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S.BEILER

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THE BETTER WAY.

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EDITORIAL

To the progressive Spiritualist new meths are as gratifying and consoling as mapathy to others.

Vegetable and animal life the sunlightma that known as truth. Spiritualism swers the heart's cry of many human beings.

through prayer. It is wondered if the extent of its influence. aperstitious ones will attribute this are to the devil as they do when such ares are performed through Spiritual-

redigree and poverty is at present atwith a view of saving him-by marriage editing an organ that grinds out plaintwe music.

"Jack the Ripper" has committed anther brutal murder in the Whitechapel region, London, despite his incarceration (?) in Sing Sing where an intelligent man illogical theory.

Simultaneously with a private individal the government has been soliciting ms from the atmosphere by chemical experments. Both claim success, And prove that it is an easy matter to induce

"There is a large amount of misdirected God. mergy worked off every week in the ofin of The BETTER WAY at Cincinnati, 0," says the Ironclad Age. Well, that epeads. We are struggling to prove

conditions then than now, and the Bishop, true to his faith, carried out what was once believed necessary to eradicate F. MELCHERS - - - - EDITOR death leaves a magnetic stain on the insignificant item apparently, it has more pope's toe. spot where committed every Spiritualist than ordinary meaning. It is not inknows to be a fact—not by mere belief but according to the truths brought to simply, for if it did, the writer would light in the investigation of the science have said so. There is an intuitive depth

services as savoring of medicevality.

Probably they understood more of aural

for it all.'

of Spiritualism. But it is questionable in the thought which it behooves Spirit whether a poor unfortunate suicide has All nature's creations seek the light. influence enough to pollute a whole may have applied it elsewhere sophischurch, or that it needs purifying in tically-and perhaps without knowing consequence. The whole thing is a math that he was touching upon a very subtle ter of too much belief on one hand and science or a phase of nature's philosotoo little on the other, or a lack of underphy that is as yet but little understood.

Christian circles are excited over a standing the occult from both sides. A This unknown factor is magnetism, but muculous cure from caucer in the per-logod psychometrist might set them to like the human aura, is of a generic or of Mrs. Paul, of New Brunswick, rights concerning the incident and the der. Though originating from terres trial magnetism, it becomes specific according to the formation of the land,

A scientific basis has charity as well as having its specific effect on it and bringa philosophic. The latter is well exing forth products accordingly, just as pressed by the remark of Jesus in the bread made from one dough has a speci-Bible (whether it be a historical record

An Italian prince possessing pride, or a fable): "Let him, who is without sin, cast the first stone!"-But the true meting attention from the daughters of inwardness of this remark must be mixely manufacturers of this country sensed intuitively to know that no common mind invented it. Either the -from the humiliating occupation of author was a scientific philosopher or a good medium-a good instrument for spirit impression, whether personally of moral worth or not. Scientifically, charity is an effect of soul expansionthe human soul guaging other souls by

its own broad or narrow conception of New York police force put him for the things and believes or disbelieves good purpose of showing these stupid London or ill of other souls according to the blice how to catch a ripper—or a tartar. manner that reports reflect themselves -Such conviction is like suiting facts on their individual aura-the soul's mirror. Those lacking in intuitive perception simply "see through a glass darkly,' and lacking in this, are lacking in the love condition, which is synonymous to

having as yet more selfishness than love in their make-up, and, of course, will there is no reason why they should not suffer or be tried accordingly--the laws have success. Experiments will yet of nature acting on the anumal in man, or the discords for a harmonious effect rain, and man will wonder why so sim-ple a fact had not been discovered scorer. upward and grow towards the light-

> On the retirement of Judge Altgeld from the bench, the Open Court, of Chicago, says:

While as a judge he knew much of the law as montality of the soul to prevent a collection of artificial forms; he was not ig. Judea, the Dead Sea, the little river Jor- prove that he is right. Denunciation is if not too positive or troubled with too cheme of justice. Like many Interfalism, while the Ironclad Age is sing up its energy to disprove the soul's like some of them he knew the science of it also. He understood the humane reason and died according to the laws of nature, amortality in favor of Materialism. We the spirit of the law; and he was not afraid to think the "misdirected energy" is on the show in a book how the law in Illinois was habitually perverted to the punishment of the innocent and the oppression of the poor. The revelations in his book "Live Questions" ought ant on this side of the veil on the other. to raise a blister on the conscience of the State, Then comes the winter of our discon- if a sovereign State can have any conscience, which is doubtful. These considerations give importance to his criticism of the Chicago judiciary and his condemnation of the self-service rendered by our lawmakers for public pay. It is the opinion of Judge Atgeld that all pro gress in this country is due to the private citizen, the individual man, and not any of it to the official classes. Such men as Judge Altgeld should be importuned to remain in service as exemplars and leaders to a higher conception of law and lawmakers, the average of whom lack the wisdom necessary to frame laws in accordance with human needs and human justice. Like an imperfect logician who uses up a whole dictionary to express himself and thereby muddling up his subject beyond comprehension, unwise or deficient legislators construct a multiplicity of laws in his gripsack and pockets, in order to to reach a certain aim, but in the over- continue his worship of dead and effete growth exercise an inconsistency which things in the live, modern city of Chrisadds to rather than diminishes crime, and to which we already have on various oc- ping zeal breaks out in his pulpit hacasions called the attention of our read-

