

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

Love opens wide the portals of the spirit world to the investigator and truth seeker. Self-love shuts them out.

Great men and women care naught for praise or sympathy, but extend it to suffering humanity when opportunity affords.

A religion without spirituality is what Christianity designates as heathenism. In a great measure this definition is assuming the aspect of "kettle calling pot black."

Mexico has departed from democratic notions in its new jury laws, which requires property and educational qualifications. Its aim is to secure better intelligence.

The New York News, having been indicted for reporting details of the late execution, will make a fight with its coadjutors against the law infringing liberty of the press.

Spiritualism teaches that those who misuse their spiritual knowledge for worldly purposes will have something to regret in the future. Christian preachers, therefore, who know the truth concerning the future, but prefer to retain their salaries to teaching the truth, are not to be envied.

As it is well to make hay while the sun shines we would respectfully suggest that camp meeting managers place boxes at convenient points to receive contributions towards the fund that is being raised to represent Spiritualism at the World's Fair. Mr. Luther Colby, editor of the *Banner* is the ex-officio treasurer, and sub-treasurers can remit to him.

Although Uncle Sam in his big-heartedness extends a welcome to all nationalities to become citizens of his domains, it should also be remembered that the refuse of other countries is not wanted. We too, are a Nation, and every Nation has patriots who claim the same respect for themselves as they extend to others.

Mr. Blaine has revived the Clay project of buying Cuba. It is naturally ours by position, although Spain has been offered \$100,000,000 for it and declined. If left alone, however, Spain will yet find it more expensive to hold than relinquish, and Uncle Sam will probably have an application from Cuba to be admitted as a State without charge.

To legislate against Spiritualism because an occasional medium, or, rather, a pretended one, commits a fraud, is about as unreasonable as to legislate against Christianity because an occasional "minister of the gospel" goes wrong, although a hundred of the latter may be exposed to one medium, while there are many mediums as Christian ministers in the United States.

The Russian bear and the French eagle are arrayed for battle against Europe, piecemeal; Germany, however being the principal object of their alliance and inherent unfriendliness. The least ruffle that the latter may cause to the fur of one or the feathers of the other will bring forth a challenge for a contest of arms. The young Kaiser wears peace, but if made to fight will make fur and feathers fly pretty lively.

In centuries ago it was promised that the spirit of God should be thrown upon all flesh and that spiritual manifestations (miracles) should be re-enacted on this mundane sphere. If Christianity has any faith at all in its Bible it is surprising that it does not recognize the realization of this prophecy as it is being manifested in every community through our modern media. Surely, the wilfully blind are blind to their own interests; for Spiritualists are reaping the benefits of Christian revelation.

In accepting the occult phenomena everywhere prevalent as tests of a supernatural intelligence, Spiritualists (or those calling themselves so in consequence) hold the same position in the

world now that did the followers of Jesus nearly nineteen hundred years ago, and will progress to a higher plane accordingly, leaving the so-called Christians where the Jews were left about that time—a religious sect without proofs of immortality and consequently deteriorating into a strictly material organization.

Spirits meet with the same opposition in their endeavor to establish an inter-communion with mortals as the latter do with spirits—orthodox spirits still believing it unlawful and against the decrees of a higher power, while those imbued with materialism believe it all a delusion or an untenable theory; and conversion is therefore in some instances as difficult a matter as here. That is what bigotry and stubborn skepticism inherits to the unprogressed mortal in the next life. As we sow we shall reap. Light is what makes the soul happy, and those who have not accustomed themselves to seeking it will also lack that faculty in the future, being discontent in consequence.

Rev. Dr. C. H. Parkhurst, of the Madison Square Presbyterian Church, New York, said very recently: If apostleship had not started before Princeton did, there would be no show for the apostleship. The spirit of such an institution is to make theologians just as a machine makes shoepegs; just as a baker makes crackers. It was passing strange the comfort that the church had always taken in casting its members out of the synagogue. The quickest way to fire church enthusiasm was not to show to it a poor sinner for it to convert, but a poor heretic to snuff after and run down. We rain vast piles of money to convert a man and get him into the church; but the moment of supreme felicity, the time when enthusiasm flashes up into one compact flame of radiance and heat, is when there is a prospect of getting a man out of the church. The church has always fought new ideas. It never subscribes to a discovery in science till it has to, and the man who has a new understanding of things is always a hated man.

It may be interesting to those who make occasional astronomical observations to know that Jupiter, one of the most beautiful of our sky wanderers, is just beginning to make his appearance as evening star (and morning star, too, according to the official program) and may be seen about 9 o'clock on the eastern horizon. He cannot be mistaken, as it is the only very brilliant star in that region at present. Jupiter will be in conjunction with the moon on the 20th of August at 7h. 25m., being 3 degrees 44m. south.—Mercury is evening star on the 16th at 7 p. m., and may be seen 27d, 25m. east of the sun.—Venus is morning star and is in conjunction with Mars on the 22d at 3 o'clock in the morning, being 1 degree north.—Mars is also morning star, rising at half-past-four and may be seen in the constellation Cancer.—Saturn is evening star, but already sets an hour after the sun and is about 16 degrees east of Regulus.—Uranus is also evening star, setting at 9 o'clock and holds its position at present in Virgo, but is difficult to locate except by experts.

Mind reading, like spirit impression, is one of the results of intuition or that qualification of the soul which enables mortals to read causes—to cognize effects in embryo, as it were—to see beyond the material of things into the positive of nature, the spiritual or intelligent side of it. Whether we understand by this the spiritual world *per se* or only the fourth dimension of matter, so-called, is indifferent; for it is all one existence, however we may study it—an inner and an outer—nature on the whole being a counterpart of man, and therefore the ability of man to look within nature as his inner qualifications become unfolded. One of these is generally known as intuition, and mind reading is simply a specific cause reading—the concentration of one mind on the other drawing forth the thought or opinion specially sought for, on the principle of like attracting like. If no opinion exists concerning the subject animated no response is perceived. If there is, that of the person acted upon will commingle with the thought or wish sent and reflect itself on the mind—like a spirit-im-

pression—of the investigator—provided he is gifted with intuition or intuitive reasoning—natural inspiration.

It is now generally conceded that our jury system is not perfect, and it is being asked what is there to take the place of it. It can never be consistent with reason or justice to have a jury whose duty it is to act according to the dictates of their respective consciences, and then charge that jury with the kind of verdict it is to render, and often under the ban of being themselves indicted for contempt of court if not acting in accordance therewith. The latter is, we might say, the most damnable imposition ever saddled on a free people, although it is bad enough to dictate to a jury as if its members were a set of ignoramuses who didn't have the understanding of uncultured Ethiopians. If juries are really made up of members who need a primary school instruction before acting on a case—outside of a recapitulation by the judge—it is high time to institute a reform that includes an educational qualification. For the man (or woman) who should also be admitted) who can read or write has generally intelligence enough to form his own opinion after hearing or reading the evidence and pleadings and thus a jury should be free to exercise its own judgment, but let that judgment be founded on educational qualification, and if possible, in conjunction with a moral one.

A PLAIN TALK WITH CHRISTIANS

To a devout mind and heart, one in daily communion with the invisible world, in thoughts, hopes and aspirations; one who lingers in thought around the hill of Bethany and drinks in the scenic glories of a visibly ascending spirit Christ, as narrated in the Gospels; and who believes and professes the doctrine of communion with the omniscient spirit of the universe as witnessing with the soul in the mortal, how natural the doctrine of spirit communion; of the presence and spirit disclosure of exalted spirits united when on earth to the now living in earth, in the tenderest and sweetest ties of love; a love deathless in its nature and still active in both hearts?

And why is this natural sequence of the teachings, the spiritual philosophy, the life, death and visible ascension of the brother of Nazareth and of all humanity, not freely and frankly acknowledged, and the sweetness of spirit communion with the invisibles enjoyed by thousands and millions of Christian disciples? Admitting the teachings, why are not the legitimate, logical sequences of these teachings and this wonderful philosophy of life accepted, practiced, utilized in this life? If in a loving spirit union in the mortal there is help, solace, comfort, a restful spirit of peace, added strength in hours of weakness, the inspiration of courage when "fears are in the way," and a very rosy morning sky of hope, supplanting the darkness of a spiritual gloaming and a vesper service of doleful chanting, why should we withdraw our souls from that loving communion and help simply because our lover, friend and helper has put off the mortal and clothed itself with immortal spirit vestments?

We have searched honestly and diligently for the cause and are forced to the conclusion that our Christian friends are more superstitiously creedal than spiritually religious; more thoroughly bound in spirit "to the letter that killeth" than free in the spirit of their own personal faith; more influenced by their own sensuous surroundings, more slavish in their natures to the little god dominating human society, than erect and free in the glory of personal man and womanhood, and as religiously automatic in their lives as Brahmins or Buddhists. The impersonal church has become the dictatorial tyrant of the personal soul. The reasoning brain is surrendered into the keeping of others long dead to earth, who direct its reading and thinking; the emotional heart is placed and kept in leading strings, and its faith, in quality, quantity and direction is formulated for it.

This condition of things leads to hypocrisy among thousands of the spiritually devout. They do believe in their hearts; they do commune with their absent, unseen love, in secret, in the family circle and in the more public seance room. They live outwardly in conform-

ity with their creedal professions because their courage is not equal to the open confession of their inward convictions and spiritual knowledge. They lose more than half the real enjoyment of their spirit communion because of the omnipresent moral cowardice which holds them consciously in thrall. If they would once stand erect and free, they would never again return to the old bondage of cowardice, to a slavery worse than the old Egyptian bondage, because it degrades the soul.

The spiritual decadence of the Christian Churches is the legitimate result of the exaltation of formal creeds and the crushing out of free, personal, religious experience drawn from a living, loving communion with spirit intelligences. The unit family is the law of the universe. Death and temporary separation are merely incidents of existence. "To be carnally minded is death; to be spiritually minded is life and peace." Are our friends the Christian Churches "spiritually minded" when they purposely and wilfully cut the delicate spiritual cord which binds them to their absent love, denying them access to their hearts and lives, because it is neither fashionable nor popular in the carnally minded society of earth where we are temporarily residing?

We are presenting this view of the subject from the professed Christian standpoint of belief, and in the judgment of a broad charity we must impute this inconsistency and moral cowardice to a fostered ignorance of spiritual laws and relationships.

MODERN FORCES: THEIR MIS- SION.

The decadence of the forces of creed and dogmatic teaching touching a future life and its conditions of being seems a natural result of the progress made in the development and education of the reasoning faculties of the race. An uneducated, undeveloped intellect is naturally credulous to the very verge of superstition. This is illustrated to-day by that class of people whose belief and whose lives are under the direct domination of the priests through the confessional and otherwise. The obedient masses are not educated and mentally trained to reason for themselves, but are commanded to believe, to accept, what is taught them. But the school, the press and the platform are modern educational forces within the reach of all. Singly or combined they are both evolutionary and revolutionary forces. They aim directly at the intellect as the natural channel to the heart from the exterior life. The force of a stated truth, law or fact, when intellectually comprehended by the most densely ignorant mind, is seen and felt in the expansion of that intellect, in the breaking of contracting and stifling bands, and in the enlargement of the whole nature. It is thus that comprehended truth, law or fact, becomes a rising step on the broad stairway leading to the release of the mind and heart from dogmatic tyranny, and their entrance into the temple of freedom and true man and womanhood life.

A free school accessible to all; a free press brought within the reach of all; and a free platform ministering to the education and elevation of all, are the trinity of mighty forces belonging to this age. That they are hated by dogmatists, resisted by creedal advocates and their very existence and work sought to be overcome by pretentious religious or churchly organizations, because destructive to their supremacy, is a matter of common notoriety. The raid upon our public schools by the papists; the warfare of sectaries against the growth and popularization of the daily press, and the silent but concerted efforts among creedist teachers and their following, to prevent attendance upon platform ministrations not in accordance with old and exploded theories, all attest the nature of the contest now waging between the slavery of ignorance and superstition, and the true freedom of the individual. The evolutionary process cannot be stopped. It is a part of nature's great economy; a law woven into its very texture. It has done its work in the past, is doing it now with an increased accelerating force, and must, in the very nature of things, double and quadruple its force in the future. No mind now living in the mortal can measure its possibilities.

This process of intellectual emancipa-

tion, without a moral counter balance would inevitably lead to agnosticism touching man's future existence. There is a moral side to man's nature, and the more educated he is, the closer his scrutiny into his own being and the laws, conditions and continuance thereof. The law of matter is to change, to die, to disintegrate. Composed, in part, of matter, our physical nature must die, under the universal law. But what of the formless thought to which we give birth, and the formless thinker behind it? The whole tendency of irrational religious dogma, creed and teaching, in this age, has been, logically, to the creation of a class of educated materialists, and the universities of the old world and the new, are honeycombed with them.

The moral and religious counter-balance of truth, against this dread philosophy of a perfect oblivion for body and soul in an earthly grave, is given to this age, because in this age alone could it be properly examined, analyzed, received and comprehended by both the intellect and the moral nature. It is found in the return, the conscious manifestation, the ministry of the decarnated, who, by their presence and teachings, prove our immortal existence and illustrate its nature. It was timely in its advent; is forceful in its teaching; consistent in its philosophy; glorious in its comfort and inspiration, and has come to stay, and to enlarge the area of personal freedom and independence in all matters of a religious nature. Is it strange that dogmatists of the various creedal schools and churches cry out against it?

A CHAPTER ON SPIRIT COMMUNION.

