

I move to amend by substituting the word "transition" for "death."

Mr. RUFFHEAD :

I second the amendment.

Amendment adopted.

Mrs. SEVERANCE :

I move to amend by striking out the words "a belief" and substituting therefor the words "a knowledge."

Mrs. H. E. LEPPER, of Minnesota :

I second the amendment.

Mr. SPRAGUE :

It looks to me as though we were trying to dogmatize, and that is what we have been opposing in other organizations of a similar character to this for many years. If we affirm that we positively know a certain thing we are getting as bigoted as the most bigoted orthodox on earth. I for one am strenuously opposed to any such proceeding.

Mrs. LILLIE :

If there is anything that I think we can positively assert, it is that *we know*, and I am for holding to it, for it is the strong point in our belief, in our philosophy, that we do know, and so I hold that it is our privilege to assert a knowledge.

Mrs. WALTERS, of New York :

There are some of us who can say we know. I, for one, can say I know there is such a thing as spirit return, and that all that has been read in that resolution there is true; but I do know that there are those among our Spiritualists who have not yet received enough facts to convince them. Therefore, I say let us have belief as well as knowledge, and that will represent both sides of the question.

Mrs. HYDE :

I move the previous question.

Seconded by two delegates.

The CHAIRMAN :

Shall the main question be now put? So many as are in favor of this will say aye; opposed, no. The main question is ordered. The question is now upon the amendment offered by Dr. Severance, of Illinois, to strike out the words "a

belief" from this section, which has just been read. So many as are in favor of this motion will manifest it by saying aye; opposed, no. The noes appear to have it; the noes do have it, and the amendment is lost. The question is now upon the adoption of the section as read.

Mrs. SLOPER, of California:

Might it not be as well to say "knowledge and belief"? We know many of us, positively, that it is true; that the continuity of conscious life continues after the change called death. Our society rests upon that belief, which is founded upon demonstration. I, therefore, move that we insert the word "knowledge."

Mr. MULLEN:

I second the motion.

Mrs. ORVIS:

Mr. Chairman, I have no desire for personality in the statement of knowledge, but it seems to me that the claim for Spiritualism from the beginning has been that it rests upon knowledge, and is, therefore, more positive in its assertion than the word belief would signify. Therefore, if we stand for knowledge, and that be the foundation upon which Spiritualism rests, we have little to do with belief. Therefore, I prefer the use of the word "knowledge" in all the statements that are made concerning the ideas that ought to be given from this Convention.

Mr. DRAKE:

Mr. Chairman, I think there is a misunderstanding in regard to the clause you are voting upon. I think that it asserts that we believe that the spirit steps into the next world with no more moral or intellectual growth than it has when it leaves this world. I doubt whether or not anyone can say he knows that to be a fact. The change may possibly teach you something. If a man gets kicked, he learns something. The change of death may possibly increase our knowledge a little.

Mrs. LAKE:

Mr. Chairman and friends, the question is whether we know or do not know that persons, after so-called death, are in the state they were in previous to that occurrence. Now, we claim, we believe, that they are in the same state but do not know it, do we?

Upon the motion being put by the chair to insert the

word "knowledge," so that it will read "knowledge and belief," the amendment was lost, and the section was adopted as read.

The SECRETARY (reading):

"We affirm a belief that the laws of spirit progress and evolution manifested in this life are not interrupted or suspended by death of the body; that perfection and absolution come only by and through individual effort."

Mr. BOYNTON:

I move the adoption of this section.

Mr. BAKER:

I second the motion.

Mrs. HYDE:

What is meant by the word "absolution;" absolution from what?

Mrs. SEVERANCE:

It seems to me that "perfection" is entirely wrong. We do not believe in perfection, because we believe in eternal progression; consequently, there can be no perfection. I now move that this paragraph be laid on the table.

Prof. LOVELAND:

I second the motion.

The CHAIRMAN:

So many as are in favor of the motion to lay the section, under discussion, upon the table, will please manifest it by saying aye; opposed, no. The noes have it, and the motion is lost.

Mr. D. M. KING, of Ohio:

I move, Mr. Chairman, to amend, by striking out the word "absolution."

Mr. POPE:

I second the amendment.

The amendment was voted upon and adopted.

Mr. SIMONDS:

I move to further amend this section by substituting the words "dissolution of the body" for "death of the body."

Dr. WILSON:

I second the amendment.

Mr. ALLEN, of Missouri:

Mr. Chairman, I move to amend the amendment by inserting the word "physical" before the word "body."

Dr. COTTON:

I second the amendment, Mr. Chairman.

Upon being put to vote, the amendment to the amendment was adopted, also the amendment as amended was declared carried.

Mrs. SEVERANCE:

Mr. Chairman, I move to further amend this section by striking out the word "perfection," and substituting therefor the word "advancement."

Mrs. ADA SHEEHAN:

Mr. Chairman, I second the amendment.

The amendment was carried, and the section, as amended, was adopted, and ordered read.

The SECRETARY (reading):

"We affirm a belief that the laws of spirit progress and evolution manifested in this life are not interrupted or suspended by dissolution of the physical body, and that advancement comes only by and through individual effort.

The CHAIRMAN:

The Secretary will please read the resolution.

The SECRETARY (reading):

"Therefore, be it Resolved, That on the facts underlying the philosophy and religion of Spiritualism we ask each society to construct a code of ethics commensurate with its intellectual requirements, and adopt such forms and ceremonies as the circumstances and their needs require."

Mr. D. M. KING, Ohio:

I move that the resolution be adopted.

Mr. A. J. KING, New Jersey:

I second the motion.

Motion carried.

The CHAIRMAN:

Now, ladies and gentlemen, the question is upon the adoption of this report as a whole.

Mr. ORMSBY:

Before we adopt this paper as a whole I would like to hear

from the delegates present concerning the advisability of adopting such a paper as that to guide the deliberations of a National organization. It seems to me that the entire paper, or resolutions, are entirely out of order. The only statement necessary for us to make concerning our belief in Spiritualism can be stated in twenty-five words, and it is the only statement necessary to place in the records of the National organization. I claim those resolutions should not be adopted by this Convention to be incorporated in its proceedings as a guide to any organization. I do not see wherein the National organization has anything to do with the individual societies of this country which are already organized and in working order.

Mrs. SEVERANCE :

I would ask if this has anything to do with the National organization? Is not this simply an expression of these delegates assembled?

The CHAIRMAN :

It is simply an expression of the opinion of the delegates upon the floor, as the mouthpieces of the societies they represent. The question is upon the adoption of this report as a whole. So many as are in favor of adopting this report of the Committee on Resolutions as a whole will please manifest the same by saying aye; contrary, no. The ayes appear to have it. The ayes do have it, and it is adopted.

Dr. J. H. Randall, of Illinois, was given a seat in the Convention by a majority vote.

The CHAIRMAN :

The following paper has been sent up to the chair :

" We send you greetings, with malice towards none, with charity towards all, with firmness in the right as God gives us to see the right.

" ABRAHAM LINCOLN.

" Over the dark valleys hath broken the light,
A glorious dawning hath conquered the night;
For bringing salvation out of strife
The hope of all nations has arisen to life—
Washington, Franklin, and Paine,

" When thy gentle spirit fled
To the land beyond the azure dome,
With arms outstretched the angel said
Welcome to Heaven's true, sweet home.

" We send you our greetings. September 27, 1893."

This is a greeting from a society in Washington, D. C.

Dr. EDSON, Michigan :

I move, Mr. Chairman, that we do now adjourn until 7 o'clock this evening.

Mr. DENT :

I second the motion.

Motion carried.

EVENING SESSION.

SEPTEMBER 28, 1893, 7 P. M.

President BARRETT in the chair.

The CHAIRMAN :

The hour has arrived to which we adjourned this afternoon. The chair understands that the Committee on Credentials has a supplementary report to make. The report is now in order.

Supplementary report of the Committee on Credentials, which report was received and adopted.

The Chair appoints as a Committee on Finance, Dr. A. W. Edson, of Michigan; Henry Metzger, of Pennsylvania; D. M. King, of Ohio.

Mr. BAKER :

Is the Committee on Organization ready to report ?

Mr. DALTON :

The committee is not ready to report. Certain matters have been given to sub-committees. They are progressing.

Mrs. CADWALLADER :

I saw one of the members of the sub-committee and he said they would send you notice when they were ready to report.

Mrs. HASLETT :

Mr. Chairman, while we are waiting for the report of the Committee on Organization I suggest we have a poem given by Mrs. Lillie and Mrs. Jackson.

The CHAIRMAN:

The Chair will take that as the sense of the Convention immediately following the selection of music by the choir. Will the audience kindly suggest the subject for the poem?

The audience suggested "Driftwood," also "Harmony" and "Organization."

Mrs. LILLIE:

I feel that I must say that I had no thought of doing anything of this kind. I know there is not a delegate present who does not know how very unpoetic we feel. I can think of no comparison to my feelings at this time, but if there is anything that can be done through my brain and vocal organs I am perfectly willing it should be done. I know we are before a congregation of Spiritualists who will understand that we are anything but poetical.

Mrs. JACKSON:

Mr. Chairman, I must also say a word. I have been busy during the week walking over the Fair grounds, and came into the hall this afternoon in the dress that I have been roughing it in, so to speak, but I have not any apology to make. I am here and I will do the best I can, and we will take your two subjects with the additional suggestion of "organization." If we are unable to please you to-night, call us when we are in better condition and we will try again for you.

The joint poem by Mrs. Lillie and Mrs. Jackson upon the subject of "Driftwood, Harmony and Organization" was full of fine thoughts and much enjoyed by all.

Mrs. JACKSON:

All Nature, if you watch and wait,
Has one great song to sing;
In ev'ry land, in ev'ry State,
She'll find the proper thing.
And when you see her rounded out,
Her driftwood is brought together,
In summer shine or winter time,
In bright or stormy weather.
And every time she'll make for you,
A great harmonious band;
And there combined, and well defined,
Shall Truth and Goodness stand.
Now, just one question of my friend
I'll ask before this thought shall end:

Dear friend, I stood beside the river,
 And the driftwood came floating by,
 I wondered in watching those pieces,
 Now thrown on the shore to dry,
 While others went down and outward,
 What story there might be
 Of united force in existence,
 Or the song of harmony.

Mrs. LILLIE :

I dwelt one time by a river,
 And on its banks as I stood,
 I saw there was drifting something,
 Besides the idle driftwood ;
 For on the broad Mississippi,
 As on its banks we stand,
 We see that it drifts the grand old logs,
 That come from the upper land ;
 And as they are drifting down,
 To our body they seem to be,
 An example to me of work, Jennie,
 Of work and harmony.

Mrs. JACKSON :

There is harmony in the driftwood,
 And if I remember right,
 I have seen the Michigan logmen,
 As they work with all their might,
 Tie many pines together,
 In a strong and wonderful way,
 The great, large logs from the forest,
 To drift them out to the bay ;
 And there was suggested to me, too,
 A fact that was plain to see,
 A united effort to express
 Both strength and harmony.

Mrs. LILLIE :

And as you saw the logs, Jennie,
 All tightly united there,
 Thus formed into one great body
 By man with his kindly care ;
 So this, of our organization,
 As individuals, we
 May yet be united, Jennie,
 In one band of harmony.
 And if, as drifting outward
 On life's tempestuous sea,
 We are gathered up by the higher powers
 And organized, as we
 Pass on, each doing our duty,
 Each log, I might say, in its way,
 We should form the grand body of driftwood
 To that eternal day.

Mrs. JACKSON :

Then as we look far outward,
See the mighty ships sail on,
See how they're united together
So good, so staunch, so strong,
Welded and fastened with iron,
Each bolt where the bolts belong ;
So in this simple subject,
With cares so vast and grand,
I think we can read a lesson,
I almost know we can.
Each blow for the right we will give
To the grand, harmonious cause;
Each thread of the chord we will tighten
In firmly united laws ;
And if we all work together,
Each giving his hand to the other,
In pleasant or stormy weather,
As an earnest sister or brother,
We shall build, and sail, and fasten,
From the driftwood of to-day,
Such a wonderful ship of Truth and Love
As never went forth on the bay.
We will call it our organization,
We will give it the name of " Life's Ark,"
For within this mighty structure
All humanity may embark ;
And out of this driftwood incarnate,
With honest thought and plan,
We will make a figure-head spiritual
As a guide to every man.
And we will set our ship at sail
Upon life's wonderful tide,
We will go from this world of mortals
To immortals on yon bright side ;
And thus, good sister, together
Perhaps we can formulate,
This good ship that is united
From this driftwood, small and great.
And every man and woman
That is here at work, in a way,
Is a part of the mighty plan of the ship
That we are building to-day ;
So take up your pieces of driftwood
And carefully use them well,
And we'll make our mighty vessel show
That Truth shall ever excel.

Mrs. LILLIE :

I think you are right, my sister,
And if they are drifting as well,
By the side of the tall, grand pine trees
Some driftwood by which we tell,
These are only the driftwood wasted
In the current by our side,
And no master-builder will take them

From the good logs afloat on the tide,
 To build this mighty vessel
 So true, so staunch, so strong,
 That 'twill carry every soul of earth
 In safety life's journey along.
 So while we drift along with the tide,
 As we watch our labors here,
 We are learning some lessons of life, as well,
 And we'll take them without a fear;
 And in the lessons we learn, Jennie,
 We'll look on the flowers to-night,
 For organized times have given these
 With their colors fair and bright,
 And those that know the teaching
 I think will surely learn,
 That every effort we're making
 And whichever way we turn
 The good in life we'll gather;
 The blossoms each one will take,
 And whatever from the beginning
 There is given for sweetness' sake,
 We'll store within our souls, my friend,
 For use in life each day,
 That good to others may be done
 As they journey on their way;
 Let Harmony be our watchword, then,
 And Truth our guiding star,
 And let the loving angel friends
 Bring wisdom from afar
 To unite us as one people true
 In an organization grand,
 That shall escape the driftwood crude
 As we sail to the spirit land.

Mr. TREAT, of Missouri:

I think there is something more for this convention to do than to sit idly by and listen to these words, and I, therefore, move that a vote of thanks be extended to the two ladies.

Mrs. HASLETT:

I second the motion.

Motion carried.

Dr. COTTON:

I move that we also give thanks to the spirits who prompted those words.

Mr. SESSIONS, State of Washington:

I second the motion.

Motion carried.

Mr. RUFFHEAD:

I suggest that we inform the Committee on Organization that we are waiting.

Dr. EDSON (Chairman of the Committee on Finance):

The Committee finds, in looking over the accounts of Mr. Edson and Mr. Dimmick, of Washington, that there is a difference of \$40.62 to be raised to pay the expenses of this Convention from now until to-morrow night, and the Committee recommends that this amount be raised by a collection, to be taken up to-night. We have not made a report in full, because it would take too long.

Mr. BRUNER:

I move to receive the report in order to bring it before the Convention.

Dr. ROWLEY:

I second the motion.

Dr. FORD:

I would like to ask the Chairman of that Committee to state to the delegates of this Convention how this money was raised.

The CHAIRMAN:

This discussion is irrelevant to the pending question. The question is upon the reception of the report of your Committee, and that is the question before the house.

Mr. TOWNSEND:

I think this matter can be settled in a very short time, Mr. Chairman. I will start out by making a donation of five dollars.

Mr. BRUNER:

I also donate five dollars.

The CHAIRMAN:

So many as are in favor of the reception of this report will say aye. Contrary, no. The ayes have it. Now, then, what will you do with the recommendation of your Committee?

Mr. McKEE:

I also give another five dollars.

Mr. BINGHAM:

I move that the recommendation of the Committee be adopted.

Dr. ROWLEY:

I second the motion.

Motion carried.

Dr. Edson asks for a report of the Committee from Washington.

Mr. DIMMICK :

The Treasurer of the Committee is in Washington; he is not a member of this Convention, and, therefore, could not make a report. The balance of the money in the hands of the treasurer was transferred to Mr. Edson, who paid the balance due for the hall, when he came here, reserving enough to pay the stenographer for taking down the proceedings for two days. I wish to say there are very few societies represented in this Convention that contributed anything. We feel ourselves responsible to every person that subscribed anything towards bringing about this Convention, and we intend to send a printed report to every subscriber, but it is not a Convention matter. Therefore, we feel that you should take the report of the treasurer as presented by Mr. Edson. I will say in addition that the choir should be provided for while you are taking up your collection.

Mrs. ORVIS :

Mr. Chairman, I move that the donations be received or continued until the full amount is received.

Mrs. SHEETS :

I second the motion.

Motion carried.

The CHAIRMAN :

The S. E. & P. U. of Lily Dale, N. Y., gives ten dollars.

Mr. JULES WALLACE :

I will subscribe five dollars towards the fund.

Mrs. SKIDMORE, of New York :

I give five dollars.

Mrs. COIT :

Put me down for five dollars.

The CHAIRMAN :

The Chair appoints Mrs. Orvis and Mrs. Sheets to take up the collection.

Mr. GOULD :

While you are waiting for the report of your committee I must deny myself the pleasure of listening to a very enter-

taining talk by Mr. Jules Wallace, the medium, whom I recommend to this Convention. I therefore move that we call for manifestations from Mr. Wallace.

D. M. KING, of Ohio :

I second the motion.

The motion was carried and Mr. Wallace came upon the platform and gave tests, each of which was recognized by parties in the audience.

The chairman of the Committee on Finance reports that the whole amount of money that has been collected amounts to \$70.30, which, with five dollars promised by a lady from Ohio, makes \$75.30. The report was received by the Convention and the committee continued. A song was then rendered by Mrs. Orvis.

The Committee on Credentials made a supplementary report, which was adopted.

The Committee on Speakers for Friday reported progress.

Mr. DALTON :

I am requested by the president of our society to state to this Convention that the proceeds of the Sunday lecture by Mrs. Colby-Luther and also the proceeds of the evening entertainment of the same day will be donated to this new association. For that reason we shall charge an admission fee of 25 cents.

The CHAIRMAN :

The Chair sees on the floor of the Convention the Committee on Organization. If it is now ready to report we are ready to receive the report. The Chair will state that this session will be continued until the report is either accepted or rejected.

Mr. MOULTON, of Michigan :

Mr. Chairman, your committee would respectfully report that its labors are completed and ready to submit its papers to this Convention.

The constitution, as reported by the committee, was

then read by Mr. Moulton, which document, as amended, will be found on subsequent pages of this book.

Mr. WALKER :

I move that the report of the committee be received.

Mr. BRUNER :

I second the motion.

Motion carried.

Mr. WALKER :

I now move the adoption of the report of the committee as read.

Mrs. CADWALLADER :

I second the motion.

The CHAIRMAN :

It has been moved and seconded that the report of the committee be adopted as read, and this is the question before the Convention. Are there any remarks?

Mr. HODGE :

Quite a number do not understand this, in reference to the membership of the National Convention.

The CHAIRMAN :

A question of privilege has been raised in regard to information upon this point. In order to dispose of this matter the chair would ask Bro. Moulton to answer this question.

Mr. MOULTON :

The report concerning the membership of the National Association limits such Association in its working capacity to delegates from the sub-associations, and those only. It does not prohibit, and under the common law, the body would have authority to make honorary members of any persons they may see fit, but the business of the Association management, *i. e.*, the management of its financial affairs and all those things relating to the holding of property, disbursement of money and the like, would have to be under the control of a board elected by the delegates only; for the simple reason that if the delegates undertook or were permitted to carry on the business by virtue of their proximity to the place of meeting, in a large country like this, the delegates from the immediate vicinity would run the whole business, and it

would terminate in a local organization and could not, by any possibility, remain long a National organization.

Mr. HODGE :

That is entirely satisfactory, Mr. Chairman ; that question was raised for information.

The CHAIRMAN :

So many as are in favor of the adoption of the motion that the report as read be adopted will say aye ; opposed no. The motion appears to be carried. A division is called for.

Mr. McKEE :

Mr. Chairman, I would like to inquire if that motion is carried, whether that carries with it the adoption of the constitution as read?

The CHAIRMAN :

It certainly does. The chair is in doubt in reference to the vote. So many as are in favor of the adoption of the report of your committee as the constitution of the National organization, will manifest it by rising. All those who are opposed will rise to their feet. The motion is adopted by a very large majority. [Applause and cheers.]

Mr. McKEE :

I wish to serve notice on this Convention that, as the delegate from the Association which I represent, I will not go back and recommend them to take out a charter under this constitution, for the reason that I do not believe that we should pass it in such a hasty manner. I know, for my part, that there are matters in it that should have been considered thoroughly.

Mr. SIMONDS :

Mr. Chairman, ladies and gentlemen, I supposed that during the reading of that constitution it would come up so that suggestions, amendments or alterations, as they may have occurred or may occur to the delegates here, could be made. If it is satisfactory to all, it ought to be satisfactory to me. But I discover, sir, a business point. Inasmuch as I have had experience in such matters I will state it. The first point that I remember is this, that it said that the money should be paid to the treasurer. There was a failure right there to say he should take a receipt for the same.

The CHAIRMAN :

This discussion is out of order, and a motion to reconsider

the vote just taken must be made, in order to bring this matter again before the Convention.

Mr. TOWNSEND:

I move a reconsideration of the vote adopting this report.

Mr. DRAKE:

I second the motion. We appointed a committee of one from each State, and there are thirty States represented. I think the committee has done its work well. In regard to the objection made by the last gentlemen, I will state that I believe this Convention will have sense enough to elect a man as treasurer who will take a receipt for moneys paid out for his own protection.

Mr. BAKER:

I want to make one point; judging from the remarks of Mr. Drake, I believe he will vote against a reconsideration.

Mr. BRUNER:

I do not wish to antagonize anything that the committee has done; I think it has done well. I voted in the negative. I think we ought to be a little careful, as there are delegates here who may have something to say that will help us; and, Mr. Chairman, I think we ought to take this up seriatim, and consider it straight through. Then we will be able to go back to our societies and make a more intelligent report.

Mr. FAIRCHILD:

I voted in the negative, and that is one reason I wish to explain my vote. On the whole, I am extremely pleased with the report of the committee. There was very little in it with which I feel disposed to find any fault, but I am opposed to debate being cut off in this manner. For that reason, I would not feel like recommending my society in Washington to join under this constitution, and let me say it is not because I object to the report. There is very little in it that I object to. It is a model plan of organization, I think.

Mr. MOULTON:

Mr. Chairman, as the chairman of that committee and present during all of its sittings, it is quite proper that I should say to you that the work was done hastily, necessarily so, knowing your anxiety, as well as the delay and vexation that have already taken place. It is very proper you should move slowly; it is quite right that you should ask a recon-

sideration. Look it over and see how our work has been done. Let me call your attention just a moment to another reason why you should go slowly. This, I apprehend, is a crisis that will mark an epoch in the history of Spiritualism in the United States of America. Upon this Convention here to-day are turned the eyes of the civilized world. You will find at all times people who are ready and well calculated by cunning to take advantage of any mistake that you may make here to-night, and you can better afford to sit until the sun rises than to make one single mistake. There was a crisis in the history of this nation once, and men got together to formulate a document that has gone into history, and one of the men interested in the preparation of that document made a remark that is pertinent to-night. He said: "Gentlemen, we must either hang together or hang separately." [Applause.]

Mrs. RICHMOND :

Mr. Chairman and delegates, as one of the Committee on Organization, I ask you to reconsider this vote, that the report may be put before the whole Convention perfectly free for it to act upon. Your committee could not form a perfect instrument in a short time. We want to represent the voice of the delegates to this Convention, and it is perfectly right and proper that the Convention shall do as it pleases with the report of the committee. I hope you will reconsider the vote and accept or reject such portions of the report as you please.

Dr. COTTON :

I am glad to second the words of Mrs. Richmond. I will simply say I was one of the committee, also one of the committee on revision. We did the best we could, and when I voted in favor of receiving this document, I did not know that there would be really a dissenting voice. I certainly feel as if we ought to reconcile this minority. Let us have unanimity in our work and labor.