"The unknown factor is responsible somewhere in its structure. The book Balaam would rebuke them as it did the Kedron, or the Jordan waters were bot-But what the unknown factor may postled for transportation, and are doubtless

sibly be it does not even theorize on. It lookechat with reverence and the bottle simply notes the effects but cannot ac- kissed with the same spirit of idolatry the effects of suicide. That arbitrary count for the causes. And although an that a good Italian Catholic kisses the We have a text for a sermon from Rev.

tended to signify climatic conditions Talmage upon idolatry. It is in an old book which he doubtless worships. He author: "God is a spirit; and they who worship him, must worship him in spirit ualists to interpret-though the writer and in truth."

ORTHODOX WEAPONS.

We are repeatedly advised by our correspondents in various sections of the country, of pulpit attacks upon our religious philosophy and facts. The great majority of these creedal or orthodox fulminations, have reference to the phenomena accompaning spirit return and manifestation, very few indeed discussing the philosophy or seeking to prove its fasity. Denunciations cost little effort on the part of the denunciator, while arguments are supposed to exercise the brain and are generally connected with

close study, investigation and reasoning. Our friends who attend an orthodox preaching because of the lack of convenient spiritualistic service, are not often treated to a learned disquisition upon the lack of sound basis, or the unreasonableness of the spiritualistic gospel, but are more often annoyed by coarse diatribes, disclosing the painful fact that the speaker does not know what he is talking about; is not candid enough to investigate for himself, and chooses to risk mis reputation as a public teacher, in catering to the prejudice of the creed al multitude who furnish the shekels for the support of himself and family. It is a very poor basis upon which to stand and discuss ethical or religious matters. and among the fair-minded and progressive such a man takes his level, either as

an ignoramus, or a moral coward. No honest, intelligent Spiritualist objects to a careful, vigorous, scholarly examination and criticism of his philosophy, whether delivered from the pulpit or elsewhere. If the critic is right in his claims that spirits cannot and do not return and manifest themselves to mortals, then he must be all right in logical premises and sequences, and the Spirit-

old prophet who journeyed with a lie in his heart and mouth. He took the rebuke kindly, but its source would be too humiliating for our brethren to day. The woman medium of Endor and the

little seauce between the living Saul and the so-called dead Samuel, have furnished a stumbling block which no creedal denunciator of Spiritualism has ever yet will recognize the teaching and the honorably and consistently surmounted above matter, so-called, by the unfolding while the varied theories put forth to all of his spiritual senses, which, destroy the effect of this plain, narrative when brought into harmony with spirit-

statement in a book every word of which is divinely inspired,-would drive the proverbial "Philadelphia lawyer" insane. This tergiversation, hedging and squirming, is a disgrace to teachers of moral honesty and professed disciples of him whom they proclaim as "the way, the truth and the life," meaning thereby their conceptions of this trinity of moral excellencies

If creedal Christianity or the modern school, can stand these methods of prooogandism we, as Spiritualists, can well endure the noise of their harmless thunder.

### SENSITIVENESS THE SOUL.

Not words, but the influences conveyed, govern the sensitive, whether that sensitive be a medium, so-called, or not; for all sensitives are not mediums in the strict sense of the term, nor are all mediums sensitives in this significance. A medium in spiritualistic parlance is an agent specifically employed by spirits to convey messages to mortals; to deliver orations, sermons or lectures, and to manifest through in a material or tangible shape, form or manner-elthough mediums exist who are not conscious of the fact and are found in the pulpit, the forum, the workshop, the editorial sanctum and the government. Of the latter Lincoln and Washington were the most prominent in the history of this country Sensitives constitute that great army of

people who sojourn among us known to students of human physiology as the nervous temperaments, and among which are poets, authors, artists, musicians, inventors, magnetic healers, clairvoyants psychometrists and intuitives generally -those gifted with what might be termed natural inspiration, for they interpret nature in the cause or in spirit so-to-say. Many of latter, however, are mediums, ulted and orated over the barren hills of ualists are all wrong. But he must first too, or may be utilized as such by spirits NUMBER 8.

ness, amiability, etc., indicate a more perfect harmony with spiritual nature than irritability, nervousness, ill-temper or captionsness; for spiritual nature is calm, being the inner or law condition-the governing power-of the outer or material nature. Man's sim is to become one with spirit,

and while sensitiveness portends his approach in that direction, he must rise ual nature—and which too is accomplished by resisting material temptationsmakes him the spiritual man-positive to matter and its atmospheric influences. Thus spirits, who have not accomplished this aim, suffer from material conditions as well as mortals; and those who have been selfish have not prepared themselves a home in spirit and find themselves wanderers there. Sensitives, however, have the advantage in being better able to comprehend what is needed for continued progress and in many, or we may say, most instances, become guardians for others, whether mortals or spirits.

