

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

Nature's law of reciprocity affects the individual in exact proportion to his demands 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 "me" left out.

Spiritualism has come to correct the present—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 mission of Spiritualism is to solve the questions that cannot be solved by science or the church, thus imposing on its advocates a task that is burdensome enough without adding to it things that do not concern us.

Since Calneada'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. Quite 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 practical 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.

If "thoughts are things" then thoughts create, and a combination of them create great things—principles and laws, perhaps. May not a combination of like thoughts from many minds have created a god or Christ principle, or a variety of them that have potency enough to aid, inspire or comfort and strengthen those who put their faith in them—pray to them? It is not impossible.

A war cloud is again threatening to darken Europe's present bright and sunny day of peace and prosperity, happiness and general progress. Forebodings like the following, as taken from a Berlin journal are not without cause:

If war is inevitable it will be a struggle of which the world has never seen the like. Our splendid army and generals of proved capacity and the courage and energy of the Emperor give us confidence in the result, which will involve the very existence of Germany. If we are beaten it will be the end of Germany."

Commenting on this extract, the N. Y. Press says the writer might have added, "or the end of France."

France has attained to its majority, having celebrated its twenty-first birthday as a republic. Yet it cannot be said that "France is free!" France is still a creed-bound country; believes herself the eldest daughter of the Romish Church, and would sacrifice her own as well as the liberty of other countries to uphold the Pope. Can it be called a republic in the true sense under these circumstances? A true republic recognizes no religion and is far from upholding anything like priestcraft or popery. However, one thing at a time. It has succeeded in casting off the monarchical yoke. It will also succeed in casting off the ecclesiastical yoke—some day.

In a recent lecture on the God question Mrs. Cora L. V. Richmond says that it cannot be explained to another. It is like asking what love is. Those who have experienced it, know it; but would not comprehend it were it defined to them by others a thousand times. An individual soul perceiving the nature of God, neither doubts nor requires demonstration. The common intuition of mankind perceives and accepts the infinite proposition. Those who have had one whiff of divine inspiration know therefore that a divine power exists and that it is—even if unable to prove it to others. We suppose it is like other truths that some feel or know intuitively, but which are doubted by those who do not feel them thus.

The soul of man is an individualized essence of universal soul or spirit, so-called, and thus related to the same by virtue of its divine attributes—intelligence, will-power and love. His spirit-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 masse 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 which it possesses; and will-power lends 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 educating of our children. An article on this subject from these gentlemen appears in another part of THE BETTER WAY and should be read by 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. Spiritual schools have become a necessity, and our people are beginning to realize it (although we already advocated it strenuously through Light for Thinkers five or six years ago.) Better late than never, however, and as a practical move has been made in that direction, we hope it 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 system with a similar effect as in the first-named instance. As no new thoughts or ideas can enter the brain without consistent or harmonious action of both sense and emotion (two life principles of the soul, which need the blood and nerves as the their medium to operate through) man becomes impervious to new truths or the unfolding of new faculties to admit them. As moral or spiritual progress depends on this, it may be said to have a scientific basis, and morality becomes a science.

They who can incite to envy by their purity or goodness are sure of making converts, while they who simply excite to enthusiasm without a show of true morality make scoffers or revilers. 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 are often sensitive 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 Spiritualism; for in either instance they disturb the social fabric unpleasantly or bring odium on the cause they are allied to. The true reformer is not a fanatic because he is mindful of others, and invites rather than urges, being intuitively conscious that he or she too is a pupil in the great school of life. Let examples accompany preaching. If the former the latter is measured or judged.

In an article on "Life Beyond the Grave" F. W. H. Meyers, in Nineteenth Century, says, that the effort to prove that there is life beyond the grave is somewhat spoken of as selfish, by the very men who declare themselves most eager to promote the terrestrial welfare of their fellows. It is hard to say why it should be philanthropic to desire the lesser boon for mankind, and selfish to desire the greater; unless, indeed, the genuine philanthropist is forbidden to aim at any common benefit in which he himself may expect to share. In reality, this confusion of mind has a deeper source; it is a vestige of the old monkish belief that man's welfare in the next world was something in itself idle and personal, and was to be attained by means inconsistent with man's welfare in this. Whether Christianity ever authorized such a notion I do not now inquire. It is certain, at any rate, that science will never authorize it. We are making as safe a deduction from world-

wide analogy as man can ever make regarding things thus unknown, when we assume that spiritual evolution will follow the same laws as physical evolution; that there will be no discontinuity between terrene and post-terrene bliss or virtue, and that the next life, like this, will "resemble wrestling rather than dancing," and will find its best delight in progress, not attainable without effort 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 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 have the State give to the people the right of nominating candidates for the senatorship.

"The Constitution from the beginning," says he, "insured the coincidence of state with federal party lines. This, it may be admitted, tended irresistibly to the consolidation of the country, but it had also the effect of mischievously prolonging the term of party existence; producing artificial divisions in local matters; making party fealty, and not competency or honesty or patriotism, the credential 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 level in the mental constitution of pupils. The end and aim of education as it should be, she maintains, to develop the real mind as it is found, the real creature as he is. To accomplish this end the number of pupils which each teacher is permitted to have should be limited in order that she may be able to study the nature of every one committed to her care. "She (the teacher) should be not only in communication, but in real communion with the 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 herself with the temperament, the habits and degree of affection, and the little germs of spiritual insight and inspiration, all of which go to make up the nature of the little creature in her charge."

At least, Prof. Dickenson urges, every institution should have in its faculty one person whose province it is to cultivate and develop individual traits of mind and character. And to which we add that that person should be a psychometrist or a sensitive of the character reading order.

FROM POPERY TO SPIRITUALISM.

Signor Crispi in an article in Contemporary Review that Italy was driven into the Triple Alliance because of the French intrigues with the Pope. The picture which he gives of the extent to which Italian policy has been influenced by one Cardinal Rotilli is an instructive contribution to the secret history of the continent. He thinks that the vices of a Catholic education in France have not been remedied by the work of civilization, and that the demagogues of that country are as intolerant as the Vatican. Further, that Italy requires an assurance that France will not some day direct a new expedition against Rome, or bring, as she has more than once promised, the Vatican question before the European Powers. In France the question is always open. France believes herself the eldest daughter of the Church and considers that the privilege of the custody

of the Roman Pontificate belongs to her. When this distrust shall be removed there may be reasons for Italy discussing the question of withdrawal from the Alliance. In the other alternative, Italy's duty is to strengthen herself. The threat to take Rome from the Italians and restore it to the Pope is an offense no less grave than would be the actual occupation of the city by a foreign army.

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 French Republic, as he does not trust a popular government; and 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 circular was sent to all the Catholic powers, declaring 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, and by a very few Italians. What made Leo XVI. 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 pursue is to make terms with Italy, he 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 and perhaps cause a large portion of the 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 current number of *The Arena* appears this pregnant sentence:

We have to decide whether the Christianity of the immediate future shall be governed supremely by intelligence or ignorance. If ignorance is to rule supreme, then let us found no more universities, nor open any new theological seminaries. Let us not go through the form of instruction, unless it be merely to insist 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 that law which has led the race away from the dense ignorance of the past into its present light and knowledge. The churchly child of the future is now, in the present, engaged in the severest of battles against the iron swaddling bands of the past. Dogmatic theology is not the natural mother of a natural, reasonable, harmonious, experimental religion of the heart. And none are more conscious of that fact than the church and the learned teachers of its old creeds.