Mr. BACH :

I voted against the acceptance or adoption of these resolutions, or constitution, simply because there are some little things that should be changed in it for the best interests of the society. Now, I see one or two things—rocks, so to speak—upon which some other societies with which I have been connected have stranded, and I do not think they should be left there. I hope that this motion to reconsider will be carried.

Mr. METZGER :

Yesterday, upon the platform, I heard a remark that it would be impossible to formulate in two or three hours a constitution worthy of this body. I wish to call the attention of this assembly to that remark. I think we should reconsider this vote.

Mr. AUGUSTEIN, of Washington, D. C. :

Mr. Chairman, I had wished that the name of the society could have been the International Society instead of the National Society only ; but as we can not have all our wishes and expectations fulfilled, I say now to you if there are a few who are not satisfied with the work which has been done by our committee, I ask you in the name of fair play, in the name of the spirit of this country, in the name of the spirit of George Washington, Abraham Lincoln, and all other noble men who have fought for the principles for which we are now contending, to reconsider this vote in order that we may have a fair understanding of this question.

Mr. ROOT :

I voted for the acceptance and adoption of the report of the committee. I do not think we have acted in an unparliamentary manner. I do not think we have been hasty, since there was no objection raised to the adoption of the report to speak of. Let us consider this in such a manner that no one will feel obliged to go home and recommend any society to which he belongs not to take out a charter under this constitution. I trust we will act in such a manner that all will feel that it is their work.

The CHAIRMAN :

So many as are in favor of the adoption of the motion to reconsider the vote, whereby it was voted to adopt this constitution as read, will manifest the same by saying aye ; opposed, no. The ayes appear to have it ; the ayes do have it and the motion to reconsider is carried.

Mr. D. M. KING, of Ohio :

I desire to state that I voted for a reconsideration. I voted for a reconsideration because I wish to see fair play, and in order that this matter may be fully discussed. In saying this, I wish to state that almost all of that constitution I could fully and completely adopt.

The CHAIRMAN:

The question is upon the adoption of the report of the committee, as moved by Mr. Walker, and seconded by Mrs. Cadwallader.

Mrs. SEVERANCE:

Mr. Chairman, I move that we take up the report of the committee seriatim.

Mr. DALTON:

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Preamble. We, chosen representatives from the Spiritual Associations, in delegate Convention assembled, in order to form a more perfect organization, establish intelligent co-operation, insure harmonious action and financial success, provide for the protection of mediums and speakers, promote the general welfare of the cause, and secure the blessings of liberty and protection under the law to ourselves and posterity as a people, do hereby establish this constitution for the guidance of the National Spiritualists Association of the United States of America.

Mr. ROOT:

I move that the preamble be adopted.

Mr. METZGER:

I second the motion.

Motion carried unanimously.

The CHAIRMAN:

Brother Moulton will please read Article I.

Mr. MOULTON (reading):

Article 1. Name. The name of this society shall be The National Spiritualists Association of the United States of America, which society shall be incorporated by that title, under the laws of the District of Columbia.

Dr. PHILLIPS:

I move that Article I be adopted.

Dr. ROWLEY:

I second the motion.

Dr. RANDALL:

I would like to ask for information—if this obliterates the necessity of organization under the laws of the different States with regard to religious bodies?

Mr. MOULTON:

Mr. Chairman, as we understood the law of corporations, there is no United States corporation law. The District of Columbia stands in the same relation as any State, and the incorporation under the laws of the District of Columbia would not differ in any respect from an incorporation under the laws of the State of Illinois, except in so far as the law of the District of Columbia may differ from the law of the State of Illinois. The District of Columbia is but a State among the rest, so far as this matter is concerned.

Mr. McKEE:

If this body is chartered in the District of Columbia, will not the principal office be obliged to be placed there also?

Mr. MOULTON:

Certainly.

Mrs. ORVIS:

It seems to me, from what has been stated here, that the general office should be located in the District of Columbia.

Mr. BRUNER:

I do not see that the laws of the District of Columbia will be more beneficial to us than the laws of Illinois, Ohio, or Indiana, or any other centrally-located State. Why should we go to the District of Columbia? We are all aware that we people have not a very large amount of money to spend for railroad fares, and it is a great distance from the extreme West to the extreme East of these United States. If we could divide the expense of travel to a central point, I think it would be better.

Mr. McKEE:

Mr. Chairman, I move to amend that article so that the central office of this association shall be in the city of Chicago, Ill.

Mr. BRUNER:

I second the motion.

The CHAIRMAN :

It has been moved by Mr. McKee, seconded by Mr. Bruner, to amend Article I by striking out the words "District of Columbia" and substituting therefor the words "Chicago, Ill." Are there any remarks?

Mrs. CADWALLADER :

I object to that, and I will tell you why. The great Catholic University has its headquarters in Washington, simply because the Catholic leaders can watch the United States Government. There, in Washington, are the Senators and Representatives of all the States. If we can locate there, it will be to our advantage.

Mrs. RICHMOND :

I think that every one would admit for personal reasons, those who are residents of Chicago, especially this year, feel that Chicago is the center of the world. At the same time, since there may be some things that will arise in the District of Columbia, since we do not know what influence may be brought upon National Legislature concerning Spiritualists, their mediums or religious societies of any kind, I think that, in view of the fact that Washington is the center of the political interests of the country, we ought to have our central office there, and local or personal considerations ought not to govern us in our decision.

Mr. DIMMICK :

I would like to say that, in my opinion, it is important that Washington should be the headquarters of this organization. Its population is largely made up of those who claim residence in every State and Territory, of a more equitable ratio than any other city in the United States. It is the recognized conventional city of the United States for religious, professional, moral and scientific, as well as commercial bodies. The present year is exceptional on account of the World's Fair. It has the best facilities for the dissemination of information throughout all the sections of this country. The United States Senators and Representatives in Congress, to a large extent, maintain residences there, and to my personal knowledge are commencing to investigate Spiritualism. Last winter, at two seances I saw a United States Senator, two Members of Congress, and a minister of the gospel, and I know they are pushing forward in that direction. The National Capital of these United States should have the preference. Located in the capital of the Nation, we could work

up the movement in favor of a National Spiritual temple, which would offset to some extent the great Catholic University. Washington is the National city and it is eminently proper that the National Association should have its headquarters at the National Capital.

Dr. COTTON :

I wish most emphatically to emphasize the remarks of the brother, and I want to say that it has long been our purpose to establish headquarters at Washington.

The previous question was then demanded in the proper manner, and upon the question being put to the Assembly, the amendment to strike out the words "District of Columbia," and insert the words "Chicago, Illinois," was lost, and the first article of the constitution was adopted as read.

The CHAIRMAN :

Bro. Moulton will read Article II.

Mr. MOULTON (reading) :

"Article II. Objects. The objects shall be to prevent further loss of vital, spiritual and financial energy by consolidation and organization of the various Spiritualist Societies of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment and protection of lecturers and mediums and other exponents of Spiritualism."

Mr. BRUNER :

I move the adoption of the article as read.

Mrs. HYDE :

I second the motion.

Mr. ALLEN, of Missouri.

Mr. Chairman, there certainly has been loss; there has certainly been more than loss; there has been waste; therefore I move to substitute the word "waste" for loss.

Dr. BENTON, of Illinois :

I second the motion.

Mrs. HASLETT :

I would like to ask how it affects the already existing societies?

Mr. MOULTON :

It is for the consolidation and organization of the Spiritualist Associations of the United States into one general working body. There is no reference whatsoever to reorganization. We do not propose when we organize a number of individuals into a society they shall reorganize their methods of dress or they shall change their habits as to what they shall think, or do, or that they shall sleep more hours or less. We interfere in no sense whatever with domestic affairs, but organize them into a society outside of the private affairs at home.

Mr. BACH :

I glean from conversation with a great many delegates that there seems to be the idea prevailing that the societies already organized and chartered would have to be abolished and go through a reincorporation. I would like to have Chairman Moulton state whether that is the case or not.

Mr. MOULTON :

I do not understand that the process of incorporation, under the laws of the State of Illinois, Michigan, or any other State, would in any way be affected by this scheme. The society in the State of Michigan, which is known, for instance, under a certain name as one of our societies in Grand Rapids, and all the Grand Rapids Spiritual Unions, which have a corporate existence under the laws of the State of Michigan, would simply apply under that name for a charter. They would have no occasion to interfere with their incorporation under the State law in any way any more than it would be necessary to change your style of dress in order to become a Free Mason.

Dr. McABOY :

We have incorporated a society in Louisville under the State laws, which are very strict in regard to mediums paying a license of \$200 a year. Until we founded our society, mediums dared not sit in the States for any seances. We organized for the purpose of giving mediums certificates. We gave a minister's certificate. One of our mediums, holding such a certificate, received a notice to come up and pay the \$200 which the State law required. She sent the notice direct to me, as I was the financial secretary of the society. I took that notice, went up to the revenue office, and asked them if they sent it and their reasons for doing so. They said that she must pay the \$200. I told them that I was the secretary of our society and we had given her a certificate.

They asked me what right I had to do it. I told them she was a minister of our church. They told me they had nothing to do with what she did in the church, but when she gave circles outside of the church she would have to pay. I said, "I am ready to be arrested." He said, "What for?" I said, "To carry that thing to the United States courts. We are authorized under the laws of the State of Kentucky to organize this church and she is our minister. We are demanding our rights." I told him I was ready to go to trial at once. He said, "Are you incorporated?" I told him we were. He said he would see about it, and I have been waiting for him to see about it ever since, and that was nine years ago. That is one of the results of organization.

Mrs. RICHMOND:

I hope the delegates will be patient and not call for the question just yet, because I believe that this is a matter about which we are most anxious; and I, for one, as a member of the organization committee, was very glad that I was appointed, because I wanted to protect the interests of the already existing organizations in the different States. Therefore, I watched the proceedings very closely, and I was on the sub-committee with Bro. Moulton and Bro. Loveland and others to especially construct this constitution, so it might not interfere with the already existing State organizations. You will not only see by this article, but by those which follow, that the State organizations and local organizations are not interfered with in any manner whatever by the National Association; that their privileges under the State laws remain the same; their constitutions remain the same; their individual actions remain the same and all they have to do is simply to say, "Now we are organized and want to be members of the United States Association," so that the local organizations are not abridged nor interfered with. Their present constitution and organization are retained, and when they become members of the National Association, they come in as individual societies.

The CHAIRMAN:

The Chair will have to interject a statement that the question before this assembly is upon the adoption of the amendment offered by Mr. Allen, that the word "waste" be substituted for the word "loss."

Mrs. HASLETT:

What is the difference between "loss" and "waste," Mr. Chairman? Will Bro. Moulton please explain or define?

Mr. MOULTON :

I am not known as a dictionary. Loss and waste, it seems to me, are somewhat different. If people should be somewhat extravagant, they might waste their estates; if they should gamble, they might lose them. (Laughter.)

The CHAIRMAN :

So many as are in favor of the adoption of the amendment offered by the gentleman from Missouri (Mr. Allen) will manifest it by saying aye; opposed, no. The ayes have it and the amendment is adopted.

Mrs. LAKE :

I move, as a further amendment, to eliminate the word "vital," so that the clause shall read "the further waste of spiritual and financial energy."

Mrs. JACKSON :

I second the motion.

The CHAIRMAN :

The question is upon the amendment of Mrs. Lake, seconded by Mrs. Jackson. All those who are in favor thereof will manifest the same by saying aye; contrary, no. It is carried.

Mrs. JACKSON :

I wish to say that when we formed our Temple Association, we put into the hands of our committee who prepared our constitution and by-laws, the power of making such grammatical corrections as they might deem sensible and practical. I therefore move that we do the same in this case.

The CHAIRMAN :

That will be considered the sense of this body unless objections are raised. It is so ordered, Bro. Secretary.

Mr. KING, of Ohio :

The question before the house is in reference to the relations of the organization to societies already formed and incorporated under the various State laws. It seems to me as we are a delegate body, and have been sent here by various associations throughout the different States, that these representatives should constitute the beginning of this National Association by virtue of their charters and their work at home. For this reason it seems to me that this constitution ought to be so framed that, in the conclusion of its organization, these various associations that are now incorporated

in the different States, should be constituted a part of the National Association at the present time. It seems to me that a National institution can not sustain that position without its support comes from local associations. Therefore we should consider this most important of all points. Why not so arrange this constitution that all these representative associations will constitute the beginning of this new National Association, without having to wait until we form a National Association of a few persons? Then we who are chartered and have been at work in the various States for some years and accomplished all that could be accomplished as State associations, granting certificates of ordination to the speakers, forcing recognition from our courts to accord to our speakers and mediums all that could be desired as a State association could work on without change of plan. Now, then, what we want is a National influence in this country, and to form a National institution I believe that the proper course for us to pursue is to embody the incorporated institutions that are represented and already incorporated in the various States, so that they may come in without any further paying of dues or charter fees to this proposed association. It seems to me this would settle all the difficulties with the various State associations, if they are made to constitute the new National Association.

The previous question was ordered and the article as amended was adopted unanimously by the Convention.

Mr. MOULTON (reading):

Article III. Seal. The seal of this association shall be circular, two inches in diameter, with a sunflower design in the center, the title and date of organization appearing in large type around the outer edge.

This article was adopted as read.

Mr. MOULTON (reading):

Article IV. Officers and Trustees. The officers of this association shall be the President, Vice-President, Secretary, and Treasurer, who shall also be Trustees, and with five others shall constitute a board of nine Trustees, who shall be elected at a regular annual meeting by the delegates assembled.

Mr. ROOT:

I move the adoption of the article as read.

Mr. Walker :

I second the motion.

Dr. RANDALL :

I move as an amendment that the President, Vice-President, Secretary, and Treasurer shall be elected annually, and the Board of Trustees shall be elected for one, two, and three years, and that the first board elected shall decide by lot as to the terms of their office.

Mr. POPE :

I second the motion.

Motion lost.

Mr. McKEE :

I suggest that the Secretary should not be a member of the Board.

Mr. KING, of New Jersey :

Of course we must elect officers who are eligible to these offices. The question arises, who are eligible?

Mrs. WALTON :

What is the law of the District of Columbia in this respect?

Mr. EDSON, of District of Columbia :

I am a member of the board of trustees of three incorporated bodies in the District of Columbia. In every one of those the board of trustees elects its officers and I think that is the law of the District of Columbia.

Mr. MABUS, of Ohio :

I move to amend by substituting for Article IV the following: "There shall be a board of directors of nine persons, three of which shall be elected for one year, three for two years and three for three years. The officers shall be elected by the board for one year." I move the adoption of that amendment.

Mr. SPRAGUE :

I second the motion.

Mr. SIMONDS :

Mr. Chairman, I am utterly opposed to electing somebody to elect somebody else. I believe that the delegates of this Convention are capable of electing their own officers without delegating it to anybody else. It all depends very much

upon what our charter is, and what our organic law is. It is the custom of some societies to elect directors, who choose officers from the directors. I do not believe it is policy to surrender our rights to such a body.

The amendment offered by Mr. Mabus was lost.

Mr. RUFFHEAD:

I move that the section be amended by making the board of directors ten as follows: The president, vice-president, secretary and treasurer who shall be elected annually by the board; the six trustees to be elected as follows: two for three years, two for two years, two for one year, and two annually thereafter.

Mr. HORMON:

I second the motion.

Motion lost.

The original article was then adopted as read.

Mrs. RICHMOND:

I rise to a question of privilege. Some of us live towards the North Pole and in order to get our trains we are obliged to go now. We do not want to miss the deliberations of this Convention and it is a great hardship to sit here all night.

Mr. BACH:

It seems to me this Convention is not here for fun. I was sent here by the Northwestern Spiritualists Association to organize a National Association and not to hear Spiritualists speak. I move that we adjourn for the night and continue this question at ten o'clock to-morrow morning until finished.

The CHAIRMAN:

A special order has been fixed for to-morrow at ten o'clock.

Mr. KING, of Ohio:

I move that we meet to-morrow morning at nine o'clock.

Mr. DALTON:

I have made arrangement with the janitor so we can have lights until we get through.

Mrs. ORVIS:

Mr. Chairman, pardon me for taking your time for one moment. You must realize by this time that a great deal of time has been wasted over the insertion of words in the documents. This is a quibble over words instead of principles.

Mrs. COLBY-LUTHER:

Mr. Chairman, I have been acquainted with Spiritualists for more than thirty-five years. It seems to me when we gather together in a body under the existing circumstances that we ought to know if there is any difference between the two words "tweedle-dee-dee" and "tweedle-dee dum." [Applause.] I am almost one hundred years old now, and I can't sit up as late as some of you. Irrespective of going to our lodging places, this question arises; there seems to be set down for to-morrow speeches of ten minutes in length. Now, we all know that speeches of ten minutes are of little value to anybody compared to the consideration of this question. We can meet to-morrow, and, instead of listening to those ten minute speeches, consider this important matter when we are rested and when we know something, if we ever know anything. We don't know anything now. We have proved our inability for the past hour and a half and now we have just passed an article that was passed in the first place with hardly a dissenting vote after quibbling over it for a long time. We are showing exactly the same ability that our upper house of Congress is showing to-day. In Heaven's name, let us show that we know more than they do, and let us exercise a little discretion, if it is possible, providing the rules of this Convention will permit, but if it is not possible to make a change, then we will sit here all night. [Loud applause.]

The CHAIRMAN:

There is nothing to prevent this Convention from adjourning until nine o'clock to-morrow morning.

Mr. BRUNER:

I move that this Convention adjourn until 9 o'clock to-morrow morning and make this a special order of business at that time.

Mr. D. M. KING, of Ohio:

I second the motion.

The CHAIRMAN:

It has been moved that this Convention do now adjourn until to-morrow morning at 9 o'clock, and that the question of organization shall be made the special order of business for that hour, and this is the question before this assembly. So many as are in favor will signify the same by saying aye; contrary no. It is carried.

MORNING SESSION.

SEPTEMBER 29, 1893, 9 A. M.

The Convention met pursuant to adjournment. President BARRETT in the chair.

Upon motion of Mr. Bruner, the regular order of business set for nine o'clock proceeded as follows:

Mr. MOULTON (reading):

Article V, Sec. 1. Duties of Officers. President. It shall be the duty of the President to preside at all meetings, both of the Association and Board of Trustees; to sign all charters issued to the chartered associations, and all papers bearing the seal of the Association, subject to approval by a majority of the Board of Trustees.

Sec. 2. The President shall have general supervision of the officers of the Association, and the transaction of its business; the approval of all bills before payment of same by the Treasurer, and shall make a yearly report of the progress of the affairs of the Association at its annual meeting.

This article was adopted as read.

Mr. MOULTON (reading):

Vice-President. It shall be the duty of the Vice-President to perform the duties of the President in the absence of that officer; always subject, however, to the approval of a majority of the Board of Trustees.

Dr. PHILLIPS:

I move the adoption of this section as read.

Mr. BRUCE:

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Section 1. Secretary. It shall be the duty of the Secretary, under the direction of the President, to prepare and keep all records and accounts of the Association; to attend to its correspondence; to keep an official record of all meet-

ings; to be the custodian of the seal of the Association; to keep a faithful account of all moneys received, and to turn the same over to the Treasurer.

Mr. TREAT:

I move to amend Section 1 by adding the words "taking his receipt therefor" after the word "treasurer."

Mrs. SHEETS:

I second the motion.

Mr. HODGE:

Why don't they provide pay for the secretary?

Mr. MOULTON:

That is provided by the Board of Directors.

The Amendment was carried, and the section adopted as amended.

Mr. MOULTON (reading):

Sec. 2. The Secretary shall also perform such other duties as the President may direct; shall make a yearly report to the Association at its annual meeting, containing a full statement of the membership of all chartered associations, and such other items and statements as the Board of Trustees shall deem necessary.

Sec. 2 was adopted as read.

Mr. MOULTON (reading):

Treasurer. It shall be the duty of the Treasurer to receive all moneys through the hands of the Secretary, and to properly account for the same. He shall pay all bills against the Association, when duly approved by the President and countersigned by the Secretary; and shall deposit all surplus funds in such bank as the Trustees may designate, and shall give a suitable bond for the safe keeping of all funds of the Association that may come into his hands, and the disbursement of the same.

Dr. FORD:

I move the adoption of this section as read.

Mr. MARKLEY, of Kansas:

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Bond. The amount of the Treasurer's bond shall be fixed by the Board of Trustees. The Treasurer shall furnish a statement of his account when called for by the President or the Board of Trustees; shall keep such books of account as they shall direct, and at the close of the year shall make a full report to the Association, at its annual meeting, of all the funds received, disbursed and remaining on hand, the statement of disbursements to be accompanied by an exhibit of vouchers therefor, duly approved by the proper auditing committee.

Mr. BAKER:

I move the adoption of this section.

Dr. FORD:

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Board of Trustees. Duties. It shall be the duty of the Board of Trustees to fill, by appointment, all vacancies that may occur in the Board, such appointees to hold office until the next annual meeting, or until their successors are duly elected and qualified; to appoint committees and agents, and shall have the general management and control of the business affairs, property and funds of the Association. The Trustees shall also be empowered to solicit and accept gifts and bequests in the name of the Association.

Mrs. JACKSON:

I move the adoption of this article as read.

Mrs. HASLETT:

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Section 1. Membership. The membership, or primary units, of this Association shall consist of all Spiritualist societies chartered under its auspices, and the basis of representation shall be one delegate for each one hundred members or major portion thereof, and two or more associations may combine and elect such delegate where no State jurisdiction exists.

Mr. WALKER :

I move the adoption of the article as read.

Mr. BINGHAM :

I second the motion.

Mr. DALTON :

I desire to move an amendment, that the representation shall be one delegate for each fifty members.

Mr. SESSIONS, State of Washington :

I second the amendment.

Mrs. SHEETS :

Mr. Chairman, I find that some of the very best societies number less than fifty members. There are societies that have banded themselves together with not more than twenty-five members, and are doing a good work and keeping up their local organizations. It seems to me they should be recognized. From the societies that are small, we receive strength which goes to make up the largest societies.

Mrs. CADWALLADER :

Mr. Chairman, I wish to call your attention to the fact that there is somewhere provided, a section for the establishment of new societies, when less than fifty shall come together and organize. Now, what are they going to do, even if we make the membership fifty?

Dr. COTTON :

I would simply say, Mr. Chairman, that I favor a lesser number. If we adopt this, it will be a great hardship among small societies.

Mrs. JACKSON :

I can give you the statistics of ninety-seven Spiritualist societies in New England whose average membership is not over eighteen or twenty people. They are important societies; they have hired speakers, some of them for twenty years, and some for thirty years; and I think such small societies are important and should have some recognition.

Mrs. LILLIE :

I wish to suggest the thought that any society becoming a member of this Association, or receiving a charter from the United States Association, ought to be entitled to representation whatever its numbers are.

Mrs. ORVIS :

I move to amend the amendment by adding the words "and any society now organized applying for a national charter shall be granted one and entitled to one delegate. That additional delegates may be added according to the number of members in the society."

Mr. EDSON, District of Columbia :

I have advocated from the beginning that each organization should have one delegate and every organization should have one.

Mr. BRUNER :

Mr. Chairman, I am heartily in accord with the idea that every society should have one representative, and also that when a society has more than fifty it should have an additional representative, and so on. I think that is the object of Mrs. Orvis' amendment, and if so, or if she will embody that in her amendment, I will not offer another, and will second her amendment to the amendment.

Mr. HORMON :

In regard to the delegation for small or large societies I would say this, that it is my idea that every society should be represented in this Convention or in any Convention that this Association shall hold hereafter. I am from Ohio, and I want to go home and organize a State Association. I am heartily in favor of the local bodies being represented in these societies.

The CHAIRMAN :

The question is now upon Mrs. Orvis' amendment to the amendment giving each society a representative in future national conventions.

