AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION

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THE BETTER WAY

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EDITORIAL.

Nature's law of reciprocity affects the adividual in exact proportion to his deands made on his brother mortals.

Equal rights is something which most people regard as a principle that should be exercised one towards the other with 🚅 left out.

Spiritualism has came to correct the resent-not the past. Thus it is vain effort to combat old issues and revelations that are losing power naturally in the light of modern inspiration and revelation.

the questions that cannot be solved by do not concern us.

Since Balmaceda's downfall it has been shown that he was the representative of the masses against the classes. He was a true reformer, but made the attempt at reform too soon-his aim being to divorce the church from the state, and for this the aristocracy was not yet ripe. Ouite a revelation for progressive thinkers.

He who can, through a little sentiment, alleviate the heartache of suffering humanity, is not an unpractical teacher. Such soul efforts are needed as well as prossic ones; for they awake in one a sympathetic chord that vibrates in harmony with some other sufferer, and thus it continues like the ripple on the water's surface forever and ever.

them! It is not impossible.

A war cloud is again threatening to may day of peace and prosperity, happiness and general progress. Forebodbein journal are not without cause:

and the courage and energy of the Emperor fire as confidence in the result, which will inwire the very existence of Germany. If we are mka it will be the end of Germany.

F. Press says the writer might have aded, "or the end of France."

France has attained to its its majority, bring celebrated its twenty-first birthdr as a republic. Yet it cannot be said that "France is free!" France is still a cred-bound country; believes herself the eldest daughter of the Romish Church, and would sacrifice her own as will as the liberty of other countries to sphold the Pope. Can it be called a remblic in the true sense under these cirmatances? A true republic recognizes so religion and is far from upholding mything like priesteraft or popery, Cowever, one thing at a time. It has neceded in casting off the monarchical rule. It will also succeed in casting off

the ecclesiastical yoke—some day.

la a recent lecture on the God quesit cannot be explained to another. It is we experienced it, know it; but would montration. The common intuition of laite proposition. Those who have had berefore that a divine power exists and an feel them thus.

called, and thus related to the same by virtue of its divine attributes-inspirit-body is an individualized essence of matter and constitutes the soul's future dwelling place. The combination makes the human entity—immortal by virtue of its dual nature (positive and negative) just as spirit and matter en massse constitutes life indestructible. Intelligence makes the being self-conscious; love gives it that sweet sense of duty or moral fealty and allegiance to its loved ones or its offspring it the motive power necessary for progress and spiritual perfection.

Messrs A. B. Gaston and H. D. Barrett two well-known, sincere and intelligent Spiritualists are exhibiting a lively interest in the establishment of a school for The mission of Spiritualism is to solve the educating of our children. An article on this subject from these gentleesough without adding to it things that everyone who has the welfare of our children at heart. Sunday lyceums have become an established fact and have proved a source of great good. Spiritnal schools have become a necessity, and may be admitted, tended irresistably to our people are beginning to realize it (although we already advocated it strenucusly through Light for Thinkers five or six years ago.) Better late than never, ducing artificial divisions in local mathowever, and as a practical move has been made in that direction, we hope it petency or honesty or patriotism, the will be encouraged and sustained.

Prejudice and intemperance blind to the truth-not only philosophically speaking, but physically and therefore scientifically as well. Prejudice or hatred for example, affects the blood or arterial system, making the former sluggish with a like effect on the action of the brain. Intemperance disturbs the nervous sys-If "thoughts are things" then thoughts tem with a similar effect as in the firstorate, and a combination of them create named instance. As no new thoughts put things-principles and laws, per- or ideas can enter the brain without con-May not a combination of like sistent or harmonious action of both boughts from many minds have created sense and emotion (two life principles of god or christ principle, or a variety of the soul, which need the blood and than that have potency enough to aid, nerves as the their medium to operate aspire or comfort and strengthen those through) man becomes impervious to to put their faith in them-pray to new truths or the unfoldment of new faculties to admit them. As moral or spiritual progress depends on this, it tarken Europe's present bright and may be said to have a scientific basis, and

They who can incite to envy by up like the following, as taken from a their purity or goodness are sure of making converts, while they who simply If war is inevitable it will be a struggle of excite to enthusiasm without a show of which the world has never seen the like. Our true morality make scoffers or revilers. spiradid army and generals of proved capacity | True reform is based on reason and love, concomitants of the light. Fanaticism is reason perverted by selfishness and gropes in the dark. Although fanatics Commenting on this extract, the N. are often sensitives affected to the extreme by prevailing opinion or individual theory, they are by no means mediums or agents for reformatory work, whether in the ranks of Christianity or germs of spiritual insight and inspira-Spiritualism; for in either instance they tion, all of which go to make up the disturb the social fabric unpleasantly or nature of the little creature in her bring odium on the cause they are al- charge." lied to. The true reformer is not a and invites rather than urges, being in-

> In an article on "Life Beyond the Grave" F. W. H. Meyers, in Nineteenth FROM POPERY TO SPIRITUAL-Century, says, that the effort to prove that there is life beyond the grave is

dancing," and will find its best delight grave than would be the actual occupain progress, not attainable without effort tion of the city by a foreign army. so strenuous as may well resemble pain.

SENATORIAL ELECTIONS.

The Atlantic Monthly contains an article from Wendell P. Garrison on "The Reform of the Senate." He declares for the abrogation of the act of 1866, whose which it possesses; and will-power lends distinctive features are that the two houses of the legislature shall meet in joint convention, shall vote viva voce, and that a majority shall elect.

If the States were free to elect senators as they thought fit, he considers that the Australian ballot-system would probably terminate the evils of the viva voce method of voting. Further, he would science or the church, thus imposing on men appears in another part of THE have the State give to the people the is advocates a task that is burdensome BETTER WAY and should be read by right of nominating candidates for the

"The Constitution from the beginning," says he, "insured the coincidence of state with federal party lines. This, it the consolidation of the country, but it had also the effect of mischievously prolonging the term of party existence; proters; making party fealty, and not comcredential of office-holding at every degree of the scale, whether state or federal; and so leading to the steady deterioration of the personnel of state legislatures, the growth of machine rule, the purchasability of senatorships, and the decline of the federal Senate, to what we now see it,-in large measure a medley of millionaires, 'bosses,' and the representatives of selfish interests."

INDIVIDUALITY IN EDUCATION.

In a late issue of The Arena, Professor Mary L. Dickenson has fault to find with the present system of educating in the mass, on the grounds that it aims to produce what, it is held, cannot be done successfully, an ideal dead level in the mental constitution of pupils. The end and aim of education as it should be is. as it is found, the real creature as he is. this pregnant sentence: To accomplish this end the number of we have to decide whether the she may be able to study the nature of mother: should know the child's mental and moral inheritance, and, in as far as her own watchful care and the help of the family physician may enable her to do so, she should understand its physical constitution. She should acquaint and degree of affection, and the little

At least, Prof. Dickenson urges, every fanatic because he is mindful of others, institution should have in its faculty one person whose province it is to cultivate a pupil in the great school of life. Let and character. And to which we add examples accompany preaching. By the that that person should be a psychome-former the latter is measured or judged. trist or a sensitive of the character readtrist or a sensitive of the character reading order.

ISM. Signor Crispi says in an article in Condesire the greater; unless, indeed, the contribution to the secret history of the them by others a thousand times. An aim at any common benefit in which he a Catholic education in France have not isdividual soul perceiving the nature of himself may expect to share. In reality, been remedied by the work of civiliza-God, neither doubts nor requires de- this confusion of mind has a deeper tion, and that the demagogues of that source; it is a vestige of the old monkish country are as intolerant as the Vatican. makind perceives and accepts the in- belief that man's welfare in the next Further, that Italy requires an assurance world was something in itself idle and that France will not some day direct a we whit of divine inspiration know personal, and was to be attained by new expedition against Rome, or bring, means inconsistent with man's welfare as she has more than once promised, the that it is even if unable to prove it to in this. Whether Christianity ever au- Vatican question before the European When. We suppose it is like other thorized such a notion I do not now in- Powers. In France the question is albuths that some feel or know intuitively, quire. It is certain, at any rate, that sci- ways open. France believes herself the and which are doubted by those who do ence will never authorize it. We are eldest daughter of the Church and con-

The soul of man is an individualized wide analogy as man can ever make re- of the Roman Pontificate belongs to her. ssence of universal soul or spirit, so garding things thus unknown, when we When this distrust shall be removed low the same laws as physical evolution; the question of withdrawal from the telligence, will-power and love. His that there will be no discontinuity be- Alliance. In the other alternative, Italy's tween terrene and post-terrene bliss or duly is to strengthen herself. The threat virtue, and that the next life, like this, to take Rome from the Italians and rewill "resemble wrestling rather than store it to the Pope is an offense no less

One of the most interesting parts of the Crispi article is that in which he tells us quite plainly that the present Pope has been more than once on the verge of making an arrangement with Italy, but that he has been deterred from doing so by the intrigues of Jesuits and the promises of France.

Still the Pope shrinks from trusting himself to the tender mercies of the dead men, then to be consistent, give nance the use of paraphernalia of frauds, French Republic, as he does not trust a popular government; and if in 1848 he refused the invitation of Cavaignac and preferred Gaeta he would now rather choose Spain. The author's idea of what the Pope should do is expressed in the following sentence:

After the Giordano Bruno celebrations, a cirular was sent to all the Catholic powers, de clearing that it was impossible for the Pope to remain in Rome. On June 29th there was a secret consistory on this subject, but nothing was decided. The proposal for the departure of the Pope was favored by the foreign cardinals, ant, by a very few Italians. What made Leo XII. hesitate was the uncertainty of his return. No ministry took the circular of Cardinal Rampolla seriously, except the French whose counsels, at the last moment, Leo XIII had not the courage to follow.

The proper course for the Pope to thinks, and Leo XIII. should content himself with the inviolability he enjoys, free, independent, in Rome; and let the Catholic populations be content.

He also hints at the prospects of a republic in Italy at no very remote period. That would undoubtedly add one of the most interesting chapters to modern history, and at the same time break the back of Popedom forever on this planet Catholic element to seek consolation in Spiritualism.

INTELLIGENCE OR IGNORANCE: WHICH?

In an all too brief article from the pen of the Rev. Dr. Lorimer, under the title of "The Newer Heresies." found in the she maintains, to develop the real mind current number of The Arena appears

pupils which each teacher is permitted of the immediate future shall be governed suto have should be limited in order that premely by intelligence or ignorance. If ignorance is to rule supreme, then let us found no more universities, nor open any new theologievery one committed to her care."She (the cal seminaries. Let us not go through the teacher) should be not only in communi- farce of instructing, unless it be merely to incation, but in real communion with the sist on the assimilating by students of dogmas that must never be questioned, and from which they will swear by the eternities they will never depart, either in spirit or letter.

These are brave, timely words, Dr. Lorimer; in harmony with the laws of man's nature, commending themselves to common-sense, and in full accord with herself with the temperament, the habits that law which has led the race away maintained in all the camps without the from the dense ignorance of the past into its present light and knowledge. The istrates or a police force, has been exchurchly child of the future is now, in ceptionally good; larger crowds on the the present, engaged in the severest of great days of the several camps, have rebattles against the iron swaddling bands spectfully listened to the speakers; the of the past. Dogmatic theology is not the natural mother of a natural, reasonable, harmonious, experimental religion tuitively conscious that he or she too is and develop individual traits of mind of the heart. And none are more conscious of that fact than the church and the learned teachers of its old creeds. A dead Calvanism with its horri-

ble views of a creating and governing deity, is mightier in its iron rule over the consciences and beliefs of its churches, than the spirit of love and somewhat spoken of as selfish, by the temporary Review that Italy was driven equity taught in the gospel of the Nazavery men who declare themselves most into the Triple Alliance because of the rene whom these same churches worship eager to promote the terrestrial welfare French intrigues with the Pope. The as God. Is the formulated creed of the Mrs. Cora L. V. Richmond says that of their fellows. It is hard to say why it picture which he gives of the extent to church over which our learned, brave should be philanthropic to desire the which Italian policy has been influenced and good Dr. Lorimer presides and to He asking what love is. Those who lesser boon for mankind, and selfish to by one Cardinal Rotilli is an instructive whose members he ministers, cramped, bound and restricted by Calvanistic decomprehend it were it defined to genuine philanthropist is forbidden to continent. He thinks that the vices of crees, election, reprobation and infant damnation? Or has his own evolution into a freer and more modern thought and faith been felt in his church, keeping faith and step with the intelligence which he rightly demands from the church of the future?

> And the same criticism must apply to the churches calling themselves Arminian to-day. Why must the Methodist Episcopal Church be forbidden any enlargement, any modification, any progress over the old, imperfect and unnat-

assume that spiritual evolution will fol- there may be reasons for Italy discussing future, who are to control and guide its sult have been patronized by the lovers learned men and women of the future

reject in their intellects and hearts? Dr. Lorimer has spoken it. It is intelligence or ignorance which is to govern the church of the future? If by "in- fraud some true sensitive might be untelligence" our Calvinistic and Arminian justly injured. But experience, the churches mean the brain and the heart clearer understanding of the laws of of the future beld in the restricting bands of an old theology, formulated by your young people no new text books, tricksters and the professors of ledgeropen no new academies or colleges; let demain, is fast driving these spiritual church newspapers be content with reprinting the works of Luther, Calvin, the worth of the camps, this season, Melancthon, Edwards, Hopkins, Wesley, shows this feature of healthy growth, Watson, Adam Clark and the musty old most unmistakably. Every true Spirittomes, resting unused on the study itualist will rejoice in it. shelves of old ministers.

The New York Observer could give in of Johnathan Edwards, and the "Hop- and ministers of the strictly creedal and kinsian theology" with its lurid pictures so-called orthodox churches have abated of the eternal roasting of innocent ba- their zealous efforts to crush out the natbies: while Dr. Buckley in the Methodist ural, harmonious, reasonable and philo-Christian Advocate could give a like se- sophical religion of Spiritualism, but ries of Wesley's sermons, and thus supply that a broader liberality is permeating alapse found in the universal refusal of the members and attendants of these the ministers to read once a year to their congregations, certain of these sermons pursue is to make terms with Italy, he of Mr. Wesley, according to the peremptory mandate of the "discipline" of the church. New ideas, truths, laws, are no longer required to be taught or even discussed, if the old bands are to remain upon the intellect and the conscience.

Of course, Dr. Lorimer takes his stand besides Dr. Briggs, Heber Newton, M. J. Savage and other pioneers of liberal for themselves. This step subjects them thought in the churches. We honor to the imputation of creedal, churchly them each and all. It is something in heresy, but neither the fulminations and perhaps cause a large portion of the these days of creedal tyranny for one to from the pulpits nor the lash of the repossess the courage of his convictions ligious press avails when once the emanand to give them utterance. But to be cipated intellect and soul are clothed free; to be the pioneers of a true, religious liberty; of unshackled thought and conviction. reasoning, Dr. Lorimer and his friends must go further. They must not only

> terized by light; by a religious and theo- popular mind; have been practical and logical sunrise. Already the dawning of hence instructive. These lectures as a

OUR CAMPMEETINGS.

cause. Larger numbers have been in atcottages have been builded; families have come earlier and staid longer; the order supervision or intervention of civil magmediums for phenomena have been patronized more extensively than ever; the character of the lectures given has been of a high order, and a multitude of fresh converts to the cause of truth and spiritual living, both here and hereafter, have gone out into the missionary field of their own respective homes,

This is as it should be. It discloses the fact that Spiritualism and Spiritual- as the bandage of religion. Through its ists are taking higher and advanced by careful examination, crystallizes into fact of which the senses taking cogni- planted the cross, only that the cross zauce is lifting the mind up out of the old creedal ruts of a blind faith. The land, look to France, look over the civilapplications of the severest conditions to psychic disclosures through media and matter, have been more marked, to despotic power and aristocratic sway more common than ever before; blind superstition and ignorant gullibility have had to give place to careful, closely observing thlukers, who have demanded their rights in honest investigation, and those rights have been largely respected.

Some few mediums have insisted upon making as safe a deduction from world-siders that the privilege of the custody ural dogmas and creedal forms which applying their own "conditions" to spirit we need correction.

characterized its founding? Why are manifestation through their organism, the learned minds of the present and the refusing fair test appliances, and as a reliterature and its creedal philosophy to of the marvelous almost exclusively. be forever restricted to the old, both in These, if honest, open the door for the faith and form of expression? Why must entrance of simulators, fakirs and frauds bishops, editors, authors, clergymen be of which spiritualistic phenomena has forced to robe their thoughts and their had its full share in the past. In most faith in an antiquated language and pro- of the camps it has been a poor year for claim a philosophy which they as the these ghouls of fraud whose only desire is to harvest the greatest amount of shekels. Honest Spiritualists and mediums have had to suffer and the cause has been retarded by the fear that in exposing a spirit manifestation, and the fact that intelligent Spiritualists will not countemountebanks into exile. A consensus of

The character of the attendance shows also a broadening liberality of the masses, "to-be-continued" series, the sermons Not that the leaders, directors, officers churches. They are attending the spiritual camps in increasing numbers each year, and have been more auspicious this year than in any preceding season. They came to listen, to investigate, to think and reason. And thousands have become emancipated from creedal thraldom, and have asserted their right as individuals to examine, think and reach conclusions upon theological questions with conviction and the courage of the

The reports of the lectures at the many camps, found in our columns, and in unlock the door, but the dead-latch of those of our contemporaries, are highly blind superstition and reverence for the creditable to the speakers now in the old because it is old, must be removed. field. With rare exceptions these lec-The era of the future is to be charac- tures have been upon the plane of the the morning appears. "Watchman, what of the night?" The watchman saith, "The morning cometh!"

The morning cometh!"

The morning cometh!" pare favorably with the special sermons of the ablest and most popular divines. A review of the campmeeting season We do not write this in any spirit of just closed shows a steady gain for the self-pride in our speakers, but because a close comparison discloses it. The Spirtendance than in previous years; more itualistic campmeeting has come to stay. It is the spiritual university of the woods and of nature, at which any honest, observing mind and heart may learn the laws of being here and hereafter, sud may learn also how to hold sweet and satisfying communion with his excarnate loved. Injustice is not easily supported. The

strong may gain despotic power for a time, but the crafty only can maintain and strengthen it. No monarchy nor aristocracy can long subsist by open force, but only by specious deception, The few cannot tread on the necks of the many, unless they first blind their eyes. Never was a bandage found that blinds so effectually, or so conveniently, thick, mysterious folds, scarce a ray of ground, and consequently are winning reason's light can penetrate, and thus to the cause the better, the intelligent, the political juggler can play off his legthe conservative classes of society. erdemain tricks without fear of chal-Something more than novelty; than what lenge or deception. Run your eyes over appeals to either the credulity or super- the pages of history, and say if the stition of the masses; something which church and State have not been inseparable allies. Say if the sword has not might sauctify the sword. Look to Eugized world. Call to mind the French revolution. What gave the death-blow in the great struggle for reason and freedom? Was it not the fall of the beneficed priest and the loss of his influence? Was it not the autocrat Napoleon? -Robert Dale Owen.

