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EDITORIAL.

The progressive Spiritualist is like an plorer constantly in search of new

illogical or an impure thought has sume effect on a high-strung sensithat a discordant note has on the of the musician.

Philosophy is nature subjectively ununcipation of the soul or spirit from physical organism.

The "Majestic" of the White Star Line fast trips across the Atlantic, having ade it in 5 days, 18 hours and 8 min-

The Methodist Recorder, too, thinks Spiritualism should be investigated spirit of scientific research, for it bts not that there is a substratum of with in it, and it wishes the American mehical Society success. Next!

according to Tennessee law the Sabof the Bible is disregarded and the un Sunday acknowledged as a day of st on which no work must be permed under penulty of fine or imprison-EL And they call this a Christian matry.

me Constitution of miraols, rois, proreferent not to exterminate mankind."of its laws to-day.

The physical body is the soul's mecom of operation—specifically reasoning through the brain; feeling or sensing arough the nervous system; and laughw, crying, expressing joy and sorrow, her, and other organs.

In viewing the presidential contest afar one might imagine himself muessing a double race, which the repetive winners close by an amalgamaof forces against a new but formidatenemy known as "Free-Coiners," d composed of members of every party.

The World's Fair commission are puzbring been a sky department provided. it be exhibited in the orthodox destrikend and from whence the meteor

Aposes. But we hope it will never be while it as an effect of American enter- intuition is one. me and progress in keeping abreast the art of defense compared with ur nations. Civilized nations should Labore war.

Wicientist.

The New York Herald, World, Sun, em, Advertiser, Press, Times, Recorder lournal have been indicted for print-I the details of the late legal murderby electricity. Why not indict the for murder? One is as reasonable the other. The people should constithemselves judge and jury in this and reverse the charges. A veragainst the press will prove a verdict want the people, and the judge or bat passes unfavorably in this case regret the mistake when the effects begin to manifest. It will prove a lence for their own execution as free

assume that every one advertising maist, is about an insane an as-

of such, a good Christian. The possession of the gift or qualification of clairvoyance, or any phase of mediumship MELCHERS - - - - EDITOR list by far. Spiritualism is a moral phillives or actions of the mediums themselves, except they be of an exceptionally imitation.

Rev. Joseph Bausman, a leading Presbyterian clergyman of Western Pennsylvania, has been made to resign because he favored Briggs and preached a funeral sermon in which he intimated that he estood-realized in comparison to the believed the deceased would not be eternally lost, although he had never made an outward pretense of accepting religion. Just about the same time the Engocean steamers has beaten the record lish Wesleyan Conference elected as professor of theology Dr. Davidson, who is as fearless as Briggs about the effect of scholarship on the status of the Bible. assertion of English observers that we as never before—for the better or worse. are not as progressive in America in theological science as we are in other sciences.-New York Press.

In view of the many false incarcerations for alleged insanity it is timely either private individuals or wardens of trary can be proven under proper investigation. As it is, anyhody can swear out If Brother Haynes had found and preoded that, "All penalties shall be propor- bribe a couple of quack doctors for a pitsomute to the nature of the offense, the tance to affirm the allegation, and warmodernized.

Materialism or science, so-called, says main of his senses, but is not only conceding but also trying to demonstrate the existence of a sixth sense-intuition. Now, intuition is revealing things that are puzzling scientists and they are in a quandary as to accepting these revelations. Consistency demands that they be accepted if intuition is a sense, for that brings the revelation inside the domain of the senses. Mind-reading is one of in what department to place a me- the facts brought to light, and if this is weighing several tons, there not true-of which there is not the least doubt-how will they account for the inspirations far beyond and foreign to priment, the orthodox heaven being the thoughts of those in the presence of such mind-readers? Will they acknowledge the existence of spirits or conjure Our government is acquiring quite a up some illogical theory to account for it? my and a fine one to all intents and Scientists dislike to be illogical, yet they very often are when touching on the doand into requisition further than to main of the spiritual senses—of which

A republican senator has expressed the opinion, that "we have got to a point in American politics where no man, however strong he may be, may occupy the The material scientist studies nature Presidential office and be re-elected." hits material agent, matter so- That has the true American ring in it; d-the spiritual scientist through and although Washington set the preceand thesis, spirit. Self is the only dent to a second term, it does not follow through which any absolute in that it is excusable now. We had just ration concerning the spiritual of emerged from a sore conflict and needed lare can be obtained, thus self-study the further counsel of the man who led omes the primary school of the spirit- us out of bondage, just as we needed Lincoln a second term to continue the ply and demand as pertaining to gold, work of reconstruction; but now we are at peace and frequent changes in the administration, like the repeated tilling of the soil, is conducive to growth, progress parties pledge themselves to nominate are to be discussed and settled. only new men and a more healthy interest will be manifested in politics. And let this be the future policy of all parties. It leads away from the spirit of ritual, but any experienced, hard-headed parternalism of which we already have banker or broker of State street, or any too much in our national affairs. Let us live commercial Boston Yankee will be a truly free and independent people hardly relish his attempts at sensation in every repect.

According to present indications in the political horoscope one would almost believe that the Republican party is experor berself as a "clairvoyant" is a imenting with the tariff-issue on Ohio. If success attends the State election that rience; forswear attempts at sensation in

does not make the possessor a Spiritua add Campbell to it if he carries Ohio this ity than truth. fall. If not, they will hunt a Western case, however, the election may be thrown in the House of Representatives by the loss of several States for the Independents or Farmers, which, of course, insures Cleveland the Presidency. The effect of this will very likely be an amalgenerally (Independents, Farmers and Democrats) with the old-time Republicans trying their chances on a straight ticket. Blaine may then be the president in '96-except the Independents them both. Then there will be a change

A PULPIT SENSATIONALIST. We do not refer to the stalwart Brook lyn pulpit-pounder, and eccentric contortionist and enthusiastic glorifier of everything Oriental, Rev. Dewitt C. Talthat every legislature in the land pass an mage, but to the Rev. Emory J. Haynes, act making it a criminal offense, by of the People's Methodist Church, of Boston, who, on a recent Sunday, in a sensalunatic asylums, to confine persons on tional sermon arraigned the government the charge of insanity where the con- as a liar because its silver dollars were alloyed with cheaper and baser metals.

a warrant against another for insanity, sented to his people a universal and unvarying standard of representative value, by which the price of all commodities medesign of all punishment being to dens of lunatic asylums are compelled to could always be tested and certified, his receive such a person, however sane he arraignment of the government would This reads funny compared with some or she may appear to his senses. Ill- have been more forcible and convincing. treatment, which a bribe too, can pur- But if the mints of the government were chase, often leads to real insanity and the to-day coining "Buzzard dollars" of pure, best person in the world may be put out unalloyed silver, these would still be, of the way. It is the inquisition of old under the gold standard, nearly five per purchasing silver on a sliding scale be

During the war the government issued paper promises based upon its credit, the faith of its citizens, and its visible celebrated "Black Friday," in Wall street, New York, speculators drove that curone-half of its nominal or face value, was gamblers, Brother Haynes? Has it not not its outstanding war promises, in the form of bonds, twenty-five per cent. above par in the public markets, and sought for with avidity by capitalists who have money to invest; and that, too, at such a low rate of interest as to astonish the monetary world? Brother Haynes is comparatively young, and his people will do well to be charitable over his attempt to imitate the Brooklyn divine in sensationalism.

We naturally look to statesmen and educated financiers; to men familiar with commercial law and the science of comparative values; to thinking, experienced observers and reasoners upon the relation of the precious metals to each other as values, to the law of supsilver, nickel and copper, the representatives of value adopted by nearly all governments, rather than to the pulpits of Christendom or the priests of Paganism,

Brother Haynes may teach his people how to live and act according to the creed of his church and the ethics of its by flights into a region which to him, is an unknown desert. Stick to the creed, Brother Haynes; keep the spiritual "amen corner" in your church,-if it is not already abolished as unfashionable, -all aglow with spiritual life and expe-

THE BETTER WAY, ing man or church attendant, or relative (and perhaps McKinley) at the head. If and your life will be far more useful than not successful it will be Blaine and "reci- the noisy brother of Brooklyn who deals procity." The Democrats seem content in spiritual pyrotechnics containing with Cleveland as their choice and may more fizz than substance and more fals-

As you believe and teach that the Bible osophy deduced from the manifestations man (and it may be Palmer.) With Har in every sentence and word, is inspired taking place in the presence of or rison against Cleveland the Democrats of the Supreme deity for man's guidance. through these mediums-not from the are likely to win. With Blaine the please preach a sermon to your people chances are in favor of the latter; for the from the text found in 1st Peter, second Blainites will bolt while the Harrison chapter, verses 13, 14, 15. You may be high or spiritual order and worthy of Republicans will remain true to their led, Brother Haynes, to soften the word party under all circumstances. In either "liar," and speak of your own incomparable government, in terms more respectful, more polite and more in accord with biblical inculcations.

> SELFISHNESS vs. DIVINITY. Renan says in his autobiography, that he was obliged to give up the habit of gamation of Cleveland Democrats with riding in omnibuses, because the strug-Blaine Republicans against Silverites gle for a place grated upon his finer feelings.

This little "confession" with a possible modicum of self-esteem behind it, is regarded by the materialistic world as speaking volumes for Monsieur Renan's may be as difficult for a rich Christian to manifest itself to the material senses of These things give color to the surprised them both. Then there will be a cleaned to the material senses of get to heaven as for a camel to pass the living and observing of earth, voice struggle for pre-eminence-it being taken for granted that selfishness lies at the root of social life and that without needs but to have the proper conditions itself and its realm of existence, speak selfishuess material progress would be impossible.

But M. Renan may not be selfish for all that. At least, he should not be considering his keen insight into human character, his wonderful power of analyzing human weakness and his truly rare gift of noting incidents in his travels that mostly escape the observation of common citizens. Taking the above 'confession" into review with these facts simply, and thus cannot help from seeing where others are blind.

What an exceptional genius the world has discovered in this man, and how many thousand of the same order has it left unrecognized in the majority of our mediums. It is true M. Renan deserves all the eulogy that the world chooses to bestow upon him, for he is a losophy and facts of an angel ministry cent. "a lie," according to the reasoning genius and in this lies so-called great- in earth. of Brother Haynes, for silver is below ness. But after all, a simple knowledge that man knows nothing outside the doof the government have been and are analyzed to the very thought or emotion are spirits, messengers, communicators, tentive, receptive,-negative as to our that a mortal carries hidden in the deepest recesses of his consciousness—does it realms of life beyond the orbit of vis-greeting. Curiosity will pass after the not constitute love, its antithesis. M. ion to the material eye. They themselves natural intercommunion has been well Renan has given of his genius to the are ever unobservable by the material established and the ministry of our anworld, but the world has given in reproperty. By law it made these issues turn. M. Renan has therefore, absolute- themselves with some form of matter so a fact, but a precious truth entering into represent a par value. When, on that ly speaking, given nothing; for without as to come within the power of the ma- and developing in us a larger and sweetsacrifice no gift adds to our spiritual quantity. When placed in the balance rency thus legalized, down to less than he will be found wanting, spiritually; and to be born into spirit life without a surthe government proved "a liar" because plus of love in our favor is, figuratively of the concerted action of individual speaking, a miscarriage, and literally so, an unperfected being-a life-entity redeemed, and is it not now redeeming, born before its time and as much out of at par of gold, all its promises? Nay, are its element as a fish out of water, endeavoring to return to matter where it belongs; and in its eagerness to regain, what we might term its material consciousness, obsesses some mortal being for that purpose.

Life in spirit is not for the unperfected soul to enjoy. The soul must be fitted as it were, or have the necessary organs unfolded to realize its existence as a soul Sensitiveness, so-called, is one of these organs or faculties or conditions needed. Intuition is another. One takes the place of feeling, seeing, hearing, etc., the other of thinking, knowing that we feel, etc., and of understanding that which we can formulate or think, as it were-judging the effects of the causes realized sub jectively or spirituality.

Now, the soul that has had no initiatory stimulus or indication at all of this inner activity-this apiritual sensation or emction-is like a mortal born blind or without perception or intelligent conciousand productiveness generally. Let old when practical questions of this nature ness. Either may realize that it exists, but both the mortal and spirit wants to know of the existence of others and even what they are realizing mentally (as the intuitive ones in mortal life are already doing), and what is being enacted in the world generally.

Selfishness, if it does not prevent the unfoldment of our spiritual or soul faculties, at all events, beclouds them to an extent, and often renders them as useless as impaired eyes or ears to a mortal. Thus all sensitives or intuitive minded people are not prepared to "go over," but must first remove the obstructionsa darkened aura which surrounds the Was to denominate every pray- will be the political issue with Harrison unknown fields of study or experience, spirit body-before they will be enabled wealth of beneficence carrying its con- law to himself.—Aristotle.

to exercise their soul functions or facul- stant reward, fills us with joy at the ties. A life of sacrifice or care, of suf- prospect of such an eternal life. fering or trials, of unrequited labor or These angels all belong to a family, a spiritual work, of sympathizing with or race. Their primal home was the earth; giving comfort to other mortals, is the their first conscious life was within a real soul fertilizer; the force or agent that human habitation. There is a backward, quickens its growth; that unfolds its as well as present and forward look to petals beyond its material or animalistic the spirit. It posesses memory as well aura or influence, and the life our mediums are leading-our geniuses and earth, and always will for, clustering in 'great" ones of earth.

in the belief that suffering in necessary main. for your future welfare-our spiritual existeuce and happiness-our soul con-

have realized sufficient of a future existence, in conjunction with his other of life. Do such desires find fruition? intuitions, to prepare himself accord- Can a spirit angel or messenger resume ingly, even if he has of material wealth. For it is not said that people must go to again a willing mortal tenement, rightly hades because they are well-to-do. It adjusted to its new tenant, and again through a needle's eye, but not for a its own thoughts, reason with its old-Spiritualist, whether rich or poor. He time vigor, give information touching materiality, which involves the unfold- tals to a higher and truer conception of ment of the higher faculties—the soul forces or senses—the divinity in man.

AN UNENDING MINISTRY.

Midway between an agnosticism which will give credit to no expression of the soul's intuitions, nor any sequence of of life a designless fragment; and a suone would suppose him to be a sensitive perstition which accepts all that is old true during all the ages, but it did not exalts the credence of the soul above the of the intellect and that force in directing a human life, known as common sense,—between these two extremes there is a solid foundation for the phi-

The basis of Spiritualism is an acknowledged angel ministry. Angels and elevation, be spiritually minded, atadvisers, helpers. Their home is in spir-lown will and full of loving desire and organ of sight unless they can clothe terial vision to perceive. We are spirits in the material, but who ever saw a pure spirit, its process of life, its working, thinking, a thought, the product of its friends welcome. In blessing, and spirintellectual activity; or its act in emotion; hally enriching earth's children they or who ever analyzed its love, its hate, its | bless and enrich themselves; for, by this will and its hope, save as these states activity as spirit messengers, they grow and acts of its being were clad in some into forms and natures of light and material form of expression so as to be taken cognizance of by the human eye, the celestial heavens. or some other of the senses of the material body?

It is the nature of the spirit when living in obedience to its highest laws, to minister, to be a message bearer. The highest type of true spiritual life in the mortal is to unselfishly minister to others, while the lowest type is to be constantly ministering to self. The former lives and acts under and in obedience to the highest laws of its being charged with the horrible crime of being and, as a consequence, is canonized in earth, even among the most selfish, as a high order of spirit. Its disrobing by laying aside its mortal vestments, leaves it still itself; an angel, a messenger, a helper, a comforter and a guide.

Being indestructible by any law of matter, because not material in the sense in which we use the word matter, it abides in its own spirit realms. But is its mission confined exclusively to spiritual realms of being? Is its exalted work environed wholly by a pure spirit firmament; to minister to sad, darkened 'spirits in prison," who, on earth lived in violation of the laws of their being and carried their prison and its discipline of darkness and pain with them; to educate spirit children sleeing from earth's material atmosphere in vast armies; to give helpful understanding to the waifs and the immature of earth whose natural tenements were so imperfect as not to permit a spirit development in the mundane? Even if the angel ministry comprehended this and nothing more, its vastness, its glory; its

as hope. By its memory it still lives in a group within the memory, the loves, Are they not messiahs compared to the friendships, the gratitudes, the joys those who neutralize their love-acts by and the sorrows of earth, and its tuitions value received? May we not be comforted of the spirit, remain and will ever re-

It would be unnatural not to desire, at least, such an enlargement of the scope sciousness—our perfect birth into spirit? of its ministry as to embrace the loved Well, we hope that M. Renan may of earth as well as the spiritually ignorant and undeveloped in spirit realms the old power and experience and enter a surplus of love over selfishness in his words of comfort, hope and cheer to the make-up, or a surplus of spirituality over | bereaved and sorrowing, and help morlife? That indeed would be a ministry, an angelhood, worthy of a soul and its creator.

Spiritualism teaches all this, and proves it. It is the culmination of the gospel of unselfishness and universal logical, intellectual processes, but makes love, taught two thousand years ago by the brother of Nazareth. It has been in history simply because it is old; which come in its full-orbed glory of philosophy and fact until the world's manhood disclosed laws of nature in her various was ready to receive it, utilize it, and be departments, above the logical processes lifted out of its darkness and materialistic death by it.

It is not local, exclusive to a few, nor evanescent. It is diffusing itself like sunlight. Like all blessings conferred upon the race by nature and nature's God, it has its conditions. We must, to receive this spirit ministry of comfort gel friends has become to us, not alone er spirit ministry for our own.

To this ministry of love and helpfulness the angel world bid all their earth power to adorn still higher spheres in

Mediums as Much Rights as Priests. Mrs. M. A. Tabor, the medium who gave sittings in this city several weeks, got into trouble Monday at Marshall, this State. She was pounced upon by the city officials for not taking out license and put in jail, where she remained two days, when an attorney got her out ou a writ of habeas corpus, her bond being fixed at \$150. She was first a spirit medium, but the erudite officials soon discovered that it was not a crime under the statutes, and the charge was changed to that of practicing fortune telling. As Mrs. Tabor never professed to tell fortunes, probably this charge will prove as untenable as the other. If the testimony of reliable persons in this city who have had seances with Mrs. Tabor is to be depended upon, she possesses very remarkable psychological gifts. The Gazetteer wouldn't be surprised if Mrs. Tabor makes it warm for the Marshall city officials before the case is settled. Her arrest probably originated in bigotry. A Spiritualist has just as much right to pay a medium to furnish what he believes is a demonstration of a future life as a Catholic has to pay a priest to say masses to get a friend's soul out of purgatory, or a preacher to tell what he doesn't know about heaven und hell .- Denison (Tex.) Gazetteer.

One who surpasses his fellow citizens in virtue is no longer a part of the city. Their law is not for him, since he is a

Written for The Better Way MY PATH TO SPIRITUALISM.

In early life ecclesiastical authority led me into many errors. Acceptance of orthodox dogmas stultified my reason and blinded my eyes to truth. At last I substituted rational investigation for the unreasoning faith which had fettered my intellect and blunted my moral sensibilities. My mental condition because one of absolute agnosticism. I had learned the first great lesson in my progress towards truth. I knew that I knew nothing. I entered upon a course of spiritual and intellectual house cleaning. It was the work of years to sweep the dust of the musty past from my brain. My intellect began to be garnished with human ideas and human feelings. The spirit of orthodoxy had departed, but the spirit of truth had not yet entered in to dwell there in his place. Soon he came gently knocking at the door,

In the summer of 1884 I crossed the Atlantic from Liverpool to New York. Naturally being ten days on the ocean I entered into conversation with some of my fellow passengers. Among them was a gentleman of similar ideas to myself concerning creeds, but a Spiritualist. He asked my opinion of Spiritualism, and I told him honestly that I had paid no attention to the subject, and did not consider it worthy of any. He begged me to investigate the matter, and I promised to do so. Other business prevented me from fulfilling this promise for some time, but I kept it steadily in view.