Prof. LOVELAND :

I want to say in behalf of the committee that we took into consideration the fact that we would meet annually in the city of Washington, and we thought it would not be desirable to permit them to control the Convention, and again we thought that the whole of these representatives would eventually come into the Association from the different States through the organization of the State associations; therefore they would represent the minor societies, and we thought that would give a representation abundantly large for the transaction of business. More than that it is provided that two societies can co-operate and elect a delegate.

Mrs. HYDE :

I move the previous question.

Seconded by two delegates.

Carried.

Whereupon the Chair called for a vote upon the amendment offered by Mrs. Orvis, and said amendment to the amendment was adopted.

The CHAIRMAN :

The amendment to the amendment, which has just been adopted, destroys the effect of the amendment as offered by Mr. Dalton, of Illinois. Therefore, the question now reverts upon the original section as amended.

Mr. BRUNER :

I ask that the original article be now read.

Dr. ADAMS, of Iowa :

I rise to a question of privilege. You must understand in that constitution there is a clause in regard to raising a revenue. Now, a society having three hundred members will have six votes. The point I want to make is this—that the whole thing is wrong in the first place. When we had only two members, we hired Sister Orvis and filled the opera house full—

Mr. BRUNER :

I rise to a point of order. The gentleman is not speaking to the question.

The CHAIRMAN :

The point of order is not sustained.

Dr. ADAMS :

I will put a stop to this controversy and give you an idea that may be of benefit to you. I move the adoption of the following rule—that the chair shall have power to close debate whenever it is best in his judgment to do so.

Mr. BRUNER :

I rise to a point of order. There is a motion before the house.

The CHAIRMAN :

The point of order is sustained. The question is upon the adoption of the article as amended. Bro. Moulton will read the article as amended.

The article was read with the following addition:
"each chartered society shall be entitled to one delegate."

Mr. DALTON :

The hour of ten o'clock has arrived. We shall now have to take up another order of business.

Mr. BRUNER :

I move to suspend the rules adopting the general order of business for to-day.

Mrs. CADWALLADER :

I second the motion.

The CHAIRMAN :

It has been moved and seconded that the special order for ten o'clock be set aside. So many as are in favor of that motion will say aye; contrary, no. It is unanimously carried.

Mr. MOULTON :

I rise to a question of privilege. Mr. Chairman, I do not desire to waste your time, but I want to call your attention to some matters considered by the committee in formulating this particular section. It is well known that a national convention must come together somewhere at some certain point. Now, if this is framed so as to be too liberal with small societies and delegates, representing small constituencies, the small societies in the immediate neighborhood will stamp out the more distant ones in spite of all you can do. At the same time we do not desire to so restrict this representation as to restrict those who seek it and ought to have it. To provide for that, we have a provision for the combination of small societies, as you will see by reading the constitution. I request that you take that matter into consideration and see if you can do any better than to say one representative for every one hundred members and major portion thereof, and then provide that no society shall be debarred from some kind of representation, even though its membership may be small.

Mr. GOULD :

I want to commend Mrs. Lillie's suggestion that it be fifty instead of one hundred members. I wish to say that in the State of Missouri our societies are so scattered that it would be difficult for them to get together and elect a representative.

Mrs. WALTON :

Mr. Chairman, I think the word "fraction" covers the whole ground. All this discussion, I think, has risen because we do not have in our minds the entire article.

Mr. ROOT :

I move to substitute for the pending motion that the article as originally read be adopted, adding the clause "one delegate for each chartered society."

Mr. BINGHAM :

I second the motion. I want to say that I believe the committee framed these articles well and wisely. I do not believe this Convention can do any better.

Mrs. SHEEHAN :

Mr. Chairman, I think this constitution provides in the largest and best sense a representation for all. It has been read again and again. The statement has been made that the major portion of one hundred members entitles a society of fifty members to one delegate. I believe there is a provision there that two or more societies may unite, and this covers the entire ground. Of course it makes it necessary for the small societies to come to an agreement one with another, which hitherto has not been accomplished in all localities, and that clause will bring us to our senses and make us agree to send a delegate to the Convention.

Mr. MOULTON :

There seems to be some confusion, Mr. Chairman, arising out of the fact that the next section has not been read. Of course we can not very well insist that these various associations in certain States shall make a State jurisdiction if they do not wish to do so. Consequently this is a section providing for that event where there are one, two, three, or more societies in the State and no State jurisdiction. The next section provides for the organization of the State societies where there are five societies or more. I do not want to waste your time, but let me refer again to the fact that if you make it too small your distant societies will not be represented in accordance with the number of those societies who live near the place of meeting, and your nearest society will run the whole Convention and own the whole business.

Mrs. LYMAN, of New York :

I desire to state, Mr. Chairman, that I agree with Mr. Moulton, that it would be better to have the number one hun-

dred, for indeed if it were a lesser number, it would call together so many that were near where this Convention might convene that it would make it impossible to equalize the forces for the good of the National Convention.

Mr. MOULTON:

I move the previous question.

Seconded by two delegates.

The CHAIRMAN:

Shall the main question be now put? The main question is ordered. The question now is upon the amendment to the amendment, which substitutes the original article, with one clause added, as reported by the committee, for the motion in question. That is the question before the Convention. So many as are in favor of the adoption of this motion will say aye; contrary no. The ayes have it, and the original article, with the clause added, is adopted. Bro. Moulton will please read section 1, with the added clause in its proper place.

Mr. MOULTON (reading):

Section 1. Membership. The membership, or primary units, of this Association shall consist of all Spiritualist societies, chartered under its auspices, and they shall send delegates to the annual convention upon the following basis, viz.; one delegate for each chartered society, and an additional delegate for each one hundred members, or major fraction thereof. Two or more local societies may unite to elect such delegates where no State jurisdiction exists.

Mr. WALKER:

I move a reconsideration of the motion to adopt this constitution seriatim, and that we adopt the balance of it at once.

Mrs. HUFF, of New York:

I second the motion.

The CHAIRMAN:

The motion is now out of order, as the matter is now in the hands of the Convention. A motion to reconsider made outside of the session in which the vote was passed is not in order.

Mrs. HASLETT:

Mr. Chairman, I would suggest that it would be better to use a little judgment in offering all these resolutions and amendments to amendments, etc., to take up the time of this Convention and then fall back on the original article.

The CHAIRMAN :

The suggestion made by the lady is very pertinent to the matter in hand.

Mr. MOULTON (reading) :

Sec. 2. Membership. In any State where five or more chartered societies exist, State jurisdiction may be established and a State charter issued to said societies, which shall thereupon have jurisdiction and shall send delegates to the National Convention instead of the subordinate association. The basis of representation of each State association shall be one delegate for each one hundred members or major fraction thereof in the subordinate associations under its jurisdiction.

Mr. BINGHAM :

I move the adoption of Section 2 as read.

Mrs. BEDELL, of Colorado :

I second the motion.

Motion carried.

Mr. MOULTON (reading) :

Sec. 3. No modification of the form of organization, or manner of conducting business on the part of existing societies and organizations shall be required to qualify them for membership in this association, except so far as may be necessary to select the delegates and otherwise maintain its relation to this Association; but they shall be entitled to a charter by making application and paying the fee therefor, and filing the required report.

Mr. BRUNER :

I move its adoption.

Mr. COLBY :

I second the motion.

Motion carried.

Mr. MOULTON (reading) :

Sec. 4. The secretaries of all chartered associations shall prepare and transmit to the Secretary of the National Association an annual report in writing, giving the number of members enrolled, and such other information regarding their respective associations as may be required by the Board of Trustees of the National Association.

Mr. COLBY :

I move the adoption of the section as read.

Mr. SPRAGUE :

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Article VI, Section 1. Means of Raising Revenue. By the collection of twenty-five cents per capita as annual dues from all chartered associations, with five dollars (\$5) additional for each subordinate charter issued to them, and ten dollars (\$10) for State charters.

Dr. COTTON :

I move the adoption of Section 1 of Article VI as read.

Mr. BINGHAM :

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Sec. 2. To solicit bequests and donations from those who are able and disposed to recognize the importance of building up the cause of Spiritualism by means of this Association.

Dr. FORD :

I move the adoption of this section as read.

Mr. DALTON :

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Sec. 3. All moneys received from the above-named sources shall be payable to the Treasurer of the National Association.

Mr. WALKER :

I move the adoption of the section as read.

Dr. McABOY :

I believe the Constitution says that all money shall be paid to the Secretary and by the Secretary to the Treasurer. This says the money shall be paid into the hands of the Treasurer. I desire to move as an amendment that we strike out the word "Treasurer" and insert in its stead the word "Secretary."

Mr. RUFFHEAD :

I second the motion.

Amendment adopted by a vote of 57 to 27.

Mr. BACH :

I say this Convention has acted contrary to all parliamentary practice, and I think it ought to be reconsidered. The Secretary has no right to keep the money.

The CHAIRMAN :

That question is not under consideration. The question is upon the adoption of this section as amended.

Mr. MOULTON :

I rise to a point of order—a point of privilege for explanation. Mr. Chairman, the duties of the Secretary are very explicitly stated in the section relating to his duties. He has to keep an accurate account of the moneys received and turn them over to the Treasurer, and take his receipt. It is always customary, and it was an oversight on the part of the committee that it was not so stated in this article that the money should all pass into the hands of the Secretary, so that our record may be made, and then be receipted for by the Treasurer.

Mr. SKIDMORE, of New York :

I would like to ask for information as to the Treasurer's bond, and also in reference to the bond of the Secretary.

Mr. MOULTON :

That will depend upon the Board of Trustees. The board has a right to fix the bonds for the Secretary and Treasurer.

Mr. A. J. KING, of New Jersey :

I move the previous question.

Seconded by two delegates. The main question was ordered, and upon being put to vote, Sec. 3 of Art VI. was adopted as amended.

Mr. MOULTON (reading):

Article VII. Mediums. We recognize mediumship as the source of the inspiration, progress, and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results mediums need greater protection, encouragement, and assistance in the exercise of their gifts, and aid in case of indigence, and to that end there shall be

set aside a special fund for such purpose under the supervision of the Board of Trustees, all contributions to which fund shall be appropriated to no other purpose whatsoever.

Mr. MULLEN, of California :

I move the adoption of the article as read.

Dr. PHILLIPS :

I second the motion.

Motion carried.

Mr. MOULTON (reading):

Article VIII. Meetings. The annual meeting of this association shall be held in the city of Washington, D. C., on the second Saturday in October of each year. The President of the National Association shall preside, and the Secretary of said association shall be Secretary of the meeting. The authorized voters shall be the duly elected delegates from the various chartered associations. At this meeting the regular election of the officers and Board of Trustees for the ensuing year shall take place, and all necessary business be transacted.

Mrs. NICKLESS :

I move the adoption of the article as read.

Dr. FORD :

I second the motion.

Mr. RUFFHEAD :

I move to amend by striking out the word "Washington" and substituting different cities in the Union, to be designated in advance by the Secretary.

Mr. ALLEN :

I second the motion.

The CHAIRMAN :

The chair will rule that motion out of order, in view of the fact that last night by a very large majority this Convention voted to accept the words "Washington, D. C."

Dr. COTTON :

I move that we substitute for the word "Saturday" "Tuesday." It is very difficult for persons ordinarily to come here on Saturday and do any business and get back to their homes.

Mr. COLBY :

I second the motion.

Mrs. LILLIE :

I understood that in yesterday's proceedings we voted that the headquarters of the National Association should be at Washington, and not the meeting. I thought at the time it would be left with our next meeting to decide where the meetings might be held, subject to invitation from some city, and to hold the meetings from place to place, but the headquarters will be in Washington. I would request Mr. Moulton to give us information on that point, whether such a thing can be done.

Mr. MOULTON :

I know of no law, though I may be mistaken concerning the District of Columbia, but I know of no State law, and certainly it is not the case in Michigan, where a corporation organized for business purposes, and having a legal society by which they can be known in law courts, can have a meeting to transact their annual business, elect their officers and do the business part of their work, except at some point designated in the constitution, for the simple reason that a stockholder would not know where he would have to go, and it would be very easy to put up jobs on stockholders if they did not know where the meeting was to be held ; in other words, in order to be present they must have a domicile, and the domicile is the home of the corporation and the place where it transacts its organic business. As I understand it, it must be transacted there. You may go anywhere in the United States to do anything else but to elect its officers and transact business.

Mr. EDSON, of District of Columbia :

I rise to support Mr. Moulton. I know that the laws of the District of Columbia are such that those who desire to do their business outside of the District of Columbia incorporate under the laws of West Virginia for that very reason.

Mr. HORMON :

I wish to know if we are going to incorporate as a corporation not for profit. There are two forms of incorporation, one for profit and one not for profit.

The CHAIRMAN :

That will come up later.

Mr. FOX :

I move the previous question on the amendment.

Seconded by two delegates.

The CHAIRMAN :

Shall the main question be now put? Those who favor will manifest it by saying aye; contrary, no. The ayes have it and the previous question is ordered. You are now about to vote on the amendment offered by Dr. Cotton, of New Jersey, seconded by Mr. Colby, of Florida—that the word “Saturday” be stricken out of this article and the word “Tuesday” substituted therefor.

So many as are in favor of that amendment will manifest it by saying aye; contrary, no. It is carried. The question now reverts upon the adoption of the article as amended. So many as are in favor thereof will manifest it by saying aye; contrary, no. The ayes have it and the article as amended is adopted.

Mr. MOULTON (reading):

Article 9. Amendments. Amendments to the Constitution may be made at any annual meeting of this Association, provided that a notice thereof in writing shall have been filed with the Secretary of the Association at least ninety days prior to the time of holding such meeting, by the Secretary of the subordinate association desiring such change, and it shall be the duty of the Secretary to circulate such notices to all chartered societies on receipt of the same. Said amendment shall be adopted by vote of the delegates at any annual convention.

Dr. ROWLEY :

I move the adoption of the article as read.

Mr. DALTON :

I second the motion.

Motion carried.

Mrs. RICHMOND :

I simply rise to ask for information, if it is necessary to specify that a two-thirds vote is required for an amendment?

The CHAIRMAN :

That would be according to the decision of the Convention adopting the constitution.

Mrs. RICHMOND :

Mr. Chairman, I move that it be included then.

Mr. WALKER :

I second the motion.

Mr. RUFFHEAD :

Mr. Chairman, I move an amendment to the amendment that the majority shall rule.

Mr. BINGHAM :

I second the amendment to the amendment.

Mr. FAIRCHILD :

I want to say if we pass this exactly as it is worded you will practically make it impossible to ever amend that constitution in my opinion. You require a two-thirds vote of the delegates to this Convention.

Mr. MOULTON :

Of the delegates *present*.

Mr. FAIRCHILD :

That is not the wording.

Mr. MOULTON :

It was the intention of the committee to state it that way.

The CHAIRMAN :

So many as are in favor of the adoption of the amendment to the amendment striking out "two-thirds" and substituting the word "majority," will manifest the same by saying aye; contrary, no. The noes appear to have it. A division is called for. Mr. Ruffhead, of Pennsylvania, and Mr. Hodge, of Illinois, will act as tellers.

The amendment to the amendment was lost, and upon the original amendment being voted upon by the Convention it was carried.

Mr. ROOT :

I notice in the article it says, "provided that notice thereof in writing shall have been filed with the secretary of the association at least ninety days prior to the time of holding such meeting, and it shall be the duty of the secretary to circulate such notices to all chartered societies." Now I move that the word "immediately" be inserted after the word "societies."

The CHAIRMAN :

If there is no objection the committee will insert the word suggested by the gentleman from Michigan. Hearing none it is so ordered.

Upon motion of Mr. Augustein, seconded by Dr. Ford, the Committee on Credentials was permitted to make a supplementary report at this time, recommending the seating of Mr. C. H. Stockell, of Tennessee ; Mr. G. S. Bowen, of New York city ; J. J. Beard and others, as delegates. Upon motion of Mr. Bruner, seconded by Mr. Walker, said report was received. Upon motion of Mr. Dent, seconded by Mrs. Cadwallader, the recommendation of the Committee was adopted.

The CHAIRMAN :

If there is no objection the regular order of business will be now continued.

Dr. BENTON :

I desire to move that the word "next" be inserted in place of "annual" convention.

Motion withdrawn by the maker.

Mr. WALKER :

I move that this constitution be adopted, as read and amended, as a whole.

Mrs. CADWALLADER :

I second the motion.

The CHAIRMAN :

So many as are in favor of this motion will manifest it by saying aye ; contrary no. The ayes have it, and the constitution, as a whole, is adopted.

CONSTITUTION.

The following is the Constitution of the National Spiritualists Association of the United States of America.

Article I. Name. The name of this Society shall be THE NATIONAL SPIRITUALISTS ASSOCIATION OF THE UNITED STATES OF AMERICA, which Society shall be incorporated by that title under the Laws of the District of Columbia.

Article II. Objects. The objects shall be to prevent further waste of spiritual and financial energy by the consolidation and organization of Spiritualist Societies of the United States into one central harmoniously working business association, for the establishment of new associations wherever

possible, and the better education, equipment and protection of lecturers, mediums, and other exponents of Spiritualism.

Article III. Seal. The seal of this Association shall be circular, two inches in diameter, with a sunflower design in the center, the title and date of organization appearing in large type around the outer edge.

Article IV. Officers and Trustees. The officers of this Association shall be a President, Vice-President, Secretary and Treasurer, who shall be Trustees, and with five others shall constitute a Board of nine Trustees, who shall be elected at a regular annual meeting by the delegates assembled.

Article V. Duties of Officers. President—Section 1. It shall be the duty of the President to preside at all meetings, both of the Association and Board of Trustees; to sign all charters issued to the chartered associations, and all papers bearing the seal of the Association, subject to approval by a majority of the Board of Trustees.

Sec. 2. The President shall have general supervision of the officers of the Association and the transaction of its business, the approval of all bills before payment of same by the Treasurer, and shall make a yearly report of the progress of the Association at its annual meeting.

Vice-President—It shall be the duty of the Vice-President to perform the duties of the President in the absence of that officer, always subject, however, to the approval of a majority of the Board of Trustees.

Secretary—Section 1. It shall be the duty of the Secretary, under the direction of the President, to prepare and keep all records and accounts of the Association; to attend to its correspondence; to keep an official record of all meetings; to be the custodian of the seal of the Association; to keep a faithful account of all moneys received, and to turn the same over to the Treasurer, taking his receipt therefor.

Sec. 2. The Secretary shall also perform such other duties as the President may direct; shall make a yearly report to the Association at its annual meeting, containing a full statement of the membership of all chartered associations, and such other items and statements as the Board of Trustees shall deem necessary.

Treasurer—It shall be the duty of the Treasurer to receive all moneys through the hands of the Secretary, and to properly account for the same. He shall pay all bills against the Association when duly approved by the President and countersigned by the Secretary, and shall deposit all surplus funds in such bank as the Trustees may designate, and shall give a

suitable bond for the safe keeping of all funds of the Association that may come into his hands, and the disbursement of the same.

Bond—The amount of the Treasurer's bond shall be fixed by the Board of Trustees. The Treasurer shall furnish a statement of his account when called for by the President or the Board of Trustees; shall keep such books of account as they shall direct, and at the close of the year shall make a full report to the Association, at its annual meeting, of all the funds received, disbursed, and remaining on hand, the statement of disbursements to be accompanied by an exhibit of vouchers therefor, duly approved by the proper auditing committee.

Board of Trustees. Duties. It shall be the duty of the Board of Trustees to fill, by appointment, all vacancies that may occur in the Board, such appointees to hold office until the next annual meeting, or until their successors are duly elected and qualified; to appoint committees and agents, and shall have the general management and control of the business affairs, property and funds of the Association. The Trustees shall also be empowered to solicit and accept gifts and bequests in the name of the Association.

Section 1. Membership. The membership, or primary units, of this association shall consist of all Spiritualist societies, chartered under its auspices, and they shall send delegates to the annual convention upon the following basis, viz.: one delegate for each chartered society, and an additional delegate for each one hundred members, or major fraction thereof. Two or more local societies may unite to elect such delegates where no State jurisdiction exists.

Sec. 2. In any State where five or more chartered societies exist, State jurisdiction may be established and a State charter issued to said societies, which shall thereupon have jurisdiction and shall send delegates to the National Convention instead of the subordinate associations. The basis of representation of such State associations shall be one delegate for each one hundred members or major fraction thereof in the subordinate associations under its jurisdiction.

Sec. 3 No modification of the form of organization, or manner of conducting business on the part of existing societies and organizations shall be required to qualify them for membership in this association, except so far as may be necessary to select the delegates and otherwise maintain its relation to this Association; but they shall be entitled to a charter by making application and paying the fee therefor, and filing the required report.

Sec. 4. The secretaries of all chartered Associations shall prepare and transmit to the Secretary of the National Association an annual report in writing, giving the number of members enrolled, and such other information regarding their respective Associations as may be required by the Board of Trustees of the National Association.

Article VI. Means of Raising Revenue. The Board of Trustees of the National Association shall be authorized and empowered to raise funds by the following methods:

1. By the collection of twenty-five cents per capita as annual dues from all chartered Associations, with five dollars (\$5) additional for each subordinate charter issued to them, and ten dollars (\$10) for State charters.

2. To solicit bequests and donations from those who are able and disposed to recognize the importance of building up the cause of Spiritualism by means of this Association.

3. All money received from the above-named sources shall be payable to the Secretary of the National Association.

Article VII. Mediums. We recognize mediumship as the source of the inspiration, progress and power of Spiritualism, and as furnishing evidence of the truth of the same. To insure the best results, mediums need greater protection, encouragement and assistance in the exercise of their gifts, and aid in case of indigence, and to that end, there shall be set aside a special fund for such purpose under the supervision of the Board of Trustees, all contributions to which fund shall be appropriated to no other purpose whatsoever.

Article VIII. Meetings. The annual meeting of this Association shall be held in the city of Washington, D. C., on the second Tuesday in October of each year. The President of the National Association shall preside, and the Secretary of said Association shall be Secretary of the meeting. The authorized voters shall be the duly elected delegates from the various chartered associations. At this meeting the regular election of the officers and Board of Trustees for the ensuing year shall take place, and all necessary business be transacted.

Article IX. Amendments. Amendments to the Constitution may be made at any annual meeting of this Association, provided that a notice thereof in writing shall have been filed with the Secretary of the Association at least ninety days prior to the time of holding such meeting, by the Secretary of the subordinate association desiring such change, and it shall be the duty of the Secretary to circulate such notices to all chartered societies immediately on receipt of the same. Said amendments shall be adopted by a two-thirds vote of the delegates present at any annual Convention.

Mr. ROOT :

I move that we now proceed to the election of officers under this constitution by nomination out of the body of the Convention.

Dr. PHILLIPS :

I second the motion.

Dr. EDSON, of Michigan :

I desire to interrupt the proceedings for a moment, Mr. Chairman, by making a request that Judge Drake, the chairman of the Committee on Resolutions, be requested to make an autograph copy of those resolutions, and that every delegate be asked to sign the declarations of principles. Then let the president of this Association be instructed to see that his original copy is preserved for future ages like the Declaration of Independence. In order to enable us to select candidates for the several offices, the delegates should be permitted to move about and consider this matter. We ought to think of two things in this selection; we need men of business experience who are so situated that they can go to Washington whenever it is necessary.

Mr. BAKER :

There is one point before we go into the election of a Board of Trustees, that should be settled. I know the laws of Kansas and of some other States require that certain members of the board of directors shall be residents of the State. How is it in regard to this matter?

Mr. EDSON, District of Columbia :

It will be immaterial at this time, because those elected as trustees will be incorporators, and in the District of Columbia the law says the incorporators shall transact the business, so it will make no difference.

Mr. DRAKE :

Mr. Chairman, how shall we proceed to make the nominations, by a committee or from the house?

The CHAIRMAN :

The motion before the house is to elect from the body of the Convention.

