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THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

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THE BETTER WAY.

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EDITORIAL.

The progressive Spiritualist is like an explorer constantly in search of new truths.

An illogical or an impure thought has the same effect on a high-strung sensitive that a discordant note has on the ear of the musician.

Philosophy is nature subjectively understood—realized in comparison to the conception of the soul or spirit from the physical organism.

The "Majestic" of the White Star Line of ocean steamers has beaten the record of fast trips across the Atlantic, having made it in 5 days, 18 hours and 3 minutes.

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

According to Tennessee law the Sabbath of the Bible is disregarded and the Sunday acknowledged as a day of rest on which no work must be performed under penalty of fine or imprisonment. And they call this a Christian country.

The Constitution of Illinois, 1810, provided that, "All penalties shall be proportionate to the nature of the offense, the true design of all punishment being to reform, not to exterminate mankind."—This reads funny compared with some of our laws to-day.

The physical body is the soul's medium of operation—specifically reasoning through the brain; feeling or sensing through the nervous system; and laughing, crying, expressing joy and sorrow, loving and hating, through the blood, liver, and other organs.

In viewing the presidential contest from afar one might imagine himself witnessing a double race, which the respective winners close by an amalgamation of forces against a new but formidable enemy known as "Free-Coinsers," and composed of members of every party.

The World's Fair commission are puzzled in what department to place a measure weighing several tons, there not having been a sky department provided. Can it be exhibited in the orthodox department, the orthodox heaven being overhead and from whence the meteor came.

Our government is acquiring quite a navy and a fine one to all intents and purposes. But we hope it will never be called into requisition further than to exhibit it as an effect of American enterprise and progress in keeping abreast with the art of defense compared with other nations. Civilized nations should be above war.

The material scientist studies nature through its material agent, matter so-called—the spiritual scientist through the antithesis, spirit. Self is the only organ through which any absolute information concerning the spiritual of nature can be obtained, thus self-study becomes the primary school of the spiritual scientist.

The New York Herald, World, Sun, News, Advertiser, Press, Times, Recorder and Journal have been indicted for printing the details of the late legal murder by electricity. Why not indict the State for murder? One is as reasonable against the people, and the judge or jury that passes unfavorably in this case will regret the mistake when the effects begin to manifest. It will prove a sentence for their own execution as free

ing man or church attendant, or relative of such, a good Christian. The possession of the gift or qualification of clairvoyance, or any phase of mediumship does not make the possessor a Spiritualist by far. Spiritualism is a moral philosophy deduced from the manifestations taking place in the presence of or through these mediums—not from the lives or actions of the mediums themselves, except they be of an exceptionally high or spiritual order and worthy of 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 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 English 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. These things give color to the surprised assertion of English observers that we 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 that every legislature in the land pass an act making it a criminal offense, by either private individuals or wardens of lunatic asylums, to confine persons on the charge of insanity where the contrary can be proven under proper investigation. As it is, anybody can swear out a warrant against another for insanity, bribe a couple of quack doctors for a pitance to affirm the allegation, and wardens of lunatic asylums are compelled to receive such a person, however sane he or she may appear to his senses. Ill-treatment, which a bribe too, can purchase, often leads to real insanity and the best person in the world may be put out of the way. It is the inquisition of old modernized.

Materialism or science, so-called, says that man knows nothing outside the domain 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 the facts brought to light, and if this is true—of which there is not the least doubt—how will they account for the inspirations far beyond and foreign to the thoughts of those in the presence of such mind-readers? Will they acknowledge the existence of spirits or conjure up some illogical theory to account for it? Scientists dislike to be illogical, yet they very often are when touching on the domain of the spiritual senses—of which intuition is one.

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 Presidential office and be re-elected." That has the true American ring in it; and although Washington set the precedent to a second term, it does not follow that it is excusable now. We had just emerged from a sore conflict and needed the further counsel of the man who led us out of bondage, just as we needed Lincoln a second term to continue the 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 and productiveness generally. Let old parties pledge themselves to nominate 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 paternalism of which we already have too much in our national affairs. Let us be a truly free and independent people in every respect.

According to present indications in the political horoscope one would almost believe that the Republican party is experimenting with the tariff-issue on Ohio. If success attends the State election that will be the political issue with Harrison

(and perhaps McKinley) at the head. If not successful it will be Blaine and "reciprocity." The Democrats seem content with Cleveland as their choice and may add Campbell to it if he carries Ohio this fall. If not, they will hunt a Western man (and it may be Palmer.) With Harrison against Cleveland the Democrats are likely to win. With Blaine the chances are in favor of the latter; for the Blainites will bolt while the Harrison Republicans will remain true to their party under all circumstances. In either 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 amalgamation of Cleveland Democrats with Blaine Republicans against Silverites generally (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 are strong enough by that time to whip them both. Then there will be a change as never before—for the better or worse.

A PULPIT SENSATIONALIST.

We do not refer to the stalwart Brooklyn pulpit-pounder, and eccentric contortionist and enthusiastic glorifier of everything Oriental, Rev. Dewitt C. Talmage, but to the Rev. Emory J. Haynes, of the People's Methodist Church, of Boston, who, on a recent Sunday, in a sensational sermon arraigned the government as a liar because its silver dollars were alloyed with cheaper and baser metals. If Brother Haynes had found and presented to his people a universal and unvarying standard of representative value, by which the price of all commodities could always be tested and certified, his arraignment of the government would have been more forcible and convincing. But if the mints of the government were to-day coining "Buzard dollars" of pure, unalloyed silver, these would still be, under the gold standard, nearly five per cent. "a lie," according to the reasoning of Brother Haynes, for silver is below par in the public market, and the agents of the government have been and are purchasing silver on a sliding scale below par.

During the war the government issued paper promises based upon its credit, the faith of its citizens, and its visible property. By law it made these issues represent a par value. When, on that celebrated "Black Friday," in Wall street, New York, speculators drove that currency thus legalized, down to less than one-half of its nominal or face value, was the government proved "a liar" because of the concerted action of individual gamblers, Brother Haynes? Has it not redeemed, and is it not now redeeming, at par of gold, all its promises? Nay, are 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 supply and demand as pertaining to gold, silver, nickel and copper, the representatives of value adopted by nearly all governments, rather than to the pulpits of Christendom or the priests of Paganism, when practical questions of this nature are to be discussed and settled.

Brother Haynes may teach his people how to live and act according to the creed of his church and the ethics of its ritual, but any experienced, hard-headed banker or broker of State street, or any live commercial Boston Yankee will hardly relish his attempts at sensation 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 experience; forswear attempts at sensation in unknown fields of study or experience,

and your life will be far more useful than the noisy brother of Brooklyn who deals in spiritual pyrotechnics containing more fire than substance and more falsity than truth.

As you believe and teach that the Bible in every sentence and word, is inspired of the Supreme deity for man's guidance, please preach a sermon to your people from the text found in 1st Peter, second chapter, verses 13, 14, 15. You may be led, Brother Haynes, to soften the word "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 riding in omnibuses, because the struggle 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 character because so few men object to struggle for pre-eminence—it being taken for granted that selfishness lies at the root of social life and that without selfishness 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 one would suppose him to be a sensitive 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 genius and in this lies so-called greatness. But after all, a simple knowledge of human character—even of selfishness analyzed to the very thought or emotion that a mortal carries hidden in the deepest recesses of his consciousness—does not constitute love, its antithesis. M. Renan has given of his genius to the world, but the world has given in return. M. Renan has therefore, absolutely speaking, given nothing; for without sacrifice no gift adds to our spiritual quantity. When placed in the balance he will be found wanting, spiritually; and to be born into spirit life without a surplus of love in our favor is, figuratively speaking, a miscarriage, and literally so, an unperfected being—a life-entity born before its time and as much out of 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 subjectively or spiritually.

Now, the soul that has had no initiatory stimulus or indication at all of this inner activity—this spiritual sensation or emotion—is like a mortal born blind or without perception or intelligent consciousness. 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 unfolding 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 obstructions—a darkened aura which surrounds the spirit body—before they will be enabled

to exercise their soul functions or faculties. A life of sacrifice or care, of suffering or trials, of unrequited labor or spiritual work, of sympathizing with or giving comfort to other mortals, is the real soul fertilizer; the force or agent that quickens its growth; that unfolds its petals beyond its material or animalistic aura or influence, and the life our mediums are leading—our geniuses and "great" ones of earth.

Are they not messiahs compared to those who neutralize their love-acts by value received? May we not be comforted in the belief that suffering in necessary for your future welfare—our spiritual existence and happiness—our soul consciousness—our perfect birth into spirit?

Well, we hope that M. Renan may have realized sufficient of a future existence, in conjunction with his other intuitions, to prepare himself accordingly, even if he has of material wealth. For it is not said that people must go to hades because they are well-to-do. It may be as difficult for a rich Christian to get to heaven as for a camel to pass through a needle's eye, but not for a Spiritualist, whether rich or poor. He needs but to have the proper conditions—a surplus of love over selfishness in his make-up, or a surplus of spirituality over materiality, which involves the unfolding 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 logical, intellectual processes, but makes of life a designless fragment; and a superstition which accepts all that is old in history simply because it is old; which exalts the credence of the soul above the disclosed laws of nature in her various departments, above the logical processes 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 philosophy and facts of an angel ministry in earth.