A dead Calvinism with its horrible 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 equity taught in the gospel of the Nazarene whom these same churches worship as God. Is the formulated creed of the church over which our learned, brave and good Dr. Lorimer presides and to whose members he ministers, cramped, bound and restricted by Calvinistic decrees, 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 unnatural dogmas and creedal forms which

characterized its founding? Why are the learned minds of the present and the future, who are to control and guide its literature and its creedal philosophy to be forever restricted to the old, both in faith and form of expression? Why must bishops, editors, authors, clergymen be forced to robe their thoughts and their faith in an antiquated language and proclaim a philosophy which they as the 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 "intelligence" our Calvinistic and Arminian churches mean the brain and the heart of the future held in the restricting bands of an old theology, formulated by dead men, then to be consistent, give your young people no new text books, open no new academies or colleges; let church newspapers be content with reprinting the works of Luther, Calvin, Melancthon, Edwards, Hopkins, Wesley, Watson, Adam Clark and the musty old tomes, resting unadorned on the study shelves of old ministers.

The New York *Observer* could give in a "to-be-continued" series, the sermons of Johnathan Edwards, and the "Hopkinsian theology" with its lurid pictures of the eternal roasting of innocent babies; while Dr. Buckley in the Methodist *Christian Advocate* could give a like series of Wesley's sermons, and thus supply a lapse found in the universal refusal of the ministers to read once a year to their congregations, certain of these sermons 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 thought in the churches. We honor them each and all. It is something in these days of creedal tyranny for one to possess the courage of his convictions and to give them utterance. But to be free; to be the pioneers of a true, religious liberty; of unshackled thought and reasoning, Dr. Lorimer and his friends must go further. They must not only unlock the door, but the dead-latch of blind superstition and reverence for the old because it is old, must be removed. The era of the future is to be characterized by light; by a religious and theological sunrise. Already the dawning of the morning appears. "Watchman, what of the night?" The watchman saith, "The morning cometh!"

OUR CAMPMEETINGS.

A review of the campmeeting season just closed shows a steady gain for the cause. Larger numbers have been in attendance than in previous years; more cottages have been built; families have come earlier and staid longer; the order maintained in all the camps without the supervision or intervention of civil magistrates or a police force, has been exceptionally good; larger crowds on the great days of the several camps, have respectfully listened to the speakers; the mediums 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 Spiritualists are taking higher and advanced ground, and consequently are winning to the cause the better, the intelligent, the conservative classes of society. Something more than novelty; than what appeals to either the credulity or superstition of the masses; something which by careful examination, crystallizes into fact of which the senses taking cognizance is lifting the mind up out of the old creedal ruts of a blind faith. The applications of the severest conditions to psychic disclosures through media and matter, have been more marked, more common than ever before; blind superstition and ignorant gullibility have had to give place to careful, closely observing thinkers, who have demanded their rights in honest investigation, and those rights have been largely respected.

Some few mediums have insisted upon applying their own "conditions" to spirit

manifestation through their organism, refusing fair test appliances, and as a result have been patronized by the lovers of the marvelous almost exclusively. These, if honest, open the door for the entrance of simulators, fakirs and frauds of which spiritualistic phenomena has had its full share in the past. In most of the camps it has been a poor year for 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 fraud some true sensitive might be unjustly injured. But experience, the clearer understanding of the laws of spirit manifestation, and the fact that intelligent Spiritualists will not countenance the use of paraphernalia of frauds, tricksters and the professors of ledger-demonism, is fast driving these spiritual mountebanks into exile. A consensus of the worth of the camps, this season, shows this feature of healthy growth, most unmistakably. Every true Spiritualist will rejoice in it.

The character of the attendance shows also a broadening liberality of the masses. Not that the leaders, directors, officers and ministers of the strictly creedal and so-called orthodox churches have abated their zealous efforts to crush out the natural, harmonious, reasonable and philosophical religion of Spiritualism, but that a broader liberality is permeating the members and attendants of these 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 thralldom, and have asserted their right as individuals to examine, think and reach conclusions upon theological questions for themselves. This step subjects them to the imputation of creedal, churchly heresy, but neither the fulminations from the pulpits nor the lash of the religious press avails when once the emancipated intellect and soul are clothed with conviction and the courage of the conviction.

The reports of the lectures at the many camps, found in our columns, and in those of our contemporaries, are highly creditable to the speakers now in the field. With rare exceptions these lectures have been upon the plane of the popular mind; have been practical and hence instructive. These lectures as a whole are in advance of the best efforts of the pulpits of to-day, and will compare favorably with the special sermons of the ablest and most popular divines. We do not write this in any spirit of self-pride in our speakers, but because a close comparison discloses it. The Spiritualistic 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, and may learn also how to hold sweet and satisfying communion with his exalted 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, as the bandage of religion. Through its thick, mysterious folds, scarce a ray of reason's light can penetrate, and thus the political juggler can play off his ledger-demon tricks without fear of challenge or deception. Run your eyes over the pages of history, and say if the church and State have not been inseparable allies. Say if the sword has not planted the cross, only that the cross might sanctify the sword. Look to England, look to France, look over the civilized world. Call to mind the French revolution. What gave the death-blow to despotic power and aristocratic sway in the great struggle for reason and freedom? Was it not the fall of the benighted priest and the loss of his influence? Was it not the autocrat Napoleon? —Robert Dale Owen.

We generally correct in proportion as we need correction.

Written for The Better Way.

THINKING, DOING, WHAT AND HOW.

W. WINTER HARGREAVE, -NO. 9

It is not my purpose to deserve the title of "Common Scold" by indulging in criticisms, which have been a marked feature 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 so ephemeral in life and character? that I was prompted to attempt a partial answer to these questions.

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 subject.

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 kind and demonstrate to them truth with well chosen phenomena: express to them thoughts of an inspiring character and relate to them experiences confirmatory of all that is claimed for Spiritualism. The public, by advertisement of some form, are invited to the conference meetings. The Spiritualists' subject is one challenging the thoughtful minds of the age. Men and women of culture, 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 which is to harmonize individualities in the march of progress. An extremely selfish person is of no use anywhere or in anything except perhaps as a deterrent 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 pleasure is a virtue when it is a reflex from others; becomes a vice when it retards or defeats the growth or happiness of others. Spiritual conferences should exist for a universal good;—a breadth and depth of purpose—should rise above mere personal gratification of one or more of the participants. Public in character, they should be general and generous in purpose. An ideal must exist 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, disintegration—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 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 specified public mediums is out of place before a public audience. Work of that character should be delegated to a special committee behind the scenes. The functions of the conference to-day are intermediary between the private seance room and the lecture platform—the private seance where mediumistic powers are developed and only that which proves proficient and convincing should appear in the conference. Were this more strictly observed in conference

work, much ridicule by the public press would be avoided and much embarrassment would be spared the advocates of the cause. As before expressed, the platform should be free, but that freedom 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 Apianus, Julius Caesar 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 minds; the illiterate, the learned, the confiding, the suspicious, the Christian, the infidel—any and all of these may momentarily answer that call. The conference is the fortress of Spiritualism, the recruiting station of its army. It can be made a harbor for manly, courageous, dignified warfare for justice, truth; an ever increasing religious life 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.