Thus sensitives are neither "flesh nor fish" to use a term which was meant to convey that they were neither mortals nor spirits, and which is true. And for that reason they are not governed by mortal or material environments entirely, but by what underlie actions and words. Conventionality, society customs, simulation, etc., therefore have no effect on the sensitive. Such is not truth for him. He (and she) must have the spirit of the action or words, or they convey no meaning; and relative to his perfectibility as a sensitive, he is governed by the spiritual influences of nature, whether emanating from mortals, spirits or obects. Intuition is the outcome of the whole-the spiritual senses concentrated nto one sense, and that sense is the soul!

#### MODERN INQUISITION.

Dannemora is a settlement on the Chateagay R. R., twenty-four miles from Plattsburg. In this place is a prison known as the Clinton. Some shocking tales being told of the treatment of prisoners, a correspondent of the N. Y. Advertiser got himself sent there, and through "influential" friends obtained a place as guard, and thus had a good opportunity of seeing what probably no other living man has seen, so far as brutality, cruelty and prison horrors are concerned in the present century. The rack, thumbscrew and fire test are substituted by a short-lived but terrible torture known as the "trapeze" on which prisoners are strung up by the hands for the most trival offense and left to wriggle until unconscious from suffering; a thing known as the "Christmas-tree," consisting of a large steam pipe from which ropes are suspended with shackles attached. The pipe, which runs clear around the interior of one of the main halls, is fourteen feet from the floor, and the victims usually stand on beef cans until the right wrist of each is fastened in a shackle. The caus are then kicked from under their feet and the strain on pipe, rope and arms brings their toes to the floor. The convicts are hanged in this manner for periods ranging from eight to thirty-one hours. The punishment of the "tree" is described by those who have suffered it as the most excruciating torture imaginable. It concentrates all of the terrible pains of the rack in one member of the body, and the victims are usually taken down unconscious. The substitute for the fire torture is that of freezing a prisoner, often after other tortures, during the winter months. Besides other brutal treatments, they are made to labor from sunrise till it behooves the wardens to release them when they are sent to the chapel to be crammed with orthodox hash before retiring, and often being deprived of their meals for disturbing the prison dicipline in some unwitting manner. The details are almost beyond belief, but they are vouched for, Lynching is too good for such officials. They should be made to undergo the same torture for a year or more to soften their cruel hearts and then given life imprisonment with some useful labor as passtime.

m sinking into the slough of ther side, and which the writer of the how paragraph will some day realize—if test," for not having realized sooner, it, all the same.

#### The Boston Investigator says:

THE BETTER WAY takes us to task for asking when the mediums through whom would get satisfactory tests. We inquired whe purpose of helping some medium win Schundred dollars offered by Mr. H. Wett

Trassure the editor of THE BETTER WAY we have had sitting with mediums who the dollars and those who do not, and have stand from both classes the same results. Frare not entirely unsophisticated in the busam of attending what are called seances, and betreceived a great many "communications" inting the last twenty-five years, and witnessdguite a good many psychic shows. What we meisto fud a medium who can give us a Defectory test.

If our good friend hasn't got a test der all this investigating, we fear it is mube. The B. I.'s mission is not to me Spiritualism true, but to prove ther systems false, and one test of spir-Intern would interfere with its mis-🐜 The spirit world needs pioneers "dear the way for Spiritualism, and the einer of the Boston Investigator is one the mediums used for that purpose. Thas his own spirit friends are preventhim from receiving tests, and when emoppose it, all the mediums in creaannot offset it.

a poor tramp, as if in rebuke to the and of St. Ethelburga. Supposing his desth polluted the edifice, the www have protested against such terial, does in Havana.

ers. FORMS CHANGE MAGNETISM. A secular paper calls it an "unknown factor" that causes an American planter to be able to raise a better article of cotton on South Carolina soil than could the same individual on foreign soil, though he have the same seed, the same implements and the same kind of soil,

It also says, "put a Spanish cutler in "The Smyrna fig is not reproducible even in California, aud the Cuban workwo of London ordered or held a so man with Cuban tobacco cannot impart monciliation service to purify the at Key West that fragrance to a cigar which the same of the unchristian which the same man, with the same ma-

dan, or the fabulous tombs of some thousands of years ago.

fic taste according to the shape of the

bread. Material form changes the na-

ture of magnetism, which in turn has its

specific effect on the form or matter

that caused the change. Man in like

manner undergoes modifications, physi-

cally, including the brain structure, and

changes the nature of his magnetic aura

accordingly. This in turn changes that

which emanates from him, and makes

him a healer, a medium, a mechanic, a

mathematician, a musician, etc., accord-

ing to circumstances-deformity produc-

ing bad results and harmony or beauty

A MODERN IDOLATOR.