The basis of Spiritualism is an acknowledged angel ministry. Angels are spirits, messengers, communicators, advisers, helpers. Their home is in spirit realms of life beyond the orbit of vision to the material eye. They themselves are ever unobservable by the material organ of sight unless they can clothe themselves with some form of matter so as to come within the power of the material 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 intellectual activity; or its act in emotion; or who ever analyzed its love, its hate, its will and its hope, save as these states and acts of its being were clad in some material form of expression so as to be taken cognizance of by the human eye, 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 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 realm. But is its mission confined exclusively to spiritual realms of being? Is its exalted work envoured 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 fleeing 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 wealth of beneficence carrying its con-

stant reward, fills us with joy at the prospect of such an eternal life.

These angels all belong to a family, a race. Their primal home was the earth; their first conscious life was within a human habitation. There is a backward, as well as present and forward look to the spirit. It possesses memory as well as hope. By its memory it still lives in earth, and always will for, clustering in a group within the memory, the loves, the friendships, the gratuities, the joys and the sorrows of earth, and its intuitions of the spirit, remain and will ever remain.

It would be unnatural not to desire, at least, such an enlargement of the scope of its ministry as to embrace the loved of earth as well as the spiritually ignorant and undeveloped in spirit realms of life. Do such desires find fruition? Can a spirit angel or messenger resume the old power and experience and enter again a willing mortal tenement, rightly adjusted to its new tenant, and again manifest itself to the material senses of the living and observing of earth, voice its own thoughts, reason with its old-time vigor, give information touching itself and its realm of existence, speak words of comfort, hope and cheer to the bereaved and sorrowing, and help mortals to a higher and truer conception of life? 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 love, taught two thousand years ago by the brother of Nazareth. It has been true during all the ages, but it did not come in its full-orbed glory of philosophy and fact until the world's manhood was ready to receive it, utilize it, and be 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 and elevation, be spiritually minded, attentive, receptive,—negative as to our own will and full of loving desire and greeting. Curiosity will pass after the natural intercommunication has been well established and the ministry of our angel friends has become to us, not alone a fact, but a precious truth entering into and developing in us a larger and sweeter spirit ministry for our own.

To this ministry of love and helpfulness the angel world bid all their earth friends welcome. In blessing, and spiritually enriching earth's children they bless and enrich themselves; for, by this activity as spirit messengers, they grow into forms and natures of light and power to adorn still higher spheres in the celestial heavens.

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 on a writ of habeas corpus, her bond being fixed at \$150. She was first charged with the horrible crime of being 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 and 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 law to himself.—Aristotle.

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 became 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 thinker. Afterwards a clairvoyant spoke of many spirits who were, he said, attendant upon various members of the audience. The fact that these spirits visited those only whom I supposed to 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.

About a week before the blizzard of 1888, an article from my pen, entitled "Have Men Souls?" appeared in the Truth Seeker. In it I combated the doctrine of an immaterial soul, and considered the arguments for and against the dual nature of man. I expected that the article would give rise to a controversy between 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.

In March, 1889, being in Youngstown, O., I became one day suddenly and seriously sick. One night, while entirely alone, I appeared to myself to pass away, to leave this earthly body. My impression was that the doubt was solved, that I was, or had been, of a dual nature. In this condition I left my body lying on the bed, and floated through space, not very far, but around the immediate neighborhood, passing through material objects without difficulty or effort on my part. My senses were quickened to a degree of intensity beyond all previous experience, although separated from their former organism, for I distinctly looked upon myself before leaving the apartment where I lay. As I passed on I saw some spirit forms apparently of similar nature to myself, but none that I recognized or seemed interested in. I also saw earthly forms en-

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 short 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 I 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 delirious 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 somewhat similar to this, but in those cases the will of the spirit has generally been opposed to a return to its earthly habitation. 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 thoroughly convinced there was from this time a 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 had not spoken to her. I am not sure that I had seen her, when one morning she sent me a message that she wished to speak to me on business totally unconnected 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 accidentally drowned before my birth. This was also true. She said he was apparently about sixteen years of age, which I believe to be correct. I had not spoken on the subject to anyone for probably forty years. I had not even 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 orthodox creeds and encouraged me to continue in my work against them, assured me of continued existence in spirit life. It gave me the exact information wanted on that subject, and some very consoling intelligence on other matters on none of which had I ever spoken to any one in Elmira. Here was the personal evidence which I long desired, but which I did not receive until my reason had, by study of the philosophy of Spiritism, been brought into a more receptive condition. This may explain to those who have read some of my contributions to freethought literature in the past, the broader views which I now take compared to the relatively narrow materialism along which I have traveled. Passing through that narrow passage the last remnant of the shell of old orthodoxy from which I had emerged was rubbed off my mind. Freed from that I was in a better condition to receive true spiritual light. This had been my path from orthodoxy through materialism to the dawn of a greater knowledge, which I do not question I shall behold with noon-tide splendor.

THINKING, DOING, WHAT AND HOW.

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 individuality 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 importance 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 beneficial. The enunciation of the true ideals in life—an 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 pace with the rapid strides of progress in knowledge. The advance guard in Spiritualism must see to it that much trickery and grounds for considerable 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 work.

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 mathematics, the mind is led in regular sequence from the elementary to the complex. From the elementary value power of the digit 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 jeweled hand of reason. A successful business career rests on a strict observance and harmonization of detail, resulting in accumulated power and wealth. The good which has come from all past religions 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, spiritual 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 Spiritualism and do the work." The effort must be of the physical—physical life; the essence must be of the spiritual—spirit life, the two in conjunction, produce the beneficent results for which

the cause is here to consummate. The idea of exanimate spirit aid and power is too prevalent, particularly in the ranks of Spiritualism to make the cause a distinctive potential factor in the affairs of men. No matter how profound and 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 one unconsciously perhaps, announces the exponent of his spiritual development to be of low degree. Spirit man in mortal frame falls far short of his duty and destiny if he does not aspire to an ever increasing range in height, depth and breadth of spirituality. It is one thing to be simply a Spiritist and quite another thing to be a Spiritualist. One who ever is in search of spirit phenomena and that alone, being satisfied with that which awakens personal sensual consciousness only, can scarcely claim enrollment in the list of Spiritualists. And here arises one great cause of cross purposes which 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 comprehend the teachings of the exanimate.

Again, what I will call graduated Spiritualists 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 I have, through the phenomena, been convinced of the continuity of individual existence; there is nothing more for me to learn of special interest or concern. I occasionally 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 preceding article, finding these to be a necessity for the establishment of scientific, 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—ORGANIZATION.

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 to 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 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 any law for man's obedience or transgression. We have been compelled to find out all we know by the exercise of our own faculties. It is by slow and 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 are all useless to man; they have never helped him in any emergency; there is 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 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 to rest an ample organization. As shown before, 1) Spiritualism includes and presents to the world a series of most remarkable phenomena or manifestations,

which brings it into the domain of scientific observation. 2) Scientific scrutiny has demonstrated that these phenomena are produced by the universal life force, but specially by that force as modified in and by the human system, as all forms 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 functional 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, 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, brings us face to face with mind—with man, hence with purpose, intent, object, tendency. In individual cases we may suppose merely a personal impulse, but this vast movement, which belts the earth, has underneath it something more than the caprice of a person. Everything 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 the force employed, and that it issues from embodied human life, hence, the inevitable deduction of the unity and equality of life. The absolute oneness or brotherhood of man is derived from or based upon nature, and not a theological assumption. But, as our basis is life, we must follow to the last analysis our principle. What are the relations and rights of these individual entities, possessing the same germinal faculties and standing on the earth in response to the same immutable law? We must measure and define their rights by their necessities. Necessities are so many 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 irresistible 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 demand what the wise may need, but what 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 is not yet ended. And every settlement supposed to have been made in the past has only left the same unjust discrimination—the same inequality—the same crying wrong. The reason for this is obvious to every careful observer. It is found in the religion of the world, which has ever been one of unjust discrimination. The animus of all religion is contained in one sentence—"Jacob have I loved, and Esau have I hated?" The preference of one to another without any regard to their deserts is the genius of the Bible. It has been the doctrine of the church in all ages. On it kingcraft, priestcraft and all aristocracies have been built and by it justified. Such a thing as genuine morality was, and still is, impossible with the control of Bible religion. In fact, religion excludes morality—leaves no room for it. Religion allows no duties to man, save those which it imposes. It allows no moral law except one assumed to be miraculously given. It allows no duties owed by man to man as man, but only what God commands. God is the all in all; man the dependent instrument to glorify the "all in all." And any declaration which sets before us a formative, directive or ruling Deity involves all this. And if the assumed God is neither former, director or ruler what is he or it good for anyway? But these considerations bring the radical character of Spiritualism distinctly into the foreground and shows us just what position it must assume in the present crisis. All this vast array of intelligent force from the supernal spheres of spirit life has not been put forth to run a petty side show to the great church menagerie of theological monstrosities, nor to bolster up its horrid immoralities by praising the mediumship of a mythological incarnation.