Until this time my acquaintance with believers in Spiritualism had been extremely limited, but it now became much more extensive. In most instances I found their integrity beyond reasonable doubt. In all ordinary matters they appeared to be of sound judgment, and the reverse of credulous. The experiences which some of them related to me convinced me that the subject was worthy of investigation, but these experiences were theirs, not mine. I required evidence personal to myself. In the meantime my materialist philosophy was less dogmatic as pronounced as before.

All that I could do during the time that I remained in New York City was to attend one spiritual meeting where I listened to an address from an inspirational speaker, which was perfectly unsatisfactory to me, and gave me no new light. I traveled through several states without staying sufficiently long anywhere to make many friends or pursue the subject with any practical result. I abstained from consulting professional mediums, fearing imposition, but I awaited an opportunity of becoming acquainted with some one through whom I might accidentally gather some personal experience, if any such could be gained.

In January, 1887, I was staying at a hotel at Saratoga, the landlord of which was an ardent Spiritualist. He asked me to accompany him to the usual Sunday evening meeting at the Town Hall, and I gladly consented. I heard a lecture delivered by a lady from Boston, in which I found but little matter for objection. but it had no bearing upon Spiritualism. It was on a purely ethical subject, and might have been given by any liberal of many spirits who were, he said, ataudience. The fact that these spirits be residents of the village, while I, a stranger, was neglected by them, seemed to throw a doubt upon the matter. I was a sincere seeker after truth. Why, I asked myself, did not these visitants from another sphere help to enlighten me instead of bestowing all their care upon those already enlightened. The lecturer afterwards spoke of a spirit she saw sitting by my side, but one I failed to recognize from her description. So far I had not learned much.

1888, an article from my pen, entitled "Have Men Souls?" appeared in the Truth Seeker. In it I combatted the doctrine of an immaterial soul, and considered the arguments for and against the dual nature of man. I expected that the arcle would give rise to a controversary eween the Spiritualist and Materialist readers of the paper. I have since heard that my expectations were realized, but leaving New York a few days afterwards

and traveling in an uncertain course for some time, the papers did not reach me, and I failed to derive any benefit from

the correspondence.

this condition I left my body lying on a degree of intensity beyond all previous narrow materialism along which I have experience, although separated from their former organism, for I distinctly looked upon myself before was rubbed off my mind. Freed from leaving the appartment where I lay. As their I was in a long which I have been traveled. Passing through that narrow materialism along which I have been traveled. Passing through that narrow passage the last remnant of the shell of old orthodoxy from which I have been traveled. Passing through that narrow passage the last remnant of the shell of old orthodoxy from which I have been traveled. Passing through that narrow passage the last remnant of the shell of old orthodoxy from which I have been traveled. Passing through that narrow passage the last remnant of the shell of old orthodoxy from which I have been traveled. Passing through that narrow passage the last remnant of the shell of old orthodoxy from which I have been traveled. Passing through that narrow passage the last remnant of the shell of old orthodoxy from which I have been traveled. Passing through the shell of old orthodoxy from which I have been traveled. Passing through the shell of old orthodoxy from which I have been traveled. Passing through the shell of old orthodoxy from which I have been traveled. Passing through the shell of old orthodoxy from which I have been traveled to the shell of the leaving the appartment where I lay. As that I was in a better condition to re-I passed on I saw some spirit forms apparently of similar nature to myself, but materialism to the dawn of a greater none that I recognized or seemed interested in. I also saw earthly forms en
star I was in a better condition to reSpiritualism and do the work." The overwhelmto rest an ample organization. As shown overshadows all others. The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual before, 1) Spiritualism includes and preknowledge, which I do not question I was in a better condition to respiritual ism and do the work." The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual before, 1) Spiritualism includes and preknowledge, which I do not question I was in a better condition to respiritual ism and do the work." The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual sents to the world a series of most respiritual ism and do the work." The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual sents to the world a series of most respiritual ism and do the work." The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual sents to the world a series of most respiritual ism and do the work." The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual sents to the world a series of most respiritual ism and do the work." The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual sents to the world a series of most respiritual ism and do the work." The overwhelmbeen my path from othodoxy through life; the essence must be of the spiritual sents to the world a series of most respiritual ism and do the work." The overwhelmwas an ample organization. As shown overshadows all others. The overwhelmbeen my path from othodox approach to rest an ample organization overshadows all others. The overwhelmwas an ample organization overshadows all o

gaged in earthly occupations as I was carried from house to house and from room to room. None of these noticed my presence, which occasioned me no surprise, as I believed myself to be invisible to them. Their personalities and employments were noticed by me at the time, and are clearly remembered now, but I felt in them no particular interest. I was entirely filled with the one idea that the problem which had puzzled me for years was solved for me. Then, still being carried around as it were on some vehicle which met with no opposing force or friction, I returned to my own chamber, re-entered the body, and in a hort time regained my usual condition of good health.

I had no means of knowing how long I had been in this condition, except that it was still the same night when I returned to my former state. It appeared to me but a few seconds. I regret that no other person was present to note the appearance of my body. The questions l put to myself after my recovery were these: Had I undergone a real though temporary separation between the spirit existence and the earthly form? or had I been in a trance condition? or are these two identical? or had the drugs which had been administered to me medicinally produced an impression upon my nervous system which had occasioned a delirous vision?

More recently another possibility suggested itself to me. Had these drugs been of a poisonous nature, sufficiently powerful to cause actual separation of the earthly and spiritual bodies, but not sufficiently so to render the former incapable of reunion with the latter? I fought long for the most material explanation-the delusion theory-but the more I considered the matter the less satisfactory it appeared to me.

I have since read of experiences some what similar to this, but in those cases the will of the spirit has generally been opposed to a return to its earthly habitatation. In my case there was the most perfect resignation, or rather absolute indifference on this point. The passages to and from the body were accompanied without violence or resistance. A mere tremor, not at all painful or repulsive was all that accompanied the crossing and recrossing the boundary between the spheres.

Although my reason was not thorough ly convinced there was from this time great change in my moral nature, not that I received any fresh light concerning my duties on earth, or any increase of resolution to practice that which I judged to be right, but my views of all things began to be more spiritualistic. I thought I spoke with and acted under an impression which gradually grew more defined that the effects of my actions here were in some way extended to other existences, with whom my earthly life was in some way connected, but from whom it

was perfectly distinct. This was my spirit growth on earth Almost insensibly I came to realize the fact that spirit existences were giving and receiving impressions to and from myself. More recently I came to reside temporarily in Elmira, N. Y. In the next house, but then unknown to me, Mrs. J. E. Allen, clairvoyant, held sittings. I thinker. Afterwards a clairvoyaut spoke had not spoken to her. I am not sure that I had seen her, when one morning tendant upon various members of the she sent me a message that she wished to speak to me on business totally unvisited those only whom I supposed to connected with Spiritualism. I visited her, and before entering upon this business she asked me if my mother were not in life a small woman, somewhat resembling myself, who wore a white cap. I replied that she was. She then inquired if I had a brother, a much larger man than myself, with broader shoulders, who had passed away while young. I admitted this to be the case. She then asked if a half brother, son of my father but not of my mother, had not been ac cidentally drowned before my birth. This was also true. She said he was About a week before the blizzard of apparently about sixteen years of age, spoken on the subject to anyone for thought of it for a very long time past. The same is true of a half sister of whom she spoke, and who had departed this life before my entrance upon it. She said that my brother, who had been drowned, wished to communicate with me, and through her I received a message which, while it confirmed me in my opposition to othodox creeds and encouraged me to continue in my work existence in spirit life. It gave me the In March, 1889, being in Youngstown, exact information wanted on that sub-O., I became one day suddenly and se- ject, and some very consoling intelliriously sick. One night, while entirely gence on other matters on none of which alone, I appeared to myself to pass away, had I ever spoken to any one in Elmira. to leave this earthly body. My impres- Here was the personal evidence which I sion was that the doubt was solved, that long desired, but which I did not receive I was, or had been, of a dual nature. Iu until my reason had, by study of the philosophy of Spiritism, been brought the bed, and floated through space, not into a more receptive condition. This very far, but around the immediate may explain to those who have read some neighborhood, passing through material of my contributions to freethought literaobjects without difficulty or effort on ture in the past, the broader views which my part. My senses were quickened to I now take compared to the relatively

HOW. W. WINES SARGENT

Article number six treated for the most part on the necessity of a collegiate or university system of developing, harmonizing and announcing the truths deduced from presented facts through mediumistic agencies. I do not attempt to give in detail how it should be done, but continue to hint at some reasons why it should be done. The demonstrated fact of spirit return and communion announces the universal truth of spirit in all creation and the individnality of spirit intelligences. These are the bases on which Spiritualism in its broader sense is predicated. It has much to do with all sciences produced by the analysis of the human intellect. All thought relative to the sciences must sooner or later be squared to the principle of spirit in all creation. The issue between Materialism and Spiritualism never was so definite-pointed-as at the present time. The mental warfare is most desperate and determined.

Although not to any considerable degree publicly expressed, yet the most important factor standing back of the agitation of these great questions is that of the modern manifestation of spirit power in and its supremacy over matter. The more perfect the spirit demonstrations the more direct and efficient the convictions that follow. So in the matter of general knowledge much importauce is attached to the work of the media, that it shall be pure and of the highest attainable power should be the desire of all believers in its truths. It is in the religions of mankind that the modern manifestations of spirit power are destined to be most beneficent. The enunciation of the true ideals in lifean acute discernment of morality-the moulding of human character; an apprehension of the true relationship of men; the proper expression of ideas; the uplifting of human endeavor; everything in the line of virtue that comes in the line of progress by the union of physical organism with spirit entity is largely dependent on an intelligent interpretation of the elemental man and the character of the environment necessary for his development.

No system of facts, of thought, of philosophy approximates that of Spiritualism in this respect. Demonstrated facts coming through physical, mental and spirit phenomena—thoughts inspirational and the weaving of the web of philosophy from the facts constitute the major part of spiritualistic work. These are the tools with which to work; the work to be done is limitless; the reward will be proportionate to the perfectness of that work. As was observed in article six the methods of doing a thing is of but little less importance than the thing done, especially when a doubting world is asked to consider and accept the facts which we claim to prove, the conclusions at which we claim to arrive.

The present age is noted for its rapidity of life action; the range of knowledge has become too extended for personal experience in every department, Authoritative data must suffice for one to keep apace with the rapid strides of progress in knowledge. The advance guard in Spiritualism must see to it that much trickery and grounds for considerable preceding article, finding these to be a crying wrong. The reason for this is ing their message of joy. doubt are eliminated from all kinds of spirit manifestations. The cause is suffering exceedingly for the want of more systematic, disciplinary, intelligent processes in this respect. On the more advanced thinkers and actors rest much of the blame for this condition in which we find the cause; not as being guilty of commission, but of omission in the

Analyze the processes of development in any department of human activities that have become pronounced successes and you will find the success is due, for the most part, in observing the necessary methods leading to desired results: as for instance, in mothematics, the mind is led in regular sequence from which I believe to be correct. I had not the elementary to the complex. From the elementary value power of the digit probably forty years. I had not even to the astronomical calculation of the universe. Elementary facts, axiomatic truths, leading to the grand certainties which are given us in astronomy.

Chemistry, though a science of a more experimental character than mathematics, yet certainties of a grand character come from experiments with the elemental. led on by the jewelled hand of reason. A successful business career rests on a strict observance and harmonizaagainst them, assured me of continued tion of detail, resulting in accumulated power and wealth. The good which has come from all past religious is due more to the disciplinary processes which attended those religions, than to the real merit and truthfulness of the tenets from which they grew. I cannot help emphasize this part of my subject, for there is so much seen in the press, so much heard from the platform, both in matter and manner pertaining to spiritualistic thought and action, entirely ignoring the necessary methods of mental discipline, moral discernment, spiritusl growth, that the wonder is the cause has made the progress which it has. Most pitiful it is to see an absolute

surrender to inactivity and helplessness by saying "let the spirit world manage

THINKING, DOING, WHAT AND the cause is here to consummate. The idea of excarnate spirit aid and power is too prevalent, particularly in the ranks has demonstrated that these phenomena of Spiritualism to make the cause a distinctive potential factor in the affairs of transcendent a thought may be coming from higher intelligences through inspired media, it carries no real virtue and utility with it, except there are incarnated spirit intelligences prepared to receive, digest and appropriate the same for the development, advancement of self and the betterment of the human race. Nothing could be mentioned more illustrative of my assertions in this respect than the fact that so few comparatively lend their presence to feast of mental and spiritual food. That so many as is expressed "do not care to be preached to death."

Every such an one unconsciously perhaps, announces the exponent of his spiritual development to be of low degree. Spirit man in mortal frame falls does not aspire to an ever increasing range in height, depth and breadth of spirituality. It is one thing to be simply Spiritist and quite another thing to only, can scarcely claim enrollment in are sure to assert themselves in any special movement to advance or harmonize the work. An individual may be possessed of some particular phase of mediumistic power; let it be trance, inspirational, clairvoyant, clairaudient or many of the physical manifestations, and the tendency in too many cases is to rest in and place this power above all others as being most perfect in phase, thought or conclusions, as being superior to the accumulated wisdom of long tried experience. Were the mediatorial agencies perfect in their work there would then be many good reasons for absolute surrender to the output of those agencies; until that perfectness is attained it will work most to the prosperity of Spiritualism for individual to accept and act upon that which squares with their highest and best interpretation of truth. Hence, it must be patent to every one that the true genius of Spiritualism is for the incarnate to seek the higher plane, that they may compre-

hend the teachings of the excarnate. Again, what I will call graduated Spiritualis!s are quite numerous in every community. Those who have seen a little or much of spirit manifestation and dismiss the whole subject in this wise. have, through the phenomena, been to learn of special interest or concernoccasionally visit a medium and have communion with my loved ones on the other side, and this is all I care to interest myself in the subject.

The position taken by the two classes above named is most unfortunate for a cause which is struggling for popular and scientific recognition. For the correction of these erroneous ideas has been the burden of thought in this and nation-the same inequality-the same and in trooped the angels of light, bringnecessity for the establishment of scien tific, educational and test methods, which would tend at least to save many much mortification and money in their mad rush to see and affirm some new development of powerful mediumistic power, which finally proves to be a monstrous fraud or huge joke. Let mediumship be our next theme of thought,

Written for The Better Way. THE NEW DEPARTURE-ORGANI-ZATION.

PROF. J. S. LOVELAND,-NO. 3. I closed my last, with the query, if Spiritualists could not lay aside the assumptions of a defunct mythology, and build upon the impregnable foundations of a scientific demonstration. It seems those which it imposes. It allows no I need not write of persons and doto me that it must be clear, in the consciousness of every intelligent Spiritualist, that the natural unmiraculous character of the phenomena is demonstrated, and that no belief in God helps, or lack of faith in God hinders the acceptance glorify the "all in all." And any decla- listen to the oracles that of old spake of the scientific demonstration of the spirit phenomena,

We may also unhesitatingly affirm that no God has ever sent any word to instruct us in anything, or promulgated good for anyway? But these considera- to stimulate your readers to a higher apany law for man's obedience or transgression. We have been compelled to itualism distinctly into the foreground of Spiritualism as a movement, I shall be find out all we know by the exercise of our own faculties. It is by slow and assume in the present crisis. All this transferred them to your printed page. painful effort, through the passing centuries, that we have learned what we know. Hence, though there may be Gods many and Lords many," yet they to the great church menagerie of theo- much to show us Spiritualism in its are all useless to man; they have never helped him in any emergency; there is horrid immoralisms by praising the me-progress. no reason to think they ever will. Man is thrown entirely on his own resources and there isn't the slightest scintilla of evidence that any of the Father or Mother Gods ever took the smallest interest, or ever will, in the affairs of men. And, as all the Gods seem to be occupied primary phenomena of Spiritualism as most exclusively with their own affairs, I see no necessity of connecting them with a spiritualistic organization. Moreover, it seems to me that we have already furnished something of a basis on which the one most apparent, the one which

tific observation. 2) Scientific scruting are produced by the universal life force, of force display new or modified functions as they ascend in the scale of being.

Chemical action elaborates or disengages this universal force substance. The highest form of chemical action is the vital, and, therefore, in the human organization the most highly functionzed form of force is eliminated, and the result is, the so-called spirit manifestations. It is only this form of force which is responsive to mental wish or desire. Mind acts upon, or influences directly, material substance only through or by means of this force, and is bounded, limited or conditioned by matter everywhere else. Spiritualism includes as absolute knowledge of the existence and workings of this force as it does of spirit existence itself, and, I might say, far short of his duty and destiny if he a more perfect one if that were possible. Hence, comes our principle of natural Spiritualism or spiritual naturalism.

3) But the phenomena, including and evolving both science and philosophy, alone, being satisfied with that which tendency. In individual cases we may this vast movement, which belts the thing in the present status of society proclaims it a cataclysmic era in human history. And all such eras are the ones when the wisdom of those in higher life makes effort to have the inevitable revolution eventuate in the highest possible good. We have seen the universality of and standing on the earth in response that were the shining pathway to the to the same immutable law? We must spirit world, and that unseen feet are measure and define their rights by their treading it on errands of love and mernecessities. Necessities are so many cy to waiting mortals. forms of hunger. They are the revelation of the possession of so many attributes. They are living; they must act; move; eat; those are the irresistable tendencies which life itself imparts. There is no hint in their nature of any discrimination in favor of one against another. One may have larger capacity and hence demand a larger quantity than another. The necessities of the idiot may not deconvinced of the continuity of individual mand what the wise may need, but what existence; there is nothing more for me he does require is of right his. And on the other hand no one has rights to what he does not need; in other words, to what he cannot use or enjoy.

It is on this very question of rights that the revolution of to-day hinges. The battle in various ways has been fought on many a field, but the contest tained in one sentence-"Jacob have I larger and more spiritual science. ligion allows no duties to man, save modifies the outer world. vast array of intelligent force from the Spiritualism has indeed come to show supernal spheres of spirit life has not us the better way, and I am glad to see been put forth to run a petty side show THE BETTER WAY in turn is doing so logic moustrosities, nor to bolster up its higher aspects. Yours for truth and diumship of a mythological incarnation.

On the contrary the grand purpose of he present inspirational illapse is the inauguration of the higher, the true moralism, based upon the absolute oneness of life, as demonstrated in the before shown. The unescapable relations of man to man are so self-evident -so natural-that the ethical phase of Spiritualism, to every sober thinker, is

which brings it into the domain of scien- life, what the relations of the present to that, and especially what influence will worldly life-the relations sustained to mortals here-have on that amazing fubut specially by that force as modified in ture? Like a blaze of electric fire trans. men. No matter how profound and and by the human system, as all forms forming the darkest night into brighter than day, the truth is flashed all through the consciousness that every act, thought or impulse bears a moral character, and that the ethical criterion is the only one to settle every question, whether it involves the acts of one or the many, Every business, political or social question must be tested by its conformity or non-conformity to the law of supreme right.

Well, without pursuing this theme farther, may I not ask if we have not an ample basis for organization, and that, too, on principles of our own; principles not accepted or allowed by the religious world, yet far in advance of theirs, and which the common sense of the world will accept when it sees them? With an organization, based on these principles, we can proudly assume the position of pacificator in the terrible contest now being waged in the business and industrial world. Spiritualism alone is able to furnish the principles by which the be a Spiritualist. One who ever is in brings us face to face with mind—with contending hosts can be reconciled and search of spirit phenomena and that man, hence with purpose, intent, object, harmonized. To the distressed mind, tormented as to the future life, we bring awakeus personal sensual consciousness suppose merely a personal impulse, but deliverence and peace, and to the turbulent millions on the industrial plane we the list of Spiritualists. And here arises earth, has underneath it something more have the panacea equally as potent. But one great cause of cross purposes which than the caprice of a person. Every- organization is the sina qua non for the accomplishment of this latter work.

