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EDITORIAL

### Unselfishness is the natural accompaniment of gentility.

Every age commits errors for which its successor has to apologize.

Speak well of your neighbor, for it comparison as the reverse is done, the compliment will be returned-like attracting like, whether in thought, action or emotion.

Spiritualists are organized on an immutable law, intelligible to the individuself. So far the spirit world rules the of his research. destiny of Spiritualism as a cause. As man comes nearer to a spiritual comprebension of this law through self-culture he will become cognizant of the means necessary to effectuate a national organ-

Of the many congratulatory letters rethe following is a sample:

ing that spiritual publications are too celient and large paper."

Heresy is still rampant. Five young and liberal ministers of the Reformed Presbyterians were expelled by the synod "spirits in prison."

A New York daily thinks it "queer" that Spiritualists should use flowers in in this than using flowers at the Christian memorial services. The only difference is that the latter dedicate their flowers to dead bodies while the former dedicate them to living souls, or spirits so-called. But some people are so short-sighted it is a wonder they do not take themselves for donkeys when looking into a mirror.

3. B. Brittan once said: "The spirit gradually absorbs the vitality of the earthly body. It is a fact wherever we witness a superiour internal growth—as in children who exhibit a precocious development—it is usually accompanied with increasing physical debility and emaciation. Thus it is philosophically true that 'if the outward man perish, the inward man is renewed." To strengthen this proposition we now have the fact that in many persons the spiritual senses are developed as the physical senses are on the decline.

When a certain class of people fall out, it is alleged that a certain other class obtain their just dues. We hope the present dissent among Christian mediums (preachers) will result in justice due Spiritualist mediums. When early advocates of Christianity were persecuted -then emissaries of the spirit world as mediums are to-day-the spirit world came to their rescue by bringing calamities to their persecutors. Thus the calamities that befall the preachers today. "Vengeance is mine, saith the Lord!" History repeats itself.

Wealthy Spiritualists who have bequests to make do so while still in the Physical body in order to enjoy it with the recipient. Christians leave testaments to be wrangled over and often regret not having attended to these bein reason and the recipient as one who very much affected, while one who has wrongly become possessed of property. Were all people to imitate such ried to a somewhat unreasonable extent the Bible as the only inspired word of and was master of the ceremonies, pol-

suffering humanity.

Spiritualism proves the immortality of he human soul: destroys the fear of death; allays superstition through the teachings of the spirits; makes man an individuality dependent on himself for happiness (salvation); annihilates dogma of all kinds by its higher revelations coucerning man's spiritual welfare; analyzes past revelations and sifts the chaff from the wheat, thereby guiding man into the paths of a higher wisdom and knowledge; proves itself the true friend of the downtrodden and oppressed and points the way out of their difficulties. If this is not sufficient cause for embracing it, many other reasons may be cited. But let the investigator and novice digest al in comparison to his knowledge of this first-more will follow in the course

Ex-Rev. Hugh O. Pentecost, editor of Twentieth Century thinks it just as much an encroachment on a man's liberty to prevent him from drinking as it does not sanction intemperance by any making. ceived in consequence of our reduction means, but to the contrary, denounces it. His object is to show that mere "Success to you! At \$1 per year THE drinking or selling spirituous beverages BETTER should be taken by every Spirit- is not interfering with the peace and orwalist. Our people have been complain- der of social life, but that its abuse is what does the injury; and that a removal high priced. Let them now show that of causes will do more to subside an evil be permitted to discharge a loaded pistol cause the signs of the times predict it corrupt court circles managed by Albert tion must have had something spiritual they will sustain low prices. You will than combatting the effects. It is like at a materialized spirit. 3) To hold the and our intelligent decarnated friends Edward. The voice of the real England -something in harmony with natureneed a hundred thousand subscribers to giving medicine to relieve a patient and hands of a materialized spirit until de- proclaim it from the spirit side of life. justify such a low price for such an ex- letting himedis in the end, instead of materialized in his grasp. The first and The combodiament of the Nazarene in be reinforced in power by the moral and been effectuated. Antipathy did not and saving his life.

By upholding the phenomena of Spirit ualism we are in no wise antagonistic to in session at Pittsburg, Pa., last week. the philosophy or its teachers. By teach-Several unaccused colleagues voluntarily ing the philosophy or devoting a larger followed and expressed their intention share to the same than to the of leaving the church. As the rising phenomena in our columns is not generation of church-goers are mostly of an indication of an unfavorable attitude the same liberal element, old orthodoxy towards the latter. We simply have will have to soon vacate or preach to more of one than of the other at our medium in another part of the room. alypse of John, and they will be satisfied empty benches—perhaps to orthodox command, and perhaps have more Thus the shooting test is an unreasonal with nothing else. But to be consistent Smaller matters than these have overreaders desiring to know the meaning ble one. But Mr. Wettstein may obtain they should not fly to an apochryphal turned thrones and reconstructed emosophies teach of a universal brotherof the phenomena than of the phenomena per se. But we are antagonistic to their memorial services, as recently held those who desire to alienate the two, in Brooklyn at one of the Spiritualist whether they be in favor of all philosomeetings. There is nothing more queer phy or all phenomena. The two must not be separated if we wish to remain true Spiritualists and not drift into a sort of theosophical transcendentalism or a materialistic occultism. The two together hold each other in an even balance and makes of Spiritualism a practical every-day religion-just what the world most needs at present.

> Concerning the medium's bill now before the Illinois legislature which has passed the state senate and is pending in the house, the N. Y. Sun, under the caption of "Unnecessary Special Legislation" says:

> It will be observed that the purpose of this bill is to prevent or punish fraudulent practices by Spiritualist mediums. That such practices are carried on by such persons for gain there is abundant evidence. But there is in Illinois, as in every other state of the Union. a statute which provides that the obtaining of money by false pretenses shall be regarded as a criminal offense, and shall be punished accordingly. Under the law swindling mediums are liable to arrest, prosecution, and conviction, the same as other swindlers who obtain money by false pretenses. All that is needed under the law for the conviction of any offender against it is the evidence of guilt. This Illicois bill, if enacted, would be special legis-

lation of an unnecessary kind. Exactly; and what every Spiritualist considers sufficient to meet the demand. But could some legislator be prevailed upon to attach a "rider" to bills of this nature when presented, to prohibit circumcision as well, it would have a healthy effect in killing such bills, for the former is even more senseless and ridiculous than the latter.

A lecturer contends that all which is not rational or reasonable must be irrational or unreasonable; and while reasonableness and sanity are synonymous in meaning, their antitheses must relate with insanity. That is, a human being atowals while it was in their power to do who acts unreasonable or irrational in to in person. Like every reform this any way may be regarded as being aftoo, meets with opposition, and secular feeted with insanity, if but in a measure Papers record such acts as phenomenal so slight as to remain unnoticed. A ones, or else regard the donor as lacking monomaniac for example, is one already

present one and do worlds of good to finely spun logic all persons having an spired, to wit.: the IVth Book of Esdras, every gambling den in London and marriage nor given in marriage." trollable one must be classed among the before us an old but pretty sound au- of respectability. And yet no sensible against nature by the passage of a irrational or unreasonable beings; for if thority, published before the Millerist reader of this charge of the judge but divorce-law in either case. But the state reason is synomymous with truth, purity craze of 1843, which says under the title believes that if some gambling den in may consider it necessary in instances. or divinity (love) or something in accord | Esdresi with the spiritual of nature, their opposites must be in discord with it. Thus selfishness or hatred, malice, envy, jealousy, conceit, vanity, arrogance or to have been originally written in Greek by pride are also relatives of insanity, and some Renenistical Jews; though some imagine we may carry this logic so far as to class all unspiritual minded people with the unreasonable or insane and regard only ally agreed that the author wrote before Josethe spiritual minded as sane or rational phus. people. Probably there is truth in this, not. We have always regarded human of this IVth Book of Esdras: passions or weaknesses as undeveloped spirituality-the animal nature not yet the marks of falsehood are plainly discernible, outgrown. But whether it be termed in- and which was never unanimously received as sanity or animalism is perhaps "six of canonical either by the Greek or Latin Church, one and half-a-dozen of the other" to although some of the fathers have cited it, and would be to force a temperance man to some people, while some may dislike of it. It is not now extant in Greek, and never indulge against his will. Of course, he either term and adopt one of their own was extant in Hebrew.

\$100 FOR A TEST.

\$100 for a spirit test after either one of acteristic of the old Millerite arguments. these three modes: 1) Slate writing, for That the present cycle is closing and the pouring forth their denunciations, indimotive. Otherwise there can be no miswhich five trials will be given, and the new, progressing cycle is opening for cating not only moral courage but a take. Even a so-called fancy or a passlates not to go out of his sight. 2) To the race and the world, is conceded, beoperating on the cause of the disease third offer might be acceptable to a me- his old or in a new body, is not taught. religious Scot and the Protestant Celt. marry them, that is certain. Therefore dium, but spirits do not give tests on The new cycle will be marked by a spire such offers. The second mode is ob- itual influx, taught by the Nazarene himjectionable because a materialized spirit self and already manifesting itself in bler shall either give up gambling or the ever fleeting it proved in the end. But is so closely allied to the medium, that, spirit power. The creedal wiseacres throne. When the masses, through though ten feet apart and both in sight, deny the palpable fact, and insist that whose sweat and toil the House of Comthe least injury done to the spirit affects their views and their faith shall govern mons is enabled to provide this spendthe medium—it being known that on an the universe. They demand a thousand thrift with his millions per annum, shall ly created fact—is immortal—if immoroccasion where a spirit took a sip of years of millenium, to be preceded by speak, the world will witness a political tality is a fact, at all; and which we have water it was immediately ejected by the the figurative horrors found in the apoc cyclone of wrath. tests for less money than that if he will book, pronounced to be a forgery and a visit a few mediums and go in the spirit salsehood by their best scholars, as the of an honest and earnest investigator. Spirits can be only importuned by love give tests, not by money; for it is they who give the tests-not the medium.

### MILLERISM REDIVIVUS.

We are to have a revival of what was once termed "Millerism," or the specific data of the second coming of the philohundred years ago.

There are some who remember the craze of "Millerism" which culminated in 1843; the disciples of William Miller and his biblical chronology and mathematical demonstration of the end of the world, numbering at that time from forty to sixty thousand in the United States. The collapse of the mathematical theory did not wholly disband the disciples, for new dates were assigned, of chance games known as baccarat. errors were found in the calculations, The disclosure in open court of these and the remnant at last crystallized into a "second advent" denomination.

Another prophetic calculator has arisen, this time a devout army officer, no less a person than First Lieut, C. A. L. Totten, of the fourth artillery, United States Army, at present detailed as a military instructor in the Sheffield Scientific School at Yale College, New Haven, Conn. He recently gave a public lecture upon his chosen theme, before the Brooklyn Baptist Union, the topic being "The Infininite Accuracy of enough to call together a goodly number of learned ecclesiastics.

The Lieutenant is an author of some repute upon biblical subjects, notably and his occupancy of a conspicuous seat sounding title, was devoted chiefly to overawe judge, jury and listening pub-"the cracking of the chronological nut," lic, and it succeeded with the two former. or riddle found in the fourteenth chapter of the IVth Book of Esdras, verses 10-12, which read:

"The world hath lost its youth, and the times begin to wax old.

parts, and ten parts of it are gone alremaineth that which is after half of the

Why Lieut. Totten, a firm believer in

THE BETTER WAY. apportioning of that which they have to -is also classed as one outside the pale God, should base his data upon what is lutes his ermine and degrades his affinity putting an end to parturition-

. The name of two apochryphal books which were always excluded from the Jewish canon, and are too absurd to be admitted as canonical they were first written in Chaldee and afterwards translated into Greek. It is uncertain when they were composed, though it is gener

Thomas Hartwell Horne, D. D., in his and probably it is only an individual learned work, so long standard authority mode of reasoning. However, it might among biblical students, entitled "An furnish food for thought and lead to introduction to the critical study and and his acts were upon trial before the can be no harmony with what might be something that is rational, even if this is knowledge of the Holy Scriptures," says nation and the world. His illustrious termed the spiritual of nature (God or

> And the fourth book which has been attributed to him Esdras is a manifest forgery, in which

H. Wettstein of Marengo, Ill., offers the "time, times and half a time," char- head-through their pulpits, in their asbasis of their calculations.

THE ENGLISH CRISIS.

The legal trial just closed in England nvolving the moral status of Albert Edward, prince of Wales, and immediate heir-expectant of the throne of his illustrious mother, disclosed some disgraceful features of social life in court circles. sopher of Nazareth who lived nineteen It has been generally understood that the personal character of the heir-apparent to the throne has been far from savory on the lines of chastity and sobriety, among those who seek the elevation of human society, but few were knowing to the fact that the Prince was a confirmed gambler, or that the enormous sums furnished by the subjects of the crown were largely drawn upon to grati fy his passion for that most hazardous facts and the personal, pungent, defiant attack upon the Prince and his habits. made by the solicitor-general, caused a sensation such as the English people have not experienced during the reign of Victoria, at least.

The evidence that the English people still look upon royalty as something sacred, and the belief of Albert Edward that future sovereigns while waiting for the vacating of their expected thrones by death-and while anticipating their crowning, may enact roles of personal lish Christian Church in the court room,

have been called toadyism. That a venerable and learned judge should so far the laws of his country and his own juto be-little such a crime against well-orrobbery of others by games of hazard., simply because the unsavory heir to the

bestow, it would be a wiser plan than the of rational beings. According to this confessed by all Christendom to be unin- court. His charge to the jury covered and explaining what is meant by "no evil passion or a bad habit or an uncon- surpasses our comprehension. We have throughout the empire with the shield Thus the state commits an error London had been raided and the chief If so, it can be but a transitory law, gambler with his baccarat tools had which will become obsolete as the higher been before that same court and jury, truths of Spiritualism become knownthat no honied words of apology would as mankind becomes elevated, spiritually have fallen from the lips of the judge, and morally. But this does not prevent and no verdict of acquittal would have the more spiritually progressed from been pronounced by the jury. What was abiding by nature's law and adjusting needed upon that bench was the spirit their comparatively petty differences of Sir Matthew Hale to utter a stirring here. No better opportunity for conrebuke to profligacy.

semblies and through their presses, are higher moral tone than is found in the

Is revolution imminent in England? pires. The masses of Great Britian have hood—a spiritual union of all souls—a long been in ferment. Ireland has been higher affinity? And if there has albefore. There are fungi attached to old nulled or divorced in spirit where all is antiquated forms of government which said to be harmony? Marriage is thereto even loyalists of this age seem use- fore as much an indestructible union or less. They exist only to burden and oppress. A monarchy even of greatly agent-every such union of mortals, modified form and sensitive to the will whether sanctioned by priest or state or of the people, a State Church, an irresponsible House of Lords with power to ture (God) and recognized by nature as check or negate any legislation demanded by the people, a system of primogeniture which holds the best part of the state or nature itself. Let every individsoil sacred to entailment, forbidding its ual therefore reason well before entering purchase or use by the people; these and its holy mission, and stop reasoning after other features of the English monarchi- he or she has entered it how to get out cal system belonging to a dead past of of it again. Be true to it, and let love civilization and not in harmony with the spirit of this age, are burdening the people upon whom alone the governmental structure really rests.

There is social dynamite under the English governmental system. Will the gambler, Albert Edward, precipitate the explosion at the end of the long and successful reign of his honored mother, Victoria? To us the clouds appear to lower ominously.

DIVORCE NOT LAWFUL.

If the breaking of a marriage vow has been made the subject of legislation. why not that of a confirmation vowboth being church promises? Or does the state disregard the church so far as Prophecy," a theme in itself startling life belonging to a dead age and past its membership is concerned? If so, is centuries, was painfully exhibited by the it not inconsistent on part of the state to presence of this future head of the Eng- protect the church, as it were, in one respect and ignore it in another? A man, too, may take on an alias-which is also Jewish records, chronology, feasts and by the side of the judge trying the case. breaking a church law in a measureprophecies. His lecture, with such a It was, manifestly, a brazen attempt to without being molested or punished for so doing. Why not make it unlawful for books over others have to a place in the the changing of one's name? Probably In this country the exhibition would the state considers the first-named a serious affair. So it is. But the state grants divorces. Is this not neutralizforget his position, the spirit of the age, ing a good law by one far worse? Nature does not grant divorces where issue "For the world is divided into twelve dicial oath, as to apologize for, or seek has resulted from a marriage union. It cannot; for in spirit such will be naturalready, and half of a tenth part; and there dered society as gambling or the cool by held together by the progeny that belongs to both parents. And where no

trolling ones self-love-for in ninety-nine It is useless to seek covert in a tech- cases out of a hundred personal disnicality and say that the Prince of Wales | agreements | are | based on | self-lovewas not upon trial himself; his character exists than in mortal life. And there mother so understood it: and while little law) until all forms of self-love have been is said by the English press concerning allayed or overcome. It is this harmony her, yet that little shows that it has which constitutes happiness, so-calledprostrated her with grief and shame. He the intuitive aim of every human soul. was upon trial, for the English press Marriage is a means of attaining it here, generally do not mince their speech con- and hundreds of thousands do attain it cerning him and his leading share in through this agency to one perhaps the scandal. He was upon trial, for the whose self-love is too strong to make the We have neither the time nor the pa- churches, other than the government union a happy one. It is claimed that tience to follow the Lieutenant through church of which he is the prospective mistakes are sometimes made. Yes, when based on speculation, and one of the contracting parties fails of his or her sion is not a fault. The original attracis fast beginning to be heard. This will in it, otherwise the union could not have One sturdy English divine has already it must have been the opposite-some publicly demanded that this royal gam- kind of affection, sympathy, or love, howspirit has no end. Every act committed in which nature had the least semblance of an influence, has a soul-is an eternal-

no reasons to doubt. But if all live are we not destined to meet again? Do not all the higher philand still is volcanic. The spirit of en- ready been an affinity in this dense maquiry and comparison is abroad as never terial life, how can it possibly be anfact as life is; for it is life, or its material nobody, is a sacred pledge to serve naan immutable contract or entity which can never be again severed by priest, instead of self-love govern it. Such is the spiritual view of marriage.