Learn to sift the chaff from the wheat in your spiritual investigations and present only the latter for acceptance. The chaff cannot be kept apart from the pure grain when harvesting and will not be accepted as an unmixed commodity. In spirit communion there is much to be guarded against in this respect. We cannot expect an unalloyed intercourse between the world of spirits and that of mortals until we have learned how to guard against imposition, or where conditions are unfavorable. In the first instance experience is necessary if intuitive wisdom is lacking to judge. In the latter the blame may lie with either the medium or sifter exclusively, or with both together. Temper, time and temperance often constitute a third obstacle in the way of perfect communion, and gives us a trinity to deal with, even in one of the special features of Spiritualism. But whatever the direct cause, it gives room for criticism, condemnation and the cry of fraud—if not always for the recipient, most invariably for the non-participant. Because we receive a test or half-a-dozen tests from as many spirit friends or relatives, does not make every other message we receive in conjunction with them reliable. A few words from simple Mary or John going direct to the point is worth more than a long unmeaning dissertation following it signed by Jesus Christ, George Washington or General Jackson. And it is on the latter that so many stumble, running away with the idea that they are specially favored, when one mischievous spirit is playing the part of a dozen others. Relating this to others, whether Spiritualists or not, a doubt is expressed because the truth of it is sensed, and in the majority of cases the whole thing is pronounced a fraud. They are invariably right in a measure, only that they reflect on the medium instead of suspecting the spirit fraud. Investigators cannot afford to tell all they know as accepted truth. Either they must hold to that only which they positively know to be true, or give the rest as chaff, if they wish to dispose of it, and not try to palm it off as wheat. We often have been compelled to reject reports of seances or sittings with mediums because so much of the spurious (as herein understood) has been showered in with the true tests, that the whole thing had a natural appearance of fraud and would have been damaging to the mediums if published. Even if true, envy alone would cause many to disbelieve that another has been favored with a message from an exalted spirit, or one supposed to be. Thus it is best for the majority to eliminate such items from their reports, except the message is impersonal and conveys something of real worth or

true merit. There is no doubt at all that some mediums and investigators have occasional communications from well-known exalted individuals, but that gives them no reasons for advertising it abroad, except under conditions as stated above. And there is no doubt at all that many are deceived—self-love being in most instances the silent motor that evolves these deceptions. Often we get but what we ask for—demand as it were—either unwittingly psychologizing the medium into giving it, or attracting some spirit who accommodates us for reasons best known to him or her at the time, and which later proves to be a lesson needed to learn us caution or wisdom, discrimination and perspicuity in matters spiritual. If deception follows such a condition of mind, who is the deceiver in this case? It is neither the spirit nor the medium, but the inquirer. He is deceiving himself, or, at least furnishing the conditions entirely through his own personality to be deceived. But the medium is blamed, of course. The minority are generous enough to take it upon themselves, for there are but comparatively few investigators who know enough about themselves to see the defective journal in their spiritual machinery. Next comes the combination between the medium and sifter. This is productive of bad results if harmony of spirit is lacking either between the sifter and medium or the spirit desired and the medium. In such cases a substitute is often produced, who personates a spirit friend by request, and if an error occurs in dates or names it also generates doubt, and the medium is accused of having been posted, but failed to play his or her part perfect enough to satisfy the investigator. Mood, temperament, humor too affects spirit communion at times. Weather affects some mediums while others are positive to it. Time, magnetic conditions, daylight, darkness are stipulations made by some and not by others. We may obtain bad results through one medium in the evening and good in the morning or afternoon. Experience must be our instructor in this respect, and those who lack it should neither be in a hurry to condemn or instruct others; for it is only through practical experience and experiments that anyone is able to distinguish the chaff from the wheat in spirit communion.

John Simms, a citizen of Alabama, was drawn on a jury. He refused to take the usual oath on the ground that Jesus said "Swear not at all." He affirmed, but he then announced that he would not convict the prisoner, for Jesus also said: "Judge not, that ye be not judged." It seems that Mr. Simms runs an illicit distillery, "and when a deputy marshal served the warrant of the Federal court upon him he tore up the document, told the bearer that he had raised the corn and proposed to distill it without concealment; that it was nobody's business but his own and, finally, that the deputy's room was more valuable than his company." He acted thus on the same ground that he refuses to pay his taxes or hold himself in any way amenable to man's laws, viz.: that he is a child of God and is answerable solely to God for his conduct. Why he does not follow the example of Jesus in paying his taxes does not appear, but it must be confessed that Mr. Simms is a much more consistent Jesuit than most Christians, and he will probably find that his devotion to the precepts of the Savior will get him into trouble with God's ministers of justice. He will probably learn that, in Christian lands, the correct thing is to worship Jesus and obey the sheriff, and that however legitimate it was for Jesus to turn water into wine in Palestine it is a punishable offense to turn corn into whisky in Alabama without a license.—Twentieth Century.

Mrs. S. Seery

The well-known trumpet medium, of Dayton, Ohio, has just closed a successful series of seances at Anderson, Ind., and goes to Cassadaga for the rest of the season. Her lady-like manners attract to her many admiring friends, and we hope she may add many more in the near future.

The coat that Jesus Christ is supposed to have worn during his sojourn on this mundane sphere is being exhibited at Traves, Germany. It is said to have healing properties. Great things are coming to light in this 19th century.

Reported for The Better Way.

AN ADDRESS.

Delivered before the Ladies' Progressive League, Sunday evening, July 18th, in Fitchburg, Mass., by H. H. Brigham, M. D.

"There is a divinity that shapes our ends, rough hew them as we may." —Shakespeare.

We may plan and arrange and labor to accomplish, and yet the end reached is far different from that which we anticipated and far better than any result of ours could have been. Again, we may plan and arrange for mere pleasure and pastime, but as the plan unfolds we see its proportions broadening and deepening, until that which was designed for a passing hour's amusement has become developed into a mighty plan for the benefit of all humanity.

History is filled with accounts of the grandest humanitarian movements that trace their origin from most insignificant beginnings. Like a little rivulet starting from its mountain home, broadening and deepening as it goes, until it becomes a mighty river bearing its countless burdens upon its bosom, so every new truth has burst forth from the fountain of wisdom, gathered strength in its onward sweep, imparted life to all with whom it came in contact and lifted off some of the burdens of ignorance and error from growing, struggling and upward climbing humanity. And that which is true of truth and principles is also true of every individual experience. We have only to go back into our own lives to know assuredly that there is a power and wisdom that controls, that "makes the wrath of man to praise Him, while the remainder of wrath is restrained." This wisdom and power, this divinity, is within and around every human being, and often the most trivial acts become potent factors in some great movement, and from smallest motives have sprung some of the grandest issues. But it was not for the purpose of elucidating these thoughts that I speak tonight, but it was to establish the point that from small beginnings great and unexpected good has been reached and accomplished.

As a present illustration of this principle I would call your attention to the Ladies' Progressive League. It originated in a few minds. Its object was to promote sociability and pass a pleasant evening in conversation, interspersed with games and other amusements. Even its name was an impromptu thought, as though some unseen intelligence had said, call it the Progressive League. That name was a prophecy of what has been and that which is to be. This free platform originated in the same way without a conception of its significance. This free platform, the very first ever established in the world's history, where each searcher for truth can bring the result of his quest and experience and lay it down there to remain until the mind of some master builder shall, of this material, construct a new and beautiful temple of truth. So far divine intelligence has marked every step of its progress and opened the way for the present broad and bold stand it is taking. The need of such a platform is seen on every hand. Look at the religious world and note its demands and the efforts there put forth. Faiths as old as the Bible and supposed to be as firm as the foundation of the world are being questioned by their best scholars and deepest thinkers.

The very fundamental principles are being declared false and trials for heresy are the order of the day. Calls for conventions and a free religious platform assail us from all quarters, but none so far suggested excepting this one is free only to the chosen ones, the Christian world, the sheep of God. The goats cannot be admitted; they are excluded; they may continue to run wild. No matter how intelligent, or scholarly, or wise a man or woman may be, no matter how grand the truth he has found outside the walls of a church, it must be rejected, ignored, unaccepted. But the world is growing. Free thought is broad. The very foundation of the old creeds have already begun to crumble and their superstructures will eventually fall, and in their places will be erected an edifice large enough to hold the entire human family. Then shall a free platform be established where nature and her perfect laws shall be discussed and understood. When in the course of time, and that time is not far distant, these laws of God (nature) are better understood and obeyed health and happiness will be universal. This is the kingdom of heaven and we are approaching it here and now. For heaven is not a far country, reached only through the portal of death and then opened only to the select few. Heaven is happiness, attained through obedience to the laws of our own being, physical, moral and spiritual; when we better understand these laws they will be found easy to be obeyed, and obedience will give us the most intense pleasure, as now disobedience gives us sorrow, sickness and pain. Too much cannot be said upon this subject of conformity to law of living in accordance with nature, of seeking to know the natural demands of every department of our being and wisely obtaining and using the means nature has supplied. Light gives the pleasure of sight to the eye; air expands the lungs; food delights the stomach; thought invigorates the mind and love makes music and harmony in the soul. Health, happiness, harmony

and heaven may be ours now or just as soon as we understand the law that controls the means that lead to these results. For health, place and happiness are results to be found only within ourselves. Truly did Jesus say the kingdom of heaven is within you.

If one-half the time and money and talent was devoted to the teachings of the laws of nature and man's adaptation to such laws that is given to teaching opposing faiths and creeds and dogmas, what rapid strides would be made toward the millennium, that glorious epoch of which prophets have foretold and bards have sung.

This little society, the Progressive League, with its broad, free platform, is the first born; the eldest child, the property of this future condition of peace, health, happiness and heaven, to be established upon the earth. Here upon this platform all are made welcome and all are encouraged to suggest a method and point out the way to the most speedy recognition and understanding of the laws of nature. When we have discovered one truth the result can only be obtained through personal effort. Therefore it becomes a personal matter with each one of us to make every truth practical just as soon as we are able to recognize it. You alone must suffer the pain and sorrow and sickness that comes from getting into the wrong relation to law, and it is through yourself and yourself alone that the pleasure, peace and happiness is attained, that obedience to law can bestow. This entire matter lies within your own hands; your present and future condition depends upon your ability to comprehend the laws of your being and your obedience to them.

And right here is found the remedy that can cure all moral disease; the principle that can solve the great social economic and financial problems of the times. So simple a remedy is worthy of our attention. It means a little less ignorance; a little more knowledge of ourselves and the treatment these natures of ours demand. But I have almost lost sight of the little new born babe, and had it not been for an enemy that threatens its life as Herod did the life of the holy child of old, I might not have referred to it again tonight.

The same Herod that opposed truth two thousand years ago has ever been present at the birth of every new truth, and with drawn sword attempted to slay every infant in order that the one who in after years would bind him in chains should be reached and destroyed. This enemy of truth, the Herod of the past, the tyrant that menaces our new born babe, appears upon the scene under the name of intolerance. Intolerance has already stepped in to learn if this new truth has any significance and if it has he has determined to strangle it in its infancy. But fortunately already this new truth has so strengthened as to make intolerance tremble and take a back seat. Free thought and toleration have joined hands and encircled this new born truth with their protecting arms, and so long as they maintain that position there is no power in the universe strong enough to kill it or hinder its growth and development. It only requires a little time and this puny infant of the present will become a strong youth and his shall be the quick hand to apply the match to the dry prairie grass of old useless dogmas and creed, which have served their purpose and are ready and waiting to be destroyed.

What means the distant mutterings and far off rumblings that are borne on every breeze? Is it not the premonitory signal of the explosion of old systems that oppress the laborer, crush the life out of the poor and consign the larger part of humanity to sadness and sorrow, heart aches and misery? Most assuredly this event will come, and when the smoke and debris is cleared away out of the ashes will spring up a larger, grander and more humanitarian system, whose foundation shall be free thought, free toleration and a free platform. And again, I wish to emphasize my former assertion that intolerance is the only enemy we need to fear. Intolerance always has been and ever will be opposed to new thought. It is a lamentable fact that when a new truth is found its discoverers at once commence to wall it in, as though that was the totality of truth. Then intolerance is placed at the gateway as keeper, and he stands with a drawn sword to ward off any new truth or thought in any new direction. Next a glaring banner is flung to the breeze above the enclosure, which proclaims to all this dogmatic assertion: "We have captured the truth; we have confined it within this enclosure; we will share it with you provided you come here for it, and you must come through that narrow way and enter through that small gate. The good is all enclosed within these walls. All outside is error, wrong and wickedness." That this is a literal picture I need only to refer you to the 1,200 different religious sects in this country alone, each setting themselves up as the only true way, and will therefore fellowship with no other.

It is but a few years since an opinion of an opposite character offered in some of the largest and strongest of these enclosures was deemed a capital offense, and all sorts of cruelties were resorted to in order to compel them to retract and return to the only true way of salvation—our way. But dogmatism is

doomed. Free thought is mighty and it will conquer the world. Now just exactly what is wanted is a universal free platform where all thinkers and searchers after truth may bring their best thoughts and lay them there. In the course of time, and it is not a far distant time either, some master mind or minds will construct a beautiful temple from this new material. A temple of love and wisdom that shall shelter all humanity. And when that time comes and each individual society and sect shall bring what truth they have, more than one will come with his talent securely rolled up in a napkin and say, here Lord is the truth just as I received it. I have kept it just as thou gavest it to me. I have guarded it with jealous eyes and I know it has not been contaminated by contact with any other."

And in closing I will repeat that humanity's progress depends upon the establishing of a free platform where any earnest seeker for truth may present his offering and be assured of a respectful hearing. Where freedom and toleration shall stand united, knowing that what seems at first to be wildest error has been found to be the most beautiful truth misunderstood. To those who have spoken here and will speak, let me say, do not be disturbed if your pet theory has been opposed, for you may rest assured that all there is of truth will stand and grow by contact, while error will fade away and die amid its worshippers. Let free toleration fill every heart; listen respectfully to all that is offered; accept that which you can as truth; silently pass by that which appears to be error. If you do this you will surely grow into a nobler manhood and womanhood and be led out into a broader, grander field of thought and action.

And now I say, all hail to the ladies of this progressive league and all hail to those intelligencies above and around them that gave birth to that thought, which has resulted in this broad, free platform.