ONSET INSPIRATIONS.

To the Editor of The Better Way. I have been sometime at Onset, and a charming place it is. Embraced by the loving arms of the sea, bathed by the daily tides that ebb and flow in response the force employed, and that it issues to the command of the queenly mcon, from embodied human life, hence, the kissed by the sweet breeze that blow inevitable deduction of the unity and from the salty ocean, it is a place meet equality of life. The absolute oneness for the visits of angels and men. So or brotherhood of man is derived from fair a place may well be the threshold or based upon nature, and not a theolog- of a brighter world than this. The muical assumption. But, as our basis is sic of the waves upon the pebbly beach life, we must follow to the last analysis suggests the harmonies of the higher our principle. What are the relations life. And when the moon sails out and rights of these individual entities, above the bay, and makes her silver possessing the same germinal faculties track upon the water, it seems as though

> At such a place, preached to by all the prophetic voices of nature, it is a dull soul, indeed, that is not moved to worship. And yet there are some who would deny that Spiritualism is a religion; who would denude life of sentiment and reverence, and make reason the sole criterion of truth. They would repudiate mystery, and live in the broad noontide of the understanding. But man is made of sentiment as well as reason, and there are mysteries which reason cannot solve.

Spiritualism restores to man the dreams of faith and makes them real and lasting. It opens his eyes to the glories of that world of light from which only broken beams have bitherto gleaned out to cheer our world. It shows us life as infinite, glorious, divine. "Feis not yet ended. And every settlement hold I stand at the door and knock," supposed to have been made in the past said the pleading spirit; and the world has only left the same unjust discrimi heard the knock and opened its door,

obvious to every careful observer. It is We listen to the echoes of that tiny found in the religion of the world, which rap, as they reverberated around the has ever been one of unjust discrimina- world, waking the dead to new life. It tion. The animus of all religion is con- means a new church, a new society, a

loved, and Esau have I hated?" The Onset is doing its share of the good preserence of one to another without work of building this new temple of huany regard to their deserts is the genius manity. Let us all be builders in the of the Bible. It has been the doctrine temple. Spiritualism, with its allied of the church in all ages. On it king- forces, is regenerating the whole world. craft, priesteraft and all aristocrasies It is a little leaven hidden in a measure have been built and by it justified. Such of meal. It works silently and secretly, a thing as genuine morality was, and and its most potent results escape the still is, impossible with the control of analysis of numbers and statistics. But Bible religion. In fact, religion excludes it is at work, and like the silent forces of morality-leaves no room for it. Re- gravity and heat, it slowly but surely

moral law except one assumed to be ings at Onset, for your readers will be miraculously given. It allows no duties kept informed by others who contribute owed by man to man as man, but only to your paper. But if the thoughts that what God commands. God is the all in come to me, as I sit by my tent under all; man the dependent instrument to the spreading branches of the oaks, and ration which sets before us a formative, forth out of the rustling leaves of this directive or ruling Deity involves all sacred tree; if the inspirations that this. And if the assumed God is neither breathe upon me as I walk upon the former, director or ruler what is he or it shore of the murmuring sea, may serve tions bring the radical character of Spir- preciation and meaning and possibilities and shows us just what position it must glad that I have thus recorded them and GRAPHO.

Ad Introduce the paper to your neighbor. Aid us in the grand work in which we are engaged. THE BETTER WAR is to be a great agent for doing good everywhere. Pass the sample copy that reaches you to some acquaintance in order to spread the good news.

Advertising Agent-Your pardon for intrud-ing, madam, but I understand that you have been sick and are now perfectly well, and that during your illness six bottles of Dr. Curem's clinir was bought at the corner drug store. Madam-Yes; the nurse who came to take care of me got sick, and ordered the bottles for Advertising Agent - Rumph! Can I see her?
Madam - She's dead! - New York Weekly.

A can of tea exploded at a picnic yesterday, Guspowder tea, probably -- Boston Transcript

o for The Better Way. SEMARKABLE EXPERIENCES.

It has been my intention for some time to furnish the readers of THE BET-WAY with an account of my exriences in the phenomena of Spiritualbelieving this to be of more value in skeptics than philosophy. the latter though beautiful compared th our early teaching concerning death the hereafter, is however not all-suf-

About eighteen months ago I was in grabington, D. C., on some business concerning the appointment of a brother o a postmastership. On my arrival I aited the assistant Postmaster General as informed that the appointment ould be considered at a subsequent binet meeting.

while there I learned that Dr. D. J. masbury was in the city and thus called him for sitting. Desiring to hear nom my wife, I wrote quite a lengthy pote in which I asked various questions, ad banded the same folded up tightly the medium, Dr. S. In my presence k dropped it in a little box on the table More us containing the key to his telegraph and closed the lid. Almost imnediately the ticker began to operate and the doctor took down the message which proved to be a reply to my quesponing. The message was an affecponate one and was signed by my wife charlotte Hay, a fact which the medium could not know. Then I wrote the names of Father Pierpont, an old acquaintance of mine, and Robert Dale Owen, on seperate slips of paper and haded them to the doctor who placed hese between two seperate pairs of dates. On opening the first a short mesuge was found from Father Pierpont and under it another signed by Judge Edmunds. The other pair contained a message signed by R. D. Owen and behow it a few words of congratulation from my old friend E. V. Wilson, although I and not mentioned the latter name.

The doctor then gave me his elastic peaking trumpet or tube, which I placed m my ear, he holding the trumpet end behind a small curtain against the wall. la a moment "Charlotte" was whispered, md to "try the spirits" I asked her the same of our little boy. She replied 'Daniel" which was correct. She then sid she would materialize if I attended Mrs. Ross' seance that evening. This closed a very pleasing and convincing

That evening I applied at Mrs. Ross' for admission, and though a little hesiuncy was shown, I was finally permitted to join the circle. The room was on the second floor over a store. Across one corner of the room a curtain was suspended to serve as a cabinet. Some twenty persons of genteel appearance formed a semi-circle around it. Before the opening, however, we were permitted to examine the interior of the cabinet from top to bottom, and found nothing but solid walls and an intact floor. When sested again Mrs. Ross took her seat in the cabinet and the curtain drawn, Mr. Ross acting as circle manager. Hardly were the lights lowered when the curtin parted showing a female figure arnyed in white. She advanced within two feet of me, and whispered "Charlotte," then receded and disappeared. Other spirits followed who gave their friends like tests. Near the close of the and revealed two spirits. Mr. Ross announced "Charlotte and Father." I stepped forward and recognized my wife and father. When gratified they de-

Monday morning following I again called on Dr. Stansbury, having a prepared message to my wife in my pocket. She replied to it through the doctor's mediumship and added that she would greet me with a kiss at the next seance I attended, signed with name as usual. I then asked questions of other spirits who replied satisfactorily. Among them was a query to J. R. Giddings concerning Ahraham Lincoln.

That night I attended a private seance at Mrs. Ross. The medium had not been behind the curtain but a moment when she said: "Does anyone here know Abraham Lincoln?" I replied that I did. She then said: "He is not going to materialize, but says to you that if you expect to succeed in that undertaking you have no time to lose. It will be nip and tuck if you get that appointment." A moment latter Charlotte was ansounced. I went forward, and there she stood as perfect and as natural as she her astonished she advanced, placed her um around my neck and gave me an afsectionate kiss, as she had promised to do that morning, thus making the test complete. After her Mr. Wolff materialized who invited all friends forward and tlosing, my wife and father again apboth spoke to me concerning the postabout to mortals and proved that spirits well as spiritual.

Before leaving Washington, however, attended two more seances at Mrs. be when I asked her if she knew I was about to return to Hot Springs, Ark .: some intelligence. res, I'll go with you. I am always with

happened to strike Denver, Colo., while vert a Hodgson or Savage? Mrs. Ada Foye was lecturing and giving tests there. The second evening that I attended her meetings, she noticed me and began to describe my spiritual surroundings, remarking that a bright female spirit was with me and sends this will never desert you. I am Charlotte!" most convincing test and a corrobarotion

for a sitting with the medium through whom my wife could so well manifest herself, though the medium was averse to giving private seances. I prevailed however and she acquiesced. The seauce was opened with a message written upside-down from my wife. To satisfy myself that it was she, I asked her where she was born and raised; how we were related otherwise than by marriage; where we were married; where we were when our dear baby was born, and where she died, all of which were an-Mrs. Fove was a good medium; and 3) that immortality is a fact.

To cap the climax I then asked her if she had ever communicated with me bebury and Mrs. Ross. You therefore have not been deceived, despite the asseverations of others to the contrary. father twice.

This settled my doubts and I know Spiritualism is true. But since then I have had further confirmation through a private medium, also a stranger to me, and thus I give my testimony without fear or favor to the world.

81.00 A YEAR FORTHE BETTER WAY. Written for The Better Way. SOME RECENT PHENOMENA.

Many of the people of Onset have become interested in a phenomena which occurs in the presence of Elder Sherman, a former advent minister, and it was my privilege with two others to witness some of the manifestations which are certainly of a very peculiar character. his guides have instructed him to prepare the following helps to them. First, the round part of a silver call bell, fastened on a small block, and at each side brass wires forming an arch and crossing each other with a book at the upper end of the wires which were also fastened to the block. Upon each of these hooks is hung a magnet long enough to swing and touch the bell. This he calls the "magician." Another old fashioned sleigh bell with the clapper gone is fastened in the same way to a block of wood, and having a magnet suspended within easy reach of the bell answers to the name of 'Lorenzo Dow." A common flat pint bottle with a wire through the cork, from which was suspended the top part of a gas burner, is called "Jack." Another, arranged in the same way, has an Indian name that escapes my memory. A halfsence the curtain once more parted pint bottle with a metal button sus-

> The old gentleman after warning us to step carefully that no jar might set the weights in motion seated himself at the stand which held them, laying his hands upon it, and asked the "Magician" if they would manifest themselves to us, the answer was the swinging of one of the magnets against the bell three times denoting their willingness to do so, he then asked both magnets to touch the bell at the same time, which they did, then to alternate, which was done.

> denominates as "Little Harry." A quart

fruit jar contains two small china images

with metal attached to their feet are

called "Phenie and Lottie."

With profound respect he then called upon "Lorenzo Dow" to open the meeting which was done by a series of rings. and answering questions that would be answered by yes or no. "Jack" was interrogated, and the weight in the bottle swung against the sides answering questions, when told to keep still and let the others talk, the wire ceased to business man. In appearance he is distin- much good be done. swing. "Little Harry" answered questions with accuracy, counting out the numbers asked for with the correctness of intelligence. The Indian in a bottle ever looked in life. While gazing on corresponding to the one Jack was in, answered mental questions for one of the party.

While the two little images in the glass jar would swing together or one of them keep still at our request. At the close of siderable experience and are regular atour investigation, Elder Dow dismissed peared, this time both being perfect, and like them to explain that if it was human agency that in some way jarred the stand mastership, something I had not spoken they stood upon, and made the pendants swing, why all would not have been in be interested in our affairs material as motion together, which they were not only once at the request of the medium, is going to be a great remedy for crime. also, by what force questions were an- If one is inclined to murder that hypnoswered mentally, and how these bits of tism may be employed to stimulate his other number if they were not moved by

On my return home I narrated what I May we not have in this humble apparahad experienced, and my friends pro- tus the hint of some machinery that can nounced it all a fraud. But time solves be manipulated by our spirit friends all things. The following summer I without human touch that would con-

> Written for The Better Way. CLASSICAL MANIFESTATIONS.

WILLIAM JOHNSON Being a resident of Cleveland, in your message: "I am always with you and scauces of Mrs. Hattie C. Stafford. There witnessed when the sun shines for ages is always something new, no two alike. Those were my wife's last words to me I have had two private seances, at which then said this spirit wanted a private in- my invitation, and demonstrations were there. You may put to sleep any num-My wife and many others materialized conversations with me. One spirit maher reach, when she put both hands up. which all saw plainly.

Fanchon took them and stood directly must surely come,-Weekly Discourse. under the light, holding them over her swered separately and perfectly correct, head and keeping them constantly in proving: 1) that it was my wife; 2) that motion, supported only by the thumbs. When they were returned to me, upon examination, I found both slates covered with writing. This occured upon two oc- place, Salem, Oregon, was born at Aucasious, and the first time the writing forc. Yes, she replied, six months ago had the appearance of having been done And by the way is said to be the oldest in Washington, D. C., through Dr. Stans- with a slate pencil, although none was member of the I. O. O. F. now living. provided, and there were three different hand writings. On the second occasion, ist camp meeting at New Era, this State. the slates was filled and the writing was You should have no further doubts in eleven different colors. One other reabout it. I materialized eight times and markable fact. I provided a porcelain plaque, which was seen by all to be perfectly white and clean. It was placed upon a stand outside the sitters. The there and sat down at our feet, and after working upon it a while, laid it upon the floor and returned to the cabinet for strength, after which, she returned, took the same position and finished her work. The result was a beautiful crayon picture and various kinds of flowers, the most prominent being rose buds, to represent "Rose Bud," the intelligent and interesting attendant of the medium. There is much more I could relate of interest, but forbid, as I know short articles are preferable to long ones.

AN ENDORSEMENT. Dear Sir: We the undersigned, tested the powers of W. S. Davis on Thursday evening, July 23rd, 1891, by applying such conditions, as in our judgment, absolutely precluded the possibility of fraud. The medium submitted to severe tieing. The only door leading into the seance room was locked, sealed and carefully watched. The medium permitted us to put him into a large bag so that not even his head was exposed, and the sealing, etc., was done by us and not by confederates. We practically had charge of the seauce from beginning to end, and their were no friends of the medium present not equally known to us. The room was carefully examined before the seance, and during the seance the cabinet was opened for examination at very frequent intervals. Under these stringent conditions

each case It is worthy of note that writing was obtained on a slate which was locked up in a box and doubly secured by the liberal application of sealing wax, when the medium did not touch the box or slate.

wonderful manifestations of spirit power

were given without delay and immediate-

ly after the cabinet curtain was drawn in

*James B. Bogert; *Elisabeth F. Kurth Mrs. M. T. Morris; Hermann Handrich, Wm. C. Coss; Elizabeth A. Smith; John M. Coombs; "Eleanor Dailey; "Elizabeth S. Davis; Alexander S. Davis; Louis Sherk; W. P. Munroe; Mrs. W. P. Munroe; Margaret Smith.

Those whose names are marked with an * are mediums well known in Brooklyn, Mr. Bogert is the president of the Progressive Conference. Mr. Handrich is well known as a sharp critic and able writer. A New York paper says of him: There are few foreign-born residents in the city who are better known than genial Hermani Handrich. Mr. Handrich is a scholar and a guished. He is of medium height and slight of built. His hair is reddish and curly. He is slightly hald on top. He wears fine clothes and gold-bowed spectacles. He has an interesting as they go, but only the favored ones wife and several children. His home is in Brooklyn, in the aristocratic part of the Twenty-fifth Ward, Mr. Handrich is eminent as an investigator of psychic phenomena. He has official relations with the Swiss Govern-

tendants at the various spiritualistic wise related to W. S. Davis.

Brooklyn, N. Y., July 25, 1891.

Hypnotism.

Some people think that "hypnotism" one can safely place his moral conviction

were her last words before disappearing. the truthfulness of the manifestations, several thousand years, and the crop of crimes is continually on the increase; we have had various kinds of hypnotism in the mental, moral and spiritual world and the remedy has never been applied; if you seek an individual case, you must apply the only remedy. Hypnotism may put to sleep a passion or an impulse, but it cannot create the spiritual perception; that may be awakened, but it is not State, I feel to send you a few facts, which by hypnotism; it is only by love and have come under my obsersation at the truth divine; by such unfolding as is and at last the lilies come forth, or such warmth, as in the spring time, wins in Washington six months ago. She four and five persons were present by from the earth the germs that are already terview. Being satisfied that this was a very interesting as well as convincing, ber of human passions, but sleep is not death nor conquest; the individual canof my last winter's experience, I arranged outside the cabinet and held quite long | not be hypnotised into right-doing without right-thinking; he must have right terialized upon a ladies' knce, she felt thinking with knowledge and perfect something moving there and looking moral consciousness, and all the will down, saw a head, she placed her hand that he possesses, and if by any superfiupon it, and it kept rising until beyond cial or extraneous means his physical nature may be for the time subjected. and supported the spirit standing there, that is well. All such appliances may be valuable, but the primal cause is in the I purchased some slates, tied them to spirit itself, as is the lack of unfoldment gether, and placed them on a chair next of expression there; whenever reached to me. During the session, the spirit by experience, the victory and triumph

To the Editor of The Better Way. I wish to mention one instance that may be of interest to your readers, as it was to me. Henry Armstrong of this burn N. Y., 1802, hence was 80 last Jan. I,ast September he was at the Spiritual-Among other friends there, was one J. S. Ordway. In one conversation, Mr. Ordway proposed to our aged friend that the first one of the two that might pass over should signal the fact to the other. All right, but what shall it be. Taking spirit artist, Lucy Grey, took it from Father Armstrong by the whiskers and giving a friendly pull, was said, let this be the sign. They departed, living in different sections of the state. Months passed, [until one night Mr. Armstrong was awakened by a pull at his whiskers; when fully awake the thought occurred to him that it was the agreed signal, and at once spoke up. Ordway is that you? The only answer was several vigorous pulls at his whiskers, but to him it was sufficient froof that his friend had passed out of the body which fact he learned from Mrs. Ordway at the camp meeting THE BETTERWAY 6 MON. FOR 30 CENTS. in June this year. But now comes other evidence that we do not forget our promises in that land. Among other messages friend Armstrong got while at the last mentioned camp meeting was the following one: "Well, old friend, you see I was the first to go. Did I not do as I said I would, and it would be many years longer until you come, J. S. Ordway?" Believing as does my friend Armstrong, that it was Ordway that fulfilled

> the promise and wrote the message, I remain yours for the truth, A. F. HOLT.

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Organization.

R. NASH. I wish to give a few ideas in regard to organization and mediums. I have seen and read from the columns of your valned paper the opinions of several Spirit. ualists in regard to this matter and no two agree, and now I will give my views concerning this. I believe there should be in each State a board or committee for the purpose of missionary work. They should have a treasurer and every avowed Spiritualist should pay the sum of fifty cents per year to the treasurer and let this money be expended exclusively for missionary work by employing good reliable speakers to go into every town and village and lecture. There are thousands who have never had the opportunity of hearing a lecture on Spiritualism. Especially is this the case among the laboring classes. There are but few of this class who can spare the time and money to go to the large cities to attend a meeting or seauce, but would willingly pay for such meetings in their own neighborhood or town. Let missionaries go out among these people and deliver lectures and spread the light by distributing THE BETTER WAY and other spiritual papers. In this way I think the cause could be advanced and

Our camp meetings held during the summer season are well enough so far can attend them. And our mediums whatever be their phase of mediumship seem to drift to the large cities. Why this I do not know, unless money there is more plenty or the attractions of city The others are all investigators of con- life are stronger than love for the cause.

I read of only two who lecture as missionaries-Bro. Kates and wife. Now freeted each one in turn. But before us as he had begun the seance. This meetings held here. The Mr. and Mrs. let us organize throughout the States may look simple to some, but we would Davis whose names are signed are in no and put out missionary lecturers, so the masses may know something of the principles of Spiritualism.