Hudson Tuttle.

Direful news of famine and premonitions of pestilence that stalks by its side flashes over the cable from Europe. The poor harvest 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 villages and towns wandering aimlessly in the highways holding out bony hands to the more fortunate for bread; of dying women and moaning children and strong men, hollow-eyed, despairing, striking at their rulers weak and aimless blows, the press of this country is paupering 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 prices. The farmer is to be made glad, by the misfortune of his brother over the sea? Christian country! Christian press! Christian teaching after eighteen hundred years!

Oh, we should learn that although a few farmers may have more gold, the world loses, and in the end they lose, for such is the community of interests 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. C. Hirsch, 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 determination to be followed, later by no Jew, no agnostic," 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 ostracizing for religious belief. Few know the power already held by this organization, for its existence even has been held a secret, and its purposes are scrupulously guarded. Such societies based on religious bigotry are traitorous to any American principle.

These societies have to force their ideas on paternal societies, and picket line of spies to report on the religious standing of those prominently before the people.

A good citizen is one who performs the duty of a citizen and understands

his obligations and the value and responsibility of being an American. It is well known that often the man who was born on the sea and but yesterday became naturalized takes deeper interest in public affairs than those who boast of a blue line from the pilgrim 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 fundamental American principle that the church and State shall remain distinct.

The press, far and wide, have given lengthy sketches of the life of Lyman C. Draper, whose recent death removes one of the most indefatigable scholars and exemplary of men. American historical literature has no like of him. His collection of historical material is unprecedented. There is one thing, however, that the press has overlooked or purposely avoided.

The Detroit Commercial Advertiser gives this interesting information, showing that this great and good man and scholar, of whom the West is justly 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 a deacon in the Baptist Church. He had occasion to go to Terre Haute, Ind., to 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 home he resigned his church office and found abundant comfort in the truths of Spiritualism. Since that time he had said to intimate friends that there had scarcely a day passed in which he did not see some special manifestation to strengthen his belief in spiritualistic visitations.

Dr. Draper was taken ill Friday evening, August 14. He called in a clairvoyant doctor, in whom he had the greatest confidence, and was treated by him. He began immediately to prepare his business affairs, as he suspected paralysis. The stroke came the next day and affected the whole of his right side and lower jaw. With difficulty he articulated, but he managed to say that he believed this was his last illness. Dr. Draper claimed to have had a vision about seven years ago in which he was told that he would die August 27, but he failed to 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 CASSADAGA.

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 movement to lay the foundations of a university, which shall stand as Cassadaga'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 a series that shall lead to a university of the most advanced standing.

Ultimately the friends of Cassadaga hope to see an industrial school for both sexes—laboratories, museums, experimental departments for all physical and psychic sciences, established in connection with the school. Of course this is an ideal to accomplish, which will take time and money. It appeals especially to all liberal people, for the school will be entirely free from sectarian bias of every sort. There is much need of a school of this kind, and people of liberal proclivities should encourage it, for it is determined 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 been carefully considered and the tuition fixed at the very low figure of twenty-one dollars per school year or seven dollars for each term of three months. A co-operative boarding house has been established in connection with the school, having for its object the reduction of the price of board to its actual cost to each individual. This of itself is 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 institutions of learning.

As before stated, the course for the present year will embrace the academic and commercial branches peculiar to high schools or academies and commercial colleges. Special classes will be opened for students desiring to take up the languages, or physical or psychic sciences, should application be made for the same.

Board of Trustees: A. B. Gaston, President, Utica, Pa.; Mrs. M. H. Skidmore, Treasurer, Lily Dale, N. Y.; Mrs. Emma Hough, Lily Dale, N. Y.; Mrs. P. Muhlenberg, Cleveland, O.; H. W. Richardson, East Aurora, N. Y.; Prof. J. W. Babcock,

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 organization has been effected under the control of a competent Board of Trustees, who have made application for a charter for our University from the State of New York. A secretary and treasurer have been designated, the former to carry on such correspondence as is necessary, solicit subscriptions, etc., while the latter officer will receive and safely keep all moneys paid into the treasury, holding it strictly in trust until the funds shall be disposed of by the management.

Teachers have been elected or appointed for the year ensuing, who are well qualified to carry on the educational work. Certain lines of study have been 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 commercial course connected with it, for the 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.

It was our aim to organize a co-operative boarding house for students from abroad in order to reduce expenses, but that plan is not practicable for this year. We hope to be able to secure board at club rates, as is usual in all higher institutions 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 by the students and teachers at the opening of the school, which will take place October 5th proximo.

The management will endeavor during the coming year to collect funds for the erection of a suitable building and to purchase a site 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 of education to assist us by taking stock. 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 either the President or Secretary of the board. A. B. GASTON, Pres., Utica, Pa. H. D. BARRETT, Sec., Spartansburg, Pa. Lily Dale, N. Y., Sept. 5, 1891.

To the Editor of The Better Way.

USES AND ABUSES OF MEDIUMSHIP.

A. H. BROWN.

I would like to have an expression from others as to the reliability of spirit communications, and the propriety and advisability of consulting spirits or mediums, and seeking advice upon matters of business or whatever may interest us; and to what extent advice so obtained should be allowed to influence one's actions. Do our spirit friends understand our needs and wants, and know our thoughts and desires; and can they advise understandingly independent of our minds and our knowledge? These and kindred questions have occupied my mind of late, and 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 subject.

Several points are well settled in my mind. 1. Spirits are decidedly human and far from infallible, 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" clearly 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 facilities for gaining information that we do 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 believe spirits can do, as in the case of diagnosing cases at a distance, spirits do go and examine patients and report, and thus enable the co-operating physician to prescribe understandingly without ever

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 helps examine and report as readily on cases in Oregon or Australia as in the city, and he prescribes with the same confidence 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 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 help, and thus hinder our own legitimate 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., 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 Spiritualists, shall such things be encouraged; shall we Julius-like sell out and betray the "Master" for mere pelf?

Written for The Better Way.

STRIKE A LIGHT!

METTA R. ANDERSON.

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 mystified regarding an assertion therein, I beg leave to ask one or two pertinent questions.

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 hint that Bible is a contraction of by-bills. 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 seek.

Historians agree that at the famous council at Nice, in the year 325, there was a heated discussion over consubstantiation and the celebration of Easter, and that at the council of Laodicea, held about the year 360, the books of the New Testament were adopted; but they forgot to mention the subject of by-bills.