Mr. DRAKE :

We have a majority in Chicago, and I do not think we are entitled to more than three-fourths of your officers.

Mr. GOULD :

I move, as a substitute, that a committee of seven be appointed to make the selection of these officers, or at least a board of directors.

Mr. COE :

I second the motion.

Mr. ROOT :

I move that the Convention now proceed to the election of officers, and that the Committee on Organization be requested to retire and present us the names of the candidates.

Mr. COLBY :

Mr. Chairman, I rise on the question before the Convention. I ask for information. This is the point that I wish to know about. In all States that I know anything about where a charter is procured, the people procuring that charter are the incorporators, and the law always so states in that charter that the incorporators are the board of directors, and that immediately, or as soon as possible after they procure the charter, they shall call a meeting, and out of that number of incorporators they shall elect a president, a secretary, a treasurer, and that the incorporators are the board of directors for that year. Now, if that be true in the District of Columbia, as in the eight or ten States that I know about, these people here can not elect those officers, but it must be done by the board of directors, who are the incorporators.

Mr. DALTON :

Now, then, Mr. Chairman, I for one, as a delegate sent here from a society, as others have been, say we want a fair show. I do not believe that it is right to let a committee retire and select our officers for us.

Mrs. CADWALLADER :

Mr. Chairman, I wish to say to the Convention that I think we can make just a little world among ourselves that will meet the wishes of every one ; that is, they say that the law compels the Board of Trustees whom we elect to elect their President and Secretary. Now, we want to elect our own President and Secretary. Could such a thing as this be done? Let us name some one we want for President and each of the other officers, and also the Board of Trustees. Let us also say to the Board of Trustees, and give them positive instructions that in case they find that our election here conflicts

with the law of incorporation, that we desire them to elect those officers; and then, if it be necessary, for them to select the President and Secretary, that they shall do so, and follow our directions.

Mrs. RICHMOND :

Mr. Chairman, I do not believe that it has been determined that we are compelled to elect a Board of Trustees to elect the President and officers of our association. Competent lawyers with whom I have conversed say that may be done, but that every corporate body has the right to the election of its own officers if they so desire. Therefore we are talking at random. We have already accepted the constitution, and that provides for the manner of the election of officers.

The CHAIRMAN :

The motion was made that we proceed to elect officers by nomination from the floor of this convention. Mr. Gould moves to amend by the appointment of a committee of seven. Those are the motions before the house.

Mr. HODGE :

I am informed there are two methods of electing officers. Where the organization is incorporated for profit, their officers are elected by Board of Directors or the Trustees of that corporate body. I am also informed that an organization perfected not for profit can elect their officers without them.

Dr. COTTON :

I believe the question is on the amendment.

The CHAIRMAN :

The question is on the amendment.

Mr. BOWEN, of New York :

Mr. Chairman, I have traveled a thousand miles to come here. On the subject of electing its officers it is usual for the body to elect its own officers and directors, and those officers and directors will attend to getting your charter and all such matters. So that you may, if you choose, express your pleasure here by electing both the President and such other officers as you may have provided for, and they shall be the president and directors for the first year.

Mrs. WALTON :

I ask for election from this floor.

Dr. COTTON :

I favor a committee for nominations.

Dr. GEBAUER :

I ask the Chair if he has the power to prevent positive discussion, on the part of the delegates from the different States, of their laws in regard to electing a board of directors. We are here assembled as delegates from different States and we cannot organize under the different States. We came here as a body together and must select our president and officers. We have no directors and we must select them from among ourselves. Therefore, we cannot trespass on the State laws.

Mr. HYDE :

I rise to a question of privilege or information that I would like to ask with regard to several who have spoken. Objection has been raised to the idea of a committee, that the delegates have been sent here to select their officers and prepare their Constitution. We had an example of yesterday's work done on the floor by this body, before the committee was appointed, before the framing of the present Constitution. We accepted their work when it was presented, and then after reconsidering it, it has been fully sustained. This committee could be used again to good purpose.

Mr. MOULTON :

I move the previous question.

Seconded by two delegates.

The CHAIRMAN :

Shall the main question be now put? All in favor thereof will say aye; opposed, no. The ayes have it and the main question is ordered. So many as are in favor of the amendment offered by Mr. Gould and seconded by Mr. Coe, will manifest it by saying aye; opposed, no. The noes have it and the motion is lost.

Mr. ROOT :

With the consent of my second I withdraw my former motion and move that the Convention now proceed to the election of officers; and that the Committee on Organization be requested to retire and present us the names of candidates.

Mrs. NICKLESS :

I second the motion.

MR. DRAKE :

I would ask if it be in order to move a substitute. I move, as a substitute, that each State present to this Convention one candidate for office, and that we vote upon such as are presented and any others that may be presented.

MR. SPRAGUE:

I second the motion.

Mr. Drake's motion was lost upon being put to a vote.

THE CHAIRMAN :

So many as are in favor of the motion of Mr. Root, that the committee on organization again retire to present nominees for the respective offices, will manifest it by saying aye; opposed, no.

Carried unanimously.

The committee on finance made a supplementary report, which was adopted.

THE CHAIRMAN :

Ladies and Gentlemen of the Convention, the chair has a matter of considerable importance to bring before this body, and for the purpose of so doing, requests Mr. D. M. King, of Ohio, to take the chair for a few moments.

MR. KING, of Ohio, in the chair :

What is the pleasure of the Convention?

MR. BARRETT :

Mr. Chairman, in response to the call issued from Washington some four months ago, we are here assembled in this splendid Convention. This intelligent body has spoken for itself in the excellent constitution it has adopted; and has done much towards placing Spiritualism in its true light before the world. But we have not done all that should be done in this matter. As we congratulate ourselves over the work we have done, let us not forget to honor those who made this Convention possible. I should consider myself false to the principles of Spiritualism, were I to forget the splendid work done for this gathering by my esteemed brethren and honored co-workers, Milan C. Edson, Henry Steinberg, O. W. Humphrey, Theo. J. Mayer and Robert A. Dimmick, of Washington, D. C. They have toiled early and late that this Convention might be a success, and I feel especially

grateful to them for their painstaking efforts. Bro. Edson has spared neither time nor labor to further the interests of this movement, and he has been ably seconded in every direction by Bro. Dimmick. Therefore, as an humble tribute of my appreciation, I have left the chair for the time being to move that this Convention tender its most sincere and hearty thanks to Bros. Edson and Dimmick, and their associates, for their able work in bringing this Convention together.

MR. DRAKE :

I second the motion.

MR. KING, of Ohio, in the chair :

You have heard the motion ; as many as are in favor of its adoption will manifest it by saying aye ; opposed, no. The ayes have it, and it is unanimously adopted.

The regular chairman resumed his seat.

DR. FORD :

I move that we extend to our chairman our most sincere thanks for the work that he has done.

MR. DRAKE :

I second the motion.

DR. FORD (on the floor) :

It has been moved and seconded that we now return our sincere thanks to our worthy chairman for his services in this direction. Those who are in favor of the same will signify it by saying aye. Mr. Barrett, it is unanimously carried.

MR. BARRETT :

Ladies and gentlemen, I can only return my sincere thanks for this expression of your favor. I have only tried to do my duty, and if I have made mistakes, you must remember that it is human to err and divine to forgive. Therefore, I trust you will pardon my errors. I can only say, that wherever I am, wherever I go, I am always ready and willing to stand up and be counted as a worker for the cause of Spiritualism and am not ashamed to have it known that I am always a Spiritualist.

MR. GRIMSHAW :

I also move that a vote of thanks be extended to our able Secretary, W. H. Bach.

Mrs. SHEETS :

I second the motion.

Unanimously carried.

The CHAIRMAN :

Bro. Bach, in the name of this Convention, the Chair presents you with a unanimous vote of thanks for your able and efficient work as its Secretary.

Mr. BACH :

Mr. Chairman and Delegates: When Spiritualism came into our house it evidently came to stay. Our whole family is interested in it. A brother went out last winter with the knowledge of spirit return without one particle of fear. He returned to us in twenty-four hours. All I have to say is, that whenever I can be made of use to the cause of Spiritualism, I shall be found ready. [Applause.]

Mrs. LUTHER :

Mr. Chairman, my grandfather, an old Revolutionary soldier (he didn't pass away or die, just passed over), when thanked for anything would always say: "Thank yous would starve a cat." I think so too. We are all of us thankful to this wonderful chairman. This is the most remarkable man I ever saw in a chair. I understand, from good authority, that he has no salary for doing all this work. Now, we can thank him a thousand times, and he could not get a meal of victuals with it if he should try, or take a single ride on the street car, and if each one of us will give him a few dimes, it will take him home. If you will allow me the privilege, if I am in order, and I am always getting out of order, because I don't know what order means, and you can call me to order at anytime—

Mrs. ORVIS :

I move that Mrs. Luther be permitted to do whatever she wants to for five minutes.

Mrs. LUTHER :

Mr. Chairman, you had better not give me that privilege, but it may be well enough now. What I want to know is, if this audience is ready to give its tribute and thanks, not only in words, but in dollars and cents, to this chairman? [Applause.] Now, I would take my own hat off, but I want a bigger one.

Dr. PHILLIPS :

We have been taught that the laborer is worthy of his hire. I suggest that our Secretary be compensated for his arduous labors.

Mr. DRAKE :

I believe the Secretary is under obligations to write up the record of this Convention, and I move that the Finance Committee be instructed to arrange with the Secretary to write it up.

Mr. ORMSBY :

I second the motion.

Carried unanimously.

Mrs. SHEETS :

I further move, Mr. Chairman, that the Finance Committee be instructed to compensate Bro. Bach very liberally for the work that he has done.

Mr. ORMSBY :

I second the motion.

Motion carried unanimously.

Dr. EDSON, of Michigan :

I have a supplemental report of the Committee on Finance, to present. The bill for a stenographer to-day will be \$10; rent for hall, \$10; choir, \$25, making a total of \$45. We still have a balance on hand. What shall we do with it?

The CHAIRMAN :

The committee will hold the balance in its hands until further instructions are given.

Mr. BAKER :

I move that a collection be taken up for the benefit of our national treasury.

Dr. FORD :

I second the motion.

Mr. DALTON :

I desire to state that we pay all the expenses of the meeting on Sunday and the South Side Society, after such expenses are paid, will donate the balance to this Association.

Mr. BRUNER:

I move that the thanks of this Convention be extended to the South Side Society for its kindness.

Mr. SPRAGUE:

I second the motion.

The CHAIRMAN:

The South Side Society has been very generous. However, there is a question already before the house. It was moved by Mr. Baker, seconded by Dr. Ford, that we do now proceed to take up a collection for defraying further expenses.

Mr. DALTON:

I move to amend by inserting the words "at this evening's meeting" after the word "up."

Mr. BAKER:

I accept the amendment.

Motion was carried unanimously.

Mr. BRUNER:

I renew my motion, Mr. Chairman.

Mr. SPRAGUE:

I second the motion.

Carried unanimously.

Dr. FORD:

I would like to ask for information in regard to the stenographic work. Will that be put in printed form?

The CHAIRMAN:

The Chair wishes to make a suggestion in regard to that. The Secretary and Chairman, in consultation this morning, determined that it would be well that this Convention instruct some one to revise this work.

Dr. FORD:

Mr. Chairman, I move that this be put in print in pamphlet form so that the society at Washington can dispose of the work by charging so much for it. I for one would like to have a hundred copies. By selling the reports the expense of the publication can be met.

Mrs. HYDE:

I second the motion.

The CHAIRMAN :

Who shall attend to it ?

Dr. FORD :

I would add to my motion that it be left to the officers of the society to be elected.

The CHAIRMAN :

So many as are in favor of the motion will please say aye ; contrary, no. It is carried.

Mr. SESSIONS :

I move that we adjourn.

Mrs. LUTHER :

Before we adjourn I desire to make a few remarks. You all know, of course, what I have to say, but I am glad you have been so liberal. I consider this just one-third of what the chairman should have for his services. When I do one-tenth of the work that he has done, I get \$50 for it. I wish I was able to make this up to \$50, but in behalf of the representatives here and congratulating him that his conduct has been so favorable to us that we feel glad to give him this mite I present him in the money of the nation some coppers, which are nice pocket pieces and a little money which is reasonable to carry around. [Applause.]

Mr. BARRETT :

Mrs. Luther, ladies and gentlemen and delegates, all who have contributed to this fund : I can only state again what I said a few minutes ago that what I have done was for Spiritualism, not for pay. I did not expect, neither did I wish, money for my work. I can only express again my sincere thanks for this manifestation of your good will and pledge you in the future, as in the past, that my efforts will be with you in every endeavor made to carry forward this grand movement known as Spiritualism.

Mrs. LUTHER :

My asking this little donation was especially given to the cause of Spiritualism. I never should have asked a donation for this friend if he had not been the mouthpiece of the Spirit world as well as of this Convention and the only man it seems to me capable of keeping us in line. I asked for the donation to in part pay him for his wonderful ability, for I do not think that anybody else could have kept me silent in my chair. [Applause.]

Upon motion of Mr. Sessions the Convention then adjourned until 1:30 P. M.

AFTERNOON SESSION.

SEPTEMBER 29, 1893, 1.30 P. M.

President BARRETT in the chair.

Mrs. ORVIS:

Mr. Chairman, in view of the paramount importance of the completion of the work of this Convention, I move that the regular programme for the afternoon be deferred so long as may be necessary to complete the work of the organization.

Mr. BRUNER:

I second the motion.

Mr. DALTON:

I wish to state that I have been very much interested in the special programme for to-day, and have spent considerable money out of my own pocket in order to have mediums here this afternoon. This matter of election of officers can be postponed, so that we can go on with the regular afternoon programme. We can get through with the matter of election of officers in a few minutes at the close of the regular exercises.

Motion carried.

Mr. MOULTON:

Mr. Chairman, your Committee on Organization would respectfully present the following list of names as candidates for the respective offices of the association you have organized: For President, H. D. Barrett, of New York [applause]; for Vice-President, Cora L. V. Richmond [applause]; for Secretary, Robert A. Dimmick, of the District of Columbia [applause]; for Treasurer, Theodore J. Mayer, of Washington, D. C. [applause]; for First Trustee, Milan C. Edson, of the District of Columbia [applause]; Second Trustee, Hon. J. B. Townsend, of Ohio [applause]; Third Trustee, Mrs. M. E. Cadwallader, of Pennsylvania [applause]; Fourth Trustee, Mrs. M. H. Skidmore, of New York [applause]; Fifth Trustee, George P. Colby, of Florida [applause].

Mr. WALKER:

I beg leave to submit the following: Six members of your committee beg leave to submit a minority report, and recommend the nomination of E. B. Fairchild, of Washington, D. C., for Secretary in place of Robert A. Dimmick.

Mr. BOWEN :

I move that the two reports of the committee be received.

Mrs. RICHMOND :

I second the motion.

Motion carried unanimously.

The CHAIRMAN :

Now, the chair is ready to entertain any motion relative to the election of these officers.

Mr. DRAKE :

I move that the Convention proceed to the election of the nine trustees.

Mrs. RICHMOND :

I think the motion just made has not been seconded. I move that we proceed to elect our officers, and then our trustees. The first thing in order is the election of our President.

Mr. BOWEN :

I second the motion.

Carried.

Mr. ROOT :

There being but one nomination for the office of president, I move that the secretary of the Convention cast the ballot of the Convention for Mr. H. D. Barrett.

Dr. COTTON :

I move to amend that by moving that the Convention proceed to elect Prof. Barrett by acclamation.

Mr. ROOT :

I accept the amendment.

The CHAIRMAN :

Will Bro. Drake kindly put the motion?

Mr. DRAKE :

Ladies and gentlemen, it has been moved and seconded that our president be elected by acclamation. All in favor of that will please stand. Opposed will now rise. Ladies and gentlemen, the vote is unanimous, and Mr. H. D. Barrett is the duly elected president for the ensuing year. [Applause.]

Mr. BARRETT:

It is not my purpose at this time to waste valuable time of the Convention in speech making, but I must thank you for this high honor you have conferred upon me, for this additional mark of your confidence and esteem. To be elected the first president of a legally incorporated National organization of Spiritualists of the United States of America, I deem the highest honor ever conferred upon mortal man. I pledge you my earnest endeavor to work for Spiritualism in fair weather and stormy times as much as my feeble ability will enable me to do; pledging you that the interests of this Association shall be my interests, and this religion, the purest and noblest ever vouchsafed to man [applause], shall be advanced in every possible way for the highest good of all mankind. [Applause.] It is the eternal truth, and by standing together as a people, in the same spirit that prevails in this Convention, we can redeem the world from theological bondage, and spread the clear white light of purity from the sun of Spiritualism over all the earth, through the mediumship of our earnest workers, expressed through the divine law of co-operation in a National Association. [Loud applause.] Ladies and gentlemen, the question is upon the election of the vice-president.

Mr. BRUCE:

Mr. Chairman, as there is but one person placed in nomination for the office of vice-president, I suggest that the secretary cast the ballot for that nominee. I will move that Mrs. Cora L. V. Richmond be chosen vice-president by acclamation.

Mr. DRAKE:

I second the motion.

The CHAIRMAN:

So many as are in favor of this motion will manifest it by rising to their feet; opposed, the same sign. It is carried unanimously. The question now is upon the election of the secretary of the Association, and there are two candidates in nomination—Robert A. Dimmick, of Washington, and E. B. Fairchild, of the same city. Ladies and gentlemen of the Convention, please prepare your ballots for these candidates. The chair appoints as tellers, J. S. Drake, Mrs. Anna Orvis, of Illinois; Frank Walker and Mrs. J. E. Hyde, of New York.

Dr. FORD :

I move, sir, that the nominations for secretary be closed.

Mr. MABUS :

I second the motion.

Motion carried.

Upon motion of Dr. Aspinwall, the roll of delegates was called.

The vote for secretary resulted as follows :

Whole number of votes, 162; necessary to a choice, 82.

Robert A. Dimmick, 91 votes.

E. B. Fairchild, 71 " "

Mr. Dimmick was declared elected.

Mr. BOWEN :

I move that the secretary of this Convention be instructed to cast the ballot of this body for Theodore J. Mayer for treasurer for the ensuing year.

Dr. COTTON :

I second the motion.

Motion carried. •

The CHAIRMAN :

Bro. L. V. Moulton will act as teller.

Mr. ROOT :

There being but one candidate nominated for the office of first trustee, I move that the secretary be instructed to cast the ballot of this Convention for Milan C. Edson.

Dr. PHILLIPS :

I second the motion.

Mrs. RICHMOND :

Mr. Chairman, I move as an amendment that in view of the fact that Mr. Edson was one of the principal workers in organizing this Convention, that he is entitled, by virtue of all the work that he has done in this cause, to an election by acclamation.

Mr. ROOT :

I will withdraw my motion and move that Mr. Edson be elected by acclamation.

Motion unanimously carried. [Applause.]

Mr. EDSON :

Ladies and gentlemen, I thank you.

Mr. MOULTON :

Mr. Chairman, Mr. Theodore J. Mayer, of Washington, D. C., is the unanimous choice of this Convention for treasurer.

The CHAIRMAN :

Mr. Theodore J. Mayer is duly elected treasurer of this association for the year ensuing.

Mr. METZGER :

I move that Mr. James B. Townsend, of Ohio, be declared the unanimous choice of this Convention for second trustee.

Mr. BOWSER :

I second the motion.

Motion carried and Mr. Townsend unanimously elected to the office of second trustee.

For the office of third trustee four candidates were placed in nomination, Mrs. M. E. Cadwallader, of Pennsylvania; Hon. L. V. Moulton, of Michigan; Mrs. I. N. Sloper, of California, and Prof. J. S. Loveland, of California.

Mr. Moulton withdrew his name because of having too much other work to attend to.

Mrs. CADWALLADER :

Mr. Chairman, delegates and friends: While I sincerely appreciate the honor you have conferred upon me by my nomination for one of your board of trustees, I have a few words to say. You have had no more earnest and willing worker on the floor of this Convention than myself. I came here as a delegate representing many who chose me to act in their stead. Every word I have uttered has been with the sole desire of helping to perfect a National Organization. I did not come here to work for honor for myself, nor to seek place nor position in this body; but instead to work with my whole heart and soul for the good of the cause of Spiritualism. It is with this spirit I now address you. This is to be a National Organization. We have no representative from the Pacific coast; I feel that our organization will be incomplete without such representation. Wherever I go, first, last, and always, I shall work for the good of all and shall work

just as heartily as if I were a member of your board. Again I thank you for the compliment paid me, and take pleasure in withdrawing my name in favor of the Pacific coast. [Applause.]

The ballot for the third trustee resulted as follows :

Whole number of votes cast was 153. Necessary to a choice 77, of which Mrs. Sloper received 89, Prof. Loveland 63, scattering 1.

Mrs. Sloper was declared elected. Upon motion of Mr. Drake, seconded by Dr. Ford, the election was declared unanimous.

Mrs. BEDELL :

I nominate Judge McDaniels, of Texas, for fourth trustee.

Mrs. Lake, of Ohio, moved that Mrs. Skidmore be elected fourth trustee by acclamation.

The CHAIRMAN :

There are several candidates for the position, hence it will be impossible to elect by acclamation.

The several names offered for this office besides Mrs. Skidmore were withdrawn, and upon the motion of Mrs. Richmond, seconded by Mr. Pope, Mrs. Skidmore was elected by acclamation.

Upon motion of Mr. Walker, seconded by Mrs. Orvis, Mr. George P. Colby was unanimously elected fifth trustee.

Mr. BOWEN :

Mr. Chairman, I move that the officers that have been chosen by this Convention shall be instructed to proceed as early as possible to procure competent counsel in order that a test case may be brought before the Supreme Court of the United States to determine whether we can employ spiritual-healing mediums.

Mr. COLBY :

I second the motion.

Motion carried.

Mr. DIMMICK :

I desire to state to the delegates that one of the most important things for us to start in with to carry out the

orders of this Convention is to supply the Association with means. It will be impossible to express ourselves as declared by the constitution unless we make some provision in this way, and it is important that the delegates should act together in this particular and make provision at once to carry out the plans we have in view.

Mrs. CADWALLADER :

I have the honor of presenting to this Association, on behalf of another, its seal, as the first contribution to the new organization.

The CHAIRMAN :

The Board of Trustees just elected will meet the chairman upon the platform immediately after adjournment this afternoon.

Mrs. RICHMOND :

There is one matter I wish to bring before the Convention. In the very commencement of this Convention the one who addresses you, with several other delegates, was appointed to draw up a paper to be presented to the chairman of the Parliament of Religions. We want your sanction now to proceed with the preparation of this paper without making a report to this Convention of what we intend to write, for the reason there has not been a moment's time that any one of us could be spared from the Convention to prepare the paper.

Mr. BOWEN :

I move that the request of Mrs. Richmond be complied with in this regard.

Mr. POPE :

I second the motion.

Motion carried.

Mrs. Richmond's paper to the Parliament of Religions will be found in Appendix "A" of this book.

Mr. BINGHAM :

I move that we extend to the gentleman, Mr. B. B. Hill, who has presented or who will present to this association its seal, a vote of thanks for his generosity.

Seconded by a dozen members and carried unanimously.

Mr. DRAKE:

Mr. Chairman, I move that the officers of this association, who have just been chosen, be instructed to proceed forthwith to organize under the laws of the District of Columbia in accordance with the instructions of our constitution; that they shall perfect that organization and forward to each delegate of this Convention a copy of such papers as may be necessary for the various societies to organize as auxiliary societies.

Mr. SIMONDS:

I second the motion.

Motion carried unanimously.

Mr. DRAKE:

I would like to ask if the Convention proposes to insist upon my preparing a draft of the resolutions for your signatures. I think if the constitution, by-laws and resolutions were printed immediately and distributed it would be all that you would desire, although I will prepare the matter at once if you so order. It will take a week or two for our secretary to prepare his minutes in full for publication, and all we shall need at first will be the constitution, by-laws and resolutions. I offer that as a suggestion.