On the contrary the grand purpose of the present inspirational inlapse is the inauguration of the higher, the true moralism, based upon the absolute oneness of life, as demonstrated in the primary phenomena of Spiritualism as 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 the one most apparent, the one which overshadows all others. The overwhelming thought, forced upon the convicted intellect, is not I am to live hereafter, but what is the character of that future

life, what the relations of the present to that, and especially what influence will worldly life—the relations sustained to worlds here—have on that amazing future? Like a blaze of electric fire transforming 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 contending hosts can be reconciled and harmonized. To the distressed mind, tormented as to the future life, we bring deliverance and peace, and to the turbulent millions on the industrial plane we have the panacea equally as potent. But organization is the *sine 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 to the command of the queenly moon, kissed by the sweet breeze that blow from the salty ocean, it is a place meet for the visits of angels and men. So fair a place may well be the threshold of a brighter world than this. The music of the waves upon the pebbly beach suggests the harmonies of the higher life. And when the moon sails out above the bay, and makes her silver track upon the water, it seems as though that were the shining pathway to the spirit world, and that unseen feet are treading it on errands of love and mercy to waiting mortals.

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 hitherto gleamed out to cheer our world. It shows us life as infinite, glorious, divine. "Behold I stand at the door and knock," said the pleading spirit; and the world heard the knock and opened its door, and in trooped the angels of light, bringing their message of joy.

We listen to the echoes of that tiny rap, as they reverberated around the world, waking the dead to new life. It means a new church, a new society, a larger and more spiritual science.

Onset is doing its share of the good work of building this new temple of humanity. Let us all be builders in the temple. Spiritualism, with its allied forces, is regenerating the whole world. It is a little heaven hidden in a measure of meal. It works silently and secretly, and its most potent results escape the analysis of numbers and statistics. But it is at work, and like the silent forces of gravity and heat, it slowly but surely modifies the outer world.

I need not write of persons and doings at Onset, for your readers will be kept informed by others who contribute to your paper. But if the thoughts that come to me, as I sit by my tent under the spreading branches of the oaks, and listen to the oracles that of old spake forth out of the rustling leaves of this sacred tree; if the inspirations that breathe upon me as I walk upon the shore of the murmuring sea, may serve to stimulate your readers to a higher appreciation and meaning and possibilities of Spiritualism as a movement, I shall be glad that I have thus recorded them and transferred them to your printed page. Spiritualism has indeed come to show us the better way, and I am glad to see THE BETTER WAY in turn is doing so much to show us Spiritualism in its higher aspects. Yours for truth and progress.

GRAPHO. Introduce the paper to your neighbor. Ad us in the grand work in which we are engaged. THE BETTER WAY 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 intruding, madam. But I understand that you have been sick and are now perfectly well, and that during your illness six bottles of Dr. Curren's elixir 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 herself. I did not take any of it. Advertising Agent—Humph! Can I see her? Madam—She's dead!—New York Weekly. A can of tea exploded at a picnic yesterday. Gunpowder tea, probably—Boston Transcript.

REMARKABLE EXPERIENCES.
 It has been my intention for some time to furnish the readers of THE BETTER WAY with an account of my experiences in the phenomena of Spiritualism, believing this to be of more value in convincing skeptics than philosophy. The latter though beautiful compared with our early teaching concerning death and the hereafter, is however not all-sufficient.

About eighteen months ago I was in Washington, D. C., on some business concerning the appointment of a brother to a postmastership. On my arrival I called the assistant Postmaster General and was informed that the appointment would be considered at a subsequent cabinet meeting.

While there I learned that Dr. D. J. Stansbury was in the city and thus called on him for sitting. Desiring to hear from my wife, I wrote quite a lengthy note in which I asked various questions, and handed the same folded up tightly to the medium, Dr. S. In my presence he dropped it in a little box on the table before us containing the key to his telegraph and closed the lid. Almost immediately the ticker began to operate and the doctor took down the message which proved to be a reply to my questioning. The message was an affectionate 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 separate slips of paper and handed them to the doctor who placed these between two separate pairs of slates. On opening the first a short message 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 below it a few words of congratulation from my old friend E. V. Wilson, although I had not mentioned the latter name.

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

That evening I applied at Mrs. Ross' for admission, and though a little hesitancy 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 seated 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 curtain parted showing a female figure arrayed 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 seance the curtain once more parted and revealed two spirits. Mr. Ross announced "Charlotte and Father." I stepped forward and recognized my wife and father. When gratified they dematerialized.

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 Abraham 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 later Charlotte was announced. I went forward, and there she stood as perfect and as natural as she ever looked in life. While gazing on her astonished she advanced, placed her arm around my neck and gave me an affectionate kiss, as she had promised to do that morning, thus making the test complete. After her Mr. Wolf materialized who invited all friends forward and greeted each one in turn. But before closing, my wife and father again appeared, this time both being perfect, and both spoke to me concerning the postmastership, something I had not spoken about to mortals and proved that spirits are interested in our affairs material as well as spiritual.

Before leaving Washington, however, I attended two more seances at Mrs. Ross. At the last one my wife said to me when I asked her if she knew I was about to return to Hot Springs, Ark.: "Yes, I'll go with you. I am always with you and will never desert you!" These

were her last words before disappearing. On my return home I narrated what I had experienced, and my friends pronounced it all a fraud. But time solves all things. The following summer I happened to strike Denver, Colo., while 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 message: "I am always with you and will never desert you. I am Charlotte!" Those were my wife's last words to me in Washington six months ago. She then said this spirit wanted a private interview. Being satisfied that this was a most convincing test and a corroboration of my last winter's experience, I arranged 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 seance 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 answered separately and perfectly correct, proving: 1) that it was my wife; 2) that Mrs. Foye 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 before. Yes, she replied, six months ago in Washington, D. C., through Dr. Stansbury and Mrs. Ross. You therefore have not been deceived, despite the asseverations of others to the contrary. You should have no further doubts about it. I materialized eight times and 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.

1000 A YEAR FOR THE BETTER WAY.
 Written for The Better Way.
SOME RECENT PHENOMENA.

Many of the people of Onset have become interested in a phenomenon 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 hook 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 half-pint bottle with a metal button suspended from the cork by a horse hair he denominates as "Little Harry." A quart fruit jar contains two small china images with metal attached to their feet are called "Phemie and Lottie."

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.

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 swing. "Little Harry" answered questions with accuracy, counting out the numbers asked for with the correctness of intelligence. The Indian in a bottle 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 our investigation, Elder Dow dismissed us as he had begun the seance. This may look simple to some, but we would like them to explain that if it was human agency that in some way jarred the stand they stood upon, and made the pendants swing, why all would not have been in motion together, which they were not only once at the request of the medium, also, by what force questions were answered mentally, and how these bits of metal knew how to count ten or any other number if they were not moved by some intelligence.

Elder Sherman's record for honesty is such that there could be no question of

the truthfulness of the manifestations. May we not have in this humble apparatus the hint of some machinery that can be manipulated by our spirit friends without human touch that would convert a Hodgson or Savage?

Written for The Better Way.
CLASSICAL MANIFESTATIONS.
 WILLIAM JOHNSON.

Being a resident of Cleveland, in your State, I feel to send you a few facts, which have come under my observation at the seances of Mrs. Hattie C. Stafford. There is always something new, no two alike. I have had two private seances, at which four and five persons were present by my invitation, and demonstrations were very interesting as well as convincing. My wife and many others materialized outside the cabinet and held quite long conversations with me. One spirit materialized upon a ladies' knee, she felt something moving there and looking down, saw a head, she placed her hand upon it, and it kept rising until beyond her reach, when she put both hands up and supported the spirit standing there, which all saw plainly.

I purchased some slates, tied them together, and placed them on a chair next to me. During the session, the spirit Fanchon took them and stood directly under the light, holding them over her head and keeping them constantly in motion, supported only by the thumbs. When they were returned to me, upon examination, I found both slates covered with writing. This occurred upon two occasions, and the first time the writing had the appearance of having been done with a slate pencil, although none was provided, and there were three different hand writings. On the second occasion, the slates were filled and the writing was in eleven different colors. One other remarkable 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 spirit artist, Lucy Grey, took it from 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.

THE BETTER WAY 6 MON. FOR 50 CENTS.
 To the Editor of The Better Way.
 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 tying. 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 seance 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 wonderful manifestations of spirit power were given without delay and immediately after the cabinet curtain was drawn in 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.

"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 German Hermann Handrich. Mr. Handrich is a scholar and a business man. In appearance he is distinguished. He is of medium height and slight of build. His hair is reddish and curly. He is slightly bald on top. He wears fine clothes and gold-bowed spectacles. He has an interesting 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 Government.

The others are all investigators of considerable experience and are regular attendants at the various spiritualistic meetings held here. The Mr. and Mrs. Davis whose names are signed are in no wise related to W. S. Davis. Brooklyn, N. Y., July 25, 1891.

