





Twelve camps during the past summer, and the amount of money from them all aggregated six hundred dollars for the N. S. A. Such a sum is worth looking after, and can be greatly augmented in the future, if due care is exercised by the N. S. A. The Camps, with perhaps a single exception, are now friendly to our Association, and we should show them that we are thorough believers in the doctrine of reciprocity by both deed and precept.

THE SECULAR PRESS.

During the past year, Spiritualism has received a great deal of attention from the secular press. Articles for and against it have appeared daily, and so great has been the interest in some articles that the entire issue containing them has been speedily exhausted. Many of the articles have attacked Spiritualism vigorously, and the editors have been willing to publish. Rejoinders from the officials of the N. S. A., or other representative Spiritualists, in view of the increasing frequency of these attacks, I feel that it would be well for the N. S. A. to be authorized to reply to the same. To that end, I earnestly recommend that the Clipping Bureau of Chicago, Ill., be employed to furnish our home office with clippings from all newspapers in the United States and Canada. This will greatly increase our knowledge of the public mind, but the gain therefrom will be entirely in excess of that sum through the placing of our true principles before the masses in the columns of the very papers that attack us. I further recommend that scrapbooks be purchased by our Secretary, and these clippings arranged in orderly form therein. They will be of great value to the future historian of our Cause, and can best be preserved in the manner indicated.

REFORM WORK.

This is a subject in which all Spiritualists feel a deep interest. Spiritualism is reform in every sense of the word, yet it will do us no harm, but in excess of that sum through the placing of our true principles before the masses in the columns of the very papers that attack us. I further recommend that scrapbooks be purchased by our Secretary, and these clippings arranged in orderly form therein. They will be of great value to the future historian of our Cause, and can best be preserved in the manner indicated.

EDUCATION.

We must not forget the question of a higher spiritual education for the masses. Our platform must be broadened, and our public utterances made to stand for scholarship, logic and reason. To that end, we should give our hearty endorsement to the Training School at Lily Dale, N. Y., under the efficient tuition of the brother, Moses Hull, and to all other schools designed to give a broad and spiritual education to our people. An educated ministry is one of the main props to Spiritualism, and we cannot do too much to further this desired end. I recommend action with respect to this interesting topic. Cassadaga Camp made an important and valuable departure in its work during the past season in introducing educational work in the form of classes throughout the session. The results were excellent, and I feel that the example of Cassadaga could be followed with profit by every assembly of like character in the United States. It was a step in the right direction, and should be given the hearty approval of this Convention.

PRESIDENT MCKINLEY.

Within the past few weeks, our beloved and honored Chief Magistrate, William McKinley, has been stricken by the fell hand of an assassin, and prematurely ushered into his immortality. Feeling that his loss is personal to every member of this Convention, I recommend an earnest expression of our condemnation of his fearful murder, and of our sympathy with his family and our mourning nation. The hand that struck him down aimed a blow at every loyal American heart. It was a blow at our flag, through the sacred and exalted office held by our honored President. He was a good man and endeavored faithfully to serve the American people. As Spiritualists, we are of the opinion that he was a graduate, yet we cannot but mourn his violent and most cruel taking off. Let us lay a tribute of love upon the bier of this man of the people, this friend of truth and right, and give him our psychic impress as he takes up his duties in the realms of the soul. All honor to our martyred patriot, William McKinley!

ALTRUISM.

I feel as if this Convention should make some reference to this most important subject, therefore invite your special attention to it at this time. It means the gospel of love, as against that of selfishness, and concerns the good of all mankind. The good of others rather than individual aggrandizement is its purpose. We can therefore afford to make it our gospel, and so seek to express it to the world through the medium of our religious and philosophical, as well as in the thoughts of our fellow-men. By so doing, we will become exponents of the great truths of the spirit, exemplifiers of the gospel of non-resistance, practical examples of the religion of peace, and leaders in the work of doing good to all mankind. Altruism can be our politics, our ethics, our psychic impulse. Then we shall rise to the altitude of the Universal, and be able to show the world the superiority of our thought. I recommend this great question to your thoughtful attention and ask that some expression be given as to the attitude of Spiritualism with regard to it.

STATE ASSOCIATIONS.

It would be well to devote a portion of our time to the question as to the best method of increasing the efficiency of our State Associations. They are needed as never before as the history of the past year abundantly proves. Adverse legislation on the subject of the practice of medicine was attempted in a majority of the States, and in a score or more of them the attempt was successful. In those States where the monopolists were unsuccessful, their defeat was due to the efforts of the State Spiritualist Associations. Legislation was also attempted against our mediums in a few States, and those attempts were frustrated only by the efforts of our State Associations. In one or two instances our opponents were working in this direction, thus showing the necessity of having a good working State organization. In each State, or a live committee from the N. S. A. to oppose at each State Capital all measures inimical to the best interests of the people. The State Spiritualist Association in Maine defeated the attempt to restore capital punishment in that State. The above facts prove the worth of our State Associations, and I recommend that ways and means be provided by which such Associations may be formed in every State in the Union. We now have eighteen of them at work, and with the assistance of the N. S. A. I believe that other thirty-one

States and Territories can be brought into line, and when they are, class legislation of an unjust character can be averted. When our opponents begin to resort to legislation to injure our true and tried mediums, it is time for every Spiritualist to rise above party ties and support only such men and measures as will defend liberty and justice on all occasions.

THE ANNUAL CONVENTION.

Many complaints have reached me during the past year from various sections with regard to the date of our annual Convention, alleging that it is held at an inopportune time. Two reasons are given in support of this allegation, that I consider valid. The first is the fact that our October date is too soon after the Camp-meeting season, and the second, is that it conflicts seriously with the opening of the season's meetings on the part of our local societies. I deem these arguments to be of weight and respectfully urge you as a body of delegates to take steps to secure a change of date. I recommend the third Tuesday in January as a date better suited to our needs than the one on which we now assemble.

MEDICAL PERSECUTIONS.

In view of the numerous prosecutions of our clairvoyant and magnetic physicians, I deem it wise to call your attention in a special paragraph to this important matter. The right to get well by any means that will cure, is or should be, sacred to every man, woman and child on earth. It is now denied in the majority of the States of this Union. I believe that the medical laws to be unconstitutional, but they can never be overturned until a test case is taken to the Superior Court of the United States. I am informed by Hon. A. B. Richmond, of Meadville, Pa., that it will cost about \$300 (three hundred dollars) to make such a test in Pennsylvania, taking the case through all the courts of that great Commonwealth. There will come the cost of taking the case to the Supreme Court of the United States, but a decision will be so valuable to us all, that the expense is not to be feared. I feel that the N. S. A. should undertake the work of making the test. Good cases worthy of our aid, are to be found in both Ohio and Pennsylvania, and if we can destroy the iniquitous class legislation that now makes the American people slaves to medical monopoly, we shall have won a great victory, and shall have made for Spiritualism a record of which we can be justly proud. I recommend that the incoming Board of Trustees be instructed to take a test case in this special field to the Supreme Court of the United States at the earliest possible moment. The expense can easily be met. When the N. S. A. shows that it is acting in behalf of the people, and that it is not a mere association of Spiritualists, many of those directly involved will rally to its support, and gladly contribute to meet the expenses of the suit.