We have in our little village, Dillsboro, Ind., three churches; one Lutheran, one Methodist and one Presbyterian, and we have three or four avowed Spiritualists. With the help of a good lecturer or two and some manifestations, I believe we Ross. At the last one my wife said to metal knew how to count ten or any mind to other thoughts. All this is very could add many more. They only want well, but hypnotism is an effect and no to hear and see in order to believe, and we ask that THE BETTER WAY urge Elder Sherman's record for honesty is under the dominion of the will of others, upon its patrons the necessity of an ormand will never desert you!" These such that there could be no question of We have had theological hypnotism for ganization of this kind.

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Written for The Better Way. SCIENCE VS. SPIRITUALISM. DR J. D. BUCK, M. D., P. T. S

Without attempting at this time to define science or Spiritualism, or truth, WAY, and that is, that Spiritualism con- ence. tains a great truth. It will also be adand contemptuously ridiculed by the socalled science of the day. The few exceptions in either case still further con-

in space and unsupported bodies fall to the man what his relations to the truth and the creedist. may be. If he rejects it contemptuously Now I believe that Spiritualists are in without examination he but builds up a possession of an immense body of facts ment.

by a fatal mistake as to methods. While labeled one pound when it actually weighs ten, or labeled ten pounds when was at best only tentative. it weighs but one; suppose again that our weights are correct, but our scales out of balance. In either case our results are equally unreliable.

Now, while there is much that is both true and valuable in phenomenal Spiritualism or psychicism, the so called scientific method undertakes to convert all can never be done. It is true that there cause of truth in general, or its recognisa normal relation between the physical and psychic, or astral planes, and it is manity. also true that analogies have been, and may be still, further traced between is, the less noise it makes.

either case, however, we are dealing with matter and energy, differing altogether in mode and rate of vibration, and the psychic sense in man differs entirely from the physical senses, as every sensitive will testify. A fair and fruitful field for experiment would be to determine the exact ratio of vibration by definite multiples between the sensuous (physical) and the psychic (astral) planes. Both Mr. Keeley and Dr. Babbitt, as well as other psychics, have more or less approximated this great discovery. If this discovery were complete with all its marvelous results it might be well to remember that these are two only of the seven planes of nature, as A. J. Davis, T. L. Harris and other Spiritualists have more than hinted, and that each plane is equally related by definite, physical, kenetic and noetic degress. Professor Crookes has more than indicated this fact in his address on the nature of "Elements." Such discoveries even in molecular physics, as men like Keeley, Crookes and Babbitt have made, are dead letters to the "world of science." When such discoveries can no longer be flatly denied or ridiculed they are received with blank and almost imbecile amazemeut.

If now, in place of "great expectations" indulged in by many Spiritualists regarding the proposed "investigations" by churchmen and scientists, and while giving to these investigators every fair opportunity, the intelligent Spiritualist sought to improve the basis and extent of his own knowledge there would be great gain. If he waits for grand results from these physicists and creedists nothing but disappointment awaits him. It will furthermore be by and by urged that he has appealed to the Caesar of honor bound by its verdict. He will danger to the nation, watches over its protest too late.

It may be seen, I trust, that empyricism is not here urged, nor any true science ignored or belittled. Spiritualism can well afford to appeal unto science, but to the average materialistic scientist, never; and much less can it trust its cause with its great body of crude and unorganized psychic facts to the average churchman. The pre-conceived theory of creation based on the idea of a personal God is as much opposed to advancement along the lines of spiritual one fact will be readily admitted by evolution as is the more open and less nearly every reader of THE BETTER paralyzing materialism of modern sci-

If the foregoing considerations are mitted that this truth has been ignored found to be logical and true the intelliby the organized religious of the day gent Spiritualist cannot afford to copy the mistakes of either the church or the scientist, and yet this in another form is precisely what he unconsciously does firm the rule by the added bitterness by jumping at conclusions; not as to and persecution encountered by those facts, but as to the relation of these facts from either the religious or scientific to a broad and exact psychic science. bodies who have felt compelled to ac- The salient point where his facts and knowledge the truth at last discovered. his deductions lead him either into Now it may readily be admitted by error or inefficient knowledge, which is every rational and fair minded person the same thing, is the Astral Light or that certain truths actually exist in the the "Universal Luminiferous Ether." universe, and that these truths, what- With a great many otherwise intelligent ever they may be, can never be altered Spiritualists the moment a suggestion, or changed intrinsically by man's ac- a theory or a broader philosophy in receptance or denial; the truth always re- gard to the nature and functions of the mains the same. Were there no one on Astral Light is put forth, it is denied earth who recognized the law of gravita- and denounced before it is even appretion the suns and stars would still whirl hended, because it seems to upset, or in some way alter his pre-conceived interthe earth the same as now. It therefore pretations of psychic facts and phenomfollows, that while man's relation to the ena. I therefore submit, in all fairness, truth can in no wise alter the truth, it whether the Spiritualist is not thereby makes all the difference in the world to copying the mistakes of the scientist

wall of prejudice about himself that ren- in psychic phenomena and subjective ders any future acceptance of the truth experience, and that with these possesstill more difficult, if not impossible, sions they can afford to face the world, This is precisely the condition of the but the thing that in my humble opinion average churchman and scientist. By they cannot afford to do is to allow prejcontemptuous rejection and passionate udice or ignorance in any form to bar denunciation they have dwarfed, and the way of enlightenment or the prosometimes destroyed, the faculty of spir- gress of truth. At this point human itual discernment, and are voluntarily nature is very much the same the world out of the spiritual trend of the age. over. In my judgment so-called Spirit-The great expectation now often mani- ualism is not likely to make any great fest in Spiritualistic journals regarding progress from anything that the present the results likely to follow the Psychical materialistic science can do for it for Research Society and like organizations reasons already pointed out, and any are likely to lead only to disappoint- facts in Spiritualism forced on the attention of orthodox Christians will inevit-This conclusion is not only based on ably be warped to fit in with pre-conthe logic of events and analogy of past ceived theological notions of nature, experience, but is still further fortified deity and man. Spiritualism may advance along the lines of a genuine I would by no means ignore phenom- science as indicated by the great discovenalism and empyrical evidence, it must eries of Crookes, Keeley, Babbitt and be also remembered that only the spirit others, provided its leaders, thinkers can discern the things of the spirit. The and writers are open to truth from whatvalue of evidence depends largely on ever source, and no matter what preour method of weighing it. Suppose in conceptions these truths may seem to physical matters we have a correct pair overthrow. If older theories are really of scales, but use as a weight something overthrown it must be by larger truths, and because the position relinquished

Prof. Crookes has not made his later discoveries because he is a Spiritualist, but he is a Spiritualist and has made these discoveries because his mind is open to the truth; because he interrogates nature and because his deeper spiritual insight has been cultivated and not darkened by prejudice or dwarfed psychic experience into terms of matter. by bigotry and partisanship. This is a As these psychic potencies belong to the matter of interest to all true Spiritualists psychic, and not the physical plane, this and of still greater importance to the

True merit, like a river, the deeper it

Was Abraham Lincoln a Spiritualist In an interesting volume which Mr. Rufus C. Hartrauft, of Philadelphia, will soon publish, some astonishing information in this regard will be introduced regarding the martyr President. Pacts of historical importance will be set forth in a way which cannot but impress the man of study and reflection.

An incident will be cited where the dead President once held a long and serious conversation at the White House with Mr. J. B. Conklin, an ardent Spirit ualist, who had sent the following letter to him:

"PRESIDENT LINCOLN: I have been sent to you by the spirit world to speak with you upon matters of vital importance to the Nation. I cannot return to New York until I have seen you."

Shortly after this Mr. Lincoln gave a reception at the Executive Mansion to Mrs. Laurie and her daughter, Mrs. Miller, both of whom believed in the Spiritualistic doctrine. The President and Mrs. Lincoln were together, with a number of people. For awhile the conversation was general, and nothing unusual happened. Suddenly a young girl, about 15 years old, walked the length of the drawing room to where President Lincoln sat, and, stopping in front of him she looked into his eyes with a peculiar rapt expression upon her face. "President Lincoln," she said, in a clear but not loud voice, "the liberty of our nation, conceived in the womb of oppression and born in the throes of revolution. can never be crowned with a wreath of Immortality until each and every human being in each of these United States is free. Slavery in any form must not exist. So says that Spiritual Congress, which in this dread time of menace and the representatives of the people. I have been chosen as their medium of communication with you. Before you can hope to bring about the great and lasting glory of this Republic, you must make every man within its boundaries free. You must emancipate all its slaves by your pen, and your arm must indorse gical Society. your action with the sword."

She talked to the President in this strain for some time, clothing her thoughts in language, which, in her normal condition, she could not have understood. When she recovered from her trance condition she knew nothing of what she had done or said. This child Mr. I. S. McCracken, 5th and Walnut sts. was Nettie Colburn Maynard, afterward recognized as one of the greatest trance mediums in the world.

The President seemed greatly impressed with what the girl had said. A short time before he had said to those urging the emancipation idea: "I hope it will not be irreverent for me to say that if it is probable that God would reconnected with my duty, it might be supposed He would reveal it directly to me, for I earnestly desire to know the will of Providence in this matter."

The author declares that numerous seances were held in the White House during the war, under the leadership of various mediums, the most prominent of whom was one Mrs. Nettie Colburn ing in a village near New York City, and from her own lips, as well as the testimony of others, we have gleaned information of a remarkable character, which history of Spiritualism, especially at the Nation's capital. That Abraham Lincoln should have been a believer in or follower of Spiritualism in any form will be a startling and unusual statement; and, to use the words of an editorial writer of a leading New York daily:

"If it could be proven that Abraham Lincoln was in any way connected with Spiritualism, or did take counsel from any medium at a time when the nation's weal or woe hung in the balance, or was in any manner governed by such counsel, it would be the literary event of the nineteenth century and the most astouishing statement of modern times."

In conclusion the writer says: "We have looked into the character and reputation of Mrs. Maynard, and after examining her correspondence, covering a period of thirty years; ascertaining her friends, their character and standing, and looking over letters that are in verification of this peculiar subject, we must confess to finding no record or evidence of any misstatement or untruth on her part, or anything that would be subject of reproach or censure, unless it be the actual crime in the eyes of generally accepted and preferred Christians, of being a Spiritualist and trance medium. In pursuance of which we shall give to the world these statements, circumstances and experiences as they have taken place, together with the dates, localities and the names and address of witnesses who are living to-day." -N. Y. Morning Journal.

The Old Folks' Homes.

In many places there are homes for the iged and needy, homes for widows, homes for old folks, homes for old men and old women; the Americans, the Germans, the Jews and the Christians have homes for their people. This is right, and there ought to be a home for

Entered the Post-Office at Cincinnati, Ohio, as these two and still higher planes. In ABRAHAM LINCOLN LISTENED cheaply and comfortably, and the home Second-Class Matter.] should be a place of rest for all mediums, and it should be a school for instruction and development-a spiritual college where the principles of Spiritualism could be taught and mediumship developed, as was done in old prophetic times, when Elijah, the prophet, had a school of the prophets in Jericho. Such is needed now. More mediums ought to be developed and made useful, for they are the foundation and life of Spiritual

> I have been conducting such a school in a small way for several years, and hold special free sessions every Sunday after noon for instruction and development and much good has been done, and more such work is needed. A mediums' home is needed, and we have here the build ing in our American Health College and Sanitarian, beautiful grounds and healthy location, waiting for admittance and active work. I remain the friend of progress, John Bunyan Campbell.

Mrs. S. Seery's Mediumship. The lady whose name graces this paragraph is almost too well known to need our introduction, but as she has gone to Cassadaga camp meeting for the rest of the season, it is well to have the public informed of this fact, in order to afford those who do not yet know her an opportunity of making her acquaintance while abroad. She virtually belongs to Cincinnati, but has recently been residing in Dayton, Ohio, where conditions have been more favorable to her mediumship. Her seances, which consist principally of trumpet manifestations (independent voices) have been a marvel of success and always well attended. Her last triumphs in this respect were achieved at the Indiana Camp Meeting. Mrs. Seery is not only a good medium but a lady of refinement and worthy the attention and patronage of all good Spiritualists. We wish her every success in the future.

PERSONALS.

Contributious received: F. E. L., W. H. B., S. J., B. L. F., A. F. T., J. D. T. On the eve of his departure for America Mr. Walter Howell was given a big reception by the Liverpool Psycholo-

To-day-according to the date of this paper-is the Union Society picnic or August maroon at Coney Island. Boats leave Viue street landing at 9:30 and 11 a, m., to 2:30, 7 and 8 p. m., last boat returning at 10 p. m. Tickets including steamboat fare 25 cents. To be had from

Foster's spirit photograph gallery has been removed from Hopkins street to 372 Clark st., where Mrs. Foster will be pleased to see her friends and patrons.

The Society of Union Spiritualists will rent their hall for Wednesday evenings and all day Sundays during the mouth of August on very reasonable veal His will to others on a point so N. W. cor. 5th and Walnut sts., Cincinnati, O.

People who praise a thing merely to get their names into print run the risk very unsavory at times which they may The Caller, the leading daily of the town, adjourned until Wednesday, August 12th. regret later.

Contributions containing facts or circonvey and its credibility.

Dr. J. B. Campbell informs us by letter that he will be one of the number to will have a marked bearing upon the give five dollars towards representing Spiritualism at the World's Fair as suggested by Dr. Congar in last issue.

In view of the recent murder of his sweetheart in this city by a young man and then attempting to commit suicide, the Enquire suggests that future wouldbe murderers of this class commit suicide first, thus saving one from an unwilling transition, at all events.

In addition to 25 cents admission fee the Cincinnati Zoological Garden charges to cents extra to see a stuffed elephant which is hidden by a tent. The benches have been taken out of Garfield park since the 4th of July and not yet replaced, and probably will not be until it becomes too cool to be of use. Cincinnati is not very generous to its citizens.

NEWS ITEMS. Charleston has had another slight 'shake," and lower California a heavy

The holy coat of Treves is expected to draw 2,000,000 pilgrims in the six weeks beginning on the 18th.

Colonel Olcott and Mrs. Annie Besant have assumed the leadership of all the theosophical societies of Europe. Fresh trouble has risen between the

pope and the Italian government over the closing of several churches, necessitated by government confiscation of their revenue. In China there is discontent that may

ultimate in a revolution. European powers watching to grab something from China may then become involved in seri ous rivalries. General Booth now has a large num-

her of the Loudon poor at work on his "Home farm," at Hadleigh, Essex, and as soon as accommodations are ready the number will be increased.

The Protestant churches may have at the World's Fair an exhibit of their prowork, charities, history, and biography.

Now that the Vatican has recognized the French republic and ostensibly become reconciled to republicanism, France may be set on by papal influence to coerce Italy into restoring the pope's temporal power.

To prevent repetition of the fights between Greek and Roman Catholics in the holy grotto of the Nativity at Bethlehem, the governor of that place, in accorlance with orders from Constantinople, will forbid to the Greek Catholics admittance to the grotto by the north entry.

It is proposed to build a tunnel to the top of the Jungfrau. The steepest grade would be seventy feet in a hundred and the entire length of track thirty-four miles. The motive powers proposed are a cable or direct pneumatic pressure on the lower ends of the cars. The upper landing would be on a plateau about a quarter of a mile from the peak, as the remainder of the mountain is said to be a shaft with almost vertical sides, and the top a mere ice-covered table of rock offering foothold for hardly a score of

The Jewish element in this city, says the Sun, does not appear to be interested in the "mammoth petition" to the powers of Europe in favor of a conference to bring about the establishment of Palestine as a Jewish nation. "The Turkish government," says an intelligent Jew, must be broken in pieces and destroyed, before it will give up its Asiatic possessions, and the European powers know full well that this would involve them all in a tremendous war. We shall yet get possession of Palestine, but we must wait till the twentieth century for it, and a mammoth petition form America cannot be of any account."-Truth Seeker.

The following warrant was issued at Dover, Mass., in 1662:

To the Constable of Dover, Hampton Newberry, Lynn, Boston, Roxbury and Dedham: Until the vagabond Quakers are carried out of this jurisdiction you are to give them sound whippings; you, and every one of you, are required in the King's Majesty's name to take these vagabond Quakers, Anne Coleman, Mary rompkins, and Alice Ambrose, and make them fast to the cart's tail, and to whip them upon their naked backs. Convey them from constable to constable until they are out of the jurisdiction, as you will answer at your peril; and this shall be your warrent.

Per me, RICHARD WALDEN. At Dover, December 22nd, 1661.

The warrant is still preserved at Boston. A similar commission was issued similar nature occurred frequently until porary relief. the Quakers were safely settled in Pennsylvania.

SAN ANTONIO, TEX., July 29. Sam editorially says of his departure: "Sam the people with rot. He took here all topmost staff. the Chautaqua cash he could lay his | Some one made a mistake in the date hands on. He came to stay ten days, of last week's meeting, instead of Tuesbut thank God, a dwindled-down au- day July 28th, it should read Wednesday dience ran him out. A good riddance of July 29th. We will look at the calender bad trash."

bers in Madrid and the membership in united efforts of the government and the times. clericals to check its growth. The largest branch is located at Valencia. The two leading doctrines of the sect are the propagation of the human race and the banishment of disease. The leader is The Great Pontiff," and at whose house the members meet. After prayers and singing at these meetings the pontiff blesses the sick and administers doses of holy water to them. Crowds of sick people flock to him to be healed, and there seems to be a particular desire to submit sick children to his ministrations. The gatherings take place at night. The strictest morality is enforced as a part of the tenets of the new religion. The doctrine of the propagation of the race is sarried into practical effect in this wise: Any woman is entitled to rise in meeting and cry out: "I wish to marry" so and so, naming the favored man. The man upon whom her choice has fallen is doomed to become a husband. It is useless for him to protest prior engagements. The pontiff marries the couple then and there. Over 300 such marriages have been consummated, and the popularity of the pontiff among women desiring matrimonial partners is unbounded. Their benefactor is just now mediums where the aged could live gress in this country-their statistics, in prison on a charge of practicing me- N. Y. Tribune.

publications, education, evangelistic dicine without legal authority. Scores of women show their devotion to him by gathering outside the prison and uttering lamentations and expressions of sympathy.

Speaking of punishments, New York had an odd case on its hands the other day. The statutes impose a severe penalty upon anyone who tries to commit suicide and doesn't succeed. It was intended, of course, to discourage attempts; but I have sometimes wondered whether, in the long run, its effect has not been to make would be suicides lav their plans with more than usual care, so as to cut off all hope of resuscitation. A few nights ago a young man named Brennan leaped from a ferry-boat into New York Bay, evidently with the purpose of making away with himself. The water, as it closed around him, cooled his ardor for death. He concluded that this was a pretty decent sphere to live on, after all; so he struck out with might and main for the shore, and soon reached Governor's Island, naught the worse for his ducking. Now, what was the legal character of the young man's act? Did it reach the point where the penalty for attempted suicide could properly attach? Even admitting that the proof were abundant of his original intent to drown himself. he could not justly be punished for that; for have not many men and women had thoughts of self-destruction cross their minds a dozen times and pass away again? True, his jumping into the water carried his misconduct to a further stage; but so one might say of the despondent person who, under strong and sudden impulse, lays the blade of his razor against his throat and stops there, checked by the chill of the steel. There would be no justice, surely, in punishing a man for that.-Kate Fields' Washing-

Special Notice.

