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Without Virtue Are Paltering Vanities." "Creeds

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Media, and What I know of Them

In this article I propose to set before my children my varied experience in what of the spirit or spirits upon the sensorium and the whole being of a mortal. These sort of controls are divided into two classes, mesmeric and trance conditions,

more; impressional and inspirational. thoughts, Now, regarding the partially mesmerized trance media. There are two classes of ter, the sweet-toned poet of the spiritual other scenes while the spirit uses the enfield, a gentleman earnestly desirous to tire organism. Among the many known promote truth; aye, one through whom to me in the first class I will mention the illustrious and immortal Luther has Madame Addie M. Glading, a lady through whom the gentle Indian maiden, spoken, is a man into whose sphere I have Hoolah, does great good. I have many been able to pass, and into whose brain I times listened with great pleasure to Hoohave cast many thoughts during his so- lah's discourses and wise admonitions. journ in Washington City. The little Madame Glading and her gentle guide are hymn or song, "While the Days are Go- tors, and although it has never been my ing By," embodies a beautiful sentiment, privilege to control this lady, yet, by perand still another, "Tis Love that Makes sonal experience, I know her admirably the World go Round." At three different fitted for a life of great usefulness. times I have impressed upon him my de- S. E., Washington City, a lady in whose sire to hear his sweet rendition of the society I passed a very pleasant evening same, and have had its fulfillment, he not some days since, has been somewhat rebeing conscious of my presence and yet cently modeled after the using of the time was an excellent trumpet medium, receiving my thought. Madame O. M. spirit world. Her circles are interesting in the extreme. Charles Donericker, and Hechtman, a public medium in another Effie, her sweet spirit daughter, form, I sense; that is to say, a worker in the capi- believe, the principal teachers in the comtol at Washington in the cause of the pany of spirit friends. Among many laboring classes in general, as well as the Hagar, the gentle, loving Egyptian bond poor persecuted Indian, has a score of woman, whose life here upon earth was times the past winter been my mouth- full of such great sorrow, and who so faithpiece. To her I extend my thanks for her fully ministered to her son in the wilderaid in the cause to which I am so earnest-You should all know Hagar; for to know ly devoted. Madame Hechtman at times her is to love her. has been conscious of my presence. Henry Clay, William Penn and Howard, the for developing circles, or hours for spiritphilanthropist, are among those why aid of benefit to enter her home, stating far-Hyzer, one of the most remarkable speci- entry. men of such like mediumship known to me. Of this lady and her priceless value it is possible for him to leave his body enas a moral speaker, too much cannot be tirely. Still, in my experience of him, the a noble soul and a sensitive organism, she guide is a reformer, and right arduously is highly attuned to the influx of great and does he labor in this cause. Another guide while she lent her efforts toward the ad- in attending upon his lectures and his committed me many times to send forth thought picturing and magnetic influence through her or- body, is rarer. Professor Cones, Eugenie ganism. I found her plastic in the ex- Beste, Dr. Rothermel, and but few others,

such like phenomena. The spiritual receives the thought, which is substance, tation or the spark color of the individual spirit conversing through them. sending it forward. Now, so soon as the thought from one individual touches an- shall try every man's work, hence if you brain like upon a mirror, hence when it is sensed it is reproduced and clothed with language. When the idea is partially conveyed, or, in better words, fragmentarily

house, into which I could cast my thought,

the good of others.

given, it is called impression, but when the ideat or though is so complete as to be ready for the clothing of language, it is called inspiration. Now, regarding the lower order of this phenomena; that is, to say the mere control, the mere action of one will over another, I will say merely I took possession of one Professor Carpenter, the mesmerist, and so willed as to cause a lady in the circle to entirely forget her name for the time. On that same occasion I willed that an old gentleman became a mill wheel, and immediately he began to turn around.

Regarding inspiration and impression, To the Editor of The Better Way. numanity knows much, but alas! alas! regarding the action of the stronger will over the weaker, humanity knows very

Thousands of lives are wrecked daily by the pernicious influence of the stronger SAMPLE COPIES from our latest issues, but the physical body. When in the mortal, a fair sample will be sent to all applicants, without regard to date. It is a pleasure to all such orders. over the weaker, both in and out of but the physical body. When in the mortal, you call it obsession, both equally evil. Have care, oh ye who entertain media, many of the so-called exposures result from such like obessions and influences. When your circles are crowded with evil thoughts or hidden motives of evil, so sure as you lives, spirit, either in or out of the is known to you as the mesmeric or trance body, will be given an incentive to evil, capabilities; or, in other words, the action and if the stronger minds do not act upon the weaker, because passive, medium, they will hurl their venom at you with an hiss ten fold more forcible than the thoughts you sent out. Have a care, oh ye judges of the earth, that you become not blind which classes are subdivided into two guides through your own soul's dark

or psychologized or inspirational media, I such, viz: Those who are set aside merewill mention three with whom I have by the spirit designing to act wholly harmonizers, and in no sense disintegra-

Frank Ripley is another most estimable gentleman belonging to this class, although said. Endowed with a mighty intellect. spirit control oftener subdued his spirit about three weeks before we saw anything noble thought from spirit spheres. In the of his is a delineator, and much comfort faces on the curtains. The next we saw time of her sojourn in Baltimore city, and does he give through his messages to mor- was a piece of white material, say, lite a while she lent her effects toward the add tal friends. I experienced great pleasure white handleschief through the control of the same tall friends. vancement of the spiritual hall there, forting messages which were sent and the top of the cabinet where of course there Cepheo, her wise and great counsellor, per- thoroughly recognized through his word was no opening. This continued to grow

The other class, who leave the physical treme, and her mind a beautiful treasure- say three, are the only ones I know possessing this peculiar power. These beings have spoken to me while others controled which I could be sure to have reflected for their physical. In the case of Dr. Rothmel, he perfectly well remembered visiting Now, a word regarding the causation of where I happened to be, and conversing with friends. You cannot be too careful with what conditions you surround these responsive media; they are entirely departaking of either the pictorial represent fenseless, being entirely possessed by the

My friends, "whatsoever you sow, that ye shall reap." The fire of persecution other, it is reflected upon the physical have builded for your trance media fabric of ours in the Army of the Potonac, been unequal to their composition. Mr.

what measure you meet, it shall be meas- delight; and if we had seen but that one red to you again." Bethink how you all spirits deceivers; no man can do more than use the instrument provided him, and I tell you, friends, satisfactory communications from us to you, depend greatly upon the capacity of the media you fur-

With this brief account of this my ex-perience of light and progress, I close, with the prayer that infinite Love may be yours, and that peace and success may rown you every effort. Humanity's friend,

HENRY TUDOR VIII.

Materialization.

Being a constant reader of your paper and carefully noting the differences of materialization, and having had some experience with mediums for this phase of rialized sufficiently to show themselves; truth, namely, spirit guidance. manifestion, I would like to add my testi- but not with strength enough to come outmony with that of others.

somewhat different from many others; as be obtained elsewhere. I have had the divine privilege of not only was fully developed, but have carefully marked the progress of its development from the beginning until I have seen fortythree full form materialized spirits come either not thoroughly investigated, or, at that we could investigate for ourselves. our home, and were favored with two fine from the cabinet at one seance, and that in least, not under those conditions which the a very good light. And at another searce subtle but sure laws of psychological maniin the same place, I have seen nearly as festations require. many forms including, what was most wonderful of all to me, the form of a giant volves. eleven feet high, who appeared at the cubinet opening informing us that he was an Written for The Better Way. Egyptian who died over 1000 years ago To some of your readers this may seem publicly come in contact: J. Frank Baxthere the sweet toned nost of the spiritual large number of responsible witnesses can testify, and to confirm this I will now state, where and how these manifestations

> But first I will say it is not for the purpose of advertising the medium; as to my knowledge, he has never been regarded as a professional medium and does not wish to be advertised as such.

> These manifestations took place in Cincinnati, where myself and family were visiting last winter. We there formed the acquaintance of Mr. W. S. King and family, finding them congenial friends and staunch Spiritualists. Mr. King at that and had been giving free seances to the public for a year, thereby convincing multitudes of the truth of immortality, but h guide had signified that they wished to develop him as a materializing medium. which phase of mediumship he did not care for ; but finally acting upon their advice he began sitting in the cabinet for such development.

At first his guide, Peter Mitchell, a grand Madame Browne holds her nights free and good spirit, invited me to sit in the cabinet with his medium, as he said "to make the forces stronger." For a few her in the good work. Last, but by no ther, that no one can enter thither and times only I went in the cabinet, and was means the least, I mention Madame F. O. come forth again lest he be better for his informed that "that would do." The members of this seance consisted of Mr. King in the cabinet, and Mrs. King, my husband and myself forming the circle outside.

> We sat two evenings each week, for excepting lights emerging from the cabinet; next appeared lights in the shape of very white handkerchief, thrust through larger every night, until one night, wien we had been sitting for nearly five weeks, the curtains were thrown wide open, and a form appeared, merely a form, as he head resembled a huge lump of dough, the face and features being quite indistinct but with patience we watched the development, always hearing independent voices from the cabinet, among which we reog-

manifestation we should have felt amply rewarded for all the time and strength To the Editor of The Better Way. we had given.

gained in number and power, coming in groups of persons of all sizes, from tiny I know anything about it except in a vague little children to the giant beforementioned; sort of a way, but an unexplainable someand fully proved to me the truth and con- thing seemed to attract my mind towards uality. Not a deficiency in means to do vincing power of the act of materializa- it continually. tion, and that it can be accomplished when proper conditions are provided.

I can, besides this, add my own experiresults in my own mediumship, outside the sions. However, the spirits have mate-

I have written this communication to that word) seeing the manifestations after the medium counteract, by my humble testimony, the veteran Spriritualists, are foolishly con-

Yours for the cause, and the truth it in-EDITH E. R. NICKLESS. DENVER, COL., August, 25, 1888.

An Eloquent Message. Some of the brothers and sisters who have been interested in the spiritual cause for forty years will remember the name of

the Rev. J. B. Ferguson as one of the able and eloquent pioneers in teaching, both by voice and pen, the truth, beauty, safety and benefit contained within the spiritual phil-

The writer of this became intimately acquainted with him. We sometimes atago in Missouri.

A few days after his resurrection into the spirit life, at one of the seances, where he used, sometimes, to attend with us, we received the following communication from

"Our home is here. I have found it, face to face, with the Gods of humanity, living, working human beings. I stand amazed and reproved-amazed at the wonderful creations of nature-reproved, that I ever, for a moment, doubted the goodness of the ALL FATHER; I have passed the stormy banks, quick-sands, whirlpools and boundary lines which separate death from life. I stand upon the evergreen hills of the beautiful world. Thanks to the powers which set me free. Creation vast, the last sentence, that a few weeks ago I beyond the conception of mortal man- attended a seance given by a well known order supreme-harmony complete. Listen to me : Step by step, I gained an experient necessary perhaps, though very pain- ed by the spirit of some gentleman who ful; looking for a time that never came; had passed over a very long time ago, and hopefully, sometimes cheerfully, but strug- that I would write some article, but what gling always. But now, O, how changed! Sown in corruption; raised in health, when I will be pure enough to meet my strength and eternal youth. Nature, ever mother. In the mean time I will devote true, ever just, restores to us all lost trea- my leisure hours to that end, and cultivate sures, lost youth, lost love, and guarantees way to my sight of that beautiful world eternal happiness. Winds and storms still may be put aside. are beating upon the shores of earth, agonizing shricks are conveyed upon the air, whilst blood-stains lie upon forest and field, justice, with closed eyes and torch inverted, seems slumbering at her post. Is it well? for the reason that I do not wish to be Who can answer? J. B. FERGUSON."

With best wishes and kind regards toward editor and readers. VALENTINE NICHOLAS.

Mr. Lowell has always been quoted by the cranks that contend that Shakespeare nized those of friends long since depared. their side in the controversy. If his Chi-One evening, after sitting about a week cago lecture on Richard III. is to be judglonger, a spirit opened the curtains and called my husband to the cabinet: and The Baconians believe that Bacon wrote gave his name as Captain Walker, a friend the plays because Shakespeare must have

Neophytes.

St. Louis, Aug. 29, 1888.

For five or six years past I have had my From that moment the materializations attention drawn to Spiritualism. I had not read anything on the subject, nor did

me to visit a medium in this city. The tests given were, to one having no knowlence while under development for the same edge on the subject, nothing short of wonderful. I racked my brains to find out, if cabinet, although interrupted and disturbed possible, an explanation of the phenomena, by inefficient conditions while travelling but to no avail. I could arrive at no satopinion among your writers, with regard from place to place and very irregular ses- isfactory or logical conclusion, with the ex- affairs. Too many in our ranks are conception of what I now know to be the

side. But as we go from here to Sanfran- she afterwards told me, had a beautiful sit- have their reward." We depend almost Materialization to me is a grand and cisco, the Mecca of Spiritualists and me- ting, or seance. The medium told her that entirely upon the press for our spiritual startling fact. My experience has been diums, we hope for a development not to she was mediumistic. (She had told me food, and among other papers that float also that I had that power-if I can use the banner of pure Spiritualism, THE BET-

denunciation of some, who, claiming to be day, the 19th inst., I prevailed upon my home every Saturday. wife and sister-in-law, the latter a strong demning phenomena which they have "unbeliever", to sit with me at a table, so succeeded in getting up two mee i gs at We had been at the table but a short time discourses, from the inspired lips of Mrs. -say fifteen minutes-when we heard sev- Myra Payne, of Painesville, Ohio. It was eral very faint raps, which appeared to a feast which all who hunger for spiritual come from underneath the table. We things could enjoy, and we think her asked several questions, but for some unac- hearers went away feeling it was good to countable reason received not an answer. be there, some at least found food for That, I thought, was a good enough begin- much thought. She made many friends ning, however, and after a vain effort to here and is a true and earnest worker and make out the raps in answer to questions, should be kept in the field. ended the sitting for the night with a firm determination to try again the following bering your request not to mix business in

still we could not make out the answers. those who will be your regular subscribers. Nothing daunted by our seemingly unsuccessful efforts, however, on Wednesday night we three again formed the circle tended seances together, twenty-five years around the table and immediately the raps began, and were loud and distinct. I elec- To the Editor of The Better Way. ted myself spokesman of the party and asked if the spirits had anything to communicate, and raps in rapid succession followed. ly hour last Tuesday morning. The doctor Taking that for an affirmative answer, I he art disease and a series of other disorders then asked if they would spell the name of that culminated in paralysis of the brain, the spirit giving the raps, but no answer with the result above recorded. He has been came. I said "Is it mother," (she died long and favorably known as a successful eight years ago) and a number of raps came mous Thomas Electric Appliances, which quickly and in such a way as to convey the were devised by him under spirit direction, idea to the sitters that the spirit was joyful and a record of many wonderful cures attest and happy at being recognized. In auswer to a question, she said she had something to say to me. She gave a good deal of motherly advice. She also told me that He made a very elaborate and thorough inshe would appear to me, "When you are pure," which she said would be in a "few months." I wish to say in connection with medium in this city. The medium told me that the "influence" told him that in October or November I would be controll it was he could not say.

I am now anxiously awaiting the time

my mind so that what is now blocking the

Should you have any suggestions to give I'd be glad to receive them through your paper, as I have become a regular reader obtaining copies from a bookstore.

I withhold my full name from this letter rushing before the public until I have become satisfied that I can be of some service to Spiritualism, and should that time ever come you will hear further from me.

If you care to publish this crude article, well and good; if not, destroy it. Truly yours, F. R. C.

P. S .- I forgot to mention that my sister-in-law has changed her mind since the did not write Shakespeare's plays as taking first sitting, and has become a believer in Spiritualism. In fact all three of us have. ding him be of good cheer. The journey for

> Slander is a criminal offense, and creates an evil atmosphere about all who have to be dissolved, for "there is no death of the

Though all earth be carved over and inscribed with letters of diviner knowledge, We could not recognise him by his features that evening; but a few evenings late he is unworthy of him. Here, it will be obcame outside the cabinet, dressed in full served, there is a distinction with a differ-

A Neat Report.

THOMPSON, GRAUGA Co., O., Aug. 12, 1888. To the Editor of The Better Way.

We think that this part of the spiritual vineyard is rarely ever heard from through the columns of your paper or any other spiritual journal. Cause of this is not scarcity of Spiritualists, but lack of spiritwith, but want of earnestness of purpose Some months ago something prompted to go work and let the spiritual light shine. We would like to say much about this but do not wish to tresspass upon your valuable time or space. To our mind the fact that so many Spiritualists do not read spiritual literature and do not help to support the spiritual press denotes a deplorable state of tent to sit down and let their souls shrivel to almost nothing while few roll the car of My wife called on the medium, and as progress onward, but "verily they shall TER WAY-full of good things for the Well, the upshot of it was that on Sun- spiritually inclined-finds its way to our

Of late, with the help of others, we have

We like your paper much, but rememwith items, and as our subscription does The next evening we were more success- not expire till October, we will not renew ful in so far as the raps were louder, but till then, but you may count us among

Fratgrally,

Obituary. Dr. R. M. Thomas.

The passage to spirit life of Dr. R. M. Thomas, of Cardington, Ohio, occurred at an earhad been suffering for several months from dentist and inventor and patentee of the fa-

their value to suffering humanity. I am unacquainted with his biography, but personally I knew him to be the best and kindest of men, and an ideal Spiritualist, vestigation of Spiritualism, exemplified its sublime teachings in his life, and shrank not when the boatman came to bear him away to the better world. The funeral sermon was pronounced by brother A. B. French, of Clyde, Ohio. H. C. MOREHOUSE. MARENGO, O.

Mrs. R. M. Bartlett.

On August 4th ultimo, Mrs. R. M. Bartlett, of Cincinnati, passed on to the better inheritance. For the long period of fifty-four years she was the beloved consort of one of our best known citizens, Prof. R. M. Bartlett, of Commercial College fame, and became the mother of fourteen children-seven sons and seven daughters. One of the sons was with Sherman, on the famous march to the sea, and fell at Kennesaw Mountain. Another was discharged from the army on account of ill health, and passed over soon after his arrival at home. Twelve children preceeded the good mother to the celestial city, and her arrival there must have been grandly welcomed.

Mrs. Bartlett was a lady in the best sense of the word, kind, considerate, of equable temper and sweet disposition, and she had hosts of attached friends to mourn her departure from earth. It is wrong to thus mourn, unless we would deplore the good fortune of ta(8) we love, for h r l t is now superior to that of anyone she has left on earth. But we cannot refrain from extending the hand of kindly sympathy to brother Bartlett and bidhim is nearly complete, and but a few days at most will intervene before he will rejoin his dear partner in a union which can never

Sunday P. M. Circle.

o'clock. Admission ten cents.

Vritten for The Better Way

and the "Religion of Hanky Panky."

assault on the Alllance.

This occasion was furnished by the against those who have presumed to, his peculiar methods. take any part in it. It is the same old | Whatever has been proved to be un-

wise, scientific Spiritualist, and look at | no legal crime. my organ-the ablest Spiritualist paper

and the true significance of the play in by one Randolph and the alleged bropublic gaze what seems like a disgrace- defendants. and extort applause for his petty panas a parody).

duration than usual—evidently having been engaged in getting up something peculiarly sensational and vigorous, a kind of magnum opus, in the slinging of sesquipedalian words of "thunderous sound," and the hurling of alliterative phases of pungent potency; e.g., "fooltiends," "senile sentragements," "doltie the first of the sentragements of the string of the sentragements of the sound, "the conspirate of the sentragements of the still is, were entirely genuine; and moreover, he retained, a life lease on the property conveyed to her to be used in the interest of Spiritualism. It is on this account that Luther R. Marsh is styled a "Diakkied Donkey," by the wise, pure and courte-ous editor of the R. P. Journal:

Upon the trial of this medium for conspirate with the still is, were entirely genuine; and moreover, he retained, a life lease on the property conveyed to her to be used in the interest of Spiritualism. It is on this account that Luther R. Marsh is styled a "Diakkied Donkey," by the wise, pure and courte-ous editor of the R. P. Journal:

Upon the trial of this medium for conspirate with the string of the sentence o friends;" "senile septuagenarian," "diakkied [sic] donkey,""fulisade of pettifogfluent feculence of verbosity. Why, fence. Mr. Editor, if this terrible talent, this aux de bouche of our terrific censor grows apace, what will become of all of nate damsel Echo, who became vox ct praeteria nihil; even that being but the the law. reflection, or iteration of some other.

had studied with both zeal and zest, the accounts of the Diss Debar affair supplied to the New York journals by their respective reporters, most of which accounts consisted of broad burlesques of spirit phenomena, and course derision of Spiritualism in general and in particular, with special personal abuse and caricature of such Spiritualists as made their appearance in the court room or took part as, witnesses in the case. Many persons besides the Spiritualists with whom I have talked looked upon had studied with both zeal and zest, the with whom I have talked looked upon these reports as grossly unfair and untruthful—as, indeed, mere travesties on the actual incidents of the trial, and a shameful violation of right and decency in the manner in which the female defendant was personally commented on.

comandments of the Jewish Decalogue, which, as appears from the ancient record, the medium Moses obtained by "independent writing" upon the "two tables of stone"—probably held together like the two slates in modern mediumship. Another flagrant outrage committed in this cause celebre was the refusal of the police justice to accept bail, when profered by Mr. Marsh for the four defendants on their arrest. Thus was this man,

etc., as if her embonpoint were the prin-The American Spiritualist Alliance cipal element of her offence; and as if, before her condemnation, she had forfeited all claim to that respectful treat-I noticed a short time ago that the ment always accorded to her sex. American Spiritualist Alliance had been | While under preliminary examination brought under the harsh animadversion before the convicting magistrate, she of the editor of the R. P. Journal ad- was subjected to the vilest objurgation ministered in his peculiar virulent and by the loud mouthed lawyer who asscurrilous style. A vindication of this sumed, without any known or legal well-known organization from such a sanction, the prosecution of the case, senseless and inconsequential tirade of and was unchecked by the magistrate in abuse is scarcely necessary where the this abuse toward her, while as yet she editor's idiosyncrasies are known and had been unheard. The fact is, this wohis purposes and motives understood; man was tried, convicted, and in part but as his journal is apt to be industri- sentenced by the New York daily newsously circulated among those who are papers, long before her actual trial comnot informed in that regard, I venture menced; and bad she been acquitted, to offer a brief review of the affair judge, jury and prosecutor would have which was made the occasion of this been denounced by the journalists for a failure of justice.