We generally correct in proportion as

Written for The Better Way. THINKING, DOING. HOW W. WINES BARGIOST

It is not my purpose to deserve the title of "Common Scold" by indulging platform should be free, but that freein criticisms, which have been a marked fenture in this series of articles. A true friend will caution as to faults as well as praise one's virtues, and when one with modesty and in a proper spirit apprizes another of errors or weaknesses, it is safe to credit such a one with the highest degree of friendship. The queries have so often been made-what can be done to make Spiritualism take on a more substantial form and feature? and why are spiritual conferences to ephemeral in life and character? that I was prompted to attempt a partial answer to

The line of thought and suggestions in these articles, although disjointed, would be incomplete without giving special consideration to conferences and their work. The continuous rise and decadence of conference societies is a phase of the Spiritualists' cause demanding plain language of censure where needed and kind words of praise where deserved. Principles, and not personalities, shall be my guide in the consideration of this subject. The fact of so many attempts and of so many failures in conference, formation and work is sufficient excuse for a little plain talk on the sub-

Article number two contained statistics which put conference work in the midst of a large field of labor. There it was shown that a large percentage of our population has no positive conviction as to the spirit element of physical life. The conference meetings-the seance rooms-are the vestibules through which the majority of spiritual truth-seekers must enter and pass into the broader field of philosophy and thence the true religion. It should be the aim to arrest the attention of those who are without religious training or education of any atory of all that is claimed for Spiritualsome form, are invited to the conference one challenging the thoughtful minds refinement and discernment are invited to come, see, consider and be convinced. Care should be taken that they be not disappointed in meeting at least a degree of culture, of which they themselves are possessed.

An air of refinement, a spirit of love, an exalted tone of purpose, a unity of desire, magnanimity, pure themes, pure thoughts-all these and many more are requisites for securing the attention and favorable consideration of the public. One attempting to assign reasons for many short-lived conferences could select some from above named requisites. Bear with me in making a few suggestions, which I think, if observed, would aid in conference work and tend to lengthen the lease of life.

In the degree a reformer forgets self, is he successful in affecting others when engaged in a cause, the purpose of the march of progress. An extremely selfish person is of no use anywhere or in anything except perhaps as a deterrant to the progress of a universal good. Self-culture is to grow out of one's immediate environment and encompass those about him. Self-satisfaction or exist for a universal good --- a breadth and depth of purpose-should rise above mere personal gratification of one or ist around which and unto which all efforts should center and aspire. Without an ideal the conference will have no soul of existence, and without a soul or centre, dissintegration - dissolution followed by mortification, will surely result. Spiritualism has arrived at that degree of development where it must have an ideal of attainment, an ideal of character, an ideal of conduct and an ideal of general purpose.

The conference platform should be free, but freedom to day means something different from that of ten, twenty or thirty years ago in this respect. Did it not mean something different then the past freedom has attained no special tion to be followed, later by no Jew, no results. The question of free love in its special sense had a right to the conference platform twenty years ago; it is an assault now on the freedom of the conference platform to have it appear there to-day. The discussion of the merits of private character of specified individuals or of the genuineness or fraudulency of already held by this organization, for its specified public mediums is out of place before a public audience. Work of that and its purposes are acrupulously character should be delegated to a special guarded. Such societies based on religcommittee behind the scenes. The functions of the conference to-day are inter- can principle. mediatory between the private seance room and the lecture platform-the private scance where mediumiatic powers line of sples to report on the religious are developed and only that which proves proficient and convincing should the people. appear in the conference. Were this

would be avoided and much embarrassthe cause. As before expressed, the dom should have a zealous protective care vested in officers or committees to see that it be not abused.

The sensibilities, tastes and requirements of guests must ever be kept in view. Spiritualists cannot afford to be autocratic; their philosophy pledges them not to be dogmatic and if they can be neither. Self-existence and preservation require great care and discernment in thoughts projected and the methods of presenting facts for guests to consider and accept. When ancient spirits like Claudius Apius, Julius Ciesar or many others condescend to communicate to present mortals, long addresses through sealed glass jars or envelopes we Spiritualists, of course, must feel complimented to be singled out and blessed with thoughts over the autographs of those ancient spirits.

Many of us feeling unworthy of such special compliment and consideration and also feeling that perhaps they are intended for confirmed Spiritualists only; that perhaps it is a slight betrayal of confidential correspondence to give them to a public audience. But even with such evidence of spirit power of communication we are Spiritualists still, and even with such evidence presented to the thoughtful unbeliever, he is most firmly an unbeliever still. Candidly speaking, has not past experience in conference work proven that the time is here and demanding reform in many respects in the conducting of conferences. Credulity, sincerity and enthusiasm are not sufficient in themselves to meet the requirements of an every day practical life and mind.

The harvest lies outside the conference room; the bugle call must be sounded; the clarion notes most clear and pure. Weak minds, strong minds, prejudiced kind and demonstrate to them truth minds; the illiterate, the learned, the with well chosen phenomena; express to confiding, the suspicious, the Christian, them thoughts of an inspiring character the infidel-any and all of these may and relate to them experiences confirm- momentarily answer that call. The conference is the fortress of Spiritualism ism. The public, by advertisement of the recruiting station of its army. It can be made a harbor for manly, courmeetings. The Spiritualists' subject is ageous, dignified warfare for justice truth; an ever increasing religious life of the age. Men and women of culture, and liberty; or it may be made an arsenal for hate, bitterness, slander, vituperation and final self-destruction. Which shall it be?

Written for The Better Way. THOUGHTS FOR THE TIMES.

Direful news of famine and premoni tion's of pestilence that stalks by its side flashes over the cable from Europe. The poor barvest has been further damaged by the deluge of rain, and the famished peasants in portions of the Russian empire have not even the black rye bread to appease hunger, but already feed on the leaves of the trees. What will be their suffering when the remorseless winter of the north chases over their hopes of succor?

In the face of this awful spectacle of starving thousands; of the people of whole vilages and towns wandering simlessly in the highways holding out bony hands to the more fortunate for bread which is to harmonize individualities in of dying women and moaning children and strong men, hollow-eyed, despairing striking at their rulers weak and simless blows, the press of this country is pandering to the selfishness of its readers by assuring them that now is this country's opportunity to reap a golden harvest. Wheat and corn are to sell at high pleasure is a virtue when it is a reflex prices. The farmer is to be made glad, from others; becomes a vice when it reglad by the misfortune of his brother tards or defeats the growth or happiness over the sea? Christian country! Chrisof others. Spiritual conferences should tian press! Christian teaching after eighteen hundred vearat

Oh, we should learn that although a few farmers may have more gold, the more of the participants. Public in world loses, and in the end they lose, character, they should be general and for such is the community of interests generous in purpose. An ideal must ex- in the world to-day, bound together as are the nations by the ties of commerce and blending of nationalities, that the weakest community on the confines of Siberia cannot suffer without all civilization sympathizing, and meeting loss

> Rabbi P.G. Hirch, of Chicago, one of the progressive minds, now as common in the synagogue as the orthodox churches, has sounded a note of warning against the encroachments of the so-called religion on the affairs of the State. He says:

"Religious prejudices seek outlet in the camp of the citizen: puritan and American are interchangeable terms. No Catholic for office is the first determinaagnostic," etc.

His words have especial force now that secret organizations have been established with widely extended ramifications for the express purpose of pushing this un-American idea, and ostracising for religious bellef. Few know the power existence even has been held a secret, lous bigotry are traitorous to any Ameri-

These societies have to force their ldeas on paternal societies, and picket standing of those prominently before

A good citizen is one who performs

work, much ridicule by the public press his obligations and the value and responsibility of being an American. It is ment would be spared the advocates of well known that often the man who was born on the sea and but yesterday became naturalized takes deeper inter est in public affairs than those who boast of a blue line from the pligrim fathers. Before the law the citizen of yesterday is the equal of the citizen of

ten generations of American ancestry. Any organization making a religious test is treasonable, as seeking to subvert the church and State shall remain dis-

The press, far and wide, have given lengthy sketches of the life of Lyman C. of the most indefatigible scholars and literature has no like of him. His collection of historical material is unprecedented. There is one thing, however, that the press has overlooked or pur posely avoided.

The Detroit Commercial Advertises

gives this interesting information, showing that this great and good man and proud, had found Spiritualism a fountain of living waters, and that its light guided him while living, and the passage over the river of death a pleasant transition. Twenty years ago Dr. Draper was make some investigations relative to Wisconsin's early history. While there he was the guest of a gentleman whose daughter was a medium.

The doctor was persuaded to visit the young woman, and received a communication from a deceased adopted daughter. This made such an impression upon his mind that when he returned to his visitations. Dr. Draper was taken ill Friday even-

ing. August 14. He called in a clairvoy confidence, and was treated by him. He ing of the school, which will take place began immediately to prepare his busi- October 5th proximo. ness affairs, as he suspected paralysis, The stroke came the next day and affected the whole of his right side and but he managed to say that he believed this was his last illness. Dr. Draper claimed to have had a vision about seven catch the year. Thus when he was stricken this time, and the clairvoyant told him he feared he could not live, the doctor replied that he thought he would live until the 27th of August. He passed away the night of August 26.

A NEW DEPARTURE AT CASSA DAGA.

Some of the workers at Cassadaga have determined to establish an institution of learning at that progressive place. It is the desire of the projectors of this either the President or Secretary of the movement to lay the foundations of a hoard. A. B. GASTON, Pres., Utica, Pa. university, which shall stand as Cassa- H. D. BARRETT, Sec., Spartansburg, Pa daga's monument for all future ages. During the ensuing school year an academic and commercial course of study will be opened, with the privilege of taking up special branches if pupils so desire. This is merely the first step in the most advanced standing.

Ultimately the friends of Cassadaga ion with the school. Of course this is an ideal to accomplish, which will take time liberal people, for the school will be entirely free from sectarian biss of every sort. There is much need of a school of ties should encourage it, for it is deter mined to make it perfectly free from all religious prejudice, at the same time insisting upon and practicing the highest and purest ethics in every day life.

The matter of expense to pupils has een carefully considered and the tuition fixed at the very low figure of twenty one dollars per school year or seven dol co-operative boarding house has been established in connection with the school, having for its object the reductiou of the price of board to its actual a feature of great importance to students of limited means, as it enables them to secure a good education without having to pay the exorbitant rates of tuition and board usually charged at higher in stitutions of learning.

As before stated, the course for the and commercial branches peculiar to High schools or academies and commer cial colleges. Special classes will be opened for students desiring to take up the languages, or physical or psychic sciences, should application be made for

Board of Trustees: A. B. Gaston, Pres ident, Utica, Pa.; Mrs. M. H. Skidmore Treasurer, Lily Dale, N. Y.; Mrs. Emma Hough, Lily Dale, N. Y.; Mrs. P. Muhl-hauser, Cleveland, O.; H. W. Richardson, more strictly observed in conference the duty of a citizen and understands Rast Aurora, N. Y. Prof. J. W. Bab cock, prescribe understandingly without ever earth such evidence.

Dunkirk, N. Y.; Daniel E. Bailey, Buffalo, New York. Teachers: H. D. Barrett, W. A. Mansfield.

SPIRITUAL SCHOOLS.

To the Editor of The Better Way As I am daily receiving letters of inquiry concerning our school at Cassadaga, I would respectfully ask the use of your columns, that I may make a public statement as to what we expect to do during the ensuing school year. An orthe fundamental American principle that gantzation has been effected under the control of a competent Board of Trustees, who have made application for a charter for our University from the treasurer have been designated, the Draper, whose recent death removes one former to carry on such correspondence as is necessary, solicit subscriptions, etc., treasury, holding it strictly in trust until the funds shall be disposed of by the management. Teachers have been elected or ap-

pointed for the year ensuing, who are well qualified to carry on the educational work. Certain lines of study have been scholar, of whom the West is justly decided upon, which will enable all students to make a choice of the branches they wish to take up. Owing to the brief time prior to the opening of the school, it has been decided to follow a regular academic course, with a commerdeacon in the Baptist Church. He had cial course connected with it, for the occasion to go to Terre Haute, Ind., to first year. This does not limit our students to the branches embraced in those courses alone, for they will be permitted to take such elective studies as they wish, including the languages. We also hope to have classes in stenography and telegraphy. A thoroughly competent teacher has been secured, and students who wish a practical education will find it to their advantage to attend our school. home he resigned his church office and It was our aim to organize a co-operafound abundant comfort in the truths of tive boarding house for students from Spiritualism. Since that time he had abroad in order to reduce expenses, but said to intimate friends that there had that plan is not practicable for this year. scarcely a day passed in which he did We hope to be able to secure board at not see some special manifestation to club rates, as is usual in all higher instistrengthen his belief in spiritualistic tutions of learning. By so doing we can place the cost of board at its minimum figure and at the same time furnish good food. This question can be determined ant doctor, in whom he had the greatest by the students and teachers at the open-

The management will endeavor during the coming year to collect funds for the erection of a suitable building and to lower jaw. With difficulty he articulated, purchase a cite for the same. Several plans have been proposed, but the one that has met with the most favor is to form a stock company and ask the friends years ago in which he was told that he of education to assist us by taking stock. would die August 27, but he failed to It does seem as if one hundred persons who are interested in educational matters can be found ready and willing to give one hundred dollars each towards a building suitable for an institution, such as we intend to establish here. Mrs. M. H. Skidmore, of Lily Dale, N. Y., the mother of Cassadaga, is treasurer of the school board and will be pleased to receive contributions from any and all who wish to aid this laudable undertaking. Address all letters of inquiry to

To the Editor of The Better Way. USES AND ABUSES OF MEDIUM-SHIP.

Lily Dale, N. Y., Sept. 5, 1891.

8. BIGELOW I would like to have an expression from a series that shall lead to a university of others as to the reliability of spirit communications, and the propriety and advisability of consulting spirits or mediums, hope to see an industrial school for both and seeking advice upon matters of busisexes-laboratories, museums, experi- ness or whatever may interest us; and to mental departments for all physical and what extent advice so obtained should be psychic sciences, established in connect- allowed to influence one's actions. Do our spirit friends understand our needs and wants, and know our thoughts and deand money. It appeals especially to all sires; and can they advise understandingly independent of our minds and our knowledge? These and kindred questions have occupied my mind of late, and this kind, and people of liberal proclivi- I have had quite a varied experience and made careful note of a goodly number of personal experiences and experiments as well as compared views with others and tried to get at the bottom facts in their experience with mediums, and also talked freely with several mediums upon the

Several points are well settled in my mind. 1. Spirits are decidedly human lars for each term of three months. A land far from infallthle, and hence, however honest and well meaning, frequently make mistakes, especially when attempting to deal with future events, even though they may think they "see" clearcost to each individual. This of itself is ly what is to be. 2. Spirits are frequently influenced by the mind and feeling of those seeking advice, especially when there is a strong sympathy or affection between them, and that a strong desire to please and give consolation may influence the judgment and lead them to hasty conclusions. 3. Spirits have facipresent year will embrace the academic lities for gaining information that we do about 500 years later: not have, and they can sometimes be of great help and render important assistance when appealed to in a right spirit and with suitable conditions; but they must first understand the subject fully or take the necessary means to inform themselves before they are competent to advise understandingly. And that I be-lieve spirits can do, as in the case of diagnosing cases at a distance, apirita do go and examine patients and report, and Bible is a corruption of by-bill, as he

having seen the patient; such facts are beyond question or cavil. They also can and frequently do correctly read the mind of distant friends, as well as their physical condition and inform us of the results of their active efforts undertaken at our request, and distance seems to make no difference in the result. Dr. Sapp's spirit helpers examine and report as readily on cases in Oregon or Australia as in the city, and he prescribes with the same confidance in the one case as in the other. 4. I believe it is designed that we should use our own reason and judgment and not depend too much upon spirits in the ordinary affairs of State of New York. A secretary and life. And I further believe that mistakes are frequently allowed to be made by wise spirits lest we mortals come to depend too much upon spirit advice and exemplary of men. American historical while the latter officer will receive and help, and thus hinder our own legitimate safely keep all moneys paid into the development. And I hence conclude that it is not wise to run to mediums for every trivial affair or for "pointers" in stock, gambling, horse racing etc. etc., and the medium that prostitutes his or her sacred gift to such unworthy ends is sure to deteriorate and ultimately to lose the treasure entrusted to them for more worthy ends.

One medium in Chicago told me that most of her time was taken up by men from the board of trade who frequently came three or four times in a day and sit a few minutes, get a "pointer" and rush off to act upon it, and perhaps be back again in an hour to repeat the performance. To such low and base uses is this heavenly gift being prostituted by far too many mediums; and I tremble for them and for the result upon our noble cause. What say you brother and sister Spirit-ualists, shall such things be encouraged; we Judas like sell out and betray the "Master" for mere pelf?

Written for The Better Way STRIKE A LIGHT!

The very learned and interesting article, by H. H. Brigham, entitled, "Full Form Materialization," which appeared in THE BETTER WAY, of Aug. 29, has attracted my attention, and being mystileave to ask one or two pertinent ques-

Dr. Brigham says: "The authors' names are not certainly known of almost all of the most interesting portions of the Bible, while even the dates are another mother of uncertainty. Hot, angry, passionate words were used between members who sat in council, to decide what were sacred books and what were not, Those accepted were called by-bills which was afterwards shortened to Bible."

Will the doctor be so kind as to inform an earnest seeker, where he finds authority for the last statement, quoted above? With all my diligence, I find no hiut that Bible is a contraction of bybills. I have read about councils and synods.—scores of them—and am satisfied that they were often very noisy, and that there were times when loud talking would be silence, as compared to what did take place, still I do not find what I

Historians agree that at the famous council at Nice, in the year 325, there was heated discussion over consubstantiation and the celebration of Easter, and make men incompetent to do great that at the council of Laodicea, held crimes. The great crimes occur in high about the year 360, the books of the New social and monetary circles. The truth Testament were adopted; but they forgot to mention the subject of by-bills.

A Christian writer of the 4th century the table, and that upon the prayers of the council, those which were inspired reasons for his existence here will have jumped upon the table, while the false informed us, that the question was dethe Jews had previously done with the uot appreciate the sunshine, the beauty books of the Old Testament, but not a of the bending sky, the singing of the word about by-bills.

I read from Chambers' encyclopedia that Bible (Ta Biblia-The Books) is the name given by Chrysostom, in the 4th century, to that collection of writings recognized by the Christians as the documents of their divinely revealed re- in their one .page advertisement, make ligion.