We call the attention of our lady friends to the card of the "Carter Chemical Co.," as they advertise a remedy long needed, and every afflicted one can be her own physician. We feel safe in recommending this remedy, being intimately acquainted with Mr. J. H. Carter, manager, and know that he would not make any false statements. And further, he has shown us letters from some of best physicians, who highly recomended "Carters Suppositories," For the past two years the C. C. Co., have been manufacturing this medicine exclusively for the use of physicians in their practice, but have now concluded to place them on sale so that every lady can have the by John Endicott in 1664 for the flogging benefit without calling on a physician for of Edward Wharton. Flogging of a a prescription which affords only tem-

CINCINNATI, O.

Ladies' Aid met Sunday afternoon at G. A. R. hall with president and treasurer, Jones, the celebrated evangelist, con- the only officers present. Our worthy terms. Call on or address I. S. McCracken, tracted to deliver lectures at the Corpus president, Mrs. McCracken opened the Chautauqua for ten days. He staid four meeting with a few remarks about the days and left in disgust, passing through Coney Island picnic, which were re-San Antonio today on his way to Hous- ceived very pleasantly by the ladies preton. He appears to have made a sin- sent. Our treasurer Mrs. Winterburn of having them attached to something gularly bad impression in Corpus Christi, gathered in a few dues and business was

There were several mediums present, Jones preached his last sermon in Cor- the most noted of whom was Mrs. Cissna cumstances or something in defense of pus Christi last night, for all of which a of Dayton, Ohio. This lady said some the cause should have the writer's name suffering public is truly grateful. He very pleasant things about our Aid and Maynard, a trance medium of peculiar appended—not simply a nom de plume. yelled at the people for drinking beer was surprised to see so many present, power and ability. This lady is now liv- By the latter its individuality is lost and and going in bathing with decollete We called upon several of our home mewith it the influence it is intended to pants on, but failed to tell the people in diums and their guides gave us several his two-bit sermons that he himself sat tests for different members of the Aid, in a carriage last Saturday with ladies and some good solid talk upon the proand squirted tobacco juice all over the gress of Spiritualism which is advancing wheels of the vehicle. Sam Jones is in step by step upon the highway of predit for what there is in it, and does not judice and opposition, until before long, care one iota if a thousand souls go to we will see our banner unfold to the hell so long as he gets his pay for stuffing breeze with victory perched upon the

> next time. Our Aid is doing good work A strange sect has appeared in Madrid, this summer, a work that will resound to It has its headquarters in the Calle del its credit for all time to come. Cincin-Sombrerete, a poor but central portion of natt is yet to be heard from in comparithe town. There are about 1,000 mem. son with other cities as regards lecturers and platform mediums, and we will be the provinces is increasing despite the heard of soon and be fully up to the

Our genial Secretary Mrs. Kate Dechant is rusticating somewhere in the country, and we wish her a very pleasant time. It is surprising to see the members of the Aid in attendance during the former workman Jimina, who is called warm weather. Twenty-five is the least number and the average about forty-five. PLYMOUTH WEEKS.

STATE OF OHIO. CITY OF TOLEDO, }
LUCAS COUNTY, }
Frank J. Cheney makes oath that he is the

senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid and that the said firm will pay the sum of One Hundred Dollars for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

PRANK L CHENEY. PRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this oth day of December, A. D. 1506, [Seal.]

A. W. GLEASON, Notary Public. Hall a Catarra Cure is taken internelly and acts directly upon the blood and mucus surfaces of the system Send for testimonials, P. J. CHENEY, & Co., Toledo, O.

Sold by all Druggists, 75 cents.

An editor tells the story to show how the most glaring errors can be made, can be over-looked and almost get into print. A correspondent probably writing in a hurry, spoke of a man who was injured in his "right foreleg." The editor who read the copy skipped over that right foreleg" of a man as if it were the most rdinary thing in the world to meet foor-footed men. The compositor set up the "foreleg," and it was the ever-watchful proof reader who came into the room with a broad grin on his face to ask how many legs men usually had .-

Correspondence.

Cassadaga Camp Review.
Among the number of great compreedings

now being held throughout the country, none deserve better mention than the one amidst the hills, dells and meres of beautiful Cassadago. Never in its history have the effects of oncerted action and wise measure on the part of the management been more apparent or better appreciated. The attendance is one quarter larger than at the corresponding time a year ago, and every indication points to the largest attendance of any previous year after the meet-

The meeting opened conspicuously with such talent as Mrs. Lillie, W. J. Colville and Lyman C Howe, followed by Mrs. F. O. Hyser.

On August ad I listened to one of the most refound discourses it has ever been my privilege to enjoy. The speaker was Mrs. Jennie Legs and the subject chosen was "The integri-ty of the constitution." The lesson which embodies the duties devolving upon Spiritualists and Freethinkers in guarding the watch towen of liberty, was π ost vigorously pointed out. The encroachments and the intrigues of the National Reform Association were dwelt upon and the falacies of their proposed God in the Constitution amendment exposed. It seems as if the time is ripe when another Thomas Paine must step in the breach and pen a second "Rights of Man." The apathy and indifference exhibited on the part of Spiritualists toward these vital issues are amazing. It requires times, and to draw the natural sequences regarding the liberties of the people is the simplest mathematical proposition. If God and Jesus Christ become the source of power and the Bible the book of laws to which government must turn for authority, then farewell to free speech, free power and free thought.

It is to be regretted that this great speech could not be preserved and scattered broadcast over this entire country.

Mediums for nearly every phase of phenome na abound and are being kept fully employed. Miss Maggie Gaule, of Baltimore, fills the place of platform medium and it is safe to say with entire satisfaction. Her work gives much comfort to the ones singled out of the vast audience, while to the onlookers it was a source of amazement. Miss Gaule is a new acquisition to Cassadaga, but she is fast ensconcing herself in the esteem of the people. As a test medium I place her in the front rank.

WILLARD J. HULL. On Saturday evening, August 1st, the dance

in the auditorium was largely attended, being filled to its utmost capacity with a merry company of young people who seemed to take anusual delight in tripping the light fantastic toe, inspired by the stirring music of the North Western Band, and the genial management of

The parlors of Mrs. T. J. Skidmore were also graced by a large company of invited guests, sho were entertained by the reading of a remmiscence by Mrs. Judge Tilden, of Cleveland, Ohio, a lady of intelligent and commanding, yet quiet and unassuming, manners, which are enhanced by her rich, yet quaint and sober, quaker attire. The reminiscence was based upon a personal interview with the famous cotchman, Thomas Carlyle, in the year 1874 It presented a graphic illustration of the home and personality of the gifted author, and some of his sayings on the occasion, all of which reflected great admiration of him, notwithstanding one grotesque shadow which must ever follow in memory's trail, detracting from its brightness because of his ungenerous conduct toward his estimable wife.

The large concourse of people at the camp on Sunday, the 2d, and the strentton given to the discourses, show that people come for a higher purpose than idle curiosity. On Sunday morning Miss Jennie Leys again graced our platform, giving a brilliant discourse upon "Cathellcism-What is to be its sequel?" Though given through the organism of a frail and delicate woman, a defense of the integrity of the Constitution was given with the logic and elequence of a Webster; the fallacy and danger when would result from putting any manandeidea of God into the Constitution-thus limiting freedom of thought and bringing a of wrong and consequent sorrows, and as an bre was touched upon with womanly tender- uted the healing entirely to spirit power. power of a masculine brain. Thus the supreme wer of intuition and the convincing power of reason were so combined as to make the entire discourse as a tower of strength and, at the sime time, "a thing of beauty," which, if ac-

In the afternoon Mr. Willard J. Hull of Buffain gave a discourse upon "Men and Ideas." It egented with a quotation from Dr. Holland, in which he says, "Bile is the prolific mother of moods: etc. The speaker followed this great truth and graphically revealed what he termed the diagnosis of the single idea disease, and showed that the brain, stomach and the liver, here more to do with thoughts than most peo-

giren, and much poetical as well as stern ud aggressive thought put forth to the delight of those whom the truth had made free, but wite startling to those who had allowed some me else to think for them.

Monday evening a very interesting conference due" was discussed from various standpoints

Mr. B. E. Litchfield, opened the conference with some very pacine and excellent ideas. Mr. G. H. Lewis made an earnest exhortation is first taking measures to provide terrone with a home, opportunities for unbiding of their highest possibilities. He was widently embued with the grand humanitama praciples of Nationalism. Judge Mc-Cornack thought the days of dictatorial teachmust cease and the system of suggestion whicing must supplant it. Mr. Palm, an auand correspondent for the secular press, ad he believed in the nationalistic theory priforth by Edward Bellamy, but thought uthere were intermediate steps to be taken blue we could reach it. He believed that in should be ennobled and every child inmicked in some useful employment by which 🔤 muld earn a livelihood. His speech was sistently practical and suggestive. Mrs. Ba thought if all the money spent in the mer trafic could be used in educating our didren and providing homes for the poor, igwest want and vagrancy would no longer place in our land. W. J. Colville was to the platform, and in his earnest manat the thought that we had had todepravity thundered into our ears long and that it was time that we had total Printness taught in its stead. He believed Bibesy of loving kindness to be the path-" of misdom-not even the most ferocious was so obdurate that they could not be Wilard J. Hull. Mr. Gregory and others

naurks pertinent to the subject.

her engagement with the C. L. S. A. by giving a 'Superfluous abounded in sparkling witticisms and poetical imagery which served as the outside covering of the choicest truths. The affection and tender solicitude of many friends, here as else

In the evening a large audience was dery Hall by Chauncey Palmer, the celebrated mind reader. Mr. Palmer does not claim to be a Spiritualist, but he is honest and fair in his treatment of the subject, and we who brightness and joy of their love supernal. understand something of the psychic laws reading as a valuable auxilary to the phenomethought is substance, and that the adept may

the entertainment. The Northwestern Orchestra gave several fine selections, Mr. W. J. Col ing the value and potency of thought.

somewhat advanced in years, verified the theory that the spirit never grows old, but may retain all the mental charms of youth, by giving a fine elecutionary rendition of a humorous poem, entitled "Prayer and Potatoes." Being enthusiastically encored by the audience she returned to the platform and rehearsed the 'Dutchman's Mother-in-law," which was thunderously applanded.

from Mr. Colville, selections by the orchestra and a fine inspirational poem by Mr. Colville. The feats of mind reading by Mr. Palmer were successful in every instance, and met with fre quent applause by the audience.

Wednesday, August 5th.-Conference to:15 a. Mr. Barrett opened the meeting with interesting remarks, during which he won the hearty applause of the assembly by speaking highly in favor of the Womau's Suffrage movement, and by his broad and reasonable views concerning the proper spirit for conducting spiritual manifestation. The subject before the conference was, "The School for Cassadaga." The first speaker who addressed the convention was Mr. Litchfield, who took ground that if the financial condition of the association permitted there should be an immediate move made to establish a grade of school higher than the primary already established. Spiritual science he regarded as more important by far than physical science, though he advocated all strong statements in favor of the plan suggested by Mr. Barrett and Mr. Mansfield that a permanent college on the grounds should be established. Both those gentlemen are graduate ministers and uncompromising Spiritnalists; they are ready to hire their services on ridiculously low terms. Mr. Bond spoke earnestly on the legal and practical aspect of the question. He said that if some satisfactory steps were taken in this direction, many persons would come forward and donate of their means liberally to this good cause. He offered \$50 to start the work which led others to make similar pledges, though of varying amounts.

Buffalo, gave some valuable words and encouragement, he said: We want a university, a telescope, a kindergatten and these things can and will be accomplished and that quickly. He hoped some day to see a beautiful structure devoted to the highest education; in a few years from now Cassadaga may be looked upon as a peer of Harvard or Yale; if people are truly inerested in the same let them give their money now and not wait till they have passed from

and can with only a little effort be greatly, increased if every Spiritualist would give a good book, the library would have no superior any where. Some valuable books were presented by Mr. Kittredge. Mr. Tabor said he saw no reason why the Spiritualists should not have a university where graduates from other colleges could study higher mental science than they have ever before dreamed of. Mr. Amey said we are all of far more consequence than we supposed; we, none of us, estimate ourselves highly enough. His views in some respects elosely resembled those of many advanced mental scientists. He then went on to youch religious despotism was forcibly pictured, and for the genuineness of materialization and the need of woman in all the walks of life- other phases of phenomena. Some people political, religious and social-as an eliminator think him credulous, but all know him to be honest. He related a cure of caucer of two

more works for the library; he has been a Spiritualist over forty years; his wife is his coworker in all things, they do much missionary work in their neighborhood. Mrs. Drake, a very fine medium, expressed her desire to do expired and actualized by the world, would also all in her power; she expressed a great hope that all traces of disunion would vanish; we need to stand by each other and only thus can we become a vital power. Her remarks were very sweet and graceful, touching and inspiring all with new ardor. Mr. Barrett closed the conference with an address in which he stoutly advocated the spiritual education of children. He then read an excellent poem, "The Guage

large attendance and the speaker was frequently applauded. A large number of questions were ably answered, the last of which "Blessed" be Drudgery," was replied to in the form of a practical and vigorous address which won the hearts and intellects of fully the 800 in attend- large audience assembled in the pavilion to ance. The inspired lecturer protested against listen to the opening address by Prof. J. S. the use of the word drudgery almost as much Loveland, who took for his topic "The mission as he opposed the term menial, and insisted of Spiritualism; the leadership of the world." that the new and brighter industrial era so It was a grand effort and fully sustained the much desired will never dawn till all kinds of reputation of this eloquent advocate of all rework are accounted not to accept demoralizing occupations and such persuits enlightened here and now, as well as in the sweet bye andsentiment must render extinct. In all phases bye. The choir, under the leadership of Prof. of action, the spirit of noble helpfulness can be made manifest, and to this end all educational efforts must be directed. Sensitive and spiritual ambitious people cannot rest contented with catering to material needs, but physical wants must be supplied and he or she alone can do eternal work successfully and happity, who can consciously infuse into it and pense through it the blessing of the spirit which through the humblest avenues often flows the closest and fullest. After the singing | cal throughout and elicited the warmest com-W. J. Colville improvised a beautiful poem from the words "Let us judge each other kindly," and Miss Maggie Gaule gave many convincing tests. W. J. Colville also lectures in Library Hall at 7:45 p. m., on "Intuition."

There was also a very interesting conference at the auditorium, in which M. A. Markley, of Topeks, Kansas, Judge McCormack, Mr. Litchfield, Mrs. Weeks, of Butler, Pa., Mr. Bond and others took an active and entertaining part. In the afternoon Mr. Willard J. Hull gave his

closing lecture for the season. Subject: "Con-structive Immortality." It was prefaced with a poem from the inspired pen of A. J. Davis, entitled "The soul." The discourse was one of Mr. Hull's productions. It was not a mere display of oratorical eloquence, but was an em- time an additional membership of twenty-five phenomena of materialization.

large audience was present, and all seemed im

Mesars. Lane and Little enhanced the stractions of the day by their sweet and soulful ndded awcetness—the farewell improvisation of ciative tribute to Mr. Hull-the wonderful tests given at the close by Miss Maggle Gaule, also the few well-chosen and eloquent words by feel that the spirit world was in reality bending over us and touchling our hearts with the

In the evening Rev. D. L. R. Libby, at the aureadily recognize his demonstrations of mind ditorium, gave his famous illustrated lecture Amergan and saw the play presented, and spent some time there studying the play and players | to be to give the truth, whether palatable of as a special preparation. The lecture was beautifully illustrated by stereoscoptican and powerpart of them finely colored, were used to illustrate the magnificent scenes of the play, which were also described by Mr. Libby, in a vivid and eloquent manner. His descriptions and the startling realism of the scene held the closest attention of the large audience until

Friday, a. m .- The Children's Lyceum crowded in the auditorium, and there were also a large number of interested spectators. The Lyceum camp. There are over sixty children who attend. This morning they had impromptu speeches, rehearsals and songs by the little ones. Little Miss Nettle Madison has fair promise of inspirational unfoldment, and Miss Florence Montague sings and plays inspiraantly and instructively to the children, and Miss Maggie Gaule gave them a cheerful little speech, and several of the little folks spiendid tests. Mr. Munder, the dancing master, brought forward eight of his little pupils and gave a fine exhibition of what he had done for the children in his line of instruction. They went through with the changes in a quadrille in the most graceful manner, and we were sur prised to know that all this had been accomplished in only four lessons.

Mrs. H. S. Lake is with us and was greeted to the platform by a large and appreciative audience. Mrs. Lake was with us four years ago, and by many excellencies and highly cultured spiritual gifts won many hearts who have not lost sight of her during the varied experiences of the years which have intervened between her and this camp. Her subject was the one word "Resolution." Mrs. Lake expressed her earnest desire to faithfully repre sent the intelligencies who direct the work in which she is engaged and to render more clearly to the minds of her hearers proofs of the existence of that world which in an out- the Ladies' Independent Union and a very enward sense is not to us visible. She wishes to be the exponent of happiness and not of the day. Campers are arriving on every train misery.

To-night there is to be at the auditorium what is termed a spiritual donation party, children and adults to contribute rehearsals, songs, etc. or pay a forfeit of fifteen cents or more.

Mrs. Sadie Seery of Dayton, O., born and raised in Ciucinnati, O., is at the cottage of Dr. Carter on the corner of Cleveland and Library street. She is the grandest trumpet medium

Mr. and Mrs. T. J. Cook, of Indianapolis, are also at the Carter cottage.

Dr. W. E. See, magnetic healer, and Mrs. See, clairvoyant, are at their lovely cottage recently erected on Second avenue. We hear that Judge Lambert, of Fredonia

and Henry Pemberton, of Oll City, have purchased the Madison cottage (New grounds) Mr. G. T. Kitridge, of Lockport, N. Y., and correspondent of Lockport Journal, has pur-

chased the Straight cottage on Third avenue.

Next Saturday, the 15th, will be Woman's Day at Lily Dale. Susan B. Authony, Rev. Annie Shaw and Miss Kate O. Peate are to be the speakers. Invitations are extended to all the clubs in the country, and a large number are expected.

Dr. Fred. L. H. Willis, of Glenora, N. Y., and and a large number of other distinguished guests are at the Grand. The dining room is filled to its utmost capacity. The fare is excellent, and the popularity of manager, Mr. R. M. Rouse, increases every day.
P. S.-A. B. French of the Thomas Battery

Co., authorized us to say that Dr. H. O. Macres will act as agent for their "Electric Appliances." GLEANER.

Clinton, Iowa, Campmeeting. The ninth annual campmeeting of the M. V S. A. opened at Mt. Pleasant Park, Sunday, August 4th. Notwithstanding the previous allnight rains, a goodly number surrounded the Flag staff for the purpose of assisting in the exercises of the day, which commenced with a flag raising at 9 a. m. A beautiful new banner, the gift of the Ladies' Independent Union, was for the first time flung to the breeze, while the grand old song, "The Star-Spangled Banner," was sung by the entire assemblage. Mrs. Ada Sheehan was called upon, and in beautiful language referred to this emblem of religions, as well as civil liberty, and to the fact that it was the first work of the Ladies' Union in behalf of the association, and to the further fact that no society had ever succeeded in the best sense of the time without the hearty co-operation of woman. She was heartily applauded at the conclusion of her eloquent speech, and after a selection of patriotic airs by Hoffman's Orchestra, the ninth annual compreeding of the M. V. S. A. was declared in session. At 10:30 a forms, which are calculated to benefit humanity

W. F. Peck, is evidently to be a decided feature at the camp this senson. At 2:30 p. m. another large audience greeted Mrs. Sheehan, it being her first appearance as a lecturer before this association. A most beautiful song, "Phantom Footsteps," was rendered by Prof. Peck and assistants, after which Mrs. Sheehan's guides announced as their topic "Phantom Pootsteps; what have they done for from the fountain of inspiration through the the world." The lecture was eminently practi-

listening. a very interesting time was the general verdlet. Excellent readings were given by the noted psychometrist and healer, Dr. F. C. Phillips and Mrs. Sheehan, while tests were given by Will Holge and the ever-reliable Ollie A. Blodgett, of Davenport, In. At 8 p. m. Mrs. Sheehan again cutertained the people by answering questions under control of her guides. August 3d, 10 a. m. The first conference of the senson took pince and proved a most interesting session. Dr. T. Wilkins, of Minneapolis, the newly elected President of the Northwest ern Association, was announced to act as chairman of all conferences during the season which is pleasing to his numerous friends or this camp ground.