All that this western editor can do, statement of facts which was prepared Spiritualist as he claims to be, is to quote by the president, as a committee, and from these newspaper reports, with which was adopted, nem con; by the commendation of the fairness of the Alliance and ordered to be published, trial, applause of the judge and jury, regarding the preliminary proceedings and exultation at the result; because in the Diss Debar case. The fact that this result, he says, has tended to supthis case was, essentially, the prosecu- port his position and that of his journal. tion (or rather persecution) of a medium | He does not seem to be able to analyze has been quite sufficient to arouse all the case, and to furnish his readers with the unrestrained fury, and to excite all a discriminative statement of the facts, the indecent vituperation which has in the face of his prejudice against every been so often displayed by this editor accused medium. Its chief use to him against every such defendant, without was to furnish material for one of his any just or even rational consideration choice lampoons upon those Spiritualof the merits of the defence, as well as ists who do not co-operate with him in

play repeated ad nauseam, with the worthy in the medium's character he same dramatis persona, under different | might properly comment upon; and the statement authorized by the Alliance An accused medium haled before a fully admitted that many of her percriminal court; a crowd of angry, vindic- sonal characteristics were indefensible. ative prosecutors; persons acquainted The case is, however, to be considered with the medium and ready to prove, from other points of view than that o from their own experience and observa- her personal character. When we vintion, the genulneness of his or her pow- dicate the poetic genius of Shakspeare ers, secular newspapers loud and bitter Byron or Poe, or the eloquence of Webin their condemnation (without trial) o' ster or Clay, we by no means endorse the medium charged with fraud; and a their peculiar tracts of character, or apjudge ignorant of the subject and deter- prove all their acts in private life; and mined to convict, because anxious to certainly the fact that "George Eliot" show that he takes no stock in that un- lived for some years with George Henpopular thing, Spiritualism; and then ry Lewes, in precisely the same relation at the tail of the list, the very respect- as that in which Mrs. Mesant resided ful editor from the saintly city of the with Gen. Diss Debar as his wife, did West rushes on the stage holding up the not serve to detract from her great liter-"clean white banner," and frantically ary talents and then published results. screaming, "She's a fraud! Down with I do not say this for approval or defence, her and all her 'food-friends' and silly but for comparison. If in either case dupes! Look at me, and behold a pure | there was a moral dereliction, there was

The Alliance statement was in part in America-honored in this appella designed to expose the unprecedented tion by the most intelligent, upright, methods adapted by certain persons to and discriminative secular journalist in prosecute Mme. Diss Debar and the Boston, albeit that city is the very cen- other persons who were arrested with ter of mediumistic fraud on this conti- her. Certainly that arrest was accomplished in a very unusual, if not abso-Over and over again has this petty lutely illegal, manner. There was realfarce been enacted to the derision and ly no complainant. The affidavits used disgust of all who know the real plots, to give a quasi-support to the case, were which the little man from the big west- ther of the woman, who had no knowlern town plays the same part, whether edge of the facts, and neither of whom it be tragedy, comedy, or only a scream- could allege that he had been injured ing farce, always eager to offer to the by any conspiracy on the part of the

ism, and to pay his tribute of trivialities had been the victim of this alleged conspiracy; while he bimself under oath stated that he had not, and that he had dering to the purists who are ever plot- po cause of complaint, and refused to ting against the progress of Spiritualism make any, or to say anything except in and shouting A bas! to mediumship. exculpation of the women, averring that he had given her nothing which he did not deem to have been a just and proper compensation for the services It is thus that, in this last affair, he she had rendered as a medium in the appears, after an intermission of longer production of the pictures, which he duration than usual—evidently having was sure, as he still is, were entirely

conspiracy—the only charge against ner—Mr. Marsh was brought forward as ging puerilities," etc. etc., so that we almost stand aghast at such fertility of

us "inconsequentials," as we are dubbed in this late onslaught? Or, perhaps, I had better inquire what will become of the editor himself? May he not experience the same fete of that unfarts. rience the same fate of that unfortu charge of conspiracy; and the woman, nate damsel Echo, who became vox of whatever her personal character might

The prosecuting officers were obviousrecent six-column fulmination that he mitted all kinds of irrelevant testimony to be introduced, on issues that were foreign to the charge specified in the

defendant was personally commented on.

It was uniformly the "fat witch," the "fat O'Delia," etc.

It was uniformly the "fat o'Delia," etc.

prejudiced magistrate, who violated one of the most undoubted rights of a citizen, a right secured by the constitution of the United States, as well as of that of every State in the Union, in refusing bail offered by a competent person, for which efficial violation of justice he would be liable to impeachment, if it had been perpetrated upon others than Spiritualists. It becomes, there fore, a cogent, practical question, how a to pronounce him a lunatic- ifso facto, Alliance is a religio-pland on the ground of his belief refuse and bad of its kind.

In the early management of the case,

was charged with conspiring to obtain nalreferred to, but was never so expres-Mr. Marsh's property by the false pre-sively named before. the medium were essentially opposed to them; while, both in the preliminary investigation and on the subsequent trial, a considerable number of competent witnesses, including Mr. Marsh, swore that the thing had been accomment as an illustration of the marvelous mediumship, and its indubitable

"This picture (a small crayon drawing of the head of Chris') was produced Diss Debar affair, which cannot be too by Mme. Diss Debar when I first be came acquainted with her, some two or three years ago. It was done in this way. I went out and bought a pad of yellow writing paper, brought it to Mme. D's parlor, and sitting down held one end of it fitmly in both hands.

The Mme, held the other end to the same way. In a few minutes we heard as the things appear to the mind wage. same way. In a few minutes we heard such things appear to the mind unac a faint sound of writing inside, and then | quainted with spiritual facts as fraud the Mme. said it was done, the whole and are condemned as fraud. Hence, time being perhaps seven minutes. I for the present, they cannot be brought nothing on its surface. She said to open jury with any possibility of gaining at I did so; and down near the tention, credence, or respect. middle of the pad, I found this picture when the medium's character and anteon one of the pages of the pad, so it cedents are such as were brought before was impossible that it could have been the jury in the case referred to, the task put there by human hands. I had to of showing the intervention any supramade by human hands.'

Mr. Marsh added:

Testimony of this character was given by Mr. Marsh in court, corroborated testified to having witnessed their exercise, by calling these persons gabe-mouches, diakkied donkeys, pettifoggers,

Most investigators of Spiritualism been set forth, and even demonstrate by some of the most experienced at nessed feats akin to those attributed to the most accomplished investigators. for rule of his own petty experience and conceptions." To do this is very far from being scientific, or religious and philosophical. It is indeed the alnegation of all these, as well as of ratonality and common sense, of which tiese will be the forces arrayed again. arrogant skeptics are forever prating, putting themselves forward as glorious examples of hard-heads, sagacious critics, too wise to be duped, while in fact they are all the time the dupes of their own ignorance and blind concett.

It is totally untrue that as the R P. Editor asserts, the American Spiritualist Alliance ever "endorsed Mme. Diss Debar's claims as a religious leacer." The Alliance recognized not simplyher

than Spiritualists. It becomes, there clusively a foreign origin, for she berfore, a cogent, practical question, how a
Spiritualist can give or obtain bail, if
the justice is to be permitted arbitrarily sneering charge brought against the facte, Alliance is a religio-philos sooner or later, that neither medium Moreover, there was no properly appointed prosecutor, the District Attorney transferring his powers and duties as such, to a law firm notorious for a peculiar criminal practice and special skill therein, who appeared in court as retained by a private association. The question of the parentage of the medium was another totally inselevant issue upon which a great deal of time was spent; for it certainly did not affect the spent; for it certainly did not affect the question of conspiracy between the parties, or of imposition on the part of the woman in the production of the paintings. The alleged brother and transparently ad captandum in its purpaintings. The alleged brother and sister, in their evident hatred and determined persecution of the woman, certainly evinced no feeling naturally characteristic of such a relationship; and the questionable appearance of the record in the family Bible was, to say the least, not of any value as evidence.

In the early management of the case, anagement of the case, considerations, the aforesaid religious-murder, afterwards philosophical "whining and clamer" to changed to that of grand larceny, the contrary notwithstanding. Perhaps brought against the woman publicly, there is a philosophy underlying the viand the subsequent indictment for larceny, which was at last whooly abandoned, are illustrations of the bitter and as to the religious element involved doned, are illustrations of the bitter animus with which this medium was assalled, the prosecutors at first threatening her with the gallows or the state prison, and finally compelled, by the unavoidable limitations of the law, to satisfy their veogeance with a sentence of six months in the penitentiary, which was not justified by the testimony.

That it was the mediumship that was attacked is made evident by the language of the indictment in which she guage of the indictment in which she guage of the indictment in which she illustrated in the columns of the journal referred to, but was never so expression.

tence of producing the pictures by means contrary to the laws, or course of nature. Thus the grand jury and ly, if ever, be disturbed, for the trade is the public prosecutor had to decide in neither genteel nor extravagantly remuadvance what the laws of nature nerative, though it may gratify the per-render possible, and that the claims of verted taste of a small portion of our verted taste of a small portion of our species. The "squad of inconsequen-tials" of the American Spiritualist Alliance hail the immortal discoverer, sole patentes, and exclusive possessor and professor of the new "religion of Hanky Panky," as well as the spirits, by whose plished in their presence, and under sacred influx their medium has been heir observation, in such a manner as enabled to bring this strange cultus up to render fraud impossible. In a recent- to the mundane sphere. It is to be ly published interview with a reporter, hoped, however, that Erinnys will be Mr. Marsh makes the following state-ment as an illustration of the marvel-ous mediumship, and its indubitable when under control exclaim: "Numine

Divum in flammas et in arma fevor There are two lessons taught by the c refully heeded; first, that there is but took the pad to the light, and there was into count and presented to an ordinary

That is the way many other pictures And, secondly, with the present pre-have since been produced, and nothing judice against mediums, mediumship, has been brought forward by anybody and Spiritualism, there can be but little to show how they could have been protection or safely for the Cause, or for "There were half a dozen people in fence and dissemination of its basic the room; friends of mine." by a number of respectable persons, triously circulated through the secular who had actually seen pictures produced under similar conditions, nor thoroughly investigated, critically anduced under similar conditions, nor were they either "senile septuagenarians" or "diakkied donkeys," in the language of the Chicago master of vituperation. Notwithstanding this, he indirectly admits the fact of the woman's mediumship, or psychic endowments, in speaking of Mr. Marsh as "ignorant of the dangers of dabbling with subtile psychical forces when directed by an unconscionable adventuress." Just so; and this is the lesson to be taught by the case, possibly; but nothing is to be gained for psychical or spiritual science by denying in toto the facts that show the possession of these powers by the woman, and trying in a course, scurrilous manner to hoot down all who have testified to having witnessed their exervery frequently explained, but not only non-spiritualists but a certain class of Spiritualists are determinedly regardless of the facts and principles that bave been set forth, and even demonstrated, by some of the most experienced and

nessed feats akin to those attributed to Mme. Diss Debar, and thus are debarred from refusing all credence to these alleged marvels as being impossible. Who can limit the possible in the exercise of spiritual power, under the required conditions? Who will undertake to fix such a limit except the arrogant, conceited sciolist or ignoramus, who, to use Mrs. Britten's expressive phraseology, "would measure the infinite with the foot rule of his own petty experimee and conceptions." To do this is very far from being scientific, or religious and in the presence, or for the gratification, of those who by their character, motives and disposition of mind, are unfitted for such manifestations. Great reform is needed in this direction.

The greater and more rapid the progress of this cause, the more powerful will be the forces arrayed against it, and the more urgent will become the and the more urgent will become the necessity of a compact and well-organized union, in order to meet this opposition. The individual elements of a great army have been already brought into existence; the believers are legions; but they are, at present, without order, and can neither be disciplined nor mobilized. They are but a chaotic mass. The incidents of the Diss Debar case, with many similar cases, afford reiterated warnings which Spiritualists should heed, and heed without further postponement.

Prof. Peters.

Sr. Louis, Mo., Aug. 20th, '88 1308 Olive St. To the Editor of The Better Way.

have done me injustice.

his promises he failed to keep.

he was not liked by the reople generalmade up my mind to remain at his marched off to jail. house. His rooms were so small however, and the weather was so hot, that the most disgraceful thing on record. Dr. Thos. Day, who lives near, offered there was no convicting evidence, and, the use of his front room, which is much larger for the seances. I was glad to ac-

I gave three lectures which attracted a good deal of attention. I gave in all consultation with the prosecution attorten seances besides private sittings, all ney, who acknowledged he did not beof which gave good satisfaction. Two lieve they would convict me, but at the of these seances were reported by Dr. same time they could hold me until Suddick. In his report he states how Nov. 10.h. My attorney pointed out, well pleased they all were and how con- that it was unwise to imprison a man vinced they were of the genuineness of when there is no evidence to convict, the manifestations. After the first se | and that I could bring an action for ance he stated that the phenomena pro false imprisonment against them. The duced would require four or five persons prosecutor then weakened and said if I to represent.

On the second day after my arrival a Dr. Keith and several others made up do this, and am now at home again and their minds to get rid of me if possible, by fair means or foul, as they found my lecture and seances were causing a good deal of excitement, and people were beginning to make inquiries concerning the Spiritual Philosophy. These good church people thought it was about time to crush it out, and they united themselves with the mob element to accom-

I must leave town in twenty-four hours. cuse he wrote back saying that although This was two days after my arrival. I he did see anything wrong when the refused to do so. Next day they came again and told me if I did not go they would tar and feather me. I again refused.

The next evening I gave another lec ture, and the following evening, while giving a seance at Mr. Day's house, we threatened to break in the doors and to sword and the others sticks and clubs.

The found their threats did no good, so they were determined to get rid of from me which they acknowle me in another fashion, which was as be excellent. I will now refer to some follows: Dr. Keith, who, by the way, of them. One morning, as Dr. Suddick is a church deacon, sent a request to and myself were passing a photographme to give him and some of his friends er's he asked me if I could get any spirit me to give him and some of his friends photographs. I told him I had never a seance in a room adjoining his office. I readily acceeded to his request. The inside and I was introduced to the phoseance was set for Friday evening, Au. tographer, whom Dr. Suddick stated he gust 10. I went down to the room with Dr. Suddick and there were present asked her if she would sit. She did, and ful blot on the escutcheon of Spiritualism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and to pay his tribute of trivialities had been the victim of this alleged conism, and the vi drinkers and church deacons. I felt the lady smiling upon her. protection or safely for the Cause, or for its supporters and advocates, without a strong organization formed for the defence and dissemination of the defence and di menced and I had gone under influence, I was suddenly brought to my On our return home, Dr. Suddick said mediums against ruffianly raiders, and senses by cries of "We have you now." to me, taking the slates into his own against their false statements so indus. I opened my eyes and the room was triously circulated through the secular sended with light, and the hell, tambours age with regard to these forms which flooded with light, and the bell, tambo-rine and fans were lying on the table. I commenced to make some inquiries, the other. The writing was distinctly when the venerable church descent heard, which he at the time remarked when the venerable church descon shook his fist in my face and said, "If you speak a word I will mash your saying that the writer had fulfilled the damned glasses in your eyes." I went promise which he had made to Dr. Suddick when in early life &c. Also told why, the forms represented on his if I spoke another word.

> pared, and arrested me on the charge of Young had given him, in which was pared, and arrested me on the charge of obtaining money under false pretenses. Dr. Keith then opened the door which led to the street and said, "Now boys, come in and see Maxwell." A whole mob at once rushed in. One had a rope, and they cried out, "Lynch him!" but the Sheriff gave me his protection. Next day I was taken to Farmington. I called for an impediate examination. called for an immediate examination and employed an attorney. He told me before the trial that the case would be dismissed, as there was no evidence to prove the charge.

The examination came on, and in cross examination of the witnesses for the prosecution, one stated that I had the bell in my hand and the harp in my mouth. Another witness stated that I Two ladies who were evidently sisters, had the tambourine in my mouth. Three

duced, good or bad! I endeavored zette.

to explain as conclsely as possible the laws of mediumship, and pointed out to them that I was entirely under influence at the time, and refer-In publishing the article on the red to what some of the witnesses for Bonne Terre Trouble" in your last is- the prosecution had stated, that I was sue, without proper investigation, you lying back in the chair with my eyes closed." I went on to show that like These are the facts of the case: I was attracts like, and that spirits would give induced by Dr. Suddick, under certain them what they desired, and that the representations and promises made by medium was a sensitive, otherwise there bim, to go to Bonne Terre. I found could be no mediumship, and he could that he had misrepresented things, and be acted upon by the strongest element present. Of course all this was scoffed Two days after my arrival I was told at by these wiseacres. The 'Squire, by several parties that I had made a who is a friend of this Dr. Keith, commistake in going to Dr. Suddick's, as mitted me to await the action of the grand jury on Nov. 10. I was put unly. I could see no harm in the man. der three hundred dollars bond, and as He could not help being poor, so I this bond was not forthcoming, I was

My attorney declared the committal as he said, it was very plain that it was a case of malicious persecution in order to get me out of Bonne Terre.

He at once set to work and had a paid the costs I could go. With the aid of my St. Louis friends I was enabled to at work.

But where was Dr. Suddick all this time? Let us see. He had, up to the time of this troub'e, made pretense of great friendship, but in order to save himself from the mob, he forsook me,

I wrote him a note asking him whi he meant by the way he acted, and if he A deputation waited on me and said hadn't seen anything wrong. As an erlight was turned on, yet he must believe what "they" said. After that an ignowhat "they" said. dick that the whole thing was a trick and that I had told bim so. Suddick now professes to believe this man as an excuse to account for his conduct.

The seance with which he was pleaswere disturbed by a mob outside. They ed before, he now says I had this man threatened to break in the doors and to help me in. He cannot make this assertion with truth, as the man Rogblow up the house with dynamite. Mr. ers, who is a very ignorant man, was Day was compelled to bring out his shot not present at the first two seances, an gun, and he threatened to use it if they account of which seances Suddick sent to your office and which have not yet did not disband. The leader had a been published. Rogers was invited by Suddick himself, but he only attended three out of the ten that were given.

Dr. Suddick and many others got tests had known for ten years. The photothe form of a child was standing over

on speaking, whereupon he rushed at me with two or three others and pushed me down and then picked up a chair and threatened to kill me there and then if I spoke another word.

dick when in the dec. Also too who the forms represented on his picture were, signing his name in full, "C. A. Young." Suddick jumped up and said, "This is from my friend, Dr. Young. He promised if he could come back and the promised in the could come back and the promised to be appeared to the promised to be a possible to the could be promised to be a provided to the promised to the promised to be a provided to the promised to the promised to be a provided to the promised to After this a man stepped up to me with a warrant, which was already presented and brought down a book that

Yours for the truth, C. W. PETERS.

False and Mean.

An incident happened in one of our were standing at a counter examining rich dress fabrics. One of them, who cothers that they did not see it themselves, but they heard the instruments being used. And another that when he saw me I was lying back in my chair with my eyes closed! My attorney then asked me to explain the matter. The following is about what I said:

After sitting down in the circle I was soon in a trance condition, and could not say what had really taken place, and that the sitters were really responsible for whatever phenomena were produced, good or bad! I endeavored rich dress fabrics. One of them, who was, judging from her attire, in a more prosperous financial condition than the other, made a selection, and as she did so, said: "Mary, I am so sorry there is no more of this, for I intended to present you with a pattern just like it." "I beg your pardon, interposed the ready clerk, who was anxious to make another sale, "we have plenty more in stock." The first speaker made no reply, but pretended to be examining some other goods. She was caught in false hood, but she did not have generosity duplicating her order.—[Boston Gazette.]



Celia and Robble.

In a small rural town in one of the Western States lived two children, a boy and girl, whose parents were neighbors on the same street. Robbie Haley's parents were of that class known in possible, see Stephanie, his daughter. later years as Spiritualists. They had proof positive that kind friends who once lived on this earth plane were around them to guide and direct, in all possible ways, to help them live better lives, day by day, to have charity for all who might differ with them, but were striving to live unselfish and honest. Robbie was between six and seven years old, bright and cheerful, yet somewhat delicate in his make up, and, being only a child, it was no wonder if sometimes he wanted his own way. Celia Knowles was a few months older than Robbie. Her parents made no to live by. These two children were almost constant companions. I think Robbie wanted to be boss of most of was naturally kind hearted, would generally give up to him. I do not know whether this was really right or not, but they seemed to enjoy each other's so-ciety. One day in winter Robbie kept teasing his ma to go and see Celia, but she knew that it was impossible for him to get there, the snow was so deep and the wind blew so hard; so she told him he could not go. I am sorry to say that he began to cry, and looking up to his ma, he says: "I am getting disgusted with you for a mother." The distance between the two houses was not so far, and usually they were

together a part of every day.

Mr. Knowle's business kept him from home most of the time. One spring, in his travels, he bought two little cub bears whose mother had been killed by some huntsmen. Toey were about the size of a half grown kitten, one being brown and the other black. When they were hungry they would cry. The noise they made sounded a good deal like little pigs. It gave great sport to the children to see them eat, for they had to bring them up on a bottle like plenty of little folks. But Celia's papa sold them to parties that wanted to educate them. I do not think they would have made very nice pets when they were full grown. Celia and Robbie have been to school

a few days and have learned to spell not. and read a little, and I hope, as the years come and go, they will learn many of the grand and beautiful lessons that are in the great storehouse of knowledge, spread out in the Book of Nature all around them. Learn with all the other little girls and boys who perhaps may read this to always be kind to every thing they meet, and never be unkind to bird, beast or insect. And as good Alice Cary told the children in one of her poems years ago:

"And to conscience be true, and man true, Keep faith, hope and love, in your breast, And When you have done all you can do.

Why, then you may trust for the rest."

MRS. ISAACS.

In a Germantown Grave.

Life Story of a Remarkable Woman En-tombed in That Suburo.