There is no doubt that the word Bible is derived from biblos a Greek word meaning book, nor that biblos (more commonly called biblion, the plural of which is biblia, not by-bills) is derived from papyrus the name of a plant, the liber of which was used to write upon A collection of books is called in Greek a bibliotheca, and we agree in calling a person who is ridiculously fond of books, a bibliomaniac, and we never think of ascribing his insanity to bills of any

kind. Now observe this collection of writings was called Ta Biblia-(Bible) in the 4th century, and at that time, the English language was not spoken very extensively, especially in Asia. How did they happen to use the English expression, by-bills, so very prematurely? Here is a specimen of the best English in use,

"Alfred Kyning waes wealhated thisse bec, and hie of boolnedens on Buglise wende." I am afraid that King Alfred did not know that by-bills was the original word for Bible.

Lest the doctor be led by what I has written, to think that I desire an answer foreign to the subject, allow me to state my difficulty once more.

Since I do not find any evidence that thus enable the co-operating physician to asserts, I ask him to assist me to un-

THE NEED OF THE ACE. Mrs. Richmond, of Chicago, addressed large audience in Memorial hall last evening. Before giving the lecture she answered several questions which were asked her by members of the audience. One was: "If man is immortal has his life any heginning?" "No sir," she replied; "immortality, having no end, has no beginning.

She regarded the world as in a state of constant development. Every act, even atrocities, have their place in the whole. The subject for the evening, "What is the Greatest Need of the Nineteenth Century," was suggested by a member of the audience and upon it she spoke: "It would seem that the greatest ques-

tion of the age depended upon the observation of the individual, I should say that whoever should solve the existing questions of capital and labor and the social relationality pertaining thereto will be the savior of the century. The solving of the question of human maintenance does not fulfill the need completely. You would think in a single campaign that the safety of the nation depended upon the success of one party. We are striving to solve the existing questions of the day. This age is nothing if not scientific, and it is belief that science will eventually solve the problem. Science, however, is only the hand maid of the human mind, Civilization is upon us. Ancient Rome came to its full glory and decayed. History has repeated itself, but better natures have arisen from the ruins. We have creeds of all kinds, limited and tolerant, to express forms of worship. I think the greatest need of the century is spiritualization. Some one said that the increase of insanity was due to lack of idealism in the world; that the fairy tales of childhood have been banished and cold, practical materialism established. There is a sort of spiritual famine in the world. Many followers of Darwin are materialistic. Darwin certainly was not. Wallace, his co-worker, is unquestionably fied regarding an assertion therein, I beg a Spiritualist. The crowding out in the schools of learning all reference to man's spiritual nature is having a most disastrous effect. A prominent Unitarian once said: 'Either Spiritualism or annihilistion.' How many clergymen might say the same thing if they spoke their convictions. Neither theology nor science can answer the question why so much affection, love and inspiration is given man if his earthly career is all. If a man can gain control of the lightning and have the sun do his bidding is be inferior to the thing which he controls? Is the tenement of clay his only habitation? I repeat that the great famine is the lack of true spiritual perception. The world is full of the excitement of traffic and the consequences of traffic. There seems to be no besideven for the religions. What does this mean? It means that the spirit is famished. It means that the passion of the age is commercial prosperity and that that which we most worship is intellectual achievement. Develop all the treasures of the earth, but do not bow to the God of gold. Intoxication and debauchery is that man has transferred his responsibility to the church and state and left his soul to starve. The spiritual world says that the books were placed under is here. You dwell in it. It surrounds us. Whosoever shows to man the best served the greatest need of the age. The ones remained under it. Other writers recognition of humanity is what we need. The spirit is the possession of cided by vote,— by yeas and ways, just as the entire human race. He who does birds, has very little to live for."—Cleve land Plaindealer.

J. D. LARKIN & CO.

J. D. Larkin and Co., of Buffalo, N. V. in this week's issue of THE BETTER WAY an offer which is so remarkable that we go out of our way to refer to it.

While it is true that this firm has such implicit confidence in the character of the goods they send out-their valuable sosps, toilet articles and large family lamp, that they are willing to send them to reliable parties for 30 days' trial, while this is so still we recommend our readers when they order the box of soap and the lamp, to send the money with their order. The firm are pre-eminently responsible, and if the lamp and soap do not meet the full expectation of those ordering, the money will be refunded and the goods will be taken back. We know the immense rush that will be made on this house for the soap and lamp, and those ordering on 30 days' trial will, of course, have to wait their turn, but parties sending the money with the order, will have the goods shipped the same day the order is received.

It is with unqualified satisfaction that we call the attention of our readers to this-what might be called "wonderful" -advertisement of J. D. Larkin & Co., Buffalo, N. Y. They offer so much for the money sent that it is difficult for us to state whether they make a present of the lamp or of the soap and toilet articles, but which every way it is, the liberality is certainly unheard of; think of it; they will send enough soap to last s family one year, besides a lamp, which will last a life-time.

for The Better Way. TRUMPET VOICES.

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H. L. SUYDAM. garing completed my second pilgrim to the far famed Cassadaga camp the purpose of satisfying myself as truth or error of mortal man's signace with the "familiar spirits be prep and mutter" Isainh 8: 19,20, and was free and untrameled by creeds. justified in giving a plain unmbed talk in the interest of truth, ed your permission. I trust that what say say will be taken in the same at in which it is written. I can asall, it is given in the most kindly ort for the advancement of truth. No andness is intended by the writer. and for the greatest possible amount food to the greatest number of mor-

n begin with, I would call attention ge open conference in the morning. these free talks, are you not too are there not those among you hold to their old infidel notions, and are only too happy to cast a slur to ridicule upon the Scriptures and s techings? There are many honest cals that fully believe that book, that guad your meetings as honest searchers, secre, kind hearted, who love the truth. then this infidel sentiment breaks loose then by those unaccustomed to public mesking, it lets fly many uncouth and mmon place remarks, especially if by p doing they may provoke laughter the uncharitable unthinking masme Such action on the part of the associain should be frowned down at once, it me result in no good to the true cause Spiritualism. To be compelled to sten to such, many are displeased and in the ground. I know this to be a ict. This, kind friends, I look upon as sprehensible in the highest degree and should be frowned down, in the interest d buth. To listen to such expressions a quietness and pretend to acquiesce, is sking too much of a christian gentlemen. loggered with a score or more on this sobject, and I was happy to find that amont with one voice they condemned

Kind friends, if this faith, this docrise, is so far in advance of the wouldworthodox creeds, why not prove it to is so by your lives, your conduct? Why sot, although they cast the vilest of epithets on you, return the same by showing them you make use of their texts and that you live that truth, thus cast "coals of fire on their heads?" They profess, but do not live it. When smitten on the one cheek, turn the other also. Exemplify to the world and the truth seeker, that you have the true foundation: "Love". And that your faith is not a "satanic delusion." By so doing, you will draw them to you by loving

One other thought comes to me. It is this. Be very careful and keep your urion and disrespect.

Rease allow me to give you a chapter is my experience. In 1869, I received He is to accomplish. my first impressions of "spirit life." I mery much bowed down from loss of property, broken of my rest, could sleep together with one consent; w the parties he, at three separate wances, and never having indulged in thy she had come to Geneva so unexfide had told her about eleven o'clock Canadaga camp, I did so. And the reder will find the experience in the pupplet called the "Spirit's Work."

enting instead of four.

Allen, ther departed husband being her guide) said: "I knew Mr. Suydam in Elmira at the commencement of the war, though he did not personally know me." Among many other things he also said, "Now you will know the reason why Newaka told you to pack your things and go to Geneva; you were wanted there." Is this not wonderful? But the most startling seance was that given by a Mrs. S. Seery, I and wife were conversed with by the departed ones, one speaking through a fireman's trumpet. These "Trumpet voices," were sometimes as near whispers, at other times bold and distinct. We entered a room say 12 feet square and when the three were seated and the door closed, the room was darkened. The furniture consisted of three chairs and a tin trumpet about twenty inches long. The instrument lay on the floor beside me. After singing a few hymns, a very faint voice came as through a trumpet near my wife's ear In this manner we conversed with about twelve different voices on family matters, that most surely Mrs. Seery could have known nothing about, she being an entire stranger to us. One expression purporting to come from my mother was, Now you will know why I referred you to the 83d chapter." When she told me that it was in a dream in 1869. The 5th verse reads, "For they have consulted together with one consent; they are confederated against thee." This is the third time that this matter has been referred to in the past three days. What these people never saw me before. Truly these mediums are experts in gathering they did. other people's business matters. If it is all of the devil it is very strange for the first request from all the mediums 18, 'Please sing some of the Gospel hymns, the more the better." Is this on the principle of setting a rogue to catch a rogue? Take for instance, the hymns beginning, "Jesus lover of my soul," and 'Jesus keep me near the cross," and the like. What does the devil want of them? Let some of these objectors of all parties truths for which we are thankful. We also had most satisfactory sittings

with a Mrs. J. II. Stowell, a trance medium of great power, and were well paid for our visit. And now that I have returned to home scenes, it does appear that all has been a dream, for how else could I talk with the score or more of departed friends. I must have been to some far off dreamland.

Let me refer once more to the slatewriting, purporting to come from my wife. "The dead know not anything is right. Those who know not the Christ timate friends of my family, as was also or the purport of Jesus, sometime will the medium, who, I may observe, re- friends, see that the dead sleep till Jesus comes. That is a comprehension of what Jesus amp pure, free from any and all sus- from the unknown country, au explanation of this passage of Scripture, and actihe light, which is generally necessary knowledging the Christ and the work

TEST EXPERIENCES.

H. JUNOR BROWNE Between seven and eight years ago our but very little. One night in my studio, fourth son, who was then about eighteen while saleep on the lounge, my mother years of age, in conjunction with a young several of the ladies and gentlemen obappeared before me with her hands man who was in my employ, bought a mised heavenward, and exclaimed, while yacht called the "lolanthe." After have That was the name of the younger son. boling intently at me, "Remember ing some slight alterations made in her, As he stood in front of us he held up his sus, Hiram; read the 83rd chapter." they, with our third son, aged twenty, arm in order to show that although his 1 sprang to imbrace her, and awoke, she started on a trial trip with her on a Satur- physical body had been deprived of it, I shall do all I can for you; we show the magone, it was a dream. I arose, turned day afternoon, much against their m the gas. The Bible was laying on mother's wish, with the promise that ter remaining before us for a few minbuble, I found the 83rd Psalm, read they would return early on the Monday. utes he retired behind the curtains. He the 5th verse thus, "For they have As they did not do so, and failed to put was not able to speak to us. The next in an appearance on the Tuesday mornby have confederated against thee." ing, my wife became greatly excited Here is the starting point, please remem- through anxiety, so I called in a friend, from behind the curtains than he had by this. This I was compelled to con- Mr. George Spriggs, late of Cardiff, set with my business matters in some Wales, a medical clairvoyant, who had my, but how, I could not tell. Some prescribed for my wife with beneficial efafter this, in conversation with one | fect on a former occasion. He knew nothing about the absence of our sons, and I mes, once in the presence of a mutual only requested him to give us a sitting, bend, said, "Suydam, every word you saying that my wife did not feel at all well. motein that book of yours about D. was Immediately he passed into the trance tre." The name of the book was "The state and said: "Oh, I perceive it is all Golden Rule." In the year 1888, Mrs. about the sea." Then I asked him what E. Allen, a clairvoyant, put up at the was wrong. He, still in the trance state, but where I boarded. Although I was said: "If you will give me something bedecided opposer of dealing in dark longing to them,"not stating to whom the them referred, "I will endeavour to trace m, yet I took my wife in the room them." Without mentioning our absent md told Mrs. Allen just where I stood son's names I went and fetched their In Allen asked for my ring, I gave it pocket books which they had left in her, and in a very short time she gave their bedrooms, and placed these in the much about my family that no per hands of the unconscious medium. He on earth knew except myself. Of almost immediately began tracing our was very much surprised. She sons from the time they left their home the same time said she did not know till the time the yacht, which he described, had foundered, which he stated perfedly and unannounced, but said her occurred at nine o'clock on the Monday morning through the jib-halyard fouling aight to pack her trunk and go to in a squall as they were putting the yacht Genera, she was wanted there. She also about on another tack. He went on to I me to write any question I saw fit say that the yacht had gone down in deep water, and that consequently, it would not be washed ashore.

This has proved quite correct, for not a stick of it has ever yet been found, aland the fac-simile on page 15. Now though I offered a handsome reward to have a new chapter. I was so well any of the fishermen who would bring Memed with the result of that trip that I me anything belonging to the boat. Molved to take my wife and make the

On Mr. Spriggs coming out of the me another visit. We were warmly trance state he assured me he knew Deted both by friends and strangers, nothing of what he had said while in on the anniversary of my first visit, trance. I may here observe that Mr. at the same hour, I repaired to the Spriggs is a young man whom I hold in stage of Mr. Keeler; had nine slate the highest respect. I do not know of one spot on his character, though I have This account was given in the last been on terms of intimate friendship WAY. The result was most as- with him ever since he landed in Aus-

tounding. In another scance Mrs. tralia, a compliment I can pay but to few others. Before Mr. Spriggs left that morning I mentioned about our sons' absence and what had been said through him when in trance, and he kindly pro-

mised to give us a sitting the next day. The next morning on Mr. Spriggs going into trance our fourth son, the younger of the two who were drowned, came and spoke to us through the medlum, telling us all about the occurrence and corroborating what Mr. Spriggs had described when in trance the previous day. On our again sitting for communications the following morning our other son, who had been drowned, spoke through Mr. Spriggs, saying that he was too excited the previous day to speak intelligibly through the medium, and giving us further particulars regarding the castastrophe. They both assured us that they had not suffered any bodily pain in drowning, that their mother's words of entreaty for them not to go out sailing on the evening they started came vividly to both of them on finding themselves in the water without any vessel in sight to render them assistance, and that the feelings of remorse this caused them to experience seemed to deaden all sense of physical sufferring.

The young man who was drowned with them also spoke through the medium, giving his name and asking my wife's forgiveness, as he was the oldest of the three, and was partly to blame for their going out on the evening alluded to. Knowing that this young man, Murray by name, held a mate's certificate I can it mean, this music in the air? For thought they were all right, and did not interpose to prevent their starting when

Although I made every endeavour to ascertain tidings of the missing ones, I was unable to obtain any earthly information regarding them or the yacht, until about a fortnight after they left home, when the body of the younger boy was washed ashore, about ten miles from Melbourne, minus one of his arms, which "Take the name of Jesus with you," also, had evidently been toru off the body by a shark.

A few days after this a friend, who is a grand clairvoyant and clairaudiant meanswer. Trumpet voices told us many dium, and who was at that time residing in Adelaide, South Australia, which is about six hundred miles from Melbourne, wrote to me that my other son, the elder of the two who were drowned, came to him and said that a large fish had bitten part of the right arm off his body.

Being invited to a materializing circle about this time, a circle at which I had been present many times before, and at which I had witnessed numerous marvelous phenomena, I willingly attended. The ladies and gentlemen present on the occasion referred to were nearly all inceived no remuneration for his services.

No sooner had the medium retired bewas and his teachings." Here we have hind the curtains, which were hung across a corner of the room to exclude J. D. Larkin & Co., for manifestations of this kind, than he went into a deep trance.

A few minutes after this I saw the materialized form of the younger of my two sons who were drowned, open the curtain and walk out. On his doing so served, "Ob, there is Willie Brown." that did not affect his spirit form. Af- soap to people that come to our house. spirit to materialize was my other son who was drowned, but he no sooner came to retire again, and on my my asking the reason why he, who was more physically developed than his brother, could not remain visible to us as long as his younger brother did, I was informed by one of the medium's spirit guides that it was owing to his not possessing the power of concentration of thought to the degree his brother did.

As my sons' characters in this respect were not known to the medium, and as were not known to the medium, and as the Box of Soap you sent to my wife last such was the case, the elder of the two month. She is perfectly satisfied with not having been able to fix his mind soap, etc. She will recommend you. steadfastly on anything for a length of time, while the younger one had no difficulty in doing so, I considered this to be very probably the cause of the difference in the manifestations of my two sons on this occasion.

My sons, I may observe, were both J. D. Larkin & Co., over six feet in height, and appeared so when they were materialized, while the that evening, ranging from little children can credit my account of my sons having appeared in materialized forms, the counterpart of their physical bodies. Even for those who have investigated Spiritualism the fact that spirits can materialize themselves is almost too much for them to believe until they have actually seen them do so. I may state that a much fuller account from my pen than I have here given of the loss of the Iolanthe yacht appeared at the time in one of the Melbourne newspapers, and

Contentment is the sovereign good.

JUDGES,

School Commissioners, Business Men. Artisans, And All The Ladies.

East, West, North and South

Combine in giving their testimony to the great value of the goods sold by J. D. Larkin & Co., Buffalo, N. Y.

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Gentlemen : Your box of soap and things was duly received and Mrs. Harmon pronounces them all satisfactory. She will comply with your request as to recommending your soap, and I think she has already done so. I have mislaid your envelope and circular but she says you may send her the sachet Yours very respectfully,

D. Larkin A Co., Judson Harmon, Buffalo, N. Y.

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D. Larkin & Co., Gents :- Enclosed find money order to pay for box of soap, etc. Came all right, are well pleased. Yours,

J. W. MARTIN.

Union Central Life Insurance Co. OF GINGINNATI.

SPRINGFIELD, O.

D. Larkin & Co., Gentlemen :- Enclosed find my check.

The Box gave good satisfaction, and I will try to get you some customers.

J. E. HEFFELFINGER.

OFFICE OF Commissioner of Schools, CASS COUNTY, MO.

HARRISONVILLE, MO.

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S. G. BARKER.

JEMISON, Clinton Co., ALA.

Dear Sir :- I received the box of Sweet Home Soap all right and am well pleased with it and I send you payment for same by to-day's mail. I will send you some orders soon.

Yours, etc. T. J. HUBBARD.

NEW YORK CITY, 324 W. 26th St.

J. D. Larkin & Co. I am well satisfied with the Box of "Sweet Home" Soap and extras. My wife says the Boraxine is better than Pearline which she has used GEO. H. RICE.

OFFICE OF J. B. RUMMLER, FINE CABINET WORK-New York City.

Messrs. J. D. Larkin & Co., Gents :- My wife is highly pleased with

box of soap you have sent me and will do my best to introduce your soap among my friends.

Yours most respectfully, J. B. RUMMLER.

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Enclosed please find check to pay for Yours etc., M. Schoegeberg.