A Christian writer of the 4th century, says that the books were placed under the table, and that upon the prayers of the council, those which were inspired jumped upon the table, while the false ones remained under it. Other writers informed us, that the question was decided by vote,—by yeas and nays, just as the Jews had previously done with the books of the Old Testament, but not a 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 religion.

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 *bibla*, not by-bills) is derived from papyrus the name of a plant, the fiber 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, about 500 years later:

"Alfred Kynling was wealhod thise bec, and hie of bocledena on Englelse 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 have 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 Bible is a corruption of by-bill, as he asserts, I ask him to assist me to unearth such evidence.

THE NEED OF THE AGE.

Mrs. Richmond, of Chicago, addressed a 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 beginning?"

"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 question 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 relationship pertaining there-to 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 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 annihilation.' 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 he 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 basis even 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 make men incompetent to do great crimes. The great crimes occur in high social and monetary circles. The truth is that man has transferred his responsibility to the church and state and left his soul to starve. The spiritual world is here. You dwell in it. It surrounds us. Whoever shows to man the best reasons for his existence here will have served the greatest need of the age. The recognition of humanity is what we need. The spirit is the possession of the entire human race. He who does not appreciate the sunshine, the beauty of the bending sky, the singing of the birds, has very little to live for."—Cleveland Plaindealer.

J. D. LARKIN & CO.

J. D. Larkin and Co., of Buffalo, N. Y. in this week's issue of THE BETTER WAY in their one-page advertisement make 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 soap, 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 a family one year, besides a lamp, which will last a life-time.

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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., Buffalo, N. Y., which appears on 8th page, this issue. We know the great value of this handsome lamp and sweet home soap perfume 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 30 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 Spirit 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 remarkable seances ever given would have been lost to the visitors at that place. The moral character of a medium can never be proven by the results of one or one hundred seances, but the reality of the phenomena recorded in the following statement is vouched for by persons whose word should certainly command 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. Roberts' seances have been most remarkable and without any knowledge of past seances or of her past life, I wish to put myself on record as a witness to the genuine character of these manifestations. It is easy to suspect fraud and easy to convict a medium in the minds of those who do not wish to believe in the reality of spirit phenomena; but while we need to guard against fraud, we must be ready to accept and acknowledge the truth wherever we find it. GRAPHO.

STATEMENT.

On Thursday evening, September 30, Mrs. Etta Roberts gave a public seance for materialization at Hook and Ladder Hall, Onset, Mass. This hall is on the second floor, accessible by only one door at the end of the room. Against the wall on one side of the hall, midway between the front and rear of the room, was a cage made of wire netting, secured to a wooden framework. This cage has a door hung on three strap hinges and capable of being fastened with a spring padlock. At one side of the cage, separated therefrom by the wire netting which forms the wall of the cage, is a 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 and across the bottom, and the entire framework of both cage and secondary compartment is securely nailed to the floor and to the wainscoting behind the cage. There is no window behind the cage and no trap door beneath it. Before entering the cage Mrs. Roberts' clothing was thoroughly examined by Mrs. M. A. Wilkinson and found to be of dark cloth only.

In the presence of about sixty people Mrs. Roberts took her place inside the cage and was locked in, the key being given to Dr. H. B. Storer. Then a committee, consisting of Rev. Solon Lauer, pastor of the Unitarian Society at Chichester, and Dr. T. S. Hodgson, a well-known physician of Middleboro, proceeded to further secure the cage. A black linen thread was passed around three sides of the cage, beginning at a point in the door, midway between top 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 the other side, turning at a point near the wall and coming back to the starting point in the door, where the two ends of the thread were tied, and the knot secured by sealing wax upon a card, the

was being stamped with an Odd Fellow'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 seal 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.

Signed: SOLON LAUER,
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, Provincetown; 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 expires. Renew immediately if you do not wish to lose a number of your paper. We cannot undertake to notify every subscriber of the expiration further than to print THE DATE OF EXPIRATION ON EACH YELLOW TAG WITH YOUR NAME. If you cannot afford to renew for a year, send in a half yearly or a quarterly subscription.

"A VICTORY IN FAVOR OF MEDICAL LIBERTY."

Some time ago Dr. J. M. Peebles visited Honesdale, Wayne Co., Pa., delivering a course of lectures upon anatomy, physiology, hygiene and health, also practicing medicine during his stay there. The splendid qualifications of Dr. Peebles, the large houses which greeted him nightly, soon aroused the antipathy of the allopathic fraternity and they persuaded the county commissioners to demand a license fee of fifty dollars from the doctor, the same being based upon an old legislative law. In order to avoid the inconvenience of a Saturday arrest, he paid the sum under protest, and then commenced legal proceedings against the county. The case was brought before Judge Seeley in the County Court, ex-Judge Hand and A. T. Searle appearing in behalf of Dr. Peebles. The decision was given in his favor and the fifty dollars returned, the county being obliged to pay its own expenses. No appeal was taken. Doctor Peebles' resolute action was a timely remonstrance against the unjust jealousy and bigotry which endeavors to undermine merit and liberty of action by finding recourse to obsolete tyrannical laws. We submit a copy of Judge Seeley's decision herewith:

The agreement filed presents the single question whether a physician opening a transient office in one of the counties of this Commonwealth is required to pay the license fee of fifty dollars imposed by the 4th section of the Act of 18th March, 1877 (P. L. 1, p. 43).

By this section, the Clerk of the Court of quarter sessions, upon receiving satisfactory evidence that the provisions of that act had been complied with, and upon receiving for the use of the county the sum of fifty dollars, and for his own services the sum of five dollars, was required to issue a certificate of license for one year.

license to practice medicine, and an entirely different condition for the practice of medicine. And for this license, which neither license nor protects, demands a fee of fifty dollars.

In Sanders vs. Com., 117 Pa., on page 278, the Supreme Court, speaking of the Act of 18th May, 1877, for the regulation of the sale of intoxicating drinks, says, "The effect of the 3d section of the Act of 18th May, 1877, is to permit the granting of licenses under former laws up to the 30th June, 1877. 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 until the expiration of such licenses," and such 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 1877 is inconsistent with the Act of 1881, and is repealed by it. The Clerk has no power to issue the certificate of license upon the terms prescribed by the Act of 1877. And no act authorizes him to issue it upon any other terms, and the license fee of fifty dollars is no longer imposed by statute.

Upon the facts agreed upon by the parties, it is now, June 27, 1891, ordered and adjudged that the plaintiff, Dr. J. M. Peebles, have judgment against the defendant, the County of Wayne, for the sum of fifty dollars.

Written for The Better Way.

"Don't Say Anything; It Will Hurt My Business."

WILLARD J. HULL.

"Here comes Mr. —; for God's sake, Harry, don't tell him what I came here for." "But why not?" queried the man appealed to. "O, it will hurt my business."

The above is part of a dialogue between a prominent lawyer of this city and a friend of mine whose daughter related to me the circumstance. The place was Cassadaga camp and the occasion the lawyer's desire to hear from the wife who had recently passed away from his mortal sight.