Written for The Better Way.

THINKING, DOING, WHAT AND HOW.

W. WINES SARGENT.—NO. 6.

While many are cognizant of the fact that evolution stands behind the panorama of change in all nature, they do not seem to realize that the symbols, the media of thought expression, are also carried along with it. The symbol or word God has a different meaning today than it had one hundred or five hundred years ago. In like manner many symbols representing abstract thought have ceased to be reliable transmitters of thought from one mind to another.

Evolution has changed the ideal forms, but men have not changed the symbols or character of thought commerce. Hence arises much contention—discussion—the differences of which are more in appearance than reality. The word organization has lost much of its former significance when used in relation to silent unseen forces; especially when used in relation to ideals which are subject to a changed interpretation by the human mind. The ideals which played the principal part in religious thought and feeling in John Calvin's time were such as would admit of the most strict iron-bound organization. The ideals required that kind of an organization and that kind of organization only could command and control ideals of the character then entertained. Thought evolution in the Presbyterian Church has somewhat changed the ideals, hence the rebellion which we see against the old idea organization. This brings us right to the point of consideration in this article, viz.: The unsuccessful attempt in the past to organize Spiritualism. The word organization has no meaning if used in relation to Spiritualism—i. e., the signification it implied in past religious bodies. In Spiritualism there is not, cannot be, formulated belief of faiths requiring the sustaining power of organic law, such as has been necessary in orthodox societies whenever the attempt has been made or may be made in the future to place spiritual societies on any such or similar basis there (has been) can be but one result—final failure. He who becomes a Spiritualist in the modern sense transcends the ordinary boundaries of conviction. Facts of observation, facts of deduction and but very few of them at that suffice for him to assert his knowledge. These facts do not ride and rest on the threads of history, or come to him through the mazes of legend, or drop from the sparkling gems of allegory. They are present; tangible; shorn of all mysticism. Therefore it is plain to be seen that the primary steps to conviction are short—sharp decision.

The distinguishing feature between the convert to orthodox Spiritualism and the one to phenomenal Spiritualism consists in this: In the first place the convictions are born in hypothesis and the convert is awaiting hypothetical results. In the other case the convictions are born of demonstrated facts and the convert works through channels of right, reason and religion to logical results. The first requires the protective power contained in organization, while the other requires the directory power contained in discipline. The reader will please bear in mind the distinction I make between organization and discipline; for to discipline I shall give considerable thought, feeling that it is the only organization to which Spiritualism

should or can be subjected. Here again let me apologize once for all for the criticisms which may form part of the discussion being entirely apart from personalities as a reprimand; but rather as significant guides for reform, reconstruction. The phenomena as put forth by medial power every one familiar with the subject must know, is still largely experimental. But few incontrovertible facts thus far have resulted therefrom. Unfortunately it is, for the reputation of the phenomena that so much has been left in its presentation for public consideration to untutored minds and in some instances to minds incapable of discriminating.

It is not sufficient to say that personal experience is all that is required for the confirmation of these truths. Spiritualism is a formation science and there is no reason why it should remain for any considerable time entirely speculative, but should advance rapidly and become a fixed science to be studied and known by intelligent persons in the abstract. The demonstrated facts which come only through mediatorial power, being the premises on which the philosopher predicates his reasoning, indicates at once the necessity of protecting, sustaining, developing and in the broadest sense disciplining that mediatorial or mediumistic power.

The most distinguished feature of Spiritualism is the element of development. The reputation and advancement of the cause is largely dependent on the cure and discrimination used in this respect. Perhaps in no other department of the cause could the principles of organization be applied but this. When principles, which are so important to the welfare, prosperity and happiness of human life, are struggling for recognition it seems a little strange that the foremost minds in the field of work have not seen the necessity of establishing a university course of training and development which would guarantee a greater degree of harmony in the higher truths than as now presented or is apparent. It is evident that the promiscuous skimming all along the line without special regard to system or ideals of attainment should speedily give way to more systematic and disciplinary work. The many remarkable manifestations which we have had of mediatorial and mediumistic powers cannot be too highly praised. But would not much of the apparent and in some cases real conflict of testimony of projected thought, which we receive through this mediumistic channel, be corrected through a special course of physical, mental and psychological training and development of the sensitive. Are there not too many developing circles where no regard is paid to the organic fitness of the subjects for development? Is there not danger in the expressed thought—"let spirits run Spiritualism" unless they are subject to selection? A little thought will show these queries to be full of significance in relation to the prosecution and prosperity of the cause we are considering. A few words in regard to education as a necessary preliminary discipline and I will close this article.

It is true that some most wonderful inspirational thoughts have been given us through the organisms of youths and of some exceedingly illiterate adults. This does not prove the necessity of illiteracy or of youthfulness in inspirational work. It does emphasize the phenomenal power of some spirit intelligence to work in exceptional cases. We have only to look at the inspirational work of scores of mediums and detect in the analysis of their work a steady growth in depth of soul expression, clothed in ever increasing beauty of diction and appealing to the understanding in ever increasing force of logic. And what is better than all else, the sunshine of sympathy and holiness reflected through a finely disciplined mentality, with a breadth of intellectual attainments, with acute moral discernments—all being the resultants of educational processes taking place in and around the medial powers of the individual.

It may be said that the passivity which is necessary to a medium will be destroyed by the university training of which I am advocating. In every department of educational discipline the character of the desired development is, or should be, kept in view when applying the processes for such development, for after all, the processes really signify more than the matter when unfolding the hidden possibilities within the human organism. Evidences are too pronounced in every department of human activity to require special argument for the establishment of educational institutions in the interest of Spiritualism. The present zig zag, multiplex, undisciplined, haphaz and irresponsible fumbling with the truth, which must represent the cause to the world, deservedly receive no special recognition by savant or scientist. We can rest assured that recognition will be withheld until a system of work is established worthy the name of scientific procedure.

There is no finality to Spiritualism any more than there is to astronomy—the science of mathematics—chemistry or any of the experimental or exact sciences. Its multiplex character is that which shall place it in the catalogue of sciences. The elementary—the combined—the continuous resultants ever in a line of

higher truths. When Spiritualism becomes a science of systematized facts it will not be, as many apparently think it to be, confined to mental, physical or spirit manifestation only, but the range will be from the tiny rap to the most complex truths the Theosophist is attempting to make plain.

This article is already too long, but should it tend to a concert of thought and action its length will be excusable.

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Written for The Better Way.

ORGANIZATION.

WILLARD J. HULL.

Anent the periodical effervescence of organization, which apparently does nothing more than boil and simmer down like any other bubble, permit me to offer a thought.

Self-preservation is the first law of nature. Upon this proposition alone, in my judgment, rests the problem of organization. It is not merely the narrowness of the law as applied to the struggle for existence, but in the knowledge of the broad concepts of the law, which involve the progress, unfoldment and perpetuity of character. The law may be viewed from two standpoints and either of them will include about all that can be of interest to the finite mind, viz.: the heterogeneous diffusion of thought directing religion, commerce and representative government drawn from homogeneous self interest represented in the individual. Hereon Spiritualists may rest secure and draw their motives and responsibilities. Thus our duties are two-fold—the betterment of self and the betterment of society; the cleansing and purifying of the body singular and the eradication of evil in the body aggregate. No stream rises above its source and every evil, every wrong that burdens society at large traced to its final source rests upon and within the individuals composing it. No one who views the civilization of our time aright can attribute its errors and shortcomings to extraneous causes. They all are inherent effects evolved through and by co-habitation. Commerce and government are to be outgrown through the natural processes of purification, augmented perhaps, by wise and determined efforts on the part of those who grasp the higher law. Self culture is the base of a perfected society. The foibles, follies and evils of persons make up the great crimes, the monstrous ingratitude and shameless hypocrisy which impregnate the concrete mass. The reflexion of the unit is perceived in the complex distribution of its multiple parts.

No system of organization can be effective unless its members think alike. Obviously this fact forever bars Spiritualism out from organized sect, and I for one am devoutly glad of it. The moment an individual subscribes to a tenet or swears allegiance to somebody's theorem, that moment he or she strikes the skull-paved road to the rack and thumbscrew. They may not have a thought that inveighs against another's freedom, but the seed is sown and circumstances alone are required to make them think it right to strangle every adverse thought and burn every heretic. This is the history of human affairs and history is forever repeating itself.

Now, the secret intentions of the soul are truthfulness and perfect ability. Therefore the purpose should be to improve the mind and expose to the world at large a preponderance of virtue and wisdom which shall inevitably wield its just influence upon the side of a higher and broader cosmopolitanism. This position is the highest within the arcana of spiritual philosophy and is the only line along which we may labor knowingly.

But however differentiated we may be in the aggregate, there are common grounds where all may meet and bury every antagonism. Love of country is one of these and there should be no division of thought upon the necessity for concerted action. I never knew a Spiritualist who was not a patriot, and the perpetuity of constitutional government rests wholly upon those who do not forget that patriotism precedes and overtops denagoguism. Let the Spiritualists of this country rise in their might and strangle the young octopus of imperialism while its tentacles are growing. If they shall have done this and assisted by concerted action in restoring public office to its original honor, posterity will not be a severe critic. Through our indifference and apathy regarding the principles of the constitution we are fast casting loose from the evergreen glades of purity and drifting upon the reefs which have engulfed the nations before us. If Spiritualists will demand that the integrity of the constitution be upheld and enforce that demand by the power of the ballot backed by the moral law, they need have no fear about the liberties of their mediums nor the sanctity of the seance. The subversion of the one means the obliteration of the other and in both events Spiritualists will be held accountable.

I do not look for organization upon any other hypothesis than is contained in the foregoing. So far as Spiritualism combines the experimental with the religious it must remain free and untrammelled and its devotees must, in order to keep abreast of the times, remain free to act and to observe. We have a large accumulation of facts, which to millions, have demonstrated the continuity of

life and activity beyond the grave, but their grouping and formulation into scientific regimen is, as yet, in embryo, and I am bound to believe that it is best so to be. Society is not unlike a batch of dough with a little leaven in it. There is required a period for the leaven to perform its office and if this period be shortened the good housewife has a poor batch of bread. In like manner the leaven of Spiritualism is pulsating, disintegrating and uplifting the great society, religious and scientific bodies of the world and molding their inherent truths into forms of eternal perfection. Let it work. The great and wise spirits who have its economy in charge look over and beyond the charred embers of time and perceive their divine principles—the pole stars of mental and spiritual guidance—when the civilization of the spirit world and the organization of its principles shall be in part recognized and upheld by man mortal.

SHAKESPEARE AGAIN.

To the Editor of The Better Way.

I want to say a little on the Shakespeare question, whether wise or otherwise, you and your readers shall judge.

That Spiritualists should ascribe his works to Bacon, is a little surprising to me, for it seems we have a much easier way out of the mystery.

The highest intensity of glory are in the facts of Spiritualism, without going off into dreamy speculations, yet if anyone enjoys them, I have no objections.

We read about the prophets and apostles and others being "inspired." Spiritualists now better know what that means. At the present time we see or hear "inspired" speakers or trance mediums and know that inventors and artists and others receive their best thoughts and inventions from a higher spirit source.

Now look at Shakespeare. He had capacity, but only a little culture and experience. He was led to, or engaged about, a theatre where spirits loving the stage could more easily reach him. So (and I am not saying anything new) a band of ancient Greek dramatists and poets of the highest order, took charge of him as a competent medium through whom to produce a great work to stand for ages and in a language to be more read and have a wider influence than, perhaps, any other. As to his part, he was not very methodical or critical, so his works fell into some confusion or minor errors, as is often the case with "geniuses" or mediums.

So Queen Elizabeth, who had become much interested in them, employed Bacon to "revise" them. And that is all there is in the "Bacon authorship" so far as this writer can learn.

It is not strange that some of his expressions should find their way into them, but the general character of the work is not like Bacon, nor in his lines of thought. It is above him with all his learning and ability. It is, however, much more like the old Greek dramatists, if one will take the trouble to read them in the original, or even in a good translation it will be seen.

It may be well for Mr. Donnelly and some others to go to Bacon as their highest authority, but to the Spiritualist it is, or should be, an open book.

If our best thoughts and inventions now come from inspiring spirits, why not give them the credit of Shakespeare as we do of our Bible? And to him, too, his works possess more beauty or value or exalted thought than in most or all of the Bible. If the church denies our claim of inspiration, then poor or wise Shakespeare must be wiser than their Gods!

But we may all agree that the works are above Shakespeare, and so, too, are they above Bacon. Whence then came this splendid production, unless from more exalted minds? Such as were advancing in the higher state (for the old Greek mind is very progressive) or found a medium through whom they could give themselves expression. Greece was a great fountain of thought and culture, and its master spirits have mainly led in the best thought of the world ever since and are doing so now, notwithstanding Moses or Jesus Christ, with all the respect to both of them.

Very respectfully to all parties concerned,

A. HAMMOND.

Knowledge is based on experience, and Spiritualists have now sufficiently tested the teachings of the New Dispensation to know that spirituality (moderation and morality) allays sensuousness—the animalistic in man—and leads to higher ambitions, higher tastes and a more unselfish life generally, which is synonymous to displacing matter for spirit in the human entity. In ratio to this, it is also taught, that the spirit of man is happy or content in the next life, and that this happiness is based on the power he possesses as a spirit—the matter-loving spirit being proportionately earth-bound and in darkness. It would be rather unwelcome news to many if the spirit world should teach, in addition to this, as Christ did: "He that layeth up (earthly) treasures is not rich towards God." Was Christ right, or did he only mean the latter figuratively? To judge by the actions of our Christian brethren they do not take it literally. Will they then accept the teachings of Spiritualism, which are literal in their meaning?

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OBJECTIONS TO IMMORTALITY.

LYMAN C. HOWE.