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Buffalo, N. Y. Gents :- Mrs. Darling savs her laundress likes sweet Home Soap medium is rather under the ordinary and it is superior to others. Mrs. Darling height. Near a dozen others materialized and laundress have given about a dozen cakes to our neighbors; all seem to be much pleased with results of test. Perto full-grown people. I am aware that sonally, I can say that there is no odor of it is only those who have personally rosin about my shirts when coming from witnessed spirit materializations who laundry. Enclosed find amount of bill please accept same and oblige, Yours Respectfully,

WM. H. DARLING.

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Dear Sirs :- The box of soap received few days ago has proved quite satisfactory as regards quality, quantity and variety of contents. My laundress pronoun ces the "Sweet Home" Soap excellent. The house girl likes the Boraxine. I am one of the Melbourne newspapers, and was reproduced in many of the English papers of the day.—Two Worlds.

| Discount of the Melbourne newspapers, and pleased with the fancy articles. All like the toilet soaps. Altogether, I think the box is a success. Enclosed find P. O. order for the price of box.

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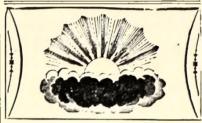
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tion I could ever find to remove dandruff, euro liching humors, and prevent loss of hair. I can confidently recommend it,"— J. C. lintler, Spencer, Mass.

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CINCINNATI - - SEPTEMBER 19, 1891

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AN APOLOGY

Is considered necessary for giving so much space to the handsome full page advertisement of J. D. Larkin & Co Busfalo, N. Y., which appears on 8th page, this issue. We know the great value of this handsome lamp and sweet home soap perfumery and toilet articles offered by this advertisement and want our readers to secure them. We suggest a careful inspection of the magnificent offer and that you promptly send your \$10, and not only secure the lamp and soap, but also the handsome additional present promised those who remit in advance. It is true they will send their goods on to days' trial to responsible parties, but all trial shipments are sent in regular order, while those who send payment in advance get not only an additional gift, but also receive promptly by return freight the box, lamp and extra present.

Reported for The Better Way. MRS. ROBERTS AND THE WIRE CAGE.

A Most Remarkable Manifestation of Spirlt Power Witnessed Under Test Conditions at Onset Mass.

The following statement is a brief account of a most remarkable seance given by Mrs. Etta Roberts at Onset. The readers of this paper have been informed of an alleged exposure of Mrs. Roberts at Onset. The association, acting upon what seemed to them at the time reliable and sufficient evidence, requested Mrs. Roberts to leave the camp ground. If she had left some of the most remarklost to the visitors at that place. The be proven by the results of one or one whose word should certainly command or a quarterly subscription. respect. As author of the statement I desire to say that I have no motive but the recognition of truth. The phenomena that I have witnessed at Mrs. Rob-

wherever we find it. STATEMENT. GRAPHO.

vening, Sept tween the front and rear of the room, which forms the wall of the cage, is a Judge Seeley's decision herewith: compartment made of cloth stretched over a wooden frame, the front of the compartment consisting of a movable curtain. The wire netting, of which the cage is constructed, extends over the top Act of 24th March, 1877 (P. L., p. 43.) and across the bottom, and the entire By this section, the Clerk of the Court of and across the bottom, and the entire framework of both cage and secondary floor and to the wainscoting behind the use of the county the sum of fifty dollars, cage and no trap door beneath it. Hefore entering the cage Mrs. Roberts' By the clothing was thoroughly examined by under which any person residentor sojourning Mrs. M. A. Wilkinson and found to be of stantially changed. No arthority to the Clerk dark cloth only.

cage and was locked in, the key being power and duty, if he possesses any in the mater, remain precisely as defined by the Act of 1877. The first three sections of the Act of 1877. mittee, consisting of Rev. Solon I, auer, are certainly repealed both by implication and pastor of the Unitarian Society at Chico-pee, and Dr. T. S. Hodgson, a well-unless they are preserved for the single pur known physician of Middleboro, proceeded to further secure the cage. A of 1881, is required to conform to its provisions, black linen thread was passed around not to those of some former act. three sides of the cage, beginning at a and bottom, passing in and out of the meshes of the netting around one side to a point about six inches from the wall in the rear, back to the door, around

low's charm taken from Dr. Hodgson's watch chain.

Under these conditions, in a sufficient light, the most remarkable manifestations occurred. Over thirty forms appeared, many of them materializing outside the cabinet, the process of building up the form and drapery being plainly visible. Illuminated forms appeared and all were recognized by those in the circle to whom they came. One form, a short and slender girl, appeared, giving the name of Lydia greeted several friends, danced and then sat down in the second chair from the writer, vacated for the moment by Dr. Storer, After some passes and manipulation of the drapery, the form arose as a tall and stately woman fully ten inches taller than the previous form, and gave the name of Ella Hitchcock. This remarkable phenomenon transformation, in full view of the circle, has been witnessed several times by visitors to Mrs. Roberts' seances. Suddenly after a short pause in the manifestations, Mrs. Roberts, entranced, stepped out of the cage, appearing directly in front of the door and passing quickly around into the side compartment from which most of the forms had issued.

When the lights had been turned up the committee examined the thread and the scal and found them intact, exactly as they had been left at the beginning of the seance. The cage was left intact for public inspection, and many persons have visited the hall and in broad daylight examined the cage and fastenings and satisfied themselves that there was no room for deception. In the opinion of the undersigned there is but one explanation of the egress of Mrs. Roberts from the cage, and that is, that she was brought out by spirit power; in testimony whereof we hereby affix our names.

SOLON LAUER, Signed:

T. S. Hodgson, Com. Witnesses: Dr. H. B. Storer, Boston: Dr. N. J. Morris, Boston; Martha S. Seabrook, Charleston, S. C.; D. A. Tucker, Middleboro, Mass.; E. C. Leonard, New York; Ella F. Porter, Onset; Wm. A. Atkins, Provincetówn; M. Adeline Wilkinson, Cambridgeport, Mass.; Mr. and Mrs. M. J. Gillett, Los Angeles, Cal.

Onset, Mass., Sept. 4, 1891.

Notice to Subscribers.

Watch the tag on your wrapper as it indicates the time when your subscription exable seances ever given would have been pires. Renew immediately if you do not wish to lose a number of your paper. We cannot moral character of a medium can never undertake to notify every subscriber of the expiration further than to print THE DATE hundred seances, but the reality of the OF EXPIRATION ON EACH YELLOW phenomena recorded in the following TAG WITH YOUR NAME. If you cannot statement is vouched for by persons afford to renew for a year, send in a half yearly

> 'A VICTORY IN FAVOR OF MEDI-CAL LIBERTY.'

Some time ago Dr. J. M. Peebles visited Honesdale, Wayne Co., Pa., delivering a erts' seances have been most remarkable course of lectures upon anatomy, physioand without any knowledge of past se-logy, hygiene and health, also practing ances or of her past life, I wish to put medicine during his stay there. The myself on record as a witness to the gen-splendid qualifications of Dr. Peebles, uine character of these manifestations. the large houses which greeted him It is easy to suspect fraud and easy to nightly, soon aroused the antipathy of convict a medium in the minds of those the allopathic fraternity and they perwho do not wish to believe in the reality suaded the county commissioners to de commenced legal proceedings against the for materialization at Hook and Ladder Judge Seeley in the County Court, ex-Hall, Onset, Mass. This hall is on the Judge Hand and A. T. Searle appearing second floor, accessible by only one door in behalf of Dr. Peebles. The decision at the end of the room. Against the was given in his favor and the fifty dolwall on one side of the hall, midway be- lars returned, the county being obliged to pay its own expenses. No appeal was was a cage made of wire netting, secured taken. Doctor Peebles' resolute action was to a wooden framework. This cage has a timely remonstrance against the unjust a door bung on three strap hinges and jealousy and higotry which indeavors to capable of being fastened with a spring undermine merit and liberty of bereaved ones, the questioning ones, the padlock. At one side of the cage, sepa- action by finding recourse to obsolete rated therefrom by the wire netting tyrannic laws. We submit a copy of

> The agreement filed presents the single sient office in one of the counties of this com monwealth is required to pay the license fee of fifty dollars imposed by the 4th section of the

quarter sessions, upon receiving satisfactory evidence that the provisions of that act had compartment is securely nailed to the been compiled with, and upon receiving for the cage. There is no window behind the for his own services the sum of five dollars, was required to issue a certificate of liceuse for

By the Act of 8th June, 18881, the conditions of the Court of quarter sessions to Issue a cer In the presence of about sixty people difficate of diceuse upon compliance with the Mrs. Roberts took ner place inside the provisions of the Act of 1881, is given. His

If the 4th section of the Act of 1877 is in force. point in the door, midway between top upon proof of compliance, not with the re quirements of the law as conditions for the practice of medicine, but with the provisions of an act which is for all other purposes obsolete ad, Where by the authority of the common the other side, turning at a point near wealth this certificate of license has been the wall and coming back to the starting given, it does not authorize its holder to prac point in the door, where the two ends of the knot set of the thread were tied, and the knot set of 1881. In other words, the commonwealth her own. The case of Emil David, how-

wax being stamped with an Odd Fel- license to practice medicine, and an entirely different condition for the practice of medicine And for this license, which neither licenses nor protects, demands a fee of fifty dollars.

In Sanders vs. Com. 117 Pa., on page 2/8, the Supreme Court, speaking of the Act of 13th May, 1887, for the regulation of the sale of in-toxicating drinks, says, "The effect of the 3d section of the Act of 13th May, 1987, is to permit the granting of licenses under former laws up to the 30th June, 1887. This necessarily keeps in full force all the previous provisions and penalties connected with the granting of such licenses, not only up to the time aforesaid, but should be the effect of a license if it can be granted under the Act of 1877. But this is clearly not the case. The entire Act of 1897 is aconsistent with the Act of 1881, and is repeal ed by it. The Clerk has no power to issue the certificate of license upon the terms prescribed y the Act of 1877. And no act authorizes him o issue it upon any other terms, and the lieuse fee of fifty dollars is no longer imposed

Upon the facts agreed upon by the parties, it s now, June 27, 1391, ordered and adjudged that the plaintif, Dr. J. M. Peebles, have judgment against the defendent, the County of Wayne, for the sum of fifty dollars.

Written for The Better Way. "Don't Say Anything: It Will Hurt motism the doctor testified:

My Business."

"David is suffering from b

WILLARD J. HULL. "Here comes Mr. --; for God's sake, for." "But why not?" querried the man

The above is part of a dialogue beand a friend of mine whose daughter place was Cassadaga camp and the occawife who had recently passed away from his mortal sight.

These words speak volumes. They Spiritualism the magnet to which are ance, the aching hearts of humanity. But oh! the duplicity, the self-stultification which brand as moral cowards the men who ride the top waves of popularity and affluence, and yet cringe and sneak into the temple to get a breath of pure air. In the beyday of prosperity, stuffed when he awoke there he had not the with pride and vainglorious conceit, souls dance and laugh upon the sea foam of a fleeting existence, and how easy is it to ask of what value is Spiritualism? Ribald jests, sneers and scoffs are flaunted upon the air, and strike with painful effect the ears of the reverent and more Troyes he awoke to find himself in one thoughtful, but these are the parrot phrases which the players utter before he got there he couldn't tell. All that the great Tragedian stalks upon the stage. When he enters, the petty actors | coat and his pocket-book containing 226 eschew their parts and seek to find the cue that gains him entrance. And thus it is, that bereavement instigates the episode. Dr. Bullet and his colleagues necessity for its assuagement and the bent reeds turn to the sunlight. How many are there who, like this lawyer, tell us they never think Spiritualism worthy of investigation and ask what good is it doing for the world? and then, his room, and the piece of furniture upin the soreness of heart, sneak to the mediums they have despised to find out what it is good for.

"Don't say anything about it, because it will hurt my business." It is this coat. plenitude of moral miasma that caused a paid the sum under protest, and then bergs who drift into its warmth and which in its judgment had been compration But I speak in the souse very well that Spiritualism has naught to do with or for either of these phases of moral excrescences any more than the sun is responsible for the imagination of a Congo savage; and the thought which instance is the supremeness of Spiritualism after all and above all that the world of material affairs can afford. It is the thinking ones who, with the raps of the clods falling upon the caskets of the buried loved ones still ringing in their ears, turn to the only solace, the only to appear .- N. Y. Sun. recompense. Let them come even though some of them have to wear masks and tremble at their own shadows. When once the opaque wall behind their chained bodies is removed, they, like Plato, will turn and perceive the light which casts the shadows, and justead of "wait ing 'mid the shadows," live in the effulgence of the light.

HYPNOTISM TO BE RECOGNIZED

IN COURT. Our estemed Paris contemporary, the ligaro, contains a report of what, since the spread of sensational learning upon hypnotism, has become a theme for novelists and for the popular imagination. Hypnotism has finally provided the explanation of a criminal's offenses and the gound for his acquittal. A few weeks ago the idea that a person can be hypnotized into unconsciously commitporary governor over his factulties, was affirmed before such an assembly of of legislative and official aggression. scientific authority as the British Association.

Dr. Voisin then read a paper defendng the proposition, and cited the instance of a woman in Paris who had been sentenced for several robberies, and then it was proved to the satisfaction of her Judges that her deeds had been hypnotic cured by sealing wax upon a card, the prescribes one condition by the granting of a cere, is the first that we have seen re- Couway, Parker Pillsbury, A. F. Melch- day, during all this time I was seeking in their business transactions.

the Tenth Chamber of the Paris Correctionnel.

David was charged with a series of somewhat sickly looking man about 37 years of age, and he called himself a lawyer. When the time came for his examination he remained immovable, with his eyes staring wildly. The presiding Judge could not get him to utter a word.

At last M. Ludovic Raynaud a lawyer of high reputation, rose and declared that his client, the defendant, was in an hypnotic sleep.

He then proceeded to operate upon him professionally, making him move backward and forward, and finally forcing him to sit down. Maitre Raynand declared that his client had been examined by Dr. Bullet, who was present, and he begged that the doctor be put upon the stand and examined as an expert. In regard to the prisoner's tendency to hyp-

"David is suffering from bysteria. He is very easily hypuotized. A loud noise or a fixed stare or a sudden emotion is Harry, don't tell him what I came here sufficient to make him fall into a hypnotic sleep. This is not always preappealed to. "O, it will hurt my basi- sented with the same characteristic, but in this case we must deal particularly with one of its forms. In some cases tween a prominent lawyer of this city David falls into one of those states which are called the second condition or amrelated to me the circumstance. The bulatory automatism. Davidacts then just field during the last few months, is now like a wide-awake man, although his wakefulness. He goes and comes, and is able to speak and execute relatively complicated acts. He can get into embody the living facts which make railway carriage, get out at a station, go into a hotel, hire a room, carry on a game drawn, in spite of prejudice and ignor- of cards, without anybody being aware of his condition, unless very close attention is paid to him, discovering that he is in a state of somnambulism."

In this condition David had traveled considerable distances. For instance, he went once from Paris to Troyes, and slightest recollection of the things that occured during this second condition. One peculiarity, which demonstrated better than anything else the hypnotic phenomenon, is worth recording. The day he started off in his sleep from Paris to of the squares of the latter town. How he could say was that he lost his overfrancs. Several months afterward, while he was in the hospital, he told of this set him asleep artificially, and in this state he recollected all that had happened in the previous sleep. In reply to the questions he told the name of the hotel he stopped in at Troyes, the number of on which he placed his overcoat. Then they woke him up and told him to write to the hotel in question. He wrote, and two days afterward he got back his over-

Dr. Bullet's expert opinion was that cynic I once knew to remark that the David was utterly irresponsible for what more he learned about dogs the less he he did while asleep, but responsible thought of men. However, this is one of while awake; and here came the evidence the burdens the New Dispensation has of the Court's great respect for the of spirit phenomena; but while we need mand a liceuse fee of fifty dollars from to bear. It thrives not only under the theory that hypnotism may be a working to guard against fraud, we must be ready the doctor, the same being based upon weight of imposture imposed upon it by element in crime. Notwithstanding to accept and acknowledge the truth an old legislative law. In order to avoid its professed friends, but carries along David's previous convictions from his the inconvenience of a Saturday arrest, he the obloquy of thousands of moral ice long series of offenses, it separated those through hypnotic Mrs. Etta Roberts gave a public seance county. The case was brought before of the world's interpretation. We know bility, for the few which it held against the prisoner as his acts when in full consciousness it sentenced him to a month's imprisonment only.

> We are not aware that hypnotism has ever been recognized as a criminal force has impelled me to comment on this in any other jurisprudence than that of France, but it seems to be becoming established there in that light, and, therefore, it can be looked to for much greater and more sensational development than to form a bulwark about crimes that are generally petty and comparatively harmless. The hypnotic murderer is certain

A PROTEST AND A PLEDGE. We append our names to this paper for the purpose of protesting against any and all laws violating and invading the constitutional pledges which guarantee to American citizens the rights of Free Speech and Free Press; against the enforcement of laws by the instrumentality of private amateur detective associations; against the establishment of a censorship of the press and of the mails as is now attempted in the Postoffice Department. And having seen that such laws and prevailing methods of enforcing them open great opportunities for fraudulent practices, for the accomplishment of private revenges and for the suppression of unpopular sentiments by fausti cal persecutions, we hereby pledge our selves to do all that good citizens may ting crime under the direction of a tem- properly do to overcome these mischiefe and to reverse the current of this class

Prof. J. Rodes Buchanan, Minot J. Savnge, M. M. Pomeroy, T. B. Wakeman, B. O. Flower, Hamlin Garland, E. W. Chamberlain, E. B. Foote, Jr., M. D., Julian Hawthorne, James Parton, Prof. Alexander Wilder, Don Piatt, M. Edgeworth Lazarus, Edgar Fawcett, Alfred H. Love Clara B. Colby, Benjamin R. Tucker, Juliet II. Severence, M. D., Darius M. Allen, Sophia L. O. Allen, Moncure D.

ported in detail. It came up lately in ers, Hugh O. Pentecost, Wilson McDonald, Albert Ross, Elizabeth Cady Stanton, Mrs. Emma Beckwith, Eliza Archard Conner, Rev. John W. Chadwick, M. L. swindles. He was a tall, thin, and Holbrook, M. D., A. B. Bradford, Elizabeth N. Bradley, M. D., Rev. Howard McQueary, Rabbi Solomon Schindler, Rev. Henry Frank, Matilda Joslyn Gage, John Ransom Bridge, Helen H. Gardener, Voltairine De Cleyre, David Overmyer, Lois Waishrooker, Otto Reiner, Thomas W. Organ, J. M. L. Babcock, Lucinda B. Chandler.

PERSONALS.

For additional correspondence see 6th page.