> Dr. Briggs stood in Henry Ward Beecher's pulpit recently at the Plymouth Church, Brooklyn, and explained to a large audience of delegates to the State meeting of the Congregational General Association his views on Bible study. His appearance was the signal for prolonged applause. He spoke with a feeble voice and frequent interruptions were made in the address by the applause of the delegates. After referring to the position in which he had been placed by the adverse action of the Presbytery, he gave a review of his ideas on Biblical study. He compared the Bible to a lantern that held the light of God's revelation, and said he considered that the time had come for studying it in a scientific way. He grouped his remarks about the objects of this scientific study of the Bible. To determine what are the canonical writings? What right some Bible? What is the text? What is the literature? Who was its author? When was it written? What is its style? What is its theology? This was to be determined by a diligent study of the substance in each book and by comparing and contrasting the whole.

True glory consists in doing what deserves to be written, in writing what deissue results, it is frequently the effect of serves to be read, and in so living as to THE QUAKERS AND THEIR IN-FLUENCE IN AMERICA. ROBERT C. FREY.

The people of this generation in America enjoy such perfect and secure freedom of person and conscience that there is danger we shall cease to realize its value, and so fail in that eternal vigilance which is the price of liberty. The tendency is to look upon our present condition as the natural one, as if liberty were inherent in our climate and free institutions indigenous to our soil. The truth is that every right we enjoy and all the free institutions by which we are surrounded and protected are the product of somebody's toil, the achievement of somebody's wisdom and heroism. Liberty is not attained by chance. Free institutions are not wild plants growing in every forest and blooming in every neglected field. But they are the result of cultivation and careful development, extending over long periods and costing somebody care, weariness, and sacrifice. Our personal and political liberty is embodied in and secured by our free institutions. It is important, therefore, that we study them, become acquainted with their beginnings and the influences which have been potent in their formation, and learn something of the people who have been influential in bringing them to their present condition.

In attempting to do this, it can scarce ly escape our observation that one of the potent influences in forming our free institutions was the religion of our ancestors. They, more sharply than we of the present day, were divided into sects and denominations, each having its peculiar beliefs and customs growing into fixed forms, and so contributing something to the structure of society and the general texture of public opinion. From the blending of these came whatever results have been attained. None of them perhaps made a more marked impression than the sect known as Friends, or Quakers. No religious sect ever presented more striking characteristics. Though at no time as numerous as some of the other denominations, yet their doctrines and methods were so peculiar that they exerted an influence far in excess of their numerical strength. In many things they were so far in advance of the age in which they lived, and differed so radically from the people with whom they came in contact, that wher ever their opinions were prolmulgated there at once became a conflict of ideas.

The sect originated in England about the year 1648. Its founder, George Fox, the son of a weaver of Drayton in Leicestershire, was without previous preparation and had very little education. He did not attempt to promulgate any new theology, but simply placed emphasis upon what he conceived to be the plain teaching of scripture. His chief discourse was upon the sufficiency of the light of God's Spirit to direct the minds of men. And he professed to speak as directed by the Spirit.

The movement soon made rapid progress, so that in 1654, it is said, he had equality. As early as 1677 they incorporata very large following among the masses, and there were as many as seventy-three itinerant preachers traveling through tion of democratic equality as well as England, Scotland, Ireland and Wales the most perfect freedom of conscience. and preaching in barns, market-places, We of our day can hardly appreciate the at cross-roads, and private houses, in very advanced ground taken by them groves and woods, and sometimes in upon this vital question. churches,-wherever they could assem ble a congregation or get a hearing. selves, and their interpretation of Scripeccentric. They gave a metaphorical of God and man; and, with that consistconstruction of all that relates to personal conduct. They refused to take oaths, because it is said. "Swear not at all." "Resist not evil." They refused to bear arms, because it is written, "Thou shalt not kill," and because they believed war to be contrary to the spirit of Christianity. So through all that pertains to personal conduct or social life they construed the Scriptures literally and folment or any forms of worship, because they saw in these things only metaphors and symbols having spiritual significamonious controversy. They came upon the scene at a time when religious toleration was not known and scarcely dreamed of by the leading religious denominawhether the reins of government fell head. Whether it was King Charles or the Long Parliament, or the Protector, or James II., they got about the same treatment. Being non-combatants and avoiding politics, they did not even have the advantage of being capalle of usefulness to any party, and were therefore

hated and despised and abused by all. The persecution and opposition, however, to which they were subjected on , ment possible.

every hand and which they were not at liberty to oppose by physical force, roused them to the highest pitch of religious enthusiasm, which, while it caused them to run into some excesses and eccentricities, yet gave them a force and power they never would have otherwise attained.

They were a remarkable and interestng people, no matter from what standecclesiastical history they present the phenomenon of a large body of Christians existing for over two centuries or sacrament.

The student of social science cannot

fail to become interested in their efforts their method of speech, their plainness of dress and living, the simplicity and directness of their social forms and intercourse, their abstinence from amusements, their opposition to gaming of all kinds, and their admission of women to an equal share and place in such church organization as they had. To the student of political science their history is still more curious and interesting. They always from the very beginning studiously avoided interference with politics. They never had any organization or combination for purposes of political influence. Under the constitution of Great Britain and of most of the colonies their peculiar methods and belief excluded them from public life, and yet at no time in the history of the English people did an equal number of citizens exert such an influence upon the customs and institutions of the country as did the Quakers during the years immediately preceding the American Revolution. By sheer force of passive personal resistance they obtained from the legislative and judicial authorities a recognition of Other agencies were at work, other peopersonal and political rights never before obtained by the people, which, being once accorded to them, were forever their general history or general influence we are to consider at this time, but their influence upon American institutions and society; premising, however, that American institutions are very largely the result of what was effected in the mother country. To leave that out would be to omit a large part of our

The whole number of friends, or Quakers, in America at the present day does not probably exceed 100,000, and many estimates put it at about half that number. They have not increased rapidly since the American Revolution. The best estimates I have been able to 50,000. They were mostly located in Pennsylvania, New Jersey, New York Maryland and Rhode Island, though scattered to some extent throughout all

the colonies. In England and America the Quakers were among the first to promulgate and insist upon the idea of perfect human ed into the fundamental law of West New Jersey, a Quaker colony, a declara-

man, and logically concluded that being meaning to all that relates to forms and ency which was a part of their intensely front of the contest for religious liberty ceremonies, and insisted upon a literal practical religion, they insisted upon treating all men as equals. No matter how high in authority or how surrounded America these advanced ideas, and fear-They refused to defend themselves power, they simply recognized all as when attacked, because it is written, equals. So intense was their earnest- religious persecution, and were naturally and position of woman. Their advanced ness in asserting this opinion and so practical their application of it that they employ the titles commonly used to express superiority. The Quaker there- lowed, afforded a living illustration of their meetings and having a voice and fore refused to remove his hat or bow his head in presence of magistrate, ligious freedom and the entire separation lowed them as literally by their conduct. prince or king. Because the plural pro-But they refused to submit to the ordinoun "you" had been used as an appelnance of baptism or partake of the sacra- lation of superiority in addressing a it, and addressed kings and nobles with plain "thee" and "thou"; and from this tion and not requiring a constant physi- assertion of equality he would not recede cal illustration. Of course their conduct a hair's-breadth to save his life. There and preaching aroused the most bitter was nothing of the sycophant about him. antagonism and provoked the most acri- His assertion of equality was open, tions,-when Episcopalian and Puritan be acted upon and maintained to the last When these were to be blended together and in many ways did things surprising and Presbyterian and Roman Catholic extremity. It was simply a part of his were all contending for the supremacy, religion, and as sacred to him as any and each, whenever successful, persecut- truth of the gospel or act of worship. ing the others. They attacked all and We of the present time wonder at the favor of toleration and the largest liberty, ideas of human equality as her father. were attacked and persecuted by all, so obduracy of men who preferred to go to that to them it made little difference prison rather than take off their hats in a court of justice or in the presence of a into the hands of Chevalier or Round- king. But, before we condemn them too ly entered as a potent factor into the than they would of theirs. Whatever it meant the yielding of an idea,-the idea of human equality, which has since

become the chief corner-stone of our in-

nacy in asserting it was probably neces-

sary to create the public opinion upon

that subject that made our free govern-

Before that time and at that time the whole fabric of society in Great Britain built upon the aristocratic idea. Society was divided into grades and classes and governments based upon a supposed sulords, to whom the common people, being inferior, were expected to show the reverence and respect due to their rank, point we view them. To the student of and who by this assumed superiority were denying the common people their God-given rights. The Quakers fearlessly by word and action declared that without priesthood or liturgy or creed this assumption was a pernicious falsethey met it by the declaration that all laws and customs based upon it were aristocracy; and, being everywhere proclaimed, it found a ready response from the masses of the people. In England, where the government was fortified by this country. No genuine Quaker in centuries of successful administration the idea produced only small results. After years of agitation, persecution and disturbance, some of the forms were sacrificed to preserve the substance of the aristocratic idea. The Quaker was allowed to wear his hat and use his own form of speech, but the nobles retained their possessions and their power. But in America, where the aristocracy had not intreuched itself, the idea of human equality took a deeper root and produced greater results. In fact, so grew into the life of the people as to become a controling influence in the formation of our government, and was so prevalent that signers of our Declaration of Independence announced, as a self-evident fact

> that all men are created free and equal. We do not say that the Quakers alone can claim the credit of such great results. ple were inspired with the same idea; but the Quakers were among the first of the English-speaking people to adopt serting and promulgating it, and it is principle of our government

The Quakers were from the very out set apostles and propagators of religious liberty. Their founder and his followers always preached and protested against the union of Church and State, and repudiated and denied the right of civil or ecclesiastical authorities to interfere in carry their assertion of religious freedom and their opposition to the union of Church and State that they would scarcely enter for worship a church built by the State. They would not even call it a meeting-house. They would rather suffer confiscation of goods or imprisonment than pay tithes to the priest or clergyman of the Church of England or which was going on at the time in England and America. They brought with them to Many of the people had fied from

of Church and State. Religious liberty was one of the essentials in the organization of American insingle person, the Quaker refused to use stitutions. The American people were composed largely of several widely dif- denomination at that time. Their modfering denominations. There came to esty of attire, their freedom from the these shores the Puritans, the Episco- restraints, impediments and weaknesses palians, the Presbyterians, the Roman of fashion, and their practical piety and Catholics, the Lutherans, the Quakers, plainness of speech rendered them comand members of all denominations in not petent to do many things which other aggressive, persistent and always strik- only England but the other countries of women dare not attempt to do. They ingly practical. With him it was not a Europe; and to these were added the became preachers, lecturers, public theory to be speculated over or insisted free thinkers from every country who speukers. Many of them engaged in upon in argument, but an actual fact to had fled from religious persecution, business, carried on shops, kept stores, the result was of necessity religious to the people of their generation. The toleration or anarchy. The influence Quaker lady was usually modest, retiring and example of the Quakers, always in and quiet; and yet she held the same the fact that their effort at government brothers, or husband, and would no more with the entire separation of Church submit to any infringement of her per and State was so successful, undoubted- sonal rights or her liberty of conscience severely, let us remember that to them, solution of the problem thus presented her conscience and judgment, the voice stitutions,-and that just such devotion to that great idea and just such obstipolitical liberty was secured.

The poet has sung in praise of the Pilgrims of Plymouth Rock,-"They left unstained what there they found

Freedom to worship God."

In view of their subsequent history, that was perhaps permissible poetic and throughout the civilized world was license. It might have been sung with out exaggeration of the Quakers who settled in Pennsylvania. The truth of history compels us to say that religious periority of certain nobles and titled liberty was not planted in America by the Pilgrim Fathers of New England, but found its first home on this continent, if not in the world, among the Quakers of Pennsylvania and New Jersey. The Catholic founders of Maryland, it is it was toleration in word, and not in deed. They simply avoided that by so hood and ought not to be tolerated, and framing and construing their laws as to to do away with war and litigation, in impious and void and ought not to be teachings they did not approve, and by obeyed. This struck at the very heart of refusing to give them a settlement in the colony. The Quakers were pioneers in the pro-

mulgation of anti-slavery sentiments in

any age or country was ever in favor of human slavery. Their opposition to it was rooted in their very deepest religious convictions. In that respect, they were way in advance of nearly every other re- thrift and industry, the Christian charity, moved from civilization that no missionligious denomination of their time. From the very first they never had but and mercy of these people, which were country? In the latter case, you do not one opinion upon that subject, and they felt wherever they were known, and have more than one chance in ten of bedid not waver. In their opposition to slavery, as in everything else, their habit tion must acknowledge? took the form of action as well as of discussion. They refused to hold slaves, and no pressure of public opinion or legislative enactment could induce them to become a party to it. They would neither restore the fugitive nor assist movements. They took the initiatory, ing and the means of salvation being the master to find him; nor would they refrain from expressing their opinion upon the question in presence of the did come. Like true pioneers, they slave or his master. The slave, even when a fugitive, was sure to find in them friends, and sure to receive from them such help as they were able to give him. They would not refuse him food nor shelter nor assistance on his way to after secure to all citizens. But it is not the idea and the most persistent in as-liberty, because they recognized him as a brother. With such people the force largely due to their influence that it so of legal enactments, the compromises of prevailed as to become the foudation the constitution, and all the arguments of expediency were of no avail against their own conviction that slavery was wrong. Without going into politics, without the noise and excitement of public debate, without any organized effort or solid phalanx against slavery; and whenever occasion occurred, whether it came the least degree with their freedom of to them as individuals or as communiconscience; and they, unlike many others ties, they exerted their whole influence who claimed the right to worship God in against it. They were patient in argu their own way, freely accorded to every ment, explicit in declaration, persistent man the same liberty which they claimed and consistent in conduct, and they therefind, place their number at the time of for themselves. It was a part of their fore were sure to make their influence our War for Independence at less than religion, and like every other part of it felt; and they did make it felt all over was carefully and persistently reduced this country against slavery, through all to practice. To such an extent did they the long years which preceded final notice, of speech, dress and manners, emancipation. As the contest went on, they are scarcely distinguishable from their homes became stations; and many of their active men-yes, and women, too zens. The antagonisms which they at -became conductors upon the under- first generally excited are not now apparground railroad which led to Canada and church, but called it a "steeple-house" or freedom. If a runaway slave could reach ated attend them no loger. Their pres-Philadelphia, he was reasonably safe ence and their preaching do not now from recapture. Not there alone, but in shake the pillars of society, and they are New England and the West, wherever the fugitive could find a Quaker settle- Church and State. And this is not bein any way recognize his authority. The ment, he was sure of a hiding place and Quaker believed himself responsible to friends. Their great influence, however, original ideas or deserted the principles God alone, and recognized the right of was not in their efforts to free the indi- for which they contended, not because no man in any way to interfere between vidual slave, but in starting the discus- they have lost their courage or their Their position was radical and went to | him and his Maker. His belief was that sion of and giving the first impulse to faith has failed, but because their best the very foundation of all established the Spirit of God instructed the hearts the natural feeling of a free people ideas have prevailed, because the world tualist journals are advocating an organi-They refused to submit to any authority usages and social organizations. They and minds of men and directed them in against the great wrong. This they did; has advanced along the lines in which zation of those who have been converted except the Bible as construed by them- asserted the universal brotherhood of their religious belief; and he looked and during all the long years of agitation they led, and the people have risen to to the spiritual faith. upon every attempt to coerce men in which were found necessary to convince ture was in many instances exceedingly brothers made them equal in the sight their religion as sacrilege. This nat- the people, many of the stanchest friends liberty which the early Quakers were deurally put the Quaker in the very fore- and advocates of freedom were found termined at once to attain. among them and their descendants. Another respect in which the Quakers

> they lived, and in which their advanced good, was in regard to the treatment ready to accept extreme views upon that idea of equality led them to give to wosubject. The remarkable prosperity of man her true position as the equal and the utmost freedom of worship was al- find their women speaking freely in the safety and expediency of entire re- influence in the deliberations of their societies and in the conduct of their affairs. The first preacher after George Fox was a woman. Women among them acquired an independence and an influence which they possessed in no other to the American people. In fact, the within her, told her was for to do, she problem had already been solved, and did with as much quiet resolution and religious liberty was already firmly and pertinacity as her male companion. Not forever established in America before flauntingly or boisterously, but quietly and even modestly, she could even rebuke magistrates, withstand oppression and refuse obedience to bad customs and

bad laws; and for her opinion's sake she

were far in advance of the age in which

be as heroically as the members of the same. They have learned nothing new sterner sex. To the Quaker woman as therefrom. Is it not incontrovertible well as to the Quaker man life was a stern reality, filled with responsibilities be met and performed; and her sense of sons? these duties naturally developed individuality and brought out the capabilities of her nature. While other women were busy with the frivolities of fashion and fashionable life, she was meeting fancy, and all other persons who, from the world of men and women around birth to death, are incapable of being true, proclaimed religious tolerance; but her upon the plane of duty which knows no inferiority of sex, but simply demands of each individual what he or she can do. generated by the spirit who worketh It was not by talking of her rights, but arrest, punish and imprison as vagrants by performing her duty as it came to her Quakers and others whose religious hand and conscience, that she secured ism taught that hell was paved with inher true position, and demonstrated her fitness to occupy it.

points of Quaker influence in America. stance, their treatment of the Indians. But who shall attempt to describe or define that subtle and yet pervasive inwhich all people of our day and genera-

Finally, in attempting to estimate correctly the influence of this remarkable nor were they always obvious when they pointed the way and cleared the ground for the great army to achieve the victory. We must not forget that they came upon ing after and finding the great ideas American institutions were in a formative and plastic condition; when new were being constructed; when men were trying experiments in political affairs. of Holy Writ and were ready to adopt whatever they were convinced was conemphasized the practical part of the

and governments. The Quakers in our day have become very inconspicuous people. Save for the little eccentricities, which we hardly the common masses of American citient. The consternation they once crethe highest plane of civil and religious

With the fruits of their glorious achievements all around us, secure in the perfect equality and religious liberty for which they made so many sacrifices with the insignia and appliances of lessly proclaimed them everywhere. opinions have been productive of much and so brave a struggle, well may we exclaim: All honor to their heroic religion which has stood the surest of all tests! Its tendency and its results have been the uplifting of our race. And all honor considered it a sin to use the terms or the colony founded by Penn, in which companion of man. At an early day we to the heroic men and women who, amid contumely, persecution and disgrace, so kept the faith and so proclaimed the truth as to give to all succeeding generations a broader liberty, a better religion, and a more exalted life.-Unitarian.

Written for The Better Way. INFANT DAMNATION. HUBSON TUTTLE.