Hypnotism.
 MRS. CORA L. V. RICHMOND.

Some people think that "hypnotism" is going to be a great remedy for crime. If one is inclined to murder that hypnotism may be employed to stimulate his mind to other thoughts. All this is very well, but hypnotism is an effect and no one can safely place his moral conviction under the dominion of the will of others. We have had theological hypnotism for

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 by hypnotism; it is only by love and truth divine; by such unfolding as is witnessed when the sun shines for ages, and at last the lilies come forth, or such warmth, as in the spring time, wins from the earth the germs that are already there. You may put to sleep any number of human passions, but sleep is not death nor conquest; the individual cannot be hypnotized into right-doing without right-thinking; he must have right thinking with knowledge and perfect moral consciousness, and all the will that he possesses, and if by any superficial or extraneous means his physical nature may be for the time subjected, that is well. All such appliances may be valuable, but the primal cause is in the spirit itself, as is the lack of unfoldment of expression there; whenever reached by experience, the victory and triumph must surely come.—Weekly Discourse.

A TEST.
 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 place, Salem, Oregon, was born at Auburn N. Y., 1802, he was 89 last Jan. And by the way is said to be the oldest member of the I. O. O. F. now living. Last September he was at the Spiritualist camp meeting at New Era, this State. 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 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 proof that his friend had passed out of the body which fact he learned from Mrs. Ordway at the camp meeting 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 valued paper the opinions of several Spiritualists 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 seance, 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 much good be done.

Our camp meetings held during the summer season are well enough so far as they go, but only the favored ones 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 life are stronger than love for the cause. I read of only two who lecture as missionaries—Bro. Kates and wife. Now let us organize throughout the States 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 could add many more. They only want to hear and see in order to believe, and we ask that THE BETTER WAY urge upon its patrons the necessity of an organization of this kind.

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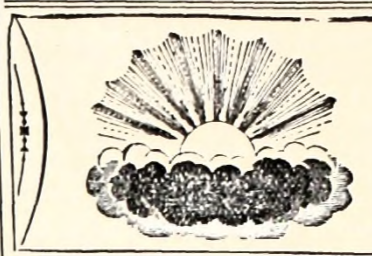
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CINCINNATI - AUGUST 15, 1891

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SCIENCE VS. SPIRITUALISM.

DR. J. D. BECK, M. D., F. T. S.

Without attempting at this time to define science or Spiritualism, or truth, one fact will be readily admitted by nearly every reader of THE BETTER WAY, and that is, that Spiritualism contains a great truth. It will also be admitted that this truth has been ignored by the organized religions of the day and contemptuously ridiculed by the so-called science of the day. The few exceptions in either case still further confirm the rule by the added bitterness and persecution encountered by those from either the religious or scientific bodies who have felt compelled to acknowledge the truth at last discovered.

If the foregoing considerations are found to be logical and true the intelligent 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 by jumping at conclusions; not as to facts, but as to the relation of these facts to a broad and exact psychic science. The salient point where his facts and his deductions lead him either into error or inefficient knowledge, which is the same thing, is the Astral Light or the "Universal Luminiferous Ether."

With a great many otherwise intelligent Spiritualists the moment a suggestion, a theory or a broader philosophy in regard to the nature and functions of the Astral Light is put forth, it is denied and denounced before it is even apprehended, because it seems to upset, or in some way alter his pre-conceived interpretations of psychic facts and pneumona. I therefore submit, in all fairness, whether the Spiritualist is not thereby copying the mistakes of the scientist and the credulist.

Now I believe that Spiritualists are in possession of an immense body of facts in psychic phenomena and subjective experience, and that with these possessions they can afford to face the world, but the thing that in my humble opinion they cannot afford to do is to allow prejudice or ignorance in any form to bar the way of enlightenment or the progress of truth. At this point human nature is very much the same the world over. In my judgment so-called Spiritualism is not likely to make any great progress from anything that the present materialistic science can do for it for reasons already pointed out, and any facts in Spiritualism forced on the attention of orthodox Christians will inevitably be warped to fit in with pre-conceived theological notions of nature, deity and man. Spiritualism may advance along the lines of a genuine science as indicated by the great discoveries of Crookes, Keeley, Babbitt and others, provided its leaders, thinkers and writers are open to truth from whatever source, and no matter what pre-conceptions these truths may seem to overthrow. If older theories are really overthrown it must be by larger truths, and because the position relinquished was at best only tentative.

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 by bigotry and partisanship. This is a matter of interest to all true Spiritualists and of still greater importance to the cause of truth in general, or its recognition by man for the uplifting of humanity.

True merit, like a river, the deeper it is, the less noise it makes.

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 psychic experience into terms of matter. As these psychic potencies belong to the psychic, and not the physical plane, this can never be done. It is true that there is a normal relation between the physical and psychic, or astral planes, and it is also true that analogies have been, and may be still, further traced between

these two and still higher planes. In 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 degrees. 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 amazement.

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 credulists nothing but disappointment awaits him. It will furthermore be by-and-by urged that he has appealed to the Caesar of science and he will be said to be in all honor bound by its verdict. He will protest too late.

It may be seen, I trust, that empiricism 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 evolution as is the more open and less paralyzing materialism of modern science.

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 reveal His will to others on a point so connected 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 Maynard, a trance medium of peculiar power and ability. This lady is now living 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 will have a marked bearing upon the 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 astonishing 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. To the Editor of The Better Way. In many places there are homes for the aged 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 mediums where the aged could live

ABRAHAM LINCOLN LISTENED TO MEDIUMS.

Was Abraham Lincoln a Spiritualist? In an interesting volume which Mr. Rufus C. Hartrauf, of Philadelphia, will soon publish, some astonishing information in this regard will be introduced regarding the martyr President. Facts 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 Spiritualist, 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 danger to the nation, watches over its affairs with even greater care than do 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 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 was Nettie Colburn Maynard, afterward recognized as one of the greatest trance mediums in the world.

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

People who praise a thing merely to get their names into print run the risk of having them attached to something very unsavory at times which they may regret later.

Contributions containing facts or circumstances or something in defense of the cause should have the writer's name appended—not simply a *nom de plume*. By the latter its individuality is lost and with it the influence it is intended to convey and its credibility.

Dr. J. B. Campbell informs us by letter that he will be one of the number to 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 would-be 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 10 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 one. The holy coat of Treves is expected to draw 2,000,000 pilgrims in the six weeks beginning on the 15th. 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 serious rivalries. General Booth now has a large number of the London 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 progress in this country—their statistics,

cheaply and comfortably, and the home 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 Spiritualism.

I have been conducting such a school in a small way for several years, and hold special free sessions every Sunday afternoon 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 building in our American Health College and Sanitarium, 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.

Contributions 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 Psychological Society.

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 Mr. I. S. McCracken, 5th and Walnut sts. 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.

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People who praise a thing merely to get their names into print run the risk of having them attached to something very unsavory at times which they may regret later.

Contributions containing facts or circumstances or something in defense of the cause should have the writer's name appended—not simply a *nom de plume*. By the latter its individuality is lost and with it the influence it is intended to convey and its credibility.

Dr. J. B. Campbell informs us by letter that he will be one of the number to 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 would-be 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 10 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.

publications, education, evangelistic work, 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 accordance 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 people.

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 from 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 Tompkins, 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 warrant.

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

The warrant is still preserved at Boston. A similar commission was issued by John Endicott in 1664 for the flogging of Edward Wharton. Flogging of a similar nature occurred frequently until the Quakers were safely settled in Pennsylvania.

SAN ANTONIO, TEX., July 29. Sam Jones, the celebrated evangelist, contracted to deliver lectures at the Corpus Chautauqua for ten days. He staid four days and left in disgust, passing through San Antonio today on his way to Houston. He appears to have made a singularly bad impression in Corpus Christi. The Caller, the leading daily of the town, editorially says of his departure: "Sam Jones preached his last sermon in Corpus Christi last night, for all of which a suffering public is truly grateful. He yelled at the people for drinking beer and going in bathing with décollete pants on, but failed to tell the people in his two-bit sermons that he himself sat in a carriage last Saturday with ladies and squirted tobacco juice all over the wheels of the vehicle. Sam Jones is in it for what there is in it, and does not care one iota if a thousand souls go to hell so long as he gets his pay for stuffing the people with rot. He took here all the Chautauqua cash he could lay his hands on. He came to stay ten days, but thank God, a dwindled-down audience ran him out. A good riddance of bad trash."

A strange sect has appeared in Madrid. It has its headquarters in the Calle del Sombretete, a poor but central portion of the town. There are about 1,000 members in Madrid and the membership in the provinces is increasing despite the united efforts of the government and the 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 a former workman Jimina, who is called "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 carried 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 in prison on a charge of practicing me-

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 lay 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' Washington.

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 the best physicians, who highly recommended "Carter's 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 benefit without calling on a physician for a prescription which affords only temporary relief.