MEDIUMSHIP.

I recommend that a strong statement be made at this Convention, to the effect that a bona fide medium should be adopted by this Convention. The true medium is a benefactor to all mankind, and deserves well at the hands of all Spiritualists. The N. S. A. is and ever has been the champion of true and honest mediumship. Never in its history has it as an institution, or have any of its officers, denounced or opposed a true medium. Our N. S. A. is for the purpose of placing mediumship in its true position before the world, and we should not hesitate to declare its position in relation thereto. Our mediums are our oracles with respect to spiritual powers, and should be so circumstanced as to be able to do their best for the world. Personally I owe much to mediumship, and am ready to give credit where credit is due. I therefore renew my recommendation, and urge that resolutions in support of true mediumship be adopted by this Convention. It will be in keeping with the spirit of liberty and truth to instruct the incoming Board of Trustees to make a test case of the laws against mediums now on the statute books of several States, at the earliest possible moment, and I recommend action accordingly.

THE HOME OFFICE.

The work at our Home Office has been performed most expeditiously and satisfactorily throughout the year by our efficient Secretary, Mrs. Mary T. Longley. She has endeavored most faithfully to serve the N. S. A. in every way, and has done much to aid the Cause of Truth by her loyalty and conscientious devotion to principle. She has had the constant counsel of our large-hearted Treasurer, Theodore J. Mayer, as well as the timely advice of our other resident Trustee in Washington, Mr. I. O. Evans, and their work has been well done. They are towers of strength to the N. S. A., and deserve well at the hands of this Convention. No eulogium of our generous Treasurer, Mr. Mayer, is needed from me at this time. His work speaks for him, and ever do they rise to praise him. All of the members of the Board of Trustees have labored with singleness of heart for the good of our Association. The members have been as a unit in their labors to aid the N. S. A., and have worked in perfect harmony throughout the year. Personally, I am under obligations to them all, and take this opportunity to publicly thank not only those above mentioned, but also Bros. Locke, Dewey, Thompson, Pruden, and Stevens for the many favors received at their hands, and for their valuable aid to the N. S. A. They have made our organization what it is, and have been a constant source of strength and help. I have made it known where it was formerly unknown.

THE PRESIDENT'S WORK.

The record of your President's work is already before you in the history of the mass-meetings and missionary labor for the past year. No words are needed further in relation to that part of his labors. In addition to that work, he has had an unusually large correspondence, which I have faithfully endeavored to carry on in the interests of the N. S. A., and have written for all of the leading Spiritualist papers such articles as would, in my judgment, aid the N. S. A. I have also written for the secular press in defense of Spiritualism to a greater extent than ever before, and have responded promptly when solicited by the editors of popular periodicals to speak in behalf of our religion. I leave it to others to speak of the results of my labors. I have done my duty as I have seen it, and the record thereof is before you for inspection.

THE SPIRITUALIST PRESS.

The N. S. A. has had the undivided support of the Spiritualist press during the entire year. Every article written by the President and Secretary has been cheerfully published by all of the papers, while their editors have spoken kindly words of our organization without solicitation on the part of our officers. I feel that this Association is under great obligations to W. H. Bach, Editor of the "Sunflower," to John R. Francis, Editor of "The Progressive Thinker," to Willard J. Hull and J. B. Townsend, Editor and Proprietor of the

Light of Truth; to Thomas G. Newman, Editor of the "Religio-Philosophical Journal"; to Max Gentzke, Editor of "Lichtstrahlen"; and to the Banner of Light Publishing Company, for the many favors received. I recommend that due acknowledgment be made to each and all of them by this Convention.

CONCLUSION.

The work of the past year shows what can be done when proper effort is put forth by those who are truly interested in organization. For the coming year, indeed, for the next five years, we need the same devoted, consecrated spirit in the work of the N. S. A. Eight years of constant labor have brought our organization to a point where it can begin to do effective work for our Cause. Every Spiritualist now sees its value, and recognizes its great utility. Each one should resolve at the opening of the ninth year of our work to redouble his efforts to make the N. S. A. a power for good in our land. Let us labor together in love, and prove by our works that we realize the truth of the adage, "In union there is strength." Let us lay aside all differences of opinion on non-essentials and work with a will to make our Spiritualism stand forth as the religion of humanity and the ethic of the civilization of the soul. Let us be high and yet higher our banner of co-operation, and win our way through the harmonizing influence of Love and Peace. May this ever be the policy of the N. S. A. All of which is respectfully submitted.

HARRISON D. BARRETT, President.

FRIENDLY SPARRING

By a Spiritualist and a Non-Spiritualist.

W. E. Bonney, of this city, sends in an essay on "The Spirit Birth," which is important if true. He says to begin with that "there comes a time in the life of every individual when the inexorable laws under which we live compel us to vacate the material structure of flesh and blood, bone and sinew, in which the spirit has found an abiding place during the earth-life with its experiences, and find a new home, a different body suited to the change from the earth life to the life of the spirit realms." Continuing along that line Mr. Bonney assures us that the transition from this coarse exterior to one more ethereal, and that fadeeth no away, is in a narrow process as any other process of which our material senses take cognizance. Death as understood is a misnomer. Its true significance, if we read the seer aright, is change, and that change is for the better and not the worst. The flesh is a serious handicap to the progress and expansion of the real man, the eternal entity which is to live and thrive and have a good time after the achieving of the goal which it has associated with its earthly life. When we get across the river, and the boatman with his muffled oar returns for another load, we will be met and welcomed by sympathetic friends who will joyfully pilot us to the eternal city and presumably deposit us in the most comfortable corner of Abraham's spacious bosom. He describes the negro helms and others. His graphic descriptions call to mind the Buddhist helms, of which there are said to be ten thousand. But for Hell as it is sometimes anticipated, or experienced in the present life, the following personal testimony is certainly interesting and to some, will be convincing.

THE NEW YORK JOURNAL OF SEPTEMBER 22.

gives the following first-hand testimony of Henry Taylor, the self-confessed murderer of Edward Sewell. He killed Sewell on August 12 by placing his arm around his neck and firing three shots from his revolver. He says he has not had a moment's peace from the time he left his dying victim until he was behind prison bars. Taylor, who is a negro, told the following story in the station house. "After I shot Sewell I jumped out of the saloon and made up my mind to go to Homestead. When I put my hand on the car I was confronted for the first time with the presence of Sewell. He was about to get off the car. I was horrified for a moment. "Then I collected myself and said to myself, 'Boy, you are a fool. There is no one there. I did not take that car.' The next car came along in a few moments and I took it. I was nervous. When the car reached to a Craig street I saw that figure of Sewell running alongside of the car. He was pointing at me saying that he would kill me. "In Homestead I bought a hat and a clean black shirt. When I came out of the store, Sewell was standing at the door. I went into a saloon and took a drink. I thought that this would drive Sewell's spirit away. "It did not. I jumped on a freight train and went to Connellsville. I arrived there late at night and went to the woods to sleep. "I found a clump of trees to sleep behind. Just as I stepped around the trees I saw the figure of Sewell again. I laughed at it and then at myself for being such a fool. This did not drive it away. I simply lay on the ground awake and watched Sewell's figure standing there. "I was glad when the sun came out. I could not sleep. I went out in the roadside and wandered over to the railway tracks and took the train. Well, I wandered and went until I found myself in Martins Ferry. During this time I had no sleep at all. From this place I went to Cumberland. Seeing Sewell all the time was growing too much for me. I could not stand it any longer. His presence was becoming horrible. While I was in the box cars

BONNEY TO BIXBY.