Six hundred delegates met on May 22, in Detroit at the general assembly of the Presbyterian Church, together with hun-

dreds of speciators. The assembly had important work before it. There were beretics like Dr. Briggs to be throttled, and ther evision of the time honored creed, which had come down from the days of Jonathan Edwards, with almost equal sanctity as the Bible itself. The human mind had grown, had escaped the cruel dogmas. and while six Presbyteries, desired the old creed to remain, one hundred and twenty-one demanded a change. Of course such an almost unanimous petition could not be set aside, and the revision marks an era in the Presbyterian Church. The sacredness and implied infallibility of the creed is gone. One change will lead to snother. The most conservative of protestant churches has after generations of stereotyped belief. broken through the crust of its creed and set itself in line with the advance-

ment of the age. What has done this? Why do the members wish to sponge from the slate could defy authority and suffer, if need these old beliefs? The Bible is the

that the light of science has broken their fetters and made the belief so readily and presenting duties on every hand to given by their fathers, impossible for the

> The most conspicuous revision is that relating to "infant damnation."

Clause 3 of chapter xii. is changed to read as follows: All infants dying in inoutwardly called by the ministry to the word, are redeemed by Christ, and rewhen and where and how he pleaseth,

The great expounder of Presbyterianfant skulls not a span long. Mothers have wailed in despair over the thought These are some of the most obvious that the child snatched from them by death was suffering the eternal fires of We might mention many others; for in- hell! !The Heathen were alike condemned and "lost."

By the creeds all persons "incapable of being outwardly called by the ministry, fluence of the earnest and correct lives, will be saved." Under this aspect, is it the fair-dealing honesty, the unobtrusive not better to be born a heathen so far reforbearance and generosity, the justice ary can reach you, than in a christian ing "saved" while according to the above all heathen who do not know of the "ministry" are "redeemed by Christ" Do not the missionaries do a very wrong sect, we must not forget they dealt very act when they go to the heathen who are largely in fundamental principles. They sure of redemption, by the grace of Jesus were concerned in the beginnings of and their ignorance, for after their preachand results were not always immediate, thus finished, all who do not receive the word are lost?

Before the "revision" did this section of the creed condeming infants and heathen to hell, really force them there, and will the new, remove the awful the scene at a time when men were grop- doom? Or was it a mistake, and if so who can say that the remainder of the which have since become the common creed is not a mistake? Church mempossession of the American people; when bership has been made to depend on an emphatic yes being said in response to the question of belief in this infamous States with new forms of government assertion. Supposing there had been a majority of one in favor of the old creed, would it have changed the ways of the and were open to receive suggestion and Almighty? Would infants have continued anxious to adopt whatever was truest to be damned for "innate depravity?" And and best; that their teaching was among now that the majority is on the other leadership, they arrayed themselves in people who acknowledge the authority side has it moved God to pardon all who have not had a chance to hear a preacher?

> What a sad commentary on the supertained therein; and that the Quakers stition of the past, that a council of several hundred preachers should consider Bible, in which are embodied the funda- it necessary to express their disavowal mental principles of free institutions of a doctrine which is more atrocious than any belief of the most savage race.

> > It has passed; a horrible chimers, never more to return. Voted out! Sad pitiable, too pitable to be laughable, this solemn conclave of preachers, with the millions of the laity deciding God's eternal decrees by vote.

P. S.—The charge of the 600 D. D.'s. ended in a run for coward's castle, leaving the demoniac outpost, by armistice for a year. The "assembly" dared not act on it, and laid it on the table for future action. There is no doubt in regard to not looked upon as a menace to the how the future will deal with such questions, or as to the pity of that future for cause they have receded from their the hypocracy, cant and cowardice of the "moral leaders" of the present.

> ORGANIZATION To the Editor of The Better Way

I notice numerous writers in the Spiri-

Now whether we organize into associations or not, I consider it very essential that we should devise some scheme for the propogation of our creed and the phenomena that support it. No method occurs to me more practical than the circulation of our spiritual papers.

All the orthodox christian churches have numerous auxiliaries that are working in every avenue to extend sheir dominion over the entire country and their ultimate object is to crush out all phases of infidelity to the creed of the sectarian churches.

I presume there are in the city of Cincinnati and its vicinity more than one hundred believers in the spiritual phenomena who will willingly contribute \$5 per annum for the purpose of sending THE BETTER WAY for three months to liberal minded persons who would thus be made acquainted with the varied phenomena that establish spirit communion and the philosophy and moral principles taught by the so called spirits of the dead. It will enlighten readers who secure it and create a demand for lecturers and mediums in sections where darkness now reigns.

I propose to be one of the hundred and as soon as the requisite number has agreed to the proposition to pay my subscription, and may be addressed at Harrodsburg, Ky., for the same.

A committee in Cincinnati can be appointed to direct to whom the papers are to be sent when the subscription is completed. Yours fraternally and cordially, O. S. POSTON.

THE BETTER WAY, combining cheapness and excellence is now the best Spiritualist paper in the world for the price. Just see, too, what a feast is furnished each week for only a little over a cent. The paper is sent on trial three months for 25 cents.

Parson-Did you ever experience a revival of religion, sir?
Traveling Man—Yes, once, on board ship, is a storm. It looked as if we might go down to the bettom any minute. Even the cook prayed.

SEANCE. O. CYRUS,

I [am asked to give a few incidents of my experience in the investigation of Spiritualism.

For twenty-seven years I have looked for its truths, and among heaps of rubbish that would discourage weak-hearted people have found some things which suggest serious thoughts, and which seem to me true beyond all peradventure. I will transcribe a few.

At a public seance held in this city, in the fall of 1888, every body was invited to furnish slates for spirit writing, and it occurred to me that I would carry some securely closed.

I bought two new slates, double, and fastened the parts of each with copper rivets. Upon a strip of paper I wrote a question for each and placed it inside. At the meeting there were scores of slates—probably 150—piled upon the tables and marked with the names of the owners. I did not see my slates handled at all by the medium, and think she did not touch them; but all the slates were more or less in contact. At the close of the seauce I told her I felt disappointed because my slates had not been reached and received the reply that she would give me a sitting at an hour mentioned next day, free of charge.

Next morning I thought I would change the question, and took out the rivits for this purpose. As plainly as could be written, and signed by the persons to whom the questions were addressed, were most satisfactory answers to my queries, but the answer to each was upon the slate other than that in which it was inclosed. The slates were not for a moment out of my sight, and could not have been tampered without disclosing the fact.

According to appointment, I visited the medium next day, and the other questions, both of a domestic nature, were answered fairly well. Then came this message.

Dear Sir: You were specially blessed lasnight by messages from your mother and sister, but your satisfaction is as nothing compared with theirs at finding themselves able to write to you. We are happy in each other's society and content in our condition; you will soon be prosperous.

I had not adressed him at all. The next month I entered into a business which before the end of the year gave me a profit of \$6,000, and it has correspondingly profitable ever since. So much for my father's prophecy, but he has never favored me with another message in writing. Sometimes, when I am uudecided upon a business matter, I hear a whisper, either affirmative or negative, which I think is from him, and its decision is usually so fortunate that I am always glad to follow its counsel.

One of my early experiences was startwent into an adjoining room to lie down. The gas had been turned low, and he left directions for us to proceed without his personal co-operation. Directly there seemed to be a weirdness in the very atmosphere, and whispered remarks were few and cautious.

Some twenty minutes after the me dinm had withdrawn the monotony of the sitting was rudely shattered by a loud scream from a lady sitter, and at the same moment we saw in the chair handsome young gentleman in evening dress. He smiled upon the company, and order was soon restored, but none of our "scientists" were fully self-possessed. One went to the medium's bed, and found him in what was thought a heavy slumber, but doubtless he was entranced. Then it was decided that we had an angel visitant, indeed, but we could not engage him in conversation. To some queries he either bowed "Yes" or shook his head in the negative, but to such as could not be answered categorically he attempted no reply.

In this way he informed us that he was in spirit life; that his condition was pleasant, and that he would come again. We were much disposed to prolong the interview, but at its most interesting point he started toward the room occupied by the medium, but did not reach it. In the words of one of the sitters, "He seemed to be blown out like extinguish-

ing the blaze of a candle." Almost simultaneously with this phenomenon the medium appeared at the door in a dazed condition and asked what had happened. We informed him.

"Thank God!" said he, "for that is bet-

He was sick for several weeks, and no sittings were had till he was able to attend. He fought against going into a trance, and described his sensations as most horrible and repulsive while he was in that state, but was at length tempted to try it again for a considerable sum of money. On the first occasion we saw nothing, but heard many sighs and much labored breathing so plainly that it seemed close to our ears. These phenomena are full of weird suggestions,

than a well-behaved apparition.

At the second attempt the form of a seconds. Then came the young gentlebut there was a shadowy effect, a suggestion of immateriality, not observed at by motions of the head only. He appeared incapable of articulation, and in five or six minutes faded to invisibility. This was all for that night, but our medium was in a sorry plight when aroused from his sleep. He said he had seen every thing repulsive and damnable that the human brain could conjure in thought, and would never go into an- strange statements: other trance.

But this was vain talk. In two or three weeks more greenbacks overcame his scruples, and we had a memorable seauce. First came a semi-shadowy young lady, leading another still more unsubstantial. They waltzed around delphia precisely as I used to, and see all the room several times with apparent my old friends and customers. Then enjoyment and simply twinkled out of how can I be dead, and why is my body sight. Almost immediately a matrouly apparition was visible at the point where they disappeared. She bowed, waved a graceful adieu and vanished. Then came our favorite young gentleman. His dress was of the same pattern as before, but the whole make-up, clothing and person, had the appearance of light brown vapor or smoke. He was remarkably courteous, and the changes of countenance from grave to gay when he smiled were as distinct as ever, although the appearance gave a ghostly idea that had not previously impressed us. By questioning we learned that the

matron was his mother, but regarding the waltzers he would give no information, and perhaps knew nothing. He was not aware of the changed appearance he presented, and seemed annoyed when told of it, but soon resumed a smiling demeanor. His exit was sudden and unexpected, and simultaneously with it we heard a sound like the tearing of strong cloth, and the chair upon which he had been sitting-a heavy cherry chair-fell to the floor in splinters. The uphoistering was torn into strips and the springs twisted and fractured. We hastened to the medium's room and found him in a fit, frothing at the mouth and sputtering mere jargon. Physicians were summoned, who pronounced his state remarkably serious and for several days they had slight hopes of his recovery. Our "scientists' were terribly frightened, and the class was broken up. The majority could never be induced to attend another seance, and the medium engaged in someling. In '67 I joined a private circle of thing more congenial than calling spirits thing instructive. investigators who called themselves from "the vasty." Nothing could in "scientists." A gentleman medium was duce him to again risk entrancement. employed for two sittings weekly, and by An enterprising lady medium purchased your time. In the past quarter of a obsequies I attended at Eastbourne just his advice we sat around a deal table to the remains of the fated chair and sold century the discoveries in the realm of obtain "raps." This was continued its shreds and splinters for amulets. about two months with no satisfactory The subscriber was "skeered" for three ble, but those which are to come in the ed pleased, and nodded acquiescence outcome, when one evening, after we had or four months, and then resumed his not far distant future will greatly exceed stretched out its hand and touched me been sitting probably an hour, the me- quest for truth, but has never found any them. The discoveries of the telescope on my head and disappeared. A few complained of indisposition and thing more marvelous than the phe- in discovering and locating the heaven it no possibility of fraud, and no one tion of their respective revolutions, and dependent writing signed by the name of could have had an object in defrauding the mathematical and philosophical de- Graham Hewett. that circle.

So far experience has impressed upon me the notion that apparitions do not made by the microscope, especially unspeak. Spiritualists of my acquaintance der the keen observation of Prof. Koch held this view, and it was several years of Vienna have been equally marvellous, before I learned the contrary. One but the greatest of all will soon be given night in the summer of '75 or '76 I sat in my parlor alone, without light except that of vivid lightning which came in the medium had vacated the form of a frequent flashes. A particularly startling flash appeared to leave in a corner of the room a palpable residum of electricity, which enlarged and assumed shape before my eyes, and almost immediately

"Have no fear. I am friendly toward all people and seek to do good. At the to your world and the fortunate one who sack of Magdeburg in 1601 I was mur- may be chosen to be the instrument to dered by villainous Croats after being reveal it to you will be lionized and go compelled to see the murder of my wife, who was still holding her murdered infant in her arms when a rapier cleaved her head for the amusement of our conquerors. You are opposed to war and to life-taking of every kind, and I come to say that your position meets the full approval of the spirit world. Let me take your hand."

He seemed to clasp my hand, but I felt no presure, and grasped in vain at and loved ones. I give you this infor-

at the hand he extended. "Now you know I am a spirit," he said. "Yes; but when did you learn our lan-

guage?" "Long ago. Every language may be learned in our schools."

"Schools in the future life?"

Truly, we have schools. Progress would be very slow without them in ter than my hopes. It has been a great your life and ours. All great discoveries strain upon me, and my physical among man are first made by spirits and strength is exhausted. I must be sent dictated by inspiration from the celestial spheres. But I am more interested in the prevention of war, and will return ere long to give you my plan to this end."

"Can you return whenever you wish?" "No; only when I have permission, and under atmospheric conditions smilar to those now ruling."

"Have you far to come?"

"Not as we estimate distance. Spirits walk with men continually, but only a few are able to make themselves visible or communicate by speech."

RAPS HEARD: AT A SPIRITUAL and more frightful to nervous persons turned in another thunder-storm and related the spirit plan for the prevention of carnage between nations. It involved young lady, not in full dress, flitted into such a revision of internal law as would the apartment and stayed only a few lead to the settlement of all disputes my request, at once came up to me. I among nations by friendly arbitration. man who first honored us, with dress and He gave his name as Vach Schultz, a general appearance the same as before, member of Christian Schmidt's company in one of the regiments led by Falkenberg in the defense of Magdeburg, and his first visit. He greeted us with smiles beyond all question was an intelligent and bows, and answered our questions ghost and good adviser. His plan is feasible and at some time will be adopted posed trying again for his satisfaction, by the civilized world. Why such a peaceful spirit can return only "in thunder, lightning and in rain" seems paradoxical, but here are the facts.

A communication which came through slate writing to an intimate friend of the writer in Cincinnati contains some

"You know my body is buried at Spring Grove, but I am not dead. My business goes on as usual, and I am giving it every attention, having full direction of all its details. It goes just as I direct, and I visit New York and Philaput away? It troubles me when I speak in America are the old-fashioned squares to people and bow to them without elicit- very heavily constructed, weighing about ing a response, but I have learned that I eight hundredweight. Directly Mrs. am invisible. What an idea! I eat and Youngs sat down to playon an instrument sleep at home as usual, ride out with my of this kind it would commence lifting wife and children just the same as ever, talk, laugh and read the newspapers as did the same when I played it, the mewas ever my wont, and yet nobody seems dium simply placing her hand on my to understand that I am around at all. head. To lift the instrment at one end Last week Jessie (his widow) received a required considerable strength and was proposal of marriage, and she wanted to as much as I could accomplish, but on accept, but was afraid I might find it out the medium placing her hand underand haunt her! Bless you! I haunt her neath one of mine, without any pressure all the time, and will extend the same at- on her part, it came up without my maktention to her second hausband, only less affectionately. She is going to take sion Mrs. Youngs stood in front of the him on the second or third application, instrument, and holding her hands over and I have nominated myself for grooms- it, about a foot above, it rose at the word man. And I will be there if only for the of command, and then went down with a joke of the thing."

afterward, fainting during the ceremony, scarcely a sound being heard when it and suffered a long spell of sickness. Her health was not fully recovered, and is said, took considerable interest in she lives a sad and always preoccupied these manifestations, and was accustomexistence. The ghost that brings such ed to lie at length on the piano for the unhappiness is a scoundrel at heart, and should be denounced by every good Spiritualist, and no doubt he will be .-Cincinnati Enquirer.

MESSAGE FROM R. HARE. o the Editor of The Better Way.

The following message is from the celebrated Professor Robert Hare to the wife of a scientist, through the medium Mrs. Lizzie S. Green, given the 17th of April, 1889, in Cincinnati, O.:

Good morning dear instruments of the spirit world, with admiration I greet you, I will endeavor to give you some-

You do not overestimate the value of the contribution science has made in scientific research have been remarkanomena above described. There was in ly material bodies, and in the observaductions therefrom have been extrordinary and wonderful. The revealments to the world, and will settle the great

ecclesiastical and theological problem. mysteries of the material world, the savans of the spirit world have not been completed by them that will startle the world when it is given. The discovery and invention will of course be credited ground,-London Light. down in history as the foremost scientist of the ages. We call it here the Microtelescopio. It will reveal the spirit world with its marvellous landscapes. rivers and lakes, and its teeming myriads of happy spirits. This instrument will also enable you to watch the process of dying in detail, and the birth of the spirit into the spiritual world, and to see | confidence in the inferences respecting the attending spirit guardians, guides mation in advance of others, and I know you will appreciate the partiality shown you. There will then be no further debate on the subject of "where is heaven located" and "what shall I do to be given in the work in question." saved." I will come again. Thanks for the excellent conditions offered me this ROBERT HARE.

morning. NOTABLE MANIFESTATIONS OF SPIRIT POWER. ROBERT COOPER

The movement of tables, when the hands of those sitting round it are placed thereon, in one of the commonest phases of spiritual phenomena; but movement without contact is very rare and only occurs in the presence of strong physical mediums. In my early investigations of Spiritualism I used to get very extraordinary movements in a large loo table, sometimes when only touched by a finger of the medium. On one occasion we were using a smaller table-a round, three legged table about three feet in A few weeks had passed when he re- diameter. Observing a good deal or on trial three months for 15 cents.

force manifested, I suggested trying whether it would move without contact. Accordingly we all drew our chairs back until quite clear of the table, which, at then drew back as far as I could get and requested the spirits to bring the table a little farther, which request was immediately complied with, A friend coming into the room just after, we told him what had taken place, and he said he should like to have seen it, and I prowhen the experiment was repeated with perfect success. Professor Faraday having just propounded his theory of involuntary muscular action as an explanation of table movements, I wrote to him, giving an account of the experiment in question. He wrote me a courteous letter in reply, finishing by saying that he "gave me credit for sincerity, but believed I was deceived."

When in Boston, U. S. A., I had a still more remarkable experience of the kind. In that city resided a Mrs. Youngs. who was known as the "piano medium" on account of her employing a piano to exhibit her extraordinary mediumistic powers. The instruments in general use up and beat time with its front legs. It ing the slightest effort. On one occabump. "Now," said she, "get up again The lady was married a few months and go down quietly," which was done, reached the floor. President Lincoln, it spirits to rock him.