A most interesting session of the Ladies' Independent Union was held at 3 p. m., at which Thesiay evening Mrs. F. O. Hyser closed bodiment of the highest spiritual thought. A were secured. The ladies of the Union have

taken hold of the work in hand in earnest and will doubtless add greatly to the success of the

which was largely attended and proved very interesting. At up, m, we held our first meeting at the grand stand. The rain clouds having disappeared and given place to the glorious sunshine made the occasion of assembling in Rev. D. L. R. Libby made the vast congregation Sheetinn again addressed the people, taking feel that the spirit world was in reality bending for her topic "The dawning of a New Rra." upon the 1800 representation of the Passion past; they call things by their right name Play at Ober-Amergau, Mr. Libby visited Ober- without taking into consideration whether it suits the popular prejudice, their alm scening

> of discussion: "The Phenomena of Spiritual ism from a scientific standpoint." One fact was elicited, if nothing more; we realized there

which proved a very luteresting occasion Tests were given by Mrs. Niece, Mr. flach, Will C. Hodge and Ollie A. Blodgett, Ada Sheehan and Prairie Flower, and last, but not least, Plaegan, the humorous control of Mrs. Sheehan, not only ninused but gave many things in-structive, and at times fairly convoluing the audience with laughter. A comp dance in the evening concluded the programme for the day. Thursday morning was set apart for the mem-orial services, speeches being made by Prof. and Mrs. Sheehan, who gave an eloquent triinte to the memory of our ascended friends

ple by answering questions by the audience, closing with "Prairie Flower," who entranced her medians for the purpose of answering one of the questions, and in doing this she gave a very interesting account of her own life. The entertainment in the evening, under the supervision of Prof. Peck, was one of the best ever satisfaction to the entire audience. Prof. Hoffman's fine orchestra was a pleasing feature Miss Rhewaldt, a young lady connected with this organization, is a fine violinist and gave a solo lu superb style.

The conference Priday morning was well at tended and many ideas were advanced in discussing the question. Resolved, that it is the duty of Spiritualists to make a greater effort to interest the young in the spiritual philosophy and to thus guard them from the errors of theology. The afternoon was devoted to joyable public dance closed the exercises for and quite a number of new fads are among them. Everybody looks joyous and happy; the weather is superb and the success of the M. V. S. A. Compineeling for the season of 1891 is assured.

Sunapee Lake Camp Notes.

The last steamer on August 1 brought many Mr A. E. Tisdale, Miss H. E. Bailey, the Misser Maud and Bertha Davis and Miss Addie Leavitt part of the talent engaged for the camp.

large audience gathered in the grove at the morning service, over which Vice President Cobb presided, and who made a happy and appropriate opening address, after which Mr. Rdgar W. Emerson was introduced as the speaker of the morning, the subject of the lecture being, 'Spiritualism." The purposes for which it came being ably set forth by the gifted exponent. It was followed by a number of grand tests, all of which were recognized. In the afternoon the platform was occupied by Mr. E. A. Tisdale, giving a most interesting discourse on the subject, "Where is the spirit world and what do spirits do? " at the conclusion Mr. Emerson came forward and gave numerous and remarkable proofs of spirit presence. In the evening the National Developing Circle met at the Churchill co tage with large attendance. Mr. Emerson saw and described Blackfoot, the grand old Indian connected with the N. D. C. in spirit life and who is so well known by the wonderful cures wrought by his magnetised paper. Other mediums were coutrolled and gave some fine tests; the circle continuing two hours, when the members o

going on through the day, but a most interest ing conference meeting was held in the eve who has the happy faculty of making every one feel at home and auxious to do his part to make the meeting one of interest and profit Short addresses were made by Mrs. Crosby, Mr. Tisdale, Mrs. Juliette Yeaw, who arrived in the evening, and Mr. Cobb and others. Mr. E. W. Emerson read an account of the experience of Psychical Research Society with a young girl in Lowell, Mass., who possesses wonderful powers. Miss Addie Leavill gave some charming recitations. Miss Builey rendered one or two delightful solos and the Misses Davis sung many of their sougs. The conference lasted beyond the usual hour of closing and when at last they departed for their separate homes it was with the feeling that the time had been well spent.

Tuesday, August 4th, was rather unpleasant the afternoon was so rainy that the services were held in the pavilion. Mrs. Julietta Yeaw was the speaker of the day, much to the pleasure and satisfaction of the campers with whom she is a prime favorite; her coming is always hailed with lov and her departure the signal of much regret. The subject of the lecture was taken from a poem entitled, "The Song That Silas Sung." The words were these, "There is plenty of light behind the night, and all is right and I know it." A beautiful poem expressing the same sentiment by Lizzie Doten was also read by the gifted speaker. The audience gave their earnest attention to the beautiful and comforting words that flowed so freely voice of the good sister; and as we passed out of the hall we heard this remark from one, who mendations from all who had the pleasure of had no doubt been comforted and helped, as she leaned toward her companion, she said, " At 4 p. m. a medium's meeting was held and think this lecture was intended for us; it was just what we needed," After the speaker closed Mr. Emerson again exercised his wonderful powers as test medium-some of the most beautiful tests I have ever heard were given by him to-day; some of them to non-Spiritualists, who were obliged to acknowledge their correctness. In the evening a meeting was held that was a conference meeting and entertainment combined. Readings and music were interspersed with the more solid spiritual instruc tion. It was well attended and was pronounced a decided success. Our musical talent this

speaker and wonderful medium for the grand

attraction of the meeting. This lady is well known in the world of Spiritualism as a fine

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and which rinsing with plate water with not easily remove.

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with the hands and gentily rub downward until
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a half pint of water and wash the part alcotted,
using a soft hand brush: this well and apply AlbaDermis as above. Repeat every morning until the
black specks are gone, then use Alba-Dermis onlySold by druggists. So cents: Ocents.

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please willing to admit. A beautiful allegory from nature was

cureped, and the subject, "The instruction of the masses, how and by what methods can it be w thought and experience.

where, will attend her through all the walks

of life

race the subtle lines which it traverses

Mr. Allen B. Campbell assisted in conducting

The exercises were interspersed by a song

The celebrated lecturer, Willard J. Hull, of

their mortal bodies. The library is already large and excellent

edizer and disseminator of justice, mercy and | years standing in forty-eight hours; he attrib-

At z p. m., W. J. Colville delivered his last lecture in the auditorium; there was a very

Mr. Colville's class in the science of health and healing closed Thursday morning. It had been largely attended, and the unaninimous verdict is that Mr. Colville is one of the greatest spiritual teachers of the age.

August 4th, 10 n. m., fact meeting at 10 n. m.

Nature's Temple an acceptable one. Mrs. Her guides handled the subject in a forcible and radical manner, administering a scathing rebuke in regard to present social and political methods. There is no circumfocution on their

A public dance at 8 p. m. closed the programme for the day. Wednesday, 10 a. m., conference, which was well attended. Subject

is but little we absolutely know.

Medium's meeting at 3 p. in. in pavillon,

given upon these grounds and gave complete

iew faces to the grounds. Among the arrivals were Eben Cobb, Esq., Mr. Edgar W. Emerson Sunday, August 2d, was cool and pleasant. A

the day dispersed, and the exercises of the day On Monday, August 3d, there was nothing ning. It was opened by Vice President Cobb,

season is of the best and our little elocutionist has few if any equals. We are expecting Mrs.

M. E. Williams in a day or two to add to the

Paychometrists—Dr. J. C. Phillips, Prof. A.
B. Severence.
Clairvoyants—Mrs. A. H. Sain, Mrs. Mary
A. Tussey, Dr. O. G. W. Adams, Dr. Traman
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Healing Mediums will be present.
Prank N. Poster, the spirit photographer, will
be present the entire season.
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test medium of the day will be present the last
week of the camp and give public tests daily.
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MAGNETIZED COMPOUNI



Ladies' Department.

Written for The Better Way. Fruition. RUZABETH L. WATSON Dear God! let me forget The dreary waste of years, With griefs so thickly set. So watered with salt tears;

And let me stand once more In life's sweet morning-light; No memiries to deplote. No heart-blooms touched with blight:

Where flows the sacred stream With power to cleanse from stain Until love's holy dream Enwraps the soul again?

O, cooling dews! distill Through all this wide expanse Of anxious thought, until It lies in peaceful trancel

Ah, me! what is, must be! No lightest thought can die; Time and eternity In one great present lie!

So never, nevermore Can th' maiden's peace be mine: Yet from the past's great store Comes Somewhat more divine.

Th' flower be toyed with when Life's dawn shone rosy red, Is not the same as then. But dear, it is not dead;

Tho' o'er it storms have swept And many summers smiled; While we have laughed and wept-Mountains between us piled,-

Yet musing here alone, The heartstrings, so long mute, Thrill with a joyous tone, And, lo, love's flower is fruit.

O, sweet is life's soft-lipped spring. And the promise of summer's shine: But Autumn doth th' harvest bring, And now I may gather mine.

Written tor The Better Way.
HEART vs. INTELLECT.

FANNIE E. LAMS.
"The phenomena is the heart food, and the philosophy the intellectual food of Spiritual

The heart is but a physical organ, performing its part as a physical function. 'Tis as a sieve or filter, separating the dross from the purer portion of the blood. Being acted upon by the mentality of the individual, as the mentality of each individual differs in accordance with the organic structure of the individual. This, as applied individually, also applies collectively, and is arranged in order and classified. The impetus of the force of thought, given from the Written for The Better Way. mentality of the individual sends the blood coursing through the system, causes the action thereon.

The action upon this physical function is ever in accord with the nature and Then come the faces of the loved and dear force of the thought, and with the physical condition of the blood it sets in motion. From the force thus thrown upon We'll be with you in the gloaming. the heart, causing its pulsation, has arisen the error of its being the seat of Some but to the higher life; the emotions. There are physical func- Some have been old friends, some have been tions, also spiritual functions. Whilst the phenomena of Spiritualism feeds one But I hear the voices, soft and low, to youorder or condition of the mentality of We'll be faithful in the gloaming. mankind, the philosophy feeds another grade or condition. Yes, every investigator must first cope with the phenomenal, and establish its truth as a stepping stone to the philosophy, else Spiritualism cannot be understood. The philosophy needs to explain phenomena, and philosophy. But we would ask is there not wonderful, and do not all these won-

Whilst the physical manifestations blessings. feed the mentality, wherein a love of the True, many look upon the graves that other condition of mentality that needs for those graves; rather you cared less, to be fed, and this is nearer the spiritual in fact. Thinking of the grave causes unfoldment than either mentioned. The you to think of the dead-and there are love nature. This we term the true none. In this one channel of thought I emotional mentality. It is the play upon wish that all had the same views. the order of mentality, influencing the true and earnest seeker after spirit manifestation. Their loved ones return. Be nation of ideas would be the result, no they father, mother, sister, brother, chance for the agitating of thought. child, husband, wife, loved friends, Here- There I may be wrong to some extent, in lies the tie that leads and binds us to for do we not, as our souls unfold, have its truth, be the manifestation given us many flashes of thought, bearing new ual, giving the equipoise to both. Then which my own is developed. ly supposed within the material organism, but an aura encircling the head.

Written for The Better Way.

DORA SHAW.

From the Forest Home for nged and infirm actors at Holmesburgh, Pa., the sweet, gentle and loving spirit of Dora Shaw, actress and poetess, passed to a higher stage, Tuesday, July 10th, at about 11 p. m. She had been gradually nearing her transition through many months of great suffering from paralysis and when no longer able to speak she would put up the one poor hand she was able to raise, and stroke the cheek of her nurse in loving recognition of her tender care.

She was an earnest and consistent Spiritualist, and as such it was her re quest that none but an exponent of that philosophy should say the last words over her worn-out casket of clay previous to its removal to the crematory at Ger mantown.

The superintendent of Forest Home Mr. Wilson, faithfully carried out her instructions, notifying friends in Philadelphia of the same; and through Mr. B. B. Hill and Mrs. Cadwallader, the services of Mrs. H. S. Lake, of Boston Spiritual Temple, were secured for the occasion.

No more fitting and appropriate words were ever spoken in those grand old rooms, lined with the representations in picture and statue of the histrionic art and seeming to be filled with the immortal presence of their master-the great tragedian.

Dora Shaw was a daughter of Kentucky; her father an Episcopal clergyman of that State, and was sixty-four years of age. She was married early in life to Mr. Le Baum, a man of considerable wealth; but the union proved an unhappy one, and she withdrew from it and chose the stage as her profession and life work; and which she both graced and

Mrs. Lake remarked it as one of the strange events of our earth life that she. who had so often recited to her audiences "That Darling Wee Shoe" and other poems of the arisen sister, and who had known her only in spirit, should have been called to speak the closing lines in the drama of her life, and to say for her to the friends and comrades gathered around her bier, "I still live."

In the Gloaming.

MRS. E. J. DEMOREST.
As I draw apart from the busy throng And sit in the twilight just out of the mirth and song,

Who have gone from my life with the passing year.

And I hear sweet voices, calm and clear-

Some have gone into the world's wild strife,

Some have been false but most have been true

Written for The Better Way. THOUGHTS.

ALLIE LINDSAY LYNCH. Try to look for blessings that may await your gathering as o'er life's ways you journey. Eyes blinded by tears see not these: cull them and find joy. One the phenomena in turn demonstrates the dislikes to go forth from among friends My rifle laid old Reynard low and familiar scenes, but I have learned any phase of spirit manifestation that is that friends may be won in any clime if you take kindness and worth along, and ders come within the pales of nature's that nature has not given to either north, south, east or west all of its beauties and

It would not do for all to have the same views on all things, however. Stagin whatever phase it may, the order of and unexpected ideas, and causing us to the mental, calling for that which feeds pause and question: whence did that the marvelous, is not the higher order originate? And that is a question I have of mentality, but emanates from all not decided. Some thoughts are given lower grades of the animal self, yet with us by spirit guides, but cannot, does not, intelligence. Now the intellectual, our own spirits produce thoughts that though of an order higher, yet not the no study or conversation has conveyed? true spiritual, for the intellect is cold A friend, who is a shrewd thinker but and selfish, governed by the material not enlightened on Spiritualism, insists more than the spiritual. Combining the that my spirit produces that which I call emotional with the intellectual, allowing inspiration. He talks of the sixth sense the love element to pervade the intellect- and says he envies me the extent to

the marvelous assumes the attitude of He is wrong to some extent, to what I the reverential. In this you find the cannot say. There are so many things loftiest aspirations that can emanate from to learn; so much in our dear philosophy the mentality of an investigator. This that requires deep research—a depth acnaturally suggests the query, what is the quired by study. The mind-that is mind and where located, not as general- growing-is ever reaching out for something in advance. This is true progress. Our philosophy gives proofs of an eter-'Tis absolutely the offspring through nity of such advancement. Will we be the copulation of soul and spirit. The able to master the study of self, or will we spirit and soul copulating over the brain, ever find something new beyond still to which is the seat of copulation for the search out as eternity passes? Yes, I best paper for the least money. Try a three same, and not the direct seat of the soul. think self and self interests, not selfish- months subscription and convince yourself of The brain being the highest order of ness, will ever be paramount. As dear matter to soul and spirit. This would most naturally call forth a desire for a solution of the problem, spirit, soul, matter, mind and as correlated. Having many essays on the subject, will not lengthen this further.

"Ma," said Bobby, "is it wrong for little boys to the tin kettles to dogs' tails'"
"Decidedly wrong, Bobby. I hope you never do such a king." "No, ludeed, ma," replied Bobby emphatically wrong to the highest attainment of perfection.

Yet perfection cannot be reached, for thus would end aspirations. It's pleasmatter, holding the proper relations of as are others, ourself is ever present and

ant to think of the vast growth, soul FOR SALEgrowth, which we can each, by efforts accomplish. And it is a good time to be gin—now.

What is Your Ideal Man? Replies to the above question solicited for our Ladies' Department, but in not more than two hundred words.

As a guide the writer might state her ideal qualification, virtues, charactertistics and external appearance of the man, which will about embrace enough to make him interesting to readers, at the same time attracting the attention of the male readers of THE BETTER WAY to this department. If the latter then choose to return the compliment and depict their "Ideal Woman," we don't suppose the ladies would object to their company in the Ladies' Department.

WHITE FOR THE DEAD.

To the Editor of The Better "The young Queen of Holland is wearing white mourning. This is the revival of an old custom. Mary, Queen of Scots, derived her name 'Reine Blanche,' after the death of her first husband from wearing white instead of black."

It were better for most "old customs" to pass away, but this one of wearing white instead of black as a token of grief for our dead, should have lived forever. Black is depressing to the spirits of most persous, and in addition to grief is often enough to lower the vital standard to a point from which it is not easily restored. Besides its somber and gloomy effect upon the mind, black is not infrequently a heavy item of expense to the poor whose slender means have already been exhausted by sickness and burial, and it often means privation and hunger, which is nothing less that suicide imposed by by popular custom.

This last reason for disregarding it will not appeal to the wealthy but they on the Relations of the Spirit to its Own Or might consider that they are mainly responsible for the fashion, and that it is an emblem of evil suitable only or significant of death by judicial execution. The friends and relatives of those unfortunates who die by "the hand of the PLATES ILLUSTRATING LESSONS. law," may well express their sorrow in for the blind justice of a world that sees not the cause, but punishes the effect of crime, while the former unrecognized thing is still protected by a network of legal enactments.

But to wear crape for these fortunate souls whose mission was to make the world better for their living, and for the innocent little ones cut down with "the bearded grain," Oh! it is mockery otherwise inexpressible!

MATTIE PULSIFER.

The Universal Strlfe. A cricket fed on an insect

To small for eye to see; A field-mouse captured the cricket And hushed his minstrelsy.

A gray shrike pounced on the field-mouse And flung him on a thorn, And a hawk came down on the cruel shrike

From over the waving corn. And a fox sprang out on the red-tailed hawk From under a fallen tree. For bird and beast, by flood and field, Of every degree,

Prey one upon the other; 'Twas thus ordained to be.

And death-death looked at me. RO Remember 11 Part R Way gives the advanced thought of leading minds. Sent

on trial three months for 25 cents. ANNIE NATHAN MEYER.

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Mrs. Meyer takes a profound interest in the question of the education of women, and is using all her energies to excite a like interest in others. She was one of the first to take the entrance examination for the women's course at Columbia College in 1885. She has made female education her particular study, and it was mainly through the influence of her pen, and by her unremitting efforts, the Barnard College was founded. Barnard is said to be the only affiliated college in the world which has received full official sanction and recognition from the college with which it is affiliated. Mrs. Meyer is one of the trustees.

Mrs. Meyer is opposed to women suffrage unless the franchise be restricted by some clause providing for an educational qualification. She believes that a primary necessity is a broader and more universal education for women, and that "legislation should follow in the footsteps of education." She is a cousin of the late Emma Lazarus, whose poems in relation to Jewish life and thought attracted so much attention. Mrs. Meyer has been urged to continue her consin's work, not as a poet, but as an essavist. but has uniformly refused, her activities lying in other directions .- Housekeeper's Weekly.

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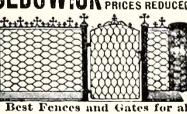
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Written for The Better Way. TIMELY TOPICS.