A writer in the Boston Transcript tells entertainly of an extraordinary

woman, as follows:

Harriet Livermore was born in Concord, N. H., on April 24, 1788. From childhood she manifested a perfectly ungovernable disposition, which, as she grew to womanhood, she made little effort to control. She is said to have been very beautiful, of medium height, slender and graceful in figure, with a fair complexion, jet black hair, with remarkably black eyes, which-

"Under low brows black with night, Raved out at times a dangerous light,"

While her father was a member of Congress she spent a winter at the capital, where she attracted much attention. She taught a country school for some time in the vicinity of the Whittier homestead. It was while thus employed that she was frequently a visitor in the home of the poet. At one time she entertained the idea of joining the Society of Friends, but her frequent outbursts of rage were not encouraging to her reception as a member of that sect. When about thirty years old she began to speak in school-houses and churches in New England upon religious subjects. In 1825 we hear of her in Germantown, Pa., where for five weeks she preached to great crowds. She is said to have been earnest and eloquent, and was regarded by the Dunkers of Pennsylvania, with whom she spent some time, as a Christian minister. She made no less than three journeys to Jerusalem, and was heard of in Europe, Asia and Africa. She returned the last time when seventy-seven years of age, and died in Polladelphia at the age of eighty. She was buried at Germantown in a small burying ground near the Dunker church.

This gifted but strange and remarkable woman became more eccentric and peculiar with advancing years, until we may suppose that her mind became so nearly unbalanced as to indulge in ideas which were akin to mental delusions. She climbed the steps of Mount Lebanon and visited Lady Hester Stanhope, who had married a Shiek of the mountains, thus securing a stud of the choicest Arabian horses. Lady Stanhope took her guest to her stables, and with much pride pointed out two remarkably fine horses, saying she herself would ride one and the "Great King" the other at his coming. "No," declared Miss Livermore," "the Great King will ride one horse, and it is I, as his bride, who will ride the other. To this incident, perhaps, Whittier refers when he says:

Starting from her desert throne The crazy Queen of Lebanon, With claims fantastic as her own.

Spirit Remiscences.

Written for The Better Way. Dunbracken is a castle in the Cambrian Mountains, around which is a small bamlet. The inhabitants were of virgin. British descent and had fled thither about 520 A. D. I had heard much of a certain knight, Caro Han, by name, or Croan, of whom it was said he had lost his wife througe the interposition

Now, throughout my boyhool days I had a remantic desire to meet and foll this Croan or Caro Han, and, if

of one Guy Shefford, she eloping with

Guy, and leaving to him a little daugh-

Around the castle was a large deep moat and high wall, and up to her fifteenth year, Stephanie never saw beyond the walls of her castle.

When I was about twenty-one and a half years old, George Woolsey, Earl of Derby, my chancellor, Lord Stafford and myself, became separated while pursuing a large panther, and being bot in the pursuit, we were surprised to find that we had lost our way. Well, I was a boy, full of the spirit of adventure, though king of England, and impelled by I know not what, I immediately resolved to push forward. After profession of any religion, believing a time the walls of this formidable casthat the Golden Rule was good enough the came in sight, and exclaimed: "Wh! by mine halidome, there is Dunbracken." Derby who was both unprincipled and licentious, left me, and the games they played, and Celia, who having sought and found entrance, that is to say a little postern that he could very easily unbar, cleared the most, and, after having gained admission, waited thus, resolving harm to the gentle, innocent maiden. All this I did not then know. Of course I missed bim from my side, but that was of common occurrence, and I thought naught

After looking upon the frowning castle and ruminating as to what manner of man the master might be, and receiving naught for my sage speculations, as many a mighty man before me, I turned my horse's head homeward and did my best to retrace my steps, followed by the other compan-

Derby met me next day in the council chamber, but said naught of the preceding day's adventure. Lord Stafford, a man filled with wisdom, said: "Your Majesty, my Lord, Derby meant no good yesterday, and you'li find it out sooner or later." Thus he oftimes admonished, had I heeded him much sorrow had been spired me. But I did

Time passed on, and I became engrossed with preparations to go to France, and as you doubtless know through history, I went, in the fourth year of my reign.

Now, on my return to England, I visited the king's castle in the south of

One day when there was a great assembly and much festivity, a slender martial." woman approached me, bearing something in her arms, closely wrapped which I could not see. She said: "Oh! I desire to find the sovereign of England, where can I find him?" As you may well imagine, I was arrayed in attire which would be calculated to deceive even my followers. This time it was a garb of a forester, and those nobles who knew me, took great delight asking me as to where I was, their lawful sovereign. Hence I thought naught of it when the woman addressed me. 1 said, "and peradventure did you find him; what would you do with him?' Her answer was, claim redress; tell him of my wrongs, and call down upon his head the curses of neaven for his injury to me." Well, by my faith, thought I, now it is surely growing perplexing. Deeming it wise to question her farther I said: "Tell me of it; tell me the wrong he has done; what is it? let me see your face?" "Would you deprive me of all I have left-my womanly heauty? The king has taken my virtue and now you would look upon my shame." "Far be it from me, lady," said I, "nevertheless I would see your face." Something, I know not what, in my voice and manner reassured her, and throwing back her mangirl of seventeen summers or thereabouts. At the same time she unwrapped her parcel, and I looked upon the features of a dead baby. And horror and indignation were mine, for I recognized the features of the Earl of Derby. I said, "child, who are you, and whence came you?" She said: "I am the daughter of Lord Duubracken." "Your name?" Her answer, "Vynnyess Stephanie." I said: "Be assured lady, rest where you are, and be secret, in a little while you shall see the king." I then entered the hall and sent Sir Edwin Hubert to care for her, and sent for my trusty Stafford.

When it was time the lady was brought into the presence chamber. I said: "Lady, I am the king of England, throw back your mantle and teil me which of these nobles betrayed you." She immediately pointed to Derby, who stoutly denied the charge, but in the linements of the dead baby were his features so stamped as to admit of no denial. My lord, bishop of Litch-field, then arose and assayed to defend this miserable perpetrator. I endeavored to learn how he had come into commune with this lady, and found that the postern gate led into her gartle she disclosed the sweet face of a girl of seventeen summers or there-

don, and after having seen her, Derby sought the bishop of Litchfield and paid a large sum of money which was for warded to the pope, to purchase indul-gence for his beinous betrayal of that

Friends, when I endeavored to punish that offender, that pope sent an edict commending me to cease, under pain of excommunication,

Earl Derby and Lord Bishop Litchfield departed from my presence, and ten years after proclaimed me betrayer of Vynnyes (only daughter), of Dunbrack-en, which charge has hing to me ever

Finding that the pope would not punish the man, and that I was powerless as a king when he had indulged a s n, I met Derby in the field; that is to say, in combat, and took his sword and successfully punished him, causing bim to beg for mercy of me at the sword's point. Of course, as a true sword's point.

knight, I granted him that.
Gentie Vynnyess returned to Dunbracken and died of a broken heart, fo well she loved that soulless Earl.

I have written this story because it is one of the pope's enormities which first led me to think. Indeed it laid the foundation of the freedom of my beloved England from the tyranic rule o the Vatican.

I have several other jucidents which may prove interesting, and convey to mankind the social condition of England in the early portion of my reign. HENRY TUDOR VIII.

A Pretty Story of a Robin,

That instinct is lively in the bird was exempified by the robin a few days ago, says the Hollidaysburg Dispatch. On one of the beautiful sugar maple trees which grow in the yard of a well-known citizen of this place, a mother robin had built her nest, and as time went on she was rewarded by a brood of young robins. One evening, when she had nestled herself for the night, a chicken hawk observed the harmless re-breast, and with a swift dart he eaught the mother and took her flight. When the father robin came back to see that all was well for the night, he found the young birds without protection. He fluttered about, and in his bewailing song told his bereavement. He seem to realize that something dreadful had befallen his partner, for he began preparations to act the part of mother

The owner of the property, who had observed the events, arose early the next morning, and he noticed the male bird taking its flight. The bereaved widower soared high and was soon lost to sight. He remained away the entire day, and when he returned at nightfall he brought with him another wife. The strange bird was guided to the nest, and readily comprehending the situa-tions, she quickly covered the balf-starve little creatures, while the male darted off to find some food. There was great rejoicing when he returned. The new mother has since taken excellent care of her adopted children, and the tather robin's song plainly indicates his happiness.

After a lieutenant on board of an Euglish guard ship applied to his captain for leave to go on shore and was retain for leave to go on shore and was refused, he asked for re-sons of refusal and
expostulated: "If I ask for leave and
you refuse it without giving any reason
I shall walk about the deck with a stigma
on my back." "By George, sir," cried
the captain, "if I catch you walking up
and down her Majesty's deck with anyhing but her Majesty's uniform on
your back. I'll have you tried by courtyour back, I'll have you tried by court-

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by form ng spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm-let the arrangement be made that nobody shall enter it, and that there to have the others to seek me, and even | shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does ro harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations,

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against "hem has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, cornect feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come pear.

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Fredrickton, New Brunswick 3:18 p. m. Little Rock, Ark 2
Mobile, Ale 2
Memphis, Tenn 2
Nashville, 7ern 2
New York City 2
Norfolk, Va 0
Omaha, Neb Philadelphia, Penn Pittsburg, Penn Rome, Italy Savannah, Ga Santa Fe, N. M. St. Domingo, W. I. St. Paul Minn Santiago, Chili 2:03 p. m. 2:18 p. m. 2:11 p. m. Santiago, Chili. Bioux Falls, Dakota. San Francisco, Cal. Vienna, Austria.... Vera Crnz, Maxico Walla Walla, Wash, Ter..... Augusta, Mair Baltimore, Md Berne, Switzerland..... Cincinnati, Ohio Columbus, Ohio.
 Caracas, Venezueia
 3:36 p. m

 Charlottown, Prince Edward's Island
 3:58 p. m

 Dublin, Ireland
 7:46 p. m

 Edinburg, Scotland
 8:01 p. m

 Dover, Delaware
 3:09 p. m
 Georgeton, British Gua... Havans, Cuba.....

Milwaukee.

Ottaws, Canada..... Panama, New Granada.... Paris, France...... St. Petersburg, Bussia.....

St. Johns, New Foundland
St. Paul, Minn
Smithtown, Jamaica
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Tallahasse, F'a.
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3:01 p. m

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Written for The Better Way Celia and Robble.

In a small rural town in one of the Western States lived two children, a boy and girl, whose parents were neighbors on the same street. Robbie Haley's parents were of that class known in later years as Spiritualists. They had proof positive that kind friends who once lived on this earth plane were around them to guide and direct, in all possible ways, to help them live better were striving to live unselfish and honest. Robbie was between six and seven what delicate in his make up, and, being only a child, it was no wonder if sometimes he wanted his own way. Celia Kuowles was a few months older Robbie wanted to be boss of most of the games they played, and Celia, who was naturally kind hearted, would generally give up to him. I do not know whether this was really right or not, but they seemed to enjoy each other's society. One day in winter Robbie kept teasing his ma to go and see Celia, but she knew that it was impossible for him to get there, the snow was so deep and the wind blew so hard; so she told him he could not go. I am sorry to say that he began to cry, and looking of it.
up to his ma, he says: "I am getting so disgusted with you for a mother." The distance between the two houses was not so far, and usually they were together a part of every day.

Mr. Knowle's business kept him from home most of the time. One spring, in his travels, he bought two little cub bears whose mother had been killed by some huntsmen. They were about the size of a half grown kitten, one being brown and the other black. When they were hungry they would cry. The noise they made sounded a good deal like little pigs. It gave great sport to the children to see them eat, for they had to bring them up on a bottle like plenty of little folks. But Celia's papa sold them to parties that wanted to educate them. I do not think they would have made very nice pets when they were full grown.

Celia and Robbie have been to school a few days and have learned to spell not. and read a little, and I hope, as the years come and go, they will learn many of the grand and beautiful lessons that are in the great storehouse of knowledge, spread out in the Book of Nature all around them. Learn with all the other little girls and boys who perhaps may read this to always be kind to every thing they meet, and never be unkind to bird, beast or insect. And as good Alice Cary told the children in one of her poems years ago:

"And to conscience be true, and man true, Keep faith, hope and love, in your breast, And When you have done all you can do. Why, then you may trust for the rest."

MRS. ISAACS.

In a Germantown Grave.

Life Story of a Remarkable Woman En-tombed in That Suburb. writer in the Boston Transcript tells entertainly of an extraordinary

woman, as follows: Harriet Livermore was born in Concord, N. H., on April 24, 1788. From childhood she manifested a perfectly ungovernable disposition, which, as she slender and graceful in figure, with a fair complexion, jet black hair, with re-

markably black eyes, which-"Under low brows black with night," Raved out at times a dangerous light." While her father was a member of Congress she spent a winter at the capi- injury to me." Well, by my faith, tal, where she attracted much attention. She taught a country school for some time in the vicinity of the Whit-tier homestead. It was while thus employed that she was frequently a visitor in the home of the poet. At one time let me see your face?" "Would you she entertained the idea of joining the deprive me of all I have left-my wo-Society of Friends, but her frequent outbursts of rage were not encouraging to her recention as a member of that sect. * When about thirty years old she began to speak in schoolhouses and churches in New England upon religious subjects. In 1825 we hear of her in Germantown, Pa., where for five weeks she preached to great crowds. She is said to have been earnest and eloquent, and was regarded by the Dunkers of Pennsylvania, with whom she spent some time, as a Christian minister. She made no less than three journeys to Jerusalem, and was heard of in Europe, Asia and Africa. She returned the last time when seventy-seven years of age, and died in Philadelphia at the age of eighty. She was buried at Germantown in a small burying ground near the Dunker church.

This gifted but strange and remarkable woman became more eccentric and peculiar with advancing years, until we may suppose that her mind became so nearly unbalanced as to indulge in ideas which were akin to mental delusions. She climbed the steps of Mount Leba-non and visited Lady Hester Stanhope, who had married a Shiek of the mountains, thus securing a stud of the choicest Arabian horses. Lady Stanhope took her guest to her stables, and with much pride pointed out two remarkably fine horses, saying she herself would ride one and the "Great King" the other at his coming. "No," declared Miss Liver-"the Great King will ride one horse, and it is I, as his bride, who will ride the other. To this incident, perhaps, Whittier refers when he says:

Starting from her desert throne The crazy Queen of Lebanon, With claims fantastic as her own,

Spirit Remiscences.

Written for The Better Way. Dunbracken is a castle in the Cambrian Mountains, around which is a

small hamlet. The inhabitants were of virgin. British descent and had fled thither about 520 A. D. I had heard much of a certain knight, Caro Han, by name, of excommunication. or Croan, of whom it was said he had lost his wife througe the interposition of one Guy Shefford, she eloping with Vynnyes (only daughter), of Dunbrack-Guy, and leaving to him a little daugh- en, which charge has hin; to me ever

Now, throughout my boyhool days I had a romantic desire to meet and foil this Croan or Caro Han, and, if possible, see Stephanie, his daughter.

Around the castle was a large deep most and high wall, and up to her fifteenth year, Stephanie never saw

beyond the walls of her castle. When I was about twenty-one and s lives, day by day, to have charity for half years old, George Woolsey, Earl of all who might differ with them, but Derby, my chancellor, Lord Stafford Derby, my chancellor, Lord Stafford one of the pope's enormities which first led me to think. Indeed it laid the foundation of the freedom of my pursuing a large panther, and being bot years old, bright and cheerful, yet some- in the pursuit, we were surprised to find that we had lost our way. Well, I was a boy, full of the spirit of adventure, though king of England, and impelled by I know not what, I immedithan Robbie. Her parents made no ately resolved to push forward. After profession of any religion, believing a time the walls of this formidable casthat the Golden Rule was good enough the came in sight, and exclaimed: to live by. These two children were "Wh! by mine halidome, there is Dunalmost constant companions. I think bracken." Derby who was both unprincipled and licentious, left me, and having sought and found entrance, that is to say a little postern that he could very easily unbar, cleared the moat, and, after having gained admission, waited thus, resolving harm to the gentle, innocent maiden. All this I did not then know. Of course I missed him from my side, but that was of common occurrence, and I thought naught

After looking upon the frowning castle and ruminating as to what manner of man the master might be, and receiving naught for my sage speculations, as many a mighty man before me, I turned my horse's head homeward and did my best to retrace my steps, followed by the other compan-

Derby met me next day in the council chamber, but said naught of the preceding day's adventure. Lord Stafford, a man filled with wisdom, said: "Your Majesty, my Lord, Derby meant no good yesterday, and you'li find it out sooner or later." Thus he oftimes admonished, had I heeded him much sorrow had been spared me. But I did

Time passed' on, and I became engrossed with preparations to go to France, and as you doubtless know through history, I went, in the fourth year of my reign.

Now, on my return to England, I visited the king's castle in the south of Wales.

One day when there was a great assembly and much festivity, a slender martial.' woman approached me, bearing something in her arms, closely wrapped which I could not see. She said: "Oh! I desire to find the sovereign of England, where can I find him?" As you may well imagine, I was arrayed in attire which would be calculated to deceive even my followers. This time it was a garb of a forester, and those noasking me as to where I was, their grew to womanhood, she made little effort to control. She is said to have been very beautiful, of medium height, naught of it when the woman addressed me. I said, "and peradventure did you find him; what would you do with him?' Her answer was, claim redress; tell him of my wrongs, and call down upon of a hand from the table for a few seconds does his head the curses of neaven for his ro harm, but when one of the sitters breaks the thought I, now it is surely growing perplexing. Deeming it wise to question her farther I said: "Tell me of it; tell me the wrong he has done; what is it? deprive me of all I have left-my womanly heauty? The king has taken my virtue and now you would look upon my shame." "Far be it from me, lady," said I, "nevertheless I would see your face." Something, I know not what, in my voice and manner reassured her, and throwing back her manpower to come to the life in the night spirits more difficult for the lower spirits to come near.

So girl of seventeen summers or thereabouts. At the same time she unwarped her parcel, and I looked upon the features of a dead baby. And horror and indignation were mine, for I recognized the features of the Earl of Derby. I said, "child, who are yon, and whence came you?" She said: "I am the daughter of Lord Dunbracken." I said: "Be assured lady, and whence came you?" She said: "I am the daughter of Lord Dunbracken." I said: "Be assured lady, rest where you are, and be secret, in a little while you shall see the king." I she will you want, and spell us out a message? Stephanie." I said: "Be assured lady, win Hubert to care for her, and sent for my trusty Stafford.

When it was those the lady was brought into the presence chamber. I said: "Lady, I am the king of England, throw back your mantle and tell me which of these nobles betrayed you." She immediately pointed to D-rby, who stoutly denied the charge, but in the limements of the dead baby were his features so stamped as to admit of no denial. My lord, bishop of Littchied, then arose and assayed to defend this miserable perpetrator. I endeaver of the leaf and a state of the leaf and a state of the leaf and such tell mand and tell mements of the dead baby were his features so stamped as to admit of no denial. My lord, bishop of Littchied, then arose and assayed to defend this miserable perpetrator. I endeave ored to learn how he had come into commune with this lady, and found that the postern gate led into her gartle she disclosed the sweet face of a

den, and after having seen her, Derby sought the bishop of Litchfield and paid a large sum of money which was for warded to the pope, to purchase indulgence for his heinous betrayal of that

Friends, when I endeavored to punish that offender, that pope sent an edict commending me to cease, under pain

Earl Derby and Lord Bishop Litchfield

Finding that the pope would not punish the man, and that I was poweress as a king when he had indulged a s'n, I met Derby in the field; that is to say, in combat, and took his sword and successfully punished him, causing bim to beg for mercy of me at the sword's point. Of course, as a true

knight, I granted him that.

Gentie Vynnyess returned to Dunbracken and died of a broken heart, fo well she loved that soulless Earl.

I have written this story because it is beloved England from the tyranic rule o the Vatican.

I have several other incidents which may prove interesting, and convey to mankind the social condition of England in the early portion of my reign. HENRY TUDOR VIII.

A Pretty Story of a Robin,

That instinct is lively in the bird was exemplified by the robin a few days ago, says the Hollidaysburg Dispatch. On one of the beautiful sugar maple trees which grow in the yard of a well-known citizen of this place, a mother robin had built her nest, and as time went on she was rewarded by a brood of young robins. One evening, when she had nestled herself for the night, a chicken hawk observed the harmless redbreast, and with a swift dart he caught the mother and took her flight. When the father robin came back to see that all was well for the night, he found the young birds without protection. He fluttered about, and in his be wailing song told his bereavement. seem to realize that something dreadful had befallen his partner, for he began preparations to act the part of mother for the night.

The owner of the property, who had observed the events, arose early the next morning, and he noticed the male bird taking its flight. The bereaved widower soared high and was soon lost to sight. He remained away the entire day, and when he returned at nightfall he brought with him another wife. The strange bird was guided to the nest, and readily comprehending the situations, she quickly covered the half-starved little creatures, while the male darted off to flud some food. There was great rejoicing when he returned. The new mother has since taken excellent care of her adopted children, and the tather robin's song plainly indicates his

After a lieutenant on board of an l Euglish guard ship applied to his captain for leave to go on shore and was re-fused, he asked for re-sons of refusal and fused, he asked for re-sons of refusal and exposiulated: "If I ask for leave and tence is truth itself." you refuse it without giving any reason I shall walk about the deck with a stigma on my back." "By George, sir," cried the captain, "if I catch you walking up and down her Majesty's deck with any-hing but her Majesty's uniform on your back, I'll have you tried by court-

How to Ferm Spirit Circles.