One of the best proofs I ever had of the identity of a materialized spirit is the following: At a seance, with the same medium and under the same conditions as that alluded to in my former communication, when an Indian scarf was dematerialized, a form appeared close by the medium, who lay on a sofa covered with a shawl. The company, eight in number, sat across the room at a distance from the medium. It was intimated by copyrighted lessons, Chartered College, beckoning that I was to approach the form, which was arrayed in white drapery.

I did so, and at once recognized it as that of a young English military officer with whom I was well acquainted, whose before leaving that town! = "Why," I said. "it is Graham Hewett." The figure lookdays before, at a sitting with Mr. C. Wat kins, a communication was made in in-

During the greater part of the time I was in Boston I resided with Mr. Henry C. Lull, a psychic of repute. His wife lost a sister, to whom she was much attached. Some weeks after the death Mrs. Lull complained of a soreness in her arm, which became very red and apparently inflamed. On examining it on While the industrious scientists of one occasion they were surprised to find state? Meamerism, hypnotism, somnambullam; clairvoyance; Sensitiveness proved by your world have been delving into the letters in white, about an inch in height, forming the word "Libbie," the name by which the sister was familiarly called. idle. An instrument has about been Writing on the arm was a phase of mediumship of the late C. H. Foster. In his case the letters were red on a white

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PROFESSOR HARE, Emeritus Professor of Chemistry in the University of Pennsylvania, says: "Far from abating my the agencies of the spirits of deceased mortals, of the manifestations of which have given an account in my work. I have within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those

Among others of the profession who have testified in behalf of Spiritualism are Alfred Russel Wallace, C. F. Varley Prof. Gregory, Prof. Challis, Lord Brougham, Victor Hugo and Emanuel, Dr. Lockhart Robertson, Oliver W. Holmes Dr. Robt. Chambers, Camille Flammarion, Henry Ward Beecher, W. Crookes Mark Twain, M. M. Pomeroy, Robert Dale Owen, Nassau W. Senor, Baron C du Prel, Bishop Clarke, Prof. Denton Judge Edmonds, Gerald Massey, Profs. F. Zollner, W. E. Weber, Hoffman, Wagner, Perty, Dr. Robt. Priese, and thousands of prominent citizens of which some may be found in every community

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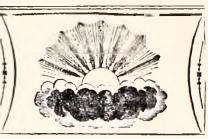
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#### PHENOMENA-PHILOSOPHY. To the Editor of The Better Way

In THE BETTER WAY of June 6th I notice an article from the pen of J. W. Dennis entitled "Mediums." In this are ing engagements for the coming sumstatements to which as a representative mer, but should take needed rest in her of a class, I feel called upon to reply. The first point I shall allude to is this: "The disposition of many of our platform lecturers is to wage a secret war- us that he had received his call from fare against the more demonstrative of our mediums."

Having quite an extensive acquaintance with our co-workers, meeting them through our public labors and some of them in a much more intimate acquaintance, I have never discovered any such to speak of Mrs. Maud Lord Drake being disposition, nor do I believe it exists. left off any platform is simply ridiculous. Most of these "preachers" as he calls us She has never accepted platform enare mediums, and love and value every gagements with the summer camp meetdemonstration of spirits from a rap out- ings; her mediumship is such that as an ward. I have heard expressions of opin- independent worker it requires her time ions by some speakers and some direct- and power. She visits sometimes one ors of our public meetings as to the best way and time for presenting the philosophy and phenomena. I have heard some her circle always crowded, and whenever was unusually promising. He also prespeakers who were mediums say that she can give them a few words or de- sented greetings from our beloved and century ago but we are growing rapidly, they felt at times when their guides had given their thought to an audience, and always heartily welcomed. This was the then the minds of all immediately di- case last summer and would be again. verted and excited by the giving of a If another season the management here labors in the lecture field. Few, if any, man set free from the tramels of creeds public descriptive seance that there be- should see fit to leave my name off their ing no interim for meditation whereby programme I should accept a call from the mind could store away what had Onset Bay, Queen City Park, Parkland, glad that he has decided to devote himbeen given them through the lecture. Verona, Maine, or one or two others, self to the calling to which God has coverings. They felt that their effort and that of with all of which I have been obliged to their spirit friends had been compara- decline engagements this season and tively lost. I have felt this at times myself. I have been associated, Mr. Lillie and myself, in our public work with Edgar times "Sunbeam" has expressed the same

I have also heard similar expressions from Mr. Baxter, who is both "preacher" proofs (which is right) there seems to be audiences are assembled to give both. But I do not call the expression of such thoughts "waging a secret warfare." Some think a better way would be to devote one session of the day entirely to tests, another entirely to a lecture, and if of my audience were simply feeling that they were being "lectured to death," as favor such a change, but that is not my opinion of the people who attend our lecture-going people who are anxious to hear the philosophy; those who do not to hold a series of Sunday services, comfeel that they have learned it all; who desire to hear the different expressions of thought on the great problems of the til the opening of the regular camp meetday. And there are many who realize ing. Jennie B. Hagan will be with us that a lecture delivered impromptu upon subjects often given by the audience while the medium is either under entrancement by a spirit, or under direct spirit control, constitutes a demonstration of spirit power as much as it would to describe what is seen clairvoyantly. And there are many that do not feel that it is "airy, frothy material which is generally used by our lecturers." This is a direct insult to all lecturers upon our readings and experiments in psychomeplatform, and includes the mediums he has mentioned as well as the rest of us, ings a week; this will be for mutual imfor they are all lecturers. Think of com- provement and free to all who are in- of the child life.

as he terms it to anything as utterly useless as a church spire and a French roof, merely embellishment or ornamentation. If the philosophy has had no more effect tured to death," and mediumship which he possesses has done no more for him

than this, then in his case, certainly, it has fallen upon barren ground. In regard to the camp to which refercuce is made, he does not speak the name outright. I do; it is Cassadaga. I speak thus plainly because the report has been widely circulated by him before that the phenomena was going to be discarded or thrown off this platform entirely. There is no foundation whatever for such a report. The management of these grounds has always endeavored to give as great a variety as could be obtained. In order to do this the number of people located on the they have placed on their programme for grounds for the season than at this time the coming season several who have not been heard on this platform for years, some never; of the latter is Jennie Levs. of the former, notably Hudson and Emma Tuttle, F. L. H. Willis and others. Two test mediums are engaged who have never appeared upon this platform before. Dr. W. B. Mills, of Saratoga, and Miss Maggie Gaule, of Baltimore. As the programme was always filled these could not be placed upon the platform without leaving off some of those who had appeared here year after year. And these changes were made with no feeling of disregard for those who have been left off; simply desiring to place for this season at least some others there. And I do not believe that these workers had any thought or any feeling that they were being in any way slighted or abused. Most of them I know are constantly employed in the spiritual field, too popular and too busy to do aught but to take the calls as they come to them, and "first come first served," and arranging them the best they can, go on in their busy lives blessing mankind and doing good wherever they go. I had the pleasure of meeting Mrs. Glading in April at Haverhill, where she spoke for one society and I for another, and closing my work a little earlier than usual I ran over to the hall for a few minutes to clasp her hand and look into her sunny face. I found her weak in body, and she told me then that she was not accepting camp meet-

own home. Edgar Emerson, who has hosts of friends wherever he goes, and who is esteemed by us as a brother, told Cassadaga this year after he had promised all his time to other camps. Mr. Baxter, as every one knows, is so popular and his time so fully occupied that it is only a question with him which he can accept and which he must decline, while wherever she goes is always popular and some of them several seasons in succes-

W. Emerson and his guides more than harvest white. May success attend all that old piece, "Shall we Know Each with any other test medium, and many loyal workers in the cause we love. We Other There?" with such freshness of have just closed the June picnic meeting spirit that it seemed new. and it is generally admitted that we have had the largest gathering ever held at this season of the year. The weather She saw the platform filled with chiland medium. Yet all agree that while though rather cold was not such as to dren and heard their voices singing with the public demand tests, and require the hinder our holding the meeting each Mr. Lillie so distinctly that it seemed to session in the auditorium, and the sun no other way as yet than while the large came out strong early in the day on Sunday and the audiences morning and afternoon were such as would have done marks. credit to an August day. And although the attractions so far as speaking was concerned were simply two matter of fact lecturers. One of them, Willard J. I thought that any considerable portion | Hull, of Buffalo, the other R. S. Lillie, of Melrose, Mass., both of them apparently determined on "lecturing people to Mr. Dennis does, then I should for one death," just as they have in the past. And really, looking into the faces of those large audiences we were led to meetings. There is a large class of think that they enjoyed "the joke." And now arrangements have been made

mencing Sunday, June 21st, a lecture

morning and afternoon each Sunday un-

Sunday, July 12th; the rest of the Sun-

days my spirit guides will endeavor to

entertain. During the week we are go-

ing to read and learn what we can from

Dr. Ruchanan's new work, "Therspeutic

Sarcognomy," which I think will be

deeply interesting. I think Spiritualists

will find in this one of the most practi-

cal aids to knowledge of self and a true

spirtual science. We shall meet for these

try and mediumship three or four even-

paring the philosophy and the preaching terested. The manager of the hotel, Mr. M.R.Rouse, authorizes us to say that from the present time up to July 25th he will of reading and discussion in class for the give board and room at the hotel for the small sum of five dollars per week. on a man who claims to have been "lec- This ought to be an inducement for any Therapeutics," as a suitable one for the one who wants a few days or weeks of purpose. rest in a quiet, beautiful place to come to this place early and get rest before the opening of the grand camp meeting, which is expected to be and gives promise of being the largest ever held on these grounds. R. SHEPARD LILLIE.

### CASSADAGA CAMP CULLINGS.

As per announcement the annual picnic of this camp was held June 5th 6th and 7th. There was a good attendance and the outlook for the coming season is much more promising than ever before. There are already twice on any previous year.

Many of them have purchased cottages or are preparing to build and make the camp their permanent home. An atmosphere of peace and fraternal good aware that my course will take many of will pervades. Meanwhile the spirit of you back to the caves from which you progress and an earnest and thoughtful emerged into the light. But a recourse effort for human amelioration prevails and moves the hearts of Cassadaga's workers on the platform and otherwise. On Friday p. m., the 5th, Mrs. R. S. Lillie was greeted by a goodly assem- storm and takes his latitude. blage in the auditorium and gave the opening address which showed that the of man has been menaced by the certain year had been spent in earnest work for ty that an hour would come when it must the advancement and enlightenment of be given up, and like the buried embers the people, which as is ever the case, had of his fire be snuffed out in darkness. redounded to her own spiritual growth | The higher thought unattended by faith

She spoke strongly of her pleasure at being reunited with her friends nitessimal span and wonderingly exhere, and of the home feeling which she claimed, weary with fruitless hope felt for Cassadaga Camp, more than for any other. She then spoke of the world's advancement within the last year, saying that no year since the advent of Spiritualism 43 years ago has been marked with so much progress as the one just passed. Even old theology has waked up to the questions and for a force in nature which at last brings issues of the day, and has dared to question and discuss the son-ship of Christ and to change the import of scripture and creed. The literature of the day is vastly changed—the subjects—magnetism, hypnotism, theosophy, nationalism, woman's suffrage and others which are but branches of the old tree-Spiritualism-have become the most prominent ones of pulpit and press. The hearts orthodoxy and its antipodes Materialism of the people have been touched by the

us enter into this work with zeal, let rostrum. His subject was "The church." mercy, love and human kindness possess us and let us do nothing that shall not benefit others. She expressed herself as having great hopes for the coming sea- and orginal illustrations and ideas and son and felt that we should be more abundantly blessed than ever before.

convened. Chairman Barret made the ward. "In the knowledge of individual opening speech, which bespoke his good responsibility-individual duty are found will and a welcome to all lovers of truth. the tenets of salvation-the seed of pro-He felt the last year had been one of gress. The hope of the world is the love and oftener several of the camps, and earnest work and improvement, and that of man. The moral idea is greater than the outlook for an abundant harvest the armed power of nations." scriptions from the public platform is eminent co-worker, A. B. French, of like the buds encysted from winter's Clyde, O., and bore to us the welcome blasts, which leap into life and beauty with news that he had decided to resume his the warmth of Spring. So the mind of speakers have made a deeper impression and barbarous laws blossoms into bitherfor good than he, and we are indeed to unknown forms and waits in eager elected and so admirably endowed him. Mr. J. T. Lillie, who is indispensible to the music and good cheer of the camp sion just for want of time. The work is is with us, and intersperses the exera grand one, the field is wide and the cises with his sweet songs. He rendered

Mrs. Lillie came forward and described a vision that had just appeared to her. her that all must have heard them.

Mr. Willard J. Hull, of Buffalo, was called for and made a few pleasant re-

Mrs. Lillie suggested that the conference be made an experience meeting, and each one relate something of their work during the last year, and several acted promptly upon the suggestion. Mr. Sprague, of North Collins, N. Y., spoke of some of the uses of Spiritualism to him. It had cured him of using in the world, were touchingly portrayed. tobacco and had been to him an everpresent blessing and helper.

Mr. Mather made some interesting remarks. Mr. E. W. Bond, of Willoughby, O., spoke of the universality of spiritualistic and liberal thought. He had recently listened to Rev. T. De Witt Talmage and, found his discourses abounding in liberal and spiritual sentiments: though, of course, tinctured with orthodoxy. But he (Mr. Bond) believed the world was moving upward, and for his truth seekers wherever found-whether in the churches or out.

Mr. A. B. Gaston responded to Mr. Bond by tersely affirming that he believed Mr. Talmage to be the prince of theological liars, and for his part he could not conscientiously listen to him. Mrs. Stearns gave a brief review of her work for the year and spoke touchingly

Mr. Lillie, who is to remain at the camp for the summer, suggested a line summer work, and named the late work of J. Rhodes Buchanan on "Spiritual

Hon. A. B. Richmond spoke briefly. Judge McCormick, Mrs. Carrie Twing and Mrs. Carrie Watson were with us, giving strength and encouragement by their presence and beaming faces.

Saturday, p. m., the 6th, Mr Willard J Hull, of Buffalo, treated us to a magnifi cent discourse upon "The Democracy of Death," the scope and comprehensiveness of which could not be made manifest in a brief synopsis. The discourse was prefaced by the reading of that inimical poem by Edwin Arnold: "He who Died at Azan.'

The speaker said: "It is my desire to state briefly the need, aye, the demand of the thinking part of man's being to know something about death and what the grim spectre's mission really portends in the economy of life. I am to first principles is necessary at times as when the mariner, storm-tossed, buffetted and driven from his course observes with eager eye the first lull in the

"From the remotest antiquity the life has beheld a peak frigid and barren bounding either extreme of the infi-'From whence do we come, whither are we bound?' \* \* \* At every turn we meet the ubiquitous guest who creeps like a slave and robs like a king. Death is a magnate whom neither pomp nor misery has aught with which to bribe. Do you know that I have a reverent awe to one common level the autocrat and

The remainder of the discourse treated the subject, scientifically and historically, showing up the views and sacrifices that had obtained in the past and closed with a word-picture of the "grim monster" transformed and illumined by the facts and philosophy of Spiritualism, which would have been equally profited by soul stirring impetus-liberty of thought, hearing and reasoning upon. Sunday a It is ours to be banner bearers. Let m. the 7th, Mr. Hull again occupied the It was perfaced by a fine poem entitled "The volunteer organist." The discourse was full from begining to end, of spicy closed with a description of the church of Humanity which has its foundation Saturday a. m., the eighth conference in the human heart and reaches angel-

> This could not have been said even a expectation of still more wonderful un-

In the p. m. Mrs. Lillie spoke upon "Is it to establish the truth of immortality or to convince the church of its errors?" Spiritualism?" "Mother's love." The democracy of life."

The idea conveyed was that Spirituallift the burdens of the weary-to enlighten as to immortality. It has never taught man that he can sin and shift the consequences to another. There is no power strong enough to lift the consequences of one's individual acts and place them upon the shoulders of another.

"As a man sows, so shall he also reap" and not another. The importance of purity, physical and spiritual was emphasised and upon the subject "Democracy of Lile" the inequalities and wrongs

love," and was beautifully rendered. OPHA E. TOUSEY.

### SPECIAL NOTICE.

We desire to call the attention of our readers to the adv't of the Wilber H. Murry Mfg. Co., on 8th page of this issue. This firm is held in the highest repute and we have no hesitancy in recommending them as a No. 1, to use a commercial phrase. We have read many testimonials from purchasers dealing with part he could recognize and affilliate with them, speaking in the highest terms of the quality of the goods furnished. Their business is done almost entirely by mail and they probably do the largest business directly with the consumer that is done by any manufacturing concern of their line.

> One element of shrewdness is to realize that the man you are dealing with may of activity that expresses itself according faces of the system. Price, 75c. per bottle. Soid be more shrewd than yourself.

## AN EVENING WITH PSYCHIC

ROSE L. BUSHNELS It was the writer's good fortune to be an attendant at a seance given by Mrs. Lizzie Fulton, on the evening of January 28th, at her residence, 736 Hays street. San Francisco. There were present Messrs. J. J. Owen, of San Jose, Mrs. J. J. Whitney, the well-known medium, Mrs. Wells, of New York, Mr. and Mrs. Baker, of the Hotel Van Ness, Mr. Bogardus, Mr. and Mrs. Cressey, Miss Hill, of Chicago, and about ten others whose names we failed to learn. All were honest and true investigators and harmonious souls, earnest seekers after the light and truth.

Mrs. Fulton's cabinet folds together like a book; it is constructed simply of a light frame held together with small screws, covered with black cambric, pinned or sewed on; it stood on castors and could be moved to any part of the room. All were instructed to examine the cabinet, and doing so found it to be fraud proof. The medium was then taken to an adjoining room by a committee of ladies and examined. Her physiologically, there is an inhibition of clothing was found to consist wholly of organic function, which consists dark material, after which she was conducted to the cabinet. In a very short brain being rendered dormant or idle, time independent voices were distinctly main body of the blood current, is, of heard; then there appeared at the aperture a female form not as tall as the medium, dressed in fleecy white. The soft light as she extended her beautiful Journal. arms as if in benediction.

Others followed in quick succession and were recognised by their friends. A face dearer than all others came to the writer's view and called "mamma," guardians came and bless their mediums.

Mrs. J. J. Whitney's child control, May Flower, came in materialized form, and gave her medium a wonderful test by telling a lady present what was then in her medium's mind, Mrs. Whitney declaring it to be a fact.