Mr. ORMSBY:

I move that Mr. Drake's suggestion be adopted.

Dr. WILSON:

I second the motion.

Motion carried.

Further report of the Committee on Credentials was presented and adopted.

Mrs. LILLIE:

I would like to make a few remarks at this point, Mr. Chairman, if there is no objection. I have been thinking, and have been on the point of making the remark several times, of what a good work we could do, if each one did a very little, and in the organization that we have now formed my thought is for those who go home, or go to their respective States and homes, those who have acted as delegates, with the thought of organizing State associations, and perhaps county associations, as it may be. I have thought if we could

only organize something like the suffrage movement or other movements which have been organized so successfully, and had little means tributary to the center, that a great work could be accomplished. We have placed on record very cautiously that there are several millions of Spiritualists in the United States. Suppose we say there are only 200,000 Spiritualists in America. Let each one contribute one dollar, or twenty-five cents even; with that fund, we could organize a home for our indigent mediums. Through these smaller societies of the county or State, or in our societies that are already organized, these subscriptions could be collected and forwarded to our National headquarters for use in this direction. Supposing that we are only able to give small amounts—a few cents each week—we would have a fund that would care for our poor and do the work that we have been asked to do in this Convention, and would always have sufficient funds to carry on the work of sustaining our mediums, if they are prosecuted, or carrying out these projects of which we have spoken. I give this simply as a suggestion. I give this also because I am going to leave the Convention now, as I start on my journey East. I want to leave this thought; to go home and carry an influence with us that will send the auxiliary support towards the National Association. Any one stopping to think for a moment would know we should have one hundred thousand dollars to complete our institution and to do whatever was necessary in the name of Spiritualism, and do those things in law and the legislative halls, that we have so much desired to do.

MR. DRAKE:

I have been requested by a lady who stands at the head of one of the largest associations to make one further request of you. As you go to your homes, tell the people that you have organized and ask them to join your society, and report to the National Association as many Spiritualists as possible, so that whenever the test case goes before the Supreme Court of the United States, it goes with the moral force of numbers, and when the court understands that we are business men and women, that we have numbers back of us, there is a moral force that it dares not disobey.

MR. STRICKLAND, of Michigan:

I wish to suggest that the delegates of every society ask their society to furnish the five dollars necessary for the charter and place that money in the hands of the National Association and give it the use of the money at once.

Mr. BINGHAM :

I consider I shall be remiss in my duty if I do not do everything I possibly can to organize the State of Connecticut.

Mr. TILLEY :

I move that the Convention adjourn until 7:30 this evening.

Mr. WALKER :

I second the motion.

Motion carried.

EVENING SESSION.

SEPTEMBER 29TH, 1893, 7:30 P. M.

President BARRETT in the chair.

The CHAIRMAN :

The hour has arrived at which we should open the exercises of the evening. The Chairman desires to return heartfelt thanks for the flowers that have been presented to him.

Mr. BACH :

Mr. Chairman, I hold in my hand a little donation towards the fund for the purpose of legally testing the rights of mediums mentioned this afternoon. The gentleman did not wish to give his name. It is \$10.00.

Mr. DRAKE :

As chairman of the Committee on Resolutions I have had but little time to do the work. It has been our purpose to watch the proceedings and to pass upon the resolutions that have been referred to us. We have but two resolutions to present in addition to what has been presented, and, with your permission, I present them in the shape of a motion.

I move that a vote of thanks be given to the Hon. L. V. Moulton, of Grand Rapids, Michigan, chairman of your Committee on Organization, and chairman of your Committee on Nomination of Officers, for the very able and efficient manner in which he has brought order out of chaos and presented a constitution that has met the magic approval of this assembly.

Also I move a vote of thanks to Hon. Harry Dalton, the efficient gentleman who has preserved your seats for you during this Convention, and for the faithfulness with which he has worked for the best interest and harmony of this Convention.

Mr. HORMAN :

I second the motion.

The motion was carried unanimously.

Mrs. CADWALLADER :

I hope you will bear with me, Mr. Chairman, as I want to move, that the President of this National Organization shall appoint an honorary board, not for any voting purpose, but an honorary committee to help perfect this organization so that each State shall have a representative. I would respectfully suggest, Mr. Chairman, that Mr. John H. Lohmeyer, of Pittsburgh, shall be the representative from Pennsylvania.

Mr. McKEE :

I second the motion

Motion carried unanimously.

The CHAIRMAN :

Mr. Moulton is in order and has the floor.

Mr. MOULTON :

Mr. Chairman, delegates to this National Convention and friends: I cordially appreciate the vote of thanks that you have given me for what little services I may have rendered the cause of Spiritualism during the session of this Convention. I came here interested in but one main object, and that was to secure, if possible, a working practical organization that should be truly national in its character. Whatsoever I may have done, has been with the best of motives and to that end. Whatsoever of skill, of energy, of ability I may have exhibited, I wish to testify to the fact that most of it has been due to that quality or peculiar character which you call mediumship. Without the aid of the friends in the spirit world to assist and to educate me for this kind of work, I never could have done anything. Much of the influence that I have been able to exercise in the years of this kind of work, political and otherwise, I have been satisfied in my own mind, was due largely to the assistance of those unseen forces behind the scenes in the other land. So while thanking me, do not forget to thank those who

have been behind me in this work in unison, who are mightier, and who have had more experience than I. [Applause.] It is true, the circumstances were somewhat complicated. It is true, we had some difficulties to contend with. It is also true, if it had not been for the hearty co-operation, good will and earnest purpose on the part of these delegates, and especially of those associated with me in committee, all that I could have done individually would have been a failure. So, while thanking me, reserve some credit, at least, indeed much, to those who co-operated with me in the work we were compelled to do in such a hasty manner. I realize fully the importance of this work. As we look back over the history of the development of the race we find there are periods critical in our history. There was a time in the dark ages which brooded over civilization, when the iron heel of despotism held such sway that struggling humanity, broke through these environments, and realizing its possibilities, founded a new world. In this Columbian year we find, to-day, the celebration of that great event that opened up a great Western continent, where civilization may grow under conditions favorable to its extension and this great United States of America, which to-day leads the world in human liberty, and holds aloft the torch thereof, came out of this little incident, the adventurous voyage of the adventurer from Spain.

So this little venture of ours may prove to be, and this Columbian year may possibly note the turning point in the history of modern Spiritualism as well. America was the chosen land of the spirit world to again open up this movement, and here, in America, were first planted the seeds of liberty for humanity on the physical plane; so also in America, where the first tiny raps were heard, were planted the seeds of liberty upon the mental plane as well, and modern Spiritualism is given to us in the religious world. This American institution gives to us in the physical world liberty for the brains, for the minds, and for the spirits of men, the same as our glorious American institutions give to the world liberty to man on the physical plane. The one goes with the other. The beginning of this epoch, the beginning of this evolution of liberty for man on the physical plane, was in the little voyage that Columbus made to explore and find this Western Continent. So the same small beginning in the tiny raps marks the beginning westward, when man shall have religious liberty and be a law unto himself. From out this little beginning there is surely destined to grow that universal religion that the world most needs; that shall be not only a religion,

Mr. Chairman, but a science as well; for what the world demands to-day is evidence. The scientific evolution of the day has brought man to that mental condition that he must have proof to satisfy the brain as well as emotional manipulation to satisfy the heart. Emotional religion no longer answers the purpose; blind faith alone can no longer guide man in his research for religious truths; and so there comes the necessity of the change, of a different system, of a different evolution, and that is met by modern Spiritualism. Out from the tiny rap, and from the other phenomena, has grown in the world a demonstrable religion, for the first time in the history of the race. Heretofore only superstition, blind faith, and fear have guided man in his search for religious truth, but to-day there comes out upon the world a light that has never shone before—one that sheds some light upon the problem of immortality and the after-life, that comes to man in the same manner that all other scientific knowledge does, and so this movement; this religion, this development, not only denotes the return of Spiritualism to the world, but consists of an entirely new dispensation. As the years go by, we find one dispensation succeeding the other, the Mosaic succeeded by the Christian and the Christian dispensation now by the scientific, and to-day, we have a middle ground between scientific agnosticism on the one side, and theological dogmatism on the other; a common ground where both can meet upon the plane of demonstration and this is accorded by the phenomena, the facts of modern Spiritualism. We, as organized to-day, representing that movement, will see to it, in our appreciation of what has been done here to-day, that when we return to our homes, we shall not lose enthusiasm in this work, but shall show a continuation of enthusiasm and a continued effort to make this a success. I promise you I shall not falter in the work, but shall continue to do my full share of it, and as a consequence I am inclined to think that this movement will introduce into the world that which will satisfy the needs and wants of this time, and give us that which is needed at the present, both a scientific religion and a religious science; and this middle ground, this bridge, will become a universal religion for the first time. All mankind will be enabled to subscribe to it, for it will be the religion of universal brotherhood, and with the right hand of fellowship to the angel world, a good pull, a strong pull; and a pull altogether to raise mankind to higher levels of manhood and womanhood, this new Association is destined to a glorious success. I thank you for your attention. [Applause.]

The chairman called Mr. Edgar W. Emerson to the platform, also Mr. George P. Colby.

The CHAIRMAN :

The next speaker upon the list is Mrs. Emma Nickerson Warne, of Chicago.

EMMA NICKERSON WARNE :

Friends and co-workers: I had not anticipated that I should be the next speaker on this list, if at all, and it is somewhat reluctantly that I come forward, as I feel we should listen to the voices of those who are visitors to our city. In listening to the utterance and workings of this Convention, we have been impressed with the importance of this movement more in consideration of its merits, its responsibilities than of the present hour. What shall we say of this, the oldest, as well as the youngest child of the century? Born in the lap of poverty, cradled in the arms of liberty, its clarion voice, its golden tongue has proclaimed throughout all Christendom, the right of religious freedom and liberty. It has come to us as an inheritance from other methods of religious thought. Our good brother tells us it is a scientific religion and a religious science, and we who have proved the efficacy of its power, who have looked through the open windows of heaven and beheld the beloved faces of those whom the orthodox world calls dead, know it is indeed an angel of the resurrection that has risen from the grave of despair to bring the song of eternal joy and hope to sorrowing hearts. We opine this the most important epoch in this Columbian year of religious sessions. Although unheralded and untrumpeted by the secular press of our cities, it has the undercurrent that is working in every household of this great land. Its shrine is the human heart; its breadth and scope can be measured alone by those who are watchful, loving angels upon the unseen side. I foresee the golden prophecy of fruition in the workings of this Congress or this Convention, but not alone in the hands of those who are guides and guardians of mortal life rests the responsibility of future labor. It is with us to perfect the harmonious relationship of souls, to make more perfect the conditions in the home, to listen to the admonition of the "still, small voice" as with whispering tones of love we walk up the shining heights of progress and lead over the darkness of doubt and despair the sorrowing ones of earth who are hungering for the bread of immortal life. This is the work that Spiritualism has done as no other system of religious belief has ever

thought of doing. Its motto, "Knowledge before belief," has plowed furrows of light in the still darkness; it has wrested from the mother of ignorance and superstition the child of the nineteenth century, Spiritualism; it has given Spiritualism the educational advantages of the spirit, until the inspirations and aspirations of the soul have found their true fruition in the deep revelations from the God-head of "love and wisdom." Why, I think even God himself felt lonesome and so sent Spiritualism into the world to announce the *motherhood* of the Deity. [Applause.] So under this beautiful union of perfect equality we have the divine unfoldment of woman's suffrage, the equality of the sexes, the recognition of all divine possibilities in man, the universal brotherhood and sisterhood working together for all; and under the white banner of truth, whose folds may have trailed through the dust unspotted and unblemished by all obloquy of contempt, today it is recognized as the sublime power over all systems of religious growth; and these friends, the hosts of unseen ones behind the thin veil of flesh, stand ready to aid and help us in the construction of this constitution which we have engrafted upon the statutes of this greater constitution of the United States, that it may be given a new life from the vital principles that run through all truth that comes from the spirit side and the evolvment of its perfect lines in the development of our own souls, as we step out from the fleshy covering of ourselves into the recognition of the divine rights of man, making us co-equal inheritors of that life which is eternal forever more. [Applause.]

The CHAIRMAN :

The next speaker the Chair has the pleasure of presenting is Mrs. Maud Lord Drake, of California.

Mrs. MAUD LORD DRAKE, of California :

Mr. Chairman and friends: there are only ten minutes allowed to each speaker, and it would be quite impossible for me to describe your loving ones to-night and do them justice. Therefore I will make a few remarks and then give place to some other speaker.

Upon motion of Dr. Cotton, Mrs. Drake was given twenty minutes for tests.

Mrs. DRAKE :

I thank you very much. I know you are hungering after the friends of the spirit world. For over thirty years I have been in this great cause endeavoring to impress upon humanity these wonderful truths. Friends, I want to thank each and every one that has so ably worked in this Conven-

tion, and I know that we have here a multitude of unseen witnesses to thank you also. If your eyes could have been opened clairvoyantly, if you could have seen to-day what I have seen, if you could have heard the voices of those spirits in this room, who were joining in with you, smiling as you smiled, and grieving over little disappointments with you, you would have understood and you would understand now how much they are in sympathy with you and your work.

Mrs. Drake then gave a number of descriptions of spirits who were present, each of which was recognized.

The CHAIRMAN :

As the next speaker on the programme, it gives me pleasure to present to you Mrs. H. S. Lake, of Ohio. [Applause.]

Mrs. LAKE :

Ladies and gentlemen, Mr. Chairman and comrades of the National Delegate Convention of Spiritualists of the United States of America and others: I should not have accepted the opportunity so kindly presented for a little conference of ten minutes with you this evening were it not that I might indicate my interest in the event that has brought us together; an event the result of which we cannot at this hour reasonably realize. Could it have been expected fifty years ago or less, when modern Spiritualism began, as has already been stated from this platform, in poverty, in obscurity, under conditions which were anything but favorable, with the world around and about it hostile, as it has ever been, to the reception of new ideas, the progress of the race along lines of inquiry which appeared at that time to be irrational, untrustworthy, as entirely unacceptable; could it have been supposed, I say, that in less than fifty years there should have come into existence, as is the case in this world and on this globe, millions of believers in this philosophy and these phenomena, beginning so humbly and so obscurely, and that it should be possible even here in the city of Chicago, the center of the world, with all of the varying idiosyncracies with which human nature has happily been gifted, that we could organize a National Delegate Convention of Spiritualists of the United States of America? No one, I venture to say, however visionary, however prophetic, would have presumed such an event possible. But this event we celebrate, Mr. Chairman, to-night with this goodly gathering of intelligent and enthusiastic people. Perhaps it is more in order that we should feel a little enthusiastic, without being overwhelmingly

critical intellectually, at the birth of this wonderful baby. [Applause.] Every parent is presumed to be accorded the privilege of being gloriously hilarious at the birth of a child [applause]; but while we rejoice on this occasion we lament also, for we realize from that which has been the history of the cause what may be the possible work before us as an organization. We know that the human mind is not even now really ready to receive in its entirety the wonderful messages proclaimed through such wonderful instruments as are on this and other platforms dedicated to Spiritualism. We know that men and women are so materially organized, so materially environed that it needs must require test after test, communication after communication, statement after statement to drive home the great fact of the demonstration of immortality. [Applause.] The streets are thronged with men and women who can not feel, see, or sense this wonderful invisible universe of spiritual energy which surrounds us all. All these are throwing off a material atmosphere charged with the element into which these translated ones, so wonderfully etherialized, find their way with the difficulty that no medium can describe. Ah, we may well rejoice to-night that we have an organization, one of the purposes of which is to protect those sensitive instruments of this unseen realm [applause]; those instruments who have borne what no person who is not a medium for this realm can possibly realize and never can intelligently understand [applause]; the gateway, if you please, the channel between the unexplored country, and one also of which we know but very little—this earth planet, inhabited by semi-barbarous people. [Applause.] I am told by the chairman that I have two minutes more. I said inhabited by semi-barbarous people. But not because Spiritualism is a fact in nature and has proven itself to millions of minds as such, do we expect this earth and its inhabitants will rapidly become Spiritualists. We know better. While we have the telegraph and the telephone and the electric light and the World's Fair [applause], still there is much remaining for us to do [applause], and it behooves us as representative Spiritualists to realize that fact, and, if possible, to so impregnate the environments around us that we shall not even be compelled to stop in order to cause people to realize that we are Spiritualists. [Applause.] In other words, we must carry so potent a sphere into the several communities into which we are about to go as delegates, that these spheres will themselves cause vibrations in those who come in contact with the same, which shall cause them to sense that we are, somehow or another, though they may not be able to understand how, connected with a realm so stupendous, so

incomprehensible, so wonderful, yet so real, that it by and by is to baptize this old world of ours with a new science, a new government, and a new religion. [Great applause.]

The CHAIRMAN :

I have the pleasure of presenting to you as the next medium upon the programme, Mrs. Jennie Moore, of Chicago.

Mrs. JENNIE MOORE :

Mr. Chairman and ladies and gentlemen: as there are a great many mediums here who are from other cities, I ask the privilege of giving them the preference, and if later in the evening there is a vacancy, I shall be glad to fill it.

The CHAIRMAN :

The next medium upon the programme is Mrs. Wilson Porter.

Mrs. Porter occupied her ten minutes with giving clairvoyant descriptions and psychometric readings that were very satisfactory to the entire audience.

Mr. WILLIAMS, of Chicago, was called upon to sing, which he did to the great satisfaction of all present, and, in response to an enthusiastic encore, he stepped to the front and said :

Mr. Chairman and friends: I have been sitting here since this Convention convened and I have been looking over this audience. As I look over it, I go back over my life of forty-four years, since I became a believer in Spiritualism, since I became a worker, and I have continued a worker from that time down to where I stand here, to-night. When I look over this audience, and see the faces of those present, and see the workers that have been working for years, I remember that there are also those who have passed to the summer land who are with us to-night in spirit. I saw here this evening, in spirit, Mr. E. V. Wilson and many others, whose hair had become white with the frosts of many winters that had passed over them, and I am thankful that I have been a worker in such a cause as this. I can still see those that have been working with me. I see Mrs. Richmond here, who has been working in this city for seventeen years, one of the best and oldest speakers we have, and one who is always ready and willing to respond to the cause. In 1866, I think it was, I took my good sister, Maud Lord, who is known almost all over this entire continent, and started

through this Western world, when she was but a child of thirteen years, to go before the audiences—careless, impatient and ignorant—to describe to them the spirits of their departed friends, and demonstrate these phenomena. Is it anything to be wondered at that she should stand here, to-night, and be thankful that she is here and had someone to protect her, while in those days there was no one to watch and care for her? This that you have accomplished to-night is a great work. I fully appreciate it, and shall work for it. I am thankful that I have lived to see the day that there is an organization that will stand forth as the National Organization of the Spiritualists of America. I say to those who have charge of it, be faithful to your duties, do them honestly, sacredly and manfully, and we will stand by you. Labor on and you will reap your reward.

Mr. WALLACE then came forward and gave many successful tests.

Mr. COLBY :

Mr. Chairman, ladies and gentlemen: you have been hearing a great deal about philosophy, etc., and now comes the religious part in our new organization. In all religious organizations there is a certain amount of oil needed for the machinery, and we are requested to ask you for a donation, to subscribe to the fund to help us on in this work.

A goodly number of \$10 subscriptions were pledged in response to Mr. Colby's appeal.

Mrs. HASLETT :

Mr. Chairman, I move that this society send greetings, through Bro. Eduard Schlochauer, to the Spiritualists Society of Berlin, Germany.

Motion seconded and carried.

Mr. COLBY :

Mr. Chairman, recognizing the superior ability of our lady friends in securing funds, as we know it has been testified by their work in the church, I wish to call Dr. J. H. Severance to the platform, who will solicit subscriptions on the \$5.00 list.

Mrs. Dr. SEVERANCE :

Mr. Chairman and friends of this Convention: that I feel an intense interest in the work that has been done here in this grand National Convention, you that have known me for the last thirty years as a worker in the cause of Spiritualism

must be aware of. I have felt like keeping silent and returning thanks in my soul for the work that has been done, and I would have done so had not Bro. Colby remembered once before having seen me do a good job of begging, and he insisted upon my coming forward and soliciting funds for carrying on this grand work. It is a fact that woman, more than man, has had experience in asking for money; that she has generally been compelled to ask for all she has had, not only to ask for it, but she has had experience also which will qualify her to run the society, for she has been generally held to a rigid account for the expenditure thereof. [Laughter.] Now those who have contributed ten dollars towards this great work have done well, but the great mass of Spiritualists are poor, and all great reforms, including Christianity, have come from the poorer classes. We have, of course, at the present time, a good many rich Spiritualists, but the great mass of workers among Spiritualists are poor people; but I think, friends, that almost any of us can manage, in some way between now and the first of December, to make a raise of five dollars for this grand work. Mr. Secretary, put me down for a five dollar bill. I could not very well afford ten dollars. I want to call upon every man and woman in this Convention, that can possibly do so, to subscribe to this fund for the purpose of carrying on this great work. All that is needed now to make this a grand success, to carry forward this work, is money, and consequently, I hope every one of you will be anxious to subscribe at least five dollars towards this work. [Applause.]

A large number of \$5.00 subscriptions was received.

Mrs. DRAKE:

A gentleman whom I converted to Spiritualism a good many years ago, has left \$20 with me to hand to you, but did not wish to leave his name. [Applause.]

Mr. STANLEY was called to the platform and gave tests. Also, Mr. EDGAR W. EMERSON. Mr. Emerson said:

Mr. Chairman and friends, I assure you it is with pleasure I am able to be here with you at this time. I am well aware of the lateness of the hour. As you have had so much from the rostrum, I know I could not add anything but what has already been stated. I am always glad to stand in my position and do what I can for this cause. I am not here to speak; I am simply here to represent, as a worker, the angel world and to help the cause of humanity. [Applause.]

Mr. EMERSON then described a great many spirits present, who were recognized by people in the audience.

Mrs. RICHMOND:

Mr. Chairman, delegates to the Convention and friends: this has been a session for congratulations; the work for which the delegates assembled has been completed for this year. We, by no means, think that our organization is perfect, or that the constitution, under which we shall work for this year, is perfect. We only know that for the first time in the annals of the history of Spiritualism a delegate convention has assembled and formed a regular National Organization. What this organization will do remains to be seen. It may or may not facilitate the advancement of the cause for which we have all worked so many years, and many of us for our lifetime. It all depends very much upon the delegates who shall go home from here, whether the Associations with which they are connected and the constituencies of those Associations represented, will work with the National Organization. You are each a committee of one to see to it, that in your localities this is done; and as you have created this National Association, so you are expected to help carry forward its work. But, dear friends, we, by no means, think that Spiritualism is advanced by any association whatever.