Inquirers into Spiritualism should begin by formng spirit-circles in their own homes, with no Spirtualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm-let the arrangement bles who knew me, took great delight be made that nobody shall enter it, and that there to have the others to seek me, and even | shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against "hem has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more diffi-

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Cape Horn S. A.	2:48 p. m. 3:43 p. m.
Cape Horn, S. A	9:26 p. m.
Chicago	2:20 p. m.
Detroit, Mich	2;38 p. m. 8:43 p. m.
Frankfort, Germany Frankfort, Ky Fredrickton, New Brunswick	2:33 p. m.
Fredrickton, New Brunswick	3:43 p. m.
Halifax, N. S	8:18 p. m. 8:03 p. m
lowa City, Ia	2:03 p. m.
London, Eng	8:11 p. m.
Little Bock, Ark	1:48 p. m.
Mobile, Ale	2:03 p. m. 2:18 p. m.
Memphis, Tenn	2:11 p. m.
Nashville, Tera	2:23 p. m
New York City	3:15 p. m 3:05 p. m
Norfolk, VaOmaha, Neb	1:38 p. n.
Philadelphia, Penn	m
Pittsburg, Penn	2:51 p. m. 9:01 p. m.
Rome, Italy Savannah, Ga. Santa Fe, N. M. St. Domingo, W. I.	2:48 p. m.
Santa Fe, N. M.	1:07 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul Minu.	1:58 p. m. 3:28 p. m.
Santiago, Chili. Sioux Falls, Dakota	1:48 p. m.
San Francisco, Cal	12:01 p. m.
Vera Cruz, Maxico	9:21 p. m 9:48 p. m
Vienna, Austria Vera Cruz Mexico Walla Walla Wash. Ter Augusta, Maine	11:18 p. m
Augusta, Maine	3:33 p. m.
Berne, Switzerland	3:08 p. m 8:41 p. m
Berne, Switzerland Berlin Prussia Constantinopie, Turkey	9:09 p. m.
Constantinople, Turkey	10:11 p. m.
Cincinnati, Óhio	2:26 p. m. 2:38 p. m.
Caracas, Venezuela	3:46 p. m
Charlottown, Prince Edward's Island	3:58 p. m.
Dublin, Ireland	7:46 p. m. 8:01 p. m.
Dover, Delaware	3:09 p. m.
Ft. Kearney, Neb	1:83 p. m.
Havans, Cubs	4:18 p. m. 2:51 p. m
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New Orleans, La.,	2:11 p. m
Ottawa, Canada Panama, New Granada	3;08 p. m. 2:53 p. m
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St. Petersburg, Russia	10:11 p. m
St. Louis, Mo	2:11 p. m 8 38 p. m
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Smithtown, Jamaica Springfield, Mass Selt Lake (v, Utah Tallahasse, F a	3:21 p. m 12:43 p. m
Tallahasse, F'a	2:33 p. m.
Vicksburg, Miss	2:08 p. m.
Wilmington, N. C	2:59 p. m. 3:01 p. m
	other by m

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Written for The Better Way

The American Spiritualist Alliance Panky."

editor's idiosyncrastes are known and had been unheard. The fact is, this wohis purposes and motives understood; man was tried, convicted, and in part but as his journal is apt to be industri- sentenced by the New York daily newsously circulated among those who are papers, long before her actual trial comnot informed in that regard, I venture menced; and had she been acquitted, to offer a brief review of the affair judge, jury and prosecutor would have which was made the occasion of this been denounced by the journalists for a assault on the Alllance.

against those who have presumed to, his peculiar methods. take any part in it. It is the same old Whatever has been proved to be un-

wise, scientific Spiritualist, and look at | no legal crime. my organ-the atlest Spiritualist paper

public gaze what seems like a disgrace- | defendants. ful blot on the escutcheon of Spiritualas a parody).

duration than usual-evidently having sound," and the hurling of alliterative phases of pungent potency; e.g., "foolfriends;" "senile septuagenarian," "diakkied [sic] donkey," "fullsade of pettifogfluent feculence of verbosity. Why, fence Mr. Editor, if this terrible talent, this aux de bouche of our terrific censor grows apace, what will become of all of reflection, or iteration of some other.

It is quite evident from the editor's recent six-column fulmination that he had studied with both zeal and zest, the accounts of the Diss Debar affair supplied to the New York journals by their respective reporters, most of which accounts consisted of broad burlesques of spirit phenomena, and course derision of Spiritualism in general and in particular, with special personal abuse and caricature of such Spiritualists as made their appearance in the court room or recent six-column fulmination that he caricature of such Spiritualists as made their appearance in the court room or took part as, witnesses in the case. Many persons besides the Spiritualists with whom I have talked looked upon these reports as grossly unfair and untruthful—as, indeed, mere travesties on the actual incidents of the trial, and a shameful violation of right and decency in the manner in which the female defendant was personally commented on.

It was uniformly the "fat witch," the "fat medium," the "fat O'Delia," etc.

Thus her condemnation was made to depend not so much upon the violation of the Criminal law of the State, as upon an infraction of one of the ten comandments of the Jewish Decalogue, which, as appears from the ancient record, the medium Moses obtained by "independent writing" upon the "two tables of stone"—probably held together like the two slates in modern mediumship.

Another flagrant outrage committed in this cause celebre was the refusal of the police justice to accept bail, when proffered by Mr. Marsh for the four defendants on their arrest. Thus was this man, one of the ablest lawers in the country, treated as an adjudged lunatic by the

etc., as if her embon point were the prin- prejudiced magistrate, who violated these claims it has sought to support clost element of her offence; and as if, one of the most undoubted rights of a sgainst the skeptical bigotry and persecipal element of her offence; and as if, before her condemnation, she had forfeited all claim to that respectful treat-I noticed a short time ago that the ment always accorded to her sex. American Spiritualist Alliance had been While under preliminary examination brought under the harsh animadversion before the convicting magistrate, she of the editor of the R. P. Journal ad- was subjected to the vilest objurgation ministered in his peculiar virulent and by the loud mouthed lawyer who asscurrilous style. A vindication of this sumed, without any known or legal well-known organization from such a sanction, the prosecution of the case, senseless and inconsequential tirade of and was unchecked by the magistrate in abuse is scarcely necessary where the this abuse toward her, while as yet she failure of justice.

This occasion was furnished by the All that this western editor can do, statement of facts which was prepared Spiritualist as he claims to be, is to quote by the president, as a committee, and from these newspaper reports, with which was adopted, nem con; by the commendation of the fairness of the Alliance and ordered to be published, trial, applause of the judge and jury, regarding the preliminary proceedings and exultation at the result; because in the Diss Debar case. The fact that this result, he says, has tended to supthis case was, essentially, the prosecu- port his position and that of his journal. tion (or rather persecution) of a medium | He does not seem to be able to analyze has been quite sufficient to arouse all the case, and to furnish his readers with the unrestrained fury, and to excite all a discriminative statement of the facts, the indecent vituperation which has in the face of his prejudice against every been so often displayed by this editor accused medium. Its chief use to him against every such defendant, without was to furnish material for one of his any just or even rational consideration choice lampoons upon those Spiritualof the merits of the defence, as well as ists who do not co-operate with him in

play repeated ad nauseam, with the worthy in the medium's character he same dramatis persona, under different might properly comment upon; and the statement authorized by the Alliance An accused medium haled before a fully admitted that many of her percriminal court; a crowd of angry, vindic- sonal characteristics were indefensible. ative prosecutors; persons acquainted The case is, however, to be considered with the medium and ready to prove, from other points of view than that o from their own experience and observa- her personal character. When we vintion, the genulneness of his orher pow- dicate the poetic genius of Shakspeare ers, secular newspapers loud and bitter Byron or Poe, or the eloquence of Webin their condemnation (without trial) o' ster or Clay, we by no means endorse the medium charged with fraud; and a their peculiar tracts of character, or apjudge ignorant of the subject and deter- prove all their acts in private life; and mined to convict, because anxious to certainly the fact that "George Eliot" show that he takes no stock in that un- lived for some years with George Henpopular thing, Spiritualism; and then ry Lewes, in precisely the same relation at the tail of the list, the very respect- as that in which Mrs. Mesant resided ful editor from the saintly city of the with Gen. Diss Debar as his wife, did West rushes on the stage holding up the not serve to detract from her great liter-"clean white banner," and frantically ary talents and then published results. screaming, "She's a fraud! Down with I do not say this for approval or defence, her and all her 'food-friends' and silly but for comparison. If in either case dupes! Look at me, and behold a pure | there was a moral dereliction, there was

The Alliance statement was in part in America-honored in this appella designed to expose the unprecedented tion by the most intelligent, upright, methods adapted by certain persons to and discriminative secular journalist in prosecute Mme. Diss Debar and the Boston, albeit that city is the very cen- other persons who were arrested with ter of mediumistic fraud on this conti- her. Certainly that arrest was accomplished in a very unusual, If not abso-Over and over again has this petty lutely illegal, manner. There was realfarce been enacted to the derision and ly no complainant. The affidavits used disgust of all who know the real plots, to give a quasi-support to the case, were and the true significance of the play in by one Randolph and the alleged browhich the little man from the big west- ther of the woman, who had no knowlern town plays the same part, whether edge of the facts, and neither of whom it be tragedy, comedy, or only a scream- | could allege that he had been injured ing farce, always eager to offer to the by any conspiracy on the part of the

These persons swore that Mr. Marsh dering to the purists who are ever plot- no cause of complaint, and refused to ting against the progress of Spiritualism make any, or to say anything except in and shouting A bas! to mediumship. exculpation of the women, averring that he had given her nothing which he did not deem to have been a just and proper compensation for the services It is thus that, in this last affair, he she had rendered as a medium in the appears, after an intermission of longer production of the pictures, which he was sure, as he still is, were entirely been engaged in getting up something life lease on the property conveyed to peculiarly sensational and vigorous, a life lease on the interest of Spiritkind of magnum opus, in the slinging ualism. It is on this account that Lu-of sesquipedalian words of "thunderous" ther R. Marsh is styled a "Diskkied Donkey," by the wise, pure and courte-ous editor of the R. P. Journal.

Upon the trial of this medium for conspiracy—the only charge against her—Mr. Marsh was brought forward as ging puerilities," etc. etc., so that we al-most stand aghast at such fertility of

in favor of the genuineness of the woman's mediumship, and in exculpation of both the defendants; for unless the pictures were the result of a false pretence the same fate of that unfortunate damsel Echo, who became vox control and this practeria nihil; even that being but the prefection, or iteration of some other.

The prosecuting officers were obviously aware of this, and hence they permitted all kinds of irrelevant testimony

as such, to a law firm notorious for a peculiar criminal practice and special skill therein, who appeared in court as retained by a private association. The question of the parentage of the medium was another totally irrelevant issue upon which a great deal of time was spent; for it certainly did not affect the question of conspiracy between the partles, or of imposition on the part of the woman in the production of the partials. The alleged brother and sister, in their evident hatred and descriptions. ister, in their evident hatred and determined persecution of the woman, certainly evinced no feeling naturally characteristic of such a relationship; and the questionable appearance of the record in the family Bible was, to say the least, not of any value as evidence.

In the early management of the case the charge of murder, afterwards changed to that of grand larceny, brought against the woman publicly, and the subsequent indictment for larceny, which was at last whooly aban-it is scarcely necessary here to analyze; doned, are illustrations of the bitter and as to the religious element involved animus with which this medium was ening her with the gallows or the state prison, and finally compelled, by the ligion that makes the communis viza, unavoidable limitations of the law, to the habituse of the London fish-markets, satisfy their veogeance with a sentence of the dives of Chicago, and other

was not justified by the testimony. That it was the mediumship that was attacked is made evident by the lan-guage of the indictment in which she illustrated in the columns of the jourwas charged with conspiring to obtain nalreferred to, but was never so expressively named before. tence of producing the pictures by means contrary to the laws, or course the medium were essentially opposed to them; while, both in the preliminary investigation and on the subsequent trial, a considerable number of competent witnesses, including Mr. Marsh, wore that the thing had been accomplished in their presence, and under Mr. Marsh makes the following state-ment as an illustration of the marvel-ous mediumship, and its indubitable merciful and considerate, so that we may not too often hear her devotee when under control exclaim: "Numine

"This picture (a small crayon drawing of the head of Chris') was produced by Mme. Diss Debar when I first be carefully heeded; first, that there is but three years ago. It was done in this way. I went out and bought a pad of yellow writing paper, brought it to Mme. D's parlor, and sitting down held one end of it fitting in both hands. The Mme held the other end to the same way. In a few minutes we heard a faint sound of writing inside and then a faint sound of writing inside, and then | quainted with spiritual facts as fraud the Mme. said it was done, the whole and are condemned as fraud. Hence time being perhaps seven minutes. I for the present, they cannot be brought took the pad to the light, and there was into count and presented to an ordinary nothing on its surface. She said to open jury with any possibility of gaining atit and I did so; and down near the tention, credence, or respect. middle of the pad, I found this picture when the medium's character and anteon one of the pages of the pad, so it cedents are such as were brought before was impossible that it could have been the jury in the case referred to, the task put there by human hands. I had to of showing the intervention any supratear off the blank pages before I could mundane power and intelligence beism, and to pay his tribute of trivialities and extort applause for his petty pandering to the purists who are ever plot-

by denying in toto the facts that show the possession of these powers by the and the most indubitable tests, are those woman, and trying in a course, scurilous manner to hoot down all who have testified to having witnessed their exercise, by calling these persons gobermouches, diakkied donkeys, pettifoggers, etc. etc.

Most investigators of Spiritualism have, through various mediums, witnessed feats akin to those attributed to Mme. Diss Debar, and thus are debared from refusing all credence to these alleged marvels as being impossible. Who can limit the possible in the exercise of spiritual power, under the required conditions? Who will undertake to fix such a limit except the arrogant, onceited sciolist or ignoramus, who, to use Mrs. Britten's expressive phraseology. "would measure the infinite with the foot rule of his own petty experience and conceptions." To do this is very far from being scientific, or religious and philosophical. It is indeed the alnegation of all these, as well as of rationality and common sense, of which tiese arrogant skeptics are forever praing, putting themselves forward as glorous examples of hard-heads, sagacious rities, too wise to be duped, while in fact they are all the time the dupes of their own ignorance and blind concelt.

It is totally untrue that as the R. P. Editor asserts, the American Spiritualist of more reported in the individual elements of a great army have been already brought into existence; the believers are legions; but they are, at present, without order, and can neither be disciplined and myholly reliable persons, some of them members of the organization, to a knowledge of thefact.

Belain to a knowledge of the facts and principles that have been set forth, and even demonstrated, by some of the most accomplished investigators. And mediums, too, must learn these laws, and follow them in the prosecution of their vocation as the instruments of the prevention of their vocation as the instruments of the prosecution of their vocation as the instruments of the prosec

claims to mediumship, but those of many respectable and wholly reliable persons, some of them members of the organization, to a knowledge of thefact of her remarkable endowments; and

citizen, a right secured by the constitu-tion of the United States, as well as of ism. There was no religion—not even tion of the United States, as well as of that of every State in the Union, in re-fusing ball offered by a competent per-son, for which official violation of jus-cieve religious communications through tice he would be liable to impeachment, if it had been perpetrated upon others ly religious, they would prove most conthan Spiritualists. It becomes, there clusively a foreign origin for the here than Spiritualists. It becomes, there clusively a foreign origin, for she her-fore, a cogent, practical question, how a self evinced nothing like religion. ex-Spiritualist can give or obtain bail, if cept as an occasional pretence. The the justice is to be permitted arbitrarily sneering charge brought against the to pronounce him a lunatic- ipso facto, and on the ground of his belief refuse to accept his bond.

Alliance is a religio-philosophical libel, and bad of its kind. We must learn sooner or later, that neither medium-Moreover, there was no properly ap-pointed prosecutor, the District Attor-ney transferring his powers and duties that its manifestations must be judged is such, to a law firm notorious for a by their intrinsic character, as to their pose and result, and the Alliance,—that 'etherealized ghost," as he so courteous ly styles it,—entirely repudiates it, and will ever be ready to make an emphatic protest against the covert assaults of prejudice and malevolence upon spiritconsiderations, the aforesaid religious-philosophical "whining and clamer" to the contrary notwith tand the contrary notwithstanding. Perhaps there is a philosophy underlying the vituperative assaults of this editor, which therein, we now see what has been hithassailed, the prosecutors at first threatening her with the gallows or the state ion of hanky panky."—the kind of reprison, and finally compelled, by the ligion that makes the communis viza, of six months in the penitentiary, which was not justified by the testimony. their peculiar style of expression.

The name is a trade mark in the exmeans contrary to the laws, or course of nature. Thus the grand jury and the public prosecutor had to decide in neither genteel nor extravagantly remuadvance what the laws of nature nerative, though it may gratify the per render possible, and that the claims of verted taste of a small portion of ou verted taste of a small portion of our species. The "squad of inconsequentials" of the American Spiritualist Al-liance hail the immortal discoverer, sole patentes, and exclusive possess professor of the new "religion of Hanky Panky," as well as the spirits, by whose sacred influx their medium has been their observation, in such a manner as enabled to bring this strange cultus up to render fraud impossible. In a recent-ly published interview with a reporter, hoped, however, that Erinnys will be

Divum in flammas et in arma fevor came acquainted with her, some two or little justice to be obtained for a medium

language of the Chicago master of vituperation. Notwithstanding this, he indirectly admits the fact of the woman's mediumship, or psychic endowments, in speaking of Mr. Marsh as "ignorant of the dangers of dabbling with subtile psychical forces when directed by an unconscionable adventuress." Just so; and this is the lesson to be taught by the case, possibly; but nothing is to be gained for psychical or spiritual science by denying in toto the facts that show the possession of these powers by the woman, and trying in a course, scurrilous manner to hoot down all who have testified to having witnessed their exer-

NEW YORK, AUG. 18, 1888.

Prof. Peters.

To the Editor of The Better Way.

In publishing the article on the Bonne Terre Trouble" in your last issue, without proper investigation, you ave done me injustice.

induced by Dr. Suddick, under certain them what they desired, and that the representations and promises made by medium was a sensitive, otherwise there him, to go to Bonne Terre. I found that he had misrepresented things, and be acted upon by the strongest element his promises he failed to keep.

he was not liked by the reople generalmade up my mind to remain at his marched off to jail. house. His rooms were so small however, and the weather was so hot, that the most disgraceful thing on record, as Dr. Thos. Day, who lives near, offered there was no convicting evidence, and the use of his front room, which is much as he said, it was very plain that it was

a good deal of attention. I gave in all consolitation with the prosecuting atterten seances besides private sittings, all ney, who acknowledged he did not be of which gave good satisfaction. Two lieve they would convict me, but at the of these seances were reported by Dr. same time they cou'd hold me until Suddick. In his report he states how Nov. 10.h. My attorney pointed out, well pleased they all were and how con- that it was unwise to imprison a man vinced they were of the genuineness of when there is no evidence to convict, the manifestations. After the first se | and that I could bring an action for ance he stated that the phenomena pro false imprisonment against them. The duced would require four or five persons prosecutor then weakened and said if I to represent.

Dr. Keith and several others made up do this, and am now at home again and their minds to get rid of me if possible, by fair means or foul, as they found my lecture and seances were causing a good time? Let us see. He had, up to the deal of excitement, and people were beginning to make inquiries concerning the Spiritual Philosophy. These good church people thought it was about time to crush it out, and they united themselves with the mob element to accomplish it.

A deputation waited on me and said I must leave town in twenty-four hours. cuse he wrote back saying that although This was two days after my arrival. I he did see anything wrong when the refused to do so. Next day they came again and told me if I did not go they would tar and feather me. I again rebeen connected with a show, told Sabfused.

The next evening I gave another lec ture, and the following evening, while excuse to account for his conduct. giving a seance at Mr. Day's house, we were disturbed by a mob outside. They ed before, he now says I had this man threatened to break in the doors and to assertion with truth, as the man Rogblow up the house with dynamite. Mr. Day was compelled to bring out his shot | not present at the first two seance gun, and he threatened to use it if they account of which seances Suddick sent to your office and which have not yet did not disband. The leader had a been published. Rogers was invited by sword and the others sticks and clubs.

so they were determined to get rid of from me which they acknowledged to me in another fashion, which was as be excellent. I will now refer to som follows: Dr. Keith, who, by the way, of them. One morning, as Dr. Suddick is a church deacon, sent a request to and myself were passing a photograph me to give him and some of his friends photographs. I told him I had never a seance in a room adjoining his office. tried, but was willing to. We stepped me to give him and some of his friends I readily acceeded to his request. The inside and I was introduced to the phoseance was set for Friday evening, Au-gust 10 I went down to the room with gust 10. I went down to the room with Dr. Suddick and there were present asked her if she would sit. She did, and twelve men chosen by this Dr. Keith- I placed the tips of my fingers over the a motley crowd indeed—whisky sellers, camera. When the picture was taker the form of a child was standing over drinkers and church deacons. I felt the form of a culture deacons the lady smiling upon her. e little convinced they were up to son has been brought forward by anybody to show how they could have been made by human hands."

Mr. Marsh added:

"There were half a dozen people in the room; friends of mine."

Testimony of this character was given by Mr. Marsh in court, corroborated by a number of respectable persons, who had actually seen pictures produced under similar conditions, nor were they either "senile septuagenarians" or "diakkied donkeys," in the light of spiritual facts and principles, and controverted, in the second the feather of the safe as a possible, but participes and advocates, without a strong organization formed for the defence of fence and dissemination of its basic truths, and especially for the defence of mediums against ruffianly raiders, and seven spirit forms were plainly visible around my picture. On our return home, Dr. Suddick then sat, and the result game, but was determined to see it through. After, the seance had commenced and I had gone under influence, I was suddenly brought to my senses by cries of "We have you now." I opened my eyes and the room was flooded with light, and the bell, tambout the fine and fans were lying on the table. I commenced to make some inquiries, when the venerable church deacon when the venerable church deacon the first of the safety of the controverted, in the section or safety for the Cause, or for the defence of the defence of mediums against ruffianly raiders, and seven spirit forms were plainly visible around my picture. On our return home, Dr. Suddick said to me, I was underly being and seven spirit forms were plainly visible around my picture. On our return home, Dr. Suddick said to me, I was underly brought to my senses by cries of "We have you now." I opened my eyes and the room was flooded with light, and the bell, tambour the produced under similar conditions, nor were taken with like game, but was determined to see it through. After, the seance had commenced in I had gone under influence. I was underly brought to my senses by cries of "We have you now." I opened my eyes and t shook his fist in my face and said, "If you speak a word I will mash your damned glasses in your eyes." I went on speaking, whereupon he rushed at me with two or three others and pushed me down and then picked up a chair and threatened to kill me there and then if I spoke another word.

I went promise which he had take to Dr. Suddick when in early life &c. Also told who the forms represented on his picture were, signing his name in full, "C. A. Young." Suddick jumped up and said. "This is from my friend, Dr. Young. He promised if he could come back and

the Sheriff gave me his protection. Next is to have excuse for his studien changed day I was taken to Farmington. I called for an immediate examination and employed an attorney. He told me before the trial that the case would be for the trial that the case would be to be dismissed, as there was no evidence to Louis. prove the charge.

The examination came on, and in cross examination of the witnesses for the prosecution, one stated that I had the bell in my hand and the harp in my mouth. Another witness stated that I had the tambourine in my mouth. Three others that they did not see it themselves, but they heard the instruments being used. And another that when he saw me I was lying back in my chair with my eyes closed! My attorney then asked me to explain the matter. The following is about what I said:

After sitting down in the circle I was oon in a trance condition, and could not say what had really taken place, and that the sitters were really responsible for whatever phenomena were pro-duced, good or bad! I endeavored

to explain as concisely as possible the laws of mediumship, and pointed out to them that I was entirely under influence at the time, and referred to what some of the witnesses for the prosecution had stated, that I was "lying back in the chair with my eyes closed." I went on to show that like These are the facts of the case: I was attracts like, and that spirits would give could be no mediumship, and he could present. Of course all this was scoffed Two days after my arrival I was told at by these wiseacres. The 'Squire, by several parties that I had made a who is a friend of this Dr. Keith, commistake in going to Dr. Suddick's, as mitted me to await the action of the grand jury on Nov. 10. I was put unly. I could see no barm in the man. der three hundred dollars bond, and a He could not help being poor, so I this bond was not forthcoming, I was

My attorney declared the committal

paid the costs I could go. With the aid On the second day after my arrival a of my St. Louis friends I was enabled to at work.