These words speak volumes. They embody the living facts which make Spiritualism the magnet to which are drawn, in spite of prejudice and ignorance, 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 heyday of prosperity, stuffed 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 flung upon the air, and strike with painful effect the ears of the reverent and more thoughtful, but these are the parrot phrases which the players utter before the great Tragedian stalks upon the stage. When he enters, the petty actors eschew their parts and seek to find the cue that gains him entrance. And thus it is, that bereavement instigates the 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, in 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 plenitude of moral miasma that caused a cynic I once knew to remark that the more he learned about dogs the less he thought of men. However, this is one of the burdens the New Dispensation has to bear. It thrives not only under the weight of imposture imposed upon it by its professed friends, but carries along the obloquy of thousands of moral icebergs who drift into its warmth and invigoration. But I speak in the sense of the world's interpretation. We know 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 has impelled me to comment on this instance is the supremacy of Spiritualism after all and above all that the world of material affairs can afford. It is the bereaved ones, the questioning ones, the thinking ones who, with the raps of the clouds falling upon the caskets of the buried loved ones still ringing in their ears, turn to the only solace, the only 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 instead of "waiting 'mid the shadows," live in the effulgence of the light.

HYPNOTISM TO BE RECOGNIZED IN COURT.

Our esteemed Paris contemporary, the Figaro, 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 ground for his acquittal. A few weeks ago the idea that a person can be hypnotized into unconsciously committing crime under the direction of a temporary governor over his faculties, was affirmed before such an assembly of scientific authority as the British Association.

Dr. Volzin then read a paper defending 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 and impelled by some other agency than her own. The case of Emil David, however, is the first that we have seen re-

ported in detail. It came up lately in the Tenth Chamber of the Paris Correctionnel.

David was charged with a series of swindles. He was a tall, thin, and 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 Raynaud 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 hypnotism the doctor testified:

"David is suffering from hysteria. He is very easily hypnotized. A loud noise or a fixed stare or a sudden emotion is sufficient to make him fall into a hypnotic sleep. This is not always presented with the same characteristic, but in this case we must deal particularly with one of its forms. In some cases David falls into one of those states which are called the second condition or ambulatory automatism. David acts then just like a wide-awake man, although his state differs profoundly from normal wakefulness. He goes and comes, and is able to speak and execute relatively complicated acts. He can get into a railway carriage, get out at a station, go into a hotel, hire a room, carry on a game 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 when he awoke there he had not the slightest recollection of the things that occurred 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 Troyes he awoke to find himself in one of the squares of the latter town. How he got there he couldn't tell. All that he could say was that he lost his overcoat and his pocket-book containing 226 francs. Several months afterward, while he was in the hospital, he told of this episode. Dr. Bullet and his colleagues 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 his room, and the piece of furniture upon 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 overcoat.

Dr. Bullet's expert opinion was that David was utterly irresponsible for what he did while asleep, but responsible while awake; and here came the evidence of the Court's great respect for the theory that hypnotism may be a working element in crime. Notwithstanding David's previous convictions from his long series of offenses, it separated those which in its judgment had been committed through hypnotic unaccountability, 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 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 to appear.—N. Y. Sun.

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 fanatical persecutions, we hereby pledge ourselves to do all that good citizens may properly do to overcome these mischiefs and to reverse the current of this class of legislative and official aggression.

Prof. J. Rodas Buchanan, Minot J. Savage, 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 Platt, M. Edgeworth Lazarus, Edgar Fawcett, Alfred H. Love, Clara B. Colby, Benjamin R. Tucker, Juliet H. Severance, M. D., Darius M. Allen, Sophia L. O. Allen, Moncure D. Conway, Parker Pillsbury, A. F. Melch-

ers, Hugh O. Pentecost, Wilson McDonald, Albert Ross, Elizabeth Cady Stanton, Mrs. Emma Beckwith, Eliza Archard Conner, Rev. John W. Chadwick, M. L. Holbrook, M. D., A. B. Bradford, Elizabeth N. Bradley, M. D., Rev. Howard McQuary, Rabbi Solomon Schindler, Rev. Henry Frank, Matilda Joslyn Gage, John Ransom Bridge, Helen H. Gardner, Voltairine De Cleyre, David Overmyer, Lois Washbrook, 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., P. E. A., S. L.

Dr. Zell of Dayton, O., and Dr. Swarts of Chicago, Ill., paid our sanction a visit 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 trance 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 met with such success in the lecture field during the last few months, is now seriously ill at her home, Hastings, 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, Ohio.

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, Ohio. During her stay in the first named city, she can be found at J. A. Sarber's residence 242½ South High St.

The Ladies Aid of the Psychic Research Society meets Thursday afternoons 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.

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 mediums 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, Eng., 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. Dobson, magnetic healer 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 big-heartedness has not only won the love of those abroad, but unlike other prophets, has been honored in his own home. He is now known as the Hon. 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 day, during all this time I was seeking

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 consulted 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 healer of Maquoketa, Iowa. I finally consented, under protest, to send 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 treatment 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 mentally 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 respectfully,
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. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, 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 in Toledo, Ohio, by F. J. Cheney & Co.
Sold by all druggists, price 75c per bottle.

Testimonial.

29 CHICAGO TERRACE, CHICAGO, ILL., AUGUST 27, 1891.
B. F. POOLE, Esq., Dear Sir: The glasses were received last evening, and I cannot tell you how delighted I am with them. They are so thoroughly restful to the eye, it is difficult to realize I am using any aid to my own sight. They are perfection.
Yours gratefully,
MATTIE E. HULL.

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 fares, etc., call on or address any C. H. & D. agent, or E. O. McCormick, G. P. & T. agent, Cincinnati, O.

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 Ohio, 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. O. McCormick, G. P. & T. agent, Cincinnati, O.

Excursion to Tallapoosa, Ga.

Round trip, limit thirty days, 53.50. Will leave Cincinnati via Queen & Crescent Road Tuesday, September 15, 8 o'clock p. m., arrive in Tallapoosa Wednesday 5 p. m.
A splendid trip, affording opportunity to visit Lookout Mountain, Atlanta and other points. Particulars supplied by George S. Bowen & Son, 119 Vine Street, Cincinnati.

Excursion

via 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 15th to 19th, 1891, including good returning until September 21st, at one fare for the round trip account Ohio State Fair and Industrial Exposition, also 22nd Annual Reunion Army of the Cumberland. The "Midland Route" only three hours and fifteen minutes and the only Parlor Carline between Cincinnati and Columbus. For tickets and full information, apply to or address B. & O. S. W. agents.

"Last Days of Pompeii."

The last great opportunity to witness the great historical spectacle under the auspices of the order of Cincinnati, will be September 19. The "Last Days of Pompeii" is Paints' masterpiece and the fireworks displays are the grandest ever given in Cincinnati. The C. H. & D. announces the last chance with an excursion to 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 light, 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 liberal terms at which Larkin & Co. offer their lamp and soap, we urge our readers to order now. It seems beyond belief that for \$100.00 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 addition 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 soap and lamp are not fully satisfied with both. This is the strongest kind of a guarantee of the good faith of the firm, therefore, no one need hesitate to send \$100.00 Ten Dollars to Dr. Larkin & Co., Buffalo, N. Y., and secure the advantages of their wonderful offer. They are reliable, prompt and perfectly satisfactory in their business transactions.