L. BUCKSHORN. In the Enigma Vitte-Problem of Life-John Wilson says: The man of the sincteenth century culture, with his larger insight into the loom of physreal forces, and his feebler spiritual vision, when he comes to take up life's problems in earnest, is apt to see himself as a weak nomad amid the overwhelming powers without him, a mere eddy in the tide of blind forces. He is beset with dark mysteries and insoluble riddles as he overhangs for a little the dread abyss which seems, Saturn-like, to devour all of its offspring. He feels depressed by his position, in the grasp of the inevitable, and at the mercy of external circumstances. The light of consciousness seems lit for him only the better to discover the gloom of his situation. And though, as some assert, he may have some small power to determine his own course amid the complex currents; and though there may be for him a right and a wrong direction to steer, why should he try to buffet with the mighty currents that carry all alike to speedy silence and forgetfulness? The logical result of the naturalism of the day is pessimism and despair. But when "he comes to himself," when he gets some insight into his true self and true life, man can measure himself more correctly against the rest of pature. His conscious Ego is something else than a mere incident in the ournshing current of physical forces. Small as he feels himself to be, when confronted with the powers of nature, there is that in man to which all nature turns, and on which it all in some sense depends. Nature looks to man's consciousness for the true interpretation. The great key to all the truth about nature and about matter lies in our Ego; the key to our higher nature lies not in matter; and when the New Science arises, founded upon the priority of consciousness to matter, and upon a true analysis of consciousness, we shall see something still more glorious than the all-embracing web of material development, which is the boast of modern science. There is that in man's personality which makes all nature unsubstantial. That alone possesses the possibility of permanence. All else on earth is fleeting and phenomenal-forms which pass away in the flux of matter, and the evolution of new forms; all else in "the world passeth away," was written of old, "but he that doeth the will of the Lord endureth forever." It is personality-that personality which wills in conformity with the Supreme Will, which has true permanent life.

Oscar Wilde, in "The Soul of Man Under Socialism," says of the true personality of man: It will be a marvelous thing-the true personality of manwhen we see it. It will grow naturally and simply, flower-like, or as a tree grows. It will never argue or dispute. hwill not prove things. It will know certhing. And yet it will not busy melf about knowledge. It will have wisdom. Its value will not be measured by material things. It will have nothing, and yet it will have everything; and whatever one takes from it, it will still haveso rich will it be. It will not be always meddling with others, or asking them to be like itself. It will love them because ther will be different. And yet, while it will not meddle with others it will help all, as a beautiful thing helps us by being what it is. The persona'ity of man will be very wonderful. It will be as wonderful as the personality of a child. In its development it will be assisted by Christianity, if men desire that; but if men do not desire that, it will develop none the less surely. For it will not worry itself about the past, nor care whether things happened nor did not happen. Nor will their personalities. What Jesus meant ful material. was this; he said to man, "You have a wonderful personality. Develop it; be Jourself. Don't imagine your perfection lies in accumulating or possessing exthat external things will not harm you. And try, also, to get rid of your personal tion endless industry, continual wrong. here never says that impoverished peo-

rich. The poor can think of nothing ed it like a beneficent Father Christmas else. That is the misery of being poor. the world, the world will disagree with millions for pagans and none for domesthem. That is inevitable. The world tic waifs that sought shelter in the shadbates individualism. But this is not to lows of their cold cathedrals, the pentrouble them. They are to be calm and strokes of Charles Dickens showed us, show that material things are of no when suffering humanity begs unrelievare not to answer back. What does it longs to the army of "vanquished vict-Public opinion is of no value whatever. Even if people employ actual violence, they are not to be violent in turn. That quite free. His soul can be free; his it conquers death.—"No life personality can be untroubled. He can be at peace. And, above all things, they And all li'el not be made purer and stronger are not to interfere with other people or judge them in any way.

Personality is mysterious a thing. A man cannot always be estimated by what he does. He may keep the law, and yet be worthless. He may break the law, and yet be fine. He may be bad, without origin of the spiritual movement in Chauever doing anything bad. He may commit a sin against society, and yet realize through that sin his true perfection. There was a woman who was taken in adultery. We are not told the history of her love, but that love must have been very great, for Jesus said that her sins were forgiven her, not because she repented, but because her love was so intense and wonderful. Later on, a short time before his death, as he sat at a feast, the woman came in and poured costly perfume on his bair. His friends tried to interfere with her, and said that it was an extravagance, and that the money that the perfume cost should have been expended on charitable relief of people in want, or something of that kind. Jesus did not accept that view. He pointed out that the material needs of man were very great and permanent, but that the spiritual needs of man were greater still, and that in one divine moment, and by selecting its own mode of expression, a personality might make itself perfect. The world worships the woman, even now, as a saint.

Into the beautiful poem of "Be Still My Heart," by Mrs. E. L. Watson, copied into these colums, some typographical errors have crept that mar the poetic life of this gem. We regret this, and it is but justice that our memories and scrapbooks should have a correct transcript of it as it left the author's hand; which we herewith give:

Be still, my heart; thy prayer denied Mayhap some greater good doth mean, Fulfilment of a sweeter dream Borne on some near, in-coming tide.

Be still, my heart; in retrospect Re-read the pages of thy past, Behold how sorrows deep and vast, Were glooms where latent glories slept:

Be still, my heart; and then perchance Thy inner ear may catch a strain Of higher music, born of pain, From souls caught up in holy trance.

Be still, my heart; in love with Love Thou sought for some one needing thine, Ne'er doubting that the gift divine Would meet with blessings from above

But though mankind a-hungered seems The proffered bread untasted waits Without the world-hearts closed gates. While my full heart hugs empty dreams.

Be still, my heart; be still and trust; No wise prayer ever was denied; No evil can the good betide, God rules, and what he wills is just.

.

Prof. Felix Adler's declaration, in recent lecture at the Summer School of Ethics at Plymouth, Mass., that he had it admit any laws but its own laws; nor no sympathy with the policy that would any authority but its own authority. Yet exclude the teachings of morals from dered by Mrs. Partridge, after which she enterit will love those who sought to intensify schools, will meet general approval; as, he tained a large audience for three-quarters of it and speak often of them. And of these states, the true mission of our public Christ was one. "Know thyself" was schools is unfulfilled where they are not written over the portal of the antique taught. There is a common ground to relate more minutely the details connected world. Over the portal of the new world, of ethics where the children of parents "Be thyself" shall be written. And the of any and all sects can meet and be message of Christ to man was simply, laught the duty of right-doing. "The "Be thyself." That is the secret of prime functionaries of the state are the Christ. When Jesus talks about the poor nurse and the schoolmaster," says Victor be simply means personalities, just as Hugo through one of the characters in when he talks about the rich he simply "Les Miserables." A good master has birth, mother of the president of the sociemeans people who have not developed seldom made poor men out of his youth- ty, the time was mostly devoted to speeches

In matters of creed and tradition many have still to learn the great force of and who held a place in all hearts who knew Lucretia Mott's statement that "we want kinal things. Your perfection is inside truth for authority and not authority for of you. If only you could realize that, truth." It is this class of persons, genyou would not want to be rich. Ordinary erally, that are unable to see that a distiches can be stolen from a man. Real senter from their creedal teachings can Tiches cannot. In the treasury-house of have a pure, honest, noble nature. We In the evening the latter held a reception at entertained. Our regular course of exercise is Your soul there are infinitely precious know of an instance, where the life of an her residence, and the many friends who called as follows: School opens at 10:30 o'clock by hings that may not be taken away from individual, grown into the full stature of proved how high this estimable lady was conductor; singling by all present from cards And so, try to so shape your life the nobility of manhood, has been termed had because it was so good. Why? Be- predominate. cause that life was a clear illustration of Poperty. It involves sordid pre-occupa- the virtues of the universe developed strewn with roses, as she afterwards expressed independently of the narrow lines of remonal property hinders individualism aggregate thought. Some weeks ago we every step." It is to be noted that saw another instance, much of the same 78 in blue immortals. nature. A writer set forth the great debt are necessarily good, or wealthy due Victor Hugo for calling attention ing the evening enjoyable and one long to be Prople necessarily bad. That would not to those neglected flowers of humanity remembered, after which congratulations and -city waifs. How, with all his deep, good wishes for many happy birthdays were he been true. Wealthy people are, as tions, better than impoverished people rugged nature the great Frenchman given when God bless you and good-nights

money than the rich, and that is the the wand of an enchanter and have wield for these poor children. But, oh! what What Jesus does say is, that man reaches horror!-"he was a skeptic in matters of his perfection, not through what he has, faith." And this obliterates that bright nor even through what he does, but star of first magnitude from the heaven entirely through what he is. . Man is of genius and morality? Nay. The myopa complete in himself. When they go into of creed is at fault. When England had self-centred. If a man takes their cloak, through tears and smiles, that the propathey are to give him their cost, just to gation of creed abroad becomes a crime importance. If people abuse them they ed at our very doors. And he, too, besignify? The things people say of a man ors?" Ah! no. There are more saints do not alter a man. He is what he is, out of the church calender than was ever dreamt of in creedal philosophy. Life, in the light of circumstances, with all its hues and shades, is the supreme test of would be to fall to the same low level. womanhood, of manhood. Its authority After all, even in prison a man can be cannot be questioned-it masters life,

Can be pure in its purpose and strong in strife, thereby."

Literary.

Cassadaga: its History and Teachings. This book is a work which any visitor at Cassadaga Lake cannot afford to be with out. It gives a complete history of the tauqua County and of the Cassadaga Lake Free Association, which is of great interest. Besides this are articles on Spiritualism considered in its different ablest writers, including Hudson Tuttle. Emma Rood Tuttle, Lyman C. Howe Mrs. R. S. Lillie, Mrs. Cora L. V. Richmond, Walter Howell, Sidney Dean, W. J. Colville, A. B. Richmond, Chas, Dawbarn and J. J. Morse. There are biograpical sketches and portraits of many of the workers at Cassadaga and also a history of all spiritual campmeetings in the United States. The book comprises 250 pages and is well filled with handsome engravings of various places about the grounds and lake.

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After Sept. 1, Meadville, Pa.

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Brooklyn, N. Y.

The meeting of the Brooklyn Progressive Conference, on August 1st., was opened by Vice. president, Mr. Gordan, the President, Mr. Bogert, being absent on account of death in his After a few appropriate remarks by Mr. Gor-

don, Mr. Miller read another of his instructive messages. This time one of Horace Mann. speaking of the training and schooling in Spiritualism, and impressing on the minds of Spiritualists the necessity of having the seance room connected with the conference.

Other speakers, such as Captain Dey, Mr. La Fumee and Dr. Baker followed, when Father Greene, to the delight of all present, arose and gave a short but impressive address, which was most appreciated by those who have known this veteran Spiritualist for years. He ended his remarks with the scriptual passage, "The Lord giveth and the Lord taketh away." But where has my loved one gone? No one can answer this question but Spiritualism.

E. F. K., Sec'y pro tem.

Minneapolis, Minn.

If space will permit please give this notice: It was my pleasure to be permitted to attend the meetings last Sunday, now in progress in agreed to hold another meeting on the same Minneapolis, under the supervision of Mrs. Brewster and Mrs. Partridge, who are highly respected and influential persons. The meetings are interesting and entertaining, and bid fair to be great success. Music by the choir, invocation and remarks by Mrs. Brewster were the opening exercises in the morning. Time was then devoted to discussion on psychic force, each one present being privileged to express her knowledge and opinions on the subject, making the meeting interesting and instructive.

The evening meeting was opened by an invocation and song, "We'll All Meet Again in the Morning Land," which was beautifully renan hour, by giving psychometric readings, and gave the most complete satisfaction. Some being strangers to all present, asked permission with the reading. Mrs. Partridge has fine psychometric powers, and the future holds great things in store for her as a psychometrist. Yours respectfully, Visitor. Yours respectfully.

Chicago, III. The People's Spiritual Society held its regu-

lar meeting Saturday, August ad. Being the 78th anniversary of Mrs. E. T. S. Jenifer's made in honor of her who has done so much for Dr. Martin opened the meeting with remarks

of the worthy loved one who had done so much her. He was followed by Mrs. Dr. Morrell, a beloved friend who for many years held in highest esteem for this true, noble friend. Dr. Lewis, Mrs. Dewolff, Mrs. Wilson and Mrs. Streng also spoke in the highest terms of her. They were followed by Mrs. Dr. Parker who

it, she thought herself in spirit life.

Among the flowers noticable was a beautiful basket in the center of which rested the figure

The evening was spent in a spiritual way many mediums being present, adding in makmoral, intellectual, more well-bepitied these children, born to poverty
that the happy influence of Mother Jenifer
and the world's hardest conflict, he
would follow them and help them to a higher
Visitors manny that thinks more about would, if it had been possible, have held and brighter life beyond.

There pught to be a national organization with its official magazine, and a State organi ention in each State, with its official journal and then every Spiritualist family should subscribe and pay for the national magazine and the official journal of the State in which they reside sald subscription and payment constituting them co-operative members of the national and the State organization.

There should then be an educational or school fund, or department, connected with the national body, and likewise with each State body, subscribed to in co-operative stock, and endowed from donations, bequests and non-interest-bearing toans; and in due process of time we should have a national co-operative university, and a college in each State, where our children could receive an intellectual, in dustrial, social and spiritual training which would fit them for participation in the grand work of establishing a humane system of soclety, a peaceful civilization worthy of our heaven-born movement.

The curriculum of the university and col leges should embrace every branch of science especially anthropology, the science of man including anatomy, physiology, and hygiene physiognomy and mental culture, psychome try, mediumship and sociology; also embrat ing literature and philosophy, last but not least, all mechanical and ornamental arts not injurious or useless to mankind. There should also be a missionary department to the nation al and State organizations, which would send competent instructors and mediums throughout the length and breadth of the land into places not otherwise provided for.

Is it not high time for practical steps to be taken for systematic work to be entered upon by the great unorganized army of Spiritualists; to the end that weakness, confusion, discord and failure may be superceded by strength, or der, harmony and success?

A State charter has recently been secured in Missouri with ample powers. A movement is on foot for a State Association in Kansas, and let the ball roll on and on till the entire watlon aspects, from the pens of some of the shall be included, and the same in other lands beyond the seas, until universal spiritual brotherhood shall be established, with the basic clements of a true civilization lying at the Fraternally, foundation thereof. TAMES MADISON ALLEN.

New Era Camp.

Not having time to keep minutes of the pr ceedings of the New Era Camp meeting, which closed a twenty-six days' session on the 6th of July. I can give but an outline.

Rain fell in abundance for the first six teen days of the meeting, consequently but few campers were present, and at no time were there more than 400 visitors on the grounds during the meeting. But thanks are due to Mrs. Flora A. Brown, inspirational speaker and platform test medium, and to Mrs. Viola Holland, Secretary, Clackamas County Society of Spiritualists, for their untiring zeal in behalf of the meeting. Mainly through the efforts of these ladies the meeting was kept interesting from day to day until its close.

The speakers for the occasion were: S. E Hendee, Flora A. Brown, James Cooley, Thomas Buckman, David Swank, George Church and Mrs. Sarah E. Ladd Finican, who is also a platform test medium.

Private test mediums in attendance were: Mrs. F.A. Brown, Mrs. S. E. Finican, Mrs.C. M. Phillips, Mrs. S. B. May, Mrs. Amanda Bruce, inde pendent slate writing, James Cooley. Mr. James Pinican and Mrs. Viola Holland healed the sick by laving on of hands. These mediums also answered sealed letters.

The 4th of July coming before the close of the meeting, the day was celebrated from a spiritual standpoint, Mrs. Flora A. Brown beng the orator of the day, followed by Miss Katie Kehm and Mr. Thomas Buckman.

During the meeting Mr. Eugene and Mrs. Flora A. Brown dedicated the newly-built cotage on the grounds to their spirit daughter Eugenie, who would now be eleven years of age. The "little one" speaking through the organism of its mother, gave the name of the building as "Dawn Cottage, "because," she said, "it was the beginning of light."

There was, also, during the meeting, a christening of two young girls, Eva and Constance spectively. The girls were robed in white and decked in the most beautiful flowers-the lily the wild orange and roses, Mrs. F. A. Brown officiating. The scene and the ceremony were mpressive.

On the last day of the meeting the Executive Board of the State Society of Spiritualists grounds, beginning September 4th and holding over two Sundays. WM. PHILLIPS.

San Jose, Cal.

As each week brings your welcome paper to us we peruse with interest the many good articles that our eyes are permitted to rest upon, and among other things we find reports of meetings held in various parts of the country, and as those I have seen are interesting to me, so perhaps a little space devoted to our meetings and lyceum in this place may be welcome to some other readers of THE BETTER WAY. Our Society of Spiritualists still hold meetlngs every Sunday evening at Champion Hall. south First street. We have been favored the past six or seven months in having our good Sister Sarah Seal in our city, and she has many times spoken to us from the platform on various subjects to each and all-she and the controls have done ample justice. We have occasionally had the pleasure of listening to other speakers. Among the number Brother Wheeler, of Oakland, a few weeks ago gave us a fine lecture; his subject being the third motion of the earth. Mr. Wheeler afterwards gave tests, several of which were acknowledged to be correct. We are sometimes treated to a few psychome

tric readings by our Sister, Mrs. M. A. Stone who has only lately developed this phase; her readings from articles handed in are nearly always correct. She resides in our city. Dr. Capps, a Homeopathic physician and also

a magnetic healer, often favors us with a short address on the phenomena and philosophy of Spiritualism. Our evening meetings are well attended; many who are not avowed Spiritual

Our Sunday School or Youth's Progressive Lyceum is held at the same place in the forenoon, and is made attractive to the young folks by introducing new subjects in order that new read a very appropriate poem to Mother Jenifer. and progressive thoughts may be received and held in their esteem. She was the recipient of or "Melodies of Life;" roll call and reading of many gifts among which flowers seemed to minutes of last meeting by secretary; select reading in concert by school; calisthenic exer-On waking in the morning she found her bed clae by school led by a volunteer member, song by school; school go into their classes for rehearsal of lessons to tenchers; adults go into adjoining room and take up subjects for interchauge of thought-at twenty minutes to eleven conductor calls school to order; each group gives report of lesson and words of wisdom, after which collection is taken; children form on floor for march; each scholar carrying flag; appointed leader of march taking children through many moves to music of piano, two lines form facing each other and halt, cards are distributed: the lyceum banner sung and school

> Visitors all seem well pleased with our postage free. method of conducting lyceum. It takes an extra

keep up the interest during the summer

effort on the part of officers and teachers to

nonths-so many go to the mountains and coast during vacation, but new ones come in occasionally and fill the vacancles. All we can do is to work diligently and await the results of what shall the harvest be? Once in three months we give a public literary entertainnent. We are collecting a fine library of books walch are kept in order and distributed by our efficient Brother Hambly as librarian.

At our last meeting of lyceum officers the folowing were elected to fill offices for the pres ent term of six months.

Mrs Sarah Seal, conductor; Mrs. H. L. Bigelow, Assistant conductor; Mr. E. Davis, Secre tury; Mrs. Davis, Treasurer; W. D. J. Hambly

On the evening of June 28th we gave our last nublic entertainment, which we are glad to say proved to be a successful effort, resulting in desire to be present on many more such occasions. We would be very glad indeed to hear from

other lyceums and their work; also to hear from those that furnish a paper for the children; what are they and where published. Hoping that the foregoing has not wearled

on but will rouse to still greater efforts for the benefit of our lyceum children, I remain yours most sincerely.

MRS. H. D. BIGELOW, Ass't Cor. Sec'y

Obitwary.