Once again I take my pen in hand to tell you the truth and help remove from minds of men Superstitions dark as night. I do not wish to aggravate Or make an enemy of Bix, But just in a few words to state That Spiritualism is not tricks. I once believed as Bixby does, That men and hogs were all alike, And spirit message never was Since Adam wandered down the pike. But "facts are facts," as Bixby knows, No matter what the preachers say, And Spiritualism ever grows To show the world the better way. Not like the church does it profess Belief that sometime man will live Beyond the time of nothingness Which is all the grave can give.

ETERNITY MEANS ALL THE TIME.

And not simply beyond the tomb; This truth is real to me, and I know - It robs the grave of all its gloom. We do not fear the change called death, Or worry over hell's hot fire; We expect to go a little higher. Ever onward, looking upward, Is our watchword, Brother Bix, And we hope to see you conquered By the truth with no error mixed. We know that frauds are everywhere, In church, in state and politics; Spiritualism doubtless has its share. "There are others," however, Mr. Bix. Give up your fight against the fact. That man is more than a bag of wind, A pile of dust, a senseless hack. With scarce a particle of mind. Upon the truth, spiritual I stand, That life is life wherever found; Once a life spirit has been fanned It never will stay under ground. So when you stand on this rocky shore, To sail on the ethereal tides, May you be skeptical no more. Or think that I have written lies. W. E. BONNEY, Lincoln, Neb.

"Liberty: A Story of Two Worlds," By Carrie B. S. Twing. Eighty imbedged with the philosophy of Spiritualism. Price \$1. For sale at this office.

CHURCH WHERE ALL WILL BE SILENT.

Only Voiceless Prayers Will Be Offered.

Chicago is to have something decidedly new and unique in the way of sacred buildings and organizations, says the Chicago Tribune. A "Church of Silent Demand, and Devotion," a "Hall of Concentration," a "Temple of the Mind"—all these names and titles have been discussed and considered by the Chicago men and women who are to erect the strange edifice. None of them has been definitely accepted or decided upon, but the peculiar temple will probably be known as the "Church of Silent Demand."

The Prentice Mulford club of Chicago—which began life in June, 1900, as the Auto Life society—is the organization which is to father and erect the silent, voiceless church. John A. Walgren is the President of the club, Cassius M. Loomis is Vice President, Ida Marie Bergen and R. W. Miller its Secretaries, and Miss May F. Power the club librarian. Already a library of over 200 volumes has been acquired, and the club numbers over 100 members. Every one of these members is fully convinced of the power and potency of silent devotion, of concentrated thought-energy. In the new church or temple the voice or prayer or praise of preaching will never be heard. Silent prayer, praise, and aspiration will ascend continually from within its stately walls, and a fine pipe organ will add to the devotional atmosphere. But no service or audible expression of belief will ever take place within it. Mottos on walls and doors will warn those entering to silence and concentrated devotion. The "autos"—as members of the club still call themselves and each other—will strive to be present as much and as frequently as possible. But every silence or peace loving citizen, resident, or visitor of and to Chicago will be made free and welcome of its noiseless seclusion. The "Church of Silent Demand" will be located in the downtown district in order that its peace and restfulness may be as easily available to a great number of persons as possible.

WILL BEGIN NEXT MONTH.

The sight of the church has not yet been selected, although a committee appointed by the club is at present considering the question. Meanwhile, and until such time as the stately temple shall have taken definite and concrete form and shape in Chicago, the club is to have parlors in the downtown region, and one of this suite of rooms will be set aside as a temporary church of silence from the first. The location of these rooms has been already decided, and the beginning of October will see this soundless place of worship opened. From the day of its opening until the day when the new and imposing temple is declared ready for use and occupation the silence chamber in the club parlors will not be closed. As in the case of the sacred fire and the altar lamps of other religions the burning coals of spiritual fire will never be allowed to die out or grow cold.

LIKE EAST INDIAN TEMPLE.

In appearance the "Church of Silent Demand" will be magnificent and stately. One of the famous temples of East India will be copied with more or less exactness and minuteness of detail in planning its architectural development. Gothic and Greek models do not appeal to the members of the silent congregation. The exterior of the church will be simple, but impressive. The interior will be as beautiful and smooth as art and skill can make it. Fine pictures of nature in her perfection, of the perfected and beautiful in human creation, and uplifting suggestions of all kinds will add to its glory. The daylight, in which all the "autos" believe so strongly and devotedly, will flood everything through wide openings in the roof. Beautiful stained glass windows will accomplish the feat of touching everything within the temple's walls with flecks of perfect color. Growing plants will thrive and blossom everywhere. The colors of the interior decorations will most probably be blue, yellow, and red—light, occasional touches of the latter to relieve large masses of the two first named tones. Red is believed by many of the "autos" to be inspiring when enjoyed in small quantity. Yellow is the color of philosophy. Blue

SPIRITUALISTIC HELLS.

Testimony of a Self-Confessed Murderer.

Samuel Bowles, at one time editor of the Springfield Republican, has given us a vivid picture of some of the dark conditions in the spirit world. The spheres of insurrectionists, anarchists and prostitutes, the abiding places of corrupt politicians and those dark minds, who plot to increase sorrow, debauchery, drunkenness, dissension and revenge. He describes the negro helms and others. His graphic descriptions call to mind the Buddhist helms, of which there are said to be ten thousand. But for Hell as it is sometimes anticipated, or experienced in the present life, the following personal testimony is certainly interesting and to some, will be convincing.

DAY DREAMS.

Though I broder my thoughts in the loom of dreams, With tapestry the rainbow hue, Yet I know that this world is not what it seems, That my dreams cannot always be true, Though ever so fresh and new. And I dream of a life most wondrous and fair, Just over the borders of Time, Where our thoughts are free from all earthly care, And the breezes with musical chime Fill the air of this beautiful clime. And my dreams are fashioned with a love intense, With thoughts drawn from the soul, And the patterns are brodered in a world from whence Our good deeds like flowers unroll In the light of a heavenly glow. And only this world do I see in my dreams, Brodered in silver and gold, Where radiant scenes and pure purring strains Are more than my spirit can hold, Or the pen of a master bath told. BISHOP A. BEALS, Sumner, Cal.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with Music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

is the color of nature, and the most restful of all. These three colors will be so composed as to produce a perfect harmony. Harmony of all kind, in all ways and places, harmony everywhere is the ideal—worshiped, followed after, and desired by the "autos." With harmony comes rest, quietness, health, and serenity. The silent church is expected to do much toward bringing to Chicago an unwonted atmosphere of all these desirable attributes and qualities.

INDICATIONS FAVOR IDEA.