Sprains, Bruises, Burns and Cuts

CIRCLES,
WHERE THROUGH DEVELOPED MEDIA
They May Commune With
SPIRIT FRIENDS.
together with a Declaration of Principles
and Belief, and hymns and songs for social and

Grand Rapids, Mich.
 Having grand lectures from that noble
 son, Sidney Dean, this month, and
 his work here will accomplish great
 build up our society. I enclose you
 from the Daily Democrat, an editorial
 praising editor.

SIDNEY DEAN

Modern Spiritualism only dates back forty years, but every religious movement had its origin in spiritual phenomena and the constant interchange of the two worlds. In the darkness and superstition of the past all such

...ent and gave many fine demonstrations of his power as a medium for this phenomena. Entire satisfaction was expressed by those who listened him. Some who went to scoff remained in prayer, and their tears attested their depths of feeling when heard to say "I never expended two dollars so well in all my life."

Mrs. Effie F. Josselyn worked faithfully as agent for the interest of THE BETTER WAY. The hotel here was filled to its utmost capacity during the entire meeting, also the Medium's home, which is a nice two story building—a commendable affair, furnishing a home for poor children. Twenty-six cottages filled with

CIRCLES,
WHERE THROUGH DEVELOPED MEDIA
They May Commune With
SPIRIT FRIENDS.
together with a Declaration of Principles.

LECTIC MEDICAL COLLEGE
 opens September 1, 1897. Address P. O.
 Cincinnati, Ohio.

**Piso's Remedy for Catarrh is the
 Best, Easiest to Use, and Cheapest.**

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 a 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 unaccountable.

Our teachers from the spirit side of life are always telling us that Spiritualism is a religion of the present; that everything 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 dying, we were to reverse the order and teach people to live and that everything 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 reached that point where I consider myself capable of dictating to those who control my organism as to what they shall give me 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 the meaning Spiritualism has is to tear down the churches.

Unless my controls ask for a subject from the audience, I have usually found that they knew the needs of the audience better than I did, and have chosen themes which have been beneficial to at least a part of my hearers.

The question arises in my mind—how far is a trance or inspirational speaker responsible for the sentiments which come through their organism? If we give ourselves into the keeping of our controls and become really their mouthpiece, must we not give forth the thoughts which they impress upon us? Is not that what our audience expect of us? Are we to control the spirits or are the spirits to control us? Some object to that word control. It matters not. Call it influence if that sounds better. If my guide sees that my audience needs to be set to thinking on any particular line of reform, am I not right in thinking that they know best? Ought I not to give utterance to their words? Am I worthy of the trust they have reposed in me in choosing me for their instrument? If I shrink from the unpleasant task because some mortal may be offended? Does not the very fact of mortals objecting to hear these questions indicate a need of the same? I would like to hear the opinion of some of our more experienced speakers, Lyman C. Howe for instance, on this subject.

If Spiritualism is a religion of the present it should certainly deal with the living issues of the present. The "sweet by-and-by" 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 earthly conditions, should we not deal with what concerns these conditions?

The beautiful generalities, exquisite metaphors, eloquent descriptions of the homes beyond, are sweet melodies to the ear, but sometimes it seems to me they have the same effect that the mother's cooing lullaby has upon her drowsy infant.

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 Spiritualism.

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.

ALLIE LINDSEY LYNCH.

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 women.

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 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 sneers that grieves. Logical in intellect, broad in reason; philosophizing, searching, studious, fearless in defense of those truths his reason has gleaned.

He is agreeable in a crowd, companionable at home; home and love mean more than any two words; by an upright life he makes his own heaven, carrying 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 than by clear-cut features. Too true to 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 trustfully for strength, sympathy, love and friendship.

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 man is my proudest record. Added to these qualities are two other graces that make of man—perfection; tobacco and wines wholly eschewed. Who has a better ideal?

Written for The Better Way.

WOMAN'S EFFECT ON CIVILIZATION.

MRS. O. E. DANIELS.

Now the question comes: How shall the civilization be increased? What laws shall be made? Shall they partake of the principles of Solons or Alexanders of Greece or of the Agrarians or Cesarites of Rome, or of the monopolists or anti-monopolists of the present time, or of equal rights or shall there be class legislation?

Shall the most base and ignorant of mankind be allowed to have a voice in the making of the laws, and the most virtuous and intelligent be deprived of this right? The man element in government is the war element. The woman is the peace element in society and government; and if persons think they can make peaceful nations on the earth without giving women a vote and voice in them, they will be as much mistaken as persons well can be. We have the trials of the Grecians and Romans before us. They stopped short of making the women equal with the men in rights and they established imperialisms and despotisms at the conclusion of their people's governments. And now there are a large number of persons who wish to end our civilization rather than grant 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 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 their present power over the minds of 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 people, 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 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 wish to pay taxes that exempt church property; they do not wish to support directly or indirectly a set of lazy, useless, 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 they will secure their grain and do any-

thing else on Sunday that would be allowed 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.

Some are opposed to women having the right to vote because five 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 creeds.

\$1.00 A YEAR FOR THE BETTER WAY

The Hamilton Centennial.

The people of Hamilton, O., one of the most noted cities in the United States as well as the most prosperous of the many thriving ones on the line of the C. H. & D., celebrates the hundredth anniversary of its birth, September 17, 18 and 19. Just a hundred years ago Gen. Arthur St. Clair, then governor of the Northwest Territory, with an army of 1,500, marched from what is now called Cumminsville to the present site of Hamilton, on the Big Miami river, and erected a stockade fort, which he called Fort Hamilton. It was a wilderness then, and in a hundred years it has been transformed into a busy city. The celebration will begin Thursday, September 17, with a beautiful pageant, entitled, "The Feast of Flowers 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 13. 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 camp-meeting at Delphos. They had dancing, recitations, supper, etc.

Prof. J. M. Allen still lectures here and is doing fine work. Mrs. M. T. Allen has gone to fill an engagement at Lincoln Center, Kas. Her work as a lecturer, medium and organizer is making her much sought for by the Spiritualist societies.

Indianapolis, Ind.

The Indianapolis Association of Spiritualists meets 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. F. SCHMIDT, President.
Never in the history of Spiritualism in this city have the people been so completely "taken by storm" as it were, as at the meetings conducted by Mrs. Ada Foye on yesterday afternoon and evening at Mansur Hall. After discoursing on "Mediumship" for about forty minutes, which seemed to be altogether too short a time for this highly gifted lady to say one-half on that momentous subject she would likely have said, she began her text lesson, which was truly wonderful; every name was 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 whom acknowledged the presence of the spirit, while the messages were in some instances given to fill contracts or promises made by the spirit when in the form to communicate at the first opportunity. The people were delighted; in two long sessions not one mistake was made, but every name and incident clearly given; some received to them very valuable information from their spirit friends.