All who have the pleasure of Mrs. Fulton's personal acquaintance know her honesty of purpose, her earnest, kind endeavors, her conscientious scruples, know her sensitive spirit and tenderness of heart towards all humanity, and how sacredly she prizes her heaven-born

Mrs. Fulton's independent slate writing is beyond all cavil. The writer having tested that with satisfaction on other occasions. A few questions were prepared which did not leave our sight for one moment; the slips of paper on ing on last Thursday evening was a which they were written were burned before our eyes by the medium. We cleaned the slates and placed them on the commodate those who will be present on floor, at our side; they were not out of next Thursday. our sight an instant, and the sun shone over the table and floor where we sat. In the space of five minutes raps announced the fact that the time was up, and on lifting the slates we found writing in different colors, answers to every Sagmaster and Mr. Corbin will occupy question. There were also a number of Jennings will give readings. Seats free loving messages from others whom we had not mentioned and were not thinking of. The happiness it gives the in- written for The Better Wav. vestigator cannot be told in words. The heart bowed in sorrow at the loss of the dearest one upon earth will arise in freedom on the wings of love, when such proofs are presented to them of the with no angularities, pecularities to prepresence of the beloved ones and their still devoted care.—Golden Way.

### THE PHYSIOLOGY OF HYPNO-

TISM. The ingenious doctrine of inhibition propounded by Professor Heidenheim, to account for the phenomena of the hypnotic trance appears to obtain the approvsubjects submitted by the audience-viz: al of many observers, although we think What is the true mission of Spiritualism? that its application is but limited. According to this doctrine prolonged stimulation of the sensory nerves of the face "Biblical account of creation." "Who or of the auditory or of the optic nerve helps and who hinders the progress of causes a suppression of the activity of the ganglionic cells of the cerebral cortex; in other words, a central nerve strain is induced that finally results in ism had not come to antagonize. It had exhaustion of organic function with come as an illuminator. It had come to breakdown of personal control, and consequent loss of sensory equilibrium This theory appears to us insufficient to account for the variety of the phenomena indicated by a single subject. Suspension of the ganglionic cells to any marked extent is out of keeping with the sensory exaltation of a subject. Instead of showing that mental torpor or defective cerebration that should follow when a considerable part of the intellectual economy has been inhibited, or mere automatic movements in imitation of the agent's come a new variety of phenomena. Such conduct, the subject may show an extrato me are the bright and happy babes of The closing poem was upon "Mother's ordinary activity of the intellect, saying earth. Let us then aid with music and and doing things that in his normal song and in every way build the millenstate were impossible; going, indeed, enium, for we are all architects in the great tirely beyond the agent's capacity of temple of harmony, and shall imbibe thought and action. Attempts, to be from the central sun of wisdom and west sure, are made to account for this by the the beautiful garments of love, as we theory of "anto-suggestion," which, how- in truth use the compass to round the ever, we regard in the light of a surrender | circle of our own lives. of the question; an apology in terms quasi scientific for the observer's inability to discern the true cause of the phenomena, and a substantial acknowledgment that the subject may act in hypnosis independently of the agent. Our own view of the mental state in the magnetic trance may be summarized in the followterms:

> The action of the faculties in the ordinary or normal state is general: 1. e. the organic centres receiving their share gists, Toledo. Obio. of the blood current having a condition to the circumstances of the individual, by all Druggists.

sions coming from all sides. Hence the difficulty of holding the attention to one thing. The very alertness of the faculties is a factor that seems to oppose a partial mind absorption, and if permitted to act independently of the will they will be busied about this, that and the other thing without regard to order or special relation; an unconscious associative impulse would then appear to rule In hypnosis the state is strikingly different; the action of the faculties is limited; because the attention is directed to one object only, all the senses are confined in their apprehensiveness to what concerns that object; the hypnotized is deaf, dumb and blind practically to everything else. His powers in their individual or specific character are exalted to an extraordinary degree, the functions of the brain organs are intense-

The senses therefore are alive to impres-

ly awakened, but their action relates to one subject of attention. The nutritive energy of the brain circulation is devoted to the maintenance of a simple attitude of cerebration, as we may say. Thus, in a considerable part of the necessity, stimulated and energized in an extraordinary degree, and, like a highbred horse stung by the rider's spurs, exhibits capabilities altogether beyond features were plainly discernible in the its customary habit.—The Phrenological

> The Psychic Research Society. To the Editor of The Better Wav.

The attendance at our meeting last Sunday was fair. The lecture on subjects handed up by the audience was appreciated as was evidenced by the applause. The readings brought out expressions of their correctness and truth, Eddie Kean, familiarly known in his boyhood as the boy medium, was in the audience, an entire stranger to every one present and as such received a reading from a ring, when he took the rostrum and declared that it was the finest he had ever received. Several others came forward and made similar declarations.

The ladies' meetings for Psychic Culture are doing wonderful work. This was clearly demonstrated on this occasion by the able manner in which Mrs. Sagmaster was controlled and the neat address given by her control, while totally entranced. This goes to show that good work is being done by this class. The attendance at the conference meetgood one, and it is expected that our quarters will be entirely too small to ac-

Our regular speaker, Mrs. Adah Sheehan, begins her camp work at Lake Cora, Mich., on Sunday, June 21st. This leaves our society to be ministered for by our new mediums. Mrs. Fox, Mrs. the rostrum, and if time permits Mrs.

## OUR NEEDS.

MARY C. LYMAN. What is most needed to day are people whose spheres are round, that is sent even under the most trying situations in life; it is quite a task to stand amid the conflict of all the conditions that make-up the individual efforts of an earth life experience and keep the equilibrium of power within oneself. For as we advance in self control, our whole being becomes illuminated with a clearer understanding of our requirements to aid one another. So to speak the universe of mind and matter are ours to mould into use and beauty ne'er approached before. Tame the thoughts, and atmospheric expression of them in our every conversation. Some writers have declared "thoughts are things;" to my comprehension thoughts are forces lying in motion, clothing themselves with the tangible manifestation matter, lying in the mother's arms as the infant form of a child, we say. Could we behold the true action of mind in its focolization made possible under the number of vibrations of mind acting with mind in union in these embodiments of intelligence on the mortal plane constantly etherializing, that is, to carry matter from the grosser up to a higher number of vibration to weave in finer forces of thought in the form of a mortal man, a woman, and with these as a magnet

How's This! We offer One Hundred Dollars Reward fof any case of Catarrh that cannot be cured by

taking Hall's Catarrh Core. F. J. CHENEY & Co., Prop's, Toledo, O. We the undersigned, have known F. J. Cheey for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm. West & Truez, Wholesale Druggists, Toledo,

Ohio. Walding, Kinnan & Marvin, Wholesale Drug-

Hall's Catarrh Cure is taken internally, ac-

### Correspondence.

Onset, Mass. Opening day at Onset Bay will be a Boston to Onset and return, good to go down Saturday or Sunday a, m, and return Sunday Let them revise a few more of their creeds p. m. or Monday, for \$1.75. Hundreds will be recognize the fact of spirit communion, as see there to select rooms, open their cottages, buy cral of the leading ministers have already done. lots, as well as to enjoy the public exercises at and their emancipation is accomplished, the auditorium on Sunday morning and after. It is a notable fact that so many children of the auditorium on Sunday morning and afternoon. Several interesting speakers and mediums will participate.

#### Lookout Mountain, Tenn.

The annual meeting of the stockholders of the Lookout Mountain Camp Meeting Association of Spiritualists are hereby notified that the annual meeting of said association will be held in the pavilion on the camp ground at Natural Bridge Spring Hotel, Lookout Mountain, Tenn , on Tuesday, July 21, 1501, at 9 a. m., and continue in session until all business has been transacted. JERRY ROBINSON, Pres. t. GRO, A. FULLER, M. D., Sec'y.

#### Los Angeles, Cal.

We have a spiritual meeting held in Caledonia Hall, appropriately named "Mission of Angels," that is doing a good work, with Mrs. Vanauken and Mr. Briggs as Conductors.

Mr. Briggs is a very good worker in the cause and speaks inspirationally, and with the interest manifest by both who preside and others we predict a great blessing will result from the work, and may the good angels of love and peace hover over and fulfill their mission on earth, inspiring and impressing those who may labor in this cause that they may become angels here, to lead humanity up to the higher FLORENCE D. THOMPSON. realms.

#### New York, N. Y.

The New York Psychical Society meets every Wednesday, at 510 Sixth avenue, has been con sidering current events in theology and Spiritualism, and pleasing speakers, gifted mediums and others have continued to entertain and instruct the public.

The close of its third anniversary will be celebrated on the 4th instant, with congratulations, addresses and refreshments. September 33th it will resume its session for the fourth year. Friends of houest endeavor, willing to inquire and impart a better knowledge of the laws of life, are cordially invited to help. Literary, musical and medial talent, specially wel-

For its good name, steady service and business harmony, much credit is due the official fidelity of its long-tried and conscientious trustee and treasurer, Mr. L. F. Deming, and a continuation of similar methods of administration, and the engagement of the best available speakers and demonstrators, are sufficient guarantee of permanent success, and increased benefit to the spiritual and intellectual character of its many well-wishers.

J. P. SNIPES, Pres't. Lake Cora, Mich.

The Spiritualist Association of Southwestern Michigan will meet in quarterly convention at Lake Corn on Sunday, Jure 21, 1891.

Speakers engaged: Mrs. Adah Sheehan, of Cincinnati, O. Others expected. Music by Mrs. Olive Denslow, of South Bend,

Order of exercises: Speaking at 10:30 a. m. and 2:30 p. m.

People who are not prepared with lunch baskets can obtain a lunch at the counter. Hot ten and coffee at moderate prices.

A beautiful steamer, with plenty of small craft, are among the attractions.

Stabling and feed for horses can be obtained. A large hall can be used in case of rain.

To defray expenses a fee of ten cents for each person will be taken at the gate. Small children free. Also ten cents for each team, double or single. A man will be at the inner gate to give all needed information. Those paving pledges can have their gate fee de-

Railroad Company will run special trains. L. S. BURDICK, Pres t, Texas,

#### MRS. R. A. SHEFFER, Sec'y, South Haven. Mantua Station, O.

Sunday, June 21, the Toledo & South Haven

Please allow me space enough to say to my 18th and continues until August 10th; also the

The prospects are very encouraging that these camps will be largely attended this year. We have some of the best speakers and mediums on our programs, and the committees are doing all they can to make arrangements or all who may attend the meetings

Railroad has granted the following: Cleveland and Youngstown and intermediate points to Mantua, one fare round trip on each Saturday during the camp meeting, same being good to return on the following Monday.

The same reduction will be secured, if possi no doubt sell tickets on the certificate plan, one and one-third face for round trip. Please send addresses that we may send camp papers.

### The Indiana Camp Meeting. A beautiful grove, consisting of thirty acres on the south bank of White River, near Ander-

son Ind. has been purchased by the Indiana State Association of Spiritualists.

The grove has been cleared, grounds laid out and several buildings erected, among which are a lecture auditorium, house of thirty lodging rooms, seauce rooms, dining hall and sex eral cottages. There will also be tents to accommodate any overflow of people.

The camp meeting will be held July 16th to August 10th, inclusive.

Speakers engaged are A.B.Prench, Mrs. A. H.

Colby-Luther, G. W. Kates, and Mrs. Zaida Brown-Kates. Others have promised to uttend Tests at the meetings will be given by the re-

knowned mediums, Mrs. Zaida Brown-Kates Dr. Armington, Mrs. Seery, Mrs. M. C. Jacobs Dr. J. W. Halues, Hugh R. Moore, D. A. Her rick; Mrs. Denslow, Mrs. Lizzie D. Bailey, etc There will be interesting daily programs Special railroad rates will be made from al

Anderson, and obtain from railroad agent a certificate for return at one-third rate. Excur sions from points on the Bee Line will be arranged. Programs sent on request by mail. J. W. WESTERPIRLD, Pres't. Address Anderson, Ind.

### Evansville, Ind.

Mr. and Mrs. Kates' lectures here during May were noble efforts to awaken an interest in the religious element of Spiritualism. They had good audiences, but being free were not remun trated as they deserved.

A Spiritualist Ladies' Union with seventeen members was organized by their efforts, for the purpose of building up a society and in augurate a progressive Lyceum.

The highest alm of Spiritualism is to cultivate spirituality; this is sadly neglected by the friends and congratulated by strangers as well. majority of Spiritualists here, who care for the

their spirit friends for their material benefit.

It is high time that Spiritualists should awaken from their setash slumber and realise their duty, each to do their share in the work of human advancement. If we do not lookout occasion June 21st. Excursion tickets from the churches will get abend of us; they are wrestling with the mighty question of the age

> Spiritualists take no interest in the cause; they either go to the orthodox Sunday-schools or receive no religious training at all; perhaps a few imbibe theological errors, owing to counteracting influences at home, in either case a deplorable indifference to religious sentiment is the result. It is therefore of the greatest importance to establish progressive Lycrums everywhere, make them interesting, so that children, old and young, will look forward with pleasure to the time to meet; cultivate the in tellect, pleasing expression in speech, music, friendship and all the noble qualities which make heaven on earth and prepare us for heaven in spirit life. P. SOMMERS.

#### Haverhill, Mass.

As it has been several weeks since I have sent anything to your columns, and people are constantly asking how the Mediums' Order of Be neficence is prospering. I will answer briefly We are gaining as only any movement can gain, which is based on the right foundation; and if any doubts ever existed concerning the feasibility of our plan of operation and the legitumacy of our purposes as an order, or the ability of its members to carry forward the work in a wise, practical manner, those doubts must certainly be dispelled if increase of membership and interest from all quarters of our country, a surplus in our treasury above all our liabilities and a flourishing condition generally plays any part in winning the confi dence of the people. Already it is apparent that the silent work through this order is accomplishing much toward harmonizing the spiritualistic elements which have been a war so long in Haverhill.

The meetings of the two societies which have been quite successful, closed Sunday, May jist, and an effort is being made to unite the societies I understand for the coming season, a step which we have long advocated; for we believe there can be but little growth while forces are antagonistic.

One order continues to hold services twice every Sunday and on Priday evening through the summer months. Everything of an in structive, liberal and scientific nature is invited to our platform, and at our conference meetings no one is debarred the privilege of ventilating their opinions concerning spiritual things, or topics of timely interest

Arrangements are already made for a complete course of Sunday lectures in October, Talent of the highest order of spiritual and liberal thought having been engaged, and we to enjoy in this city.

I am pleased to add that a few of our mem-

true mediums-THE BETTER WAY.

#### Fraternally Wichita, Kas.

It has been some time since I sent in a report of my work in the field of Spiritualism, not from a lack of interest in the cause, but from the fact that I have been too busy to attend to

more correspondence than what was absolute

ly necessary. I left Atlanta, Ga., May 9th, and reached Springfield, Mo., on the 11th, where I joined my husband, J. Madison Allen. The Spiritual Society gave us a very pleasant surprise on the evening of my arrival by way of a public reception at their hall. Mrs. Kibby, Mr. Allen and myself made some short addresses, which were nicely interspersed with violin and organ solos by Mr. Allen and Prof. W. J. Black, after which a very sociable time was enjoyed by all until a late hour.

The next morning Mr. Allen and myself took the train for Liberal, Mo., where we hailed with gladness many more of our spiritual friends and renewed old acquaintances in ex-

pressions of sincere fraternal affection. On Thursday, May 14th, we started for Arkan many friends that it is not possible for me to sas City, Kansas, where we were appointed to make any more engagements to lecture until give a course of lectures and mediumistic demafter the camp season is over. Having charge onstrations. There we found a field of liberal of the Mantua Camp, which convenes July and progressive thought, educated and cultivated very largely by the pastor of the Univer-Ashley Camp, which commences on August 22d salist Church, who is a progressive light in his position, and an investigator of truth under whatever name.

As my appointment at Kingman, Kas., was due May 20th, I had to come away before the work was quite completed, but Mr. Allen remained and did all that could be done by us for the present. On reaching Kingman I found. Reduced rates have been secured. The Erie as elsewhere, many inquirers who are auxious to learn more of the philosophy and phenomena of Spiritualism. Notably among the friends of Spiritualism in Kingman is Mr. Wm. Duffey and Mr. W. D. Sugar, who have come boldly to the front and broken the "ice" of public opinion and determined that Spiritualism shall ble on the C. C. C. R. R. for the benefit of both have a hearing in this town-my tectures and camps; also the Central Traffic Association will platform tests being the first public effort ever attempted in that community.

My labors in Kingman were concluded May 4th, on which day I came here, and was advertised to lecture and give tests that night, but a heavy and continued rain storm prevented. 1 lectured on the evening of the 28th and 31st ult to good audiences, and expect to lecture again on the 7th inst., after which I hope to make social visit to Topeka, and then leave the State again for Atlanta, Ga., where the friends are walting my return. There are many Spirit unlists here, and the prospect for united ac

tion is brightening.

The ladies issued a call for a general conference with the Spiritualists and friends of Spir trustiam with a view of organizing, and their efforts were crowned with success; for, on the appointed time, June 4th, they not only organized a Spiritual Society, but also a Ladies Auxiliary to the same, and plans were on foot for

a grand sociable soon. MRS. M. T. ALLEN. I'raternally.

J. Frank Baxter in St. Louis, Mo. Again, for the second engagement this sea on, Mr. J. Frank Baxter, the favorably and well-known lecturer and medium from the East, is in St. Louis, Mo. He opened his series points. Purchase tickets to Chesterfield via of Sunday exercises in Howard Hall, corner of Garrison avenue and Olive street, on Bunday, June 7th, and will continue through the month speaking, singing and exercising mediumship

n morning and evening sessions each Sunday Arriving in the city late last Sunday morn ng he was at once taken to the hall, but a drenching rain had prevented many from as sembling. Waiting, however, and delaying exercises "in hope," the few were cheered by s cessation of rain and an intermittentatreaming of sun rays. Then rapidly came the su lience till goodly numbers were in.

Mr. Baxter was warmly greeted as he stepped upon the platform, roundly applauded after his opening singing and frequently interrupted by approving demonstration throughout his thoughtful and telling introductory lecture.

Mr. Baxter was met personally by many In the evening a very large audience assem phenomens only, and seek intercourse with bledjand listened with marked attention and

subject was "Spiritualism in the Dawn of Victory," and well titled it was as he clearly called attention to the status and acceptance of Spirspiritual thought, calling attention to the agiation among the clergy, pointing to the call issuing from scholars for the formation of a psychical investigation society, and paying a just compliment to the many "heretics" of the

His poems, always sermons in themselves and most appropriate to his session's thought; his musical selections, always apropos as well, and his lectures ever fresh and bristling with majestic delivery, were all joyonsly received by the Spiritualists, and thoughtfully so by the liberal thinkers, and enthusiastically by all yet when Mr. Baxter presents himself as a medium and exercises his spiritual giftes, and especially as he did here in St. Louis this Sunday evening in report, astonishment and wonder are depicted in the faces of all who witness and hear, and the audience is hushed in riveted attention and deep thought. The descriptive seance on this occasion was a little short of marvelous, indeed, occuring in the centuries past it had been deemed miraculous.