The temporary church to be opened in the club parlors will follow the lines laid down for the future temple as nearly and minutely as possible. So great has been and is the demand for some retreat or rest station, some such place where wearied humans can step aside from the glare and wear and tear of city life and find peace and quietness, that the club membership is augmenting rapidly, although the members believe in working quietly and neither advertise, make public announcements, nor seek proselytes, and the voiceless service is expected to ascend from the interior of the new temple within a surprisingly short space of time.

Mr. Walgren, the President of the Prentice Mulford Club, believes that in the club and its work will be found the relief and panacea of many of the problems which oppress all humanity, as well as problems peculiar to Chicago. A similar club in London has been productive of much good work along charitable and philanthropic lines. Mrs. Cooper, a prominent official of this club, is now in Chicago and will shortly address the Chicago organization.

The aim and object of the Prentice Mulford Club, according to its President, is the bettering of all humanity, through the channels of personal effort and co-operative thought and the reconciliation of the three realms and forces so long considered irreconcilable—science, religion, and the standards of practical, everyday business life and affairs.

TO ASK SCHOOL BOARD'S AID.

So fully convinced are the club members that they have found the secret of real success and happiness that they are now preparing a resolution to be presented to the Chicago Board of Education. This resolution will request the Board of Education to provide the school children of Chicago with at least a modicum of what Mr. Walgren describes as the "now generally accepted and scientifically provable facts concerning the law of thought." He, together with the other members of the club, is anxious that Chicago children shall be taught to work and expect rather than to fear and worry. The "success circles" in which the club members meet for co-operative thought, for the benefit of themselves and others, also give the public school children part of their time and attention. Charity work is also carried on generously. In the new church, as in the new parlors, rooms will be set apart for the use and encouragement of Chicago individuals who are unhappy, uncomfortably situated, or depressed for any reason. Whenever a case of distress, poverty, or misery of any kind comes to the attention of the "autos" they promptly attempt to render efficient and thoughtful assistance. From the Church of Silent Demand a continuous stream of the inaudible, encouraging thought-messages intended to bring about better conditions for humanity will pour forth. Already, at the daily noontide meetings of the club, much earnest work of this kind is performed.

The membership lists of the silent congregation are recruited from among intelligent and thoughtful residents of Chicago, and to these individuals come letters and questions from all parts of the world. The Silent Church of Chicago, judging from the tone and trend of these letters, may not long remain the only one of its kind in the world. Requests for permission to visit and enjoy the privileges of the Chicago Church of Silent Demand have already been received from almost every part of the universe.

INDIAN LEGEND OF THE MAPLE TREE.

[A recitation by Arzelia C. Clay.]

Mek-see, the squirrel red, When the winter's frost had fled, Sporting in the leafy trees, Glad of softer sun and breeze, Saw beneath him, creeping slow, Wung-ba-sah, with bended bow, Sitting upright on the limb, Mek-see accosted him:—"Shoot not, Wung-ba-sah, I pray, Till you hear what I would say." Then the Indian lad obeyed, Dropped his arrow's point and said: "Speak out, quickly, Mek-see, Then your spirit I will free." "Nay," the squirrel cried, "not so! Pluck your arrow from the bow. From the safety under me And to all my family; Then a secret I will tell That will serve you long and well. Every spring shall you rejoice When you hear the squirrel's voice. For such wealth as you shall find, Spare, then, all the squirrel kind." Long the Indian boy stood still, Fingering his arrow quill. Then he said: "So let it be, Wizard squirrel! I agree." Then spake Mek-see, and told Of the sweets the maples hold; How the sap, when frosts depart, Pulses from the maple's heart, Climbs to every twig and bud, In a sweet and crystal flood. Then he told the lad beneath How to pierce the maple's sheath, How to shape the alder spill, Hollowed like the goose's quill; How to catch the dripping juice, Boil and stir till fit for use. Wung-ba-sah, all eager went To his wrinkled mother's tent, Took a kettle, and with haste 'Neath a lily maple placed. Then he pierced the tree's gray skin, Drove his slender spigot in, And sat watching, as the tide Sunk in the vessel's side. Next he took his limpid spoil, Set it o'er the coals to boil. But, in doubt, so much its look, Like the water of the brook, Added meat, with shrewd desire Not to waste the mess entire, Left it simmering o'er the flame While he sought for other game. When the Indian lad returned, Lo! within his kettle, burned, Golden-hued, and thick and sweet, Syrup fit for gods to eat. "Wyer after that," 'tis said, Safe was every squirrel's head, Not an Indian raised his shaft When the furry people laughed.

"Social Upbuilding, Including Co-operative Systems and the Application and Embodiment of Humanity." By E. D. Babitt, LL. D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

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  - 7-The Occult Life of Jesus.
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- Total price to our subscribers, \$2.50. The Progressive Thinker one year and the eight Divine Plan books, \$3.50. In order to assist in forming a Spiritualist's home, these eight valuable books, substantially and elegantly bound in cloth, are furnished to our subscribers for \$2.50. We are able to do this from the fact that the authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. That is why you are getting these intensely interesting books for the price you do. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of our subscribers who have no Spiritualist's library, and this inducement is offered in order that they may commence forming one at once, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 95 cents, hence you are receiving them at an exceedingly low price—simply the result of modern enterprise combined with a desire to do good.

"The Bridge Between Two Worlds."

By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their spiritual bodies with universal nature, and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is a veritable spiritual tonic that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Right Living." By Susan H. Wilcox. The author shows a wise practicality in her method of teaching the principles of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay," from "Bible to the world's great end." By Richard Mansell. Price 25 cents. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.











Lillian Whiting's Letter,  
In The Chicago Inter Ocean.

**'THE TEACHINGS OF JESUS'**  
Not Adapted to Modern Civilization, with the  
Character of Mary Magdalene. By Geo. W. Brown.



## ..GENERAL SURVEY..

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

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

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

Keep copies of your poems sent to this office, for they will not be returned if we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Dr. Louis H. Freedman writes: "I have returned to Chicago, and have taken up permanent residence at 3036 Indiana avenue, where I have nicely fitted up the rooms for regular practice in all modern methods. Mrs. Freedman will give sittings to visitors who call."

Harry W. Rogers, of Wheeling, W. Va., offers \$2,500 for a genuine test of spirit presence. Will some slate-writing medium attend to his case and get the \$2,500?

Memorial services for President McKinley were conducted in the Odeon entertainment hall under the auspices of the First Spiritualist Association of St. Louis, Mo. Thomas Grimshaw, the society's lecturer, delivered the eulogy. "President McKinley is dead; but the great William McKinley, William McKinley the spirit, is alive, and he will live forever. In spite of this, though, the country is bowed down in grief, for the nation has suffered an irreparable loss. My prayers go out to-night to the grief-stricken soul who was his countryman. Assassination freed him from the pangs of the flesh, but it stung her. She needs our prayers, our sympathy. As we believe in the power of thought, let us pour out our grandest, most sympathetic, best thoughts for her. I have not the time to go into details in reference to the perpetrator of that awful crime. Perhaps it is best to extend our pity to him. Perhaps we would discover, as we become more exalted in Spiritualism, that all criminals are diseased. Perhaps this was born in him as a little child." Mr. Grimshaw suggested that he be released and allowed to go to New Mexico and rescue the boy, while the singing and organ music proceeded, relapsed into what the attendants said was a state of trance, and walking to and fro across the stage with his eyes closed, he rendered an address on death, his statements representing the ideas of his guide.