We wish Mrs. Foye could remain with us 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 has 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 substance, as much so as earth, and that in world-building there was first formed, through certain vibrations, nebulous nucleus, which went through various processes, by reason of certain other changed vibrations, till at last the atmosphere was formed, and after that the spirit world; that the spirit did not make the earth, nor any physical substance, but that the spirit came into existence only after earth and physical substance had first been evolved; that the former always preceded the latter, and that the latter evolved from the former instead of being the producer of it, as is generally taught.

Lyman C. Howe is as popular as ever, and Mrs. Jennie Haggen Jackson receives more congratulations than ever.

Mr. and Mrs. Abner, as mediums, turn away daily twice as many as they can receive. They are converting many a skeptic. Their materializing their slate writing and their spirit photography are all a great power for good.

The forty-five acres, now owned by the association, for school and home purposes, and adjoining the camp ground, last Friday received a preliminary dedication, at which eloquent speeches, both from the spirit and the mortal side, rang out on the clear spring air.

Dr. McCune, in having his usual, excellent success as a healer.

The music of the Fort Scott Ladies' Band is as sweet as ever. Emerson, the great platform test medium, is getting in his solid work here. Kothermel's sances are crowded to their fullest capacity.

The camp is very fortunate in having some excellent mediums in nearly every phase.

J. W. BALDWIN, Sec'y.

Verona Park, Mo.

Sunday, August 26th, we closed our ninth annual 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 art in every form. By inspiration we are liberalized, 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 if rejected by church and clergy, the "inspired word of God" must be rejected 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 the 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 aspirations to all humanity, that the influence of Verona Park Association may be felt for ages to come.

Monday evening, August 27th.—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 28th.—At the annual business meeting of the association the following officers were chosen for the ensuing year: President, Dr. C. P. Ware, Buckport; Vice-president, Mr. Peter Abbott, Buckport; Secretary, Mrs. Matilda H. Cushing, Hyde Park, Mass.; Treasurer, Mr. Rufus H. Emery, Buckport; Directors: Messrs. Alonzo C. Colby, Buckport; Joseph Smith, Buckport; Benjamin Ryder, Orrington; Freeman W. Smith, Rockland; Oliver C. Jiddy, 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 following officers were chosen: President, Mrs. Elvira Heywood; Vice-president, Mrs. Alonzo Colby; Secretary, Mrs. Ruth Perkins; Treasurer, Mrs. C. F. Ware. This society is in a flourishing condition, having more now in the treasury than in any preceding year. They voted to donate \$10.00 to the association for expenses of 1892 and adjourned well pleased with the success 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. CUSHING, Sec'y.

Brooklyn, N. Y.

Although a revival meeting had been announced 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 Association, 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 not 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 Gilead.

President Bogert succeeded Mr. Howell and said among other things that if Spiritualism was nothing else it certainly was a very great comfort. Mr. Richardson, in his accustomed grateful vein of thought, testified to the truth and conviction of Spiritualism and mediumship.

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 mediumship of Mr. Cole to the Brooklyn Conference. Mr. Bowen speaking upon revival meetings said that spiritual revival meetings differed somewhat with the church revivals, as the latter were apt to first get under the froth, while Spiritualists get the demonstrative 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 front could only substantiate the fact.

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

Mr. S. S. Gordon, President of the Helping Hand Conference, a branch of the Progressive Conference, also called spiritual child as yet not out of its 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 anything more than the one fact, that there is a continuity of life after death, and that those who have been so could come and commune with us, and that alone was enough for any Spiritualist to stand by.

Mrs. Webster, on taking the platform under control, spoke of the grand and glorious truths to be found in that great book called the Bible.

and that we should all try and pluck from its pages the roses and throw away the thorns. Captain Day, the last but not the least speaker of the evening, spoke on church elements and surroundings, and proposed being a full-fledged Spiritualist or nothing at all as we could not lead into our conferences a church member by one hand and a Spiritualist by the other, it would have to be one or the other.

R. P. K.

Queen City Park, Vt.

Queen City Park Camp Association has just closed one of the most successful seasons since the opening of the camp ten years ago. Some of the best of speakers and mediums have been heard. The grounds situated on the shores of beautiful Lake Champlain and two miles South of Burlington, Vt., are admirably adapted to the purpose for which they are used. Spring water is brought to the ground for the use of 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, making the tired and weary ones feel rested. Two years ago the hotel was burned, and as there was but little insurance upon it, the loss was heavy, but earnest hearts and willing hands soon found means for rebuilding, and to-day the hotel, with its broad piazzas, is an ornament to the place. Many who are not Spiritualists have been so nicely entertained by landlord Webb that they have remained during the entire season, 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 Men's Christian Association, etc., are warmly welcomed as they come to the ground for a day's 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 Spiritualism may be given to the world.

Queen City Park must be seen to be appreciated, for the scenery around is so varied and beautiful that words fail to do justice to the place.

The Ladies' Aid Society connected with the Association add no small sum each year for the benefit of the meetings.

MRS. IDA WHITLOCK.

PLEASANT RECEPTION TO PROF. J. CLEGG WRIGHT AND WIFE.

Last Friday evening was the occasion chosen for one of the most pleasant occurrences of this season at Queen City Park. The friends and visitors as well as the officers of the association crowded the hotel parlors with smiling faces to tender 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 explained that a portrait of himself had been tendered as a gift to the association by Prof. Wright and wife, the work of Mrs. Wright, an artistic effort, which all present could see was one of unusual merit, and which, while it placed him in a peculiarly embarrassing position 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 continued, and elegantly framed. Mrs. Wright has painted a most accurate likeness and the association thus becomes the possessor of a valuable picture, and to show their appreciation the association 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 acceptance from Dr. E. A. Smith on behalf of the association. Mr. Stanley then rose and moved that the proceedings and the nature and the terms of the gift be incorporated in 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 thus closed one of the happiest events of the season: Mrs. Crossett, Mrs. Heister Pool, Mrs. Carrie Twining, Mrs. Clara Banks, Miss Euling, Mrs. Reynolds, Messrs. Hubbard, Williams, Pool, Sullivan, Gardner, Fowler, Dr. Gould, Dr. H. Slade and many others.

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CASSADAGA:

ITS HISTORY & TEACHINGS.

This valuable work should be in the hands of every visitor at Cassadaga and every Spiritualist as well. Expository articles by J. O. Barrett, Hudson Tuttle, Emma Rodd Tuttle, Lyman C. Howe, Mrs. K. L. Little, Mrs. Cora L. Richmond, Walter Howell, Hon. A. B. Richmond, J. J. Morse, Hon. Sidney Deas, W. J. Colville and Chas. Whitman on the principles of Spiritualism, sketches of all the prominent camps in the United States, the history of Cassadaga in detail and biographies of Cassadaga's pioneers are to be found in this work. The book comprises 200 pages is well filled with handsome engravings of the grounds and lake and with portraits of the leading speakers and workers at Cassadaga.