Contributions accepted: M. R., W. F. B., F. E. A., S. L. Dr. Zell of Dayton, O., and Dr. Swarts

last week. Mrs. Adah Sheehan has returned to

the city and may be addressed at 4 West Ninth street. Mrs. Celia Hughes, the trumpet medium, has gone to Middlesboro, Ky, on

a much needed vacation. She will be away about two weeks. Mrs. J. H. Stowell, Cincinnati's favorite rance medium, has taken a trip East, to visit her son, at the same time taking

a much needed vacation from professional labors. Mrs. Carrie M. Weatherford who has net with such success in the lecture

seriously ill at her home, Hastings, sion the lawyer's desire to hear from the state differs profoundly from normal Michigan, the result of an electric shock. Mrs. Maggie Stewart, platform test, clairvoyant and business medium, will give advice by letter from lock of hair on

> business, domestic or social matters. Price one dollar. Address 264 East Main St., Piqua, Obio. The well-known Trumpet medium, Mrs. S. Seery of Dayton, Ohio left that city on the 14th inst for a three weeks trip. She will visit Columbus and Toledo,

Sarber's residence 2421/2 South High St. The Ladies Aid of the Psychic Research Society meets Thursday aftertoons at Douglass Castle Hall, cor. West Sixth and Walnut streets. Conference for ladies and gentlemen every Thursday evening at Mrs. Adah Sheehan's residence, 4 W. Ninth street.

Ohio. During her stay in the first

named city, she can be found at J. A-

The speakers for the Union Society for the coming season are as follows: September, Mrs. Richings; October, J. Frank Baxter, November and December. Hon. Sidney Dean; January and February. Mrs. R. S. Lillie; March and April, Willard J. Hull; May, Mrs. Adah Foye.

We were extremely sorry to hear that Mrs. M. E. Williams, the well-known materializing medium of New York City was thrown from her carriage at Long Branch on Tuesday last and seriously injured. We trust kind sympathies will be sent her to sustain her during her trouble.

The man who first denounces meliums as charlatans and then challenges them to prove their claims, should be treated as a respectable clergyman would treat a pretender in theology who invites him to debate-namely, with contempt. A case of this kind in Emporia, Kansas, elicits this remark.

Willard J. Hull is engaged at Indianapolis for November, at Boston for December, at Philadelphia for January, at Norwich, Conn., for February, and at Cincinnati for March and April. Will also answer calls for week evening lectures while in Indianapolis and other places. Address 280 Dewitt street, Buffalo, N. Y.

"Test experiences" on third page we extracted from a long and interesting account of the phenomena of Spiritualism in the Two Worlds of Manchester, Eug., for which we hope to be forgiven, as we reproduced it without permission. But being such a valuable chapter to our cause we could not refrain from doing as the Two Worlds says when it does likewise: "Gather them up!"

The well known Doctor A. B. Dobon, magnetic bealer and clairvoyant physician at Maquoketa, Iowa, is probably the most popular of this class of curers of human ills in the field at present. As an advertiser he is liberal, and as a man he is liberal; and in his bigheartedness has not only won the love of those abroad, but unlike other prophets, has been honored in his own home. He s now known as the Hou. A. B. Dobson, Mayor of Maquoketa, Iowa.

The Medical Law-Another Miracle. The old doctors have obtained a law giving them a monopoly of caring for the sick; if they had not their business would have been gone. Read the following:

DR. A. B. DOBSON, Maquoketa, Iowa-

My Dear Friend:-I esteem it not only a

pleasure, but a duty, that I owe, not to

myself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883, my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers and also affecting the mental; in fact the whole structure was gradually becoming weaker each

the various patent medicines, and consulting the best medical ability that I could find in Michigan and northern Minnesota, but of no avail and finally I was advised to cross the continent, and in October I took a trip to Puget Sound. returning home about November 1st, having received little or no benefit from my journey.

Upon returning home I again con

sulted an eminent physician, who informed me that nothing but temporary relief could be afforded me, and thus I went on until about November 25th, when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic bealer of Maquoketa, Iowa I finally consented, under protest, to send of Chicago, Ill., paid our sauctum a visit for a diagnosis of my case. This was on November 25th; on the 27th I slept some but from the latter date up and including December 4th, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5th, I had about made up my mind that my case was hopeless and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treat ment on December 5th, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both men tally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer of Maquoketa, Iowa, to whom I am indebted as the restorer of my health. Very respectully,
SAMUEL MAFFETT.

Muskegon, Mich.

See advertisement in another column. Beware of Ointments for Catarrh

that Contain Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they do is ten fold to the good you can possibly derive from them. Hali's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohío, contains no merenry, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure, be sure you get the genuine. It is taken internally, and made is

Toledo, Ohlo, by F. J. Cheney & Co. "Sold by all druggists, price ;5c. per bottle. Testimonial.

29 CHICAGO TERRACE, CHICAGO, ILL. August, 22, 1991. B. F. Poole, Esq. Dear Sir: The glasses

were received last evening, and I cannot tell ou how delighted I am with them. They are so thoroughly restful to the eye, it is difficut to realize I am using any aid to my

wn sight. They are perfection

MATTIE E. BULL Yours gratefully,

Knights Templar Conclave. The C. H. & D. announces very low rates to Cincinnati and return from all points on their

lines in Ohio September 22 and 23, on account of the Ohio Knights Templar Conclave to be held in Cincinnati. Tickets will be good returning till September 25 inclusive. For rates, etc., call on or address any C. H. & D. agent. of E. O. McCormick, G. P. & T. agent, Cincinnati.

One Fare for Round Trip.
On September 22, tickets at the rate of one fare will be sold from all points in territory south of the Ohio river and west of Indiana to all points in Obio. Indiana and Michigan on the line of or reached via the C. H. & D. or its connections. The tickets will be good thirty days from date of sale. Ask your local agent for tickets via the C. H. & D. or address E. Cormick, G. P. & T. Agent, Cincinnati, O.

Excursion to Tallapoosa, Ga.
Round trip, limit thirty days, 513,50. Will lenve Cincinnati via Queen & Cresent Route Tuesday, September 15, 8 o'clock p. m., arrive in Tallapoosa Wednesday 5 p. m.

A splendid trip, affording opportunity to visit cokout Mountain, Atlanta and other points. Particulars supplied by George S. Bowen & Son, 19 Vine Street, Cincinnati.

Excursion

ria B & O. S. W. R. R., to Columbus, O., account Ohio State Fair, September 13th to 19th. The Baltimore and Ohio Southwestern R. R., "Midland Route," will sell excursion tickets to Columbus, O. and return September 13th to 19th, Sol, including, good returning until Septem ber aist, at one fare for the round trip account Ohio State Fair and industrial Exposition, also 23nd Annual Reunion Army of the Comberland. The "Midland Route" only three hours and fifteen minutes and the only Parlor Carline between Cincinnatiand Columbus. For tickets and full information, apply to or address B& O. S. W. agents.

"Last Days of Pompell."

The last grand opportunity to witness the great historical speciacle under the auspices of the order of Cincinnatus, will be September 9. The "Last Days of Pompeii" is Pains' maserpiece and the fireworks displays are the grandest ever given in Cincinnati. The C. N. &), announces the last chance with an excursion o Cincinnati and return on September 19 at a rate of one cent per mile.

Sweetness and Light

As a rule, when urging our readers to seek ight, we refer to another kind than given by the brilliantly burning family lamps of Larkin & Co., so handsomely illustrated on 5th page of this issue of THE BETTER WAY. On account of the extraordinary lib-

eral terms at which Larkin & Co. offer their lamp and soap, we urge our readers to order now. It seems beyond belief that for \$10.00. Ten Dollars this enterprising firm will sell enough of all kinds of family and fine soap to last an ordinary family a full year, and in ad-dition one of the handsomest piano lamps ever

made, and which will last a life time. This offer they make is a genuine one, and our subscribers may depend on their doing just as they promise. One valuable feature of their offer is, that they promise to refund the money, in all cases where the parties receiving the scap and lamp are not fully satisfied with both. This is the strongest kind of a guaran-tee of the good faith of the firm; therefore, no one need hesitate to send \$10.00 Ten Dollars to J. D. Larkin & Co., Buffalo, N. Y., and secure the advantages of their wonderful offer. They are reliable, prompt and perfectly satisfactory

Correspondence.

New York, N. Y.
The First Society of Spiritualists of New work have moved from Adelphi Hall and will add their meetings the coming year in a new and spacious hall in the Carnegie Music Hall Building, located between 56th and 57th streets en Seventh Ave., entrance on 57th street. Ser eiges to 45 m and 7 45 p m.

HERRY J. NEWTON, President.

St. Louis, Mo.
Mrs. Clara Field Counnt spoke for the Fthical Society of Spiritualists, Sunday, September eth, morning and evening, giving Psychometric readings at the close of the evening service, all of which were pronounced correct. She will speak in the same place all the Sundays of september. Address this Autumn street, or ears of Banner of Light, Boston, Mass.

Cleveland, O.

Miss Emma C. Harris and Mr. C. Bird Gould were married. Wednesday evening at the home of the bride a parents, i.i. Quincy street. The wedding was a quiet affair, but a very enjoyable one. The ceremony was performed by Rev. Harris R. Cooley. The many friends of the couple showed their esteem by pretty and useful gifts. At the close of the evening's festivities the happy couple were excerted to their new home, uso South Logan avenue, where they will be "at home" to all their friends after

Mr. Gould has been for several years con sected with the L. D. Mix Oil and Naptha Co. and has rapidly won promotion and the esteem of his associates. He has also been prominent-tronnected with various societies, being for three years Vice-president of the Cleveland Institute of Phrenology and Psychology. He is a member of the Royal Arcanum:

Onset, Mass.
The Harvest Moon Festival will be observed at Onset this year on Saturday and Sunday, September 10th and 20th. Music will be furmished by the Middleboro Band both Saturday evening and throughout the day on Sunday Many of the finest speakers and test mediums will be present and exercise their gifts.

The services will consist of speeches and addresses on Saturday p. m., also Sunday, both forenoon and afternoon-interspersed with music, vocal and instrumental.

Saturday evening an entertainment will be given, followed by a dance, at which all are requested to appear in costume or with adorn ments of autumn leaves and flowers suitable to

on Sunday evening the Festival will close with a grand "Peace Council," in which both the "visibles and the invisibles" are invited to All the services of the Festival will be held in

the thaset Temple, and every exertion is being made to render this a memorable event. Special excursion rates have been made from Boston, Steamer Island Home will furnish

transportation for New Bedford friends. HELEN M. WOOD, Sec y.

Dayton, O.

The First Society of Spiritualists have again prepared themselves for good, earnest work during the coming season. They have secured the G. A. R. Hall, as and at North Main. Having secured the services of Bishop A. Beals for the last two Sundays of this mouth, the hall will be thrown open to the public at 10130 a. m. and you p m, when we hope to see a large It is also hoped by the board of officers that the friends of the cause will come forward and liberally subscribe their names and such sums as they may feel able to pay, so that there may be mesus in sight to meet all the obligations of the society.

Would like to correspond with speakers so

there will be no vacant dates. Would also like to correspond with parties having appropriate masic for Lyceum work.

There is room here for a good test medium; bet in order to be recommended and endorsed by the acciety they must first submit to thormake test conditions in the presence of a com-mittee of the society. We have suffered in the past and must guard the honor of our cause and the public. Truth is what we want and Fraternally Yours, ann W ath at. WM. E. E. KATES, Sec y.

Pittsburg, Pa.

Mr. F. A. Wiggin, who is engaged for the month of September by First Church of Spiritualists, followed by platform tests. The subject for morning discourse was taken from the Bible. being the words of Jesus when called to see his freed Lazarus. "He is not dead, but sleepeth." for evening lecture, " The Destiny of Man" was taken. Both of these themes were elucidated by a grand masterly mind, through the instrumentality of Mr. Wiggin. The audiences at both lectures were very intelligent and appreentire, as could be noticed by the unbroken attention paid to the speaker. The tests fullowing each lecture and there were a number given received recognition in every instance. They were, without exception, grand demonstrations of spirit return, also of the perfect essired of the spirit guide over the brain and vocal organs of the splendid medium. Mr. Wiggin has already won the esteem of all who were present to hear his lecture and we feel consident in saying he will be numbered among one of the most successful speakers our society has had. We congratulate societies who have engaged Mr. Wiggin, as he surely will be a so." drawing card for all. Yours fraternally, J. H. LOHMEYER,

Benton Harbor, Mich.

Beston Harbor campineeting opened Sunday morning, August 16th, with a lecture from Hon Moulton, who was the lecturer for the day Mrs. Olie Deuslow enlivened the meeting with her fine inspirational songs and the day ended with everyone feeling well plensed; the meeting was a success as far as it could be with the small attendance; it was rainy and cold which kept many away. Mrs. Firth was the only spenker for a week and was well retired. Mr. Dell Herrick gave three lectures that were a grand feast; he is a fine physical medam and the spirit that controls him in speak ing is grand. The next speaker was Mr. Dunlas of Cecil, Ohio, Mr. Dunican was with us two weeks and spoke every day, each lecture better than the last; everyone was de Witted with Mr. Dunican; he won for himself solden laurels, the mediums all worked hard. Denslow was the life of the meeting with tongs and tests from the rostrum; we con-Mer her one of the best psychometric readers or ever met and in private readings perfect Entryone would do well to see and have a ling with Mrs. Olie Denslow. On Sunday, printer 6th, the meeting closed. There was sampointment with some concerning frames the gate fee was very small linited that sampointment was well sought after.

CORR.

Grand Rapids, Mich. her. Hon. Sidney Dean, this month, and his work here will accomplish great sad build up our society. I enclose you oping from the Daily Democrat, an editorial I the managing editor.

Lyman C. Howe and Mrs. Helen Stuart-Richings, and shall try and get Dr. F. L. H. Willis to follow Mrs. Richings. These noble workers must enthuse, and thus will build up our

Respectfully yours,

J. B. JOSSELVN, Sec'y, P. S. Y. Ashley, O.

The Ashley Camp Association closed its two weeks' session Sunday, Sept. 6. The comp opened August 22. The flood gates of the heavens were opened wide that day, also, but in spite of the rain a goodly company was present at the opening of the camp by President Baxter and Manager D. M. King

Mrs. Adah Sheehan lectured the first two Sundays, and did good work during the intervening week. Mrs. Sheehau is a noble worker. always ready to respond to the necessities of the hour. Her kind and gental manner and her able work on the rostrum has gained her many admirers here, and an effort is being made to secure her attendance here another year.

Mrs. Mary C. Lyman, of Fulton, N. V., gave six lectures, beginning the evening of August 26th and closing Sept. 1st. Mrs. Lyman fann able speaker, and filled her engagement with great credit to herself and to the full satisfaction of everyone.

The third Sunday dawned dark and lowering, but about 9 a. m. the clouds broke away, and the bright, warm sunshine brought with it a large audience at to: 30 a. m. to listen to a very excellent discourse by Dr. A. J. Swarts on "The Proof of Modern Spiritualism." He unfolded his subject logically, proving himself a master

reasoner in his line of thought.

By 2.30 p. m., this last Sunday, the large pavilion had become crowded to hear Hon. A. B. French deliver his last discourse on "The old and new religion." So much has been said and written of this grand orator in the days gone by that anything I can say will seem feeble indeed, and will only repeat what a minis-ter present remarked, "it was a master dis-

The evening was devoted to short speeches by different ones, and closing speech by D. M. King. Thus closed the first spiritual camp at

D. M. King gave a course of ten lessons in pay chometry and mediumship, demonstrating each successive step. His lessons were well attended and became intensely interesting to

Mrs. Anna Ivey, independent slate-writer, of Dalhlonega, Ga., was kept hard at work from the beginning to the end, and proved herself a fine instrument for slate writing. Nearly all who received messages were highly pleased, and some were completely overcome by the wonderful tests received.

In a future article we will notice other work ers and mediums who were present and did good werk. F. H. MORKHOUSE, Cor. Sec'y.

North Collins, N. Y.

The thirty-fifth annual fall meeting of the Friends of Human Progress at North Collins began Thursday and closed Sunday of the past

President Geo. W. Taylor presided, and the regular speaking was interspersed with conferences, which were exceedingly interesting. The weather was execuable throughout, except on Thursday, which detracted largely from the attendance. The audiences on Sunday, however were unexpectedly large and manifested an interest which could have been excited only epened the season of '91-2 on Sunday, Sept. 6th. in the knowledge that a live gospel was to be by delivering fectures morning and evening, preached from this old and honored platform. Many prominent friends of the cause were present, notably, Mrs. M. H. Skidmore, of Cassadaga; Mrs. Dr. Mattison, of Buffalo; also P. L.O.A. Keeler, the psychographist and wife; and last but not least, Miss Abby A. Judson, of Minneapolis, Minn. I was indeed gratified to meet this lady, who is so calm and serene, so self-forgetful under the weight of a history. Miss Judson has but just entered the new life, her avowed espousal of Spiritualism extending back to a period of only four years ago. But she is rich in experience as an educator, an instructress, and brings a noble spirit into the great cause of Spiritualism, one that will be an honor thereto and enhance its onward growth.

Miss Judson is introducing her book,"Why She Became a Spiritualist," and the first thing my eye caught upon opening the copy she so kindly presented to my wife and self, is this, in speaking of herself: "She used to try to be happy. She is now happy, without trying to be I do not expect to find anything more comprehensive and beautiful than this in the

Mrs. Lillie and the writer were the speakers on this occasion, while the soughtl Mr. Lillie enhanced the interest with his sweet songs.

Saturday evening the society adopted an in novation and held a hop, which was well attended. Great credit is due to the untiring efforts of Mrs. Train, Mr. George Sucher, Mr. Ell Brown, Mr. David Sherman and wife, in promoting and perfecting the arrangements which, had the weather been fair, would have made this one of the most successul meetings ever held by this society.

Mr. and Mrs. Lillie are to minister to the Buffalo Spiritualists the remaining Sundays of this month, it having been customary for everal years to have Mrs. Lillie to inaugurate the season in this city. We look for grand results attending the discourses of her guides.

Many copies of THE BETTER WAY were distributed at North Collins, and the merits of the paper were mentioned at each session. I hope that an increased subcription list will be the result. More anon. WILLAND J. HULL.

The 36th annual meeting of the Priends of Human Progress convened at Porest Temple, Sept. 3d. The opening session was called at a p. m., Geo. W. Taytor, President of the masociation, in the chair. Mrs. R. S. Lillie gave the lecture, which contained many words of encouragement for the workers in this viciniy, whose devotion to the cause of truth has so mided the efforts of the spirit world as to make possible this pleasant gathering.