The St. Louis Republic has the following: "Angelus Donati, residing in Collinsville, was killed Friday in the mine of the Consolidated Coal Company at Hentz Bluff. Donati had a premonition that death was near and had bidden many of his friends good-by. Mr. Donati, who was one of the best-known citizens, had a dream on Saturday night of last week in which it was made apparent to him that he would be killed in a mine soon, and even the manner of his death was shown to him. Donati was terror-stricken by the dream and narrated it to all his friends. So vivid was its portrayal, and so strong a hold did it take upon his mind that he did not enter the shaft Monday, nor Tuesday or Wednesday. Thursday some of the men at last chaffed him, and their banter led to a spiritual understanding of what it was in this church and in the world, and that best people attend the meetings. Mr. Ripley can be engaged for lectures and tests week days within one hundred miles of Columbus. Address him at No. 134 West Rich street."

Mrs. Mary C. Von Kandler writes: "Sunday, the 27th of September, closed an eighteen months' constant work in public and private for Spiritualism by our correspondent in Syracuse, N. Y. Anyone thinking it does not require unbounded credulity to meet people in all the various walks of life, ought to take upon themselves the task of organizing a society and educating the people into a spiritual understanding of what it was in this church and in the world, and that best people attend the meetings. Mr. Ripley can be engaged for lectures and tests week days within one hundred miles of Columbus. Address him at No. 134 West Rich street."

The Chicago Record-Herald has the following from Indianapolis, Ind.: "The Frankfort Knights' Templar Commandery has just been awarded a bequest of \$18,000 through a queer combination of circumstances, in which, it is alleged, a trance medium figured prominently. Hiram Bradley, a prosperous farmer of Clinton county, died some four years ago. No will was found, and his wife administered the estate, and two years later married a

farmer named Isaac Miller. No one put in a claim to any of the property, and the right of the widow to the whole estate was never questioned. Soon after the second marriage a trance medium appeared at Frankfort. A. H. Bolden, an attorney at Frankfort, attended one of his seances and asked the medium to call up one of his friends. In response to the request, a voice, supposed to be that of Judge James D. Sutt, who had died three or four years before, answered and talked of many things that had occurred during his practice and when he presided as Judge of the Circuit Court. Among other things he said that he had written a will for Hiram Bradley; that the will had been duly acknowledged in the presence of two witnesses, and it would be found in a certain law book in the Speaker's library. In the meantime Judge Sutt's library had been sold, but the book indicated was found, and in it was a will, attested by two witnesses and signed by Bradley. It bequeathed the bulk of the decedent's property to the local commandery of Knights Templar, and made some minor bequests to other persons. Mrs. Miller resisted the probating of the will on the ground that it was a forgery, but one of the witnesses was still alive and testified that he signed it and saw Bradley affix his signature. The will was probated and suit was entered by the Knights Templar Commandery. To-day, upon facts agreed to by both sides, the court held that the will was valid. The commandery gets about \$18,000 by the decision, and the agreement binds Mrs. Miller not to appeal the case."

W. D. Noyes writes from Cleveland, Ohio: "Spiritual societies are opening for winter work. The East End Society is in a prosperous condition, Mr. and Mrs. C. H. Figures, pastors. The society will open its lecture October 10. The Progressive Thought Society was reorganized and chartered under the O. S. A., September 29. Mrs. Noyes and self were their workers that day. They will open their lecture October 13. The German Society, not one year old, is under the management of its able president, C. E. Hunsicker. It has today over one hundred members. It is in good financial standing. We will finish our engagement with the German Society October 6. Mr. and Mrs. Brown, physical mediums, have done noble work in building up the German Society. Mrs. Noyes and self are open for engagements for November, December and January. Address us for October at general delivery, Pittsburgh, Pa."

Mrs. W. McAboy writes from Louisville, Ky.: "At the First Spiritual Church for the month we have had with us Mrs. A. Annabell, of Indianapolis, Ind. She is a first-class lecturer and test medium, also a magnetic healer. She has given general satisfaction while here, and it is with regret we close the engagement with her. She is an earnest worker in the cause."

Mrs. Sadie Herrick, of Alliance, Ohio, writes: "Mr. and Mrs. E. E. Carpenter are our first speakers for this season at the Independent Church, commencing Sunday, October 6. We hope for a grand meeting."

The Chicago American says: "The late Bishop Whipple, 'apostle to the Indians,' told a friend the following personal experience a few weeks before his death: The bishop's first wife believed in dreams. She seldom dreamed, but when she did the dream came true. On a Sunday morning in October, at Fairbault, many years ago, she awoke the bishop and told him that her son, the bishop's stepson, who was then in New Mexico, was dying. She had seen him in a dream and there could be no mistake about it. She described him as he lay on a hard bed in a miserable condition but declared that his serious condition was due to inattention. She urged the bishop to proceed without delay to New Mexico and rescue the boy. A few hours later Bishop Whipple, obedient to his wife's wishes, was flying southward as fast as steam could take him. He followed directions to the letter and reached his stepson's side just in time. The scene was just as Mrs. Whipple had described it. It was apparent that the boy could scarcely survive another day in such surroundings. Bishop Whipple had left in such a hurry that he had neglected to bring any more money than he needed for his bare traveling expenses. In his dilemma he went to the bank and told his story to the cashier. The cashier was impressed with the bishop's recital. 'Any one could tell by looking at your face,' said he, 'that you are a bishop of the Church of God and that you speak the truth. I will be glad to accommodate you. How much do you want?' The bishop drew on the bank for \$500 and he and the sick man were soon on their way north. The mother's dream saved the boy's life and the loan was repaid as soon as the bishop reached Fairbault."

E. Summers writes: "You say more than a hundred mediumistic and astrological prophecies of McKinley's premature taking off have been sent you, since the tragedy. Those spirits were far-seeing enough to foresee the premature death of our President weeks and months beforehand, but right on the occasion, when they might have been of some service to mankind, they couldn't see enough to notify the police or some other party so as to prevent the horrible deed. Verily all those spirits must be useless and cruel as the old Jewish God!"

G. W. Kates and wife may be permanently addressed at 1744 Natrona street, Philadelphia, Pa. Mail will be promptly forwarded to them. They will serve the New York State Association during October; Philadelphia, November; Pittsburgh, December.

Correspondent writes: "G. W. Kates and wife held very interesting meetings in the First Spiritual Church, Buffalo, N. Y., Sunday, September 20. It was the general verdict that they have greatly improved since former visits, as lecturers and mediums. Mr. and Mrs. Kates are each forcible speakers, with an eloquence that impresses and holds close attention. Mrs. Kates gave some positive and convincing spirit descriptions and messages. She is certainly a splendid psychical channel in her own right. She lectured at the morning session upon 'Spiritualism a Religion.' Mr. Kates gave what could properly be called an oration at the evening session upon 'Haunted Houses and Haunted Lives.' Prof. Lockwood was present, and followed with some interesting remarks. F. Cordon White gave some descriptions. We had a grand Sunday in this Temple, where we always have splendid meetings. The Y. P. S. I. held an open meeting Tuesday evening as a reception to Mr. and Mrs. Kates. We had excellent exercises. Mr. Kates organized the Y. P. S. I., and he had a glad welcome."