We are here as the result of what Spiritualism has done for us, and but for the impelling force from the spirit world, no local association, no National Association would be required. No society can confer honor upon a cause or its workers, and this I say with all due appreciation of your kind regard in making me Vice-President of this association. I thank you for that; but for the cause that we represent, it is Spiritualism that is conferring an honor upon us in making us its instruments and workers; it is Spiritualism that confers an honor upon any association that makes it possible for that association to be formed, and it is *truth* always that confers honor upon humanity; upon those who work with serious, earnest intent to bear forward the truth according to his or her life; whether in or out of the association, whether individually or collectively, whether honored or despised, whether beloved by humanity or down-trodden or crucified by the world, *truth* is the greatest impetus and incentive for all human action, and *demonstrated truth* is the greatest poem that can come to humanity. On behalf of that demonstration of truth, of the existence of each individual life, and the inter-

communication of the two worlds, I thank you for thus associating yourselves together to aid in bearing forward that work. I think it is a new epoch in the history of Spiritualism. Not that Spiritualism is newly-born or newly-endowed with the great truth; that truth and that birth came from the skies, but it is to be demonstrated whether we will consent to bear forward its message to the world under an association which we have endeavored to make as broad and all inclusive as possible. If we do our work together, we shall doubtless impress men more with the urgency and energy of that work. Some of us have worked alone or with such co-ordinate individuals and mediums as have been drawn to us in association or in the great cause. It seems to us that all we have to do, is to place ourselves and our work in the hands of those powers that have borne us forward thus far and invoke the aid of those divine intelligences on our deliberations and actions, hoping in the future that we may cover more ground and give better facilities for the bearing forward of those objects. I have to thank you and congratulate ourselves, all of us, upon the work performed by this delegate Convention. Since Wednesday noon, two constitutions have been drawn up, and one, which succeeded the other, has been adopted; the entire organization and plan has been blocked out, and we are ready to go for a charter with our officers to Washington, that we may be there incorporated. It seems to me that no similar body, assembled for the first time as a delegate convention, ever did so much work in so short a space of time. It seems, also, that never was there a better, a more orderly, a more intelligent and a more manageable body of people than these delegates have been; but, of course, we have had the perfection of a chairman, or we would not have made him president. And now, sisters and brothers, that we may have a fitting close of this convention, I ask that my co-worker and colleague, Mrs. Orvis, may be called to the platform, in order that we, together, may be enabled to give an inspirational poem, she to give alternate verses; and that our friends of the press be invited to give the subject for that poem.

Impromptu poem, by the guides of Mrs. Richmond and Mrs. Orvis, the subject being suggested by the representatives of the press who were present:

ORGANIZATION.

Mrs. RICHMOND :

All nature is truly organized:
 The divine intelligence breathes forth,
 And for the purpose of His love,
 Kindles each flaming sun and earth;
 Declares in wells of living light,
 The law of life, supreme, divine,
 And in each star-bloom unfolds to sight
 The myriad rays that in Heaven shine.

Mrs. ORVIS :

God's love doth speak the word divine,
 Supreme and perfect everywhere;
 And as each heart is made a shrine,
 For whispered thought of silent prayer,
 These, organized by you, shall bring
 New power to this work to-day;
 Until the nations all shall sing
 The song of Truth upon their way.

Mrs. RICHMOND :

It is the spirit from within
 That must create the outward form,
 Possessing all of life, to win,
 To kindle here the life-glow warm;
 And each a portion of the whole,
 One individual may be complete,
 Makes up the form for the perfect soul,
 But many souls in many forms may meet.

Mrs. ORVIS :

And as the soul from realms divine,
 Expressed in mortal form below,
 In wondrous light and glory shine,
 So we, out from that radiant glow,
 Seem but reflections of the light
 That shineth from the soul supreme,
 Into the shade of earthly night,
 A single ray, a flickering gleam,
 But all united, one grand whole,
 All organized by Love's great power,
 Bound in its perfect, blest control,
 Move onward, upward evermore.

Mrs. RICHMOND :

And as no star can shine alone,
 But all around some central sun,
 Must confess the power of that blest throne
 By which its radiance is ever won;
 So 'round the Truth let us all move,
 As co-related to the whole,
 Until by impulse of God's love,
 We all are one in the light of the soul.

At 11.15 P. M. the Convention adjourned sine die.

APPENDIX "A."

PRESENTATION OF SPIRITUALISM.

TO THE WORLD'S PARLIAMENT OF RELIGIONS, CHICAGO, OCTOBER,
1893:

BY THE GUIDES OF MRS. CORA L. V. RICHMOND.

"God is spirit, and they who worship Him must worship in spirit and in truth."—Jesus.

"Now, brethren, concerning Spiritual gifts, I would not have you ignorant."—St. Paul.

"Millions of Spiritual beings walk the earth both when we wake and when we sleep."—Milton, Hesiod.

"A little cloud is rising in the west not larger than a man's hand, which will one day overspread the earth; that cloud is Spiritualism."—Lord Brougham.

"I have not had time in the midst of a busy life, while solving the problem of human freedom, to investigate the phenomena of Spiritualism, nevertheless, I believe its philosophy and phenomena are true, and that Spiritualism will be the religion of the future."—Theodore Parker.

"Sooner than we imagine the day will dawn when a godless science will be an unscientific absurdity."—Giles B. Stebbins.

GENERAL STATEMENTS.

Spiritualism, as a name, is synonymous with all that relates to the spirit:

1. The universal spirit pervading and governing the universe as Universal Intelligence;
2. The individual spirit whether expressed in the earthly environment or in the larger freedom of the higher realm.

Specifically, the name applies to the religious, philosophical and phenomenal aspects of a movement that had its modern beginnings in a series of manifestations spiritual, mental and physical, forty-five years ago.

This movement and these manifestations came unsought by those in mortal life; they appeared almost simultaneously in the different portions of this country, and very soon after in different parts of the world.

The manifestations and the name Spiritualism, in fact, the movement as a whole and in its several parts, were the result of impelling intelligences outside of and manifestly beyond human beings in the earthly state.

For convenience only, and without any intention of dividing any portion of the subject from the whole, and without forgetting that the name in its entirety signifies all that has ever been expressed from the realm of spirits to those in mortal life, and all that has been unfolded by aspiration and inspiration from within the human spirit, the writer will divide the subject into three general headings, viz. :

1. The Phenomenal Aspect.
2. The Philosophical Aspect.
3. The Religious Aspect.

The writer is convinced that this method of presentation will better represent all classes of minds who are interested in this stupendous movement either as a whole or through any one of these especial departments.

PART I.

In the presentation the writer will reverse the order by considering first

THE RELIGIOUS ASPECT.

If, as St. Paul declares, "faith is the substance of things hoped for, the evidence of things not seen," the most exalted faith must be synonymous with the most positive knowledge, and the word "faith" must have been misinterpreted in its essential meaning by most denominational religionists.

Those who accept Spiritualism as a new manifestation of, or a new religion (always using the word "religion" in the largest interpretation) do so upon the following basis :

1. The supreme Intelligence; the Mother-Father, God; the Over-Soul; the Divine Parent, or any other name or term that the individual may choose as synonymous with Infinite Good, the Love, and Wisdom.
2. The soul (or spirit) as an immortal entity, forever *en rapport* with the Eternal, Infinite Good, continuously seeking and receiving evidences of the loving All-Presence; as the sun is the light of the visible universe, so this Infinite Love and Wisdom is the light of all souls.
3. The recognition of the divine message from God to Man, either by direct perception awakened in Man or by inspiration from higher realms of spirits and angelic beings.
4. The recognition of the *Great Messianic Teacher* or *Teachers* as the voice of truth to the world.

Those who receive Spiritualism in its religious aspect are:

1. Christian Spiritualists, who accept the Christ life as impersonated in Jesus of Nazareth as the highest expression of religious revelation of truth, and who consider that, without denominational or sectarian definitions, the life and works of Jesus are the highest guidance, but who also recognize that every age has been blessed with spiritual teachers chosen to bear to earth the message of immortality and the love of God to man.

Most of these Christian Spiritualists are members of different Christian churches. There are to be found in every denominational church in Christendom those who accept spirit communion as taught by Spiritualists as a part of their religion.

2. Spiritualists who accept the word "religion" in the broadest possible interpretation of its meaning; who recognize the religions of every age as having their primal basis in inspiration, and who are willing and ready to accept the *truths* received in any and every form of faith; who consider that Zoroaster or Zardhust, Moses, Buddha, and Jesus were the interpreters of truth to the ages in which they lived; that the prophets, seers, and others endowed with spiritual gifts in every age have been the means of presenting spiritual truths to man; that spiritual gifts as witnessed to-day among the media for spiritual manifestations are similar (making due allowance for the difference in the general state of humanity) to those that have occurred in past times, especially those accompanying every new dispensation or manifestation of religious truth, and are particularly similar to those mentioned in Paul's epistle on spiritual gifts.

3. There are still others who believe Spiritualism to be a new dispensation of religion; not only as a new statement of old revealments perpetuating the good in all past religions, but a new and living inspiration from the Infinite as the light of this day, and they believe that Spiritualism, in its entirety of phenomena, philosophy, and revelation, forms the basis of the new religion.

Spiritualists have no sectarian creed, articles of faith, or statement of belief excepting the truth as perceived by the individual, each according to others the privilege of worshipping God according to the dictates of conscience.

There is a feeling of fellowship with all and they meet on the common ground of universal Spiritual truth.

God as manifest in Infinite Love. Universal Fraternity of Souls.

PART II.

THE PHILOSOPHICAL ASPECT.

"There are more things in heaven and earth, Horatio, than are dreamt of in *your* philosophy."—Shakespeare in Hamlet.

"We all are parts of one stupendous whole,
Whose body Nature is and God the soul."—Pope.

As religion is love (love to God, human brotherhood);

As science is demonstrated *truth* or knowledge, so philosophy is *wisdom*.

The *philosophy* of *Spiritualism* is the inblending into the one perfect whole of all its parts; the union of its phenomena, and spirit, the meeting and merging of its body and soul.

To many, perhaps a greater number of thoughtful minds than most people are aware, the philosophical aspect of Spiritualism is its most enchanting, and, as it seems to them, its most comprehensive side. To the writer it is one side of the equilateral triangle of which the phenomenal portion is the base and religion the other side, which triangle solves the circle of immortality.

The logical perfection of the philosophy of Spiritualism is the primal statement.

Its harmony with the highest ethics in the undoubted elevation of purpose of the individual, and the whole human race by the substitution of individual growth and unfoldment into Spiritual *perfectness* for any other method of attaining the highest good here and hereafter. Its propositions are:

1. That the present and continued existence of the conscious Spirit, the *ego*, inheres in the soul, and is not an especial bestowment of the Infinite or the result of contact with the human organism.

2. That whatever may be the ideas of individuals or classes concerning a conscious, *a priori* existence, or previous state of the individual intelligence embodied in each human life, there is but one philosophical conclusion, based on the phenomenal and intuition evidences of Spiritualism, *i. e.*, that the change called death (or separation from the body) is not only a natural change (inherent in all organisms), but that it is the next step in the existence of the spirit, releasing or setting free its activities in the next state or realm, and as perfectly in accordance with the Divine plan as is the birth into the human form.

In fact that the next step or state is the legitimate sequence of existence here, and that each human spirit takes up its

line of active individual life in spirit existence, just where, as an individual spirit, the thread seems broken or disturbed at death.

3. That the spirit realm includes whatever spirits are, or need, in that state of existence, as the earth state includes whatever is needed for earthly expression.

4. That the fixed states of happiness or misery are not possible in any state of the spirit expression, but that each spirit, according to growth, continues the individual activities and unfoldments, and all advance from lower to higher conditions by gradual states of progression through unending cycles.

5. That no Spirit or Angel is too exalted or holy to reach and assist those who are beneath, and none too low to be aided by those above.

Cycle on cycle must the ages move,
Onward and upward must all spirits tend,
Seen in the perfect light of perfect love,
All in one supreme purpose ever blend.

6. That the various states in which spirits find themselves after their release from the environment of the sensuous organism, the relative and absolute principles governing those states, the interblending of spirits in more perfect, with those in less perfect conditions of unfoldment; the communion with and ministration to those in earthly existence; in fact, that the principles governing the Spiritual realm and the wisdom by which that realm pervades, encircles and governs the whole of life are made known.

The *Philosophy of Spiritualism* is the *Philosophy of Life*.

Material science has claimed to prove the indestructibility of the primal atom, or whatever is the ultimate term for matter.

Spiritualism does prove the immortality of individual soul by bases, deductions and proofs as undeniable as the principles of mathematics.

In its final definition, it is the Philosophy of Philosophies, as it is the Religion of Religions, and (if need be) the Science of Sciences.

It includes the primal and final statements of matter, the primal and final terms for mind, the primal and final principles of spirit in the eternal entity, the soul and all that relates to states and conditions, degrees and stages of expression, all that relates to being, and includes every portion and factor in its statement of the whole.

PART III.

THE PHENOMENAL ASPECT.

This phase of the subject is sometimes designated scientific, although the writer does not think, individually, that the words *science* and *scientific*, as usually understood, can be applied to the investigation of even the phenomenal phases of Spiritualism.

Forty-five years ago, scientific men like Professor Robert Hare, of Philadelphia; James J. Mapes, of New York; and, later, Alfred R. Wallace, Professor Crooks and Mr. Varley, of England; Camile Flammarion, of France; Professor Zöllner, of Germany, and scores of other scientists of note, investigated the physical phenomena of Spiritualism and have uniformly declared that there is no law of material science with which they are familiar that can explain these phenomena; and that they have recourse only to the solution always claimed by the manifesting intelligence, viz.: that the source of the phenomena is disembodied spirits working through means and methods entirely unknown in any human science.

As the result of the experiments in investigating the phenomena of Spiritualism, made by so many eminent scientific men in all parts of the world, extending over the entire period of forty-five years in which Spiritualism as a name and manifestation has been in the world,—from the small rappings near Rochester, N. Y., to the various and multitudinous phenomena of to-day,—there has been but one conclusion among scientific men, viz.: that the cause of the phenomena is immanent in the phenomena, that both are demonstrated beyond the possibility of a cavil or a doubt; and that to investigate the physical, mental or intuitional phenomena of Spiritualism separately from the whole subject with a view of ascertaining another cause than that of the action of spirits, is as much a work of supererogation as to investigate the phenomena of the light of day with a view to finding another source of light than the sun.

The phenomena, philosophy and inspiration focalize around persons who are called "Mediums," that being the name bestowed upon them by the manifesting intelligences, the spirits who act upon and through them. At the present writing there is no knowledge among Spiritualists as a body, or investigators within or outside of the ranks of Spiritualism as to what constitutes mediumship.

Mediums are chosen by the spirit intelligences desiring to manifest, from among all nationalities, races, classes and

conditions of people. Although the particular gift or phase of mediumship may seem to depend upon, or be modified by the mental and physical or other states of the individual, the mediumship *per se* seems to be determined by the choice or action of the spirit intelligences governing the manifestations.

The difficulties to be met in approaching this investigation from a purely scientific standpoint are very clear, even if the word "scientific" shall be made to mean every kind of investigation.

These difficulties we briefly state. Physical phenomena are usually the basis of scientific investigation, and, naturally, along that line the investigation must be from effect to cause; therefore, from the first the investigation must be confined to results merely. Sometimes science arrives at a perfect knowledge of results, usually only approximately at causes. With the phenomenal as well as all other phases of Spiritualism the cause is immanent from the first, and science has nothing to do but to make a statement.

This may be illustrated thus: if one hears a rap at the door of his room or dwelling, and on opening the door he finds a friend, or any person or thing whatsoever, as the cause of the sounds, he at once loses interest in the phenomena of the sounds, and is occupied by the larger interest of receiving his friend. There is nothing to be solved. If, however, he repeatedly hears the sounds, and on going to the door, discovers no person or thing that could have produced them, he commences his investigation to discover the cause.

From the very first manifestation of the phenomena of Spiritualism to the last, the cause or source of the phenomena has been as manifest as the phenomena.

By as intelligent methods as language, signals, or any established system of communication between mind and mind in human states, these Spiritual intelligences have been recognized. Invariably they have declared themselves to be individual spirits who once lived in earth forms, accompanying the declaration by evidences of personal identity entirely separated from and independent of any individual in the earth form at the time of the manifestation.

The cause of the phenomena is, therefore, so clearly identical with the results as to make a scientific investigation, on the basis of discovering a new cause entirely impertinent. To ignore the knowledge already gained is totally unscientific as well as illogical. Therefore, all investigations of Spiritualism *de novo*, claiming, *a priori*, that the source of the manifestations is still unknown, is equivalent to ignoring the whole subject.

Doubtless the methods of communion between the two states of conscious existence, the one preceding and the other following the change called death, will be formed into an interesting branch in the future study of Spiritualism, or will be revealed from the same realm by the same intelligences from whence the movement as a whole has been impelled into mortal life. Possibly that study may lead to scientific data upon which to predicate knowledge of the methods by which disembodied spirits communicate with those in the human environment.

Thus far there has been no formulation of facts, because none was needed, each particular manifestation being given for the specific purpose of conveying the intelligence desired from disembodied spirits to those in human life; and since the philosophy, or *rationale*, of the whole subject includes both cause and result, and since these resolve themselves into the one word Spiritualism, the subject in its entirety is before the world, and the subdivisions may be open to study.

The conclusions are invariably the same, whether arrived at from the supposed scientific method or the result of philosophical deductions, or revealed by distinct inspiration, viz.: individual human intelligences existing beyond human states, (and presumably immortal) do manifest under conditions not known by those existing in human life. The demonstration of this and what it naturally leads to in all that pertains to the relation of spirits, embodied and disembodied, to each other and to the whole universe constitutes the realm of Spiritualism.

That there is no solution for the phenomena, physical, mental, or spiritual, in the known realm of science; and that, while the methods of communion between the two states are still unknown, the evidence of the existence of disembodied spirits, and of their communion with this world is demonstrated.

Spiritualists are by no means tenacious as to terms, and the writer is perfectly willing to state that to those who pursue the investigation along the lines of exact science there is the fullest appreciation of their work: but the majority of Spiritualists, in viewing the whole subject, consider that the whole subject is beyond the realm of exact science and within the realm of revealed or intuitional knowledge.

Whatever view may be taken of scientific investigation, of the whole subject or of its physical phenomena only, it is the proper place here to state that all scientific minds who have investigated the phenomenal phases of this movement readily admit, and many of them openly declare, that Spiritualism

will compel a restatement of science, either by the readjustment or the re-creation of scientific bases and terms: in the recognition of a vast unexplored realm between the realm of spirit and the heretofore recognized domain of science, whether that realm shall include a "fourth dimension of space," as suggested by Professor Zöllner, or whether it will be found to be a realm of occult forces impinging on the material and spiritual states, and interblending with each, or whether the results will prove the methods of communion to be simply the setting free of individual volition. The final adoption of either of these methods, or of any other not named, must be determined by future revealments, and in any case the new statement will be incorporated into Spiritualism as a portion of its entire statement.

Scientific minds in Spiritualism epitomize the whole subject as follows: 1st, the existence of the individual human spirit; the continued conscious existence of the individual spirit after the change called death; the intercommunion of the two states by the voluntary action of individual disembodied spirits to and through those existing in human form; by automatic action upon the brain or any part of the human organism without the conscious concurrence of the individual acted upon; 2d, by action upon sentient or non-sentient objects without the intervention of any human being, excepting that these manifestations usually occur in the presence of a medium who does not voluntarily aid in their production; 3d, by action upon all bodies and substances upon the earth or in its atmosphere, without the intervention of any human agency, and by methods not known in any existing science.

The scientific statement is the *knowledge* of a future life, *demonstrated* truth of immortality.

PART IV.

A RESUMÉ OF ITS WORK AND INFLUENCE.

In a movement wholly impelled from the realm of spirit and borne forward on the wave of inspiration, although intelligently met and aided from the first by many among the ablest minds of the earth, it is utterly impossible to name or number all those whom it has reached.

Societies have been organized in every State in the Union, and in all parts of the world as centers for those who have had individual experiences, and to receive the manifestations and ministrations from the spirit world; but Spiritualism has spread rather by individual experiences than by organized efforts.

As early as 1860, the late Archbishop Hughes, of New York, estimated that there were ten millions of Spiritualists in the United States alone; *pro rata* there should now be thirty millions. Spiritualists claim no definite number, and numbers are unimportant in a statement of truth. If its principles and its manifestations be perceived by but one, all the world must follow.

The organization of Spiritualists into local societies and now into a National Association is rather for the purpose of fellowship and mutual protection than for any sectarian purpose, and also for the purpose of making available the manifestations and ministrations, as well as the Spiritual teachings given through the media.

As a whole movement, the scope of its influence is measureless. Its manifestations extend into every department of human thought; its presence in the world has changed the entire attitude of thoughtful minds concerning the problems of death and the after life, and their relation to human states, at the same time opening up for investigation a vast inter-realm, including the latent possibilities of the human spirit while in the earthly environment.

It has reached the man of science in his laboratory, or study, and within its rare Alembic, has rewrought the demonstration of immortality.

It has walked into the churches of all denominations, religions and tongues; has stood beside the clergyman or priest or ministrant, and has whispered the message of immortal life, saying: "Are they not all ministering spirits?"

It has proved itself a solvent of all religions and philosophies by correcting erroneous ideas born of imperfect, human interpretations concerning a future life, and substituting knowledge.

It has restored spiritual gifts and made them a portion of the recognized opinions of the human race.

It has made thousands and hundreds of thousands to acknowledge by name within and without the churches; within and without established schools of philosophy; within and without the walks of science, by knowledge alone; and thousands of others to accept its evidence in the form of belief based upon testimony of others.

Its sources of inspiration are the invisible hosts.

Its teachers and messengers are the great, the wise, and the loved ones who have passed on.

It has opened a royal or inner way to knowledge for many who are its chosen instruments, by touching child minds with facts and data, with scientific and philosophical knowl-

edge, with wisdom far beyond their years, and with eloquence unknown to mortal art.

It not only has created a literature of its own, in hundreds of volumes of experience and philosophy, and scores of periodicals publishing its demonstrations and advocating its propositions, but it has pervaded the best literature of the age, touching and illumining the minds of such writers as Dickens, Thackeray, Longfellow, Phelps and scores of others with its living presence.

Its uplifting influence is felt in every life that accepts its truths, and in the whole world by making the aims of life here consistent with a continued existence, primary steps in the external pathway, and by making the basis of life *Spiritual*, not material.

To a materialistic and unbelieving age, it has demonstrated the existence of the human spirit beyond the change called death.

To those who had "hope" and "faith" through any form of religious belief in a future life, it has added knowledge, and to both has opened the gateways that had not even been left "ajar" between the spiritual and material realms.

It has removed the fear of death, and of what might come to the spirit after dissolution of the body by a knowledge of the states and conditions of those who have passed beyond that change as declared by the testimony of disembodied spirits, who must be in the very nature of the case the only authentic sources of information upon subjects pertaining to that future existence.

It has bridged the chasm, spanned the gulf between the two states of existence by the Iris archway of love.

Immortal messengers have brought the knowledge of their state of existence and have announced in unmistakable ways the nearness of that so-called "undiscovered country."

Invisible hands have re-kindled the fires upon the altars of inspiration that had long been desolate.

Angels and ministering spirits have anew attuned the voices of mortals to immortal songs.

And they have "rolled away the stone from the door of the sepulcher" of thousands of human hearts who thought their dead lived not.

Its authority is truth wherever found;

Its sacred books the inspirations of every age;

Its Oracles and Priests, those whom truth annoints and inspiration calls; its creed the unwritten law of knowledge, wisdom, truth and love;

Its ceremonials the service of a noble life;

Its communion is with kindred spirits and its fellowship with all;

Its altars, the human spirit, its temples, living souls ;

It is the open door, the present light, the demonstration, philosophy, and religion of the immortal soul.

Calm-browed and unafraid this mild-eyed, open-visioned Presence views the heretofore and the hereafter, the present and the future, with equal interest and courage born of perfect truth.

The "well-springs of eternal life" are hers, and she bids mortals drink fearlessly at their living fountains.

The "bread of life" is hers, and she bids all spirits partake freely from the all-bounteous store.

From the vintage of the spirit the wine of her everlasting kingdom is distilled in streams of living inspiration.

Poets quaff as this golden goblet is pressed to their lips and sing the songs of the spheres.

Sages gather from its open treasure house the wisdom of the skies.

Seers and prophets, inspired anew, reveal again the forever old, forever new, immortal theme.

The mourner forgets her grief and dries her tears while listening to the messages of love.

The weary find rest in its all reposeful and eternal ways.

The weak find strength in its unhindered helpfulness.

Crime, sin and all human imperfections and shadows fade gradually yet surely before its all-potent light.