Modern Spiritualism only dates back fortythree years, but every religious movement had its origin in spiritual phenomena and the of feeling when heard to say "I never exthought interchange of the two worlds. In the pended two dollars so well in all my life. darkness and superstition of the past all such. There is a great need for such mediums here, habitants, and seventy-two tents—an increase will admit, with regret, that much

which is presented to the public in the name of their philosophy is a sham and a humbug. And with equal regret they are forced to confess that some of the self-appointed leaders and teachers of their faith lack those elements of personal character and ability which would entitle the possessors and their teachers to confedence. But when such a main as Stoling Dean comes forward as the disciple and expended of the Spiritist philosophy there is an absence of those features which engender—perhaps justly lack of respect, it not positive indicate. A belief which is really the realist has perhaps justly lack of respect, it not positive indicate. A belief which is really the realist has a latention of people in this intelligent and material conditions of the age. Such study and attention cannot fail to be acoused when men of intelligence, high character, profound learning and great ability appear as the priests and teachers of such a belief. To this chars of men Sidney Dean belongs student, popular divine, several times a member of Congress, a spowerful journalist of many years experience successful author and eloquent orator, and gifts of the rarest order and in aplendid physical health.

His stay in Grand Rapids will be a marked epoch in the local history of the philosophy of which he is the expounder—Democrat.

Following Mr. Dean we have engaged E. W. Emerson, Mrs. Colby-Luther, J. Brank Baxter, Lyman C. Howe and Mrs. Helen Stuart-Rich. ion of the two worlds, and they ceased to erect altars to the unknown gods. The vagueness and uncertainty of hope, the dissatisfaction of mere belief and the constant doubt pointing to annihilation have given place to the demonualiam. It came when a great hunger oppressed world. Right in the midst of Christendom II came with its raps and strange demonstrations attesting the attention of the world. So filled are the religious of to day with its vitaliring power as to be scarcely recognizable in comparison with their teachings in the past. For thirty six years this little organization has held together, meeting opposition and often persecution but going bravely on. Probably no society in the world holds an older or better record. Having in its early membership many who belonged to the Quakers or Friends may partially account for the quiet. even tenor of its growth. Persecution did not affect them. They could be dragged through the streets of the city and beaten with stripes and still retain the spirit of love. Such things prepared a gurden spot for these demonstrations, Views once declared heterodox are incorporated into sermons and taught in church services. Instead of the horrors of death glad reunions are pictured. Boquietly have these rev olutions taken place that unless we compare the past with the present we fail to perceive them. The light from the eternal hills of progress gilds earth's valleys to-day and says to all her children "ko forth to be blessed, not cursed." Around you are the living souls of all the past ages. Take courage and fear not for the future. Unseen ones have the work in charge and will see that it is car-ried to completion. We bear to you a grateful blessing for the work you have done. Your ansociation stands crowned by its thirty-six years of light and truth and progress.

Sept. 4-The short morning conference wa opened with a few piensant remarks by the President, followed by Miss Judson, the daughter of the well-known missionary, who gave ome very interesting thoughts.

W. J. Hull, of Buffalo, gave the morning discourse announcing as his theme "They also serve who only stand and wait." This was a very able lecture, filled with unique and original thoughts, alike startling and progressive. Among other words that might become axiomatic, he said: "The lick telescope will do more to uncover God than all the preachers ever have or can do." He spoke of the sileut, waiting workers, who seem to accomplish so little, who, in reality are often heroes in the strife and who, when they stand on the higher vantage ground and are able to discern the field over which they have come, will be justly proud of their achievements. We should not be discouraged, though sometimes we seem to only stand and wait, for by so doing we can also

The afternoon lecture was given by Mrs. Lillie, who took her subjects from the audince, as is her usual custom, "Does Christianity teach immortality?" to which her reply was, as taught to-day it does, but only through hope and belief. The old book, the Bible, outlines it, but dimly if at all. This future state, as pictured, would be altogether undesirable. Its hell of horrors or its heaven of blind servitude and endless shouting and song would be either one little better than aunihilation to an active, energetic soul. Every child by right of birth has inalienable rights to the material comforts of earth, and just so far as he is deprived of those rights others have more than justly belongs to them, for there is enough for all. Inborers and women are two classes of slaves, and eternal justice says to them, "thou shalt be free." While the great waves of agitation beat and seathe and foam about the ship of state one faction cries tariff and another protection! the old ship of justice eternal will right itself, and though it come by revolution and blood, come it surely will. All are a part of one great family and none lives to himself alone. Each life has but to find its own true place to do its best work and know its greatest happiness. The subject, "Pioneers of Spiritism" was woven into a poem, closing with these beautiful words:

"We are conquering superstitution.

By the potency of times. A committee of three was appointed by Mrs. Lillie to present a subject for the discourse. The first given, "Who was Diogenes?" was decided not to be of general interest, and "What are the tendencies of the times? What portend these labor Unions?" given in its stead. She said Diogenere was a great physician or healer of his time-a medium of the spirit world-that all philosophers of every age are mediums and subject to the spiritnothing more, nothing less. The greatest danger that menaces our nation to-day is from the combining of hundreds of millions in any one direction. Legislation should be had ngaist trusts, whereby the laborer is systematically robbed of his just earnings to swell the hoard of the millionaire. Every wrong unrighted waits to be righted in the future. With the rights of the laborer will come the rights of woman. Intellect is neither male nor the best. female. Justice holds the scales and they must and will balance. Mr. Hull spoke in the afternoon on the "Sci-

ence of Spiritualism." This was a deep, logcal discourse, but want of space forbids our attempting to give even a synopsis of the facts and truths presented. Sept. 6-Mr. Hull gave the morning lecture,

announcing as his subject "The Democracy of of. The following is a list of the mediums on Death." Death is a chemical change-simply the grounds, whose names were made known a change of environment, and the horrors that have been attributed to this beautiful transition have come through the unnatural teachings of ignorance and priesterall. The facts that Spiritualism presents are no antique hocus-pocus of whales and frightened Jounns. Spiritual things must be spiritually discerned, and upon this phenomena rests the hopes of Sheets, Grand Ledge, Mrs. Henidon, Mrs. I.

Mrs. Lillie gave the closing lecture, which was one of her most powerful efforts. observed by one she seemed transformed and glorified by the power of the immortal truths that sought utterance through her human lips Joy go with thee, sister. To thy keeping is L. E. Adams, Rochester, Dr. M. B. Snyder, entrusted a holy message of saving grace for Grand Rapids, Dr. W. H. Nelson, Marhall, Mrs. the children of earth. Our prayers and good will follow thee for thy mission is as divine as drews, Lansing, Mrs. N. M. Russel, Grand drews, Lansing, Mrs. N. M. Russel, Grand was that of the man of Nazareth. Mr. Lillie's Ledge, Prof. H. J. Walker, Lansing: all of Michsongs were enjoyed and appreciated by all and igan. Dr. J. C. Street, Boston, Mass.; Mrs

Pierre L. O. A. Keeler, the slate writer, was present and gave many fine demonstrations of his power as a medium for this phenomena. Entire satisfaction was expressed by those who visited him. Some who went to scoff remained during the entire meeting, also the Medium's and we hope Mr. Keeler will come among us of nearly one half over last year. EMMA TRAIN.

Hasiett Park, Mich.

Being a visitor at Haslett Park 1 write with pleasure of the beauties and advantages of the camp for the benefit of those who were not present this year and for those who contemplate going next year. I consider it one of the most harmonious places on earth for development and spiritual culture. Here convened genial, social, spiritual and cultured class of people that has ever been my lot to meet. On entering the grounds the nir seemed so placid and colm, so that with every breath I inhaled simpliftual influx from the bounteous Giver there not being a ripple of inharmony among the guests to disturb the elements of the air notwithstanding the presence of five hundred campers on the grounds when I arrived. The meeting was managed by very efficient officers and workers, and much credit is due them for the Lindness extended in looking after their guests' interests and happiness. The society was very fortunate in securing so able and eloquent a chairman as Hon. H.C. Hodge to preside over their meetings, beginning and closing them at precisely the appointed time, and never changing the program after it was made out, thereby giving everybody a chance to know what to expect, and urging all to be prompt so as not to disturb the meeting. genialty, spiritual nature and culture thus made him complete master of the situation Societies need not deter from securing his services for he will meet their approbation in every respect. The reading circle was a grand acquisition to

the success of the meeting and for the unfoldment of mediumship, there being over fifty developed mediums on the ground and over twenty that were just beginning to receive the divine light. Some one volunteered to give a reading and that furnished the topic for discussion, giving every medium and their guides an opportunity to express their thought. The conferences were a very interesting feature. many of them proving eloquent and graud the experiences of many being truly remark able. A Lyceum was also organized and ably conducted by Mrs. Owen of Lapter, Mrs. Carrie Weatherford of Hastings, and Mr. Martin of Dimondale-all of Michigan. Parents take your children another year, it adds power to the meeting, thereby giving them a chance to come before audiences and to unfold their genius, besides teaching you how to organize Lyceums in your own towns, for in the unfold ment of the young lies the prosperity tof the country-its possibilities and the advantages that spiritual mortals have in making laws. Never can laws be properly adjusted until mortals become more spiritual and follow out their spiritual natures instead of the material and sensual, for the latter is the shadow of life, the former the real. Cultivate the rising generation that they may bring forth more spiritual beings.

The eloquent array of talent secured for the addresses was large. The mention of their names is a sufficient guarantee of profound thought and thorough work: Mrs. Jennie B. Hagan-jackson opened the meeting, followed by Mrs. R. S. Lillie, Mr. Lyman C. Howe, Mrs. Adah Sheehan, Edgar W. Emerson, Rev. Giles B. Stebbins, Mrs. E. C. Woodruff, closing the meetings with Hon. L. W. Moulton and Dr. H. B. Spinney. Moses Hull came and delivered three addresses, giving forth beautiful sentiment and thoughts of purity and spirituality returning to preach a funeral discourse. The park possesses a very fine auditorium

with a seating capacity of fourteen hundred. This year the society enlarged it, adding a large rostrum with an ante-room and a side entrance, stairs and walk, the labor in the construction and erection of the same being free. The rostrum was beautifully decorated with two very large pictures in the back, a gift from Mr. J. H. White, of Port Huron, Michigan, being the inspired production of a gifted medidium. The late Mr. Haslett's picture was on the side in the east and Mrs. Lillie's on the other, and, with an elegant plano added an inspiration to the entire. The society has eight hundred chairs, and no doubt will purchase more before another; for it is safe to predict a larger attendance next season.

The managers of the Medium's Home disposed of a watch through the sale of tickets, and a quilt and some other things, so that they were able to pay the interest on the same and some of the principal; the affair netting a nice sum. On Saturday, August 12d, three young ladies went out boat riding and, in changing seats, the boat upset and two drowned, aged twelve and eighteen years. The other one was Sept. 5-The Conference hour served to bring her assistance. The accident cast a gloom over aved by a young gentleman hastily rowing to out some good thoughts on the live issues of the the camp and marred its happiness for a time. Unfortunately the last Sunday it rained very hard all the morning and the attendance was not as large as it otherwise would have been. In the afternoon the services at the auditorium were well attended. Just as the services were about to begin a storm arose, the lightning struck a giant oak tree about thirty feet from the auditorium. This frightened many, but order was soon restored, permitting Dr. Spinney to close his very eloquent lecture. This closed the largest and most successful meeting ever held on these grounds. May success attend the noble and efficient workers for their labors. There were from twelve hundred to three thousand people on the grounds every Sunday with the exception of the last two, when rain diminished the number in attendance. May the angels bless Haslett Park;-in history it will make a mark and be equal with

Nearly all phases of mediumship were well represented. Charley Barnes for partial materialization was present to administer to the needs of the people. Dr. Rothermel gave a public exhibition of his telegraphic machine which was very convincing, also giving materistization seances for the benefit of those on the other shore; which were highly spoken to me: Mrs. C. W. Hopkins Chesaning, Mrs. C. Sayers, Sherwood, Mrs. H. N. Read, Haslett Park, Mrs. E. H. Payne, Grand Rapids, Mrs. R. F. Curtis, Charlotte, Dr. Charles Day, North Lausing, Dr. A. W. Edson, North Lansing, Mrs. E. I. Stevens, Hillsdale, Stephen McPherson St. Johns, Jacob McCrane, Price, Miss A. E. the world. Plato said "earth is crommed with heaven and every burning bush is alive with Mrs. F. W. Jackson, Grand Rapids, Mrs. Julia Porter, Lausing, D. B. Rumons, Meriden, Mrs. Mary Ayers, Lansing, Mattle Woodbury, Grand Rapids, Mrs. M. H. Papps, Haslett Park, Mrs. Lillie Pipper, Battle Creek, Mrs. J. Barenberger, Grand Ledge, F. L. Frary, Columbus, John Hutcheson, Jackson, Mrs. Emily King, Butler, were one of the most pleasing features of the Hamilton Gill, Chicago, Ill.; Mrs. Mary H Hawley, Westfield, Mrs. Mary Lyman, Water town, N. Y.; Miss Cora Denny, Dayton, O.

Mrs. Effic F. Josselyn worked faithfully as agent for the interest of THE BETTER WAY. The hotel here was filled to its utmost capacity Home, which is a nice two story building-a commendable affair, furnishing a home for poor MRS. EMILY P. DEMING.

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Women's Department.

Written for The Better Way.

IF SPIRITUALISM IS A RELIGION,
IS IT OF THE PRESENT OR OF THE FUTURE? MYRA F. PAINE.

For over twenty years I have been professed Spiritualist and have been more or less associated with Spiritualists and have listened to scores of lectures from the public rostrum and probably more talks in circles and private sittings through various media, so I think I may be excused if I venture to express an opinion or call attention to some things which frequently strike me as very singular and almost unaccount-

Our teachers from the spirit side of life are always telling us that Spiritualeverything that concerns the now is of importance to that extent that from, and of, and by the ever present now the future life is builded; that the little things of this life are the building stones of our spirit homes if we have any; that our first duty is to make this life useful to ourselves and to the human family so far as we mingle with them and have an opportunity to influence them. The first lesson almost that I learned was that instead of the teachings of the past which have all been directed toward dving, we were to reverse the order and teach people to live and that everything gleaned, that was a benefit to humanity was a part of Spiritualism, and all along through the years as the different reforms have come up for discussion we have been told that it was spirit work and that growth and progress in these lines was necessary to harmoniously unfold humanity on a higher plane, further from the plane of ignorance and nearer to the plane of intellect whose faculties belong to the spiritual.

I think no one will dispute me in regard to this having been the general tendency of our teachings, yet in my short experience as a speaker I have several times been cautioned about my lecture in these or similar words:"We don't want a temperance lecture, or a suffrage lecture, or anything of that sort, but we want Spiritualism.'

Then I always feel puzzled and somewhat disturbed, for I have not yet reachme to say. I notice, too, that with these same people if my lectures turned upon the fallacies of Christianity or orthodox teachings or past religions, they are perfectly satisfied; they seem to think that all the meaning Spiritualism has is to tear down the churches.

Unless my controls ask for a subject from the audience, I have usually found better than I did, and have chosen least a part of my hearers.

The question arises in my mind-how far is a trance or inspirational speaker line of reform, am I not right in think-Does not the very fact of mortals objecting to hear these questions indicate a need of the same? I would like to hear euced speakers, Lyman C. Howe for instance, on this subject.

If Spiritualism is a religion of the by-and-bye" and the beautiful home over there will only be ours in proportion as we have fulfilled our mission here.

When we go there we shall find work enough that belongs to that condition, but while here we are in these earthy conditions, should we not deal with what concerns these conditions.

The beautiful generalities, exquisite metaphors, eloquent descriptions of the ear, but sometimes it seems to me they have the same effect that the mother's cooing lullaby has upon her drowsy in-

Is it not time that Spiritualists should arouse from their inaction and begin practicing the teachings of the past forty years by wrestling with the problems that are every day presenting themselves for solution, making personal application of the lessons taught, instead of applying them to the neighbors, and lulling ourselves by the deceptive idea that we have no need of improvement and the rest of the world only needs a revised theology under the name of Spiritnalism.

Men have a singular desire to be good without being good for anything because they think vaguely that so it will be good for them in the end.-Thoreau.

Written for The Better Way.
THAT IDEAL MAN

There is much talk regarding the ideal man. In the many definitions scarce can two be found who think alike.

Among the chief requisites is: "He must be a Christian."

Christianity is understood to mean one who walks by faith, belongs to a church and keeps the ten commandments. The moral man who has not faith, as often as the churchman follows the injunctions embodied in these precepts. But the moral man would not figure in the ideal category of these wo-

Christianity has no reference to the intellectual capacity of man; his brain may be as narrow as a baby's span. In fact, infants become Christians and the ism is a religion of the present; that churches are built up of youthful converts. As I understand it, to be a Christian is not bravery. The fear of punishment leads to an unloading of evils upon another's shoulders; not necessarily following good from love of right.

I have an ideal man. He is brave, seeking to atone for his misdeeds. Brave but not daring; tender, but not fawnish; true, but not simpering; loving, gentle, courteous, kind to all. Above the jest that wounds or sneer that grieves. Logical in intellect, broad in reason; philosophizing, searching, studious, fearless in defeuse of those truths his reason has

He is agreeable in a crowd, companionable at home; home and love mean more than any two words; by an upright this condition of happiness within his heart through all his life-eternally.

A man whose countenance is made handsome by the light of his soul, rather his conceptions of worth to place himself on the footing of a moderate libertine, he would rather be burned at the stake than desecrate woman. He is one that woman may approach fearlessly, converse with freely, nor by him be misjudged. To whom she can turn trustingly for strength, sympathy, love and friend

But you would tell me my ideal man is scarce. Ah! true. Yet with pleasure I recall more than one such. To have been recognized as a friend by my ideal ed that point where I consider myself man is my proudest record. Added to capable of dictating to those who control these qualities are two other graces that my organism as to what they shall give make of man-perfection; tobacco and wines wholly eschewed. Who has a bet-

> Written for The Better Way. WOMAN'S EFFECT ON CIVILIZA-TION.

MRS. O. E. DANIELS.

Now the question comes: How shall the civilization be increased? What laws tations, supper, etc. shall be made? Shall they partake of the principles of Solons or Alexanders of that they knew the needs of the audience Greece or of the Agrarians or Cæsarites | ment at Lincoln Center, Kas. Her work as a of Rome, or of the monopolists or antithemes which have been beneficial to at monopolists of the present time, or of equal rights or shall there be class legislation?