"I've are evolved from lower organisms, if the process of life has been an unbroken chain of succession from either one or more primordial forms, evolutionary believers must show how or when the mortal became immortal or assert immortality for protista and infusoria. If mankind alone are immortal we must assume with Wallace and against Darwin that man is not included under evolution. For as every faculty in man from primitive savage to modern sage has been a growth, so also must have been the alleged 'soul.' In any case, granting Darwin's great theorem, survival after death could not have been introduced without violating evolutionary premises. We must either assert a first survival after death to be but ephemeral in duration, corresponding with mental progress, or boldly assume creation, either of which are unscientific. But as evolution involves the non-existence of a first man, so there never could have been a first human 'soul,' for if there were its ephemeral spiritual existence could but prove a corresponding longer post-obit existence of the wisest to-day or in the future. Such a postponement of death can lay no claim to immortality."
—Dyer D. Lum in Free Thinker's Magazine for June, 1891.

It is well to criticize and search for a rational interpretation of nature and to conform our thoughts to scientific system. But to ignore facts because they do not conform to our theories can hardly be called scientific.

Our critics assume certain consequences as inevitable and then demand that we must accept their assumptions and show how the thing is done. I deny all such authority. "Evolutionary believers" are under no obligation to "show how or when the mortal became immortal." Neither are we under any obligations to accept the dictum of negationists as a finality or their reasoning as the *Ultima Thule* of science. Our learned critic evidently believes in "Darwin's great theorem," and he dogmatically affirms that "survival after death could not have been introduced without violating evolutionary premises." That is, without violating Dyer D. Lum's "evolutionary premises." He demands that we show how or when the mortal became immortal or assert immortality for protista and infusoria. We decline to assert anything under authority or to compromise our convictions to gratify the conceit of an evolutionist who requires us to accept his conclusions or be branded "unscientific."

Since "survival after death" is made as incompatible with "evolutionary premises" as immortality, and since we are assured there never could have been a "first man" or a "first human soul," and that a "first survival" and special creation are alike "unscientific," the question is settled a *prima vista* for Dyer D. Lum that neither protista, infusoria or man survives physical dissolution.
This is all very well. Dyer D. Lum is at liberty to prove by "evolutionary premises" that it is "unscientific to believe that a snake may shed his skin and still be a snake; that a pillow may lose his tail without losing his individuality, or

the chrysalis yield a golden or dappled butterfly. Here we may ask, parenthetically, if "evolution involves the non-existence of a first man"—could there ever have been a first protista or infusoria? If not, could there ever have been a first germ of any kind? If the igneous theory of the primitive world be accepted in D. D. Lum's "evolutionary premises" how, when and where did organic life get started? Theorists may prove to their own satisfaction that the telephone is an impossibility and not compatible with "evolutionary premises;" and the same theorists may deny clairaudience as contrary to "Darwin's great theorem" and clairvoyance contrary to all the known laws of light and vision and very "unscientific."

But one fact often spoils a very ingenious theory. Are facts opposed to science? Cannot the "evolutionary premises" endure an extension of facts beyond the lines which guided Darwin in his great studies? He has been regarded as the man of facts, whose theories—what he had—were the inevitable product of "stubborn facts." He covered a large area in his investigations, but he only touched the threshold of nature's wonderful storehouse of phenomena. But supposing his "great theorem" to be correct in its skeleton outlines, and that his researches never brought him face to face with a single fact in the sphere of psychic realities, and that his blind followers find nothing in his "evolutionary premises" to indicate "survival after death," must all other facts be barred out because they lead to higher conclusions? There are more facts that have been brought to the cognizance of the senses by Modern Spiritualism, all of which sustain the claim of a conscious "survival after death" than Darwin and all his worshippers have collected in support of the "evolutionary premises."

Theories often dissolve in the light of facts. The students of science are constantly modifying or re-casting theories to adapt them to the ever-extending sphere of knowledge; and nothing has done more to introduce new facts and extend the field of observation and discovery on new lines and into territory of ever-increasing fruitfulness, rich in scientific data, than the mediumistic phenomena, which are, for the most part, doggedly ignored, belittled or spurned by the self-appointed interpreters of "evolutionary premises" and would-be dictators of what we must believe or "show" or be damned as "unscientific." If science is "knowledge" comprehension and understanding of truth or facts; truth ascertained; that which is known, (Webster) who is entitled to judge when "evolutionary premises" are pitted against experience and facts that have been verified in a thousand ways and observed by millions of as reliable witnesses as any of those who, like blind moles, are feeling their way in the dark and groping after shadows? Suppose the facts do disturb the "evolutionary premises?" Bad for the facts, is it not? They ought not to be so stubborn. They should be more considerate of "evolutionary premises." They should not obtrude upon the "great theorem" which prohibits "survival after death." The countless millions who have shared the experience and know they are still alive ought to be placed under guard for testifying against the "great theorem" and in the interest of "evolutionary premises" be compelled to recant and sign a libel, that from henceforth D. D. Lum may not be haunted with troublesome facts so painful to his luminous theory. Death should not "be swallowed up in victory," but should be permitted, without protest from those who know better, to swallow up his victims and annihilate all traces of the spiritual graces, tender memories, inspiring affections and ultimate uses, whose immortal prophecies wreath the shadows of this life's fitful dreams with a divine significance that never touches the "evolutionary premises" of the blind philosophy that has no use for facts that discount its creed.

SPIRITUALISM AT THE WORLD'S FAIR.

To the Editor of The Better Way.

Bro. Hudson Tuttle's article in your issue of July 25th calls for an expression from Spiritualists regarding an exhibit at the World's Columbian Exposition to be held in Chicago in the year 1893. We are in favor of the exhibit and will contribute according to our ability. We recognize Bro. Tuttle as the right man to be at the head of an organization to move immediately in this matter. Five thousand Spiritualists contributing \$5.00 each would put the movement in working order. A popular subscription of one dollar each could be started immediately in every community and twenty five thousand subscribers obtained and the money put in the hands of the Treasurer of the organization before the 1st of January, 1892. This would be money enough to insure success and we want nothing less than a marked success. If Bro. Tuttle could be authorized to move at once by proprietors of the Spiritual Press, much could be done at our camps in August, or if the camps and press would act as one organization and say to Bro. Tuttle go ahead, a basis could be reached, perhaps the organization formed, and one-half of the funds secured immediately. These are our individual suggestions. We will be one of the five thousand to raise \$25,000 at once (twenty-five thousand dollars). If

our money estimate is too high, if fifty thousand dollars is more than would be required, no one will be sorry; if more than \$50,000 is required the Spiritualists of America can raise it as soon as it is shown by our leading men and women that it is needed. Let every Spiritualist—male and female—consider himself a committee of one to respond to our friend Tuttle's call and you can say you second the motion for a grand spiritual exhibit, if no more, and this will be the basis of the movement and will insure success. Mail the response to your nearest spiritual paper; pour them in by the hundred thousand, and as said before, the movement will go forward to a permanent World's Fair organization. No one need excuse themselves in this response; let us be united as we have been many times in the past forty-three years; in this movement let us be universally united. Compelled to be absent from Chicago (our home) on business until the Spring of '93, therefore we can only assist with our limited means and pen. We shall move in harmony with the officers and workers of the movement for the only and single object of doing all we can to promote a creditable success. We shall hope to make some suggestions when an organization is completed and the proper officers are chosen. If the Spiritualists resolve to move in this matter we believe that such a degree of unity and harmony will characterize every effort that we cannot fail to command the confidence and good wishes of the world.

We have written a short letter to two other spiritual papers because of our interest and because we know how easy it is to excuse ourselves during the hot season.
Yours for a united effort,
DRS. M. E. & ROSA C. CONGAR.

LIFTED BY PSYCHIC FORCE.

LOWELL, July 29.—The Committee of Investigation of the American Psychical Society, formed to test Modern Spiritualism and prominent on whose roll of membership are the Rev. Dr. Heber Newton, of New York, and the Rev. Minot Savage, of Boston, has just finished a series of three seances with Miss Josephine Lord, of this city. She is young, lives with her father and mother, has never known anything of Spiritualism, and until recently has been a member and a constant attendant of the First Baptist Church. About two years ago her favorite brother was taken very ill. A woman friend who was calling foretold his immediate death, which, proving correct, impressed Miss Lord and her family very much. Heartbroken they sought, like many others, consolation in Spiritualism, and thus began the mediumistic career of Miss Lord.

The phenomena produced by Miss Lord are of a peculiar character, occurring for the most part in the light. She apparently has command of the occult powers, the unseen force obeying her directions. At the first seance, held under the direction of the Rev. T. Ernest Allen, of Providence, R. I., Secretary of the American Psychical Society, with six others present, three canes, one of wood, another of glass and another of steel, were made to stand upon the floor for five minutes in a vertical position. At a command from Miss Lord the canes moved in any direction indicated, but they would not respond to a request made by any other person in the room. She then took one of the sticks in her hand, and, although apparently holding it lightly between her fingers, no person present was able to take it from her. This phenomenon is something after the Lulu Hurst order.

The second seance was re-enforced by B. O. Flower, of Boston, editor of the *Arena*; Mrs. Flower and Mr. Garland, all being members of the society. On this occasion the manifestations were far more varied and striking in character. Sitting in the dim light around the table shadowy forms were seen plainly, moving here and there, bending over and breathing some word of comfort in a whisper; then seeming to rise in the air, to be lost in the deepening shadows. There stood at a little distance from the table a large rocking chair, which all at once began to rock. Gradually it slid nearer to the table and pushed itself in between two of the persons sitting there. Then it stopped for a moment and slowly rose a few inches from the floor, falling back again with a loud thud almost instantly. It rose somewhat higher a second time, returning quickly to the floor again. Making a third attempt, as though moved by some superhuman force, it lifted itself squarely on the top of the table and began rocking violently.

A murmur of surprise went through the room. After a little delay Mr. Flower declared himself wonder struck, and suggested that the wonder be returned to the floor, saying as he did so: "Could anyone sit in the chair, I wonder, and if so, could both be lifted?"

Instantly three loud raps were heard, which in spookdom is the signal for yes. Having thus gained the consent of the unseen agents, Mrs. Flower, with much trepidation, seated herself in the chair, the company meantime all joining in singing a familiar hymn. This had continued for a few moments only when the chair, despite all of Mrs. Flower's efforts to prevent it, began slowly to rock backward and forward. In vain did the occupant place her feet upon the floor and protest that the chair should not, could

not, dare not move. It continued just the same, gaining gradually in force and velocity.

Every eye was fixed upon the chair and its occupant, which were both plainly visible in the semi-twilight, and an exclamation of fear arose as the chair was lifted with its occupant fully ten inches from the floor and then sunk back again, just as it had done in the first instance.

"Are you afraid?" asked several persons of Mrs. Flower. They saw she looked somewhat pale.

"N-n-o, not v-ery," was the answer hesitatingly given.

The last word had not left her lips, when as though with one mighty effort the chair and its occupant were both placed on the centre of the table in the presence of the astonished company.

At the third seance in the presence of the same company about the same phenomena occurred with an additional mystery. Near the ceiling was a large picture hook. One of the men present asked permission to place something on it and was told, by loud raps, that he might do so. A stool was placed on the table and he folded a bank note lengthwise and tied it about the hook. After he took his seat all joined hands and soon all were softly singing. The light was very dim. Not more than five minutes had passed before the medium uttered a cry more like the war whoop of an Indian than anything else. Throwing her hands upward she caught the bank note from the air just above her own head. With this manifestation the meeting broke up, not however, until the members of the society had expressed their complete satisfaction with what had occurred, and suggested a continuance of these remarkable experiments in the autumn.—N. Y. Sun.

PERSONALS.
Contributions received: J. C. W., W. J., A. F. H.

Alderman T. P. Barkas, a prominent Spiritualist of England and an active worker passed to spirit life from his home at Newcastle on the 13th ult.

"London Light," please attend! You give a list of "the chief periodicals devoted to the subject of Spiritualism," but omit THE BETTER WAY. Why? Is it not the largest, cheapest and best weekly Spiritualist paper in the world for the money? Only \$1 a year!

See further correspondence on seventh page.

The Society of Union Spiritualists will rent their hall for Wednesday evenings and all day Sundays during the month of August on very reasonable terms. Call on or address I. S. McCracken, N. W. cor. 5th and Walnut sts., Cincinnati, O.

"Cassadaga: Its History and Teachings," an illustrated work issued by Messrs. H. D. Barrett and A. W. McCoy, is out. Review later. In the mean time we advise everybody to get a copy. Price \$1.50. Address Barrett and McCoy, Lily Dale, N. Y.

W. D. Scats of Union City, Tenn., writes, that there is demand for a good materializing medium in above community. Those desiring to go South now or during the winter might address Mr. Scats for particulars.

In place of replying through "our Question Department" we again do so in to-day's issue through an editorial on spirit communion, which we hope the questioner will appreciate as well as other readers.

An endorsement of Mr. Davis' mediumship signed by a member of Brooklyn's best Spiritualists is in hand and will see the light ere long.

Dr. H. F. Lynch of Memphis, Tenn., paid our sanctum a visit last week.

It being difficult for our copy chopper to know which part of a long correspondence is deemed most important by the writer, it would be well for each correspondent to abbreviate his manuscript before sending it off.

Persons ordering back numbers for certain articles they contain, will please give the date of the paper simply, or, at least not the name of the article without this.

A two-year old child fell from a second story window on the stone pavement below and fractured its skull. Dr. S. S. Baldwin, a magnetic physician, was called in and through his treatment succeeded in saving the child's life and restoring it to health again. Dr. B. has had good success in such cases before.

Mrs. J. H. Stowell has taken up her headquarters for this month at Cassadaga Camp, where her many friends may find her at Mrs. E. D. Smith's cottage.

The friends of Mr. C. R. Bennett, of Worcester, Mass., will be pleased to hear that he has so far recovered that he is enabled to be about, and is at present quartered at the Maple House of that city.