But where was Dr. Suddick all this time of this troub'e, made pretense of great friendship, but in order to save himself from the mob, he forsook me, and fled. He feared the opinion of the people and at last played the Judas, as you will see in what follows.

I wrote him a note asking him win he meant by the way he acted, and if he hadn't seen anything wrong. As an ellight was turned on, yet he must believe what "they" said. After that an ignowhat "they" said. dick that the whole thing was a trick and that I had told him so. Suddick now professes to believe this man as an

The seance with which he was plea to help me in. He cannot make this ers, who is a very ignorant man, wa Suddick himself, but he only attended The found their threats did no good, three out of the ten that were given.

er's he asked me if I could get any spi grapher's wife was standing by, and I

Dr. Suddick then sat. and threatened to kill me there and then if I spoke another word.

After this a man stepped up to me with a warrant, which was already prepared, and arcested me on the charge of obtaining money under false pretenses. Dr. Keith then opened the door which led to the street and said, "Now boys, come in and see Maxwell." A whole mob at once rushed in. One had a rope, and they cried out, "Lynch him!" but the street and said, "Lynch him!" but and they cried out, "Lynch him!" but the said the said he could come back and dommunicate he would do so, and it is hand-writing." He then went up stairs and brought down a book that Young had given him, in which was some of Young's handwriting, which, when compared with the writing on the slate was exact; and he said he could swear it was the hand-writing of his friend. Many such tests were given to his wife, daughter and others. Let him explain these phenomena? The only reason I can see for his sudden change is to have excuse for his act of coward-

Yours for the truth, C. W. PETERS.

False and Mean.

An incident happened in one of our large dry good stores not long since. Two ladies who were evidently sisten, were standing at a counter examining rich dress fabrics. One of them, who was, judging from her attire, in a more prosperous financial condition than the other, made a selection, and as she did so, said: "Mary, I am so sorry there is no more of this, for I intended to present you with a pattern just like it." "I beg your pardon, interposed the ready clerk, who was anxious to make another sale, "we have plenty more in stock." The first speaker made no reply, but pretended to be examining some other goods. She was caught in fals hood, but she did not have generally exough to get out of it gracefully by duplicating her order.—[Boston Gazette. An incident happened in one of our

THE BETTER WAY.

THE WAY PUBLISHING CO. EVERY SATURDAY.

L BARNEY ..

CINCINNATI...... SEPTEMBER 1, 1888.

One Dollars and a haif per Year to Subscribe the United States; Three Dollars to an eign Country. No subscription entered to d for, but sample copies will be sent to an ress on application.

Life, intelligence and law are one.

to-morrow.

right motives.

Spirit names lose value as the medium

Accusing is proving, when malice and tyranny sit as judges.

Perhaps a blow from a frying pan may not hurt, but it sullies.

He who has done all he could has discharged his conscience. Children's Progressive Lyceum at Grand

Army Hall to-morrow. The Society of Union Spiritualists a

Grand Army Hall to-morrow. There neither is nor can be any middle course between right and wrong.

Fanaticism is a blind belief accompanied by hatred for other beliefs, or against opposition.

Very slight foibles, if indulged, will increase to faults; if uncorrected, will grow

stopping places.

Message and Lyceum departments contain many good points this week. Do not their sorrowful condition? overlook them.

"Deserved advice" will better fill the requirement. Try it.

No man should imagine his place cannot be filled. If he does he may soon find he is not the man for the place.

Intelligence is the life-essence of the universe, and such constitutes the law which governs, actuates and unfolds mat-

Were all classes of society sober and moral, prisons, hospitals and asylums would be almost emptied of their unhappy

Few things are impracticable in themselves. It is from want of application rather than want of means that men fail

Many years ago there was loud talk of reforming the pope. It came to nothing. What other result could be expected in the case of an infallible potentate, who, in the nature of things, can do no wrong?

He is a noble and self-poised character greater who supports unjust censure; but undeserved censure.

people to give Spiritualism a purely metaheights of mental speculation to the ex-

When Luther married an escaped nun the Catholics declared that Antichrist would be born of such incestuous intercourse. "Nay," replied Erasmus, "if monk and nun produce Antichrist, there must have been legions of Antichrists these many years."

any spirit who possesses the qualifications tion," put it into a bottle of "malignity." to constitute such an individual, is in such stop it with a cork of "irony," then suck mire of ignorance for more than a thousand discord with spiritual nature that he is too of it once a day through a quill of "malevo- years, and men's minds were unenlighten- and those who do not follow these teachmuch of a sufferer to do harm to any one else. Devils only exist in the flesh, who se sway is broken the moment they lay off to truth, person or character. But this thought from that which seemed to promthis mortal coil.

So far as heard from, Cassadaga has proved to be the most successful camp of the season. Its accommodations and management are excellent, and next year it of finding them out, or of learning all their everybody. will be sure to enjoy an immense boom. lessons which are intended for the instruc-Read summary of its financial report in Grapho's notes, presented in another col- nothing more wonderful in their phe. themselves liberal thinkers. If you believe umn of this paper.

Theological refinements involve that less disputes and entanglements and consequent loss of time and temper. Nothing of worth is ever gained from them, unless it be sad experience and the knowledge how properly to kiss the Pope's big toe or the old shoes of the saints; and still theologions go on refining, disputing, splitting people-for their security. But the people are becoming enlightened very rapidly, and priesteraft is doomed to an early fall. hairs, and trusting to the ignorance of the

If justice was satisfied in having the incontrary to justice for the wicked to suffer ticipated. But we should discontinue to for their own sins after Jesus has suffered regard the persecutors as Spiritualists. all they deserved? If Jesus endured the They are rather anything else that a human suffering due to only a part, was he not critter can be, and their pretensions are partial, and have we not the right to be equivalent to those of Sambosker when he partial-to do good unto some and reject assumes to rule heaven, hell and the others ?

The leading article on our second page this week, from the sharp and ready pen of Prof. Henry Kiddle, is a trenchant arraignment of some of the questionable methods of Col. J. Bundy to advance (?) Mrs. Richmond at Grand Army Hall the cause of Spiritualism. As the article and Jesus has endured that punishment for deals largely in plain facts, the good reader Actions, to be right, must proceed from variety of legitimate inferences. It is be according to your deserts? Will not well worth perusal.

> mill-ponds, and bottle up the force of gravity to be sold by retail, in our gasjars, then may we hope to comprehend the infinitude of man's soul under the formulas of profit and loss, and rule over this too, as over a patent engine, by checks and valves, stop-cocks and balances; but it is in anticipation of many centuries of discovery, trial and sacrifice.

Undoubtedly great injustice was done as an "expose of Spiritualism." We give place to Professor Peters's statement upon second page of the current issue of THE BETTER WAY, and invite for it the calm women. It is substantially confirmed by private letters from Bonne Terre.

A correspondent writes to inquire about a Cincinnati publication called "The Sore." Another writer propels a conundrum in this direction about a paper to be called The Blisster," Really these be tender The road of error in both morals and subjects, and presumably they need attenreligion is downward, and there are few tion, but we know nothing of their exist ence; yet from similarity of name and tion to stop my subscription. nature they may be twins, alive and kick. ing. Who can throw a ray of light upon

Immortality cannot be reached except "Deserved censure" is a misnomer. through the change called death, and therefore Azriel is an angel of light who brings or good woman passes over the flower bedecked bridge which leads from this world to the next, it should be an occasion of joy rather than grief, of exultant hozannas in place of tears and lamentations. The dear the early future. Meanwhile appreciation departed simply goes to the enjoyment of of present efforts is doing a world of good, an exceeding great reward.

> Innocent men have suffered by millions of Spiritualism. in this world. As many guilty wretches have escaped and seemed to triumph; but retribution for evil deeds does not sleep because individuals are wronged. The penalty is exacted to the last farthing from the community or corporation which knowingly permits injustice to be done, and all iniquity is appropriately scourged, first or last. Let no man seek to console himself by imagining that this is not God's sublime truth.

It is complained that Spiritualism is not sustained by detailed guidance, and that therefore thousands of real Spiritualists remain in orthodox churches to enjoy the whom praise unnerves not; he is still moral support of church government. So wedded is the human mind to form rather the greater is he, who, with acknowledged than fact that this statement is unquestionpowers, represses envy and turns to use ably true in rather a comprehensive sense provided we can accept as Spiritualists those who stand in awe of the rigid text of The attempt by a few well-meaning dicipline. However, if it makes them better men and women, let them cultivate this physical outfit will not become effective sentiment and live it. Conscientious orjust now. It is not wise to essay the thodoxy will do them no harm till they are fit for something better, but beware of clusion of physical; neither is it practicable. hypocrisy now, then, and all the time.

Recipe-Take the vine of a "run-about' and the root of a "nimble-tongue," of each six handfuls; fifteen ounces of "ambition," same of "nonsense," bruise them well together in a mortar of "misapprehension," then boil them over a fire of wild surmise" until you perceive a scum of falsehood rising to the top; then There can be no devil from the fact that strain it through a cloth of "misconstrucrecipe is not for YOUR use, dear reader.

which modern occultism recognizes that any one of ordinary intellect need despair tion and elevation of humanity. There is nomena than in the ordinary growth of a precisely as they do, and swear to the wisgiant oak from a little acorn, or the pro- dom of everything they say, you stand well duction of a sweeping conflagration by a craft of interpretation which leads to end- little unusual friction. The things which ticular you disagree with them, you are have grown common through use would either hopelessly ignorant or insanely su be startling to us if shown before we had knowledge of them, and, to those who have no knowledge of Spiritualism, its phenomena are equally startling, and it is not strange that they frequently excite incredulity. In organization and execution, there is nothing more unaccountable to the common mind than the telephone, and wat its explanation makes averaging the startling transport of the common mind than the telephone, and wat its explanation makes averaging the common mind than the telephone.

Persecution of mediums will continue nocent instead of the guilty suffer for the for all time, unless meanwhile truth trisins of the guilty, will it not be eternally umphs everywhere, which is scarcely anremainder of the universe. Spiritualists are not persecutors in any degree, and certainly not of mediums who are the only substantial pillars of their magnificent

If you deserved to be eternally punished you, and you are still to endure it yourself, will have little trouble in drawing a how can the punishment suffered by both the suffering inflicted upon Jesus and yourself be double the amount deserved? And When we can drain the oceans into our if God inflicts double the sum of punishment that sin deserves, and also lets some escape unpunished, will our good orthodox brethren be so kind as to prove that their God is good, wise, benevolent and just?

Inquiry for the purposes of discovering the truth and utilizing it to the best advantage for mankind was never so alert and persistent as at the present time, and from this fact Spiritualism is gaining ground at a wonderful pace, and upon the Professor Peters, at Bonne Terre, Mo., in basis of broad enlightenment. It is a systhat farcial performance which some or- tem which proves itself in investigation thodox doctors and deacons prearranged properly conducted, but it must be remembered that proof through anything which savors of trickery carries the badge of "fraud" to the intelligent mind and results in unmeasured injury to the real cause of consideration of all reasonable men and truth. In other words, truth cannot be found unless truthfully sought. It cannot come from a lying source, and therefore have survived their usefulness. There is the least tincture of deceit changes its character and purpose.

A SPECIMEN LETTER. FORT DODGE, IOWA, Aug. 25, 1888,

To the Editor of The Better Way.

"Enclosed please flud money order for two dollars. The BETTER WAY is improving so fast that I have reconsidered my determina-

Yours for truth, E. M. G." Above is a fair sample of scores of letters which now-a-days exhibit their pleasing features in the sanctum of the THE BETTER WAY and cheer the hearts of the editors and publishers. We are well blessings on his wings. When a good man aware that our journal is improving, and are able to positively engage that recent progress in this regard is but a slight earnest of very marked improvements in equally for ourselves and all true friends

OUT OF PROPORTION.

When the sense of proportion is duly developed in the minds of men, it will be discovered that universal humanity cannot be saved by the intervention of a 'scapegoat, but that men and women must become their own saviors or fail of salvation. One person cannot suffer a penalty for another in the sense of atonement for attempt to save all the countless millions of men and women who have lived and who will live hereafter, through the blood of one of their number, the preposterousness of the notion is apparent. There are instances where one man may, by agreement, suffer the appointed penalty of another, but not in the sense of punishment, although the penalty may thus seem to be condoned; but how is one man to suffer death in place of untold millions who are condemned? The most ordinary sense of proportion denies the possibility of atoning virtue in such an act, and common sense sense scouts the pretense as one of the monstrous absurdities of fantastic ortho-

A PREREQUISITE OF ENLIGHTEN-MENT.

permanent transformation of society can fancies frees us from passions, and consebeen accomplished in the spiritual basis of thought. Unless ideas change, mankind will not progress, and for this reason society, controlled by the set figures of Roman Catholocism, groveled along in the old lence," and you will probably be able to ed. Protestantism was a long step in ad speak all manner of evil, without regard vance of this condition, for it released ise endless thraldom. Upon this basis society was partially re-organized, and the There is nothing so secret in those things re-organization will be complete when the right to inquire is generally admitted, not

There are no more illiberal people anywhere than a majority of those who call in their esteem, but if in any essential parperstitious. There is a call for liberalization of thought among all classes of people, and for a broader basis of spiritua and mental philosophy. Then progress will be vigorous and wholesomely beneficial and life worth living.

Nothing will make us so charitable and ender of the faults of others as thorough ly knowing our own.

CINCINNATI MEETINGS. Pleasant indeed will it seem to Spiritialists of Cincinnati and neighborhood to again attend the interesting and instructive services at Grand Army Hall, which will be resumed to morrow under the happiest auspices. As heretofore announced, Mrs. Cora L. V. Richmond, of Chicago, will be the speaker every Sunday in September. Her inspired discources are always eloquent and impressive, and they appear to the intelligent listener like the liberal rehabilitation of true spiritual thought, annotated and amplified to reach every grade of comprehension and touch

every human heart.

It is needless to say that at services of such excellence the hall should be filled to overflowing? Our friends in this city, Cov. ington, Newport, College Hill, Hartwell, Glendale, Norwood, Hamilton, and everywhere within a radius of thirty miles, will find pleasure and profit in attending these meetings, and therefore they are liable to suffer great loss through non-attendance. Come out to-morrow, and give this eloquent minister of progressive thought a grand reception. If you do this, her meetings throughout the entire month will become a series of grandly-reviving receptions of spiritual truth by a great multitude of seekers for that knowledge which perishes not, but increases in the using

No Protestant country is able to boast a special standard of morality that is worthy of a moment's philosophical consideration, nor can Protestants anywhere point to a degree of moral progress that is really encouraging to humanity. If complex creeds ever meant anything, their signification is lost in the better effulgence of knowledge, and there is more than suspicion that they something very sad in this general fact, and its most pathetic feature is the disappointed hope that at some time in the early future Protestantism would demolish and supplant the Romish church. This idea may as well be wholly surrendered, for there is but little in the Protestantism of to-day to indicate its superiority to Roman Catholicism, whatever the contrary pretence may be. The mummery of one is very like that of the other and equally senseless, and the fact that one does not sell indulgences for crime is simply proof that it is not as thrifty as the other, for crime is indulged in all the same by either, and it is frequently crime without a whereas. Under these conditions the question very naturally arises. How is man to be spiritualized ?. This is worth finding out.

WHO ARE SPIRITUALISTS.

As a rule, all are accorded Spiritualists who believe in the existence of spirits, or interest themselves for the phenomena of Spiritualism. But a simple belief in spiritual manifestations, or even taking an ac ive part in their unfoldment, does not constitute a true Spiritualist. Such may be spiritists or occultists; may become the most searching investigators, and produce the most elaborate scientific exposition of mediumship and the spirits' methods of communication with man, but are not Spiritualists unless they accept or practice the spirits' philosophy in connection with

the phenomena. The philosophy which exists in connection with spiritism is Spiritualism as we understand it, and this constitutes the practice of physical purity and humanity in its highest aspects, as far as we have

been taught. Christianity was one step above Judaism in teaching to "overcome," and forgiveness But this referred only to the grosser physical indulgences, and that form of charity which taught man not to be revengeful in demanding "an eye for an eye," etc. Spir itualism is in advance of Christianity in teaching man to be temperate in all things -even to overcoming his little conceits, worldly fancies, and craving for sympathy. Not from motives of estheticism, but to prevent the approach and control of boastful spirits, who, wise in their conceit, are more apt to lead astray than teach the It is declared we may be sure that no truth of things. Overcoming our worldly ever take place until a transformation has quently disease and doctor bills. Craving for sympathy is selfish. God is love, and constantly gives out, and to reach harmony with the divine essence of the universe man must develop a simular state of being. This is the only condition of the soul which produces genuine happiness; ings by practical example are not Spir-

To be a true Spiritualist, therefore, man must be modest, temperate and charitable in its highest sense as we understand it so far. Modesty opens the way for higher truths constantly, temperance leads to health, and only by Catholic and Protestant, but by charity, as a divine principle, elevates the soul above the narrow confines of earthly thoughts and actions, and produces happiness within,

ANOTHER MONSTROUS LIBEL.

By what false lights are men to be led by the pretense of fraud where honesty is

Correspondence between Messrs. Newton, Bundy and Dailey, relating to the libel published by the second named individual against Mrs. E. A. Wells, occupied a good deal of our space recently. It has culminated in an agreement by Bundy's attorney to accept service in New York in a suit which Mrs. Wells will bring for

damages, and therefore the merits of the question will be tested by the courts instead of the newspapers. This is the only

practical way of doing it. But now comes another complication; this time from the Pacific coast. Four or live weeks ago Bundy charged W. R. Culby, of San Francisco, with various high crimes and misdemeanors, and this gentleman has concluded to seek a remedy in the courts. Colby is said to be a medium for independent slate-writing, and one of the best in the country. He is warmly endorsed by the Golden Gate and the leading Spiritualists of San Francisco, but Bundy calls him an ex-convict and charges him with criminal acts of the gravest character, and that he is not Colby but somebody else who once posed as a Methodist minister in Texas, where he was convicted of robbing the mails! Colby avers that these charges are false and proposes to make it warm for the person who uttered them, so the prospect is fair that Bundy will be kept busy for a while,

I, it needful that we again ask Spiritualists what they think of this kind of business - his manufacture of suspicion? - this seeking for everything whereon a charge may be hung?-looking for mildew in the fresh, green grass, and festering corruption in the pure driven snow? Is it apprehended that such tactics are beneficial to Spiritualism? They are intended to bring it to calamity, and yet the man who is guilty of them is quite widely regarded as a Spiritualist! Is there a conundrum herein? It seems to us a very simple one. The man who thus demeans himself is a vile traitor, and the Spiritualist who does not so regard him is particeps criminis. Why not?

Whoever bears false witness against a medium of the angel world commits an unpardonable crime, and verily he will have his reward.

ADVANTAGES OF EXPOSITIONS.

It is scarcely necessary at this day, after the experience and observation of our business men through so many Expositions, to of doubt. These eccentricities are due to argue the value of such exhibitions to a large mercantile and manufacturing centre like Cincinnati. There is scarcely anything that could be said on that subject that would not be fully confirmed by the most intelligent of our local representatives of the different lines of trade and industry, although a simple statement of facts, rather undercolored than otherwise, is sometimes regarded in less informed quarters as an is much more important and of universal exaggeration.

Of course there are a multitude of incidental advantages which it is not necessary, if possible, to enumerate, so many of which escape general observation that one can only make a rough guess at the aggregate, and is more likely to underrate than overrate. But there are leading points of vantage which catch the mental as well as the physical vision of even the most careless observer, and their effects are so prominent and abundant that one can form a reasonable idea of the sum total of the good that comes from them or through

Such, for instance, is the advertising that sibilities more readily than yourself. a great Exposition gives the city and its publication that call the attention of the country to it, but through the reports of multiplication, and are a reflection upon the many thousands of visitors that throng | the integrity of the spirit, in many instanto it from all quarters of the land; and | ces of which we are cognizant. this is heightened by the efforts of exhibitors to have as wide note as possible taken of their exhibits. If we count in round numbers 500,000 visitors in the season, who take in the wonders of the Exposition personally, we may add at least ten times that number who get their knowledge of its attractions at second-hand, through the reports of the returning visitors, and who in turn impart it to their neighbors. Thus by the close of the exhibition there will be few people in any part of the country that can be conveniently reached by trade or travel, who have not heard descriptions of Cincinnati's great exhibition, and formed their idea of the enterprise and prosperity of the city largely upon that basis. Besides, as the bulk of these visitors come from the region of trade in which Cincinnati is more or less directly interested, the advertisement is thus distributed "where it will do the most good."

It is not necessary to enlarge on the great advantages that must result from making excellence in any line of exhibits a basis of competition, and giving special honor and reward to superiority. This tends to improve our own artists and artizans, and their improvement extends the demand for their productions, thus adding to the business and wealth of the city, and proportionately to the employment furnished to her citizens. The manufactures of the city number about six thousand. employing 60,000 to 70,000 hands, and supporting say 30,000 families. Every increase in the demand for the product of our workshops is so much added work for their hands to do; or, to put it another way, adds so many families to the list of astray from the path of truth? Shall it be beneficiaries. We catch the spirit of progress-we vie with its representatives from the rule?-by the charge of bad faith by all sections, and match our advance with those whose treachery is notorious? Let theirs-and keeping abreast, if not a little ahead, of our rivals, we reap the increasing harvest that naturally belongs to intelligent enterprise.

But perhaps the greatest advantage Cincinnati derives from her Expositions is in the trade they bring to the city. It is almost impossible to make an approximate estimate of the amount of this trade, but no one can fail to see that it is large, and

includes every department of the busy life of the metropolis. The manufacturer and merchant, the wholesaler and the retailer, all share the benefit. Many come not expecting to purchase anything, but see what they want and buy it. Others who might have dealt elsewhere, take advantage of the cheap rates of travel to see the Exposi tion and make their purchases here. Thousands, for various reasons, find the city, during the Exposition, a centre of attraction for business purposes as well as for pleasure. In this way many hundreds of thousands of dollars (may me not say many millions?) are lest among our people that would have gone elsewhere, or been hoarded in useless idleness. In this really lies the greatest value of our Expositions, and it alone many times repays the labor and the cost. For it is not only the trade of a season that is gained, but customers who may be held for years, and annually contribute their quota to make up the grand aggregate of the city's business. That is in the hands of the manufacturen or merchants with whom they deal. It is the work of the Exposition to bring them here-it is the work of the dealers to keep them coming.