CINCINNATI, O. Ladies' Aid met Sunday afternoon at C. A. R. hall with president and treasurer, the only officers present. Our worthy president, Mrs. McCracken opened the meeting with a few remarks about the Coney Island picnic, which were received very pleasantly by the ladies present. Our treasurer Mrs. Winterburn gathered in a few dues and business was adjourned until Wednesday, August 12th.

There were several mediums present, the most noted of whom was Mrs. Cissna of Dayton, Ohio. This lady said some very pleasant things about our Aid and was surprised to see so many present. We called upon several of our home mediums and their guides gave us several tests for different members of the Aid, and some good solid talk upon the progress of Spiritualism which is advancing step by step upon the highway of pre-judice and opposition, until before long, we will see our banner unfold to the breeze with victory perched upon the topmost staff.

Some one made a mistake in the date of last week's meeting, instead of Tuesday July 28th, it should read Wednesday July 29th. We will look at the calendar next time. Our Aid is doing good work this summer, a work that will resound to its credit for all time to come. Cincinnati is yet to be heard from in comparison with other cities as regards lecturers and platform mediums, and we will be heard of soon and be fully up to the times.

Our genial Secretary Mrs. Kate Dechant is rustivating 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 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.

FRANK J. CHENEY. Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1890. [Seal.] A. W. GLEASON, Notary Public. Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, F. 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 overlooked 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 ordinary thing in the world to meet foot-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.—N. Y. Tribune.

Correspondence.

Cassadaga Camp Review.

Among the number of great campmeetings now being held throughout the country, none deserve better mention than the one amid the hills, dells and meads of beautiful Cassadaga. Never in its history have the effects of concerted 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 meeting gets under full sails.

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 11 I listened to one of the most profound discourses I have ever heard of my privilege to enjoy. The speaker was Mrs. Jennie Leys and the subject chosen was "The Integrity of the Constitution." The lesson which she embodied the duties devolving upon Spiritualists and Free-thinkers in guarding the watch tower of liberty, was most vigorously pointed out. The encroachments and the intrigues of the National Reform Association were dwelt upon and the fallacies 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 a prophetic eye to see the tendencies of the 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 phenomena 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 unusual delight in tripping the light fantastic tune, inspired by the stirring music of the North Western Band, and the genial management of Mr. J. T. Lillie.

The parlors of Mrs. T. J. Skidmore were also graced by a large company of invited guests, who were entertained by the reading of a reminiscence 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 Scotchman, Thomas Carlyle, in the year 1854. 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 loom in memory's trail, detracting from its brightness because of his ungenerous conduct toward his faithful wife.

The large concourse of people at the camp on Sunday, the 2d, and the attention given to the discourse, show that people care for a higher purpose than idle curiosity. On Sunday morning Miss Jennie Leys again graced our platform giving a brilliant discourse upon "Catholicism—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 eloquence of a Webster; the fallacy and danger which would result from putting any man-made idea of God into the Constitution—thus limiting freedom of thought and bringing a religious dogma was forcibly pictured, and the need of woman in all the walks of life—political, religious and social—as an eliminator of wrong and consequent sorrows, and as an edifier and disseminator of justice, mercy and love was touched upon with womanly tenderness and grace and yet with the logic and power of a masculine brain. Thus the supreme power 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 same time, "a thing of beauty," which, if accepted and actualized by the world, would also be "a joy forever."

In the afternoon Mr. Willard J. Hull of Buffalo, gave a discourse upon "Men and Ideas." It opened with a quotation from Dr. Holland, in which he says, "Bible 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, have more to do with thoughts than most people are willing to admit.

A beautiful allegory from nature was given, and much poetical as well as stern and aggressive thought put forth to the delight of those whom the truth had made free, but quite startling to those who had allowed someone else to think for them.

Monday evening a very interesting conference convened, and the subject, "The instruction of the masses, how and by what methods can it be done?" was discussed from various standpoints of thought and experience.

Mr. B. E. Litchfield, opened the conference with some very pacific and excellent ideas. Mr. G. H. Lewis made an earnest exhortation in favor of first taking measures to provide everyone with a home, opportunities for unobscured of their highest possibilities. He was evidently imbued with the grand humanitarian principles of Nationalism. Judge McCormack thought the days of dictatorial teaching must cease and the system of suggestion or inducing must supplant it. Mr. Palm, an author and correspondent for the secular press, said he believed in the nationalistic theory set forth by Edward Bellamy, but thought that there were intermediate steps to be taken before we could reach it. He believed that labor should be ennobled and every child instructed in some useful employment by which they could earn a livelihood. His speech was extremely practical and suggestive. Mrs. Barton thought if all the money spent in the paper trade could be used in educating our children and providing homes for the poor, ignorance and vagrancy would no longer have a place in our land. W. J. Colville was called to the platform, and in his earnest manner he exhorted the thought that we had had to do separately thundered into our ears long enough and that it was time that we had total brightness taught in its stead. He believed that the pathway of loving kindness to be the path of wisdom—not even the most ferocious man was so obdurate that they could not be melted and controlled by love. Mrs. J. E. Hyde, of Willard J. Hull, Mr. Gregory and others made remarks pertinent to the subject.

her engagement with the C. L. S. A. by giving a lecture on "Superfluous Blossoms." It 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 and elsewhere, will attend her through all the walks of life.

In the evening a large audience was delighted with an entertainment given at Library 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 understand something of the psychic laws readily recognize his demonstrations of mind reading as a valuable auxiliary to the phenomena of Spiritualism. It proves the theory that thought is substance, and that the adept may trace the subtle lines which it traverses.

Mr. Allen B. Campbell assisted in conducting the entertainment. The Northwestern Orchestra gave several fine selections. Mr. W. J. Colville made a brief speech at the opening, showing the value and potency of thought.

Mrs. Mary Graham, of Cincinnati, O., a lady 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 elocutionary 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 applauded.

The exercises were interspersed by a song from Mr. Colville, selections by the orchestra and a fine inspirational poem by Mr. Colville. The feast of mind reading by Mr. Palmer were successful in every instance, and met with frequent applause by the audience.

Wednesday, August 6th.—Conference 10:15 a. m. 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 Woman'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 school higher than the primary already established. Spiritual science he regarded as more important by far than physical science, though he advocated all sound culture. W. J. Colville followed with 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 Spiritualists; 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.

The celebrated lecturer, Willard J. Hull, of Buffalo, gave some valuable words and encouragement, he said: "We want a university, a telescope, a kindergarten 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 interested in the same let them give their money now and not wait till they have passed from their mortal bodies."

The library is already large and excellent and can with only a little effort be greatly increased if every Spiritualist would give a good book, the library would have no superior anywhere. Some valuable books were presented by Mr. Kirtledge. 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 closely resembled those of many advanced mental scientists. He then went on to vouch for the genuineness of materialization and other phases of phenomena. Some people think him credulous, but all know him to be honest. He related a cure of cancer of two years standing in forty-eight hours; he attributed the healing entirely to spirit power.

Mr. Matthews came forward to donate some more works for the library; he has been a Spiritualist over forty years; his wife is his co-worker in all things, they do much missionary work in their neighborhood. Mrs. Drake, a very fine medium, expressed her desire to do 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 Gauge of Prayer."

At 2 p. m., W. J. Colville delivered his last lecture in the auditorium; there was a very 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 attendance. The inspired lecturer protested against the use of the word drudgery almost as much as he opposed the term mental, and insisted that the new and brighter industrial era so much desired will never dawn till all kinds of work are accounted not to accept demoralizing occupations and such pursuits enlightened sentiment must render extinct. In all phases 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 happily, who can consciously infuse into it and dispense through it the blessing of the spirit which flows through the humblest avenues often flows the closest and fullest. After the singing 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."

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

There was also a very interesting conference at the auditorium, in which M. A. Starkey, of Topeka, 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: "Constructive 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 embodiment of the highest spiritual thought. A

large audience was present, and all seemed imbued with a sense of spirit presence. Messrs. Lane and Lillie enhanced the attractions of the day by their sweet and soulful instrumental and vocal duets, possessed an added sweetness—the farewell improvisation of Mr. W. J. Colville, which was also an appreciative tribute to Mr. Hull—the wonderful tests given at the close by Miss Maggie Gaule, also the few well-chosen and eloquent words by Rev. D. L. R. Libby made the vast congregation feel that the spirit world was in reality bending over us and touching our hearts with the brightness and joy of their love supernatural.

In the evening Rev. D. L. R. Libby, at the auditorium, gave his famous illustrated lecture upon the 1900 representation of the Passion Play at Ober-Ammergau. Mr. Libby visited Ober-Ammergau and saw the play presented, and spent some time there studying the play and players as a special preparation. The lecture was beautifully illustrated by stereoscopic and powerful oxy-hydrogen light. Some seventy views, part 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 its close.