Bro. J. J. Morse's *Lycium Banner* is improving with age. The July issue was a holiday number issued entirely and exclusively for children. Price 1d. Address So Needham Road, Kensington, Liverpool, Eng.

Next Saturday, the 15th, is the grand August maroon of the Union Society at Coney Island. Participants can either provide themselves with lunch baskets or take hotel fare on the grounds. Those contemplate going should secure their

tickets from Mr. McCracken, northwest corner Fifth and Walnut streets, which insures the society a percentage on the sale.

NEWS ITEMS.
Would commercial reciprocity promote or retard Canadian annexation? is now debated.

There is likely to be a large demand for American foodstuffs during the next twelve months owing to the failure of crops in India, France and Russia.

Emperor William has formulated a plan to raise 8,000,000 marks to be used in aiding the suppression of the African slave trade. The German clergy are strongly opposing the plan.

Chili, although kept pretty busy with a formidable insurrection within its territory, has taken time to decide to participate in the World's Fair, and to appropriate \$100,000 for that purpose.

The Russian police have been very much excited over a report that anarchists, disguised as sailors of the French fleet, intended an attack on the life of the Czar. The consequence is that Frenchmen are watched more closely than nihilists.

Episcopal Bishop Cox of Western New York denounces bicycling as "grossly immodest as well as ridiculous for women." He says that "women on bicycles look like witches on broomsticks." He has been rebuked by favorers of the hygienic advantages of bicycling by women.

Interest gathers daily in the Spiritualist meeting at Lily Dale, N. Y., as most wonderful public tests are given from the platform. The forms and features of the dead who are declared to be present are fully described, and in many cases their names given. Much excitement is manifested when these extraordinary evidences of mediumistic power receive confirmation, as in the majority of cases they do from the friends of the deceased.—N. Y. Press.

The Spiritualists are having as lively a time in their summer congress at Cassadaga Lake as other people have at the other summer resorts at which the study of religion and the pursuit of pleasure are intermingled. The Spiritualists there enjoy extra-mundane phenomena and terrestrial music, speeches on the inconceivable mysteries, and exercises in dancing, with variations of all kinds. They are bound to show that faith in the spooks is not incompatible with fun in the flesh.—N. Y. Sun.

The trial of Jennie McCord and Rev. A. W. Tate, at Jamestown, O., for assault with intent to rape is closed. The large Opera House was crowded to its utmost capacity, showing the intense feeling which prevailed, and when the Judge announced in deep tones that there had not been sufficient evidence to convict the accused a shout arose that fairly shook the building. After quiet had been restored the Judge dismissed the large audience with all joining in and singing the longmetre doxology; and thus closed one of the most exciting events in the history of Jamestown.

MEMPHIS, August 2d. E. S. Hammond, District United States Judge, has handed down his decision in the now famous case of R. M. King, the Seventh-Day Adventist. King was convicted a year ago of Sabbath-breaking by plowing on Sunday in Obion County. He appealed to the Supreme Court and the sentence was affirmed. Then the Adventists and National Secular Association took up the case. Don M. Dickinson was engaged as counsel and the case was taken to the Federal Court last November on a writ of habeas corpus, the contention being that the conviction was contrary to the bill of rights of Tennessee and the Constitution of the United States and that the defendant was held prisoner by a Sheriff without due process of law. The application was argued several months ago, and Judge Hammond has had it under advisement ever since. The opinion is a lengthy and learned document, and dwells exclusively and exhaustively upon every phase of the arguments in favor of the religious prisoner. The defendant, however, is remanded to the custody of the Sheriff to pay the fine or serve the time in lieu according to the sentence. The decision is based not so much on the constitutionality of Sabbath laws as upon the fact that King was convicted under process of the Tennessee law, and it is not in the province of the Federal Court to review the case. Malice, religious or otherwise, may dictate a prosecution, but if the law has been violated this fact never shields the law-breaker. Neither do the Courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral to make it criminal in the eyes of the law. It may be harmless in itself, because, as the petitioner believes God has not set that day for rest and holiness, to work Sunday, and yet, if man has set it apart in due form by his law for rest, must be obeyed as man's law, if not as God's law. And it is just as evil to violate such a law in the eyes of the world as one sanctioned by God—I mean just as criminal in law. The crime is in doing the thing forbidden by law, harmless though it be in itself. Therefore all that part of the argument that it is not hurtful in itself to work on Sunday, apart from the religious sanctity of the day, is beside the question.

Our society is having a grand boom and Spiritualism is growing fast, for the age of faith is past. This, being an age of investigation, people are asking, "if a man die, shall he live again?" and trying to settle the question for themselves, and sooner or later all must become interested in the philosophy of Spiritualism. The anniversary committee will meet Saturday evening at the residence of Brother Willis, at S. P. M. sharp.

JAMES ANTON, Sec. Pro. tem.
A man who has practiced medicine for forty years, ought to know salt from sugar; read what he says.

TOLEDO, O., January 10, 1887.
Messrs. F. J. Cheney & Co.—Gentlemen:—I have been in the general practice of medicine for most 30 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Cathartic cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly,
L. L. GORTSCH, M. D.
Office 215 Summit street.
We will give \$100 for any case of Catarrh that cannot be cured with Hall's Cathartic cure. Taken internally. F. J. CHENEY & CO., Props. Toledo, O. Sold by druggists, 75 cents.

It is hard to reconcile the two facts that the Lord made man and that the Lord never made a mistake.—Atchison Globe.

CINCINNATI, O.

The Ladies' Aid met at C. A. R. Hall on Tuesday afternoon, July 28th, with Mrs. McCracken presiding, the only business on hand being a picnic to be held at Coney Island by the society. The members of the Aid discussed ways and means freely and decided to do all in their power to make it a success.

Among the visitors present we were pleased to greet Mrs. Geo. Bartholomew, of Madisonville, and Miss Bowman, of Dayton, O., a guest of Mrs. Allen, of Sycamore street.

We heard with regret that Dr. and Mrs. Lamont intended going to Colorado for the benefit of Mrs. Lamont's health. Our Aid Society has lost one of its most worthy members in their departure, but we hope not for long. May good health soon return to you our friend, and then return to us. Between forty and fifty ladies were present and after business was laid aside our spirit friends were called upon and responded with their usual cheerfulness, and a good time was participated in by all present.

One of the most pleasant and agreeable events of the season was the social picnic, given as a surprise to Mr. and Mrs. W. S. King, of Madisonville, in honor of Mr. King's birthday. Although not a large crowd, a happier one could not be found. Music and laughter rang out upon the lawn and feasting and good cheer reigned supreme. Every one there voted a speedy return of another just like it. The company came early and stayed late, and with a hearty wish for the worthy couple's success and welfare, all came home thinking the day was not lost.

PLYMOUTH WEEKS.

The Psychical Research Society held its regular Sunday afternoon meeting at Douglass Castle Hall, corner Sixth and Walnut streets. The meeting was opened with excellent music, after which the control of Mr. A. Corbin commenced to deliver a lecture. This gentleman is not fully developed and the control could not proceed far, and therefore had to be excused.

Our rostrum being free to all, Mr. F. Laishbrook, of Dayton, O., was invited to take the platform. The hall was well filled by an intelligent audience, who listened attentively for over an hour to a masterly discourse on the Objections to Spiritualism. The writer utterly fails to do the speaker justice in this article. But the lecturer was able to convince all his hearers that the objections were very illogical and that the philosophy of Spiritualism was a sublime truth, as compared with orthodox theology, which was so very objectionable on account of its doctrine of endless punishment (for punishment being only a reformatory measure). The speaker clearly showed that no one could be made better by eternal punishment. The speaker's account of personal experiences and the grand consolation Spiritualism has brought to himself and others, making them better men and women, brought a thrill of happiness to many present. He urged to teach the truth of spirit presence to the little children as a safeguard throughout their lives, always admonishing them to live pure lives in the sight of angel friends who were ever present. The speaker was heartily applauded at the close of his discourse.

Mrs. Kopp next took the platform, and under control, gave names and description of many spirits present, which were recognized as correct, the tests being of interest to all.

The Psychical Research Society gives free lectures every Sunday at 3 o'clock P. M.; everybody invited. Our regular speaker, Mrs. Ada Sheehan, is absent at present, but still the interest in these meetings increases.

Mrs. Sheehan returns to the society on Sunday, September 13th. That being the date of the 3rd Anniversary of the society's existence it is proposed to make it a gala day, and an invitation is extended to all Spiritualists to be present. A medium's meeting in the morning and a lecture by Mrs. Sheehan in the afternoon, and also in the evening, and the following Monday evening, September 14th, a grand musical and literary entertainment will be given to which a cordial invitation is extended to all.

Our society is having a grand boom and Spiritualism is growing fast, for the age of faith is past. This, being an age of investigation, people are asking, "if a man die, shall he live again?" and trying to settle the question for themselves, and sooner or later all must become interested in the philosophy of Spiritualism. The anniversary committee will meet Saturday evening at the residence of Brother Willis, at S. P. M. sharp.

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Correspondence.

Atlanta, Ga.

Sunday evening, the 24th ult., our society held its regular election for officers, with the following result: J. V. M. Cain, President; T. M. Taylor, Vice-President; C. A. Harris, Secretary; M. E. Gann, Treasurer; Mrs. Fannie Hall, Corresponding Secretary; Trustees, W. G. Forsyth, J. A. J. Davis, Mrs. George J. Watson.

We have had very little change in our officers, as everyone seems to be pleased with the old regime. We are hoping for a more vigorous and progressive policy than we have had heretofore, but do not expect much until after warm weather and camp meetings are over.

Your action in reducing your subscription one-half will, I think, be a good thing for both the paper and the public, as you have put it within the reach of many who could not afford to take it at the old rates. We love THE BETTER WAY and appreciate its weekly visit.

Yours, MRS. FANNIE HALL.

Lookout Mountain, Tenn.

The committee appointed by the Southern Association of Spiritualists to investigate into its legal standing, having consulted with Col. Tomlinson Fort, of Chattanooga, and also having obtained a copy of the charter under which it had been transacting business, discovered that said association had no legal existence, as the charter was issued to a local society in Memphis, known as the Spiritual and Liberal Association, and did not recognize the name Southern Association of Spiritualists. Therefore at the meeting held on the campground at Lookout Mountain, Tenn., July 19, 1891, the following vote was passed: That the Secretary be instructed to notify all parties having received ordination papers from the Southern Association of Spiritualists, through its official organ, THE BETTER WAY, that said papers are hereby revoked on the ground of illegality of said association. This casts no reflection on the ministers ordained by said association, but is published simply to call their attention to the fact that they have no legal right under said papers, and also that said association is now dissolved.

GEORGE A. FULLER, Sec'y.

Haslett Park, Mich.

Haslett Park Association, opened August 2d, with a fine address of welcome from the Chairman, Hon. H. C. Hodge, followed by a poem by Mrs. Owen. Mrs. Jennie Hagan Jackson gave a fine opening lecture, suitable to such an occasion, closing as usual with improvisations, as only she can give. The best effort was in the afternoon, when subjects were taken from the audience and answered with logic and reason. The closing poems of the day left one with the impression that she could weave her thought into rhythm, combining the poetic and practical in a truly marvelous manner. Miss Cora Denney is here and her powers are beautifully expressed in music upon each occasion. Also Prof. Walker, a fine violinist, adds to the pleasure of all. The camp is well attended and everything bespeaks success and profit—in a spiritual way at least.

Go which way we may, on the grounds we find improvements, or better still, a pleasant face and kindly greeting. One we miss, Mr. Haslett himself, who recently passed over, but we look around again and see what he has left us and cease to regret that we may carry out his hopes and ambitions for Haslett Park.

Yours, E. J. E.

Clinton, Iowa, Camp.

Preparations for the ninth annual camp of the Mississippi Valley Spiritualist Association are nearing completion, and by the time this reaches your readers the meeting will be opened. Tents are nearly all in place and a number already occupied and rented. The old campers are arriving on nearly every train, and quite a number of new faces are among the arrivals. The new cottages are being pushed to completion, and letters from all directions assure the management that Clinton Camp will have an unusual large attendance for the season.

The officials are all busy as bees making the necessary preparations incident to camp life. The best of feeling prevails, and there seems to be a disposition on the part of all to get and do all the good possible while sojourning at Mt. Pleasant Park.

There has been a delightful change in the temperature, which has been unusually cool, and we are having a fine shower at this writing, which is much appreciated by all.

A letter from Dr. T. Wilkins, our former Vice-President, contains the information that a large number from the Minnetonka Camp will arrive by boat Friday morning, bringing their own tents and coming prepared to work for the benefit of humanity and the upbuilding of the cause of Spiritualism. With such beautiful surroundings and with the unity of purpose on the part of the management, as well as the expressions of good will on the part of everyone, the success of our camping for the year 1891 is assured.

WILL C. HODGE.

St. Paul, Minn.

At the Minnetonka Campmeeting the organization started at the anniversary meeting was completed by electing officers for the long term and adopting articles of incorporation and constitution and by laws. We now have a chartered organization for the purpose of giving to the people of the Northwest more knowledge of Spiritualism than they have been getting for some years past. It is the intention of the association to place in the field one or more lecturers and organizers, and any community desiring a course of lectures on Spiritualism may secure the services of such lecturers by paying traveling expenses and entertainment while in their midst. The officers of the association as chosen for the first year are as follows: T. Wilkins, President; W. H. Bach, Secretary; John Bauer, Treasurer; Vice-Presidents, Mrs. G. F. Howell, Miss Abby A. Judson, Mrs. G. W. Sherwood, Judge H. C. Clark, Mrs. J. F. Russell.

Although the grounds have not been decided upon as yet, we will hold a campmeeting from July 15 to August 15, 1892. Some years ago there were several sites offered for a campmeeting and the officers of the association would be pleased to hear from anyone having anything in that line to offer at the present time.