Dr. Geo. B. Warne writes: "The new South Side meeting at Mackinac Hall, 200 East Forty-third street, one block from Cottage Grove avenue, holds its sessions every Sunday afternoon and evening. It bids fair to become a new and creditable center for the Spiritualists of that part of Chicago. Mrs. Isa Cleveland and Mrs. A. Bestor have the movement in charge and are efficient and honorable mediums. Mrs. Cleveland's psychometric circles at 4304 Langley avenue, on Tuesday and Friday evenings, are characterized by work of such positiveness and accuracy as to startle the stranger, and set the skeptic to thinking and cheer the heart of the believer. Readings from articles whose ownership is unknown to the medium are not apt to be of the 'cut and dried' order."

G. H. Brooks will attend the National Association at Washington.

H. H. Brigham, M. D., gives his views briefly: "I find many people who object seriously to the term 'Infinite Intelligence,' as incorporated in the declaration of principles of the N. S. A., and I am one among that number. I would suggest 'knowledge' in place of 'intelligence,' for the following reasons: First, intelligence presupposes an intellect, an organization and locality. Knowledge does not; knowledge is universally diffused, and all organizations are the expression of knowledge. Knowledge exists in the atom, and directs the union of atoms with atoms to form an organization, no matter whether that organization finds its expression in the mineral, vegetable or animal kingdom. Knowledge is infinite, and finds infinite expression in all that exists, be it spirit or matter."

Moses Hull passed through the city last week on his way to Buffalo, N. Y. He has done a magnificent work in Wisconsin.

Mrs. Clara Stewart, the efficient president of the State Association of Wisconsin, passed through the city last week on her way to the Pan American. She will attend the N. S. A. Convention at Washington.

C. H. Mathews writes: "I rather like the way A. H. Nicholas, of Summerland, Cal., touches up the inscription on the silver dollar. 'In God We Trust.' His criticism is very pertinent. Now, inasmuch as a large portion of the paper money in circulation is redeemable in these 'Almighty' silver dollars, and not greenback notes (about \$345,000,000) in gold dollars, how would it do to inscribe on the next issue of 'paper promises,' the words, 'I know that my redeemer liveth?' Respectfully submitted to Secretary Gage of the treasury department."

The Toledo Blade has the following from Kenton, Ohio: "A curious combination of the number 13 is connected with the burning of a large barn belonging to J. F. Andrews, west of the city. There were several insurance policies on the barn, but the first of these was taken out on the 13th of the month and was for \$1,300. The barn was insured on the 13th of September, which was also an unlucky day, Friday. When the insurance was settled, it was found that the barn stood between two alleys with exactly 13 feet of space on either side. The damage was settled for \$1,975.15, all odd numbers with the exception of one. When the sum is divided by 13 the answer is in odd numbers with a 13 in the remainder, 1,573 5/13. As the barn was burned to the ground with all of its contents, 13 is certainly a hoodoo in this instance, at least."

Robert J. Hewitt writes: "The Kalamazoo (Mich.) Spiritual Association held its first meeting successfully at the Auditorium building, Portage street, on Sunday afternoon and evening, September 20. Dr. W. O. Knowles, of Grand Rapids, lectured and gave a number of very successful tests. Meetings will be held regularly. Some speakers are being corresponded with and the board is determined to elevate spiritual philosophy in the minds of the people."

Orah C. Rose writes from Van Wert, Ohio: "I here submit to you a synopsis of notes made at a meeting of our society at our home on the evening of November 20, 1890: Meeting of E. C. S. Society at home of Mrs. O. W. Rose. Subject taken by Mrs. Klein's control, 'The Religious and Political Control of the World.' After the discourse Mrs. Klein and Mrs. Edson became clairvoyant and saw in a vision what was shown two years ago in regard to a national tragedy. At that time they saw the funeral and obsequies of some prominent man for whom the nation would mourn, as at the death of President Garfield. This evening when seeing the same event again, they saw the danger threatening Mr. McKinley, that he would be the victim. Mrs. Edson said she could see him in the coffin and recognized the face with which she was acquainted, having seen and heard him speak here in VanWert during the campaign. At that time a vision came over her, for our circle was in sympathy with the President-elect, and when the news of his attempted assassination came we knew there was no hope. At the close of the vision two of us were told to make a record thereof which we did, and here give but an outline of it."

F. W. Martin writes: "The Progressive Spiritualists Society of Ellyria, O., has opened its doors to the public and is holding morning and evening services every Sunday, to which all are welcome. The admission fee has been discarded, as we think that all should have the opportunity of learning something of our beautiful philosophy without being asked to pay for it. While our own people are carrying on the work largely, we want to employ some outside talent from time to time to keep up the interest, and we would like to correspond with some first-class speakers and platform test mediums who may be coming into our vicinity during the season. If any such persons would correspond with any officer of the society, their letter will be submitted to the board of trustees. At our recent annual meeting the following officers were elected for the ensuing year: F. W. Martin, president; Mrs. Annie Baird, vice-president; C. D. Van Housen, secretary and treasurer. The above officers also serve as trustees in connection with Mrs. S. J. Howit and Mr. W. H. Tucker, of Ellyria and Mrs. S. J. Kimball and Miss Elizabeth Hart, of Oberlin. Our society is growing slowly, and we expect to do a good work this winter in connection with the Children's Lyceum under the efficient leadership of Miss Jessie Hawk. We feel that there is harmony and earnestness of purpose in our midst, and with such conditions no society can fail."

N. A. Stevens writes: "The philosophical Hon. D. K. Tenney, of Madison, Wis., in his article appearing September 21, hits the nail squarely on the head, in describing the foolish teachings of the old-time clericals, and while many believed what they preached, this is now too enlightened an age for people to listen to that old-time religion. The general run of people who make up the congregations no longer are interested, neither believe any part of the dogmatic fallacies coming from the pulpits. I thank to the Father of all truth, that I now see and understand, where-

In I was once in darkness, believing mythical things of the Bible without applying my reason."

Lars C. Gustafson writes from Idaho: "I have never had a chance to see anything phenomenal. I see there is a number among Spiritualists who consider phenomenal manifestations of little importance. Take that out of Spiritualism and I would not give the snap of my fingers for the whole of it. Spiritualism without this material manifestation would simply be nothing but another sect, and may the powers save me from joining another one of them."