Shall the most base and ignorant of responsible for the sentiments which mankind be allowed to have a voice in come through their organism? If we the making of the laws, and the most give ourselves into the keeping of our virituous and intelligent be deprived of controls and become really their mouth- this right? The man element in govpiece, must we not give forth the ernment is the war element. The wooughts which they impress upon us man is the peace element in society and by storm as it were, as at the meetings con-Is not that what our audience expect of government; and if persons think they ducted by Mrs. Ada Foye on yesterday afterus? Are we to control the spirits or are can make peaceful nations on the earth noon and evening at Mansur Hall. After disthe spirits to control us? Some object without giving women a vote and voice to that word control. It matters not. in them, they will be as much mistaken Call it influence if that sounds better. If as persons well can be. We have the one-half on that momentous subject she would my guide sees that my audience needs trials of the Grecians and Romans before to be set to thinking on any particular us. They stopped short of making the women equal with the men in rights and ing that they know best? Ought I not they established imperialisms and desto give utterance to their words? Am I potisms at the conclusion of their peoworthy of the trust they have reposed in ple's governments. And now there are me in choosing me for their instrument? a large number of persons who wish to if I shrink from the unpleasant task be- end our civilization rather than grant cause some mortal may be offended? women the rights that men have. They have adopted a religion that teaches that wives must be subject to their husbands and women must be subject to men. And them very valuable information from their the opinion of some of our more experi- the priests who hold these views have great influence at this time

And there is no hope of stopping this class legislation while these priests hold present it should certainly deal with the their present power over the minds of living issues of the present. The "sweet the people. And there have not been any principles yet developed on earth that have the power of truth in them to overcome this priesthood and their religion but spiritual science that is now growing with the enlightenment of this age, and at no distant time this science must overcome all the fanatical ideas of the priests and persons who believe and worship a man-made God; that is too helpless to live in the minds of the peohomes beyond, are sweet melodies to the ple, unless he is supported by the legal enactments of the people.

When people make laws upon principles, all gods will have the same rights under the laws, and neither special gods nor people will have special rights and that the finer evolved from the courser instead privileges under these laws. The first matter that is taken up usually is about taxes; town, county, city, state and national expenses. Some people do not gratulations than everwish to pay taxes that exempt church property, they do not wish to support directly or indirectly a set of lazy, use ess, fat, over-fed priests. Others are in favor of taxing property to support such a class. Some persons want Sabbath laws so strict that a person cannot secure his hay or grain on Sunday without being subject to fine and imprisonment. Others want Sunday to be a day of rest to them; and to permit to choose whether

owed on other days, and some persons wish people fined and imprisoned for speaking disrespectfully of God, Christ or the Holy Ghost and call it blasphemy; some good people want chaplains in the army and navy, and in Congress and the various State Legislatures to pray that members may act wisely as legislators. Others object to their expense because when the priests were the Legislators of States they passed the most outrageous laws that ever went on to a statute book and if the God they pray to would not

direct them to do justice to the common

people he would not influence legislators

a single iota towards justice and truth.

thing else on Sunday that would be al-

Some are opposed to women having the right to vote because Eve brought sin into the world by taking a bite of the first apple that she picked and that has made her inferior to man. Others say give her that right because she is man's mother, sister, wife or daughter and best friend. Some want God in the Constitution and are using all their power to have Him installed in word in that instrument. The pious, peaceful, religious people have always made war, often a relentless war, upon those who oppose them in making laws to guide the people in morals and governments. Oh! give us justice in place of man-made gods and give us liberty instead of

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The Hamilton Centennial. The people of Hamilton, O., one of the mo noted cities in the United States as well as the most prosperous of the many thriving ones on life he makes his own heaven, carrying the line of the C. H. & D., celebrates the hundreth anniversary of its birth, September 17, 18 and 19. Just a hundred years ago Gen. Arhur St. Clair, then governor of the Northwest Territory, with an army of 1.500, marched from what is now called Cumminsville to the present than by clear- cut features. Too true to site of Hamilton, on the Big Miami river, and his conceptions of worth to place him-Hamilton. It was a wilderness then, and in a hundred years it has been transformed into a busy city. The celebration will begin Thurs-, September 17, with a beautiful pageant, entitled, "The Feast of Fowers and Youth."

Friday will be a day of concerts, and meetings will be addressed by prominent orators and old settlers. The celebration will conclude on Saturday with a grand concert by a chorus of 500; historical oration by Hon. Joseph Cox, of Cincinnati, magnificent fireworks and a mammoth parade. The latter will be reviewed by Gov. Campbell, of Ohio, and the governors of Kentucky and Indiana. The C. H. & D. announces the sale of round-trip tickets at one cent per mile to Hamilton and return on September 19, from Cincinnati, Lima, Indianapolis, Chillicothe and all intermediate points.

Wichita, Kan.

The Spiritualist Society held a social in their hall Thursday, September 3d. The increasing interest of the socials brought many new faces here. This one was pronounced by all more than usually interesting, due for one reason to the return of Mrs. M. T. Allen from the campmeeting at Delphos. They had dancing, reci-

Prof. J. M. Allen still lectures here and is doing fine work.

Mrs. M. T. Allen has gone to fill an engagelecturer, medium and organizer is making her much sought for by the Spirltualist societies. Yours, E. C. BLANCHARD.

Indianapolis, Ind.

The Indianapolis Association of Spiritualists neets every Sunday in Lorraine Hall, corner Washington and Tenn streets, at 10:30 a. m. and 7:45 p. m. Mediums, Spiritualists and investigators made welcome

B. P. SCHMID, President. Never in the history of Spiritualism in this coursing on "Mediumship" for about forty minutes, which seemed to be altogether too short a time for this highly gifted lady to say liked to have said, she began her test seance, which was truly wonderful; every name wa given in full; not simply "John and Mary," but some foreign names, which, although very difficult to pronounce, were written correctly to the letter, but could only be pronounced by the parties they were for who acknowledged the presence of the spirit, while the messages were in some instances given to fill contracts form to communicate at the first opportunity. The people were delighted; in two long seances not one mistake was made, but every name and incident clearly given; some received to

We wish Mrs. Fove could remain with no the entire season, but our loss will be the gain of others. Sunday, September 15th, will be her last with us for the present. She goes from here to Lynn, Mass.

ALFRED WELDON, Chairman.

The Liberal, Mo., Campmeeting. The third week of this new Southern camp ! come and gone, with it has been only continued increased power, interest and numbers

J. H. Washburn has given us another lecture. this time on "World building and the origin of life." His teaching is that spirit is organized matter, and is a product of original cosmic sulstance, as much so as earth, and that in worldbuilding there was first formed, through certain vibrations, nebulous nucleus, which went on through various processes, by reason of certain other changed vibrations till at last pirit world; that the spirit did not make the arth, nor any physical substance, but that It. the spirit, came into existence only after earth and physical substance had first, been evolved: that the coarser always preceded the finer, and of being the producer of it, as is generally taught.

Lyman C. Howe is as popular as ever and

Mr. and Mrs. Aber, as mediums, turn away daily twice as many as they can receive. They are converting many a skeptic. Their mate-ializing, their slate writing and their spirit photography are all a great power for good. The forty-five acres, now owned by the asso-ciation, for school and home purposes, and ad-

joining the camp ground, last Friday received preliminary dedication, at which eloquent speeches, both from the spirit and the mortal aide, rang out on the clear bracing air.

success as a bealer. Foster the spirit photographer, is busy gen they will secure their grain and do any- nine and successful

The music of the Fort Scott Ladles' Band is a sweet as ever. Emerson, the great platform test medium, is

getting in his solid work here. Rothermel's sennces are crowded to their fullest capacity.

The camp is very fortunate in having som excellent mediums in nearly every phase E. W. BALDWIN, Sec'y.

Verona Park, Me. Sunday, August joth, we closed our ninth an and meeting. In the morning Mrs. Sarah A. Byrnes spoke on the subject of "Inspiration," showing that we possessed it in our own souls only waiting an opportunity for expression; that the progressive spirit of the age was due to the living inspiration, that raised heroes from obscurity to the heights of fame and that was revealed in the highest expressions of arr In every form. By inspiration we are liberal ized, unfolded and quickened as individuals and nations. In the afternoon Prof. Kenyon in his closing lecture proved conclusively that Spiritualism was taught in the Bible, and, that word of God" must be relected also.

In the evening the closing social, conference meeting was held in the pavilion. Dr. Ware gave a brief account of the work accomplished during the eight years he had acted as president of the association, and expressed his gratification at the successful session of the present year. He advised us to gather round he family altar, and, in the sacred home circle, strive for the growth and development of our own souls, and to send out our sympathies and spirations to all humanity, that the influence of Verona Park Association may be felt for ages

Monday evening, August 24th.—Miss Dora Wiley, known as "the sweet singer of Maine," with members of the "Vera Opera Troupe, gave a concert for the benefit of the association. It was a financial success, and the large and appreciative audience were delighted with the artistic rendering of the musical selections.

Tuesday, August 25th.—At the annual business meeting of the association the following officers were chosen for the ensuing year: Pres-Ident, Dr. C. F. Ware, Bucksport; Vice-president, Mr. Peter Abbott, Bucksport; Secretary, Mrs, Matilda H. Cushing, Hyde Park, Mass.; Tressurer, Mr. Rufus H. Emery, Bucksport. Directors: Messrs. Alonz o Colby, Bucksport loseph Smith, Bucksport; Benjamin Ryder Orrington; Freeman W. Smith, Rockland; Oliver C. Eddy, Brewer; John Fowler, Medway Mrs. Kate C. Pishon, Augusta.

Voted to continue open gates next year, and rely on voluntary contributions to defray expenses.

Voted to hold the next annual meeting from

August 14 to August 28, 1892. Adjourned subject to the call of the president. Friday afternoon, August 28th.-The Ladies Auxiliary held their annual meeting, and, the ollowing officers were chosen: President, Mrs. Elvira Heywood; Vice-president, Mrs. Alouzo Colby; Secretary, Mrs. Ruth Perkins; Treasurer Mrs. C. F. Ware. This society is in a flourish ing condition, having more now in the treasury than in any preceding year. They voted donate \$10.00 to the association for expenses of 1892 and adjourned well pleased with the suc cess of their year's labor.

Monday morning, August 31st.-The camp ground presented a scene of activity as the occupants of the cottages and visiting friends dispersed for their various homes. A general feeling of satisfaction with the two weeks of spiritual communion was expressed by all, and hopeful anticipations of reunion on beautiful Verona Island next year.

MATILDA H. CESHING, Sec'y.

Brooklyn, N. Y.

a revival meeting had been an nounced for the meeting of the Progressive Conference on September 5th, it turned out to be a very rainy and stormy evening, and although the meeting was opened at 8 o'clock sharp, by President Bogert, we did not have as good an attendance as usual, but those that came were amply rewarded for their coming, as we had the great pleasure to receive Mr. Walter Howell, the eloquent speaker in our grand cause, who has recently returned from England, also Mrs. Robertson, from New York City, and Mrs. Lucy J. Weiler, President of the Home Auxiliary to the Brooklyn Spiritual Ascity have the people been so completely "taken sociation, both ladies occupying seats on the platform. Mr. Howell, on rising to deliver the opening address, was greeted with a storm of applause, and although he said he came for the purpose of advertising himself, he certainly never spoke better, and all those who have no yet listened to one of Mr. Howell's addresses have certainly missed a very great deal. It would certainly take up too much space to give all of his remarks, but among them he said that the Spiritualists of to-day require not alone the philosophy but clean-cut facts, as Spiritualism is not a faith, not a belief, but a solid rock of indisputable data, upon which science and philosophy rest, for to-day the human heart can reluctantly exclaim: "Oh, grave where is thy victory," "Oh, death, where is thy sting," Many a mother's heart has been broken on parting with her loved one, but through mediumship, and that alone, can come and be brought to her the Balm of Gilend. President Bogert succeeded Mr. Howell and

said among other things that if Spiritualism was nothing else it certainly was a very great comforter. Mr. Richardson, in his accustomed grateful veln of thought, testified to the truth and conviction of Spiritualism and medium-

Mr. C. R. Miller read the part of an address written by Mrs. Cora Richmond, on the prophecy of the next ten years and complimented the officers of the conference who had in their untiring efforts brought about the erection of a spiritual home for mediums, at the same time speaking of his own gratification in being selected the one to deliver and read all the written messages coming through the medium ship of Mr. Cole to the Brooklyn Conferences Mr. Bowen speaking upon revival meeting said that apiritual revival meetings differed somewhat with the church revivals, as the lat ter were apt to first get under the froth, Spiritualists get the demonstrative fact first it was not by any means a crazy emotion, but one founded on the basis of truth, and having lecturers as Walter Howell come to the fron: could only substantiate the fact.

Mr. George Deleree took occasion to speak of one of the mediums connected with the conference who had taken it upon himself to go among the church element, all good, staunch Methodists, trying not alone to open their eyes but to sow the seed for future spiritual growth Mr. La Funce had a good word to say churches, remarking that they were all doing a ood work in their way.

Mr. S. S. Gordon, President of the Helping Hand Conference, a branch of the Progressive Conference, a so-called spiritual child as ye not out with teens but of promising growth nevertheless made a few very pleasant remarks, his face beaming with spiritual joy, while saying if Spiritualism had not proven while saying if Spiritualism had not proven anything more than the one fact, that there is engravings of the grounds and lake and with accommittee of life after death, and that those portraits of the leading speakers and workers a continuity of life after death, and that those gone before us could come and commune with is, and that alone was chough for any Spirits-

control spoke of the grand and glorious traths to be found in that great book called the Bible. BABRETT & MoCOY, Mondville, Penn.

and that we should all try and plack from its pages the roses and throw away the thorns. Captain Dey, the last but not the least speak er of the evening, spoke on church element and surroundings, and proposed being a full ffedged Spiritualist or nothing at all as w could not lead into our conferences a church member by one hand and a Spiritualist by the

Queen City Park, Vt.

R. F. K.

other, it would have to be one or the other.

Queen City Park Camp Association has just losed one of the most successful sensous since the opening of the camp ten years ago. Some of the best of speakers and medlums have beer heard. The grounds situated on the shores of benutiful Lake Champiain and two miles South of Burlington, Vt., are admirably adapted to the purpose for which they are used. Spring vater is brought to the ground for the use o the cottages; walks and drives are many and for the fisherman no better place can be found than the lake. The air is balmy and soft, mak ing the tired and weary ones feel rested. Two ear ago the hotel was burned, and as there was but little insurance upon it, the loss was neavy, but cornest hearts and willing hands soon found means for rebuilding, and to-day the hotel, with its broad piazzas, is an orns ment to the place. Many who are not Spirit ualists have been so nicely entertained by landlord Webb that they have remained during the entire sesson, coming before the camp and remaining to the close.

Parties for the day find in the groves tables for the edibles, which they bring with them, seats being built around each table. Sunday school excursions, Young Mens' Christian As ociation, etc., are warmly welcomed as they come to the ground for a days' outing. Many of them finding their way to the meetings where for the first time they hear "there is no death-what seems so is but transition;" so the good work goes on. Every member of the board of officers works with a will in the cause of truth.

Dr. Smith, the President, works night and day giving time and money that the truth and Spir tualism may be given to the world.

Queen city Park must be seen to be appre dated, for the scenery around is so varied and eautiful that words fall to do justice to the

The Ladies' Aid Society connected with the Association and the benefit of the meetings.

MRS. IDA WHITLOCK. association add no small sum each year for the

LEASANT RECEPTION TO PROP. J. CLEGG WRIGHT AND WIFE.

Last Friday evening was the occasion chosen for one of the most pleasant occurences of this season at Queen City Park. The friends and risitors as well as the officers of the association crowded the hotel parlors with smiling faces to ender a reception to Prof. J. Clegg Wright and wife. Dr. E. A. Smith, the President of the association, arose and in a few appropriate and well-chosen words told the company the double reason for their presence there. He ex plained that a portrait of himself had beer tendered as a gift to the association by Prof. Wright and wife, the work of Mrs. Wright; as artistic effort, which all present could see was one of unusual merit, and which, while it placed him in a peculiarly embarrassing post tion as the one to receive it, he still was able to say that he believed the association could not fail to appreciate the gift so tendered. The portrait as you see is life-sized, in oil, he con tinued, and elegantly framed. Mrs. Wright has painted a most accurate likeness and the asso riation thus becomes the possessor of a valuable picture, and to show their appreciation the ssociation tenders this reception to the Professor and his wife.

Prof. Wright then made a formal presentation of the portrait to the association. Hon. A. E. Stanley then read the terms of the presentation, and was followed by a speech of acceptation from Dr. E. A. Smith on behalf of the association. Mr. Stauley then rose and moved that the proceedings and the nature and the terms of the gift be incorporated on the books of the association and it was so ordered. Mr. Hubbard then thanked the Professor and his gifted wife for this token of their friendship This was followed by appropriate addresses by the following ladies and gentlemen, and thu closed one of the happiest events of the season. Mrs. Crossett, Mrs. Hester Pool, Mrs. Carrie Twing, Mrs. Clara Banks, Miss Euling, Mrs. Reynolds, Messrs, Hubbard, Williams, Pool, Sullivan, Gardner, Powier. Dr. Gould, Dr. H. Slade and many others. CAMP CORR.

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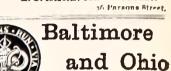
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VAN DUZEN GAS & GASOLINE ENGINE CO. Cincinnati, Q. Written for The Better Way TIMELY TOPICS.

L. RUCKSHORN There are perhaps very few people who cannot claim an intimate acquaintance with Edwin Arnold through his poetic translations of Eastern thought, his smaller, though no less beautiful, poems, "He and She," "Death in Arabia," and his "Light of the World." During the coming winter he, in company with his daughter, will visit our principal cities on a tour, giving readings from his works. In Cassell's Saturday Jour nal, besides giving us a glimpse at his method of writing his poetry, answers the question if he does not find poetry and journalism antagonistic. On the contrary, the most poetical place he knows of is busy, crowded Fleet in the metropolis of the world. It differs very much from the slopes of the Pusjian and the beautiful open sea, but there is gothing so interesting to him as human ity. His "Light of the World" was commenced at a tea house in Japan. The little silver pipes were smoking, the Japanese guitars were playing, and Japanese songs were being sung. "I heard one of my friends saying, 'Damatte (be quiet), Dana Sama is writing.' I was reminded by that exclamation that I had just put down on paper the lyric which occurs in the 'Light of the World:'-

'Peace beginning to be, Deep as the sleep of the sea, When the stars their radiance glass In its blue tranquility."