Best prepaid on receipt of price, \$1.00, to any address. Remit by postoffice or express money order, postal note or N. Y. exchange. Do not send local checks. Address: BARRETT & MCCOY, Woodville, Penn.

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LACY'S WARNINGS.

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PSYCHIC RESEARCH SOCIETY.

The following is the copy of a neatly printed invitation 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. 14, 1891, at their hall in the Douglas Castle Hall building, N. W. corner Sixth and Walnut streets, to which the press is cordially and fraternally invited to be present.

E. SAGMASTER, Sec'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 proscenium 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 lodge, erected in honor of "Prairie Flower," the medium-pastor's guide.

In addition to this a large and enthusiastic audience 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 (violin and piano); welcome address by the genial and worthy President, Col. F. Horman, and conference.

The afternoon exercises opened with music as above; invocation; presentation of a token of affection to the estimable and pretty secretary of the society, Miss Eva Sagmaster; trance lecture by the orated, 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 reminded him daily of duties towards himself, man and God, without postponing his devotions to Sunday, 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 rising star in the musical horizon, rendered a vocal solo, accompanying herself on the piano. Miss Bertie is but fourteen years old, but has a promising future before her. She was rapturously applauded. Mr. John R. Rupel then rendered a violin solo, which was also applauded.

The evening services consisted of piano and violin duet, violin solo and addresses by Rev. F. Lashbrook, Dr. Swarts and Mrs. Sheehan. Mr. Lashbrook 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 shepherd 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 Gorty; 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 subjects. 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 of others."

Concerning obsession, she said no good spirit would use forcible measures to control a medium. If a spirit possessed that power, there was something in the person obsessed that needed correcting and selfstudy 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 selfishness of to-day, she thought, was no greater 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 simply. 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 Vitaphonic College, this city, the occasion was the 71st birthday of Prof. J. B. Campbell, the founder and proprietor of the said institution. Quite a number of friends met and exchanged pleasant conversation, among these were Mrs. Adah Sheehan, Miss Eva Sagmaster, Mrs. M. E. Jennings, M. D., Dr. O. H. Riggs, Dr. C. C. Kuhl, 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' Aid 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 full attendance is desired. On the 30th of September a supper will be given. A beautiful silver casket 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 our list. ANNA ALLEN.

A service for the benefit of Mr. W. S. King will be given on Saturday evening, Sept. 13, 1891, at Mr. A. Willis' residence, 364 East Third street. Admission 50 cents. Take Fifth street cars running east to Third and Lock streets. Mrs. Richings will give a service for the same purpose at Mr. McCracken's on Freeman Ave., next Monday evening, the 21st inst. Friends are invited.

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 cents.

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Six Boxes Boraxine.—(Large size, 14 oz.) for cleaning woodwork, washing dishes, dairy utensils, removing grease spots or stains from carpets, etc., or general housecleaning, has no equal. Saves half the labor of washing, and is a blessing to every housekeeper who uses it. Remember, BORAXINE is nothing but a fine quality of Soap and Borax, pulverized together. It is pleasant for the hands and cannot possibly injure the finest fabric. Note this is much more Boraxine than we have ever heretofore sent.

Two Boxes (1 doz. each) Modjeska Complexion Soap.—An exquisite beautifying. Producing that peculiar transparency, and imparting a velvety softness to the skin which is greatly admired. It removes all roughness, redness, blotches, pimples and imperfections from the face. For all toilet purposes it is a luxury of luxuries. Especially adapted for the nursery or children's use, or those whose skin is delicate.

One-Fourth Dozen Creme Oatmeal Toilet Soap.

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One Bottle Modjeska Perfume.—A delicate, refined, delicious perfume for the handkerchief and clothing. The most popular and lasting perfume ever made.

One Jar Modjeska Cold Cream.—A most delightfully pleasant, soothing, healing and agreeable preparation. A perfect emollient. Beautifies the skin, improves the complexion. Rubbed on the hands and applied to the face freely before retiring, this continued for a few nights every month, will insure the rosy bloom that has made the women of southern Italy famous. For chapped hands, lips, or inflamed eye-lids, Modjeska Cold Cream is a sure and speedy cure.

One Bottle Modjeska Tooth-Powder.—An incomparable dentifrice, giving beauty and whiteness to the teeth, preserving them and invigorating the gums. Purifies the breath. One bottle lasts half a year. Men, women and children—young and old—prefer Modjeska Tooth Powder to any other; always ready to use by unscrewing the cap and shaking "little on the brush."

One Packet Clove Pink Sachet Powder.—Refined—delicate—lasting. A small envelope of this delightful article slipped in writing desk perfumes the stationery, so if placed in hand-

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One Box (1 doz. large size) Ocean Bath Toilet Soap.—Ocean Baths are very exhilarating to most folks. Few families get to the Ocean 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 odor of the Olives.

Simply send your name and address on a postal card and we will forward one of our Large Boxes containing Soap and Lamp. When you receive the box, open it and examine its contents carefully, to assure yourself that our Lamp is as handsome as we describe. We then wish you to use "Sweet Home" Family Soap, each and every day for 30 days. This will give you ample opportunity to satisfy yourself of the high quality of our goods, and that "Sweet Home" Soap cannot be excelled. At the end of 30 days, remit the amount of our bill \$10 (ten dollars). But if after 30 days' trial you do not want the box, advise us and we will remove it.

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85 CANDLE POWER AND IS NON-EXPLOSIVE.

The Burner is central draft and as combustion is perfect cannot smoke or emit odor, it throws a beautiful pure light of 85 candle power. Easy to regulate, cannot get out of order. The Handsome Shade we give is five feet in circumference (silk fringe) giving the light as it is thrown out into the room a mellow and subdued effect.

A light equal to 10 to 20 ordinary house lamps, and the flame perfectly white and steady. For the parlor, hall, library or guest chamber, club rooms, lecture rooms, wedding, birthday or anniversary present, there is nothing finer, more useful or ornamental than a home lamp. An Argand flame which beats the world. The Brightest, the Largest, the Best. No SMOKE or Forked Flame.

THE heat being circular, the expansion and contraction of the chimney is equal all round, and consequently it will not break. This lamp is in all respects a "Wonderful Lamp"—the best ever invented. It gives a pure, soft and and immense white light of 85 candle power, the most brilliant, the largest and the purest light from kerosene oil that has ever been produced. The world has never seen the equal of such a light from oil.

Every body wants a lamp, and they want a good one. Most of those who have poor lamps want something better. Every family wants a stylish, parlor lamp. They want above all things, a lamp that will give a clear, large and brilliant light. The brighter the light, the more pleased they are. Now the HOME LAMP fills all these wants. It beats every lamp ever before made. Think of the labor, annoyance, expense, and health saved by a lamp having such qualities as these: Never needs trimming, never breaks chimneys, no odor; no gumming up, no leaks, no sputtering, no climbing of the flame, no smoky chimneys, no annoyance of any kind and cannot explode.

kerchief boxes, bureau drawers, etc., produces a delightfully refreshing perfume that cannot be told from the odor of flowers fresh from the fields or conservatory.

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