Friday, a. m.—The Children's Lyceum crowded in the auditorium, and there were also a large number of interested spectators. The Lyceum is now one of the attractive features of the camp. There are over sixty children who attend. This morning they had impromptu speeches, recitations and songs by the little ones. Little Miss Nettie Madison has fair promise of inspirational unfoldment, and Miss Florence Montague sings and plays inspirationally. Mrs. Dillingham Storms talked pleasantly and instructively to the children, and Miss Maggie Gaule gave them a cheerful little speech, and several of the little folks splendid 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 surprised 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 excellences 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 represent 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 outward sense is not to us visible. She wishes to be the exponent of happiness and not of misery.

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

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

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 Oil City, have purchased the Madison cottage, New grounds.

Mr. G. T. Kittridge, of Lockport, N. Y., and correspondent of Lockport Journal, has purchased the Straight cottage on Third avenue.

Next Saturday, the 15th, will be Woman's Day at Lily Dale. Susan B. Anthony, 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 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."

CLINTON, IOWA, Campmeeting.

The ninth annual campmeeting of the M. V. S. A. opened at Mt. Pleasant Park, Sunday, August 4th. Notwithstanding the previous all-night 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 campmeeting of the M. V. S. A. was declared in session. At 10:30 a large audience assembled in the pavilion to listen to the opening address by Prof. J. S. Loveland, who took for his topic "The Mission of Spiritualism: the leadership of the world." It was a grand effort and fully sustained the reputation of this eloquent advocate of all reforms, which are calculated to benefit humanity here and now, as well as in the sweet by and by. The choir, under the leadership of Prof. W. F. Peck, is evidently to be a decided feature at the camp this season.

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 Footsteps; what have they done for the world." The lecture was eminently practical throughout and elicited the warmest commendations from all who had the pleasure of listening.

At 4 p. m. a medium's meeting was held and a very interesting time was the general verdict. Excellent readings were given by the noted psychometrist and healer, Dr. P. C. Phillips and Mrs. Sheehan, while tests were given by Will Hodge and the ever-reliable Ollie A. Blodgett, of Davenport, Ia. At 8 p. m. Mrs. Sheehan again entertained the people by answering questions under control of her guides.

At 10 p. m. the first conference of the season took place and proved a most interesting session. Dr. T. Wilkins, of Minneapolis, the newly elected President of the Northwest Spirit Association, was announced to act as chairman of all conferences during the season, which is pleasing to his numerous friends on this camp ground.

A most interesting session of the Ladies' Independent Union was held at 3 p. m., at which time an additional membership of twenty-five 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 M. V. S. A.

August 4th, 10 a. m., fact meeting at 10 a. m., which was largely attended and proved very interesting. At 11 p. 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 Nature's Temple an acceptable one. Mrs. Sheehan again addressed the people, taking for her topic "The Dawning of a New Era." 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 circumlocution on their part; they call things by their right name without taking into consideration whether it suits the popular prejudice, their aim seeming to be to give the truth, whether palatable or not.

A public dance at 8 p. m. closed the programme for the day, Wednesday, to a. m., conference, which was well attended. Subject of discussion: "The Phenomena of Spiritualism from a scientific standpoint." One fact was elicited, if nothing more; we realized there is but little we absolutely know.

Medium's meeting at 3 p. m. in pavilion, which proved a very interesting occasion. Tests were given by Mrs. Niece, Mr. Bach, Will C. Hodge and Ollie A. Blodgett, Ada Sheehan and Prairie Flower, and last, but not least, Phlegan, the humorous control of Mrs. Sheehan, not only amused but gave many things instructive, and at times fairly convulsing the audience with laughter. A camp dance in the evening concluded the programme for the day. Thursday morning was set apart for the memorial services, speeches being made by Prof. Loveland, Prof. A. B. Severance, P. N. Foster and Mrs. Sheehan, who gave an eloquent tribute to the memory of our deceased friends.

At 3 p. m. Mrs. Sheehan entertained the people by answering questions by the audience, closing with "Prairie Flower," who entranced her medium 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 given upon these grounds and gave complete satisfaction to the entire audience. Prof. Hoffman's fine orchestra was a pleasing feature and their music is highly commended by all. Miss Rhewaldt, a young lady connected with this organization, is a fine violinist and gave a solo in superb style.

The conference Friday morning was well attended 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 the Ladies' Independent Union and a very enjoyable public dance closed the exercises for the day. Campers are arriving on every train and quite a number of new faces are among them. Everybody looks joyous and happy; the weather is superb and the success of the M. V. S. A. Campmeeting for the season of 1891 is assured. JIM.

Sunapee Lake Camp Notes.

The last steamer on August 1 brought many new faces to the grounds. Among the arrivals were Eben Cobb, Esq., Mr. Edgar W. Emerson, Mr. A. E. Tisdale, Miss H. E. Bailey, the Misses Maud and Bertha Davis and Miss Addie Leavitt—part of the talent engaged for the camp.

Sunday, August 2d, was cool and pleasant. A 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. Edgar 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 Churchhill cottage 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 magnetized paper. Other mediums were controlled and gave some fine tests; the circle continuing two hours, when the members of the day dispersed, and the exercises of the day were ended.

On Monday, August 3d, there was nothing going on through the day, but a most interesting conference meeting was held in the evening. It was opened by Vice President Cobb, who has the happy faculty of making every one feel at home and anxious 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 Leavitt gave some charming recitations. Miss Bailey rendered one or two delightful solos and the Misses Davis sung many of their songs. 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. Juliette 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 joy 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 from the fountain of inspiration through the voice of the good sister; and as we passed out of the hall we heard this remark from one, who had no doubt been comforted and helped, as she leaned toward her companion, she said, "I 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 and entertainment combined. Readings and music were interspersed with the more solid spiritual instruction. It was well attended and was pronounced a decided success. Our musical talent this season is of the best and our little clairvoyant has few if any equals. We are expecting Mrs. M. E. Williams in a day or two to add to the attraction of the meeting. This lady is well known in the world of Spiritualism as a hanc speaker and wonderful medium for the grand phenomena of materialization.

JANE D. CHURCHILL, Sec'y.

For Cramps, Chills, Colic, Diarrhoea, Dysentery, Cholera Morbus, and all Bowel Complaints. NO REMEDY EQUALS PERRY DAVIS' PAIN-KILLER. Sold Everywhere at 25 cts., 50 cts., and \$1.00 a Bottle.

CLINTON CAMP MEETING. The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at Mt. Pleasant Park, CLINTON, IOWA, commencing August 2d and closing Sunday, August 30, 1891.

DR. SYKES' SURE CURE CO., 103 STATE ST., ROOMS 43 & 44, CHICAGO. It is the duty of every woman to look as pretty as she can. If your face is disfigured by black heads, send \$1.00 to Mrs. B. Bailey, 018 S. College, Nashville, Tenn. The next mail will bring you a certain cure, which will not injure the most delicate skin. Ask for K.E.M. No. 1. K.E.M. No. 2 prevents the hair from turning grey, or becoming thin. Send \$1.00 and try it, and you will always be a friend to No. 2. No acids or white lead in either preparation.

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MR. & MRS. F. N. FOSTER, Spirit Photographers, No. 372 CLARK STREET, CINCINNATI, OHIO. Sittings, daily, except Saturday, from 10a. to 4p. m. We are permanently located in Cincinnati, and are prepared to give sittings for spirit photographs either in person or by mail from a lock of hair or photograph. Letters of inquiry, enclosing stamp, promptly answered. Address F. N. FOSTER, 241 1/2 Hopkins Street Cincinnati, O.

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WHY SHE Became A Spiritualist. Abby A. Judson, Minneapolis, Minn. Tastefully bound in cloth; 263 pages. Price \$1.00; postage 10 cents. Remit by P. O. order or registered letter.

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B. F. POOLE'S MAGNETIZED COMPOUND FOR THE EYES. It will cure sore eyes. It will strengthen weak eyes and make them strong. Sent, postage paid, for 60 cents; with directions how to treat the eyes and receive medical aid from our spirit friends. Address B. F. POOLE, Clinton, Iowa.

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Alba-Dermis. A Beautifier of the Complexion. If you have rough, freckled or blotched skin, or if black-heads disfigure your face, it is certain that some of nature's laws have been violated. Do not use any soap, however delightfully perfumed, which leaves the skin dry. Use the Alba-Dermis. Such soaps contain free alkali, which as the soap ages, becomes rancid and poisonous to a delicate cuticle, and which rising with plain water will not easily remove. Do not use any so-called Toilet Creams, for they are merely perfumed melleages, which, acting like varnish, completely clog the pores of the skin, and upon becoming thoroughly dry leave the skin as a dirt upon the surface.

Alba-Dermis can be used with any face powder. Directions.—After well rinsing off the soap and drying the face, apply the Alba-Dermis freely with the hands. It readily rubs downward until dry; then, if desired, apply powder. For black-heads dissolve two teaspoonfuls of baking soda in half pint of water and wash the face with it, using a soft hand brush; rinse well and apply ALBA-DEKERMIS. Repeat every morning until the black spots are gone. Then use ALBA-DEKERMIS only. Sold by druggists. 25 cents; 50 cents.

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Ladies' Department.

Written for The Better Way.

From the Forest Home for aged 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.

Written for The Better Way.