WHAT NOT TO DO.

A pretty letter comes from a rural friend, in course of which we are asked for the best plan of investigation to arrive at the truth of Spiritualism. Ten thousand attempts have been made to answer this question, and yet it is as true to-day as ever that the plan best adapted to A. a good for nothing for B., and that C. is likely to be forced into the adoption of rules which neither A. nor B. could derive the least advantage from, and so on, not only through the alphabet, but to the exhaustion of the entire grand army of investigators. As no two persons see things exactly alike, it is impossible for them to investigate any subject by precisely the same rules, and it is equally true that, in matters occult, where one person sees truth another is liable to find only confirmation variations of mental constitution, and a no inflexible rule can be adopted to these variations, it is plain that no inflexible rule for the investigation of Spiritualism can be adopted. Therefore let every investigator go at the work with an honest heart, and do his best to sift the wheat from the "cheat" as he proceeds.

This is "what to do." "What not to do" application. There is so much of it that we despair of doing more than giving a mere hint at its principal heads, leaving amplification to the suggestion of circumstances. There are ten points to observe,

1. Do not know everything before you have learned anything.

2. Do not stigmatize phenomena as fraudulent till you have learned how to

distinguish the true from the false. 3. Do not require work from a spirit beyond that it is asked to do. It will doubtless respond to your reasonable demands, but a spirit cannot perform impos-

4. Do not keep up a constant demand business interest, not only through the for "tests." These are well enough in their way, but they become wearisome through

> 5. Do not expect a spirit to be omnicient nor ubiquitous. It may not know half as much as you do, and it cannot be in two places at one and the same time, any more than can you.

> 6. Do not ask spirits to give information about those things which are hidden from mortal comprehension. They cannot do it, but your anxiety will often prompt them to pretend to knowledge, and then they are sure to mislead.

> 7. Do not attempt to force or hasten manifestations. Efforts of this sort are liable to entirely defeat their object, and, at the best, they bring immature results. Try the spirits but do not worry them.

> S. Rely upon the honesty of the medium until something occurs to weaken this reliance. Then state your misgiving squarely and ask for such a test as will, if ossible, lead to a rehabilitation of faith. Investigation should be suspended till this is accomplished. Do not discuss this phase of the business with outsiders so ong as it is your intention to pursue th

 Do not imagine yourself the only person who is to be pleased at a seance Others have equal rights, and frequent your anxiety will destroy your reception of spirit messages, whereas others may of tain them plenteously. Be modest an fairly expectant, but leave all nervous anviety outside the seance room.

Do not ask the spirits who con the simple questions, "Are you happy?"
"Did you go to heaven?" "Have you see Jesus?" etc., but propound something a moment, whose answer may assist you continue investigation intelligently. and ye shall receive; knock and it shall be opened unto you." Spirits rarely volumer information. They know as lit what you are seeking as any mortal you open your mind to them, and wh they find you are dealing in nothing pucrilities they give pucrile replies. T and cannot be expected to gain great wi dom in consequence of release from early environments for a few brief years.

These points might be extended till the number reached hundreds, but those about submitted are suggestive of many conserations which may prove valuable. In the fail to remember that whenever you in special search of fraud you will be question special search of fraud you will be question to find it, for like attracts like, special fraud seekers are themselves greatest frauds unhung. Nothing white sweet, pure and true can ever enter that atmosphere.

among them "Blodgett's Landing" were

woven into verse. An entertaining account

of the growth of the camp meeting at this

place, from its birth until the present time,

was presented. Perchance some of the old

pioneers of Sunapee were present; if so, it

must have recalled the past with all its dis-

comforts, as well as its many pleasant ad-

ventures, most vividly. In the evening the

National Developing Circle was held at the

spirit control for the first time. Several saw

clairvoyant visions, and other interesting

manifestations of spirit power were present.

The usual dance was also held in the hall, at

FRIDAY, August 17 .- The platform was oc-

cupied this afternoon by Mr. J. W. Fletcher,

who lectured and gave tests. In the evening

the ladies of this Association held a sale of

aprons and fancy articles in the ball. Ice

cake and can'ty tables added to the attrac-

tion. Mr. and Mrs. Richardson, fancy glass

Opening of Heucks, Sunday Night.

This delightful place of amusement will

open its regular season on Sunday night-

costumes and sprightly actions furnish the

effervescence, without which a musical farce

comedy is as impalatable to the taste as stale

Miss Damon's singing and dancing, and the

original specialties of Messrs. Carroll, Hawk-

ins, Doner and Harrison, combine to furnish

Cassadaga Camp.

The past week at Cassadaga camp has been

very interesting. We have had lectures by

Walter Howell, Mrs. R. S. Lillie, Mrs. Clara

Watson and W. J. Colville. On Friday even-

ing Esmerelda was given by the Lyceum to

a large audience in the amphitheater. On

Thursday evening a benefit was given to W.

medium. A fine programme was presented

including music, recitations, short addresses

The public slate writing by Mr. Mansfield,

was a remarkable exhibition of spirit power.

A committee was chosen to clean and tie to-

One pair of slates was passed to Mr. Ran-

som, of Buffalo, who sat some distance back

in the audience. The other pair was held by

a member of the committee, Mr. Barrett, at

arms length. The committee joined hands;

and at the request of the medium a line was

formed to the slates held by Mr. Ransom, by

cining hands. Mr. Manfield was powerfully

influenced, and Mr. Ransom declared he

heard the pencil stir between the slates

which he held. When the influence left the

medium, the two pair of slates were untled

On one of the slates held by Mr. Barret

were four communications, one of them

ferring to the unsatisfactory work of the

Seybert Commission. On one of the slates

was very satisfactory, and gave additional

evidence of Mr. Mansfield's gift as a medium

phenomena of Spiritualism are produced,

He had the audacity to scatter his scurritous

posters about the grounds, until ordered off

by one of the trustees. He was very insult-

ing in his language, and when a man outside

four years ago, the "Professor" told him he

There was quite a buzz of excitement on

the grounds in consequence of Starr's visit,

but he was treated with more consideration

than he deserved. If any medium possessed

a character as low in the scale of being as

that of Starr, he would not need to be "ex-

posed" in order to find his true place in the

what instruments the church people and

to employ, to combat the thing they are so

will serve to show the prosperous condition of things. From the President's report, covering one year, from August 20, 1887, to August 20, 1888. I take the summary:

prejudiced against.

signed with the name Henry Seybert, and re-

Mansfield, the celebrated slate writing

an evening of rare enjoymen't.

and tests by E. W. Emerson.

gether two pair of slates.

by the committee.

which a goodly number gathered.

PERSONAL.

Mr. S. J. Winchester, a good trumpet medium, of this city, will visit Chicago in a few days for health and recreation, and he may be induced to give a few seances. Manifestations through his mediumship will be just what they purport to be-square, honest, and, in a majority of cases, conclusive. We cordially recommend him to the kind consideration of our friends at Chicago.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.] Mrs. Nellie Cofran is located at Onset.

for 1889.

J. W. Fletcher will speak at Parkland, Pa. and Sunapoe, N. H. Camp Meetings. Dr. F. L. H. Willis is now residing at Glen-

era, Yates Co., N. Y. A. S. Pease will make Saratoga his home

for the summer. Mrs. Mary J. Jennings, of Camden, N. J. is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Bristane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Ball, Denver. Col. Mrs. Fannie Ogden, 618 Main street, Peorla, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 2121 Walnut street.

can be addressed for engagements, care of Banner of Light, Boston. Mrs. Mary C. Kuight can be secured for

lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y. Mrs. T. J. Lewis, speaker and test medium,

26 Harrison Ave., Boston, will answer calls in the Eastern States. Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the

fall and winter months, 98 Park street, Cheltest and platform medium of the East, is now

where she can be addressed in regard to lectures and sittings. Mrs. Sallie Scoville, the well-known psychemetric reader is again in the city and can

August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1620 Pine street,

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United | belief or second-hand evidence will do. States and Canada, Address, 54 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAboy, 727 Twelfth st., Louisville, Ky.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lausing and Munroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich. power.

Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, given each week.

Helen Stuart-Eichings is the guest of Mrs. present during the entire month. C. P. Meskimen, East End, Pittsourg, Fenn. She has still some unengaged dates for next winter, and can be directly addressed spirit return. during July at West Alder street, E. E. Pitts-*General Delivery, Boston, Mass.

J. Frank Baxier, during August goes to tests of clairvoyance and clairandience. Mantua, O., Yearly Meeting; Cassadaga, N. the month; and to Lynn, Mass., for the ously in other places into the fall of 1889.

Miss Jennie B. Hagan will lecture and give rhythmic improvisations-

August 22nd to 25th Queen City Park. Vt., Camp Meeting. August 16th to 31st, Etna, Me. Camp Meet-

September 2nd and 9th, Bridgeport, Conn.,

Camp Meeting.

Camps of '89.

winter of '89 may address her, or F. A. Bou-Muss.

CINCINNATE MEDIUMS.

Mrs. J. H. Stowell, Trance, 232 Findiay St. A. Willis, materialization, No. 19 Broadway. Mrs. M. Reinhart Trumpet Medium, 568 W. Court St.

Mrs. S. Seerey, 31 Gest street, Trumpet and Slate Writing. Dr. J. F. Williams, Vital Electro Magnetic

Healer, No. 228 West Ninth street. Mrs. A. G. Ruball, 238 Baymiller street, be-

tween Poplar and Findley streets. Trumpet. J. D. Lyons, 188 Richmond street. Trance. Beadings from Letters, Photos, Hair, etc. Mrs. M. Englert. Trumpet. 67 Marshail

Mrs. A. Kibby, clairvoyant and test medium, 538 W. Eight street.

Mis. Stewart. Trumpet and Independent Slate Writing. 16 Addison street.

Mrs. Anna Cissua. Independent State Wrier. Si Mill street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent State Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street Trumpet.

CAMP MEETINGS.

Queen City Park, Vermont. Meetings be-gin August 21st; continue till September 16th. Lake Pleasant, Mass., August 1st to Septem-

The Parkiand, Pennsylvania, meeting camp opened on Saturday, June 30, and closes Sept. 5, 1888. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular

Centennial Lunch.

neported for the Better Way.

Clinton (Iowa) Camp.

Your correspondent reached this camp Friday, August 17th. The location is an admirable one. Situated upon some small hills near the city of Clinton, it commands a fine view and affords an excellent drainage.

The weather is warm and pleasant. Rain interfered with the meetings the first part of the week. A large number of tents are arranged along the crests of the hills, making a picturesque

appearance. A number of one- and two-story cottages grace the grounds. A commodious pavilion for meetings has been erected, although an open air stand and seats are Mary L. French is open for engagements provided for day meetings during fair weather. The dining hall will seat about 200 persons, and is usually well filled or overrowded at meal times.

Dr. J. Munson, of Maquoketa, is the caterer and gives excellent satisfaction. His employes are white men and women, who give courteous attention and impart a refreshing magnetism to one after being South and being cooked for and waited upon by negroes of uncertain cleanliness.

The wholesome influences of this camp extend into the genial influences coming from each and all, creating a freedom from social conventionalities that place no barriers upon "style" in dress, or a fear for criticism if one laughs too much, dances too much, is agreeable to the ladies, or whether one wears a check shirt or a "Mother Hubbard" gown. some camps we know of are run too much on the "summer resort" plan of deportment and

This camp is for lectures, tests, recreation, comfort, sociability-and they have it. Gos-Mrs. Clara Field is at Lake Pleasant, but sip and back-biting are prominently absent One's neighbor is as good as one's self. Equality and brotherhood are dominant features. The whole camp is charming and restful. From a business standpoint it seems to be well managed. No excesses in charges are made; to the contrary, lodging and table board are remarkably low priced, so much so, that the cost is no greater than an humble living

Prof. J. S. Loveland makes an excellent President and is generally beloved. He has conducted a class in the study of the laws of mediumship. His lectures are reported to Mrs. A. D. Webster, the renouned trance, have been very able and instructive, and will be published in book form.

located at 1801 Pine street, St. Louis, Mo., Dr. J. H Randall, as Secretary, seems to be active, efficient and generally a favorite officer. All of the officers seem to be capable, earnest and harmonious.

The interesting features of the camp seem be found at No. 165 Olive street, St. Louis continuous. There is no spasmodic efforta meeting and then a long wait. Meetings, circles, dances, music, or something interesting, succeeds with rapid succession. A person finds no conflict but can always be interested. That is the ideal of a camp life!

The meetings have been conducted with a desire to obtain mental and spiritual growth, yet no part of the services could be said to be of a devotional character. Positive facts and irrefutible logic are demanded. No faith,

The first half of the month embraced lectures by Moses and Mattie Hull, Warren Chase and Mrs. Dr. Severance-the latter half by J. Clegg Wright and G. W. Kates and wife. All the lectures are reported as having been eloquent and logical.

Conferences are held daily. Prof. Severance taught dancing classes. Lena Loeb, an electric girl, gave several exhibitions of her An Indian pow-wow, conducted with dig-

nity, was held Monday, August 20th. Literary and musical entertainments were

Numerous test mediums and healers were The mediums' meeting called forth a grafi-

fying display of talent in giving evidences of

Mrs. Zalda Brown Kates has created much burg. Penn., while her correspondents are interest by her wonderful psychometric powreminded that her permanent address is ers. The readings have been perfect in every instance. She has also given many excellent

The Mississippi Valley Association has Y., Camp Meeting; Niantic, Conn., Camp gained a large number of members; and the Meeting, and Lake Pleasant, Mass., Camp stock company increased its capital very Meeting, respectively. September he con materially. Everybody seems content with tinues with Etna, Me., Camp Meeting; Madi- results and confident that increased facilities son Lake, Me., Camp Meeting; then to and attendance will ensue next year, and a Willimantic, Conn., for thethird Sunday or great future of life and prosperity is assured to this camping ground for spirits and enorfourth and fifth Sundays, and on centinu- tals on these beautiful heights of material glory, from whence it will be but a step to spiritual beights of brilliant purity and truth. WHITFIELD,

Reported for The Better Way.

Sunapee Notes.

SUNDAY, August 12, was a rainy day. The held by Mr. Ransom were found severalehort clouds began to gather the evening before, marks, as though an unsuccessful attempt and all through the night the patter of the had been mad to write upon it. The scance Miss Hagan's time is all engaged up to the rain could be heard upon the roof. The morning saw no change. The rain continued Parties wishing to engage her for fall and to fall without dessation during the day. for independent state writing. Notwithstanding the unpleasant weather, telle, Business Manager, South Framingham | large numbers of visitors came over in the steamers on each of their trips from New- ground. This fellow makes a business of burg. Four carloads of excursionists with two bands of music were upon the grounds | tian" public, by pretending to show how the during the day, making the camp quite lively despite the rain.

Mrs S. W. Fletcher occupied the platform in the morning, Mr. J. W. Fletcher in the afternoon. From 12 o'clock Mr. Edgar W. Emerson held a public test circle for the the grounds declared that he saw Starr here To forego it nor miss any opportunity to benefit of the Association. In the evening the National Beveloping Circle was held at Captain Churchill's cottage with quite a large attendance Several mediums were controlled one gentleman by a spirit giving the name of Betsey Mulleu who spoke at some length. A lady was influenced to speak under control of spirit Theodore Parker, giving an

ad iress containing much good nivies. MONDAY, August 12.-The rain still continues to fall in torrents most of the time. No meetings were neid through the day. The guests at the Forest House gathered in the parior and were treated to a concert by the musicians. Mrs. Chandler, of Boston, beld a test circle during the day for those who wished to commune with their loved ones

prejudiced against.

The present season of the camp has been a remarkably successful one. People have come from all parts of the country, and the hotel and cottages have been severely taxed to accommodate the crowds. Casadaga is certainly on the high road to access. A spatement of the finances of the association on the other side. The cottagers amused themselves by letterwriting, visiting their neighbors and in various other ways. Miss Jennie fl. Hagan arrived on the evening boat and was welcomed most gladly and cordially by all.

TUESDAY, August 14-A fair day at last but cold, even for Sunapee. A conference meeting was held at half past ten in the morning. In the afternoon our gifted young friend, Miss Jennie II. Hagan, gave one of her good lectures to a large and interested audience. A social dance was held in the hall in the evening.

WEDNESDAY, August 15 .- A conference The Wm Nelson Woman's Belief Corps No. 14, G. A. R. present an altractive menu for a dinner at the hall. No. 153 West Fourth street, on 4th, 5th, 6th, 7th and 8th September —beginning next Tuesday and closing on Saturday. The object is worthy, the figures low, and those who are foud of a good dinner will obtain a good deal for their money and dogood at the same time.

THURSDAY, August 16, was a beautiful day. in a trip around the lake. In the atternoon an interesting lecture was given by Miss lennie B. Hagan, "The Trials of Life," and other subjects were used in the the lecture,

usual place. One of the members spoke under GRAND ARMY HALL

Cincinnati.

TO-MORROW (SUNDAY)

tion. Mr. and Mrs. Richardson, fancy glass blowers, who have been on the grounds during the camp meeting, donated some very handsome articles, besides assisting in other ways. Mr. Warren, photographer, who has a tent on the hill, gave some pretty views of Sunapee. Mr. B odgett kindly furnished the ice cream. The few articles remaining unsold were auctioned off by Miss Jennie B. Hagan, who, by her roady wit and quaint remarks, succeeded in getting good and satisfactory prices as well as amusing and entertaining all present. Quite a sum was realized from the sale, and the affair was a success in every particular. And Every SUNDAY MORNING

and EVENING in the month of

SEPTEMBER.

MRS. CORA

particular. SATURDAY, August 18, dawned bright and clear at Sunapee. Nature was in her most charming mood, as though to repay us for ner previous frowns. No meeting was held in the morning. In the afternoon Miss Hagan gave one of her grand and instructive lectures. The subject treated was the condition, occupation and association of spirits in spirit life, from the first to the fifth spheres. The information imparted by her guides was no donbt new to many of her hearers, but, nevertheless, seasonable and valuable. In the evening an interesting conference meeting was held in the hall, with large attendance. The evening boat brought to our midst that veteran test medium, Joseph D. Styles, who will occupy the platform to-morrow. Large crowds came with the steamers on their last trip. The prospects are that more people will be upon the grounds to-morrow than on any previous Sunday. Fraternally, Duglass.

Of Chicago,

September 2nd, producing Smith and Peat-Will address the Spiritualists and Inquirers ties Musical Farce Comedy, The Scarecrow, with Miss Alberta Damon in the title role at this Hall. She is one of the most elo-Supported by Richard F. Carrol, Lew Hawkins, John Doner, Lee Harrison and the Misses quent inspirational speakers upon the ros-Bertha Foy, Jessie Quigley, Mattle Lipman, Nettle Pettit, Jess Warner and a number of pretty girls representing pupils at a fashion. trum of Spiritualism. able seminary, whose smiling faces, bright

> Spirituality! piety divine! She has a soul capacious as the spheres, A heart as large as all humanity.

Has a perpetual solace in all pain, A friend and a comforter in every grief.

Who to his dwelling takes this visitant,

The noblest domes, the haughtiest palaces That know not her, have ever open gates Where misery may enter at her will,

But from the threshold of the purest hut, Where she sits smiling, sorrow passes by, And owns the spell that robs her of her sting.

Those who have heard addresses by the Guides of Mrs. Richmond will not need a second invitation to sit under their grand

and profitable instruction, and those who

have not listened to these

SUBLIME INTELLIGENCES

A few days ago a blatherskite by the name have the most exquisite mental and moral of Starr, made his appearance on the camp enjoyment in reserve. gailing the public, and especially the "Chris-

THEY CANNOT AFFORD

iled-for which remark the man slapped his realize all its advantages.

estimation of Spiritualisis. It is amazing Morning Service begins at - - 11300 other opponents of Spiritualism are willing Evening

> Moraing Service, FREE. Admission in the evening, 15 cents. Good Music and the best of good order.

ering one year, from August 20, 1887, to August 20, 1888. I take the summary:
Inventory of property \$1,011.00
Indebtedness 9,810.00
Receipts for one year 10,280.05
Expenditures 9,287.94
Cash on hand August 20, 1888 1,002.11
At the annual election the old board was re-ipstated entire. Everything points to harmony and success. Of course it is impossible to please everybody and there are still some imperfections which will disappear under the persistent endeavors of the management. I believe Cassadaga is the most promising camp in this country to-day, and that here has been and will continue to be the most earnest endeavor to improve its condition. Secularizing influences are guarded against, and the amusement features are properly subordinated to the intellectual and spiritual. If this policy continues, Cassadaga will become the mecca of Spiritualists and liberal thinkers in America.

Grafic. No Reserved Seats, therefore those who wish for a choice of seats should come early. Spiritualists should not fail to come out en mass.

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THE LAST EXTENSION.

For really the paper ought no: to be expected for less than \$2.50 per year, and a very large subscription list is required to barely sustain it at this figure.

IMPROVEMENTS

Will be progressive, but at the date mentioned, 22nd September, it is expected that many important and desirable changes will be made in the typographical department of this journal, and that there will be some augmentation of its editorial force. Whatever is needed to make it first-class in every respect will be forthcoming, and now i the opportunity to secure it at a figure re markably low.

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November: Walter Howell.
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Speakers Engaged. The following speakers have been engaged by the Society of Union Spiritualists of Cincinnati:

Jan. 1889; Frank T. Ripley. Feb. 1889; Mrs. N. T. Brigham. March. 1889; Helen Stuari-Richings. April. 1889; Jennie B. Hagan. May. 1889; Edgar W. Emerson. June. 1889; Edgar W. Emerson.

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Religion.

To the mind of the intelligent student of history what is religion?

The mightiest power that ever moved humanity.

Wherein are its points?

Passion, enthusiasm and abiding earnestness

How has religion been mightier than kings?

Because it has placed upon their of all their grandeur and dominion, and in splte of that divinity which doth hedge a king, religion has been mighty enough to hurl them from their thrones and lay the sceptre of their power in the

mighty?

faith and creed people hostile and war ring, it has rent kingdoms, created do mestic factions and flerce civil strife, it has forbidden baus and torn apart those who have plighted troth, it has put offspring, and made men and women willing to contemplate the possibility of sitting in heaven and knowing that it as the organist upon the keys of his dear ones were being consumed in fire, instrument. if such be the will of God.