The whole world touched, awakened, thrilled, aroused from the lethargy of material propositions and dogmatic assertions, from charnel houses of the senses, the tombs of death and despair, from sepulchers wherein their hope and faith and highest love were well-nigh buried, turns toward this new day-dawn saying, "Is not this the light that lighteth every man that cometh into the world?"

APPENDIX "B."

MODERN SPIRITUALISM.*

ITS HISTORY, DOCTRINES AND POSITION IN THE RELIGIOUS AND
PHILOSOPHIC CONSCIOUSNESS.

ALSO ITS RELATION TO THE EVOLUTION AND CHARACTER OF
THE DOGMAS OF THE WORLD'S RELIGIONS.

BY PROF. J. S. LOVELAND.

GENERAL STATEMENT OF THE SUBJECT..

The great humanitarian movement, known as modern Spiritualism, had its origin in certain occult phenomena first witnessed in the family of a Mr. Fox, in the village of Hydesville, near Rochester, N. Y., some forty-five years ago. Although the first phenomena were not in themselves absolutely new, consisting in certain percussive sounds since termed rappings, yet the discovery by one of the Fox girls, of a method of conversation with the rapping force constitutes one of the most important discoveries of the present century, and has produced a greater revolution in human opinion in the same length of time than any other one event in recorded history.

Spiritualism claims to be a natural religion and a religious naturalism, and hence discards all forms of supernaturalism. It claims to be, in its varied phenomena, the analysis and interpretation of all the existent forms of the world's religions—that the variant explanations resulting from racial differentiations and environments of the same primal phenomena, constitute the different systems of religion.

It affirms continuity of conscious existence for the soul in a spiritual body after physical death, and that the soul, through a vast variety of phenomena, can and does demonstrate that continued existence to those still in the mortal body. These manifestations are the common heritage of humanity, and though sometimes simulated and oftener mixed with and confounded with various esoteric powers of human nature, they nevertheless furnish a residuum of phenomena which defy all solution upon any other hypothesis than that of an origin in the intention and potency of a decarnated

*A paper prepared by special request for the World's Parliament of Religions, but not presented by the author, under the impression that it would be rejected by President Bonney.

soul or spirit. To this conclusion every persistent investigator has come, except the small number who have assumed a diabolical origin. All classes and conditions of people, from the crowned monarch to the peasant, have investigated the claims and accepted the conclusion. Kings, queens, emperors, presidents, eminent scientists, pious divines, as well as the common people, are among the adherents of modern Spiritualism.

Although the first manifestations, as said before, were percussive sounds, in a short time the modes became numerous and varied, and we now have the raps, movements of physical objects, automatic writing, painting on closed slates, drawing, painting, playing upon musical instruments without physical touch, the transportation of persons and things through the air, trances similar to those of the Hebrew prophets and the Greek pythonesses, and veritable appearances or apparitions of spirit persons, like those of Moses and Elias to Christ, and those of himself to his disciples, and many other equally wonderful phenomena.

But, without entering into minute detail of the very many forms of observed phenomena, and their bearing upon the problem of continued life, which are constantly witnessed by investigators, it accords more with the objects of this Parliament of Religions to state as tersely as possible the position which Spiritualism sustains in the field of religious and philosophic thought; what relation it sustains to the old organizations and methods of religious doctrine and purpose. Is it an ally or an enemy? Does it come to build up or destroy? Is it merely a variant interpretation of ancient systems or is it something distinctively new? Is it special or universal? On the answers which it must give to these questions depends its right to challenge the attention of the thinking world. If it is merely a new sect, another differentiation of uncertain, dogmatic opinion, the less attention it receives from thinkers the better for all concerned.

ITS RELATION TO PHILOSOPHY.

Philosophy presents itself to our consciousness in two main divisions or schools, the sensational and the ideal. The attempted harmonizations under the name of eclecticism have met with very limited results, as the basic features of one or other of the primal systems have been predominant in all eclecticism. Spiritualism embraces both, as the dual polarities of human thought, and indispensable to perfect oneness. It concedes to sensationalism the absolute necessity of sensation in order to idealization. It concedes to the idealist

that common sensation utterly fails as a basis for the highest and noblest ideas of human consciousness, but affirms and shows another mode of sensing as real as that of the five outer senses; and while it fully admits the intuition or original suggestion of the idealist, it conclusively shows that this vaunted intuition is only a higher and more interior form of sensation, and that much which is claimed for intuition is the lightning-like work of the reason under the stimulus of intuitive sensing. The intuitional sensing is, and must be interpreted by the reason, transformed into thought images or concepts as absolutely as the products of any of the five outer senses. In other words, intuition is not thought; intuitions are not ideas. "All thought begins in feeling," as Lowell says, but feeling is not thought till the transmutating energy of intellect makes it so. Thoughts, concepts, ideas are the interpretations which the intellect gives of sense perceptions. But these interpretations are by no means always correct. Misinterpretation of outer sensing bound the geocentric fable upon the world's faith for thousands of years. Misinterpretation of intuitive or inner sensing has riveted the fetters of enfeebling superstitions concerning gods, demons, and their relations to man, for an equally long and dreary period.

As the mass of men are not perfect analysis, and as the elements of both these phases of philosophic thought exist potentially in all men, we find a confused mixture of both in the common consciousness of humanity.

It is the province of Spiritualism to disentangle this snarl of thought, by a clear analysis of these forms of mental activity. The special character of the so-called spirit manifestations places at our command a mass of facts which are, in themselves, most potent factors, the "missing links" needed for the manifestation of philosophy. And right here it must be said, that no correct philosophizing is possible without prior scientific demonstration. Philosophy, starting without these demonstrations, is simple theory; and while assumption may be admitted as a tentative position, and though I would be far from denying the splendid results wrought out by the old thinkers, we must, nevertheless, admit the evolution of most colossal forms of error as products of that process.

Spiritualism is based upon science, so far as method is concerned, *prima facie*, it is an agglomeration of multitudinous and multifarious facts of phenomena. It does not explain them, and they do not explain themselves any more than, or in any different manner from, any other class of natural facts; hence, they are a challenge, first, to the scientist, and then to the philosopher and religionist.

A phenomenon includes three distinct ideas: (1.) Something done. (2.) Something which does. (3.) The method or law of the doing. And, if the actor is intelligent, we must add a fourth element, the purpose of the doing. Now, in the multiplicity of spiritualistic or psychic phenomena, we meet in the outset movements of physical substance independent of all mechanical appliances. Then we have sight or seeing without the use of the natural eye, and knowledge without the use of the ordinary means of knowing; also telepathy or telegraphing without wires or electrical apparatus. Recurring to the physical movements, our common senses enable us to perceive the first element of phenomena, something done; but the doer and the law are not apparent. Leaving the question of personality in abeyance for the time being, we seek first for the acting energy. Science gives us the clue. In a simple electrical contrivance iron is suspended in the air. Gravitation is overcome by a more potent stress. Why not, then, a table or a man by the creation of analogous conditions? But experiment proved no electric energy in the psychic phenomena. The inevitable inference was that here was a new correlation of energy, or that it indicated an entirely new form of natural energy.

But the French physiologists had discovered an energy in the nerves not electrical, and Baron Von Reichenback, of Vienna, by extensive experimenting had found a force radiating from magnets, crystals, the sun, the stars, chemical action, and especially from the human organism, which was substantially the same as the magnetic fluid of Mesmer, the nerve force of the physiologists and the nerve aura of the Spiritualists. Experiment demonstrated that this energy, when radiated from the human system, was amenable to volition, hence motion of certain physical substances was possible independent of all former methods; and as volition inhered in mind, those living in the realm of spirit could produce sound and motion, and using them as telegraphic letters and signals could communicate with men. This energy, in man, is eliminated from the blood and stored up in the various nerve-systems, especially the brain, solar plexus and the numerous ganglia of the ganglionic system. In the waking state, the nervous energy works largely through the cerebrum and the sensor and motor nerves. But in sleep, temporary paralysis holds the outer life, while the work of assimilation and repair of waste goes on under the automatic action of the nerves of organic life. The trance, whether mesmeric, hypnotic or mediumistic, is physiologically a state of more or less perfect sleep. The nervous energies are cen-

tered predominantly in the nerve system of organic life. And it is in this condition of sleep, and the abnegation of the common consciousness, that we find the evolution of clairvoyance and the cognate phenomena termed spiritual or psychic. The patient scientist has discovered here the astounding fact of a dual consciousness. He calls the trance consciousness, sub-consciousness. But consciousness must have a brain or nerve basis or center, and the sub as well as the super. What is that center? I answer, the brain of organic life, and the correlated nervous system—the homogeneous, automatic department of our complex being. The energies of sun and stars pour themselves in vibratory floods upon earth and man, and thus tell the tale of their chemical constitution. Every center of energy, vital or mental, is a vortex of motion, radiating by vibration its own peculiar force and impinging upon every other center susceptible thereto, and itself impressed in turn by other centers. Our outer senses are impinged upon in the wakeful state, and hence our primary ideas are exclusively of the physical world and those suggested by the reflective process. But these do not exhaust the vast masses of our conscious concepts.

In this connection a most suggestive and illustrative fact in human experience demands a passing notice. Many of the brightest gems of human thought, whether of poetry, art or invention, have been termed inspirations. They have come in seasons when the intellect was working, if working at all, automatically—when the person was substantially in the condition of trance. The radiant thought-images have leaped upon the mirror of consciousness like full-robed angels from the heaven of beauty. Whence came they? What artist painted or sculptured them on the passive mind? There is but one answer. The universe of energy and life, by ceaseless vibrations, is impressing itself on all susceptible forms, and pre-eminently on man. But it is on his subconscious life that they are most largely impressed; and the impinging process is by and through senses as utterly unnoticed by the every-day intellect as the subconsciousness itself. As the artist's chemicals develop the photographic negative, so the trance condition develops this hidden wealth of knowledge.

Here meet and harmonize the two great schools of thought. Intuition is the sense which feels the vibrations ascending from the subconscious deeps of being whereon the tidal forces of the cosmos are photographing themselves in pictures of wisdom and beauty. Though unseen, the ceaseless energies are ever at work, and intuition senses the process and results as perfectly as the eye or ear catches light or sound vibra-

tions. Idealism is not despoiled, while sensationalism is enriched by our exposition.

As Spiritualism thus unifies the two philosophic cults, so also is it the unification of the two distinct forms of thought which we may term spiritualistic and rationalistic. The religionist may proudly claim that, whatever of error he may have accepted in his theology, he has unswervingly affirmed the immortality of man. Rationalism has questioned and denied this cherished tenet of the world's faith and hope. I have only time now to sketch in brief the modern battle, its results and the position of Spiritualism in the contest.

This contest began when Luther assailed first the practices and then the authority of the Catholic church. Excommunicated by its authority, he was compelled to find a substitute, and he fell back upon a book—the Bible, and to make that authority useful he affirmed the unchristian position of the sufficiency and supremacy of the human reason as the interpreter of divine inspiration. He introduced rationalism into religion. Protestantism is the asserted right and sufficiency of reason in each man and woman to interpret an inspired book and conform their lives and acts to such interpretation. Catholicism truly said the church is not from the book, but the Bible is from the church. The church is older than the book, which is the product of the inspired men of the church, and can only be correctly and authoritatively interpreted by the same inspiring spirit which gave it at first. Hence, the living, inspired church is greater than the dead letter of a book. Catholicism said this doctrine would unchain the demons of error, division and anarchy, and pave the way for destructive infidelity among men. After the first fierce shocks of contention were over, the Protestant doctors busied themselves in the formulation and discussion of creeds and confessions of faith. In the meantime hardly a century had elapsed when a new Protestantism appeared on the field—the predicted infidels or rationalists. Luther, said they, challenged the authority of the Pope—we challenge the authority of the Book. In the long strife ensuing the rationalists were victors in argument; the church in practical results.

The rationalist had the logic, the church had the people. Why? Because the rationalist denied to man a future life. His position was a most glaring *non sequitur*. His argument was, in substance, this: The sacred books are fables, the doctrines of the church are monstrous; therefore the doctrine of a future life is false also. But the truth or falsity of sacred books, or the monstrosities of human creeds, neither prove nor disprove the doctrine of immortality.

During the first part of this century, and even before, there began a reaction from the great Wesleyan revival of the last century. Rationalism had refurbished its weapons, and was again on the warpath, and was mightily aided by that tremendous industrial and commercial conquest which is now celebrating its triumphs in our great exposition. But in the middle of the century a new rationalism, like Minerva, full-armed from the brain of Jupiter, leaped into the arena and challenged the old combatants to a halt, a conference, and a reconciliation. This was modern Spiritualism. To the religious world it said and says: You have nobly and truthfully affirmed the spirituality and immortality of man—you have sadly mistaken when you have accepted the traditions of ignorant and barbarous tribes as superior to the cultured reason of enlightened man. To the rationalist it says: You have grandly upheld the supremacy of reason as the highest authority—the supreme court of last resort in all questions of human controversy; but you have greatly erred in asserting the unreasonableness and consequent falsity of the doctrine of immortality. Through and by the various phenomena already mentioned, by methods absolutely scientific, the fact of future life is demonstrated. Thus the demands of the most exacting rationalism are met, and the phenomena of sacred books and church history are shown to be more than probable, but, stripped entirely of their miraculous character, are relegated to the categories of natural facts, and hence amenable to scientific explanation. So the new rationalism is spiritualistic, and also religious in the best sense of that term; and at the same time it is the only genuine rationalism, for it takes in the totality of phenomena as the only basis possible for a perfect philosophy of human nature and destiny. It has continuity of life as a demonstration, and not a traditional faith; an unfettered rationalism without materialistic despair. In and by Spiritualism, religion and rationalism are married, and no power an earth exists to pronounce a decree of divorce.

RELATION OF SPIRITUALISM TO THE EVOLUTION AND CHARACTER
OF RELIGIOUS DOGMAS.

The child mind forever attaches the idea of personality to both things and forces, and from this infantile conception have come the gods and goddesses of the world's religions, fashioned by the ethnic traits and environments of the different races.

But as soon as the psychic forces, of which I have spoken, came into play, and evolution raised man to that intellectual

status where he introspected himself, he saw forms, he felt unwonted inspirations and impulsions. He fell in trances, like Daniel and Paul, and saw visions and heard utterances of strange things, like John on Patmos. He thought the gods appeared and spoke to him. He had no means of correcting the false inferences drawn by his intellect from the phenomena presented in the trance condition. He knew nothing of science. He had never heard of the subconscious or hypnotism. He yielded to the notion of the supernatural, and constructed religions on that unscientific and impossible basis. Forced on and upward by the stress of evolutionary force he grasped more fully the unity of the cosmos, and faith in many gods gradually yielded to the idea of one, although dualism and trinitarianism still largely dominate theology. If sensationalism was the predominant philosophy, Deity was to him a master mechanic, and he wrote treatises upon natural theology, based upon the undemonstrable assumption of design, not being able to discriminate between the natural fitness and harmony of substance and energy in the formative operations of nature, and an intentionally-purposed plan of a personal being. He assumed creation of the universe, either from the essential substance of his personal Deity, or, with greater absurdity, asserted creation from absolute nothingness. And then, with incomprehensible inconsistency arrays before us, the creator engaged in desperate efforts to repair the defects of his creation by destroying or counter-working the very forces which he had made; for they were either God-originated or self-originated, or self-existent, like Himself. The originated is like its originator—actually and potentially, it is from and like its source.

Spiritualism, not looking through the smoked glass of barbaric conception, rejects all these ghastly notions of divinity, and especially the absurd one of creation from nothing, or of any creation of real substance. A person, and especially a perfect one, must act from motives as an impelling reason for the act. An infinitely perfect and immutable person could never feel the impulsion of motive more at one period of eternity than another; consequently, if an infinity of ages had passed and God was still alone in that solitude of self-contemplation, he must forever remain, change being an impossibility. Hence the essential substance of the cosmos is eternal; its forms and motions subject to endless change, and those infinite permutations will evolve new beauties forever.

We have shown that the grandest intellectual feats of man and the marvelous processes of organic life as well, are auto-

matic, and some of them entirely unnoticed by the intellectual consciousness.

The tendency of idealism is to the denial of material substance, and of sensationalism to the denial of soul substance; hence, while sensationalism leads to a materialistic atheism, idealism lands us in a refined spiritualistic pantheism. The last analysis of both these systems compels the conclusion of the impersonality and automacy of the infinite life-energy of being.

Spiritualism accepts this postulate, but asserts the absolute dualism of the cosmos—matter and spirit, as a pre-requisite to any possible unity. The oneness of nature is the blended duality of positive and negative. We would not demur to Paul's affirmation where he says that Deity is "*Ta panta en ta panta*; thy all in the all." From this conclusion, to which all science and philosophy inevitably tend, certain most important inferences necessarily follow.

THE ORIGIN AND CHARACTER OF EVIL.

The problem of evil has defied all reasonable and intelligible solution by any of the great systems of religion. In substance they all agree: Man has, in some way, lapsed from a state of purity and innocence and of favor with the Deity, and become a rebel against him; and all the vast systems of worship and ceremonialism are God's appointed agencies, to reclaim, if possible, man to himself. Commands, threats, entreaties, punishments and rewards, are all brought into requisition to redeem man. From what? Why, from sin—from moral evil. The religious hypothesis is that a sinless being, with every power and tendency perfectly attuned to the key of loving obedience to God, with no existing or possible motive to disobey, nor the existence of sinful example in view, at once, self-moved, became a rebel, polluted, stained, with every gravitation of his nature downward and sinful. It is enough to say that such a revolution is an intrinsic impossibility. If light, by its own shining, can become darkness—if anything by its own normal action can become its exact opposite, then God might become a devil, and holy angels and holy men become sinful. Evil is inherent, in the nature of things, or it flows out of the power which originated them. It exists in nature, or, if a personal Deity as creator is assumed, it is an attribute of his nature, and flowed into the creature from him. This seems to be the idea of Paul, who affirms that "the creature was made subject to vanity, not willingly, but by him who hath subjected it in hope."

As a process of evolution, it is the transformation of all the energies of the physical nature into soul forces. It is not subjugation nor destruction of what are termed animal powers, but a transmutation into higher forms, an ascension from one plane of being to another. That mineral substances, like soda, potash, etc., should become part of the vegetable, and that vegetables should be continually transformed into animal tissue occasions no surprise, scarcely a thought even. Why, then, should not the animal be transmuted into the spiritual? And, if the instinct of the animal may ascend to the intuition in man, why not the animal powers of man himself be transformed into higher or soul forces? It is an illustration of the economy of nature in securing a vast range of uses by the smallest number of substances. It is an outworking of the great law of the correlation and persistence of energy in the higher realm of being.

Religion, in its universal sense, is the experience of humanity. Every pain, every pleasure have been potent factors, working together to effect the complete transformation of all human attributes into that image of moral beauty and perfect brotherhood which is the ideal of man's deathless hope.

All existing religions are only the prologue to the coming drama of spiritual evolution. They are the preface to the vast volume yet to be written.

APPENDIX "C."

ALPHABETICAL LIST OF DELEGATES BY STATES.

ARIZONA :

TRIPP, DR. R. B.....Ft. Thomas.

CALIFORNIA :

ADAMS, DR. E. A.....Santa Cruz.
 ALLEN, LYDIA W.....Summerland.
 LOVELAND, PROF. J. S.....Summerland.
 SAWYER, MRS. ELIZABETH.....14 7th Street, San Francisco.
 SLOPER, MRS. ELIZABETH.....443 Golden Gate Ave., San Francisco.
 TILLEY, JOSEPH.....808 8d Street, Los Angeles.
 WELLS, IVORY.....San Francisco.

COLORADO :

BEDELL, MRS. E. A.....911 Sixteenth Street, Denver.

CONNECTICUT :

BINGHAM, E. C.....Milldale

DISTRICT OF COLUMBIA :

COWING, MRS. R. S.....1107 G Street N. W., Washington.
 DIMMICK, ROBERT A.....510 E Street N. W., Washington.
 EDSON, HON. MILAN C.....1728 New Jersey Avenue, Washington.
 FAIRCHILD, REV. E. B.....605 E Street S. E., Washington.
 HIGBEE, HENRY M.....502 Rhode Island Avenue, Washington.
 ROWLAND, MRS. KATIE.....412 O Street N. W., Washington.
 SIMONDS, J. F.....Pension Office, Washington.

FLORIDA :

COLBY, GEORGE P.....Lake Helen.
 FOX, SAMUEL W.....Jacksonville.

GERMANY :

SCHLOCHAUER, EDUARD (Honorary).....1 Moubijou Place, Berlin.

IOWA :

ADAMS, DR. O. G. W.....Dubuque.
 BLODGETT, MRS. OLIVE A.....503 Oneida Avenue, Davenport.
 HART, B. B.....Clinton.
 HARVEY, MRS. J. M.....Maquoketa.
 PHILLIPS, DR. J. C.....Clinton.
 REYNOLDS, MRS. EMILY T.....Marshalltown.
 STEINHART, MRS. F. C.....Dubuque.
 WHITELEY, JOSEPH W.....Bonaparte.

ILLINOIS:

BENTON, DR. C. T. H.....6236 Morgan Street, Englewood.
 BLACK, MRS. CARRIE MCCALL.....Canton,

Illinois Continued.

BROOKS, GEORGE H.	Elgin.
BROOKS, MRS. GEORGE H.	Elgin.
BRUCE, JAMES.	3235 Calumet Avenue, Chicago.
BUSHNELL, DR. LEWIS.	439 W. Randolph Street, Chicago.
CARPENTER, DR. G. W.	125 South Clark Street, Chicago.
COE, JAMES E.	509 Park Avenue, Chicago.
CONANT, SARAH.	Villa Ridge.
DALTON, HON. HARRY.	5955 State Street, Chicago.
DRAKE, HON. J. S.	213 State Street, Chicago.
DRYAN, MRS. M.	113 Powell Avenue, Chicago.
EICHELBERGER, GEO. W.	312 Sixty-second Street, Chicago.
HILLER, WILLIAM C.	312 Sixty-second Street, Chicago.
HODGE, WILL. C.	40 Loomis Street, Chicago.
HULL, MRS. MATTIE E.	29 Chicago Terrace, Chicago.
LEPPER, MRS. ANNA B.	512 South Ninth Street, Springfield.
MOORE, MRS. JENNIE.	757 Warren Avenue, Chicago.
MORRILL, MRS. M. A.	355 Sixty-third Street, Englewood.
ORMSBY, F. E.	Masonic Temple, Chicago.
ORVIS, MRS. ANNA.	504 Warren Avenue, Chicago.
PACKARD, MAJ. W.	Bloomington.
PARKER, DR. W. T.	448 West Lake Street, Chicago.
RANDALL, DR. J. H.	40 Loomis Street, Chicago.
RICHMOND, MRS. CORA L. V.	Rogers Park.
ROBERTS, H. H.	New Boston.
ROBINSON, JOHN.	1471 Thirty-fourth Street, Chicago.
SANDERS, J. H.	1391 Thirty-third Street, Chicago.
SECKNER, C. M.	7981 Dearborn Street, Chicago.
SEIG, MISS MATTIE.	1471 Thirty-fourth Street, Chicago.
SEVERANCE, DR. JULIET H.	2 Warren Avenue, Chicago.
SPAULDING, MRS. H. F.	2924 Lake Park Avenue, Chicago.
STEWART, M. K.	4316 Champlain Avenue, Chicago.
THAYER, MRS. AMANDA M.	701 W. Jefferson Street, Bloomington.
VAN LIEW, MRS. JENNIE.	West Madison Street, Chicago.
WHEELOCK, L. P.	Moline.
WILKINS, DR. T.	291 Ogden Avenue, Chicago.
WILLIAMS, A. H.	666 Lake Street, Chicago.
WILLITS, MILTON L.	New Boston.
WOLFORTH, MRS. M. A.	1391 Third Street, Chicago.