On Sunday, June 14th, Mr. Baxter is advertised to speak on "Why am I a Spiritualist," and in the evening on "The Practical Benefits of Modern Spiritualism," a scance to follow as

Mr. Baxter is the guest of ex-Mayor Joseph Brown, now St. Louis' City Auditor. The latter is a man having the courage of his convictions, and almost alone in open acknowledge ment of being a Spiritualist among hundreds here in high official and social standing who are Spiritualists, but who lack the moral stamina which will allow their positions in the matter to be openly known.

Mr. Baxter's bearing, address, methods and positive mediumship is calling out from this class of certain ones, and it is hoped that as the month advances and the season's work closes the citizens shall see a pure white flag, on which is emblazoned the clear lettered word Spiritualism, floating in victory in the city of St. Louis.

#### Brooklyn, N. Y.

The Brooklyn Spiritual Conference met in their new rooms at Bradbury Hall, 200 Fulton street, on Saturday evening, May 30th, for the

The opening address was given by Mr. J.a Fumee. His remarks were of a congratulatory character to the fraternity in securing more congenial quarters-not connected with a saloon.

The remarks of the opening speaker were well received, and were followed by Dr. Baker. Mrs. Ruggles, Mrs. Judge Smith, Mrs. Kurth and Captain Dey. The hall was full and the meeting enjoyable.

Much of the success of this Conference and of the Spiritual Association is to be attributed are positive of a successful and beneficial sea- direct to the President of both associations, Mr. son-more than it has ever been our pleasure | Samuel B. Bogert, whose work seems never to to be done, and who is untiring in his efforts to secure a Spiritual Home, and we are most bers are beginning to appreciate the friend of happy to be able to say that his efforts are in a fine way to be crowned with success.

At present the association has two floors o the building, and by a little careful manage ment-the hall has been leased to such an advantage for four evenings in the week-that small income is now returned over the cost of the rent, with Sunday and three evenings yet to be of service each week.

At Conservatory Hall, Sunday morning, May 31st, Mr. J. W. Fletcher's subject for the morning lecture was "The practical application of occult law." The speaker said: We are aware that we are stepping out from the page of regular spiritualistic thought, yet it is well to understand the workings of outside thought. There are to day two lives, the practical and theoretical. You have your worldly man who build your cities, constructs your railroads, etc. He is your gonhead, energetic, practical man, who amasses the wealth of the country; then you have your spiritually developed sensitive man who has nothing; is called visionary, transcendental, even foolish, and yet he is a friend to everybody. You are gladdened to meet him with his bright, cheerful, hopeful happy face, and always extend to him a hearty greeting. He may not be wealthy in this world's goods, and yet you are glad to hear his God-bless you. The practical man would not get on so well without him, and he requires the help of the practl. cal man. Bach are a necessity to the other. The practical, plodding man requires the lower occult law, while the spiritual man, advances to the higher grade of the same law. It is not always the most deserving people who live the lives of luxury, and they may not be most attractive. You are unable to explain why you do it, but without a thought of doing so, you stop at certain stores and spend your all, or purchase all you require before leaving the place, even purchasing goods that you do not require, while at another store equally as well or better fitted up with goods more attractive you do not go in. The first man makes him self a part and parcel of his shop, of every article in that shop-all partakes of his personality, his psychological force permeates everything. With such persons when they are present everything goes well in their business, while the moment they are absent from their place of business their absence is felt, and matters go wrong. This may be termed taking advantage of occult law.

We are surprised to see certain Individuals accomplish so much. It is the result of the determination of the individual to accomplish the work, which attracts the force of anirits to aid them in carrying it forward, and their succens is assured.

The fate of nations is held in the same bal-

We have just devoted a day to decorating the graves of fallen heroes of our terrible civil war, a war to free the slaves, a war when the facts are to be considered that war was not only unnecessary, but actually horrible. Had we taken the money which was spent in this war we could have purchased every slave, and given each one of them a mule and \$100, and not lost a life or made strangers of the mem-

We are fast coming to a diplomatic wave when such internecine strife will be impossi ble. Your education is becoming, and should be, more and more practical. Teach your child all you choose in regard to the atomement and hell, but above all things give him a thorough understanding of his physical powers and his physiology, and he won't require half the salvation.

John Calvin must have been cursed with in digestion, a miserable dyspepsia, or he neve could have taught the doctrine of infint dam Your child should understand physiology and magnetic forces and conditions. You shake hauds with certain individuals and ul once feel repelled-an unpleasant luftneuer and avoid touching that person again, while you are drawn to another without knowing why it is so. This is magnetic conditions, and should have the most careful consideration.

You teach your children Greek, Latin and Hebrew, and as a result you have thousands of educated nonentities, who are unable to apply their education to any practical purpose. You should teach them the power of concentration; let them thoroughly understand that for which that fact.

gave frequent evidence of appreciation. His they are best adapted and the practical essentials of life, and they are ready to meet life's obligations. The physician who visits you when you are ill, and who comes into your ualism and its philosophy, quoting freely from telling sources, showing plainly the trend of his greeting, his presence has already done you good without the pills and calomel which the old formulas prescribe. The minister who can tell you something from his experience that will benefit your life is the man who helps you physically and spiritually. Let your sermons be the everlasting truth and you will bless humanity.

If the churches condemn Rev. Heber Newton and Dr. Briggs and the other great lights for heresy, they will live to see the churches burled in oblivion, and their followers will in crease a thousand told.

There is a great spiritual wave throwing ou its forces, and they will not stop. Your little congregations here are centers for spiritual thought and force, and you are thus exerting an influence in the community, greater than you can auticipate.

In the evening Mr. Fletcher's subject was, Does Romanism conflict with our American institutions" the speaker saying in this land of liberty each person has the right to live as he chooses, so long as he does not conflict with the rights of others. This is our legacy from our foreinthers, and yet those who most are crying liberty, are the very first to restrict the liberty of all others who do not think as they do. Strange, is it not, that we all understand just what each and everybody requires better than they do. The hardest masters are those who have all their lives been slaves. Look at the condition of Italy or any of the old church ridden countries, and what do you see? Are they not cursed with a pack of useless drones who take all the people have, leaving them only misery and degradation, and promise them happiness in the next world?

In countries where the church rules all, the children are supposed to be a part of the church and are under its instruction, until by its instruction they are frightened into a cor dition where it is almost impossible for then to ever have an intelligent opinion upon religious subjects. The Catholic Church found it necessary in order to counteract the influence of our public schools to establish parochial chools in this country, knowing that without them the influence of their church would be gone, and this Catholic power, like an anaconda, is creeping into all the positions of govern inental power, until to-day they are demand ing a part of the public money to support their schools, and now an attempt is being made to send priests from the different countries from which the people are emigrating to cumble them to administer to them in their own language How long will it be before we will again have a terrible civil war?

This may not be considered by some of you fit subject for a Sunday evening lecture, and yet when we find a pest house in our midst it is our duty to fight it whenever and wherever we meet it. If all the churches could only comhine they would grind free thought to death To think is to act, and the people must be stopped from thinking, so say the churches.

At the Friday evening meeting of the Independent Club, for the first time, Mr. Bogert, who was the presiding officer, induced Mrs. Olinstead, who is one of our best test mediums to take the platform, where she gave a number tests, every one of which were recognized.

Mrs. Olmstead has been doing a good work recently in the Methodist Church, or rather in community of Methodists. A few of the members having attended one of her scances. They made up a party at the residence of one of the members, invited only members of their church, and her senuce with the party was so very satisfactory that the deacon sent for her and there is a fair prospect of opening the eyes of the whole church to the beauties of spirit communion.

Mrs. Olmstead is one of our best clairvoyant and clairaudient mediums, and a lady whose sequaintance is most desirable. We are glad to know that her powers can be made available on our public platforms. Mrs. S. A. McCutcheon read a number of ar

ticles pyschometrically, also at our Friday evening meeting, and as there were a number of strangers present, the meeting was thoroughly enjoyable.

### Fraternally,

Our society tendered a complimentary benefit at the Fraternity Rooms June 7th, to a med dium who been prostrated by the terrible grip. John Slater kindly responded to an invitation, and gave test after test, all being recognised The benefit derived from the senuce has lifted our sister up and made her see her way more clearly. At the evening meeting our speaker Mr. Bowen, took for his subject "A Great Awake 5 ming;" handling it clearly and satisfactorily touching upon the agitations in the different churches, and the awakening power that is stirring up the clergy. Cannot we not see the force of the spiritual wave that has been hovering over all, gradually descending and making its influence felt among the so-called Christian and influxing them with new ideas that never had lodgement there before. Do not we who know the working of this silent power, com prehend how it will affect the conscience by stirring up the latent power contained therein It rejoiceth and maketh glad the heart that longeth for the light of the life beyond.

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### Anderson, Ind.

G W Kates and wife held meetings here June 7th, oth and 11th. Their lectures and tests were of an interesting character. These meetings are the precursors of our camp meeting work, and show that quite an interest is felt here for the successful outcome.

Dr. Westerfield und Mr. Kuten are en gaged in the detail arrangements. The local cause is being accelerated, and no doubt exists but that the future shall bring a good barvest of support.

Mrs. Hooton a physical medium, from Massa chusetts, lately arrived here, and proposes to remain. She will attend the camp and add one nore attraction to the medial interest. Mrs. Cella M. Loucks, of Findley, Ohio, also

An important omission was made in the camp Mrs. Kate Mendenhall, of Muncle, Ind , noted as a materialising medium, will be

present during the camp, and should have been officially announced. Persons expecting to attend the camp should address Dr. J. W. Westerfield, Anderson, Ind.

### ANNUAL MEETING Of the Stockholders of the Way

Publishing Company, Takes place at the company's office, Room No., Boone-Block, corner Fifth and Boott streets, Covington, Ky., on Saturday, June 20th, at clock p.im., to elect officers for the ensuing year, and transact such other husiness as may pe presented. C. C. STOWKLL, Secretary. M. G. YOUMANS, President.

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remove.

It was use vary as called Toule treams, for they are merely performed muritages, which, acting like variable, completely another the skin, and upon becoming thoroughly dry leave the guin as a direction the surface.

On A large purity of the skin, and upon the surface.

It A large purity is the surface and performed the surface and the surface are surface and the surface and the surface are surface and the surface are surface and the surface are surface. The surface are surface are surface are surface and the surface are surface are surface are surface are surface and the surface are surface are surface.

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with the hands and gently rub down eart until
dry; then, it desired, apply provider. For blackmeads, desolve two tempositrate of haking seels in
a haif pint of water and wash the part attested,
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### Ladies' Department.

JOHN WHEREFORE'S SPEECH.

Sister Paine asks of the money queation, and I want to talk a little about prohibition and the land question, and gave birth to the People's Party. Lois Waisakooken.

Caleb Johnson wanted to boom the wood and if he could get a boom started "Land and Labor,"

he planned to break up the meeting, ayatem. Everything was going to suit Caleb. The man assigned to that work had his eggs ready to throw and in the confusion that was to be taken from the platform to the street.

The speaker was saying: "A system for pittance so small as hardly to keep of the curse, providedlife in the body, and under which thouselves for bread"-

"And doles them peace meal to students and rate and reck of the graveyard mold," called out a voice from the crowd. "John Wherefore," said the speaker, "will you please come forward."

This turned the attention of the audience away from the speaker, and Caleb ten thousand children who die annually signed his egg man to throw, which he in the metropolis of the nation for want did; the egg missed the speaker's head, of sufficient nourishment, of the five however, and struck the wall beyond.

Mr. Reid remarked: "A fine sample of our civilization, gentlemen, fair without, but when thrown, as it will be, by the law of evolution against the walls of time, the stench will fill the heavens."

For some cause the rush was not made and John had reached the platform.

Permit me, ladies and gentlemen, to introduce to you Mr. John Weldermere, speaking of better than I can.

"Wherefore forever," called out some one in the back part of the room.

"Yes, wherefore forever, but not the price of liberty, and necessitates an eternal inquiry into the wherefore of every bond that binds us," said John pleasantly, "and now I will tell you wherefore I am here to night; I wanted to see how my pupil here succeeded. I first auggested the platform as his place of work. I didn't intend he should know that I was present, but he touched upon a wire agest and I could not keep still.

"Now friends, I will tell you what I have never told anyone before," He passed, and when he spoke again his wire was tremulous with emotion.

"As to the whys and wherefores of things I began searching into them a rich man's son took my girl from me

and death looking her in the face, then known one. why was str The annahine brings out and when weary with toil.

"I thus became the shade while he was "of it is gone.

He passed, the audience was as still as "Again I as heagh termerlane " though powerless to move, the people, man do, if the tenths was stopped and no hardly seemed to breathe

"No," he repeated, "she was not had asian throughtiess we are all more or highwaymen, they would infest our less so, but he was rich. He had always mountains and sweep down upon our had what he wanted and when tired of it valleys and nothing would be safe.

I wanted to tell you why I have made it | fit for the graveyard's mold." my business to look into the wherefore of things, and thus to illustrate one point made by the apeaker of the eve ning, to wit.: that under the present ayatem of things, what means a remedy in one direction often proves disastrous in think an extract from an unpublished another. He told you of the fact that we story on hand will say for me what I have more child-labor and more tramps wish, and applicable at this time because since woman entered the trades and proof the course of leading prohibitionists fessions than ever before; indeed, that in connection with the convention which the number of tramps fully balanced the number of bread winners among women.

"Now I know that he did not say this because he objects to woman's having an place. He had land lying close to Glen- equal right with man to do such work as she pleases, does not object to her have It would make him rich. But one of the ling the ballot or to her being president "durned labor agitators" came there and if she becomes the people's choice; oh, advertised to speak on the subject of no, not any of these, but to show that each and every effort at reform must fail "Not if I know myself," said Caleb, so till we have a just land and property

"We have one evil to contend with any a very great one, which is talked of and written about a great deal, and variwas expected to ensue, "that man Reid" one methods have been tried for its removal, but to little or no effect; I mean the curse of intemperance. I should be glad to see every drop that can intoxiwhich forces women to live in garrets cate poured into the ocean, and to know and in cellars to atitch their very life that no more would be manufactured blood into the garments they make, and forever, if there is no other way to be rid

He paused long enough to get the at sands of young girls must sell them- tention of all in the house; "provided a greater evil did not come in its place," he repeated slowly.

"How could that be, do you ask? We will see if we can find out the wherefore of the how. It will be necessary in the first place to look at things as they now are. Your speaker has told you of the hundred thousand of those who were once somebody's fair daughters who, when no longer the pleasure of students of those who call themselves gentlemen, must go to the rate and reek of the graveyard's mold, one-half at the very least of them are forced to sell themselves for bread. You have also heard of the from three to five million out of work; now what would be the effect commonly called Wherefore, because of upon the country if to this last number his persistent efforts to find out the were added from two to three million wherefore of things; I think he will tell more men with no visible means of supyou some of the wherefores or causes of port? What could you do with them: the conditions of which I have been If there is not work enough now for all where would two or three million men find work?

"What has all this to do with the temperance question, do you ask: Destroy man John. Eternal vigilance is the the liquor traffic without opening up new avenues for employment, other methods of support and that is just what you would decyon would throw from two to three million men out of employment. True, there would be more rye, more corn, more fruit for the general use than now, but a large proportion of these men would have no way to get hold of this surplus. They would have neither money nor a chance to work, and yet what temperance advocate, what prohihition advocate ever takes this into comsideration, ever considers the real wherefore of their want of anccess?

"There is unoccupied land enough, land enough lying vacant, waiting for a when I was a young man and poor, and rise to furnish all of our unemployed, all our tramps, all our saloon keepers a and when tired of her cast her off to be home and a solid means of support; land trodden under foot, the dear girl that I that Is doing no one any good, land that leved so well and for whose take I have employe no man and feeds no child. Bet made it my business to reach into the land out of use while people must "Yee, he, that rich man's som, took my people without sending them one or two girl from me and why was it! Was she thousand miles away from all they have naturally hade. No, she was as innocent known and loved, and then you can an a child, an pure an a lily of the valley nafely any to the nalconkeeper. "Stop" and as sweet as a half-bloom rose, and But till this or some other means of she leved me. Yes, she leved me, she honest support is furnished him, the told me she aid, had all the time, told suppression of the liquor traffic will only me this with her head upon my breast he awapping a known evil for an un-

"Let the land be free and you can solve the flowers that cannot open in the the liquer problem. Every man who shade. He had leisure, education and holds enough land in idleness to autdid not need to tire himself out with port a family is keeping open a saloon test. He faccinated her, warmed her or forcing a woman into prostitution through and through with his presence, for you say there is land enough in the his warm magnetic life, while I must test. West? Yes, there is a little left, a little and could sen her only at stated times that has not been given to railroads nor wild to foreign syndicates, but the best cattrathe it is builded on errors or Bible

the sunshine; that is, he had the condi- "Yes, there is some land left and when tions which gave him the advantage of the drought parches the plains of Kanthe tenderin of bur life were drawn the was, there is abundance of water in our other way for a time. Boys, young gan great laken, but that land is as much bethemon's mean, have none of you ever youd the reach of those who need it had a similar experience? Has not but, most, as is the water of Lake Superior ter dressed, better cultured young man out of the reach of the farmers of Kanever stelan the heart of the girl you see, where their crops are perialing for

"Again, I sak What would the saloon new means of support opened up to him! If will tell you what many of them and he didn't mean to be he was simply would do. They would become robbers,

sine, and that is just what he did in this hold our present system together must name. Who will follow? Yet I know I the suffered, I suffered and do be broken. Interest and land monopoly must thus lesses many silvem I love you think he can earner. You, none of much be abilitable, and our property so even though they land to fear and poli you believe in a helf for that poor got lations must be an adjusted that no man by but after a while these might follow while he green to heaven, oh, not, you can can green sich from the labor of others. From force of habit I often use the not follow that. You, he must unfler. Then, loye, every man must sum his word "God," so do many others. [hill I tere, but do not blame him ton much, compliving and he will have no time to de not accept of either a personal or au prty him. Remember, he was rich, and rich year of life a amenthous while you are premity intelligent being or ferre. I the chipsel leavens of enclosy taught him teeling and he is idling then cour fair profes the word nature to that of l'ather Assignters will no more to deled out and Medber God, God, Green Sout, for

John Wherefore was done. Caleb Johnson's boom was busted, and from then on labor agitators received respectful attention in Glenwood.