HEART vs. INTELECT. FANNIE E. LAMB. "The phenomena is the heart food, and the philosophy the intellectual food of Spiritualism."

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.

Written for The Better Way.

Thoughts. ANNIE NATHAN MEYER. Though barely twenty-four years of age, Annie Nathan Meyer stands already among the ablest women of the country who are working to widen woman's sphere and increase her opportunities.

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ant to think of the vast growth, soul growth, which we can each, by efforts, accomplish. And it is a good time to begin—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, characteristics 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.

WHITE FOR THE DEAD. To the Editor of The Better Way.

"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 persons, 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 than suicide imposed by popular custom.

This last reason for disregarding it will not appeal to the wealthy but they 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 unfortunate who die by "the hand of the law," may well express their sorrow in black raiment, not only for the dead, but 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!

The Universal Strife. A cricket fed on an insect. To small for eye to see: A field-mouse captured the cricket And hushed his minstrelsy.

Prey one upon the other: 'Twas thus ordained to be, My rite mid old Reynard low And death—death looked at me.

ANNIE NATHAN MEYER. Though barely twenty-four years of age, Annie Nathan Meyer stands already among the ablest women of the country who are working to widen woman's sphere and increase her opportunities.

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."

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"The Rochester." And with it there is no smoke, no smell, no broken chimneys, no flickering, no sweating, no climbing up of the flame, no "struttrums" nor annoyance of any kind, and it never needs trimming. Its source (oil reservoir) being totally sealed, with central draft, it is absolutely unbreakable, and as safe as a rock.

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Convention Indiana Association of Spiritualists.

The convention assembled July 31st and continued to August 1st. Considerable routine business was gone through. Plans for future work were completed. Lease of lots were ordered. 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, Indianapolis; Treasurer, C. Bronnberg, Chesterfield; Secretary, Miss Flora Hardin, Anderson; Trustees for three years, Geo. W. Parkison and L. O. Edson; for one year to fill vacancy, Henry Bronnberg.

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 continuous support thereof.

Resolved, That we affirm death to be only a birth 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.

Resolved, 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 sincere 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 expositors of Spiritualism do not duplicate the phenomena occurring with mediums, and said expositors are unworthy of notice. All Spiritualists being advised to refrain from patronizing such parties.

Resolved, That we denounce all and any proposal to unite church and state, and especially 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 permitted.

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 faith.

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.

Resolved, That we ask of railroads and steamboat lines the favor of special rates and excursion 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 Action 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 exhibit 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 class legislation, especially doctors' laws that shall restrict mediums from healing.

Resolved, That we urge all reformers to assist in obtaining universal suffrage.

Resolved, That thanks be extended to President Westerfield, Carol Bronnberg, and each speaker and medium who has been on the grounds for their valuable service. Committee: G. W. Kates, Flora Hardin, W. M. Smith.

Fitchburg, Mass. The meeting of the Ladies' Progressive League was well attended Sunday evening. The song by Mr. Gorman and Mrs. Ballou was finely rendered. Mr. Goodrich opened the exercises 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 discourse upon the scientific evidence of life after death. He bases his argument upon nature'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 supply that want. Does he need such life? If it is proven that man during earth life has not 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 the 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 feelingly and earnestly spoke of the comfort and strength of his presence in all our daily walks and duties.

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 table, 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 Sunday meetings will be continued as usual. The public are cordially invited to all meetings, both social and religious.

Mantua Station, Ohio. Mantua camp has been a success. A. B. French 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 entertainments of high merit and are greatly admired here. Dr. M. King is the king of this move, and but for his "Maple Dell" would not have been. They now own 15 acres, have a state charter; success is easy if all work truly.

Dr. Swartz has been in various ways. I owe much to the healing circles and to the fine magnetic treatments of Dr. Ingersoll of Cleveland and Mrs. Jennings, M. D., of Cincinnati. But for these helps I think I should have been compelled to cancel all camp engagements and rest for a month or more. Heaven bless them for all they did for me and are doing for others. Mr. Chase of Cleveland gave able writing and spirit photos to some as they report.

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 2nd, the receipts had realized 25 percent more than my previous year. As ever, Jenny Leys charmed and drew the people with her beautiful spirit and attractive appearance and the eloquence of her expressions. Mrs. Byser 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 Gaulle surprised the thousands with wonderful tests. All agreed, I think that the platform tests had never been surpassed at Cassadaga, 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 the alarm of "Cassadaga doomed." I go to Hallett Park, Mich., from here and then to Canton, Iowa if health permits. Yours for the cause, LYMAN C. HOWE.

New York, N. Y. The First Society of Spiritualists of New York have taken an elegant hall in the new Carnegie Music Hall, which occupies the entire block between Fifty-sixth and Fifty-seventh streets on Seventh avenue. In this immense building there are five or six halls, varying in size and architectural structure and finish. The one we have secured is furnished with upholstered seats; there are also two or three ante-rooms, with every convenience for entertainments. 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 best talent and most popular exponents of Spiritualism 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. Ida 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 Gaulle, of Baltimore, who will be with us 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 Gaulle's wonderful powers as a test medium, as she has so often demonstrated from our platform her almost unerring 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 occupy the platform Sunday morning and evening 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 excursion rates from points within 75 miles of Liberal, on Saturdays and Sundays during the meeting. 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 telegraph; Mrs. M. M. Bristow, clairvoyant; Mrs. J. N. Sweeney, musical medium; Mrs. J. E. Porter, test; Mrs. M. A. Sain, physical medium; A. Willis, form materializing and trumpet; Dr. E. Sheldon, magnetic healer; Mrs. Anna Orvis, psychometrist; A. W. S. Rothelme, occult telegraph 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 promised to be in attendance. John Disler, physical medium, and F. N. Foster, spirit photographer, will be with us the first two weeks of September.

Grand soiree every Saturday evening at the pavilion. A large dining hall, restaurant and bath house on the grounds. Good board can be had at \$4.00 per week, or 25 cents a meal, except 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 10 cents per day. Persons who 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. J. Underwood, of Springfield, Missouri, President. Mrs. W. S. Pettit, of Creston, Iowa, Vice-president; E. W. Baldwin, of Liberal, Missouri, Secretary; Mrs. J. K. Belk, of Liberal, Missouri, Treasurer.

Rindge, N. H. The flag of the Banner Campmeeting was thrown to the breeze on Sunday, 26th ult., our opening day, and a most auspicious 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 harmonious effect. Mr. Albino then introduced Mr. Eben Cobb of Boston as chairman, who spoke to great acceptance. The singers then rendered "Blessing Hands," after which Mr. Frank T. Ripley was introduced by the chairman as the speaker of the morning. His discourse was well received by the audience, who paid him close attention. But it is his remarkable tests that arouse his hearers to great enthusiasm. Both forenoon and afternoon his tests were the theme of conversation and proved an eye-opener to skeptics. Mr. Albino 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. Mrs. S. S. Gordon, of East Boston, presented Mr. Albino with two contribution boxes made of plush, with long bamboo handles. They proved their magnetic power over the people in the generous contributions bestowed.

The Banner Campmeeting thus far seems to be on a solid foundation and the people hereabouts have nothing but words of praise for the speakers, singers and the manager, Mr. Albino. Mr. Ripley will speak and give tests next Sunday morning and afternoon. Concerts by the East Jaffrey band are a pleasant feature in the program. Should the weather prove fine, there will undoubtedly be a large attendance.

ABDIE RIPLEY. **Table of Contents.** FIRST PAGE—Editorial. SECOND PAGE—My Path to Spiritualism, E. J. Bottell; Thinking—Doing, W. W. Sargent; The New Departure, Prof. Loveland; Onset Inspirations, Rev. Solon Lauer. THIRD PAGE—Remarkable Experiences, Dr. C. D. Hay; Some Recent Phenomena, Dr. H. H. Storer; Classical Manifestations, Wm. Johnson; An Endorsement; Hypnotism, Mrs. Cora L. V. Richmond; A Test, A. F. Holt; Organization, R. Nash; Advs. FOURTH PAGE—Science vs. Spiritualism, Dr. J. D. Buck; Lincoln listened to Mediums; Mediums' Home; Personal; News Items. FIFTH PAGE—Camp Correspondence. SIXTH PAGE—Ladies' Department; Fruitful; Poem by Mrs. E. L. Watson; Heart and Intellect, Fannie E. Lamb; Poem by Lydia K. Chase; In the Glimmering; Poem by E. J. Demorest; Thoughts, Allie Lindsay Lynch; White for the Dead, Mattie Pulsifer; Miscellaneous; Advs. SEVENTH PAGE—Timely Topics, L. Buckshorn; Literary Correspondence from Brooklyn, Minneapolis, Chicago, Wichita, New Era and San Jose; Obituary; Advs. EIGHTH PAGE—Correspondence, Movements of Mediums, Tinged Paragraphs, Advs. **Testimonial.** Grand Rapids, Mich., July 7, 1891. B. F. Poole, Dear Sir:—It gives me great pleasure to inform you that your Melted Pebble Spectacles reached me all right. They fit my eyes perfectly. Can read No. 10 of "Directions" with perfect naturalness. Have laid my old spectacles aside, 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 for any of anyone's eyes. With heartfelt thanks, I am, dear Sir, Respectfully, J. W. KINNON.