Friends in Chicago have just been apprised of the death on August 7 of Mahavara, near Bombay, India, of Virchand K. Gandhi. At the age of 28 Mr. Gandhi came to America as delegate to the parliament of religions, representing the Jain sect of India, and was the guest of Dr. Barrows. After the parliament he was the guest for over a year of Mr. and Mrs. Charles Howard, of Chicago, during which time he visited Washington, Boston, New York City and other points East, lecturing. Mr. Gandhi made a second visit to America in 1895, by request of friends, bringing his family with him. He divided his time between the East and West, lecturing and holding classes, teaching a pure philosophy, a high morality and a tolerance of all religions. His daily life was a constant example of one living the Christ-like life in the Hindu faith. Every one who came in familiar contact with Mr. Gandhi learned to love the ever-self-sacrificing, gentle and sympathetic Oriental. Mr. Gandhi had spent most of the past four years in studying to pass the bar in London, a task which he accomplished in June with honors. His London physicians had ordered him home months before, but he held out to the end, reaching home only in time to leave the physical body in India. Mr. Gandhi left a wife, one son, Mohan, aged 13, and his aged mother.

B. Frank Schmidt writes from Indianapolis, Ind.: "The season's work in Indianapolis began with the first Sunday in September, and the First Spiritualist Church is entering upon its twelfth year of uninterrupted work. There are very few organizations in the land that could hold up their heads and say, 'We, too, are among the number.' We are, as one of the leading speakers and many of the prominent test mediums have served our organization, and the cause has prospered, and many having been brought into the light of Spiritualism. Our church stands as a monument to well doing of its workers and supporters. September found us with Miss Lizzie Harlow, of Haydensville, Mass., a great credit to our cause. She presents the philosophical side of all subjects in an attractive manner with language good, vein of thought and line of argument perfect, and holding her subject well in hand."

Laura Matlock writes from Owosso, Mich.: "Mr. and Mrs. E. Carpenter, of Detroit, will be in the month of November, and wish to hear from every Spiritualist throughout the state. Write them at once, so they may arrange their circuit to reach as many as possible, as it is their earnest desire to organize new societies and stimulate the old. Address them at 58 Columbia street, W. Detroit, Mich."

R. C. Richardson, Oshkosh, Wis., sends to this office a club of subscribers and \$21.30. Thanks! Thanks!

While in California, Mrs. Isa Wilson Kayner, of Detroit, before I start out again, I give a few lines from San Diego. I am stopping at the New York Hotel, 6th and D streets, kept by two sisters, Spiritualists, cousins of our old friend, Dr. Busnell. They make it like home to all who come this way. Of the society here, who has a fine hall on the ground floor, large and easy to talk in. As usual, the whole work falls on one or two of the workers. Mrs. Beck makes one of the best presiding officers I have met. Her whole soul is in the work. Mr. Charles Buss, besides his daily work, is constantly thinking of the cause, and for the good of the speakers and mediums. He is an upright, honest man, true to the cause of Spiritualism. They work in harmony. Each seems to try to help the other."

Mrs. Alice Baker, trance lecturer and message medium, will answer calls to lecture and give spirit messages within one hundred miles of Cleveland, if given one week's notice; and will answer calls to officiate at funerals. Home address, Room 9, 261 Pearl street, Cleveland, Ohio.

Mrs. Isa Wilson Kayner has returned from California. She did a good work there as set forth in the following, by C. A. Buss, vice-president of the society at San Diego, Cal.: "It is with pleasure that we offer our testimony in behalf of Mrs. Isa Wilson Kayner in her good work in the interest of humanity. We regret her departure from our midst, she coming to us for a brief stay of three weeks, after her engagement at Synamore camp. We have enjoyed her philosophical teaching and phenomenal manifestation, and sincerely hope to have her with us again in the good work of the no distant future."

Mr. Westerfield, a prominent Spiritualist, passed through the city last week on his way to his home in St. Paul, Minn. He will attend the N. S. A. convention.

Mrs. Virgine Barrett writes: "I would like to correspond with societies desiring a speaker and test medium. I will have an independent slate writing medium follow each discourse. I will be in Michigan and Indiana for October. Will make terms very reasonable. Write early for an early date. Address all letters to me at 819 East Sixteenth street, Indianapolis, Ind."

Mrs. B. W. Belcher writes: "I have the following open dates: October 27, January 26, February 9 and 16, April 6 and 20, June 1 and 8. I am engaged at Hyannis, Mass., for the month of November, and five Sundays of December. Address me at No. 293 Pleasant street, Marlboro, Mass."

Captain Geo. W. Walrand, the old Spiritualist, veteran of Denver, Colo., has been laid up, dangerously ill with congestion of the liver. He is slowly recovering, and trusts to be able to re-new his Sunday and Wednesday evening meetings, beginning on Sunday, the 13th day of October. Mr. Walrand's twenty-two years of military service in tropical lands is manifesting itself in impaired health.

Correspondent writes: "A grand so-called drawing of a \$100 gilt automobile quilt and silk sofa pillow, was enjoyed by a large gathering of Spiritualists on October 2, in G. A. R. Hall, in St. Louis street, headquarters for the St. Louis Spiritualists. The drawing was declared by many that this quilt was the richest and most handsome piece of fancy work ever seen. The credit for the inception and execution of this beautiful design belongs to Mrs. M. Theresa Allen and Mrs. M. Caldwell. Both of these sisters in Spiritualism are maturing workers for the cause in Springfield, Mo., and elsewhere. The entertainment opened with a carefully prepared program of music, recitations, and tableaux, all of which were well rendered. The closing tableaux, entitled 'The Spirit Re-

nade,' was exceptionally fine and impressive. At the close of program, refreshments were served. Then followed the drawing. Mrs. M. Vosburg was the owner of the lucky number for the quilt, and Mrs. S. H. Charles won the pillow."

**State Federation of Women's Club**  
The State Federation of Women's Clubs, which meets in Decatur in October, will be the largest gathering of women during that month. A matter of importance which will come up relates to the nomination by the Federation of women candidates for position as trustees of the State University. Heretofore the women candidates have been suggested by organizations not representative of the educational interests of the State nor of the patrons.

As the State Federation and the various local clubs have educational departments where the members plan to help the school system of the state, and the State organization has a special committee which looks after the interests of the University, there is no group of Illinois women who in such great numbers have the knowledge and interest which would secure the best candidates.

The leaders of the various political parties seem to have conceded the right of the women to one place on the ticket and have, heretofore, given that place to whichever woman seemed to be the choice of a considerable number of other women.

The plan, to be discussed by the Federation, contemplates the selection of these women candidates for all the parties by the Federation, and basing the selection on the ground of ability only, not partisan activity.

The committee having the matter in charge are Mrs. Mayhew M. Bacon, of Decatur; Mrs. Mary M. Holmes, and Mrs. Mary Plummer, of Chicago.

Miss Emma Goldman, the anarchist, does not believe in women voting. She believes, like the other anarchists, in using her influence.

The assassin in Buffalo, now condemned to die, said he was influenced to his crime by her lectures.

But what of her, the moving power, if his statement is true? Will she receive a similar punishment? Probably not. The safety about this influencing business is, that the influencer goes unpunished and the tool suffers.

If she had been a public woman and urged him to high and meritorious deeds, he would have been the one honored, and she forgotten. If it is true that women have such power to influence others as the anti-suffragists claim, would it not be wiser to make them responsible for this influence and punish or reward, according to their deserts?

Irresponsible influence is liable to abuse. If the Emma Goldmans and the other anti-suffragists had to take the consequences of their own influencing, they would be less of such consequences.