"It had come to me abruptly," resumed Mr. Arnold after he had in his modulated tones recited those now famous lines "and it had to be written. I had been engaged in conversation, yet it had auddealy struck me, compelling me to withdraw myself for the moment, and I was completely absorbed in that verse." He does not at any time force poetry. He must be thoroughly in the mood; these moods coming imperatively, but very irregularly. His method is: either he writes first and roughly on scraps of paper, or his daughter takes it down from dictation as he walks up and down the room and smokes. The rough notes are then put in his pocket until the next day; read over and over again; corrected and copied out, altered and filled out very much. These scraps or fragments are then entered into a sort of day book or ledger until the work is nearly finished. This is again gone over, polished and transcribed into a second book which, he says, may be called the poem itself, but still in a rough state. He then copies it out again and finally in fair manuscript for the printer. Every line of the poem, therefore, passes through his mind three or four times. "Sometimes the lines are importunate and will be at once registered. Reading, smoking, driving, dressing for dinner, it does not matter how I may be then engaged, the rerses will haunt you, fascinate you, dance before your imagination, demanding to be fixed; and you must catch them then and there or they will go. Sometimes the right ideas will come as sud-

The Dominion Labor Congress finished its annual session at Quebec. It has apressed itself in favor of the establishment of a government printing office by each province for printing public document legislate for the universal adoption ed in three years by shortening present own incurable case and sad career:hours by forty-five minutes a day each A stands for Alcohol; deathlike its grip; year; that articles manufactured in pris. ons and reformatories be exported and D for the Demon of drink is born; sold abroad instead of being brought E for Endeavor he makes to resist; improve the public credit by a further | for the Jeering that follows his fall, the of paper currency and to continue K for his Knowledge that he is a slave; both of national and municipal character, N stands for No that he tries hard to say; the latter should be persisted in and be O for the Orgies that then come to pass; paper money by the Federal Govern- Q for the Quarrels that nightly abound; ment, to be made redeemable in thirty or fifty years. The next annual meeting T for trembling that seizes his limbs; will be held in Toronto.

dealy as if by electric message."

Dr. Cuyler recently said in the New York Evangelist that he was glad to see that his exhortation to his Presbyterian brethren to "rein in their tongues" was better heeded, and the heats of the conboversy were cooling down. As the two sides calmly explain their position, he Mys, there is a better understanding of beded. "For example, our eloquent wing against Dr. Shedd's theology, ad then left it to run in the following nekless style. He said, 'If I believed the stuff, I would lay down my minisby to-morrow, and join hands with Ju-[moll, and that heresy hunting is born there are many—I am one of them my-the exterior but in the interior; and that here Dixon should begin to desself—who are inclined to be exclusive, communion of soul and spirit must be 1944 that Bro. Dixon should begin to delaunce from his pulpit the 'traditionalof his own denomination and de- fore swine and bear the vituperations of of his own denomination and defore swine and bear the vituperations of panious and spiritual counterparts.—

Through a writing medium in Medium and indecorous, he would very seeking clergy, or the scoffs and sneers and Daybreak.

he was out of place in a Baptist pulpit. What is cheaply stigmatized as heresy hunting is commonly a simple demand colors, and be false to the standards of speech are very excellent things within over man that cometh into the world." certain just limitations. But no soldier has a right to wear the uniform and draw his musket against his own com-

Gov. Hill of New York was lately in

League at Cheltenham Beach, Chicago, letter, of which the following is an ex associates who have interested themselves in the movement an assurance of my earnest sympathy with every honest effort to increase the liberty of the citizen consistently with the public welfare. Individual liberty is an attractive political principle, not merely because it insures the greatest happiness when not abused, but also because it appeals to the natural or another it was the hope and inspiration of our Revolutionary patriots, and it became the particularly distinguishing feature of our American plan of government. It was the keynote of Thomas Jefferson's political philosophy * *. Democracy is synonymous with libertyliberty in the broadest and best sense of the word-that liberty which restricts government to limited and clearly defined powers, which recognizes in sumptunry and class legislation a perulcious and dangerous form of political slavery, which forbids the taxation of the many for the support of the few, which rebels against the centralization of government because centralization means oligarchy and aristocracy, which is inconsistent with extravagance and corruption in public office because those are abuses of public trust, and which guarantees, so far as is possible in the realm of each, home rule and self-government to the State, to the county, to the municipality, and to the individual. The radical changes which our country is undergoing in material conditions, the aggregation of great masses of wealth in the possession of a few individuals, and the rapid growth of cities into centres of vast population, make more and more essential to our welfare as a people and a nation the preservation and maintenance of this sacred and fundamental principle of liberty. In some directions we seem to be surrendering our freedom in our indifferent aubmission of heretofore reserved powers and responsibilities to the Government. Unless that tendency, which is manifesting itself in various ways, is checked we shall awake some day to find our hands

Dr. Cyrus Edson contributes a paper to the September number of the North American Review on the question, "Is Drunkenness Curable?" and ends the article by reciting an alphabetical rhyme fraud or deception, but at the same time ments and producing public schoolbooks describing all the stages of alcoholism to be given free to scholars. It strongly from the first nip to the drunkark's of phenomena and able lecturers on recommended free education, but voting grave, which he learned from a patient, Spiritualism and its philosophy should down a resolution to make it compul- a young man of great ability and fine sory, tabled a motion to prohibit the moral perception, who was an incurable immigration of Jews; urged that Parlia inebriate. The doctor says his eyes during the Fair, because it is by and would stream with tears as he recited of the eight-hour movement; to be attain- the following verse, descriptive of his B for a Beginner, who takes just a sip;

fettered, our liberties gone.

C for Companion who urges him on; into competition with the product of P stands for Priends who so loudly insist; Canadian labor in the local market, and declared that, as it is desirable both to this Intention not to drink at all; large public works and improvements,

I. stands for the Liquors his appetite craves;

M for the convivial Meetings so gay;

tabaidized by means of a new issue of Patanda for Pride that he drowns in his glass R stands for ruln that hovers around; S for Sights that his vision bedims; U for his Usefulness sunk in the slums; V stands for Vagrant he quickly becomes;

W for Waning of Life that 's soon done; X for his exit regretted by none. Youth of this nation, such weakness is crime Zealously turn from the tempter in time!

SPIRITUALISM AT THE WORLD'S FAIR.

I. PHANKLIN

To the Editor of The Better Way. I heartily approve the sentiments of th other, and truth will be the gainer. THE BETTER WAY expressed in its issue Is some other denominations than his of August 29th on the importance of we, he thinks the exhortation of the having Spiritualism well represented at World about rash speech might well be the World's Fair. The editor expresses a momentous truth in saying that, "Such Sapiist brother, Rev. Thomas Dixon, of an opportunity to present the claims of New York, who is both a brilliant and a the cause has never before presented corrageous man, lately set his tongue itself and may never come again." Every Spiritualist should lay this sentiment to heart. We who are initiated into the great mysteries should not be so selfish or proud of our secret as to neglect so with others. I say this because I know the happy.

The way of happiness does not lie in

who don't care to cast their pearls be-

soon be called to order by his Baptist of the common vulgar. This class of brethren, and given to understand that Spiritualists are inclined to let iguorance and bigotry revel in the delusion of its own conceit and suffer the consequences. Yet there are many fair-minded that no minister shall betray his own thinking people who are open to the truth when presented to them and who doctrines which he has solemnly sworn are deserving of recognition. They to defend. Freedom of thought and should have the light "which lightens

I see Mr. Hudson Tuttle mentioned as the proper man to lead in the movedraw the pay of his regiment, and then ment and I make no objection to him as chief or general manager, but it will not every Disease of the Skin, exrades, or cut down the regimental flag do to stop there. There should be a large sum of money collected to make be obtained if we stop there. No one or vited to participate in a meeting held more men can derive adequate authority under the suspices of the Personal Rights to act from having their names sug. Druggist in the U. S. and gested at the camps or in the spiritual Ill. Being unable to attend, he sent a journals. I would therefore recommend a convention of delegates to meet and tract: In conveying my regrets I can appoint an executive committee, of only extend to you and to my party which Mr. Tuttle might be the chairman. The committee should comprise an adequate number of eminent Spirit- tical life and your spirit friends. Send ualists-men and women of established lock of hair or handwriting and \$1.00. sbility and probity to assure public con- Will answer three questions free of fidence. They should be reliable, of un- charge. Send for Circulars. Address questionable, good, moral character, fair-minded and of sound judgment, with no cranks among them. Such a committee would command respect from human instinct of justice. In one form all classes-Spiritualists and non-Spiritunlists. This would give confidence and encouragement to contributors. There need be little or no formality or expense attending the appointment of such delegates. The chief centres of Spiritualism should be well represented in the convention, and also as many of the societies scattered throughout the country as may choose to send delegates. Almost every society or association can find some respectable member, male or female, who would attend at their own expense; and where a desirable representative cannot afford this, his or her society should supply the means.

After the appointment of such committee and its organization by the appointment of a President or chairman and Secretary and Treasurer, the latter giving bond to insure confidence, which has been impaired so much of late by the growing corruption of the age, then Spiritualists and their friends everywhere would be encouraged to send in their contributions and an ample fund for all purposes would be secured. But if the scheme is allowed to remain in its present slip-shod condition, contributions cannot be expected. There would be no responsible head duly authorized to receive them; no security for their proper application. The judgment of one man cannot be relied on to direct all the different departments of mediumship, phenomena, literature and philosophy. The general committee might have power delegated to it to appoint sub-committees under it for various purposes as occasion might arise. There may be advisory and executive sub-committees needed in the different departments. Fraudulent and unreliable mediums and all sorts of schemes for money-making in the name of Spiritualism should be excluded. The representation of Spiritualism at the Pair should be held above the suspicion of shielding reliable and honest mediums for all sorts he specially encouraged in every possible way to attend and exercise their talents through them the cause of Spiritualism will be promoted by representation at

the Fair. If some such organization as this is formed there may be no fear of want of funds. I can pledge myself with my immediate friends for at least \$100 outside of the respectable and growing society here, which would doubtless contribute as much under proper conditions. Pittsburg, Pa.

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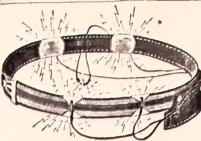
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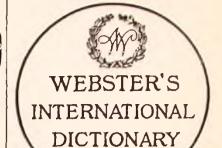
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PSYCHIC RESEARCH SOCIETY.

She following is the copy of a neatly printed citation that reached our sanctum last week The Psychic Research Society of Cincinnati Ohio, having determined to celebrate its Second Anniversary Session, together with "Welcome Home" of the regular pastor, Mrs. Adah Sheehan, it was resolved to do so by holding an all day meeting on Sunday, Sept. 13th, and to close with a grand musical and literary entertainment on Monday, Sept. 13, 1801, at their hall in the Bouglas Castle Hall building, N. W. corner Sixth and Walnut streets, to which the press is courteously and fraternally invited to be present.

Phormacy of the Press of t

K. SAGMASTER, See'y.
A reporter was accordingly dispatched on Sunday last to the above named temple, and found to his surprise and delight a beautifully decorated auditorium-the upper or larger hall being used for the occasion. The stage was a perfect flower garden; the proscentum was garlanded with white muslin, symbolical of peace and purity, and intergarlanded with cedars that were emblematic of the immortality proclaimed by the teachers of the society. Fronting the stage on the floor a floral display met the eye that was pleasurable in effect. To the left was an Indian todge, erected in honor of "Prairie Flower." the medium-pastor's guide.

In addition to this a large and enthusiastic udience had assembled to do honor to the lady in question-and a happier audience was rarely ever seen. As there were no tickets taken at door the number present could not be estimated, but the hall was packed, there only being standing room left for the late comers.

The morning exercises consisted of music by Prof. Aston and daughter wiolin and plane welcome address by the genial and worthy President, Col. F. Horman, and conference.

The afternoon exercises opened with music above; invocation; presentation of a token of affection to the estimable and pretty Secretary of the society, Miss Eva Sagmaster: trance lecture by the ovated, Mrs. Adah Sheehan, in which she scored a good point, when she said Spiritualists needed no God-house, as every believer had a God-house in his body, which re minded him daily of duties towards himself man and God, without postponing his devo tions to Sanday, or waiting for somebody else to save him. Spiritualists are progressive enough to save themselves. They are able to stand on their own fundament.

Dr. A. J. Swarts followed with some timely remarks, whereupon Miss Bertie Evans, a rocal solo, accompanying herself on the piano Miss Bertie is but fourfeen years old, but has a promising future before her. She was rapturously applauded. Mr. John R. Rupel then rendered iolin solo, which was also applauded.

The evening services consisted of piano and violin duett, violin solo and addresses by Rev. Lashbrooke, Dr. Swarts and Mrs. Sheehan. Mr. Lashbrooke recounted his conversion from the pulpit to Spiritualism, having had to forfeit a high-salaried position for mental labor in order to be true to his convictions. Dr. Swarts delivered an extremely interesting and spiritual talk, taking Jacob's ladder for his text and symbolizing it with the seven periods of civilization, giving historical data as he rose from the first or Egyptian to the present. Mrs. Adah Sheehan, the shephard of the society, closed the services with a pleasing lecture, and thus ended one of the happiest days in the ranks of Spiritualism in this city-all the services being honored with full houses.

But this did not end the event. Monday evening a musical and literary entertainment was given at the same hall, in which Mr. James Aston and daughter took a prominent part, Miss Ida Aston being the accompanist for the musical part of the program. Vocal solos were rendered by Miss Bertie Evans; cornet solos by Mr. A. W. Macbrair; Violin solos by Master Arthur Gorry; recitations by Mrs. Wm. Murray and Mr. John Hennigan; and closing remarks by Mrs. Adah Sheehan.

Sunday morning at G. A. R. hall a large audience had assembled to listen to Mrs. Helen Stuart-Richings in her inimitable and pleasing manner of answering questions on spiritual Among the questions were, "Obsession and its possibilities," "The cause of the present condition of selfishness and unrest, The effect of the frivolities, speculations and gambling of the age on our progeny," "Why mediums are so sensitive about their own feelings, and so regardless about the feelings o

Concerning obsession, she said no good spiriwould use forcible measures to control a medim. If a spirit possessed that power, there wa something in the person obsessed that needed correcting and self-study was in order. She also believed that mortal obsession—the selfish control of one mortal mind over another-was as prevalent as spirit obsession.—The selfish ness of to-day, she thought, was no preater than in the past, only the press brings it more to light, and will probably be the means finally of correcting it. The effect of the present gambling on the future would be a repetition sim ply. As we sow we shall reap. Concerning the question of mediums, she considered the declaration too sweeping. It might have read "some mediums;" and in these it was due to the worship of that big golden calf known as the I-the ego of man, and an effect of self-love The evening services were as usual.

On Wednesday, the 9th inst., there was a greeting of friends at the Vitapathic College, this city, the occasion was the rist birthday of Prof. 1. B. Campbell, the founder and proprietor of the said institution. Quite a number of friends met and exchanged pleasant conversa-Miss Eva Sagmaster, Mrs. M. E. Jennings, M. D., Dr. O. H. Riggs, Dr. G. C. Kolb, Dr. S. W. Siewers, A. J. Swarts, Ph. D., of Chicago, and others. Several brief speeches were made, after which the company were all dined by the Professor and his excellent wife. All left wishing blessings and many years of usefulness upon Prof. Campbell, who is still in excellent health.

The Ladies' Ald met September 9th. Our president, Mrs. McCracken, presiding. It was decided to have an election of officers for the coming session. On the first Wednesday in October a full attendance is desired. On the 30th of September a supper will be given. A beautiful silver castor was presented to the ladies from one of our most generous members. It will be disposed of for the benefit of the society, Mrs. McCracken having charge of it. Mrs. Boggs and Mrs. Weeks are again with us. Every meeting new members are added to ANNA ALLEN

A scance for the benefit of Mr. W. S. King will be given on Saturday evening, Sept. 19 1501, at Mr. A. Willia' residence, 264 East Third cars running east to Third and Lock streets. Mrs. Kichings will give a scance for the same purpose at Mr. McCracken's on Freeman Ave., next Monday evening, the 21st lust. Friends

The Union Society will give a social dance and supper on the 30th of this month at their hall, 114 West Sixth street. Supper from 6 to 8 and dance from 8 to 11. Admission to all 25

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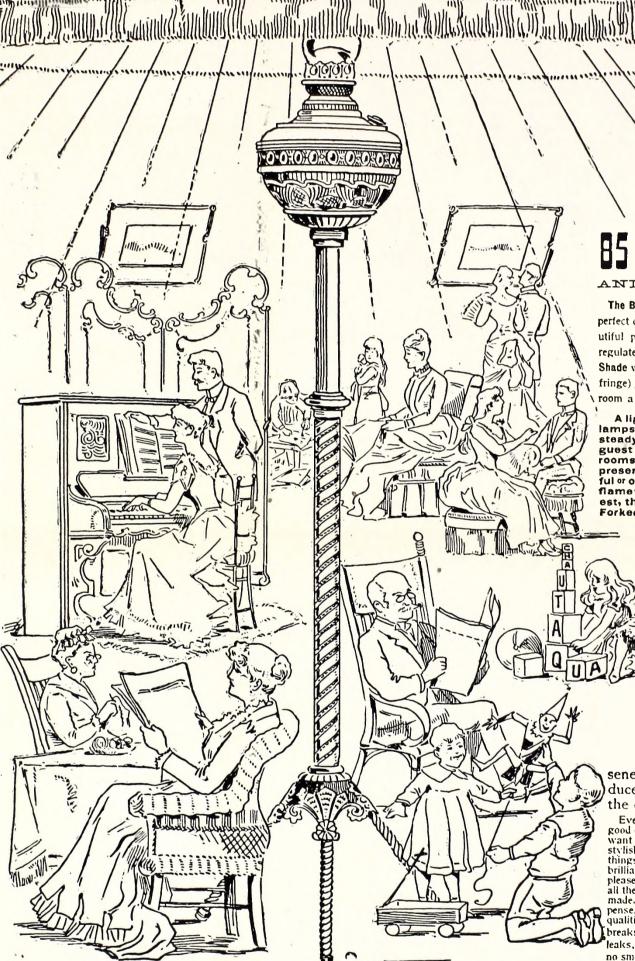
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Some people prefer to send cash with order—we do not ask it, but if you remit in advance we will place in the box in addition to all other extras a

valuable present for the lady of the house. Where

bores are paid for in advance, we ship same day order is received. All other orders are filled in their regular turn. Persons remitting in advance can have their money refunded without arguinent or comment if the box does not prove

whose skin is delicate.

Soap.

oz.) for cleaning woodwork, washing dishes, dairy utensils, removing grease spots or stains from carbets, etc., or general housecleaning, has no equal. Saves half the labor of washing, and is a blessing to every housekeeper who uses it. Remember, Borax.

One Packet Clove Plnk Sachet Powder.—Refined—delicate—lasting. A small chief and clothing. The most popular and lasting perfume ever made.

One Packet Clove Plnk Sachet to the bathing season, but every one can enjoy during the bathing season, but every one can enjoy a bath with our "OCEAN BATH" Soap at home. It is made from pure Olive Oil, and has the natural desk perfume the stationery, so if placed in hand-olor of the Olives.

cannot be excelled. At the end of 30 days, remit the amount of our bill \$10 (ten dollars). But if after

J. D. LARKIN & CO., —Seneca Heacock and Carroll Street. — BUFFALO, N. Y.