What was humanity at the time of

In a state of unrest for faiths. The institutions of the past were losing their hold upon the minds of men and the then civilized world was looking for a new birth, social, political and religious, to take the place of the old forms.

What came into existence at that

An organization which Jesus at that time little dreamed of that his life and teachings had wrought upon the worldwide elements of society.

What is Jesus not responsible for? For the great organization known as the Catholic church. .

What has this organization meant and what does it mean to-day?

Its ambition has been to make itself an organized world, and in the days of its glory it claimed to utter the voice of God. It was God through his authorized agency guiding and commanding mankind.

What does it profess to hold in its seeping?

The secrets of the Most High. It knows when and why the worlds were created. knows the origin, nature and destiny of man, and it claimed to know the outcome of all things, the very causes of the Infinite.

What is its status to-day?

A great change has come over the world; old ideas are losing their hold, and there are many intelligent men who believe that the power and influence of the church is gradually dying out as an institution of earth.

What are some of the changes that have taken place?

That we no longer believe that the church has exclusive authority to speak the ultimate will of God, and that the priest has no private staircase by which he can get up to heaven and learn the secrets of the first great cause.

What are no longer the exclusive provinces of the church?

Science, art, literature and music. What does science assert?

Its right to come to its own conclu sions in its own way and to stand by

What have music and art established? Kingdoms of their own, governed by their own laws, and are no longer dependent upon the church.

What has literature done?

Multiplied itself and represents human life, and we no longer believe that any priesthood has power to open or shut the gates of destiny.

How shall we regard these things?

That humanity is far better to day than in those days of faith, and to-day the world is swinging out of the shadow into the sunlight, that we are nearer the hving God than were the saints of the olden time.

What is the church of the living God? Humanity, and it stands for trust and hope, and at the very last when we are on the borders of eternity, it whispers to us that we are the children of one common parent, and we are partakers of one immortality which is a con

tinued and eternal life. FOR THE CONDUCTOR TO READ. What is the outburst of truth from the lips of the Rev. Minot J. Savage on this

matter? It touched every man, woman and shild in every phase of their lives. Every business interest, commerce, agrisulture, art, politics-the church shaped, guided all. From the morning to the evening of life, and in the last sleep of or easting down, the church touched of this fact, the great cable of truth

studied, promulgated only that which the church permitted. Art wrought only for the church. Art was only a form of ecclesiastical consecration; it worked in the region of religious life and tradition and sought only to fire the heart to worship. Music, too, was only a song of the church, and the creations of the composer, echoes of that anthem of praise, which, with their spiritual ears, they heard around the throne of the Most High. Literaturewhat there was of it-dealt with the religious life, and the nearest approach to the drama was the miracle play, in coarse form, bringing home to the ignorant mind the stories of the scripture. Then, again-and here due credit should be given-the church stood in some rude, but grand and real, fashion for the democratic idea—the rights and equality of man before God. The church stood for manhood. The cardinal's cap brows the diadem of power, and in spite | might be worn by the butcher's son and the papal tiara might crown the peasant. Above all was the power of God, so towering and so mighty that human distinctions of birth and rank, social nd political, dwindled away like little hills when viewed from the loftiest peak In what other ways has religion been of some high mountain. Then the church had its sacraments, by which It has bound together by the ties of the human life became linked with the divine life, and the priests of the church could bind or loose, not only on earth but in heaven as well, and could say when a soul, stripped of all distinction of caste, fame or fortune, stood a simp'e, naked soul knocking for admittance bitterness between the mother and the at the gate of the eternal city, whether that gate should be open or shut. Not one human passion, interest, hope or fear, but the church played upon

> THE RELIGION OF THE PAST. What can we compare the Christian

religion to? It is simply a worn-out garment, un-becoming to the age we live in and detrimental to people everywhere. Where does religious persecution spring

from? From a due admixture of love toward God on the one hand and hatred toward humanity on the other.

What has brought religion into disgrace?

The terrible religious wars that inundated the world with blood. Thinking, progressive minds doubted the divine origin of a religion that made its believers hold the rights of others in con-What have many thinking people

found? That commerce made friends where religion made enemies and that those

who loved the gods the most were apt to love men the least. What does history record? That a deadly conflict has been waged between a few brave men and women

of thought and genius upon the one side, and the great ignorant, religious mass on the other. What have the few appealed to?

To reason, to honor, to law, to freedom, to the known, and to happiness in this world.

What have the many appealed to? To prejudice, to fear, to miracle, to slavery, to the unknown and to misery hereafter. The few have said thinkthe many. believe.

What did the first doubt inaugurate? Men to investigate and the church to oppose. The word "Infidel" was branded on their grand foreheads; and in spite of all religions, the astronomer scanned the heavens, the geologist penetrated the earth and read her history in books of stone.

What has given place to old idea-? Useful truths, and the splendid facts of science bave snatched the sceptre of authority from the hands of priests. What do we see in the past?

A vast cemetery where all the religions of men are together with their

What do we see in the present? That there is no authority but truth, no church but humanity, no priesthood but honest men and pure women, no creed but duty, no hell but ignorance, no heaven but a wise, pure and loving state of mind, and no religion but one of character and good works.

What does Robert G. Ingersoll say? "Nations," he says, "like individuals, have their periods of youth, manbood and decay. Religions are the same. The same destiny awaits them all. The gods created by the nations must perish with their creators. They were created by men and like men they must pass away. The deities of one age are the by words of the next.

How was a man brought to realize the existence of a future life?

It must have been from a power without and beyond himself that a knowledge of futurity was revealed to him. What has this knowledge developed?

A revelation which is the foundation of our glorious philosophy, that is so dear to us to day, and we hope to progress and carry it to a high and grand perfection.

What can we say of the grand old re-formers of the early days?

They gave to the wo ld the results of their labors, they compassed some of life and departed for the life continued; and to-day they look at us as we toll along the path of progressive unfold-ment, and still breathe inspiration to the human soul, and we can safely say they still work for the same reforms in which

they electrified the world. Who was a reformer in the olden time?

Jesus of Nazareth. How has his mediumship been per-

By laying the foundation stones of the greatest engine of tyranny which the world has ever witnessed.

What are we led to think might have been the effect of his mission? If the ignorance of the age had not perverted his meaning, the earth might

have been the grandest angel of eternal

life developed in our midst to-day. How do you explain this? That the spirit world came very near and distinct to denizens of earth life, death, helping or hindering, lifting up and if this world had taken advantage

every human soul. Science, thought | would have had in the march of human progress, and it would have received an impetus never dreamed of by the most

ardently inspiring soul.

How was the golden opportunity los!? The church, on blind authority, losed its doors to the higher whisperings, and held the people under the bondage of superstition, bigotry and

What has guided us from the errors of

The teachings of Spiritualism?

SILVER CHAIN RECITATIONS

Death is to make new steps up man's graduated ascent of creation.

Priestcraft must not be engrafted upon he Constitution of these free United States, whether in shape of God in the Constitution by the Protestants, or canon by the church of Rome.

Every violation of any law of our being must inevitably bring upon the offender the full measure of punishment. Our life on earth shall be one of growth and progress toward a higher, purer and and more perfect condition.

The great lesson of life for us all to Mrs.

learn is to know ourselves. Help ourselves, help each other, and neln the world we are passing through | John G. Priegel, 610 North 2nd st., St. Louis, that we may improve in harmony, jus-

ice and love to each other. Spiritualism can form no church, write no creed; it belongs to no sect, but it will vitalize and touch all creeds and

Love, sympathy and worth are blossoms meet for heavenly birth. Let children be taught there is no such

thing as death. An angel is an intelligent, harmonized and well developed human being passed from the external to the spiritual plane

The light of truth is fast penetrating be mists of bigotry which have for so long enveloped the mind of man. The spirit of intolerance which has ever clogged the wheels of progress, is

rapidly vanishing into nothing. The spiritual philosophy is full of vi tality; born of elernal truth it cannot

be choked or torn off by the blasts of orthodox tempests. Stars of truth have been obscured by clouds of ignorance.

chambers of the soul. Spiritualists have no room in their

conceptions for Jesus as an attorney, pleading the cause of humanity. Children should be taught that the conditions of their future rest alone on what they them elves accomplish.

Reformers shou'd say, "I am in earnest I will not retreat one single inch, and I will be heard." Until a man can echo these senti-

ments, he has not reached his comp'ete manh ol. A mere negation has not the vital force of a grand living truth.

The star of the past has set; but a far grander one shines in its place.

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SPIRIT MESSAGES

Controlling Spirit, King Henry VIII.

Questions and Answers.

sealed? Or, if my death is to be a certain time, can anything I do, prevent it, or harm come to me till that time arrives?

develop said child for a long and useful ca- posed to it. I was born Henry Tudor, and reer. Now beloved, every man Las enough shall retain my individuality throughout intellect and sufficient capacity, and he- eternity. yond all a still small voice implanted within him. This trinity is the heritage of every human being and most certainly will enable him to choose aright and make his own future. Now beloved, remember this man is his own keeper, the immortal soul, the very life essence of the Infinite Father entitles him to an everlasting inheritance of blessedness. Now there would be no disease were there no evil habits, no violated laws. Man's food for instance, is adulterated for the purpose of accumulating dollars and cents. Business men for in stance, chose twenty minutes for the mastication of a large dinner, and immediately after so short a time, use their brain. The result is, the partially masticated food must prepared to throw off the poison. God, Yours forever and ever. the Infinite, does not require map or seal, He is unto everlasting.

state of affairs in this country ?

to quell labor riots. Wherever you turn, would like to send him a message. Oh, I fourths of the emigration from most lands loved one. are scum, which the European nations are right glad to empty into poor overcrowded America. In fact she is fast becoming the recepticle for the filth of other nations .-What is my opinion, do you ask? It is thus given. Unless America awakes to the reality of her situation, ten years will not have passed, before she ceases to be a great nation. She is the hotbed of the creations of the brain of every fanatic under heaven. And worse, the catlike jesnit is showing his claw. With stealthy step he has advanced. until at this period he is crouching already very lovingly. to spring upon this devoted country. My son, let your prayer be, that America wake to her danger.

Q. Is capital punishment right?

A. Capital punishment is an heinous crime; victims, forcibly sent over by means of either rope or block, become infinitely worse in the other land. In no manner does the fear of death alter their condition, save to render them more wicked. For one man hanged for a murder, there are his instrumentality as a spirit.

Q. Prohibition is attracting considerable attention of the people in this country. Will this question ever be brought to the suffrages of the people?

A. If my best endeavors, and that of many thousands in the spirit world can perfect so glorious a result, prohibition will stand as the peoples savoir from inebri-

HENRY TUDOR VIII.

Q. What think you of the doctrine of re-incarnation? And is re-embodiment compulsory or a matter of choice?

A. My child regarding that much abused subject of reincarnation, opinions are as various as there are bairbrained individuals to present them. Regarding the generally accepted derivations of the term, reincarnation. I shall say merely that when a loaf of barley bread can return to a barrel of barley meal, and when an oak tree can sink into its infantile acorn state, also when a lump of coal can return to the vegetable condition from whence it sprang, then will reincarnation and reembodiment be possible. You are first born-well Artexerxes. After having lived that life you pass out, and next become Attila the hung. Then Edward the confessor. Then Pat the keepcart. Then Tom Sawyer. At last M. C. W. Now remember, you've been that many times more, with full knowledge of the inbe the practicality of such a hackneyed ex- not know me. perience? Wherein would be the great I. the great God germ that was brought into being at your conception ? Reincarnation in its divinest sense means

a man has fived his earth life here, and has him. After having passed to the life beyond, he reviews the acts of this life in the keen sorrow, the opportunities which he has wilfully neglected, or which have been thrust from him by reason of inharmonious has furnished a means by which all may is needless to say they have been miss redeem themselves. Spirits can return and ing since.

attaching themselves to sensitive mortals, redeem their misspent lives by urging and impressing and guiding said mortals into Through the Mediumship of HELEN MARR good, and profitable paths. I am reincar-CAMPBELL, Washington, D. C., by the nated as I write; that is, I have entered the sphere of the medium and use her organism which has been given to me for the time, but most fearfully and earnestly do I Q. When born, is the death of the child know that I am Henry Tudor, and that my medium is Helen Marr Campbell, nor would I dare tamper with her individuality. In this sense only can there be rein-A. Regarding this question of death or carnation. I make this statement, conscious change there is no seal resting upon a child that I draw the censure of many upon me at its birth, save the blessing of the Infinite who teach this erroneous doctrine. Reason, and opportunities opened all around him to common sense and intellectuality are op-

I am Belle McShane, my father has founderies in Boston and Bangor. He is a manufacturer principally of bells. I want to reach Maggie, my sister, who at present resides just outside of Boston. Dearest Maggie, I am happy; the only thing I ask of you is to take good care of Harry. Everything is far beyond my highest expectations. Maggie, move into the city, you can do nothing better than that.

I am George Lasselle, and wish to communicate with my darling Helen. Mother and Frank and William send love. Mary be digested by organs enfeebled through W. has just come over to us. Dearest Helthe divided attention twixt them and the en, tell friend Brown to heed more the brain, both being over used. Now my son, thoughts which his guides give him. Give numberless instances might be cited you of my love to the little girl. I have a great work such like practices, which of course weaken Helen, quite a large mission. I am doing numanity and prepare it for any germinal my best faithfully to fulfill it, you know. disease, which may be epidemic or other- Do you remember Lucy whom we used to age wise. The freezer may have produced the see at seances? Well, I have met her, my disease, but would not, had the system been darling, and she sends great regards to you.

Q. From your standpoint, what is the Campbell. Flora comes too, and so does outlook in regard to the enfranchisement of Frank Parker, your student. I am so hapforeigners, and the tendency of the present py to reach you in this way. Aunt Jane sends her love and so does Margaret, for A. John, for a fortnight I was engaged whom I am named. Please sir, tell Mr. almost day and night in exerting my will Crosby that Fanny or Mary Frances Crosby wherever you look, there are evidences of am rejoiced at the great work being done, coming anarchy and bloodshed. Three and I am with you often, my dear, dear

> I am Florence E. Mead, and was killed in a dreadful railroad accident going from Cincinnati westward over the prairie lands. There were my mother, my sister, and myself on the train. I was killed, and sister and mother were wounded. I desire so much to send them a message, for they have grieved and grieved so constantly. Dear ones, I have passed into the beyond and have found all I desired; live good lives that you may all soon follow me. Verv.

I am Belle Grigaby, I went away when a very little girl. My mama is Milly, and she lives in Atlanta. Dearest mama, Howard is with me here. Grandpa and Grandma all both here and they say they are all sorry they made you work so hard. Please mama, find Mittie's mama, she's Miss Bruce, tell her Mittie sends so much love to her, and Rose Bud wants to kiss her five additional murders committed through sister Mildred, and baby Thomas sends love back too. Mama, nice old Regie told me how to give the message. Please tell Ida, Helen should have a new dress I think. Mama, give my love to all, and dig, dig, dig. From your little daughter.

I am Mary Jane Northrop, and have dear ones in Falls Church, and in the north. I passed away several years since, at the time when small pox raged. I do so want my darling ones to realize that I can come to them. John is with me, I have also seen Becky. And now God bless you all. Write if there is anything you can trace

I am Elizabeth Prentis, known familiarly as Bettie and Bessie. I want to reach Richard Washington Fenton. From the other land, Richard, I entreat you, to be a better man. You have loved me on earth, you can love forever. Richard, carry my blessings to my loved ones. Oh, if I only could have seen you before I went over the river. but no matter, I shall be with you always. Your loving spirit bride.

I am Catherine T. Bacon, and come to George Bacon of Washington City. I want er of pigs. Then Tim the driver of an ice oh so much to be recognized, and will be if I call myself his "little Katie." There are many, many things waiting for him. Give times a baby, with a prospect of that many my love to Mary and Henry, and tell Fanny M. I have not forgotten her. Think dividuality of each one. Wherein would now, ere you say in your skepticism you do

I am Henry P. Grey ; I derire my loved one to know that I come back. Charlie is with me, and Emma would like so to hear from me. Olivia sends much love, and lit not profited by every opportunity afforded the Mamie, dear little Mamie is developing so beautifully. I'm tired of the turmoil and the upset; why dont you go? White vestibule of his existence, and notes with a Feather wants you to. Oh my darling

Some Ohio tramps set fire to a nitroglycerine factory last Sunday, under the surroundings. For this last, Infinite love impression that it was a saw mill. It

J. H. Fichts, the German Philosopher and As-ther.—"Notwithstanding my age (83) and my ex-emption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many inventage. of human opinion on many important matters. Extract from a Letter to A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in he University of Pennsylvania — "Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my w-rk, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plamerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses.

In short, the testimony has been so abundant and consantaneons, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.

Professors Torandom and Ediand, the Stredich

Professors Toracdom and Ediand, the Swedish Pays.ciats—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences or to what new spheres of Nature's kingdom they may open the way; but that they will bring for ward important results is already made clear to up by the revelations of natural history in all ages."

[Aftenblad (Stockholm), October 30 1879.

Professor (Gregory, F. R. S. E.—"The example

[Aftonblad (Stockholm), October 30 1879.

Prefessor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomona, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alludes to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Browsham,—"There is but one question I Lord Brougham,—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which

age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a nain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature." By U. O. Groom Napier, F. C. S. I am Maggie C.; I desire to reach J. B. Campbell. Flora comes too, and so does Frank Parker, your student. I am so happy to reach you in this way. Aunt Jane wends her love and so does Margaret, for whom I am named. Please sir, tell Mr. Crosby that Fapny or Mary Frances Crosby would like to send him a message. Oh, I

movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. A. S.—'Twenty-five years ago I was a hard-headed unbeliever.

spiritu-i phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family.

This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception."

He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of in-

there is overwhelming evidence, and it is deny their existence "Camille Flammarion, the French Astronomer, and Member of the Academie Francaise,..." I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated magnetic," 'comnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his pro-fessional avocations, to scientific observation-provided that his mind be not biassed by pre-conceived opinious, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us

and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those resh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advo-cates; and when they can discover and show in detail, either how the phenomena are produced or how the many same and able men there referred to have been deluded into a coincident be lef that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally same and able unbe-lievers—then, and not till then, will it be necessary for Snigitualists. for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer,-[Miracles and Modern Spir

Lockhart Robertson .- "The writer" (i. e Dr L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physi-

would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdenain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

**Nassa William Senior.—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism, deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other nave, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other nave, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observed; which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These view which perpendicular to the publication, under influenc

bles a numan being, weitas in the degree of its infelligence as in the mistakes sometimes made.
These beings are, therefore, although invisible, on
numan nature or species. It is no use whatever to
fight against this proposition. (9) If these beings
speak, they do so in human language. (10) If they
are asked who they are, they answer that they are
beings who have left this world. (11) When these
appearances become parity visible, perhaps only
their hands, the hands seen are of buman form.
(12) When these things become entirely visible, they
show the buman form and countenance.

Spiritualism must be investigated by science. I
should look upon myself as a coward if I did not
openly express my convictions."

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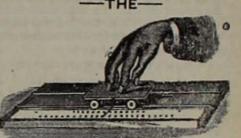
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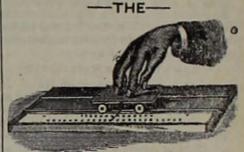
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Great Spirit, from that heavenly land of purity

Braw zear us as we journey on and bless us with thy love!

Though dark the way we oft must tread-through Sempests fierce and wild-Let such upon thy tender love rests like a little

Then sendest shining ministers to cheer us on our

To lead us through life's dismal night to heaven's sternal day !

Bb, sease, sad heart, thy sorrowing, and dry thy weeping eyes-God's love is ours-His mighty love-His love that mover dies!

The Worship of Joss.

Faterier of a Chinese Church in New York City— Hew Joss Houses are Maintained—A prayer trans-

There are two Chinese houses of wor ship here in New York. They are called Joss houses, though what gave rise to the word Joss is not known. It is not a Chinese word and is probably a birth of pigeon English dialect. The word Bay Gong. In the two Joss houses, as in every other all over the world, attraction, hanging, as the picture does, behind the altar. It is painted with more or less magnificence and represents a man of ideal beauty, according to Chinese standards, in the prime of life. On either side of this picture, in all Joss houses, hang portraits of the great powers of the universe, one as the destructive, represented by a hideous soldier armed to the teeth The other is the ideal productive woman, bearing in her arms a sack of gold and quantities of flour and grain. In the two Joss houses in New York the central pictures are about six feet by four in dimension and artistically executed.

HOW THEY ARE MAINTAINED.

To the maintainance of these Joss houses all the wealthy Chinese and many of the poorer subscribe with more or les liberality. Every one will take a flyer in fan fan or a lottery and pocket his gains or losses without scruple, and no one is bound by occidental notions of chastity. They are very pious and devoted men, according to the tenets of their creed. They officiate at the simple ceremonies which obtain in these two temples without pay, unless the worshiper protracts his devotions. High Priest Ah Moy said the other day : "A man can say all the prayers he needs to say in a minute. If he prolongs the matter he is simply what you would call in English a Pharisee and a hypocrite. For luxuries of this kind we make a charge, and so if a man remains before the altar more than a minute he must pay for the privilege One minute costs him nothing, the second costs him twenty-five cents, the third fifty cents, the fourth \$1, the fifth \$2, and so on in regular ratio.

What the worshipper does is interesting, although it is so brief. Entering the Joss house without ceremony he distributes a quantity of Joss sticks which he has purchased outside. There are six little bowls of sand in which he sticks them; four are in front of the alone is under a table in the corner and the sixth is on a table or stone in another corner. In each he puts six sticks, or a multiple of six, according to the fervency of the religious notions. Six is a sacred number among this people. The first bowl represents devotion; the second the past of the worshiper; the third his future; the fourth the present for him and his relatives and friends. The one under the table goes for luck, and the last for his domestic relations. Having placed and ignited these sticks he kneels upon the prayer cloth, which is spread before the altar, and there makes twelve genuflexions.

A PRAYER TRANSLATED.

All this is done quickly, as has been stated : but the ostentatious will remain on the ground and acting the Pharisee's part. The short prayer made, may be freely translated as follows: "Make me grandparents; bless my children and my wife ; bless my cousins, my uncles, my ancestors, my country, my servants and my friends; keep away from all of them any disease and give them all prosperity. Amen."