INDIANA:

BEIDERMAN, STEPHEN.	412 Upper Eighth Street, Evansville.
BITTERS, DR. F. P.	Rochester.
BRUNER, J. E.	Aurora.
GILL, MRS. S. J.	452 Broadway, Indianapolis.
HARDING, MISS FLORA.	Anderson.
HILLIGOSS, DR. G. N.	Anderson.
KRATZ, JOHN W.	120 Lower First Street, Evansville.
LUTHER, MRS. A. H. COLBY.	Crown Point.
McHUGH, MRS. JOHN.	419 Adams Street, Evansville.
McKEE, ALEX. P.	Anderson.
OGBORNE, HARRISON.	Indianapolis.
POPE, ED. S.	Indianapolis.
SWERINGEN, DR. H. V.	197 W. Wayne Street, Fort Wayne.
SWERINGEN, MRS. H. V.	197 W. Wayne Street, Fort Wayne.
THOMAS, DR. S. A.	Montpelier.

KANSAS :

BAKER, HON. F. P.....Topeka.
 MARKLEY, A.....Box 185, Topeka.
 WIDLER, JACOB.....Topeka.
 WOODS, MRS. LILLIAN L.....Topeka.

KENTUCKY :

MABUS, JOHN.....724 Madison Street, Covington.
 McABOY, DR. THOMAS.....727 Twelfth Street, Louisville.
 WILSON, DR. J. H.....Louisville.

MASSACHUSETTS :

BROWN, MRS. M. L. W.....Onset Bay.
 LILLIE, MRS. R. S.....Melrose.
 NICKLESS, MRS. EDITH E. R.....Bosworth Street, Boston.

MICHIGAN :

BOYNTON, D.....Riverside.
 CHERRY, EDWARD H.....Owosso.
 DENT, CHAS. E.....Vicksburg.
 EDSON, DR. A. W.....Lansing.
 HASLETT, MRS. SARA A.....Port Huron.
 JACKSON, MRS. J. B. HAGAN.....399 S. Lafayette Street, Grand Rapids.
 JEFFREY, MRS. MARY A.....Ludington.
 JOSLYN, MRS. EFFIE F.....257 N. Ionia Street, Grand Rapids.
 MARTIN, MRS. NELLIE M. ROWE.....Vicksburg.
 MOULTON, HON. L. V.....Grand Rapids.
 MULLEN, JOHN.....112 Hermitage Bldg., Grand Rapids.
 O'DELL, MRS. MARIA L.....Paw Paw.
 PETRIE, CHAS. E.....Pierston.
 PETRIE, MRS. C. E.....Pierston.
 ROOT, MRS. MARTHA E.....Bay City.
 ROOT, MELVIN A.....Bay City.
 ROWE, DR. VIRGINIA.....Jackson.
 SHEETS, MRS. ABBIE E.....Grand Ledge.
 SMITH, MRS. ROWENNA F.....Vicksburg.
 STRICKLAND, D. D.....449 E. Main Street, Owosso.
 WAITE, MRS. MAGGIE.....112 Hermitage Bldg., Grand Rapids.
 WALTON, DR. JULIA M.....124 E. Main Street, Flint.

MINNESOTA :

ASPINWALL, MRS. BESSIE.....Minneapolis.
 ASPINWALL, DR. S. N.....Minneapolis.
 BACH, MRS. EVIE P.....St. Paul.
 BACH, W. H.....St. Paul.
 FOOTE, MRS. P. A.....57 Iglehart Street, St. Paul.
 FOX, MRS. FLORA W.....Rochester.
 IRVINE, F. E.....279 MacKubin Street, St. Paul.
 JOHNSON, O. J.....822 Sixteenth Avenue, South, Minneapolis.
 LEPPER, MRS. H. E.....309 Washington Avenue, Minneapolis.
 LOWELL, MRS. SOPHRONIA M.....Anoka.
 PRUDEN, MRS. C. D.....633 Cedar Street, St. Paul.

MISSOURI :

ALLEN, J. MADISON.....Liberal.
 ALLEN, MRS. M. THERESA.....Liberal.
 BOYLAN, MRS. M. E.....St. Louis.

Missouri Continued.

DE BUCHANANNE, JAMES.....Joplin.
 GOULD, CAPT. E. W.....1620 South Grand Avenue, St. Louis.
 HEWSON, MRS. THOMAS.....1446 Washington Ave., St. Louis.
 PARKHURST, DR. H. M.....Ballwin.
 TREAT, C. A.....Hannibal.
 WALLACE, JULES.....St. Louis.
 WEISS, MRS. A. M.....3710 Olive Street, St. Louis.

NEBRASKA :

ESTABROOKE, GEN. E.....411 N. Seventeenth Street, Omaha.
 FAYE, W. C.....Seward.
 MILLARD, MRS. MARY.....Pender.

NEW HAMPSHIRE :

EPPS, GEORGE D.....Francistown.

NEW JERSEY :

COTTON, DR. J. C.....Vineland.
 KING, A. J.....Hammonton

NEW YORK :

BARRETT, H. D.....Lily Dale.
 BOWEN, HON. GEO. S.....New York City.
 DENNIS, JOSEPH W.....120 Thirteenth Street, Buffalo.
 HUFF, MRS. EMMA J. H.....Lily Dale.
 HYDE, DR. E. C.....Lily Dale.
 HYDE, MRS. JULIA E.....Lily Dale.
 LYMAN, MRS. MARY K.....Box 420, Fulton.
 SKIDMORE, MRS. MARION H.....Lily Dale.
 SKIDMORE, THOMAS J.....Lily Dale.
 SPRAGUE, MRS. C. A.....Cor. Newland and Forest Avenues, Jamestown.
 SPRAGUE, E. W.....Cor. Newland and Forest Avenues, Jamestown.
 WALKER, MISS E. J.....Hamburgh.
 WALKER, FRANK.....Hamburgh.
 WALTERS, MRS. S. A.....26 Lincoln Street, Auburn.

OHIO:

BEARD, J. J.....Columbus.
 BOWSER, A. P.....264 E. Third Street, Cincinnati.
 COIT, MRS. ELIZABETH.....Columbus.
 DONOVAN, F. M.....525 McMillan Street, Cincinnati.
 ENGLERT, MRS. MARY.....67 Marshall Avenue, Cincinnati.
 FORD, DR. C. E.....20 Clinton Street, Cincinnati.
 FORD, MRS. C. E.....20 Clinton Street, Cincinnati.
 GEBAUER, DR. FREDERICK.....442 W. Seventh Street, Cincinnati.
 GEBAUER, DR. MARY A.....442 W. Seventh Street, Cincinnati.
 HARRISON, MRS. G. B.....479 Vine Street, Cincinnati.
 HORMAN, FREDERICK.....113 E. Fifth Street, Cincinnati.
 KIBBEY, MRS. A. E.....130 Locust Street, Cincinnati.
 KING, D. M.....Mantua Station.
 LAKE, MRS. H. S.....319 Huntington Street, Cleveland.
 MYERS, W. H.....Van Wert.
 ROWLEY, MRS. MONA S.....9 Glen Park Place, Cleveland.
 ROWLEY, DR. W. S.....9 Glen Park Place, Cleveland.
 SHEEHAN, MRS. D. ADA H.....113 E. Fifth Street, Cincinnati.
 SHRADER, LIZZIE L.....Cincinnati.

Ohio Continued.

THOMPSON, JUDGE ELIHU.....Dayton.
 TOWNSEND, HON. JAMES B.....Lima.
 WILLIS, AARON.....206 Race Street. Cincinnati.
 WINANS, CHARLES E.....Lake Brady.

PENNSYLVANIA :

CADWALLADER, MRS. M. E.....1413 Somerset Street. Philadelphia.
 GRIMSHAW, THOMAS.....Pittsburgh.
 HENDERSON, MRS. C. H.....Erie.
 HILL, B. B.....1102 Girard Street, Philadelphia.
 KNIGHT, JOHN H.....Pittsburgh.
 METZGER, HENRY.....Box 757, Pittsburgh.
 PROCTOR, J. O.....Erie.
 RUFFHEAD, THOMAS G.....Renovo.
 TYLER, MRS. MARY E. S.....New Castle.

TENNESSEE :

REYBER, ERNST.....Chattanooga.
 STOCKELL, CHAS. H.....Nashville.

TEXAS :

GILMAN, E. M.....107 Swiss Avenue. Dallas.
 GILMAN, MRS. S. E.....107 Swiss Avenue, Dallas.

WASHINGTON :

AUGUSTEIN, GUSTAVE.....Tacoma.
 SESSIONS, H. C.....Waterville.

WISCONSIN :

CHOLVIN, FRANK.....Elroy.
 FISK, R.....Wonevoo.
 LOCKWOOD, W. M.....Ripon.
 NICK, MRS. C. A.....388 Cass Street, Milwaukee.
 NICK, H. C.....388 Cass Street, Milwaukee.
 WHEELER, DR. E. A.....Milwaukee.

APPENDIX "D."

DELEGATES

TO THE

FIRST NATIONAL DELEGATE CONVENTION,

AT CHICAGO, ILL.,

SEPTEMBER 27th, 28th and 29th, 1893.

ADAMS, DR. E. A.	Santa Cruz, Cal.
ADAMS, DR. O. G. W.	Dubuque, Iowa.
ALLEN, J. MADISON	Liberal, Mo.
ALLEN, LYDIA W.	Summerland, Cal.
ALLEN, MRS. M. THERESA	Liberal, Mo.
ASPINWALL, MRS. BESSIE	Minneapolis, Minn.
ASPINWALL, DR. S. N.	Minneapolis, Minn.
AUGUSTEIN, GUSTAVE	Tacoma, Washington.
BACH, MRS. EVIE P.	St. Paul, Minn.
BACH, W. H.	St. Paul, Minn.
BAKER, HON. F. P.	Topeka, Kan.
BARRETT, H. D.	Lily Dale, N. Y.
BEARD, J. J.	Columbus, Ohio.
BEDELL, MRS. E. A.	911 Sixteenth Street, Denver, Colo.
BEIDERMAN, STEPHEN	412 Upper Eighth Street, Evansville, Ind.
BENTON, DR. C. T. H.	6236 Morgan Street, Englewood, Ill.
BINGHAM, E. C.	Milidale, Conn.
BITTERS, DR. F. P.	Rochester, Ind.
BLACK, MRS. CARRIE MCCALL	Canton, Ill.
BLODGETT, MRS. OLIVE A.	503 Oneida Avenue, Davenport, Iowa.
BOWEN, HON. GEO. S.	New York, N. Y.
BOWSER, A. P.	264 E. 3d Street, Cincinnati, Ohio.
BOYLAN, MRS. M. E.	St. Louis, Mo.
BOYNTON, D.	Riverside, Mich.
BROOKS, GEO. H.	Elgin, Ill.
BROOKS, MRS. GEO. H.	Elgin, Ill.
BROWN, MRS. M. L. W.	Onset Bay, Mass.
BRUCE, JAMES	3235 Calumet Avenue, Chicago, Ill.
BRUNER, J. E.	Aurora, Ind.
BUSHNELL, DR. LEWIS	439 W. Randolph Street, Chicago, Ill.
CADWALLADER, MRS. M. E.	1413 Somerset Street, Philadelphia, Pa.
CARPENTER, DR. G. W.	125 South Clark Street, Chicago, Ill.
CHERRY, EDWARD H.	Owosso, Mich.
CHOLVIN, FRANK	Elroy, Wis.
COE, JAMES E.	509 Park Avenue, Chicago, Ill.
COIT, MRS. ELIZABETH	Columbus, Ohio.
COLBY, GEORGE P.	Lake Helen, Fla.
CONANT SARAH	Villa Ridge, Ill.
COTTON, DR. J. C.	Vineland, N. J.
COWING, MRS. R. S.	1107 G Street Northwest, Washington, D. C.

- DALTON, HON. HARRY.....5955 State Street, Chicago, Ill.
 DE BUCHANANNE, JAMES.....Joplin, Mo.
 DENNIS, JOSEPH W.....120 Thirteenth Street, Buffalo, N. Y.
 DENT, CHARLES E.....Vicksburg Mich.
 DIMMICK, ROBERT A.....510 E Street Northwest, Washington, D. C.
 DONOVAN, F. M.....525 McMillen Street, Cincinnati, Ohio.
 DRAKE, HON. J. S.....213 State Street, Chicago, Ill.
 DRYNAN, MRS. M.....113 Powell Avenue, Chicago, Ill.

 EDSON, DR. A. W.....Lansing, Mich.
 EDSON, HON. MILAN C.....1728 New Jersey Avenue, Washington, D. C.
 EICHELBERGER, GEORGE W.....312 Sixty-second Street, Chicago, Ill.
 ENGLERT, MRS. MARY.....67 Marshall Avenue, Cincinnati, Ohio.
 EPPS, GEORGE D.....Francistown, N. H.
 ESTABROOKE, GEN. E.....411 Seventeenth Street, Omaha, Neb.

 FAIRCHILD, REV. E. B.....605 E Street Southeast, Washington, D. C.
 FAYE, W. C.....Seward, Neb.
 FISK, R.....Wonevot, Wis.
 FOOTE, MRS. P. A.....57 Iglehart Street, St. Paul, Minn.
 FORD, DR. C. E.....20 Clinton Street, Cincinnati, Ohio.
 FORD, MRS. C. E.....20 Clinton Street, Cincinnati, Ohio.
 FOX, MRS. FLORA W.....Rochester, Minn.
 FOX, SAMUEL W.....Jacksonville, Fla.

 GEBAUER, DR. FREDERICK.....442 W. 7th Street, Cincinnati, Ohio.
 GEBAUER, DR. MARY A.....442 W. 7th Street, Cincinnati, Ohio.
 GILL, MRS. S. J.....452 Broadway, Indianapolis, Ind.
 GILMAN, E. M.....107 Swiss Ave., Dallas, Texas.
 GILMAN, MRS. S. E.....107 Swiss Ave., Dallas, Texas.
 GOULD, CAPT. E. W.....1020 South Grand Avenue, St. Louis, Mo.
 GRIMSHAW, THOMAS.....Pittsburgh, Pa.

 HARDING, MISS FLORA.....Anderson, Ind.
 HARRISON, MRS. G. B.....479 Vine Street, Cincinnati, Ohio.
 HART, B. B.....Clinton, Iowa.
 HARVEY, MRS. J. M.....Maquoketa, Iowa.
 HASLETT, MRS. SARA A.....Port Huron, Mich.
 HENDERSON, MRS. C. H.....Erie, Pa.
 HEWSON, MRS. THOMAS.....1416 Washington Ave., St. Louis, Mo.
 HIGBEE, HENRY M.....502 R. I. Avenue, Northwest, Washington, D. C.
 HILL, B. B.....1102 Girard Street, Philadelphia, Pa.
 HILLER, WILLIAM C.....312 Sixty-second Street, Chicago, Ill.
 HILLIGOSS, DR. G. N.....Anderson, Ind.
 HODGE, WILL. C.....40 Loomis Street, Chicago, Ill.
 HORMAN, FREDERICK.....113 E. Fifth Street, Cincinnati, Ohio.
 HUFF, MRS. EMMA J.....Lily Dale, N. Y.
 HULL, MRS. MATTIE E.....29 Chicago Terrace, Chicago, Ill.
 HYDE, DR. E. C.....Lily Dale, N. Y.
 HYDE, MRS. JULIA E.....Lily Dale, N. Y.

 IRVINE, F. E.....279 MacKubin Street, St. Paul, Minn.

 JACKSON, MRS. J. B. HAGAN.....399 S. Lafayette Street, Grand Rapids, Mich.
 JEFFREY, MRS. MARY A.....Ludington, Mich.
 JOHNSON, O. J.....822 16th Avenue, South, Minneapolis, Minn.
 JOSLYN, MRS. EFFIE F.....257 N. Ionia Street, Grand Rapids, Mich.

KIBBEY, MRS. A. E. 130 Locust Street, Cincinnati, Ohio.
 KING, A. J. Hammonton, N. J.
 KING, D. M. Mantua Station, Ohio.
 KNIGHT, JOHN H. Pittsburgh, Pa.
 KRATZ, JOHN W. 120 Lower First Street, Evansville, Ind.

LAKE, MRS. H. S. 319 Huntington Street, Cleveland, Ohio.
 LEPPER, MRS. ANNA B. 512 South 9th Street, Springfield, Ill.
 LEPPER, MRS. H. E. 309 Washington Avenue, Minneapolis, Minn.
 LILLIE, MRS. R. S. Melrose, Mass.
 LOCKWOOD, PROF. W. M. Ripon, Wis.
 LOHMEYER, JOHN H. 4 John Street, Pittsburgh, Pa.
 LOVELAND PROF. J. S. Summerland, Cal.
 LOWELL, MRS. SOPHRONIA M. Anoka, Minn.
 LUTHER, MRS. A. H. COLBY. Crown Point, Ind.
 LYMAN, MRS. MARY K. Box 420 Fulton, N. Y.

MCABOY, DR. THOMAS. 727 12th Street, Louisville, Ky.
 MCHUGH, MRS. JOHN. 419 Adams Street, Evansville, Ind.
 MCKEE, ALEX. P. Anderson, Ind.
 MABUS, JOHN. 724 Madison Street, Covington, Ky.
 MARKLEY, A. Box 185 Topeka, Kan.
 MARTIN, MRS. NELLIE M. ROWE. Vicksburg, Mich.
 METZGER, HENRY. Box 757 Pittsburgh, Pa.
 MILLARD, MRS. MARY. Pender, Neb.
 MOORE, MRS. JENNIE. 757 Warren Avenue, Chicago, Ill.
 MORRILL, MRS. M. A. 355 63d Street, Englewood, Ill.
 MOULTON, HON. L. V. Grand Rapids, Mich.
 MULLEN, JOHN. 112 Hermitage Building, Grand Rapids, Mich.
 MYERS, W. H. Van Wert, Ohio.

NICK, MRS. C. A. 388 Cass Street, Milwaukee, Wis.
 NICK, H. C. 388 Cass Street, Milwaukee, Wis.
 NICKLESS, MRS. EDITH E. R. 9 Bosworth Street, Boston, Mass.

O'DELL, MRS. MARIA L. Paw Paw, Mich.
 OGBORNE, HARRISON. Indianapolis, Ind.
 ORMSBY, F. E. Masonic Temple, Chicago, Ill.
 ORVIS, MRS. ANNA. 504 Warren Avenue, Chicago, Ill.

PACKARD, MAJ. W. Bloomington, Ill.
 PARKER, DR. W. T. 448 West Lake Street, Chicago, Ill.
 PARKHURST, DR. H. M. Ballwin, Mo.
 PETRIE, CHARLES E. Pierson, Mich.
 PETRIE, MRS. C. E. Pierson, Mich.
 PHILLIPS, DR. J. C. Clinton, Iowa.
 POPE, ED. S. Indianapolis, Ind.
 PROCTOR, J. O. Erie, Pa.
 PRUDEN, MRS. C. D. 633 Cedar Street, St. Paul, Minn.

RANDALL, DR. J. H. 40 Loomis Street, Chicago, Ill.
 REYBER, ERNST. Chattanooga, Tenn.
 REYNOLDS, MRS. EMILY T. Marshalltown, Iowa.
 RICHMOND, MRS. CORA L. V. Roger's Park, Ill.

ROBERTS, II. H. New Boston, Ill.
 ROBINSON, JOHN 1471 Thirty-fourth Street, Chicago, Ill.
 ROOT, MRS. MARTHA E. Bay City, Mich.
 ROOT, MELVIN A. Bay City, Mich.
 ROWE, DR. VIRGINIA Jackson, Mich.
 ROWLAND, MRS. KATIE 412 O Street, Northwest, Washington, D. C.
 ROWLEY, MRS. MONA S. 9 Glen Park Place, Cleveland, Ohio.
 ROWLEY, DR. W. S. 9 Glen Park Place, Cleveland, Ohio.
 RUFFHEAD, THOMAS G. Renovo, Pa.

SANDERS, J. H. 1391 Thirty-third Street, Chicago, Ill.
 SAWYER, MRS. ELIZABETH 14 Seventh Street, San Francisco, Cal.
 SCHLOCHAUER, EDUARD 1 Moubijou Place, Berlin, Germany.
 SECKNER, C. M. 7981 Dearborn Street, Chicago, Ill.
 SEIG, MISS MATTIE 1471 Thirth-fourth Street, Chicago, Ill.
 SESSIONS, H. C. Waterville, Wash.
 SEVERANCE, DR. JULIETT H. 2 Warren Avenue, Chicago, Ill.
 SHEEHAN, MRS. DR. ADA H. 113 E. Fifth Street, Cincinnati, Ohio.
 SHEETS, MRS. ABBIE E. Grand Ledge, Mich.
 SHRADER, LIZZIE L. Cincinnati, Ohio.
 SIMONDS, J. F. Pension Office, Washington, D. C.
 SKIDMORE, MRS. MARION H. Lily Dale, N. Y.
 SKIDMORE, THOMAS J. Lily Dale, N. Y.
 SLOPER, MRS. ELIZABETH 443 Golden Gate Avenue, San Francisco, Cal.
 SMITH, MRS. ROWENNA F. Vicksburg, Mich.
 SPAULDING, MRS. H. F. 2924 Lake Park Avenue, Chicago, Ill.
 SPRAGUE, MRS. C. A. Cor. Newland and Forest Avenues, Jamestown, N. Y.
 SPRAGUE, E. W. Cor. Newlaad and Forest Avenues, Jamestown, N. Y.
 STEINHART, MRS. F. C. Dubuque, Iowa.
 STEWART, M. K. 4316 Champlain Avenue, Chicago, Ill.
 STOCKELL, CHARLES H. Nashville, Tenn.
 STRICKLAND, D. D. 449 E. Main Street, Owosso, Mich.
 SWERINGEN, DR. H. V. 197 W. Wayne Street, Fort Wayne, Ind.
 SWERINGEN, MRS. H. V. 197 W. Wayne Street, Fort Wayne, Ind.

THAYER, MRS. AMANDA M. 707 W. Jefferson Street, Bloomington, Ill.
 THOMAS, DR. S. A. Montpelier, Ind.
 THOMPSON, JUDGE ELIHU Dayton, Ohio.
 TILLEY, JOSEPH 808 Third Street, Los Angeles, Cal.
 TOWNSEND, HON. JAMES B. Lima, Ohio.
 TREAT, C. A. Hannibal, Mo.
 TRIPP, DR. R. B. Ft. Thomas, Arizona.
 TYLER, MRS. MARY E. S. New Castle, Pa.

VAN LIEW, MRS. JENNIE West Madison Street, Chicago, Ill.

WAITE, MRS. MAGGIE 112 Hermitage Building, Grand Rapids, Mich.
 WALKER, MISS E. J. Hamburgh, N. Y.
 WALKER, FRANK Hamburgh, N. Y.
 WALLACE, JULES St. Louis, Mo.
 WALTERS, MRS. S. A. 26 Lincoln Street, Auburn, N. Y.
 WALTON, DR. JULIA M. 124 East Main Street, Flint, Mich.
 WEISS, MRS. A. M. 3710 Olive Street, St. Louis, Mo.
 WELLS, IVORY San Francisco, Cal.
 WHEELER, DR. E. A. Milwaukee, Wis.

WHEELOCK, L. P.....	Moline, Ill.
WHITELEY, JOSEPH W.....	Bonaparte, Iowa.
WIDLER, JACOB.....	Topeka, Kan.
WILLIAMS, A. H.....	666 Lake Street, Chicago, Ill.
WILKINS, DR. T.....	291 Ogden Avenue, Chicago, Ill.
WILLIS, AARON.....	206 Race Street, Cincinnati, Ohio.
WILLITS, MILTON L.....	New Boston, Ill.
WILSON, DR. J. H.....	Louisville, Ky.
WINANS, CHARLES E.....	Lake Brady, Ohio.
WOLFORTH, MRS. M. A.....	1391 Thirty-third Street, Chicago, Ill.
WOODS, MRS. LILLIAN L.....	Topeka, Kan.