Passed into spirit life from Brooklyn, N. Y. on Wednesday, July 28th, Lottie, the beloved daughter of Mr. and Mrs. S. B. Bogert, in the fifteenth year of her age. Although the sickness that carried the dear girl away from the bosom of her family and friends was only of a few months' duration, it was an exceedingly sad one, as she was a favorite with her father, and these feelings were duly reciprocated by the daughter; and although the latter knew that her time had come she was unwilling to leave her papa, and he in return was not prepared to have her go, and the trial of the two hearts, under such condition, can only be understood by those who have passed through the same affliction. But as soon as both, father and daughter, had realized that they must bow to the will of our Father on high, the trials

body in the twinkling of an eye. The funeral services were very largely attended, and were so impressive that very few were there whose eyes were not dimmed with

ceased, and the spirit took its flight from the

The services closed with a benediction, the friends quietly departing from the house of mourning, leaving the body to be cremated the next day. E. P. K.

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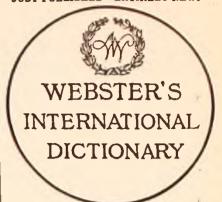
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Convention Indiana Association of Spiritualists

The convention assembled July 31st and con tinued to August 1st. Considerable routine business was gone through. Plans for future work were completed. Lease of lots were or dered. By-laws to regulate the camp work were formulated and adopted.

The election of officers resulted as follows: President, Dr. J. W. Westerfield, Anderson; First Vice-president, Judge Levi Mock, Bluffton; second Vice-president, B. F. Schmid, Indiagapolis; Treasurer, C. Bronnenberg, Chesterfield; Secretary, Miss Flora Hardin, Anderson; Trustees for three years, Geo. W. Parkison and L. O. Edson; for one year to fill vacancy, Henry Bronnenberg.

The following resolutions were adopted: Your committee offer the following as an expression only of our sentiments on this occasion, and not at all to bind any one to any con-

tinuous support thereof:
Resolved, That we affirm death to be only to hirth into a higher and better life.

Resolved, That the spirit of each person gone before can communicate with the denizens of earth and bring sweet consolation to the mourning ones left behind.

Retolved, That mediumship is a natural quality innate in all people, and only depends upon their developing the psychic force. Resolved, That we demand honest and sin-

cere investigation of the psychic phenomena; also honest and decorous actions by mediums. Resolved. That mediums on these camp grounds shall always be protected from public defamation to the full extent of our ability.

Resolved. That exposure of dishonest mediumship cannot possibly destroy nor weaken the many proofs of positive mediumship, and that spiritual phenomena are too positively demonstrated to be disproven. Resolved. That public exposers of Spiritual-

with mediums, and said exposers are unworthy of notice. All Spiritualists being advised to refrain from patronizing such parties. Resolved. That we denounce all and any pro-

ism do not duplicate the phenomena occuring

ly warn all to beware of the encroachments being made by Romanism. Resolved. That all public schools, institutions of learning, legislatures and the United

States Congress should be secularized and no religious exercises or Bible reading be permit-Resolved, That Spiritualism has arrived at the stage of support and development to claim attention and respect; therefore we ask all that

seek to find the truth, and by so doing the same shall be attained and knowledge be added unto Resolved. That we frown upon all discriminations made against Spiritualists as being

unworthy of regard as a religious body. Resolved, That religious bodies are not more worthy than secular bodies of public regard. but if such discrimination is made we claim

equality. steamboat lines the favor of special rates and cupy the platform Sunday morning and evenexcursion trains to our annual campmeetings, and of the "Big Four" Line the stoppage of Sunday trains at Chesterfield, and the same rates granted to the Acton meetings held on their line.

Resolved. That we are opposed to Sabbath laws, but favor a Sunday rest day,

Resolved, That we favor opening the World's Fair on Sundays, and ask the Spiritualists to obtain signed petitions to that effect.

Resolved, That we favor a Spiritualist's ex hibit of literature and psychic product at the World's Fair, and hereby call for contributions of money or articles to be forwarded by this association.

Resolved. That we are opposed to all clas legislation, especially doctors' laws that shall restrict mediums from healing.

Resolved. That we urge all reformers to as-

sist in obtaining universal suffrage. Resolved. That thanks be extended to President Westerfield Carrol Bronnenburg and each speaker and medium who has been on the grounds for their valuable service. Com-

mittee: G. W. Kates, Flora Hardin, W. M.

Fitchburg. Mass.
The meeting of the Ladies' Progressive finely rendered. Mr. Goodrich opened the ex-ercises by reading a poem, full of grand thoughts, which the reader knew just how to bring out with the most effect. Mrs. Martin read a paper upon "Character."

Dr. Brigham followed with a thoughtful dis-

ter death. He bases his argument upon natures's premises. Nature never evolves a want without furnishing a supply. If it is proven that man wants a life after death that very desire is a scientific evidence that God will supnot developed perfect hope, true charity, unswerving faith, complete benevolence and infinite wisdom, then he needs a future existence where these qualities may become perfect, for nature never leaves her work half finished. Because these attributes in human nature are crude and embryonic, their very incompleteness and weakness is th strength of his argument for, and a scientific evidence of, a life after the death of the body

Mr. Davidson followed and urged the necessity of closely following Christ, and very feeling ly and earnestly spoke of the comfort and strength of his presence in all our daily walks

At their social on August 2d Mrs. Nellie E Martyn read an excellent paper upon the "True source of happiness." The members of the league presented Dr. H. H. Brigham a fine laprobe, as a token of their esteem and respect Mrs. C. A. Ballou, in behalf of the members made the presentation speech, to which Dr. Brigham feelingly responded. He said that, although he had been subject to many surprises during his fifty years of medical practice, the present was a proof that he was not, even after so much experience, sufficiently prepared to meet them without considerable emotion. He also spoke upon the subject, "The true source of happiness.

The League decided to postpone its next supper and entertainment until August 18th, as so many members are out of town. The Sun day meetings will be continued as usual. public are cordially invited to all meetings, both social and religious.

Mantua Station. Ohio.

Mantus camp has been a success. A. B. Prench was the master orator of the season. Mrs. Annie Robinson of Lockport N. Y., has done excellent work in public and private, is a great favorite here. The Clair Tuttle Troupe have given en. tertainments of high merit and are greatly admired here. D. M. King is the king of this move, and but for him "Maple Dell" would not have been. They now own 15 acres, have a generous contributions bestowed.

State charter; success is easy if all work truly, owe much to the healing circles and to the fine magnetic treatments of Dr. Ingersoll of Cleve-land and Mrs. Jennings, M. D., of Cincinnati. But for these helps I think I should have been compelled to cancel all camp engagements and East Jaffrey band are a pleasant feature in the rested for a month or more. Heaven bless program. Should the weather prove fine, there them for all they did for me and are doing for will undoubtedly be a large attendance others. Mr. Chase of Cleveland gave slate writ-

ing and spirit photos to some as they report Mr D. M. King made an able speech Sunday and followed Dr. Swartz.

When I left Cassadaga, August and the receipts had realized 25 per cent more than any previous year at same date, and the speaking as good as ever. Jenuy Leys charmed and drew the people with her beautiful spirit and attractive appearance and the eloquence of her expresessions. Mrs. Hyzer drew vivid pictures and made telling speeches, rich in logical thought, brightly spiritualized, yet practical Willard J. Hull cut with a two edged sword, and Mrs. Lillie glowed with inspiration, J. W. Colville made masterly speeches/greatly admired, and Maggie Gaule surprised the thous-ands with wonderful tests. All agreed, I think that the platform tests had never been surpassed at Cassadagu, and in the concentration and rapidity and clearness, crowding so many into a few minutes with but little talk and circumlocution, many thought she had no equal.

Cassadaga has never been so prosperous before, notwithstanding the croakers that sounded alarm of "Cassadaga doomed." I go to Haslett Park, Mich., from here and then to Canton, Iowa if health permits. Yours for LYMAN C. HOWE. the cause,

New York, N. Y.

The First Society of Spiritualists of New ork have taken an elegant hall in the new Carnegie Music Hall, which occupies the en tire block between Fifty-sixth and Fifty seventh streets on Seventh avenue. In this im mense building there are five or six halls, varying in size and architectural structure and with upholstered seats; there are also two or three ante-rooms, with every convenience for eptertainments. The entire building is lighted with electricity. There will be no more climbing up stairs as long as we occupy these premises, as an elevator will always be in waiting to convey persons to and from the hall.

The trustees have engaged some of the bes talent and most popular exponents of Spirit-ualism for the coming season. The meetings of the society will open in the new hall on the third Sunday in September, at 10:45 a. m., with Mrs. Ida P. Whitlock as speaker.

The speakers engaged thus far are Mrs. Ide P. Whitlock, Mrs. Clara Banks, Mr. J. Clegg Wright, Mr. Walter Howell, of England, Mrs Cora L. V. Richmond, with others to hear from We have also engaged the services of Miss Maggie Gaule, of Baltimore, who will be with u the first and third Sundays in each month, and give tests.

To a New York audience it is not necessary to say anything in reference to Miss Gaule's wonderful powers as a test medium, as she has so often demonstrated from our platform her almost unfailing tests.

HENRY J. NEWTON, President.

The New Society of Ethical Spiritualists will reopen their hall 44 W. 14th street, N. Y City, the first Sunday in September. Mrs. Helen T Brigham, who is their regular speaker, will oc ing during September, 11 a. m., 7:45 p. m., and Mrs. F. O. Hyzer will minister to the Society the Sundays of October.

W. H. QUINCY, Sec.

Liberal, Mo.

The Grand Inter-state Encampment of Spiritualists will take place at Liberal, Mo., from August 15 to September 15, 1891. Half-fare extursion rates from points within 75 miles of Liberal, on Saturdays and Sundays during the neeting. Tickets good for five days.

One and one-third fare from all points on the Missouri Pacific and Kansas City, Fort Scott and Memphis railroads. Tickets good until September 16th, if bought on a Saturday or Sunday during the meeting. Largest spiritual gathering ever held in the Southwest. Come and enjoy it.

Eminent speakers will be here, among whom are J. Clegg Wright, Miss Jennie B. Hagan, Mrs. Anna Orvis, Miss Cora M. Carpenter, Lyman C. Howe and others.

The following mediums are engaged: W. W. Aber, materializing; Mrs. Mabel Aber, independent slate writer; George A. Goodman, occult telegraphy: Mrs. M. M. Bristow, clairvoyant; Mrs J. N. Sweeney, musical medium; Mrs. J. E. Porter, test; Mrs. M. A. Sain, physical me-League was well attended Sunday evening.

The song by Mr. Gorman and Mrs. Ballou was bet; Dr. E. Sheldou, magnetic healer; Mrs. Anna bet; Dr. E. Sheldou, magnetic healer; Mrs. Anna pet; Dr. E. Sheldon, magnetic healer; Mrs. Anna Orvis, psychometrist; A.W.S. Rothermel, occult telegraphy and physical medium; Dr. W. O. Knowles, test; W. A. York and sister, Mrs. A. Adamson, for independent writing on paper by invisible hands; and Mrs. Mary Lindsay have course upon the scientific evidence of life aftographer, will be with us the first two week of September.

Grand soirce every Saturday evening at the pavilion. A large dining hall, restaurant and bath house on the grounds. Good board can be ply that want. Does he need such life! If it it had at \$4.00 per week, or 25 cents a meal, except proven that man during earth life has Sunday dinner, which will be 35 cents. Lodging 25 cents per night. The admission to the grounds will be \$2.00 for the entire season; 50 cents per week, and to cents per day. Persons come to tent should bring pillows and blankets. Those wishing board and lodging should write in advance. Tents can be rented at from \$5.00 to \$15.00 each, according to size. F. II. Underwood, of Springfield, Missouri, President. Mrs. W. S. Petltt, of Creston, Iowa, Vice president: R. W. Baldwin of Liberal Missourl Secretary; Mrs. J. K. Belk, of Liberal, Missouri

Rindge, N. H. The flag of the Banner Campmeeting was

brown to the breeze on Sunday, 26th ult., our opening day, and a most suspicious one it proved in all ways. The weather was charming and, as the East Jaffrey Band at the auditorium commenced playing at 9:45 a. m., carriages could be seen coming from all directions, filled with people eager to hear the music and listen to the speakers. After a half-hour concert by the band, the quartette of singers rendered "Along the River of Time I Glide," with har nonious effect. Mr. Albro then introduced Mr Eben Cobb of Boston as chairman, who spoke to great acceptance. The singers then rendered "Beck'ning Hands," after which Mr. Frank T. Ripley was introduced by the chairman as the speaker of the morning. His discourse well received by the audience, who paid him close attention. But it is his remarkable tests that arouse his hearers to great enthusiasm. Both foregoon and afternoon his tests were the theme of conversation and proved an eye-opener to skeptics, Mr. Albro introduced Mr. Cobb as the speaker for the afternoon. He, too, held his audience in close attention until the end of the services. The platforms and tables were beautifully decorated with flowers, ferns and evergreens by the ladies on the ground. S. S. Gordon, of East Boston, presented Mr. Albro with two contribution boxes made of plush, with long bamboo handles. They proved their magnetic power over the people in the

The Banner Campmeeting thus far seems to Dr. Swartz has helped in various ways. I be on a solid foundation and the people herea bouts have nothing but words of praise for the speakers, singers and the manager, Mr. Albro. Mr. Ripley will speak and give tests next Sunday morning and afternoon. Concerts by the

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Mrs. Effie F. Joselyn may be addressed at Haslett, Ingham Co., Mich., until further no-

Prof. G. G. W. Van Horn is now located at No. 383 Sixth Ave., between 23d and 24th sts, New York,

Bishop A. Beals may be addressed for the oming fall and winter engagements at Mile's Grove, Erie Co. Pa. Mrs. J. W. Still, now of Georgetown, Madiso

Co., formerly of Oneonta, Otsega Co., N. York is open for engagements. Those who wish to reach Hudson Tuttle by telegraph should send their messages to Cey-

lon, O., as there is less delay than seut direct to his P. O., Berlin Heights, O. G. W. Kates and wife will speak at the Parkland camp August 16, 18 and 20. Their permanent address is 2,234 Frankford Ave., Philadel phia, Pa. Will accept calls in the East for

W. J. Colville lectures August 16th and 23d at Corinthian hall, Philadelphia, at 10:30 a. m. and 8 p. m. He resumes work at Berkley hall, Boston, Sunday, August 30th. May be addressed for the present at 1,524 Arch street, Philadel-

September and October.

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. Tuck-

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 28 and continu s ten days. easonable. Box 39, Mantua Station, O.

Through Car to Mackinaw. The through sleeping car service over the Ciccinnati, Hamilton and Daytion and Michigan Central Roilroads, between Cincinnati via Toledo and Detroit and the fairy island of Mackinaw and the Northern Lake resorts has een resumed for the season. These cars leave Cincinnati every evening, except Saturday, at to o'clock, arriving at Mackinaw at 6:20 o'clock the next evening. Ask your local agent for tickets via C. H. & D. or address any C. H. & D. agent, or E. O. McCormick, General Passenger and Ticket agent, Cincinnati, O.

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Testimonial. Grand Rapids, Mich., July 7, 1891.

Crand Rapids, Mich., July 7, 1891.

B. P. Poole, Dear Sir.—Higives me great pleasure to inform you that your Melted Pebble Speciacles reached me all right. They fit my eyea perfectly. Can read No. 100 "Directions" with perfect enturalness. Have laid myold speciacles one side, as I can use yours for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass needed for snyone's eyes. With heartfelt thanks, I am, dear sir, Respectfully. J. W. KENYON.

A hornet's sting is a red-bot thing,
And gets there without fail;
It points a moral in language oral,
And, besides, adorns a tail.
—Ashland Press.

A little girl in Boston takes a deep interes n the big letters she sees in the advertisements in the papers, and often entreats her mother to words to her. The other evening while saying her prayers, she thus quaintly express ed herself: "Dear Lord, make me pure, abso-lutely pure, like baking powder." (We have little niece of two years and four months here in Cincinnati, who combines intelligence and quaintness of expression to a rare degree. Some time ago, she complained of a sore throat. Grandmother rubbed the neck gently with a little turpentine and put a protector around it and sent her to bed. Coming through the robed. Upon asking her what was the matter she said, half crying: "Nuncle, me's throat all full o' splinders," and asked us to "Peas pull m out. Noticing the washerwomen going around in bare feet, she came in and told tha 'Mrs. Kinney 's got stockings on jus' like her face."]

She-You never heard of a woman cashierem sezzling or running off with their employers money.

Ife—Not often, but when it does happen, they take the employer, too —Society Journal.

ABBIE RIPLEY. | are past-for the period of organic beings,

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. CAPE COD CAMP MEETING-Harwich Port, Mass. July 12th to 20th inclusive.

July 12th to 20th inclusive.

CASSADAGA LAKE, N. Y.—The Twelfth Annual
Meeting of the Cassadaga Free Lake Association
Commences July 24th and closes August 20th.

PÆONIES, LILIES, PHLOXES, PINKS;
WINES and SHRUBS, (5 sorts of Dol. Lifacs;)
the NEW RED CLEMATIS, KERMISINUS, CLINTON (IOWA) CAMP MERTING.—Commences August 2d to August 30th Inclusive.

HASLETT PARK (MICH.) CAMP MEETING-Com nences July 29th to August 31st Inclusive.
Liberal (Mo.) Camp opens August 15 and closes

LAKE PLEASANT, MASS. - The Elghteenth Annuual Meeting of the New England Spiritualists'
Camp Meeting Association meet July 25th to Aug.

90th inclusive, LAKE MINNETONKA, MINN.-The Camp meeting will be held under the auspices of the Northwestern Spiritualists during the month of July. LOGKOUT MT. CAMP commences July 5th and closes August 2d.

PARKLAND, PA .- The Thirteenth Annual Meeting opened June 14th and will continue to Sept. 16. ONSET BAY, MASS.- The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 30. QUEEN CITY PARK, Vr.—Meeting commences August 2d and continues to September 6th. SUNAPEE, N. II—Meeting commences August 2d

and closes August 30th. BUMMERLAND, 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 auspl-ces of the State Association, from July 16th to August 10th inclusive.

TEMPLE HEIGHTS, NORTHPORT, ME .- Opens Angust 9th.

VERONA PARK, ME.—Meetings will be held dur-

ing the last two weeks in August. Vicksnera, Mich.-The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays.

Etna (Me.) Camp Meeting commences August Rindge (N. H.) Camp Meeting will be held from

July 26 to August 16.

The Mantun (Ohlo) Camp Meeting opens July 18 and cloves August 18; 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.

Unless more care is given to the hair, the coming man is liable to be a hairless animal: hence, to prevent the hair from falling use Hall's Hair Renewer.

FOR SALE:

1-2 of a Silver Mine.

Will sell to Spiritualists for \$15,000, or will sell 5,000-1-6th of it; the proceeds to be used to develop it. It is located in Colorado, and there was \$10,000 taken out by 5 men within 5 months some time ago; 31 tons of ore, with an average run of \$320 per ton. The mineral is in sight, and can be dug from the surface. I am too old to manage it, and desire some partners to help work it. The digging is easy-costs \$6 per lineal foot in tunnel on the vein; railroad up to the mine, and village near it. The prospect is splendid to take out lots of ore from the start, and if some parties desire to join me in it, I think it will result in a bonauza to the owners. It is time Spiritualists made some money, and here is the chance. Will show any man the mine and if not found as represented will pay expenses. For information address the owner

E. G. GODDARD.

East Faginaw, Mich. [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 strictest integrity, thoroughly honest and honorable in all things-s Spiritualist.--Ep. B, W.1

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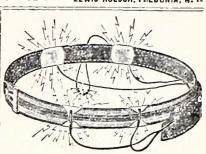
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