The house or room itself deserves description, and yet it would be hard to give one that would depict it to the reader's eye. Tinsel ornaments abound; arnamentation is profuse, but little or nothing of real value is to be seen. The room is used not exactly as a club-house but as a pleasant place of resort. Conversation, smoking, games at cards and dominoes, sometimes for stakes, go on without a question, and the general air of the small growd that may be f und at any hour of the day or night within the walls is that of jollity and social enjoyment rather than that of what we western people call religion.

High Priest Ab Moy said to a pretty studying New York: "You think that this is all irreverent, and that we should not play and laugh and sing in the house of our God. Do you believe in letting children enjoy themselves wher-ever they are? You would not send the little children of our God, and we enjoy ourselves in his house rather than

Perhaps the most curious institution in the Joss house or temple is the luck book, so called. There are standing in front of the altar two vases, in each of which are two or three hundred bamboo leaves. On each of these is inscribed the number of a page and verse in the sacred book that lies on a table near by. The worshiper, after paying a small fee, will either shake the vase himself or get the priest to do it until one of these leaves is shaken up on top This cickek out and the verse looked up, dicates the fortunes of the devo-

The Duty of 'Spiritualists toward their Children. BY MISS M. T. SHELHAMER.

It is truly surprising what little attention Spiritualists pay to the best interests of their children. In many instances the spiritual instruction and welfare of their young people is wofully neglected. In place of gathering them around the table, in a social manner, these long winter evenings, and conversing with them about the life after the death of the body-the Spirit world, its conditions and surroundings, the power of disembodied beings to come into intelligent communication with mortals, and also of the necessity of so living on earth, so practicing the rules of right and justice, of obeying the laws of nature and shunning the vices of folly, as to become prepared to understand, appreciate and advance in the nigher life when they are called to meet it-our Spiritualists are too prone to ignore these subjects altogether in their households, and allow their boys and girls to wander out here and there to fritter away their time amid the exciting scenes of a mere material life.

In place of sending the little ones, growing up around them, to a Spiritual Promeaning God in Chinese is Quong Hee gressive Lyceum, where they will, at least, be free from the depressing influence of dogmas and creed-bound doctrines of the He is pictured as the central point of future, where the truths of immortality are taught, and the false errors and assumptions of old theology are ignored-instead of lending their support to these progressive schools, that have been established under the guidance and direction of exalted spiritual intelligences, Spiritualists, as a rule, allow their children either to remain at home on Sundays or else permit them to attend some orthodox Sabbath school in company with their young associates whose parents are members of the

> We can not believe that sensible men and women who have had such trouble in freeing themselves from the fetters that Ecclesiasticism fastened upon them in early life, and who have found the clear, strong light of truth as revealed to them by spirit messengers, thoughtfully permit their little ones to come under the same influence of churchal creed and dogma, and to breathe in the same erroneous doctrines of human life and its destiny, of eternity and its conditions, that hampered and confined their souls in the past, and for years prevented them from under standing the truths that life had to reveal and therefore we are constrained to con clude that they have grown careless and apathetic upon the subject. In the light of the great spiritual privileges that are now theirs, they have forgotten the dangers and snares that lie before the inexperienced feet of their children, and so neglect to warn or to guide them how to avoid the evils that a wrong conception of life and immortality will entail upon them.

> This is all wrong. The children of pronounced Spiritualists shoud be reared a Spiritualists. They should be educated with a clear idea of the fundamental principles and rules of Spiritualism, an understanding of its philosophy, and with a practical knowledge of its phenomenal facts. Our young people should be familiarized, in early life, with the laws of mediumship, and with the thought that there are no dead; but that, through the processes of natural law, human beings slip off their mortal forms to take upon themselves more refined bodies, and to undergo higher discipline and richer experience in a more celestial world.

In addition to the above knowledge of life, its duties, responsibilities, and its destiny being imparted to youth, it is also time that the parents of our country, Spiritualists and all others, pay more attention to the habits their children are forming, the ideas they are cherishing, and the characters they are building up. The first twenty years of a man's life will leave their impress upon all his future experience, and it is important that our boys and girls are started right upon the highway of existence. Not only the lessons reciting prayers from the books of the our youth learn at school, the example and Chinese classics, bumping their forheads | precept they derive from home influences. the observations they take of life from day to day, have very much to do with completing their education, but other facbetter: make me more courteous: make | tors also come in and fill an important part me kinder; bless my parents and my in the scheme of instruction. Among these may be mentioned the nature and tendency of the literary matter they peruse. Books and papers do more to determine the mental abilities and tastes, as well as to form the character and disposition, of their readers than perhaps any other cause outside the direct sphere of personal home influence. Therefore, it is important that young minds be directed and advised what amount and quality of mental pabu-lum will best nourish their intellects and strengthen their minds. This requires a

should be religiously attended to. The reading of weak, sensational litera ture never did and never will prepare a girl to become a loving, helpful, tenderhearted, and at the same time self-reliant woman. The perusal of blood-and-thunder stories filled with tales of strife and horror, not to speak of the evil reports of gross wrong doing on the part of their heroes, is not calculated to awaken deep thought concerning the duties of life, a wise consideration of the future, a desire to be all that is noble and grand in character, and to build up a self-made, practical existence that will be self-poised and wellbalanced under all circumstances, in the them away from home to play in a bar balanced under all circumstances, in the room. We think the same. We are all mind of the growing boy. Thus it is im perative that if we wish to rear a race of noble men and clear-sighted women, we must attend to the education of our young people; and it is most important that we counsel them concerning the formation of their mental tastes and habits. We must not only advise but give them the practical benefit of our example on these points; and in selecting readable matter for our homes, let it be such as will be clear and high in its moral tone, pure in teaching refined in sentiment, while at the same time it will be interesting to youthful mir ds.

wise and judicious oversight on the part

of thoughtful parents and friends; it is a

duty not to be neglected, but one that

A reform in the selection of literature for the young is needed in our homes, and we call upon Spiritualists to begin that re-form by attending to the intellectual and spiritual needs of their children.

A Marvelous Cure by Dr. A. B. Dobson, Across the River, in Hannover, Ill.

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The above was also fold, a short time ago, by Mr. Hunt to Calvin E. Northrop, a highly respected citizen of Maquoketa.-[Maquoketa Record.

Free Thought.

Thought is the most precious power of human life. It sweetens every toil. It ennobles delight. It is the supremacy of man. To think, to progress, should be the happy lot of all. This is the paradise of the world-not material comfort only, but intellectual advancement Reason should be the commanding faculty. In music, in poetry, thought must prevail or there is no harmony, no ex cellence. Truth is not only stranger than fiction, it is greater. To comprehend reality surpasses every flight of imagination.

The soul of thought is freedom. Without freedom thought is impossible. The slave cannot think, he simply copies. In so far as he thinks, he is free. The shadow of slavery is the grave of reason. All triumphs of thought are triumphs of liberty. No step of progress has been made except by freedom. No invention, no discovery, has come save by the untrammeled mind. All civilization is the flower of emancipated intellect. Free thought, therefore, is the word of to-day. It is the word of progress; it is the word of hope. Free thought is the necessary condition of improvement. It is the breath of reform; it is the prerequisite to all sublime achievements. To teach men to | think is the highest function. To urge them on to freedom is the noblest work Thought and liberty blend in eternal marriage and cannot be separated. The victory of free thought, therefore, is the victory of all. It is the solution of every problem that touches the destiny flag, then is freethought.

We welcome all knowledge, all the treasures of the human mind. Our field of labor is co-extensive with every human interest, work, struggle and at tainment. It is universal. It entreats the whole philosophy of life.

Free thought is the ally of virtue and morality. The pre-eminent quality of action is free choice. To be compelled homes and habitations, with institutions of whom Jesus was inspired. We are told sin and death, which is in our members a thing destroys the nobility the doing. The chained hand can do no heroic deed. The chained mind is equally incapable. Free thought is the fountain of all actual human good, of generosities, virtues, nobilities, excellences philanthropies, and magnani-

Free thought is constructive. It builds. It makes happy and beautiful the path-way of mankind. Slavery disintegrates and annihilates; free thought brings together. In free diversity there is noblest unity. In liberty fraternity grows. In liberty knowledge bears its most precious fruit. In liberty the creative impulse of art makes the world lovely with new adornments.

Free thought is peaceful. It abhors physical violence, for violence is compulsion. Freethought reasons, educates, develops. Free thought is science evolution. It is the power of knowledge, and not the sword of persecution. When free thought is established arbitration will take the place of war. Harvest fields will not then be trampled by the iron hoof of battle. Homes will not be made desolate by shot and shell. Free thought is humantarian. It makes gentle the heart of man and woman. It makes better friends, better neighbors. It is sociable, charitable, cordial. It is good will to good willing men. It brightens the fireside and exalts the home. It diguifies the common tasks of sadness and trouble to breathe into our

Free thought is forethought. It is the Promethean fire. It is the mighty providence of the human race. It makes the wealth of the present serve the glory of the future. The free thinker is the poet, the artist, the inventor, the discoverer. The mental slave is blind. One hour is the same as another. There is no to-morrow. The dull present only repeats itself. There is no aspiration, no change. The free thinker is in the full enjoyment of to-day, creates the noblest conditions for to morrow. Freedom is the mother of wisdom, of foresight. From the heart of what is it plucks the crown of that which is to be. This is free thought. Yet, noble as it

is, it has had to struggle against error and superstition. The vast majority of the race to-day are utterly deprived of intellectual freedom. Hence the poverty. the suffering, the ignorance of mankind. Free thought is the first means for the removal of these evils .- [Free-Thought.

Young author (to editor)-Getting a publisher, I have heard, is the mo t diffi cult thing in authorship. Editor-I don't think so.

Author-Ah, you encourage me! What then is the most difficult? Editor-Getting readers .- [Arkansaw

Death is the foreshadowing of life. We die that we may die no more.

Traveler.

Written for The Better Way The Mission of Spiritualism,

Spiritualism inspires faith and presents knowledge of the noblest themes the mind can grasp. Its power consists in its demonstration of immortality, its persistent enunciation of spiritual ideas, and its tendency to spiritualize and ennoble humanity. The object of the spirits' mission to the inhabitants of earth is to convince millions of doubting mortals of the fact of immortality, and of the glorious destiny which awaits them beyond the tomb; and the conditions necessary be observed by them in order to obtain a

happy future. When the relationship existing between the body and spirit is dissolved, we find ourselves still living, thinking and intelligent beings, and in a world of tangible and eternal realities. Spirits do not say that they died, or that they are dead, but almost invariably say they "went out" or passed on," or use some phrase that implies a continued conscious existence.

The bands of holy angels have swung back the gates of eternal life, and set them for ever ajar, for the benefit of those who linger yet in mortal clay. Above and beyond all sorrow, evil and pain, there is a life peopled with unselfish, holy beings, who glorify their Father by alleviating the pangs of the sorrowful and distressed. The immortality offered us by Modern Spiritualism shows us through death, and presents a knowledge that in another life we may realize the ideals earth has failed to fulfill, and clasp again the loved ones parted by death. Is it not a desirable thing to learn something which may prove another state of existence? It is indeed a gracious mercy that God gives us clear evidence to settle the religious opinions of mankind concerning immortality. Many priceless manifestations of spirit power, many tokens of angelic love, may come to us; and here, aside from the toil and din of the world, we may hold sacred communion with the higher life.

We may receive messages of love from our invisible friends, who are often near us, and our souls rest in hope of a future world, and therein have a happier exist ence. The bereaved may learn of the condition of loved ones in other states of being, where new hopes are born, lofty aspirations and noble resolves spring into life. The ministrations of the spirit fall, like a benediction, upon the heart, and the spiritual truths, voiced by loving intelligences, open to us new avenues of thought and culture.

The invisible whom we see are but few in comparison with the great cloud of unseen witnesses that hover about us. We should not forget that we are never alone. of man. It is the ideal made real. Our that every person has, in the spirit world. some friend waiting by his side, watching over him, trying to assist or lead him into a higher or nobler existence. The best prayer we can offer will be a constant desire to live so that only good and pure spirits will be attracted by our sphere.

learning, with occupations, with natural scenery and surroundings as real and palpable as those of earth, that man will inhabit after passing from the mortal, is something hard for the average mind to entertain. If we only realized what a great circle of friends there are awaiting us in the spirit world, and how much they love us, we would only be happy in thinking of the home we shall reach by and-bye. This is a blessed truth vouchsafed to man to inspire and console him. The world will not listen, but will turn away, until smitten by its own sore distress and turmoil, it will be glad to turn to the spirit for counsel and cheer.

The messages that come from "the other side" are fraught with noble precepts, gentle admonitions and every incentive to a worthy life. They admonish us to walk uprightly before the world, to spurn to do an unworthy act, to be broad in our charities, to be clean in body and spirit. They unfailingly place their seal of condemnation on all that defiles the sacred temple of the immortal soul. They incite to honor and manliness in man, and

to sweetness and purity in woman. The spirits of the departed assure us that death has not taken from them their love for, and interest in, the living; and that they are ever near us in our hours souls their gentle sympathy, and inspire us with hope, and trust, and courage to bear the ills and trials of life. We are taught to shrink from no task that our relations with this life may impose, but to stand bravely in the van of battle till the summons comes, and then, when earth has no farther use for us; when, in the fullness of time, the labors of our day of life are ended, and the shadows of evening gathered around, we shall go to our rest, to awaken soon to other and higher duties on another plane of life and the welcoming companonship of our loved ones gone before. the light of their teachings earth is made brighter and more beautiful, and duty becomes a pathway strewn with flowers. The clouds that shroud the grave in gloom, f not wholly dispelled, have been lined with the scintillant glory of a new day.

It is not necessary for us to lay down the mortal form in order to reach out to the spirit world-we need only turn our thoughts and aspirations toward those friends who have gone before-we need only reach out, in the interior life, to that some where so many of our loved ones dwell, and the friends on the other side will know of our yearnings and hasten to respond to them. When we think of them they are aware of it; and when we call them they come to us. They know our thoughts, the workings of our minds, and they see and know what we do. They know when we grow weary, and long for some word of cheer; and they send out to us influences that invigorate our lives, and

help us to press forward again.
Fraternally, A. H. NICHOLAS,
FAIRMOUNT, KANS.

Christianity and Spiritualism. Christianity is not a formula for the correct guidance of one's actions, nor a now, believers were also influenced by set plan for the Almighty to follow in him and his earthly fellowmen. Was his dealings with his erring children. not this the dawn of Modern Spiritual. Neither is it a record of outward events ism indeed? in any one's life, and still less is it a to me that we should celebrate the day barren statement of theological dogmas; of Pentecost as the real beginning of but it is in one word the realization of the new dispensation. pivotal truth tersely stated in the expressive phrase, "Emanuel, or God with barely to remark that I cannot conceive

It originated not with Jesus on the or shadow of turning,"-at one time Gallilean plains, nor with the more ordering the cruel death of a poor shivmodern monks, who, from the depths junction not to kindle a fire on the Sab of their unnatural seclusion, evolved so bath, and then, under Jesus, forbidding many sublime truths; but with Him who all retaliation and revenge. It puzzles "created the heaven and the earth and me to comprehend how God could orall that in them is;" even the one, true require human beings to love their ene and living God, and this at that auspi- mies; therefore it seems to me that God cious hour when "the morning stars sang together and all the sons of God shouted for joy."

When our early progenitor and perhaps father of a large portion of our race felt conscious of a divine person walking in the garden in the cool of the day. and believed that he heard the voice of God addressing him, then was Christianity made known to man. "Adam,

which we have any record. Our worthy ancestor, no doubt with the best of intentions, violated the rules ascension; and, therefore, with all of given him for the government of his these explanations, it is highly proper to call our faith "Christian (or Jesus) have done, he eagerly sought to retrace dogmatize or contend zealously for his steps and regain his heavenly resi- names; what we want is this great dence. God, whose nature then was power that came on the world after the what it always has been ever since, and death of Jesus, viz., the point to dis always will be, viz., love, bended over to obey it in all things. his mistaken child, and not waiting for him to return to his embrace, he ensour minds as to our duty, and encame after him and remonstrated with him for his errors, and gave him plain us regardless of its name. directions for the regulation of his future It seems to me that this was the foun-

opening of heaven to erring, sinful man. | which converge to the "land of Beulah, Here, in embryo at least, was solved where our heavenly friends reside. 0, the future enigma of eternal life through Christ our Lord. Of course what I am about to say is not susceptible of ready to extend their arms of love to proof only as it commends itself to our wards us in response to our plaintive reason and judgment; but if God was not alone in his efforts of a creative nature, and really did say, "Let us make Christ, the Holy Spiri , Jesus, Buddha man," it is not unreasonable to suppose or that of any of our cherished sp that, instead of leaving his throne him self, (like all other sovereigns), he delegated this work to some faithful adher- the spiritual power hovering around ent, and to whom would he be more but just so long as we rely wholly o likely to consign this mission than to his well-beloved son? of whom we are errors have plunged us, we shall probat told God made use in all of his creative never be able to walk in the straigh labors. The phrase, "Son of God," oc and narrow road" with other than lim curing so frequently in the New Testament, manifestly means not Jesus of our aid, and we shall run and not be Nazareth, who was called, and doubtless was, the "Son of man," but the glor ous shall mount up as on eagles' wings, To believe that there is a world with Messianie Angel—the Christ of God, by of life has delivered us from the law of in one place that the rock that was with the ancient Jesus, was Christ and of course not Jesus, for he had not been born at that time. Out of the bosom of God was evolved this divine Son, and also the equally divine daughter, the Holy Spirit, so-called, meaning merely that the feminine nature (if possible) was more holy than the masculine. But the two, as brother and sister, or husband and wife, were destined to work together as redeemers and survivors of the human race; the one, perhaps the feminine, as a seeker of truth, the other as a power to obey the truth. Now it seems to me that Christianity

is the incoming of these two sacred visitants to furnish to poor erring man a higher law of life than any outward system of law and precept could possibly supply. Adam was told of it in the Garden of Eden, and are we not all of us informed of it when remorse seizes our souls after derelictions from the path of duty? "This is the true light that lighteth every man who cometh into the world." Almost every other religion except the one so brilliantly expounded by Jesus of Nazareth, but not originated by him, only as all great truths are originated by their discoverers, is silent respecting this spiritual power communicated to the human soul. Inklings of it can be traced through the murky ways of the world's great religious, but Jesus boldly declared it as no one before him had done. With his piercing eyes, made thus acute by the Messianic Angel inspiring him, he beheld beneath the immense load of rubbish heaped upon it the precious ore of divine truths once consigned to frail man, and with herculean strength he unearthed it and refined or purified from the dross of me exhibited it to mortal man in all of its rial existence, he rises in the scale pristine beauty, and thus immortalized his name not as its creator, but only discoverer. Nevertheless, after his death, it shone still more brilliantly as other him in nearer rapport with causation. angels joined with him in the divine work and "the kingdom of God came in great power and glory." Christ, although a name given to one, is still more the name of many, as is also that of his counterpart, the Holy Spirit. Even the term "Son of God" applies to tion in conscious form the being a wife multitudes as well as to the especial Son who inspired Jesus. What manner of cosm of it, and thus enabled to think! A love the Father has bestowed upon us what is thought? Thought is motion that we should be called the sons of God. On the day of Pentecost was fulfilled the grand prophecies of Jesus before he left the world. Innumerable spirits or of the universe constitutes one grand, angels then obeyed the call of that great limited and infinite condition of consciprophet Jesus and marshalled under his celestial banner; performed great works alluded to by Jesus and controlled a large multitude of strangers by his

words. When on earth he could control only those who believed in his power but now being powerfully reinforced! the bright throng accompanying his Instead of celebrating what occurred forty years ago, it seems

But I do not wish to further intrude

upon your space at this time, excep

of one with whom "is no variableness ering man because he disobeyed the in dain the bloody wars of the Jews and was not the author of the Jewish system of religion, although he may have tol erated it as he does all other evil. I cannot conceive of a good being commanding wrong, I therefore am constrained to believed that God never favored any other system of religion than that taught so fully by Jesus under the inspiration of God's favorite and perhaps most perfect Son, although other sons inspired good men in other ages. Gautama, Buddha was no doubt thus inspired as were all other great where art thou?" is the first dawning of religious teachers, but it seems to me heaven's light upon the erring, race of the grandest influx of spiritual beings into this poor world, that we have any record of, was under the influence of the teachings of Jesus after his so-called Spiritualism." But it is never best to tinguish truth and, having learned it,

Any system of religion that enlightabling us to perform that duty under all circumstance is the best system for

In conclusion may I say that poor erring man absolutely needs a power diviner than himself to elevate himself from the earthly plane on which he dation of the Christian religion,—the treads to those higher and better paths what a glorious thought that not one only, but a multitude of erfect ones seek for our redemption and are ever call for divine belp. It matters no especially what name we give to this divine power. We may eall it God friends. It is all the same, provided we recognize the great truth, that we ne help and are willing to be helped by our powers to extricate ourselves from the "slough of despond, into which or ing steps. But if we cry for spiritu help, ten thousand holy ones will fly weary, walk and not be faint, "and Yours for Christian Spiritualism,

Written for The Better Way.

God's Mirror. In it we see reflected, life. And what is life? Life is that which is: Intelligence motion, causation! Omniscient, omnipe tent, omnipresent. Matter is the framework of existence-the skeleton needed for its presentation to the material ere, and which is infilled, embellished and ornamented with the beauties of spiritual nature. Without this vital substance it would remain but an inert, chaotic and atomized element diffused in space, and never evolve into anything that has form of beauty. Spirit is the light of the universe -the effect produced by the coalition of life with matter, and constitutes the las which governs, actuates and unfolds the divine combination into conditions having sensation, emotion and individuality. Suc is animal and human life so-called, an

embraces all that which have become de tached from gross matter as independed beings or life entities. Magnetism is the material agent through which the lat operates, and spirit is the sensuous princi ple which admits of the divine essence put and unalloyed to flow into these inde pendent life conditions and there imbel itself, grow, expand in accordance with the desire to rise above matter or the material, and exert themselves to obtain his and purification from that which is not harmony with the origin of existence: life or causation, God so-called.

Man is the perfection of life's evolution and in him is centered the spiritual sence of all that exists, and as he become spiritual progress or divine favor, as were-his spiritualized condition place comparison to his freedom from mater or animal impulses, sensations or feeling The light of causation dawns upon tion in conscious form-he being a mid conscious form, and as man, an epitomt