A hornet's sting is a red-hot 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 interest in the big letters she sees in the advertisements in the papers, and often entrusts her mother to read the words to her. The other evening while saying her prayers, she thus quaintly expressed herself: "Dear Lord, make me pure, absolutely pure, like baking powder." [We have a 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 room half an hour later, she was sitting upright in bed. Upon asking her what was the matter, she said, half crying: "Nuncle, me's throat all full of splinters," and asked us to "Peas pull 'em out." Noticing the washer-woman going around in bare feet, she came in and told that "Mrs. Kinney 's'got stockings on jus' like her face!"]

She—You never heard of a woman cashier em-bezzling or running off with their employers' money. He—Not often, but when it does happen, they take the employer, too.—Society Journal.

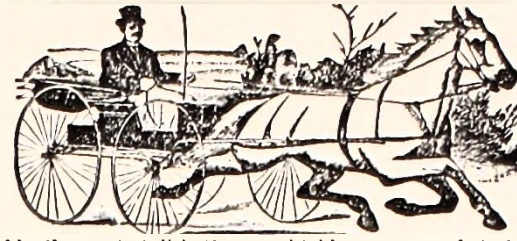
Scientific men say that the earth's age is about half a million years for the nebular and stellar period, and 25,000,000 of which 15,000,000 are past—the period of organic beings.

RELIABILITY!!

Reliability in all things is what every person wants; especially in this case in buying Buggies and Harness; hence shrewd and wise men always buy the world-renowned

"MURRAY"

\$55.95 BUGGIES \$5.95 HARNESS



Are you looking for the finest, the best, the most durable, the most stylish, the most highly recommended, the most widely used and the only reliable low-priced Buggies and Harness? If so, there is only one make to buy, and that is the celebrated and original "MURRAY" Brand.

The following standing offer has never been accepted and shows we are the only firm that is "in it" when it comes down to real business.

Many Firms Make Big Claims, BUT WE PROVE OUR WORDS BY DEEDS \$1000 AND WILL WAGER

We were the first Buggy and Harness Factory to openly denounce all Pools and Trusts and sell direct to the consumer. Our success has caused many imitators to copy us. Look out and see that you get the genuine "MURRAY" Buggies and Harness. Write at once for our large, illustrated Catalogue, containing full description and net cash prices of our work. We will mail it to you free.

WILBER H. MURRAY MFG. CO., Murray Bldg., 139 W. Front St., Cincinnati O. We invite all persons visiting Cincinnati to make our house their headquarters. We will always be glad to see you, whether you wish to buy or not, and will try to make you feel at home while here.

MOVEMENTS OF MEDIUMS.

Dr. C. Tucket, magnetic physician, is at present located at Clinton camp. Mrs. Effie F. Joselyn may be addressed at Hallett, Ingham Co., Mich., until further notice.

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

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

Mrs. J. W. Still, now of Georgetown, Madison 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 Ceylon, O., as there is less delay than sent 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 2224 Frankford Ave., Philadelphia, Pa. Will accept calls in the East for September and October.

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 Berkeley hall, Boston, Sunday, August 30th. May be addressed for the present at 1,524 Arch street, Philadelphia, Pa.

Prof. J. M. Allen and Mrs. M. T. Allen are speaking for the society at Wichita, Kan., during July and August. Address 512 N. Lawrence avenue. Services each Sunday at 209 N. Main street, at 11 a. m. and 8 p. m., Judge S. M. Tucker, President.

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

Through Car to Mackinaw. The through sleeping car service over the Cincinnati, Hamilton and Dayton and Michigan Central Railroads, between Cincinnati via Toledo and Detroit and the fair island of Mackinaw and the Northern Lake resorts has been resumed for the season. These cars leave Cincinnati every evening, except Saturday, at 10 o'clock, arriving at Mackinaw at 6:00 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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Camp Meetings for 1891.

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

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

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

CLINTON (IOWA) CAMP MEETING—Commences August 24 to August 30th inclusive.

HARLETT PARK (MICH.) CAMP MEETING—Commences July 28th to August 2nd inclusive.

LIBERAL (MO.) CAMP opens August 15 and closes September 15th.

LAKE PLEASANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 28th to Aug. 30th inclusive.

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

LOGKOOT MT. CAMP commences July 5th and closes August 2d.

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

OSNEY HAY, MASS.—The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 2d.

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

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

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

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

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

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

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

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

Ridge (N. H.) Camp Meeting will be held from July 2d to August 10.

The Mantua (Ohio) Camp Meeting opens July 18 and closes 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 21.

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—1/10th of it; the proceeds to be used to develop it. It is located in Colorado, and there was \$7,000 taken out by 5 men within 5 months some time ago; 31 tons of ore, with an average run of \$300 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 linear 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 bonanza 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 Saginaw, 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 strict integrity, thoroughly honest and honorable in all things—a Spiritualist.—Ed. H. W.]

DONALD KENNEDY

Of Roxbury, Mass., says Kennedy's Medical Discovery cures Horrid Old Sores, Deep Seated Ulcers of 40 years standing, Inward Tumors, and every Disease of the Skin, except Thunder Humor, and Cancer that has taken root. Price \$1.50. Sold by every Druggist in the U. S. and Canada.

WANTED

Names of persons to whom to send a sample copy of the best and brightest Spiritualist paper. Send them to THE BETTER WAY.

ROSES AND HARDY | OUR SPECIALTIES.

ROSES PLANTS PEONIES, LILIES, PHLOXES, PINKS; VINES and SHRUBS, (6 sorts of) Dbl. Lilacs; the NEW RED CLEMATIS, KERMISINUS, BECONIAS, finest collection in the country, BRUANT RACE of GERANIUMS, splendid new family of sun proof bedders.

CHRYSAEMUMS, all prize taking varieties. FLOWER and VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper.

HILL & CO., RICHMOND, INDIANA.

GRAPE 850,000 VINES

100 VARIETIES Head-quarters of the MOYER, the Earliest, Best, Reliable Red Grape. Also 5 MAIL PRIZES, TRIFLES, also 5 sample vines mailed for 15 cents. Illust. descriptive Price List free. LEWIS ROESCH, FREEDRIA, N. Y.

CARTER'S

Vaginal Suppositories For the Cure of Female Complaints

Are infallible. Will cure where all other remedies have failed. Relief guaranteed or money refunded. Ladies can write us professionally in confidence, giving details of their trouble. Enclose stamp for reply. We refer to all reputable physicians of Cincinnati. Can be sent by mail, on receipt of price, \$1.00 per box.

March 25, 1889. THE CARTER CHEMICAL CO. GENTLEMEN:—After being treated by several prominent physicians who failed to help me, I used one box of Suppositories and was relieved of a severe case of Painful Menstruation and Ovarian troubles. I had been a constant sufferer for six years and my only relief has been found in your Suppositories. I cheerfully recommend them to all suffering from that or similar female troubles. Any one desiring further information can obtain it by addressing Mrs. A. HICKEY, 26 N. Forsyth st., Atlanta, Ga. Address, CARTER CHEMICAL CO., J. H. CARTER, Manager, 29 Longworth St., Cincinnati, O.

RUPTURE

DR. PIERCE'S MAGNETIC TRUSS. In order to give you the assurance that we are offering the Best Truss in the World, this Celebrated Appliance has been extensively used for many years and has cured thousands of cases of Rupture! This is an Electric Truss (this only successful one ever invented); has no Iron Hoops or Steel Springs about it, and being elastic can be worn with ease and comfort. Night and Day. It is perfect! Remember! For further particulars of Trusses, send 1c in stamps for Pamphlet No. 1 and Truss to Dr. Pierce's Electric Truss Co., 215 N. 7th St., St. Paul, Minn. Remember! Trusses contain our Private Magnetic Truss exactly like that about at top of this advertisement. Beware of inferior imitations!

Radically cured thousands of cases of Rupture! This is an Electric Truss (this only successful one ever invented); has no Iron Hoops or Steel Springs about it, and being elastic can be worn with ease and comfort. Night and Day. It is perfect! Remember! For further particulars of Trusses, send 1c in stamps for Pamphlet No. 1 and Truss to Dr. Pierce's Electric Truss Co., 215 N. 7th St., St. Paul, Minn. Remember! Trusses contain our Private Magnetic Truss exactly like that about at top of this advertisement. Beware of inferior imitations!

Send for names and pamphlets. Recommended by the best physicians. Address JOHN A. CRISP, Jefferson, Ohio.

PSYCHOMETRY

Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

A LIBERAL OFFER.

Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

For \$1.00 I will cure constipation, Indigestion, Liver, Kidney or Stomach Trouble with AUSTRALIAN PILLS, or return your money.

For \$2.00 I will cure Nervous Diseases with AUSTRALIAN NERVE PILLS or return your money. Address E. J. WORST, Ashland, O. Sole control of U. S. & Canada for these remedies.