Written for The Better Way. Alone,

As I sat by the hillside. Weary, tired and worn, With nothing else to rest on But an old moss cover'd stone I looked and gazed around me, No hird was out its nest, And yet the thought crept o'er me Where am I going to rest: Where are my weary limbs, Where is my troubled brow Where are my parching lips to drink, Where am I going to now Have I had not a purent, Who raised with love and care The one who now is lonely. The one now in despair? hid I not once have children Who nursed at mother's breast And who in my eyes surely. With all good things were blest? Where are they now, the dear ones, That I am left alone That I in all my misery Can only apeak to atome What have I done, that I should Be punished in this way, That all my dear ones left me And I was bound to stay? That I'm a secreeding wanderer In this great world alone, Alone with all my troubles, Alone without a home! tih, (sod of love and mercy) Oh, Pather, don't you hear A child of yours is crying, Wilt thou not wipe its ten? Now listen, darling mother Now listen, mother dear, You're not alone in trouble Vont loved ones are all here If you could only see them, If you could bear their call You would not worry, mother, You'd understand it all? Ke brave, have courage, mother, The night is no more long, The fleeting clouds are breaking We see the daylight dawn. And when the morn appeareth, The glorious rising sun, We'll call the battle conquered, Our mother's safe at hom-

Willen for The Ketler Way ENCORE: HUDSON TUTTLE.

I would auggest that our BETTER WAY levote one column weekly for the next fifty years to Hudson Tuttle's "The time has come," published in issue of June 6th, that new readers may have a chance to peruse the good sense it contains, and freedom from all preoccupation." possibly Spiritualists might come to see their folly. People who have strongly developed reason do not accept the Bi- one important thing in it." ble, and, of all things, I think a Bibleloving Spiritualist the oddest mixture. In fact, I cannot understand how a mind that knows of the abourd claims which sense and acience disprove can retain aufficient respect for Bible pounders (propounders) to sit and listen to their twaddle. The churches are all builded on the Bible's errors. Fear and policy stand in the way of reformation; make owards and slaves of the race. Cannot Spiritualists rise above these? If I could ead an organization with the true definition of the word Spiritualist -as I see it I would receive as members only those who subscribed to the following SPIRIT HEALING. I believe in positive proof received at the present day from apirita, going to prove immortality or continued life after | On the the change called death, and I feel no reverence for a book that is full of errors, almurdities and filthy teachings. that debase morals the Bible. I don't believe an organization of Spiritualists will ever stand secure from discords and lived a single life. Since then I have such land free, make it a crime to hold upheavals on any basis less solid. I dare to say it is fear that leads the person to wherefore of so much misery and crime. go hungry for land; furnish land for the seek religion. I dare to say that policy leads thinking minds to continue fawning upon the churches. Though I was for years afflicted with religion through Fark, Illa. fear in my case, for I have no policy in my make up I confess I find it difficult to give the same respect to those who knowing the errors with which the to ble and churches are honey-combed. atili cling to and bustle off to those

because of wentling, It is the Bible that makes the Chris tions, It is honesty by convictions through proofs, and of endeavors that constitutes a genuine bylritualist. One does not have to be honest in their convictions, dealings nor life to be a Chrislian, for the church is not builded on honfalsehorels, and not a member that rands the brook but known this fact; therefore I say that Christianity does not require homesty.

heart that through four try to overlook these errors, that the mind points out in reading the look. There may be, and doubtless are, many who are honest in their mutale yet pay the expenses of LEAVES SKIN SOFT AND SMOOTH churches, feer or policy leading them to do this. But one who has not fear of a vengeful (and about the tree hoperatie for 5 CHIS A CARE. Ask Your GROCER that policy which loads them into places where each a God still rules.

I wonder how many such radical figuritualista our Brother Tuttle could rally if he will step forth as our standard could throw it away and get according "It will not do. The law links which henrey I will head the list with my

"Rut I am not any ag what I intended, piere meal to starlents and rate, till only prome Intelligences, etc., etc., yet cus-

tom leads me to often use the word God, but with what definition of meaning I cannot fully define who can? I only know I am not an accepter of the Bible or Bible God, but refute them, as examples or directors of good, in toto. I stand on a radical platform truly. I cannot do otherwise and be honest. My inner soul-voice leads me to feel thus, to to-day proclaim thus. If for honest convictions I am abunned or acorned, I, by honest convictions, shall stand alone, meet the change alone and take what comes as a consequence, and I shall do this bravely. Why not? As I stand today I think I shall stand ten thousand years hence; an individual with power to live, regardless of any personal power, and while I would advance or progress by a desire to attain knowledge (by study, and by a determination to be honest in principles, I have not a fear as to my future throughout eternity. I feel that, so far as fear goes, I could yield up life or answer any demand of nature which would launch me into another condition of life, as willingly as I could have done when an unconscious babe But Hudson Inttle's logic is responsible for these thoughts.

A Gom.

Rosebud lay in her trundle hed

With her small hands folded above her head, And fixed her innocent eyes on me While a beautiful shadow came over their gles Mamma," she said, "when I go to sleep I pray to the Pather my woul to keep, And he comes and carries it far away To the beautiful home where his angels stay, I gather red roses and liften so white I sing with the angels through all the long

And when in the morning I wake from my He gives back the soul that I gave him to keep.

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the Highlands of Heaties. The City of Segrew Welliegay of Pulvia at Sieyon. The Holy Man of Kent. Etc.

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Fur Sale wholesale or retail at this Office or Mudacu Tuttis, Serlin Meights O.

Happy and content is a bride with "The Rothanter," nhe lives in the light of the morning. Interes more, write Radgeter Lamp to Son York.

L. BUCKSHORN The present stir in creedal matters is of deeper moment and with furtherreaching influence than a superficial view would suggest. It is not alone arousing people of the church to sense the monstrosity of some parts of their creeds, but also awakening them to a realization of the inadequacy of their colleges and seminaries in the quality and quantity of mental food furnished. The spirit of its teaching tacitly inculcates a disdain for the principles and principals of today. In its admiration for antiquity, it loses hour. In this course it has lost real things and grasped after the shadows of forcing the consciousness of the absence of the Zeitgeist from their institutions, and those of their members whose slow pace has come from the past into the present, are voicing the demand of the spirit of the times. At a recent meeting of the Congregational Club in Boston, President Hyde of Bowdoin College, deservatives scowled, but which the great majority of 700 persons vigorously applauded. He said:

The time has come for our theological semi naries to take a step forward. Theological education at present is a generation behind the time. It is disproportionately abstract, linguistic and antiquarian. It teaches what God's will was for Israel rather than what is the duty to the American Repulic. It emphasizes the modern institutions. It deals with out and dried conceptions rather than with real facts

He strongly accented the demands for professorships of sociology in all seminaries, showing by statistics how well attended these lectures are in the institutions which have established them. He closed with a life-like picture of the old style of clergymen, pointed out his unfitness for the work of to-day, and then described the type of the clergyman demanded:

The new minister who has caught the new spirit knows less about the date of creation and more about the laws of development. He dwells less on the damnation of the sinner and more on the death and destruction of all that is pure and noble in the character of the man who lets soul-destroying vices prey upon his life; beaven than about getting the kingdom of heaven into us. This straightforward, down right simplicity, is the crowning benefit which the new education, with its insistency on realin the rich soil of academy, college and seminary the precious seeds of scientific investigation, historical research, and sociological inquiry, to reap the golden fruit of intellectual tolerance, moral and religious earnestness, and spiritual simplicity-this is the pressing duty and the blessed privilege of the denomination which educates.

Among a large crowd of people thronging up from one of our down-town depots was a woman. She was a plain, of the book was condensed into the title unpretentious woman. Each arm was of the same, reading in fat type: "Was heavily laden with bundles of various Four Grandjather a Monkey?" We have sizes. The right hand clasped a cluster of never seen our worthy ancester, but we beautiful moss roses. She was in a do not believe he was. hurry. Everybody realized it as she nimbly dodged through the space opening her bundles on side-walk, she pulled gave it to the boy. Picking up her bun- unpopular truths. It reads as follows: dles she proceeded on her way. She Dear Dr. Janes: that played on her face betokened a full say he agreed with them-whether he did at strong, active sympathies, and a calm, un-"saving powers" are far from being the special prerogative of the masculine portion of humanity. The urchin carefully stored the rose in the bosom of his tattered waist, intending to "take'r home whin he wuz out o' papers;" there, no doubt, to continue its mission of joy and gladness. Of what small acts is the kingdom of happiness.

"Higher Education," to which we had the pleasure of listening. It was the first to men leaving endowments to educational institutions. When Mr. McMicken died in 1858 he left nearly a million of

stated that it had been his fortune in consecration rather than desecration.

twenty-five years as attorney and business associate to become intimately acquainted with hundreds of men who had amassed millions of dollars without a strong mental equipment. Yet among these there was not one who did not profoundly regret that he had not received an education through the lamentable neglect of his parents or lack of opportunity. Not one but would sacrifice his whole fortune that his boy should not have that misfortune. Continuing, he

stated that liberty rests in the intelligence of the people and is pure or base according to the character sight of the importance and value of the of that intelligence. Every college is insurance hour. In this course it has lost real agency against Anarchy; every school boy and girl a missionary for right in morals and everything. In this country there is no caste. the obsolete. The present agitation is are equal before God and country. In the old upon the intellectual weakness of the common-Their glory and safety were perpetuated by the ignorance and poverty of the masses. stupor of subjection and degradation. College: If a man gives to an asylum he gives well. If he gives to a hospital he gives well. But if he gives to a college he gives better. You will manded some changes, at which con- pardon me for again dropping into the language of the milroad. The money given to a hospital goes for repairs. The line is in a bad way and will never again be in perfect order. Funds from the outside are necessary to keep up the broken-down system. When money is given to an asylum humanity is in the hands of a receiver. Money given to a college goes to construction. New lines are equipped with new ties and engines, running into territory where the virgin acre has not felt the plow. It runs to terminal points, with cities and homes letter of ancient languages above the spirit of springing up, and it carries the intellectual missionaries of liberty for the salvation of the Republic.

No language has ever been strong enough to embody the condemnation of those persons who willfully and persistently misrepresent purposely misunderstood men and principles. It is on the battle field beween the contending forces of progression and conservatism that these unworthy tactics of a prejudiced mind are oftenest displayed. Being kneels before an Almighty God whom unable to successfully refute the claims of new discoveries, it finds temporary safety in the vilification of the man and the misrepresentation of his claims. As an instance illustrative of this the following amony many generally known, may be cited. Explaining the Darwinian theory to a devout church member, he deprecated our belief in the same. Going to his pastor, whose strongest virtue in the eyes of his congregation was in ity and genuineness, is bestowing. To plant his intense hostility to everybody and everything modern, to find if the church had not a counter-blast against such ungodly doctrines? To be sure it had; the claims of evolution were successfully refuted in this book of the church that no intelligent boy could "believe the abominable doctrine of atheistic Darwin." He gave us the book; we took it home and read it. The summary of the argument

One of the most used and best abused weapons has been the cry of atheism ing here and there in the crowd. When and materialism. Herbert Spencer has near Fourth street, she hailed an east suffered wrongly by frequent endeavors going car. Just about to step into the of malice and misunderstanding to represtreet, a piping voice plaintively asked, sent him as a cruel monstrosity. What-"Missus, please giv us a flower." The ever the opinion of Spencer's philosophy car had come to a halt; the conductor may be, it cannot be denied that he and was beckoning for her to hurry. But his labors have proved to be of immense the pale face with its pity-imploring service. The charge of materialism he features and the persuasive plead of the plaintive voice of the little newsboy from him to Dr. Janes, read before Brookmade her halt. Withdrawing from the lyn Ethical Association, will provoke the crowd, she asked the boy to follow. Lay- sympathy and consolation of men and a through are. It closes in the twilight women who have stood and still stand out the largest rose from the lot and in the front rank in advocating new and

In olden times persecuting priesthoods were had missed the car, but the sweet smile content if a so-called heretic would recent and satisfaction for the little act of kindness | heart accept their belief was a matter of indifshown. A loving disposition, a heart of ference, so long as he outwardly conformed and professed their belief. These tactics have in our day been inverted. Defenders of the ruffled temper have gladdened many a established creed, no longer able now to prodesponding heart-woman's sweet graces duce apparent agreement by force, exaggerate and strong, heroic qualities proving that as much as they possibly can the disagree ment, so as to make their opponents hateful Perstisently ascribing to them views they do not hold, they thus furnish themselves with weap-ons of offense; and they find the weapons so effective and convenient that no proof that they are false weapons will make them dealst from using the same.

I have had to rebut the charges of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done-as you know. My antagonists must continue Chauncey Depew spoke at Pike's Opera to vilify me as they please—I caunot prevent House, in Cincinnati, O., last week, on them. Practically they say, "It is convenient to us to call you a materialist, and you shall be a materialist whether you like it or not

public meeting meeting of the Univers- foolish supposition that conclusive proofs ity Alumni Association. The affairs of would change beliefs. But experience has long our University should be a warning finger since dissipated my faith in men's rationality Sincerely yours. HERBERT SPENCER.

London, N. W., May 4, 1591.

The results attending the opening of dollars for the establishment and main- the Metropolitan Museum were highly tenance of a university, with testament- gratifying. There were over 14,000 visary statement that if the same were ever itors from one o'clock until they closed removed from its present site, the money at six, fully 10,000 of the visitors belong and repulsions, but it always advances should revert to named heirs. The addi- ing to families of manual laborers. A tion of breweries, manufactories and great number had brought lunch baskets stables to adjoining places has made the spending the morning in the Park, yet present site undesirable and impossible no ill-feeling was displayed when comof success. It is to be hoped that the pelled to abandon their baskets. The same will soon be moved to better quart- large crowd in the afternoon prevented ers now under consideration; and should the guard from checking the canes and the courts be asked in this matter, the umbrellas. No damage was done; not a request of removal be granted, as the single case for police interference. An eastern newspaper commenting upon the disappointment of those anticipating make his destiny. Admitted that under American Indians cat carth, and your swells present unforseen circumstances nullify eastern newspaper commenting upon the

BY WILLARD J. BULL. Be not content; contentment means inno

The growing soul aches on its upward quest; atiety is twin to antisfaction; All great achievements spring from life's un-

Henry M. Stanley is authority for the declaration that the pigmies of Central Africa are indentical to-day in their characteristics, modes of life, desires, and knowledge of the laws of intelligent being, with their ancestors in the time of Herodotus. More than 3,000 years ago these people looked out upon the eternal stars and contemplated the marvels of nature with the ignorance that marks their degradation now, and in all probability it would require the same process and as much time to change the spots on a leopard, or quench a cat's thirst for the blood of mice, as to change the mental condition of these people and make them anything but savages. O! but, says the superficialist, civilize them. Let the light of Anglo-Saxon civilization penetrate their condition and raise them from it. Exactly, but civilation is no guaranty that the mental calibre of a people is enhanced or retarded by it. The North American Indian has many

times given to his white civilized persecutors the soundest ethical precepts, and has received bullets in return. The history of civilization is alike the history of reformation and inequality. It is a veneer that glosses over the hideous stains and vices of man, and requires perpetual vigilance to keep it polished and the hyena behind it chained. Well may it be asked: How far removed are the pigmies of Africa from the slavish superstition and ignorance which marks dominating religious and social thought of the 19th century? How far asunder is the Zulu who thinks as he feels and worships a fetish, from the Czar who degrades and butchers his subjects amid the horrors of his Siberian prison and he believes sanctions his acts? However, we must recognize and uphold the dignity and the grandeur of man in the civilized state. Not, indeed, as dependent thereupon, but rather that civilization is an accompaniment along the eternal highway of progress. Man moves from the animal to the savage, and from the savage to the savant only as he recognizes his necessities and achieves by reason of necessity.

Victor Hugo said: I feel in myself the future life. I am like a forest that has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is over my head; the earth gives me the generous sap, but heaven lights me with the reflection of nothing but the resultant of bodily powers. Why then is my soul luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song. I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work;" but I can not say "I have finished my life." The tomb is not a blind alley; it is But the cynic is twin thinker of him to open in the dawn. My work is only a beginning, is hardly above its foundation. I would be glad to see it mounting, and mounting, and mounting forever. The

thirst for the infinite proves infinity. Ingersoll says: Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heigths. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word. Whether in mid sea or among the breakers of the farther shore, a wreck must

mark at last the end of each and all. Here we have in the thought of these wo representative men of modern times, the extremes eloquently and pathetically set forth, bounding the realms of affirmation and negation. Neither of them religionists, they arrive, through intellectual processes, at diametrically opposite standpoints concerning the essentials and ends of religion. But this is a result of and coincident with individuality and experience and has as little to do with abstract truth as the protoplast has to do grandeur of the borizon bounding the with generating thought. It is the surging, ceaseless, striving and reaching after the unattained; the pulsation of each soul to share the glory of its ideals, and through all the gradations of character, either in individuals or nations, the same law of progressive impulse is perceived. It may lead to contradictions It is the bigot who stands at the wayside

even in his abject despair, breathes the prayer that in the "night of death hope may see a star and listening love hear the a slap at that kind of poor selfishness, the other rustle of a wing."

In the course of his speech Mr. Depew trouble, happily termed the day one of the present industrial and social regime feed at Delmonico's. It's hunger. Is is not circumstances are oftentimes stronger —A. Dodge.

PROGRESSION RULES DESTINY. than man's power of overcoming them; still there is no circumstance that can crush man's power over himself if he chooses to exercise it. He is structurally capacitated to rule and reign over every form of organic life, including the magnificent temple he occupies. There are no extraneous bestowments in the economy of self government. What man is, individually and collectively, results inevitably from the use he makes of his own powers. Stagnation and mental decrepitude are the spoils of reason when surrendered to the behests of authority. He who holds up a placard in this iconoclastic and constructive age announcing finality or perfectibility in human thought is an enemy of mankind, and we meet them on every hand and at all times. It remains to-day, as in the past, for the heroes and the explorers in the realms of free thought to keep the beacon fires burning and light up the bogs and marshes where those who, by reason of their enslavement, are content to live, apprehending nothing above the noisesome deposits left by a receding tide.

> They cannot see that progress is the end and aim of life, because it fails to run in straight and undeviating lines. They do not perceive that civilizations, like the ocean tides, have their ebb and flow, but in their recoil upon the sands of time always rise above the mark of former periods. Hence to exist merely, and follow the worms, is the purpose of life to myriads of the human race. This is the "war in heaven" in that it deprives men and women of the glory they are in reality fitted to participate in.