"The Chicago Eye" says concerning Women's Clubs: "A glance at the outlines of several calendars shows an increase of interest in things near home. State history is receiving attention. Better citizenship is everywhere needed and even if women have not all the privileges of citizens, they make better members of society when they understand civic and political conditions."

CATHERINE W. McCULLOCH.

**The Meeting in Wheaton, Ill.**

The two-days' meeting held in Wheaton, Ill., has come and gone, and only lives in memory. Saturday evening, the 28th, we held our first session in the Universalist Church, and gave the opening address; the response was given by Dr. G. B. Warne, president of the State Society. His remarks were timely and to the point, and were well received. Mrs. Warne followed with a few remarks, then gave song readings, which were good.

Sunday morning I yielded to the influences and delivered the address. Mrs. Warne followed with a short lecture and some readings. The afternoon lectures were given by Dr. Warne and his wife. Both of their addresses were practical and full of suggestions of how best to work as a body of people and unfold as souls. Mrs. Weaver, of Chicago, was present and followed the address with some very fine tests. Mrs. Weaver is not a public test medium, her work is done mostly in private, but she bids fair to do a most excellent work in that direction.

The lectures in the evening were given by Dr. Warne and wife, and I closed the meeting with a few remarks. The hour was late, so no readings were given.

The attendance was good, not only from the city, but here. While I should have been glad to see more, yet there was as many out as I expected, and more. Dr. Houghton was unable to be present, much to our regret. He was called away at the last moment to attend the sick.

I feel our meeting has done good, and if all the places in the State would only go to work and do something, get up a meeting of some kind, and once in a while a State meeting, our cause in this State would take a leap forward far beyond the most sanguine. Truly your city can be no more opposed to Spiritualism than Wheaton. So go to work, friends, and organize and do something to aid our cause. We intend to become chartered with the State. While we shall not hold many public meetings, we shall hold our parlor meetings, and create a fund and a growth, and in that way we shall do a work that I believe will be beneficial. The good work is going on and the truth is spreading.

Wheaton, Ill. G. H. BROOKS.

**Diss De Bar, the Fraudulent Medium.**

London, Oct. 5.—Detective Inspector Kane, who has charge of the prisoners giving their names as Theodore and Laura Horos, who are in custody here on the charge of conspiring to defraud women of jewelry and money by fortune telling, said this evening: "There is no doubt that Laura Horos is the former wife of General Diss De Bar, though she is married now to a man named Jackson, with whom she has been living for some time in England and on the continent. There is no doubt that they are both mesmerists. They could not otherwise have obtained the influence they had over their English victims. We have a mass of evidence, including a charge of assault against the man and one of active assistance against the woman. Probably there also will be charge of felony forthcoming. The magistrate has promised to send the case to the assizes, and there is no doubt that the case, so voluminous is the evidence."

New York, Oct. 5.—Ann Odella Diss De Bar served a term on Blackwell's Island, New York, about thirteen years ago, for swindling Luther O. Marsh. It is said that she has since been in prison at Joliet, Ill., and in Italy for impostures similar to those which she practiced on Mr. Marsh.

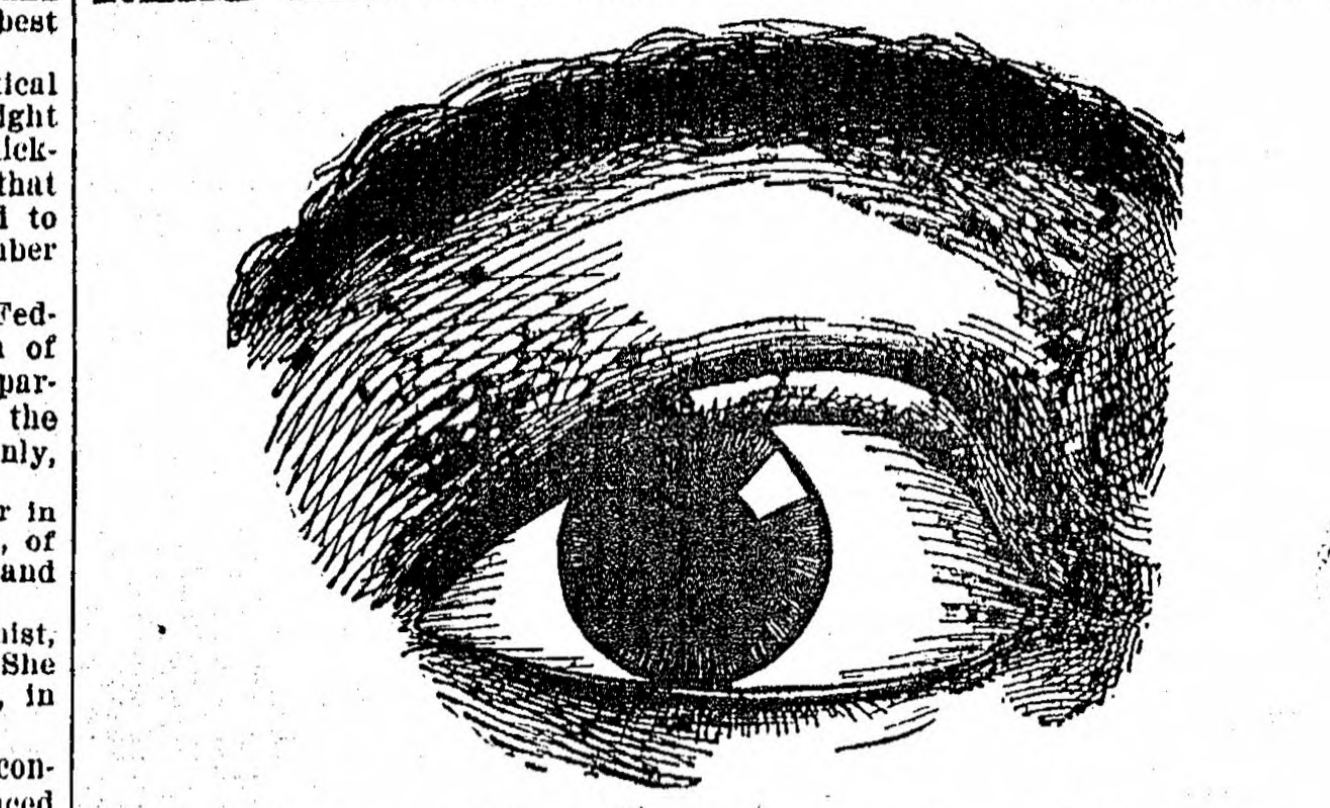
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If you wish to ascertain how susceptible you are to hypnotic influence, place yourself in an easy sitting position and look steadily and intently at the black spot (pupil) in the center of the eye above for five minutes. While looking at the eye count very slowly to yourself, one, two, three, four and so on to five hundred. Do not permit your eyes or mind to wander for one moment. At the end of five minutes, if your eyelids feel heavy or tired; if you feel slightly drowsy; if you have a slight tingling sensation in the arms or hands; if you have a peculiar sensation in the head; or if you feel during the time an inclination to wink the eyelids, you are quite susceptible to hypnotic influence, and you should at once learn the science for your self-protection!

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