For further particulars and full information regarding lectures please address the Secretary at his permanent address, St. Paul, Minn. Address for month of August, Mt. Pleasant Park, Clinton, Ia.

W. H. BACH, Sec. N. W. M. A.

Watertown, N. Y.

When I last wrote to you, paper, the Spiritualist Literary Club had only engaged Mr. K. H. Karasah for two weeks, with the intention of taking a vacation through the summer, but all of the Spiritualists here were so highly pleased with Mr. Karasah that we were led to engage him for the remainder of the month and have done so to the financial and intellectual benefit of the club. I would advise all societies who are in need of a first-class speaker to give him a trial.

Through the summer we are to continue our usual meetings every Tuesday evening at Mrs. Smith's residence, 115 High street, and would extend a cordial invitation to all to come and hear at our meetings, which will be found free from inharmonious and pleasantly conducted readings, music and social intercourse in the hall we resume our meetings with some

of the best talent obtainable.

C. H. MATTHEW, Sec'y.

Mrs. Mary C. Lyman, of Fulton, Oswego Co., N. Y., last month closed an engagement of one year and six months with the First Progressive Spiritualist Society, of Watertown, and I am happy to say as an inspirational speaker and test medium she is par excellence.

The officers of the First Spiritualist Progressive Society, of Watertown, are as follows: the effect of the last election: Able Davis, President; Mrs. Caroline Davis, Trustee; J. Gifford, Vice-President; Mrs. M. L. Gifford, Treasurer; Mrs. H. Van Wormer, Trustee; Mrs. F. J. Lee, Secretary; Orval Van Wormer, Corresponding Secretary.

Respectfully, J. GIFFORD.

Detroit, Mich.

Although Spiritualist circles here are not publicly very active at the present time, yet the cause is constantly advancing and gaining new accessions to its ranks. This city has been visited this summer by various mediums, some of the ultra quack, fortune-telling, "born with a veil," seventh daughter variety, and some who announce themselves honestly as spirit mediums. It is proposed that the People's Progressive Spiritualist Society of this city shall, on the beginning of its next season's work, publicly endorse mediums that come or are located here who are manifestly honest and are willing to come to the front and aid in the spiritual work as spirit media, and by silence, at least, express its disapproval of the class of impostors whose sole mission is to serve mammon under the sacred garb of spirit mediumship.

Mrs. Ireland remains with us and is winning golden opinions from the best and most intelligent investigators and Spiritualists.

Mrs. Lena Bible is a more recent accession, she and her mother having taken permanent quarters here at 176 Orchard street. She is open for platform engagements for a part of next year, but we have engaged her for November and shall probably retain her for additional time. Her private readings are exceptionally excellent and give the best satisfaction. Our lecture season will open the first Sunday in September with Moses Hull; Lyman C. Howe is engaged for October and Mrs. Bible for November as before stated. The present officers do not feel warranted in closing arrangements beyond that time.

I. R. SANFORD.

The National Spiritual and Religious Camp Association of Mantua Station, O.

It affords us much pleasure to inform our many friends of the cause and its best interests everywhere briefly of our work in camp here to date. The noble workers on the platform, the mediums for various phases present, the musicians who lend such pure and needed inspiration daily, all deserve special mention. Bro. French gave us the first week three fine and intensely interesting lectures in his best style. In substance scientific, logical, eloquent in a manner words cannot express, and he was at once retained for the session of 1892.

Anna S. Robinson gives the best satisfaction, both in public and private, and "Alice," her guide, a Belgian nun, is unique, witty and intelligent in a high degree, and is the pride of the camp. She does a grand work.

Mrs. Mary C. Lyman came early to meet the demand for her presence. She is an organizer and orator that surmounts all obstacles; positive, clear, accurate. She creates and rears thought-temperatures for all time.

Prof. G. W. Oles, the violin wizard, in the grand concert gives from his Cremona marvelous harmony by the great masters and delighted and surprised by his own compositions. He is ably supported by Anna White Oles and Mrs. B. B. Wilson, able pianist and vocalist, while Prof. Plum and his soloist, Mrs. J. F. Barber, more than pleased. Clair Tuttle and Lew W. Gleason, with none but local talent, give as fine, pleasing and instructive dramas as are presented anywhere, and draw large audiences. The spirit pictures and slate writing by H. E. Chase, of Cleveland, O., deserve special mention. A written message came on one photo, and paintings and messages, in various styles of writing between closed slates, all of which have been voted as fine as ever seen or heard of. He is a credit to us, and we can commend his work highly.

All conditions are now favorable for a grand and good time to all here or coming for the next ten days, and promise report later.

FRANK P. WILSON, Sec'y.

Closing of the Camp at Lake Minnetonka.

Our meeting at Lake Minnetonka grew better from the first to the last; the last day being by far the most interesting day we had. The audience was probably double that of any previous audience.

In the morning I discoursed on "The mission of Spiritualism." In the afternoon Mrs. Adah Sheehan talked eloquently on "If a man die shall he live again?" and I followed with a talk on "Angels, their power and willingness to cooperate with us." At night speeches were made by Mr. Bach, Mr. Wilkins, the newly elected president, Dr. Anup, Mr. and Mrs. Anupwalli, Mrs. Sheehan, Captain Brown, of St. Louis, Mo., Mrs. Hull and myself.

All regretted when the time came for the camp to break, and it is believed that if it had continued it would have done more than twice the amount of work. In another month it did during July. The guests at the hotel began to get interested about the time we got ready to close; also the people from the surrounding country had their cars worn off, so they were ready to listen.

A man has offered grounds between the two cities, and already the new association is beginning to make preparation for a great campmeeting to begin about July 15, 1892, and last over four Sundays.

Dr. Bach and one or two others are to take the field as agents to work up the spiritual cause immediately.

The campmeeting just closed met with heavy opposition from certain Spiritualists in this and other States, who would rather rule in hell than be subjects in heaven; but the opposition has burned itself out, and the work will now go on with little interruption.

On our way home Mrs. Hull and I were invited to spend a few days in St. Paul. We are sorry that our other engagements will allow us to stop only two days, as a genuine spiritual revival has begun here. Last night we had a large audience of as deeply interested listeners as ever assembled in one hall; to tonight, it is feared, the hall will not hold all who will want to hear. This evening there is to be a meeting to ordain at least one minister of the new gospel under the auspices of the newly-chartered association. As ever,

MOORE HULL.

Lake Pleasant, Mass.

In the gray of the morning, whisperings of the denizens of Lake Pleasant may be heard along the pretty little avenues of this pleasant spot of its beauties and its advantages entire.

Some such as, Oh, how delightful (Oh, how grand) what scenery! so very inspiring! The next passing along utter: I've been down to St. Jacob's well and am so benefited by its delicious water; another imbibes freely from our sulphur spring in auditorium park with beautiful results; and others ask where are the old friends of the past, and silently we hear the voices say "Are at home beyond the billows, in our paradise of rest."

There are at their summer homes in different sections of our union.

You should see our lovely jewels and diamonds which are Lake Pleasant's jewels and brilliants. The lovely little children, so many, the children, the hope of Spiritualism to come. We have such a garden of beauty among them. Some lovely names—let me give you some from the bouquet.

First are Clover and Daisy, belles of joy and merriment who come here from the beautiful western city of Chicago, with their parents, Mr. and Mrs. Charles Wilson, who are stopping here at cottage of Mr. James Wilson and wife, of Chicago. Then there is Ethel and Minnie, Rose, Blossom and Pansy from the Sunny South, and her companion, Little Violet, from across the water from Scotland fair and bright; so many others among who are Little Kay, with Willie, Harry, Charlie, Raymond, Claude and others of trusting, joyous souls of spirit like beauty on their dear little brow.

Our season opened Sunday, 26 ult., with fine music, and an excellent discourse by Mrs. Sarah Byrnes.

In our midst are Mr. John Hooker and Mrs. Isabelle Beecher Hooker, guests of Mrs. Rogers. Mr. and Mrs. Hooker are of Hartford, Conn., and are about to celebrate the 50th anniversary of their marriage. Mrs. Hooker spoke Sunday evening to a good and attentive audience.

Delightful weather all through; charming nights for sleeping; balmy air and invigorating influences throughout. For eighteen years has the writer of this visited and dwelt here at Lake Pleasant, and my "Reminiscences of Lake Pleasant" or eighteen years among the pines of Franklin County, Mass., with incidents and facts of campmeeting life, may in time be presented.

But I must to a finale. The strains of music that come from the hand with its inspiring strains wait one to the former days of our Pittsburgh band and its revered leader, Mr. Russell, whose mantle and shades of inspiration have fallen on our present leader of Worcester's Band, Mr. Ingram.

In the coming days of the better blending of all lives, we will meet as we will to meet and all as should meet—soul to soul.

Let brotherly love continue and charity be our motto, and work until it is the day for the night cometh when none can work save he hath the light of the spirit within which is the hope of the glory of the law.

With the singing of the birds—carolling their choicest of lays—with the sun's beaming and genial rays, goes forth the praises of nature's soul sublime, and as we sit in the cottage and write, we feel the dear one at our side, hear the voices saying, "Go ye out into the world and say the words of truth to all."

Now is the accepted time, now is the day of salvation. Spiritualists arouse from your slumbers; follow Brother and Sister mediums to your duty; stand steadfast; the spirit world is yours and is with you. Maintain your gift, defend your rights and ever keep your jeweled gift free and unspotted. You are the cornerstone of the building which the builders may reject, but must accept as the foundation of all. Let us work together and struggle on, we will at last be first.

Let us look, work and read, And faint not by the side, And from the spirit, which we heed With wisdom by our side.

If possible insert in next issue; am hoping soon to send some subscribers to THE BETTER WAY. W. L. JACK, M. D., Spiritualist.

Onset Bay, Mass.

Onset is the Mecca of Spiritualism. Every train brings large excursions to the camp from distant states. Already prominent Spiritualists from Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Washington, D. C., Ohio, Illinois, California, Colorado, Michigan, Kansas and London, England, are here. The list of names and residences would take too much of your space.

The hotel and private boarding houses are doing a better business than for many years before.

Mr. Wm. F. Nye, clerk of the association, has just returned from a pleasure and business trip to California. Mr. Nye may justly be considered as the father of Onset; one of the charter members and president of the association for two years. He has demonstrated his devotion to its interest and to Spiritualism by larger financial aid than any other person. His spirit and enterprise are contagious.

This is a most important center of influence in disseminating the knowledge of Spiritualism. The entire camp is clothed with summer resorts. The summer houses of ex-President Cleveland and Joseph Jefferson are within sight. I am told on good authority that both these gentlemen are Spiritualists in belief.

The appearance of Mrs. Jennie Hagan-Jackson on Friday, the 24th, was greeted with enthusiasm. Since she first came to Onset, a dozen years ago young maiden from Vermont, phenomenal as a child improvizatrice, her development as a lecturer has been steadily increasing, until she is now recognized as one of the most able and entertaining teachers of the spiritual philosophy, always inculcating the pure principles of life.

Mrs. Kate R. Stiles, of Boston, lectured on the 23d ult. Her fine mental and spiritual organization renders her perfectly susceptible to spiritual influence, while her graceful manner and choice diction, gives a musical charm to her utterances.

Sunday, July 26th, was one of those lovely days that Lowell has so fittingly described, postponed a month later however for the sole benefit of those who leave the dusty city for the gentle summer zephyrus, the long stretches of glistening beaches, and for the real contentment that comes when business anxieties are laid aside and one abandons himself to the pleasures and recreations that come and go at every summer vacation place.

The splendid Middleboro Band were giving a morning concert, and brightness and beauty were all about us. The services were held in a pleasant grove at the rear of the association headquarters, and a neatly designed rostrum gave the audience an excellent view of the speakers.

The floral decorations were very handsome, roses, carnations, tulips, maiden hair ferns, and other flowers being tastefully arranged. The speaker of the morning was Mrs. Jennie Hagan-Jackson. The president made a brief address of welcome, expressing his gratitude at the very large attendance, and announcing that the annual fair of the association would occur on the 29th.

Mrs. Jackson gave first a touching prayer entirely in poetry. She then called for subjects from the audience, and delivered a fine address from them. Mrs. Jackson then delivered a wonderful improvisation on the subjects, "Why are we here?" "The future of America," and "Flowers," describing eloquently in several hundred verses of extemporaneous poetry, the blending of different types of human nature and the grand assemblage of all countries in a common weal.

Edgar W. Emerson, test medium, was then introduced. After proceeding with a short discourse on "The powers and evidences of spirit communion and the greeting of friends from the realm of immortality." Mr. Emerson proceeded with tests. Placing himself in the usual trance the speaker said: "I see before me a dumb man. He was the victim of an accident, and I see before me the words 'Swift' packing house. His name is Paul Dyer. Am I recognized?" An affirmative voice was heard.

The next spirit recognized was that of Joseph Smith, of Provincetown. The next that appeared before the speaker's vision was an announced to be a woman of middle age. She exclaimed to the speaker in thought, "Oh, how happy I am! Brother I am so glad to communicate with you. Grandpa is with me. I, Lydie, come to you." A gentleman in the front seat promptly announced the spirit to be his sister.

The spirit of Charles Temple, of Glen Falls, N. Y., appeared to the medium, but was unrecognized. Albert Kippsey, once of Somers, Conn., was the next spirit, and desired to say that he was not alone, and sent greeting to his wife and daughter Gladys. The spirit of Joseph Brigham, late of Foxboro, was revealed to the medium and recognized by an elderly lady on a back seat. Another spirit recognized was that of Mrs. Annie Fox, also of Foxboro. "I see the spirit waving her hand," said the medium. "She carries red and white roses and Easter lilies. She retreats and says: 'Mother, it is I!'" An elderly lady, overcome by tears, said it was the spirit of her daughter. The spirit of Horatio Thayer, of Neponset, was also recognized. "I see the letters G. W. E., and they seem to be standing out right over your head," says the medium, pointing to a gentleman at the rear. "It is Elmer White." "Do you not carry something that once belonged to the spirit?" "I recognize the spirit and thank you very much," said the gentleman. "I am at present carrying a former possession of the spirit." "On a body of water," said the medium. "I see the words, New Bedford and the spirit of Capt. George Allen and Bapt. Thomas Allen." Other spirits recognized were Elbridge Morton, of Fairhaven, and J. R. Webster, of Acushnet.