The abolition of every idea that debases man in the sight of the duty he worships, every prayer that pleads the everlasting God not to lead him into temptation, every worshiped right which gives one man the power to use his fellow-beings for his own profit and advancement must be wiped away from the scroll of human life e'er that destiny, which is the rightful ultimatum of progress, can be the portion of all mankind.

I believe the Spiritualist is the only being who can, of right, maintain that filial and fraternal love, based upon the inalienable right of man to the use of the earth and the natural economy of the human family, because he knows that the spirit world, toward which we are all journeying, is governed and maintained through and by these prerogatives and attributes. When man learns, universally, that no service can be acceptable to a just God that does not minister to the needs of his fellows, the priest's occupation will be gone and the churches will take their first great lesson in true religion. Upon and within the idea revolves every progressive thought of the unknown worlds. You say the soul is day. It burns the cowl, the tiara and the stole, and puts the kindergarten, the crucible and the telescope in their places. It calls down the aristocracy of the skies into the democracy of man. It destroys charity in any other sense than that which gives thoughts and ideas instead of dollars. Under a true democracy there will be no mortgages, either upon homes or minds. The religion of man kills the tiger nature which makes men think the survival of the fittest the ultima thule of life and selfishness its master motive.

So long as men and women think from motives of self-aggrandizement, bullets, prisons, gibbets and prostitution will be concomitants of civilization. The cynic will exclaim: Yes, and so it will continue. who, reeking with uncleanliness, tells us it is impossible for man to overcome bad habits. If the broad guage religiosociology advocated by the advanced minds of this country be a chimers, then I say: Alas for mankind.

I believe that every ennobling aspiration, be it for self-purification or the betterment of humanity at large, shall in time be fulfilled. This is the natural sequence of progressive intelligence. It is the basis upon which alone a rational spiritual cosmogony can be predicated. And into this field the warm heart of humanity is eternally drawn and the plodding toilers in the struggle are ever working with a patience which only comes through faith in ultimate success He is building wiser than he knows who bath a mind untrammeled by fear, and links his destiny to the inherent virtue and integrity of humanity. By substituting the nobility of man for the myths of the gods, we rear an impregnable foundation for the coming temple of jusutmost needs of humanity, and enguling the wars, and crimes, and passions, and ignorance entailed upon us from a musty past in one common everlasting oblivion

What only is a year? Yes, sir. THE BETTER WAY is on a boom, and can afford to give the hest paper for the least money. Try a three nonths' subscription and convince yourself of

I have some times met so-called egoists who in a way, have admitted that man's actions have selfashness for their root, but they one plates finality. Therefore, Ingersoll, rustle of a wing."

I hold that the organization of man they call Altrusm, or enlightened selfabricss and which they insist to be quite another

New Spiritualist Colony

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CINCINNATI, O.

The services at the G. A. R. Hall, where the Union Society meets, were opened last Sunday morning with melodies from "Il Travatore" by the trio orchestra, composed of piano, violin and cornet, with Mrs. M. A. Ross as director. Following the musical part Mrs. Lens Bible spoke directing or moving power, whether sent out or sensed in others, and on this proposition built her subject, which proved interesting and instructive throughout.

The evening subject was on "The beauty of "He who is born of true love is of immaculate conception and he who loves his neighbor in the true sense may become anspoke a world of thought and was sufficient to guarantee a lecture replete with wisdom and truth. It proved so, as those present can testify.

Among the questions propounded were "What is individualization, spiritually considered; "Is selfishness an effect of the animalism in man, or is it perverted love;" and "The philoso-

To the first question she replied that it involved too much metaphysical reasoning to bring the answer to a proper focus or to a general understanding of the audience; that it was a question rather to be studied by the individnal and a solution found to his or her satisfaction, and that through it all would comprehend their own natures. To the second question she replied that selfishness in the individual was because he had not evolved beyond it. The in causts within, and as this comes to the surface he realizes that living for self alone does not create happiness, and that a higher impulse only could lead to a contented mind. To the third question the speaker replied brief ly and to the point, saying that magnetic healing was the effect of a spiritual gift, whether utilized by M. D's., non-Spiritualists, Chistian Scientists, or by whatever name it may be called it was all the same spirit or force that did the beneficent work. Psychometric reading and tests followed each discourse.

The picnic of the Union Society at Coney Island last Saturday was a magnificent affair. All the friends had gathered in nature's temple to enjoy themselves. Every steamer from 9 a. m. to p. m. landed a number on the grounds And though over a thousand people were scattered over the place, no one felt at loss for the lack of familiar faces, and every one seemed happy and rejuvinated in consequence of the outing-the fresh air and pleasant sunshine Among the amusements were dancing, shooting, ball-playing, pony-riding, carousel or flying dutchman, Russian swing, nine pin alley and a circus side show. Thus there was no lack of pastime, and old and young laid aside their city dignity, took part in the amusements of fered, and allowed nature to dictate and govern them. Happiness was the consequence, for their was harmony in the air.

#### The National, Spiritual and Reli

gious Camp Association.
The meeting held by the N. S. and R. C. A. in King's Opera House at Mantua Station, O., June 6th and 7th, for the consideration and completion of arrangements for the coming session here, July 18th, to August 10th, wa well attended, and the purposes of the same successfully and satisfactorily arranged; that success beyond all previous expectation is now assured for the new departure in Ohio-the N. S. and R. C. A. Let all who desire fair and ample opportunities to know the proofs of the life immortal, both from the platform and in the private scance; who want health restored, friendship renewed and life made worth the living, just come to the camp, on the banks of of the historical and romantic Cuyhoga river. The management take great pleasure in announcing the engagement of the following extraordinary talent, which insures the best and most refined and dramatic entertainments for four evenings of this session. Miss Clair Tuttle, the noted actress of satile actor and Manager, of Cleveland, Ohio, assisted by the best local talent. The special and great feature of the grand concerts to be given each Thursday evening, will be America's great and famous violinist, Geo. W. Oles of Pleasantville, Pa., whom the critics and the press declare second to none, the peer of any living artist, "The future American Paganini," and to whom the following lines were dedicated and reprinted as taken from the White Leader of Boston:

I think the Giver of all gracious

Full well must loved when unto you he gave The power divine that strengthens and uplifts, And makes the faltering staunch, the timid strong and brave

The power that music holds, the spell that music yields Which like unto a shrine, the spirit willing

kneels. I listen while from out the impatient violin

Obedient to your touch, sweet liquid measures

That puts to merry rout the harp and mande

Or organ's fitfull swell or murmuring sad and

Ajax, the lightning held and bade defiance

hold. And you, within your grasp, a greater powe doth hold.

I listen, and I hear the birds within the trees File note on note, and bury song with song, I see them sail away with wanton argosics

On seas of melody and visions 'round me throng, Like children wild with play, of summer's hap Dy days,

When lo! tis winter time, the player no more plays.

I see the angry clouds hide moon and wandering star

I hear the maddened wind snarl at the gates of carth:

I ace the sleet and hall and snownt furious war I wie the winter travail and give birth To sufferring gaunt, to care and wasting ways.

When lo! 'tis summer time; the player no more I see the whispering stream glide through the

lily beds, I see the aider leaves throw shadows on th brook,

I breathe the accuted air that brushed the cloves

I hear the vagrant call of the distant flying rook,

Ah? 'tie but a dream, that music's spell hath

'Tis over now, alast the enchanter's task is

Who can but vaguely guess the good that you

my friend, Shall do for un who listen while you play. And make us feel life hath some noble end, To find and finish in this our earthly day. I'me well the gift God loved youtso to give,

Live your best, thus help us hest to live,

This is the universal opinion. That while his repertoire is very extensive from the best work of the greatest masters of the past of present, his incomparable genius and inspiration while rendering those of his own aupurb ompositions, accus to waft the intelligent ever asking for love or sympathy.

and appreciative hearer from earth, and these portray the harmonies from higher spheres. Thus cultivating the spiritual and moral sense toward the higher realms of life, thereby through the medium of his marvelous cremon and a refined cultured, spiritual mind, he minon Influences." She said this term signified kind. In reply to numerous inquiries for copies of the National Camp Advance for 1891, will say that unavoidable causes have delayed the first issue nearly a month, but is now on press application. An earnest invitation is extended liable and true to the cause of truth to be present. They will be cordially welcomed for platform work or private scances. For further information or copy of camp paper giving particulars, program, etc., address,

FRANK G. WILSON, Sec'y and lecturer, Box 39.

**NEW YORK CITY** 

Last Friday evening the New Society of Ethical Spiritualists and their friends gathered in their hall to welcome our pastor, Mrs. Helen T. Brigham, who has been away from us for a month, and to bid God-speed to Geo. P. Colby, who has ably and honorably filled our platform during Mrs. Brigham's absence.

Mr. Colby has gone to Glen Falls and other places in the northern part of this State to fill engagements during the month of June. We understand he has been engaged as one of the principal speakers and mediums to be present at the camp meeting on Lookout Mountain in

The evening was passed pleasantly by listening to readings and musical numbers presented by members and friends. Mrs. Brigham's controls delivered a poem which was listened to and enjoyed by all. The evening closed by Mr. Colby's guide, Seneca, coming and giving tests, interspersed with his quaint but logical and philosophical remarks, which contained some good round advice, which I hope the society and all present will profit by. That all were pleased and a great many astonished is iseless for me to remark, for all who had the pleasure of listening to Seneca can testify to

the truth of this assertion. This brief notice would be incomplete were to admit the short address-or so much of it a was able to note-delivered by Miss Belle V Cushman, our Treasurer.

"Two meetings here to-night for the first tim as a society, in a social capacity, reminds me of the little infant whom you have all noticed when for the first time he recognizes the fact that he has feet and toes-hands with fingers on them-the look of interest on the little face at this wonderful discovery is made, is one of the funniest and one of the sweetest things in the world. But he is simply becoming acquainted with his own members. So we, an organized body-an infant society, meet tonight with an avowed object of getting acquainted with our own better members, and es pecially to meet and greet with a thousand welham-that member who recently strayed away from the rest of the body and spent a whole that the body spiritual possesses over the body physical is that the members thereof may be widely scattered-mountains may divide and oceans roll between and the chord of interest and sympathy remain unbroken and the different members lose none of their effective ness. So we know that while our friend has been proclaiming the Gospel of Spiritualism to brothers and sisters in the West, the chord that binds her to us has not ceased to vibrate with kindly thought and helpful sympathy, and has finally drawn her to us again, where we welcome the honest, sympathetic hand-clasp-welcome the gentle voice through which God's angels guide us. I congratulate Mrs. Brigham good that she has been enabled to accomplish there, and her safe return, and especially upon has been occupied by an honest, carnest gentleman, whose frankness and fearlessness have gained for himself hosts of friends and for the

cause respect. Geo. P. Colby, more women like Mrs. Brighammen and women whose Spiritualism is to them a religion, an element in which they live and move, which lives and moves in them-purifying the spring of thought and action, prompting to kindly words and good deeds.

"Friends, when our Spiritualism is this to us, an active vitalizing principle, we shall be an fourth in Parkland Camp, Pa.; the Sundays of influence and a power in the world, and not till August in camps Queen City Park, Vt., Onset

us, but in the evening she exchanged pulpits Me., Ellsworth, Me., Sutton, N. H., and Salem, with Rev. McInery, of Mount Vernon, and we had the pleasure of listning to a very interest ing and able address.

We congratulate his congregation upon hav ing secured so talented a speaker and gentle man. As Mr. McInery's is a Universalist Church, you can see that our cause is not so meanly thought of as many suppose, so Spiritusinsts lift up your heads and be not ashamed to say to the world we are Spiritualists, for you ought to be proud of your knowledge, for the rest only have belief

Yours fraternally, C. T. E.

THE BETTER WAY is the best Spiritual ist paper published. No other Spirltualist paper furnishes the attractions it does and at

25 cents for three months, PERSONALS.

P. G. W .- Will use when space permits. Contributions received: A. L. L., L. B., W. Y. P. N. Poster is at present located at 22 St. John's place, Chicago, Mrs. Foster attending to

the Cincinnati branch. Wm. R. Tice, a well-known Spiritualist of Brooklyn, N. Y., passed over on June 5th. He was sixty-seven years of age.

M.-We never admit criticisms into our columns that reflect on our contemporaries o

their editors. It is not spiritual. Mrs. A. P. Kibby is giving satisfaction at Springfield, Mo. An interesting correspond-

The Methodist Book Concern in this city is selling "Drummond's Book on Natural Law in

the Spiritual World" andi John's steel engrav ing, "Guardian Spirits."

The Society of Union Spiritualists offer their hall at a reasonable rent all day Sunday and Wednesday evenings during the month of July and August. Apply to the janitor or address E O. Hare, 36 Parson street, this city.

Mrs. E. Ruffin-Brown and husband have re turned to their home at Santa Barbars, Cat., via Niagara Falls and Causadaga, having enjoyed, their visit in this city very much and were highly appreciated by their many friends. A.regular review of Miss Abby Judson's new,

"Why I Became a Spiritualist"-will ap pearin a laterisane. In the meantime we advise both Spiritpatists and skeptics to read sure and place it into the hands of all investigators. It is a work of merit, doing ionar to the cause and the author.

The Hon, Sidney Dean, too, was under the recovery. However, a few sympathetic thoughts always help to upbuild, even if our good and noble co-worker is a whole battery in himself, constantly giving like nature and seldom or

Mr. A. Willis, Cincinnati's materializing medium, leaves here on or about the rad inst. stopping a day or two at Washington, Indiana, Mattoon and Chicago, Ill., St. Paul, Duluth and Minneapolis, Minn. During July he will be at the Minnetonka camp meeting, and during August at the Clinton camp. His ministration in our city will be resumed in September.

There are promises of another water scarcity in this city. If criminal carelesaness s the cause a mass meeting of the citizens should be called and the matter settled be youd further accidents of this nature. Every one who is found guilty should be sent where and jury. Public opinion is higher than law.

MOVEMENTS OF MEDIUMS.

Moses Hull speaks in Grand Rapids, Mich.

Mrs. Lena Bible addresses the Union Society of Spiritualists at Cincinniti, O., during June Willard J. Hull has open dates for October and December of 1891. Address 150 Dewitt St. Buffalo, N. Y.

Prof.W. M. Lockwood may be addressed at Ri oon, Wis., for engagements to lecture for the present aenson.

Bishop A. Beals will speak at Londonderry Vt., during June, where he may also be adiressed for future engagements.

Lyman C. Howe may be engaged to lecture for the months of October and November. His address to the 23d inst. will be in Orion, Mich F. G. Wilson is open for engagements. Adddress Box 36, Mantua Station, O. Mrs. Wilson

will furnish appropriate poems, vocal and instrumental music. R. H. Kneeshaw invites correspondence with societles or others in the district of Watertown, N. Y., for evening lectures or circles durng the mouth of June.

Geo. II. Brooks may be addressed for lecture ingagements at 124 Charter street, Madison, Wis. Will also attend funerals or weddings within a radius of 200 miles.

Mrs. Mary C. Lyman would be glad to open a correspondence with leaders of different camp meetings for engagements as a speaker. She is engaged at the Mantua, Ohio, camp for July ooth, 28th, 29th, 30th and August 2nd. Address, Fulton, N. Y., Box 420.

G. W. Kates and wife will lecture at Montpe lier. Ind., Sunday, June 14th, at the annual grove meeting to be held there. They are working in Indiana in the interest of the coming camp meeting. Localities desiring a visit from them should address Dr. J. W. Westerfield, An-

G. W. Kates and wife serve the Indiana State Association, June 7th to August 10th, with headquarters at Anderson; August 15th to 20th at Parkland, Pa., Camp. They desire to engage for the following fall and winter months. Address them as per route, or at 2234 Frankford Ave.

Dr. W. A. Hale, lecturer and descriptive test medium, has a few open dates this summer Societies, camp meetings, associations and others desiring his services should address him at his new office, 32 Pearl street, Charlestown District, Boston, Mass., at once, as negotiations with others are rapidly taking place. Terms reasonable.

Edgar W. Emerson engagements for June are West Winstead, Conn., June 14th; Compounce Lake. Conn., June 17th. Will be at the different camps as follows: Parkland, Pa., Julyoth to 15th Onset, Mass., July 25th to August 1st; Sunapee, N. H., August 2d to 10th; Niantic, Conn., August 16th; Haslet Park, Mich., August 22d and 23d; Mt. Pleasant, Clinton, Ia., August 26th to 31st.

A. E. Tisdale closed his month's engagement for the First Spiritual Society, May 31st. He ton, Mass., during the mouth of June. His camp engagements are Lake Pleasant, Onset Bay, Warwich, Mass.; also Sunapee Lake, N. H., Queen City Park, Vt., and Temple Heights and Etna, Me. Societies wishing his services for October and November, 1891; also for January, February, May and June, 1802, may address him at Merrick, Mass.

J. Frank Baxter is lecturing this month in St. Louis, Mo., Sundays. In July he will lecture on the first Sunday, afternoon in West Duxbury, the Second Sunday in Wachusett Park, Mass.; the third in Ocean Grove, Harwich; Mass.; the Bay, Mass., Temple Heights, Me., Lake Pleasant, Last Sunday morning Mrs. Brigham was with Mass., respectively: and of September in Runs.

Testimonial. B. F. Pool, Clinton, Iows-Dear Sir: Received our Melted Pebble spectacles. They are per-Your clairvoyant vision excels every ther method.
Inclosed find P. O. order for your Magnetized compound.
Respectfully,
MRS. MARY A. FISHRR.
South Deerfield, Mass.

PUNCENT PARAGRAPHS.

business men, but lying the majority. Only a lock of auburn hair Caught on the front of his vest;

He thoughtlessly touched the button. His wife-she did the rest! "The good and the had are very closely asso-clated in life," said Vellowly.
"That's a fact," said Brownly, "the ship that carries out the missionaries has usually on board a cargo of rum for the natives."—N. Y.

In China all the land belongs to the State, and a trifling sum per acre, never altered during

long centuries, is paid as rent. This is the only tax in the country, and it amounts to but 60

Uncle Josh gazing at the show bills Well I'll be got durned of I wouldn't be ashamed of my

ence from E. Hovey will tell the rest in next Ellis Wife—What is the matter, Joshus? Uncle Josh- Why, that lazy feller goes around the country advertising that he is supported by a charming young actress. Why in thunder don't he go to work?-Drake's Magazine.

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