The afternoon service was begun promptly at 2 o'clock, and the address was by Prof. Peck on "The Age of Reason." In speaking of the age of reason a necessary comparison is very naturally drawn with the age of faith. Knowledge is obtained through reason, and necessary reason must be the supreme authority. True it is that new theories may arise which cause a reversal of judgment, proving that what we determine on is not always infallible. Things necessarily fall because the lack of positive evidence. By faith we may be said to mean belief, the acceptance of truth declared, reliance on testimony given us. We find that reason is ever a magnificent attribute and ever necessary to the welfare of mankind. Knowledge exists at times by faith and can be proved beneficial by careful reasoning. We find many who, having become enamored with certain dogmas that they are even afraid to investigate and determine the foundation claim as a fundamental reason that to doubt is to be damned. Yet why is this different from that faith, in the primitive age, which was the companion of ignorance? Errors in judgment have crept in all things, resulting in an ultimate fossilization. It has been well and truly said that the prophets of all religions never had any faith in each other, seeming to realize in communion the extent of credulity practiced on their dupes.

Spiritualism says I am a soul—not that man has a soul. Spiritualism is no respecter of persons. We ask who was it that liberated the slaves of our country, who broke the chains of thralldom, and the answer is Abraham Lincoln, who was a Spiritualist. Why, I have met with six or eight persons who were afterward the companions of Lincoln in private scenes. This age is here when mind and body are emancipated from the thralldom and worship only at the shrine of reason.

Mr. Emerson followed with tests. Among the spirits recognized were Daniel Hudson, Howard, Willard Hartshorn, Josiah Kingman, of Brockton, George Leonard, of Brockton and Dr. Davis and Ballou, of Providence. The spirit of a little boy who talked of home in the "smoky city," was recognized by William F. Nye, as a little fellow who once resided in Pittsburg, Pa. The spirit of David Cushing, of New Bedford, made itself manifest to the medium, and was recognized by George E. Jacobs, of New Bedford. The spirit had met death by accident, in being run over by a team. The spirit desired to say to Mr. Jacobs that he had met no nuncios in heaven, and that people in heaven said that Mr. Jacobs could tell the biggest yarn of any auctioneer in the world below, and they were glad that he had changed his business somewhat. Other spirits recognized were Lewis Poole, Rockland, Mass.; Frederick Robinson, Plymouth; Captain James Atkins and Julia Smith, Provincetown; and William Howe, Wellfleet.

A pronounced feature at the afternoon session was the singing of Mrs. Lukens, of New York, a rich-voiced soprano. She sang Streisek's "Dreams," and for an encore Tillia's "My Sweetheart When a Boy."

Obituary. Father Joel Hendrix passed on to the higher life July 1st, aged eighty years and twelve days. On the afternoon of the 2d, his worn-out body was laid to rest with beautiful ceremony beneath the evergreen branches of the orange trees he had planted with his own diligent hands.

Father Hendrix was the President of the Palmetto Society of Spiritualists, at Palmetto, Fla. He came here as a merchant over twenty years ago when it meant vastly more than it does now to be a heretic amid the ignorant conservatism and bigotry that surrounded him.

He was a true child of nature; frank, simple in all his habits, generous to the needy, beloved by his friends and respected by his Christian neighbors because of his grandly honest and upright life. His chief characteristics were great tenderness, affection, firmness and the courage of his convictions. He also leaves a son as honest, true and firm in the belief of spirit return as was the father.

Mrs. B. HOGGTON.

In Portland, Oregon, Thursday, July 2, 1891, Mrs. Phebe Humphrey, aged 66 years, 9 months 15 days. Born in Elmira, N. Y.; afterwards lived in Iowa, but the past eight years has lived in Oregon. After an illness of five weeks crossed the "River of Life," fully understanding the life beyond; while sick she was shown her "spirit home," she was a fine clairvoyant and trance medium; while awaiting the final call she gave several learned lectures; also many verses of poetry. The funeral services were conducted by Mrs. J. W. Miner, a trance medium at the request of the departed sister. The address was considered grand and beautiful, even by non-believers. At the grave Mrs. Miner sang the beautiful song, "Tell us, Oh! Tell us," Sister Humphrey leaves a daughter and son and grandson.

Father Morris Clarke, of New York City, aged 76 years. The deceased was one of the oldest Spiritualists in the city. He never missed an opportunity to express and impress the truth of his convictions. Just as he peacefully entered the higher life a vision of it came before him. He exclaimed: "Oh! how beautiful!"

P. S. —Banner of Light and Progressive Thinker please copy.

Fisher Morris Clarke, of New York City, aged 76 years. The deceased was one of the oldest Spiritualists in the city. He never missed an opportunity to express and impress the truth of his convictions. Just as he peacefully entered the higher life a vision of it came before him. He exclaimed: "Oh! how beautiful!"

Cleanse the scalp from scurf and dandruff, keep the hair soft and of a natural color by the use of Hall's Vegetable Sulfur Hair Renewer.

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are always relieved at once and a cure will follow the faithful use of

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Bathe the parts affected and wrap in a woolen cloth saturated with Pain-Killer. Price, 25c., 50c., and \$1.00, at Druggists.

CLINTON CAMP MEETING,

The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at MT. PLEASANT PARK, CLINTON, IOWA, commencing August 1st and closing Sunday, August 30, 1891.

The following first-class talent has been secured for the season, affording a golden opportunity for investigators:

SPEAKERS: Prof. J. S. Loveland, Mrs. R. S. Little, Lyman C. Howe, Mrs. Adah Sheehan, Prof. W. F. Peck, Mrs. A. H. Luther, Rev. T. W. Woodrow.

MEDIUMS: Full Form Materialization—Mrs. Rife Moss, A. Willis, Mrs. Beattie Aspinwall. Slate Writing—Mrs. S. P. DeWolf, Mrs. O. A. Hodges. Psychometrists—Dr. J. C. Phillips, Prof. A. B. Severance.

Clairvoyants—Mrs. A. H. Bain, Mrs. Mary A. Toney, Dr. O. G. W. Adams, Dr. Truman Hancock, and many other Test, Business and Healing Mediums will be present.

Frank N. Foster, the spirit photographer, will be present the entire season. Edgar W. Emerson, the most noted platform test medium of the day will be present the last week of the camp and give public tests daily. All will be made welcome and everything possible done by the management to make everyone comfortable and happy.

For circulars or additional information address E. F. Wheeler, Esq., Box 275, Clinton, Ill., or Will C. Hodge, Secretary, No. 7 Centre Avenue, Chicago, Ill., until July 20th; after that date to Mt. Pleasant, Park, Iowa. 8-8

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For 10 cents, stamps or cash, DR. A. J. SWARTS, Alliance, Ohio, will send, postpaid, a good 25-cent book. Also his "Doing-Good-Plan," a nice poem, and two other leaflets. If you will agree to give or send 12 copies of "Good Cheer" to afflicted friends only, sending him their plain address, he will send 12 or more to you, also his "Rules for Absent Treatment in Spiritual Science;" will write you date to begin sittings, and will give you 12 treatments at each 7 p. m. Name three chief symptoms. Being cured by Spirit Power your gifts also increase.

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WHY SHE Became A Spiritualist.

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Tastefully bound in cloth; 261 pages. Price 50c.; postage 10 cents. Remit by P. O. order or registered letter.

Contains a portrait and life of author; her method of going under spirit influence; twelve lectures, selected poems, and communications from her missionary father and mother and other guides. "Terrestrial Magnetism," 10 cts. Address author as above.

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MRS. A. M. ROBINSON, PSYCHOMETRIST, will give full spirit delirium by letter. Send lock of hair and own handwriting, with full name. Enclose \$1.00. 148 West Vermont Street, Indianapolis, Ind.

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It will cure sore eyes. It will strengthen weak eyes and make them strong. Sent, postpaid, for 6 cents; with directions how to use the eyes, and receive medical aid from our spirit friends. Address B. F. POOLE, Clinton, Iowa.

Restore Lost Vision.

The Spectacles that I send are large eyes, mounted in a FINE STEEL FRAME. Sent by mail in a nice

best; " she lives in the light of the morning.
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Cassadaga Camp Review.

The contemplated trip to Chautauqua on Saturday, 25th, as spoken of in my last was a decided success. At an early hour about fifty members of the Lily Dale Club and a number of other campers, assembled at the auditorium and the long line of carriages, that were in waiting on Cottage avenue, were soon filled and enroute, over the hills, to Chautauqua.

The day was charming and the magnificent scenery was highly enjoyed by the jolly crowd of passengers.

Chautauqua is a celebrated seat of learning, wealth, popularity and orthodoxy, and is conducted by Dr. Vincent, a Methodist bishop. The object being ostensibly to disseminate biblical teachings, scholastic learning and science so far as it accords or can be made to accord with those teachings and redound to the glory of an orthodox God. The woman movement had never before been recognized by Chautauqua, much less any promulgation of those unsavory doctrines which do not reverence the teachings of the Bible and its plan of salvation through the atoning blood of Christ. But on this occasion Dr. Vincent evinced the ever expanding tendency of the human mind, notwithstanding its environments and determination to keep within prescribed creedal limits, and showed that in a spiritual sense he had built better than he knew.

He opened the session by giving a very feeling and handsomely worded tribute to woman, hoping that every possible avenue of usefulness and power would be opened to her, and after welcoming her to Chautauqua's platform concluded his remarks by saying that Chautauqua's platform was one of freedom—that it welcomed and invited free speech upon all subjects which are of interest and for the enlightenment and elevation of mankind. His earnest desire to keep pace with the advancing thought of the age, possibly, had absorbed or blotted out his memory of a certain event which took place upon Chautauqua's platform in 1884, when Miss Francis E. Willard and a number of the W. C. T. U. assembled there. She being importuned to speak against St. John, refused to do so; whereupon the woman's flag was thrown into the dirt—Miss Willard was hustled off the platform and Gen. Logan put on.

Dr. Vincent in his lecture on woman, at Chautauqua at that time, said:

"Object to the extension of the right of suffrage to woman. As a mere matter of expediency, such an extension would be the most unwise step that the American people could this day take. Too many people vote at present. We need limitation and not extension. If the right of suffrage were given to her, thousands of our refined and cultivated ladies who believe in the highest philosophy of the social life would never consent to cast a ballot, while partizan prejudice and purchase money would control the votes of large numbers of women. One of the greatest mistakes of the age is to suppose that woman's presence would in the slightest degree purify politics. Politics will be purified by woman's influence at home, in the training of children, in the molding of husbands, in the silent and almost omnipotent influence of spirit and example."

The representative women who graced the platform were of a spiritualistic order. The County President, Mrs. Elmore Babcock, are out and out Spiritualists. Mrs. Marion H. Skidmore, one of the most efficient and beneficent workers in this camp and other spiritualistic movements, properly had their place thereupon. Also Mrs. Richmond, of Dunkirk, Mrs. Lois Lott, Mrs. E. R. Clark, Mrs. Geo. Fenton and Mrs. B. B. Lord. Mrs. Zeralda Wallace was the first speaker of the afternoon and made a very ingenious attempt to prove that the Bible, instead of teaching woman's inferiority and subjection to man, really made her his superior. But in spite of its orthodox limitations the discourse possessed many valuable suggestions.

The discourse of Rev. Annie Shaw, which followed that of Mrs. Wallace, was a pleasing contrast thereto, and abounded in broad and logical thought, beautifully embellished with womanly sympathies and intuitions.

Susan B. Anthony—that veteran in the ranks of freedom and justice who has richly earned the title. Hon. Susan B. Anthony, which has been accorded to her—gave a brief but comprehensive discourse, characteristic of her selfhood. Miss Kate O. Peate, of Jamestown, made the closing speech which was very creditable.

On Sunday morning at the camp, Mrs. R. S. Lillie spoke upon subjects submitted by the audience, viz: "The Ideal God," "Chautauqua and Dr. Vincent." She said she had no form to give the force, the power, the all prevailing principle that we term God. Speak the name God to a thousand minds and a thousands ideas instantly spring forth—some of them grotesque in the extreme and all a reflex of the mind itself. Our minds cannot comprehend the vastness of the subject. Even the angels of light and wisdom, who have passed beyond the limitations of this earthly existence, stand silent and dumb at its vastness. We may theorize, we may dream, we may speculate, we may strive to know and yet only prove to ourselves that God is infinite and incomprehensible. But this we do know that though children of the dust—though for a time tied to the clod, we have also a kinship with the universe and are sons and daughters of the same spirit of light and wisdom which we call God.

A very kind and favorable review was given of Chautauqua and Dr. Vincent, showing that he was unconsciously an instrument in the hands of the angels and that he held in his hands one of the subtle links which are to unite the two worlds.

The subject "Charity" was given for the closing poem, which was dually rendered by Mrs. Lillie and Mr. Colville, and was one of the finest and most perfect improvisations that we have ever listened to; many eyes were moistened with tears at its tender and touching pathos.

Mr. W. J. Colville occupied the rostrum in the afternoon and spoke upon the following submitted subjects: "What is the self we are to lose to gain the kingdom of heaven?" "If God is our parent are we not each a germ of that central source?" "The present educational system—what are its defects?" "In what respects will the education of the future differ from that of the present?"

Mr. Colville is like a living encyclopedia. No subject is too vast or too deep for his mastery and his words flow as easily and as naturally as water springing from an inexhaustible fountain.

He has rather a slight physique but he is well formed and well proportioned, and there is not the slightest indication of weakness, indication or mere mannerism about him. He is a blonde and has a predominance of what is termed the nervous temperament. He has a large brain, a high, broad forehead, showing fullness of the perceptive faculties. He has always a pleasant and peaceful expression upon his face and an illumination of spirit, and a cleanliness and purity of both body and spirit which is extremely admirable, and we consider him one of the most instructive and valuable teachers of the day.

Monday being washday at the camp there was no regular lecture, but a very profitable conference was held in the auditorium, and several able persons participated in the discussions of the following subject: "Ought we not while in this sphere of existence to study more the things that pertain to this life and not spend so much time in trying to peer into the skies?"

Tuesday morning conference convened at the usual hour and discussed the question, "Is there such a thing as sin? If so how shall we deal with it?" In the afternoon we were favored with a very broad and comprehensive lecture by our brother and co-laborer, Lyman C. Howe. The subjects submitted by the audience were: "The Biennial theory, by Sir Isaac Newton—of what use is it?" "What and where is heaven?" One very impressive thought, which was put forth, was in relation to the power of words—speaking the word is expressing the thought. Words are immortal in effect—a single word dropped into the psychic sea produces a ripple which goes on and on, its effects reaching through the eternal shores.

Wednesday afternoon Mrs. F. O. Hyzer, of Ravenna, O., gave a very instructive and beautiful discourse, illustrating in a variety of ways the impossibility of new wine being contained in old bottles. Mrs. Hyzer is an exceedingly sweet and beautiful spirit, and is always warmly welcomed upon our platform.

On Thursday the 30th, the usual conference was held in the morning, and in the afternoon Mr. W. J. Colville favored us with another of his most excellent lectures, which are always instructive and inspiring to good and reformatory works.

The Lyceum convened on Friday morning, under the leadership of Mrs. E. W. Tillingshast. The part denominated spiritual donations by the children and adults is a very pleasing feature. A little daughter of Mrs. Madison, clairvoyant physician, of Buffalo, gave an impromptu speech upon Cassadaga and its Lyceum, which was very promising of her inspirational possibilities. Mr. W. J. Colville is taking the place of Walter Howell very admirably. He gave the children a pleasant talk, then called for a subject from them for a poem. "Lilies of Cassadaga" was given, and a very sweet and lovely poem outwrought. The Lyceum was then, by Mrs. Tillingshast, given the name "Star Lily Lyceum," and the Octagon, where the children usually meet—Sun Light Lodge. Mrs. H. T. Stearns, Mr. Armor and others made speeches, and \$4.24 was contributed to the Lyceum fund. In the afternoon Mrs. F. O. Hyzer gave a fine inspirational discourse upon "Organization," and Miss Maggie Gaulle, of Baltimore, Md., surprised and delighted everybody with her marvelous platform tests. Miss Gaulle's manner is very pleasing, and the tests are so accurately given that it seems that they would bring conviction to everyone, unless they had hearts of stone and brains of adamant.

The library is under the supervision of Mrs. Mary Ramsdell, and through her beneficence it has been rendered comfortable, cozy and homelike. She has placed a handsome carpet on the floor, hung drapery to the windows, and a stove and pleasant fire on these cool mornings and evenings that we are having at camp, is another much needed addition to the comfort of the library. About 100 new volumes have been added to the books, and the noisier in science, history, philosophy, religion or romance may each find opportunity for instruction and pleasure. There are six volumes of Humboldt Library of Science, "Is it 12" and "Why Not?" Prentice's White Cross Series, "Entire," More's "Eutopia," "Picton's" "Mystery of Matter," "Voltaire's" "Rossignols," "Tuttle's" "Psychic Science," "Works of Bradburn," "Dio Lewis, Kesseau, Shirley, Gardner, Stockwell, Elliot, Trowbridge and many other standard authors. The library is an attractive place, and is free to all.

The three steamers, "White Wing," "R. S. Lillie" and "Marion Skidmore," and numerous row and sail boats—also the semi-weekly dances, conducted by the celebrated Northwestern Orchestra, of Meadville, the daily lawn concerts, etc., afford unsurpassed opportunities for enjoyment in those directions.

Mrs. Leslie, Mrs. Storrs, formerly Mrs. Dillingham, and Mrs. Sprague, all of whom are excellent mediums, are holding seances at the Octagon every evening, and are having good results.

Mrs. Effie Moss, materializing medium, is at the Watson cottage, corner of Cleveland avenue and Second street. We have attended two of her seances and with a large number of other people have received convincing proofs of the genuineness of the manifestations.

Mr. H. W. Munder, of Meadville, Pa., is about to open a school of instruction in dancing at the Octagon. He is a first-class teacher and a gentleman in every sense of the word, and will no doubt give the best of satisfaction.

The Grand Hotel, under the management of Mr. M. R. Rouse, continues to be an attraction of the best order. Mr. Rouse is quiet, gentlemanly and obliging, and the table and other appointments are eminently satisfactory.

Miss Jennie Leys, of Boston, Mass., occupied the rostrum and spoke upon a variety of subjects which were submitted by the audience. She termed it a plain heart talk. But the subjects were all combined or woven into one, which was at once a poem and a song of divine inspiration. Jennie Leys is beautiful, physically and spiritually, and we welcome her as one more jewel in Cassadaga's crown of glory. We will not attempt a synopsis of her beautiful discourse; as well might we attempt to imitate the music of the spheres by a mouth organ or to put the waters of the ocean in a thimble.

Lyman C. Howe spoke Saturday afternoon. He and his lovely wife, Mrs. Sarah Howe, were in the auditorium on that morning, and all received a wonderful baptism of the spirit through Miss Leys.

Mr. W. J. Colville is having well deserved success in his class in the science of health and healing. They are most instructing and uplifting in their ministrations.

After long and trying illness Mr. Nelson, of Glasgow, N. Y., passed to spirit life a few days ago. Mr. Sprague, of North Collins, N. J., and others officiated at the funeral.

GLEANER.

Discussion at the Indiana Camp. Mrs. A. H. Colby Luther and Hunter McDonald, a Christian minister, will debate the following proposition at the Indiana Camp-meeting near Chesterfield on Saturday, August 9th. Mrs. Luther will affirm and Mr. McDonald will deny. It is exciting great interest. The proposition is: "Resolved, That the so-called teachings of Jesus Christ as found in the New Testament scriptures, King James' version, are immoral in their tendencies."

Each side will be represented by a committee of two and they will choose a moderator. Anderson ministers near the camp are preaching against Spiritualism, and it will help our cause. The excitement begins to run high and the results are not entirely uncertain. Truth will come uppermost.

The meetings Sunday, August 10th, were well attended. The lectures were effective. Mrs. Luther in the morning, Mr. Kates in the afternoon and Prof. Adkinson at night were the speakers. This camp is a great success and will carry conviction to the many who attend.

G. W. KATER.

Ann Arbor turned out doctors enough this year to enrich all the undertakers in the north-west, and enough lawyers to impoverish the east of the community.—Cincinnati Enquirer.

Jinks—Why do you offer such a large reward for the return of that contemptible pug dog?

Winks—To please my wife.

Jinks—But such a reward will be sure to bring him back.

Winks—No it won't; he's dead.

TO GO VIA ERIE LINES.

Special Train, Tuesday, August 11th, 1:30 P. M.

Lake Chautauqua AND RETURN, \$4.00	NIAGARA FALLS AND RETURN, \$5.00	TORONTO AND RETURN, \$6.00	Thousand Isles AND RETURN, \$10.00
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H. C. HOLABIRD, GENERAL AGENT PASSENGER DEPARTMENT.

Excursion to Niagara Falls and Return Over the ERIE R. R.

By an advertisement on the eighth page of this issue it will be seen that an excellently equipped and well-regulated excursion under the personal supervision of the Erie Railroad officials, from here and return to Lake Chautauqua, \$4.00; to Niagara Falls and return, \$5.00; to Toronto and return, \$6.00; Thousand Islands and return, \$10.00. This arrangement affords a golden opportunity for Spiritualists to attend Cassadaga Camp-meeting for a small sum. By taking a ticket to Niagara Falls and return, and getting off at Jamestown, N. Y., it costs but 90 cents for a round trip ticket from there to Lily Dale, which is the Cassadaga Camp post-office, within sight of the camp grounds. These tickets are good for five days, and give excursionists a three-days' stay at the camp. Train leaves Cincinnati on Tuesday, August 11th at 1:30 o'clock p. m. For further particulars apply at the Erie R. R. ticket office, 99 West Fourth street, Cincinnati, Ohio.

MOVEMENTS OF MEDIUMS.

Mrs. Virginia Rowe, of Jackson, Mich., will be at Haslett Park Camp.

Mrs. Lena Bible may be addressed at 417 Sixth street, cor. Perry, Detroit, Mich.

Mrs. Effie F. Joselyn may be addressed at Haslett, Ingham Co., Mich., until further notice.

Prof. G. G. W. Van Horn is now located at No. 353 Sixth Ave., between 23d and 24th sts, New York.

Bishop A. Beals may be addressed for the coming fall and winter engagements at Mile's Grove, Erie Co., Pa.

G. W. Kates and wife will be at the Indiana Camp, July 10th to August 10th. Address them at Chesterfield, Ind.

Mrs. J. W. Still, now of Georgetown, Madison Co., formerly of Oneonta, Otsego Co., N. York is open for engagements.

Those who wish to reach Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

Mrs. C. D. Pruden after her vacation of six weeks in the East will return to St. Paul, August 6, and will be ready to resume her work with renewed vigor.

Prof. J. M. Allen and Mrs. M. T. Allen are speaking for the society at Wichita, Kan., during July and August. Address 812 N. Lawrence avenue. Services each Sunday at 209 N. Main street, at 11 a. m. and 8 p. m., Judge S. M. Tucker, President.

Mrs. Ada Foye, lecturer and platform test medium, will make another Eastern tour during the season of 1891-2. Spiritual societies desiring her services for Sundays or week evenings will please address her immediately at Chicago, Ill., P. O. Box 517.

Frank G. Wilson, Secretary of N. S. & R. C. A., is authorized and qualified to lecture on Spiritual Science and Philosophy or organize Societies. Mrs. B. B. Wilson gives original poems, vocal and instrumental music. Terms reasonable. Box 39, Mantua Station, O.

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EVIDENCE CONCLUSIVE.

Dunmitt—Miss Summitt looked at me through her lorgnette yesterday.
Hummitt—What did she do that for?
Dunmitt—Said—I suppose she didn't want to see me.—Puck.

The lowest body of water on the globe is the Caspian Sea; its level has been gradually lowering for centuries and now it is eighty-five feet below the level of its neighbor, the Black Sea.

NICKNAMES OF EUROPEAN NATIONALS.

Englishmen have accepted the name of John Bull as suited to the national character. The Scotchman is Sandy; the Irishman derives his name Paddy from his national saint; while an ancient nursery rhyme records that Taffy is a Welshman. English sailors call the Frenchman, in contempt, Johnny Croquet, but in France he is Jacques Bonhomme, or, as a honorific, Monsieur Prudhomme. Cousin Michel is the name by which the German is known to the continental nations. Myneer Closs, an abbreviation of Nicholas, suits up the Hollanders, who are often simply known as the Myneers; while the Switzer rejoices in the name of Colin Tampion. We have all heard of the Russian Bear and the Unspenakable or Infidel Turk; but these are hardly real nicknames. Don Whiskerandos is almost a national name for the Spaniard, dating from Elizabethan times. Italians are known as Lazaroni, and Danes are called Danekers.

Camp Meetings for 1891.

Below will be found a list of places, with time and length of session, of the out-door gatherings of Spiritualists for the present year.

CAMP GOD CAMP MEETING—Harwich Port, Mass. July 12th to 28th inclusive.

CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Free Lake Association commences July 24th and closes August 30th.

CLINTON (IOWA) CAMP MEETING—Commences August 2d to August 30th inclusive.

HASLETT PARK (MICH.) CAMP MEETING—Commences July 29th to August 31st inclusive.

LINCOLN (MO.) CAMP MEETING—Commences August 15th and closes September 15th.

LAKE PLEASANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 25th to August 31st inclusive.

LAKE MINNETONKA, MINN.—The Camp meeting will be held under the auspices of the North-western Spiritualists during the month of July.

LOOKOUT MOUNTAIN CAMP MEETING—Commences July 5th and closes August 2d.

PARKLAND, PA.—The Thirteenth Annual Meeting opened June 14th and will continue to Sept. 16.

OSNAT, MASS.—The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 30.

QUEEN CITY PARK, VT.—Meeting commences August 2d and continues to September 6th.

ST. PAUL, N. H.—Meeting commences August 2d and closes August 30th.

STUMMERLAND, CAL.—Camp opens September 6th and closes on the 27th.

THE INDIANA CAMP MEETING will be held in their grove near Anderson, Ind., under the auspices of the State Association, from July 16th to August 10th inclusive.

TEMPLE HEIGHTS, NORTHPORT, ME.—Opens August 9th.

VERONA PARK, ME.—Meetings will be held during the last two weeks in August.

VICKSBURG, MISS.—The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays.

Winn (Me.) Camp Meeting commences August 2d and continues ten days.

Rhine (N. H.) Camp Meeting will be held from July 26 to August 16.

The Mantua (Ohio) Camp Meeting opens July 18 and closes August 16; its second session is held at Ashley from August 21 to September 8, inclusive.

The Delphos (Kansas) Camp Meeting opens August 6 and closes August 24.

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Testimonial.

Grand Rapids, Mich., July 7, 1891.
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[The above offer we know to be true and made in good faith; as Mr. Goddard is known to us as a business man of strict integrity, thoroughly honest and honorable in all things—a Spiritualist.—Ed. B. W.]

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