Rev. Dewitt C. Talmage, the Boanarges

of Brooklyn, New York, the sensational

pile-driver of modern orthodoxy, the

"Full of sound and fury,

to the calm thinker, observer and rea-

soner, made a journey to Palestine to

worship. And he worshipped every-

thing he found. Every waking hour he

lived and worshipped in the sensuous.

No papist in the dark ages ever kissed,

and cried, and worshipped a manufac-

tured "relic" of some saint canonized by

the Roman Church, with more zeal than

Brother Talmage wept and prayed, ex-

Signifying nothing"

pulpit contortionist of the age,

good results.

How he wept, and prayed, and sung, and shouted, in those, old narrow, filthy streets of the city with crumbling and patched walls, filled with a dirty Moslem horde! How could he find in it a type of

Jerusalem, the golden, With milk and honey blest?

try as will publish them.

He looked down into the valley of Hinnon, a ravine, and saw the place of the Gehenna where the refuse and offal of

the old city was burned, and the type of attendant Spiritualists and others, some the orthodox hell where souls are forever burned and never consumed, and his orthodox heart doubtless exulted that he was one of the elect and would not share If they will not examine for themselves; the eternal pains of the merciful Lord's will not turn their "study" or literary refuse and reprobate children. workroom into a seance chamber and

give welcome to spirits like themselves. A wave of prayers, tears, laughter, but unclothed of the mortal; if they will shoutings and harangues followed him all through "the Holy Land." He not call to their privacy a trance or brought back with him all that was porother medium, accept the results and

table which he could conveniently carry then analyze and discuss them fairly before their people, they had better leave denunciation and abuse of others to more noisy and less-respected fools. tian Churches, Brooklyn. His worship-But seriously: why is the church-gorangues, occasionally, and the full stenographic notes are carefully written out and corrected, set up by the printers, universe of God? We give the only rea- to proficiency acquired through practice

cast into stereotype blocks and sent to such newspapers throughout the counbrethren of the pulpits of orthodoxy believe the Bible to be inspired of God According to his own definition of the in all its departments, moral, ethical, re-over the exterior or mortal state. But word, Brother Talmage is the champion ligious, historical, narrative, poetic and sensitives may be both nervous (physicalidolater of the closing decade of the prophetic. They preach from its teachnineteenth century. No Chinese wor- ings when they legitimately minister; mental disturbances at the same intershipping his ancestors, no Brahmin or they depart from them when they val. This is due to some passion or dis-

And yet Brother Talmage is a Chris- to their only confessed authority, for sensitive up to his highest development tian minister. He thunders against idol- they will be at once confronted with the an interpreter of causes or a mind narrative of the visiting angels of Abra- reader. Thus high sensitiveness is not atry in others, but he melts into soul ham, Lot, Manoah, John, Jesus, Peter always an indication of spirituality or men: the one ought to forget at once worship over a relic. His new tabernacle in Brooklyn is to have an Eastern and a host of others. Even the open spiritual perfection. Calmness, content- what he has given, the other ought never idol; a sort of Irish "blarney stone," mouth and talking tongue of the ass of ment, tranquility of temperament, gentle- to forget what he has received .- Seneca-

net argument; irony and sarcasm are not much self-aggrandizement, self-impor logical syllogisms by which the human tance or individual theories. And senjudgment is convinced. They are the sitive mediums are not only the best for toys of an undeveloped intellectuality; a the reason that they analyze, digest and boomerang which returns, by a fixed law derive personal benefit from that which in its own construction, to smite the one they obtain through spirit communion who hurls it. Such men are easily meas- and controls, but will most likely conured, and neither truth nor falsity have stitute the future media because they exmuch to hope or to fear from their min- ercise their own reason in conjunction with what they give to the mortal world aud thus present their extraneous revelaclergymen meet this great issue in a tions more in accord with existing circumstances. (We not regarding natural inspiration as extraneous or foreign, but as an integral part of the sensitive-be or she simply interpreting nature according to the rapport existing by virtue of this sensitiveness or spiritual unfoldment-the individual dwelling in and sensing the spiritual or cause side of nature as much as ordinary or spiritually undeveloped mortals do the material or grosser half with its sensuous, animalis tic and meteorological influences and chauges.)

Now, sensitives are not necessarily nervous as one in fear or troubled with ague, but simply high-strung, as it were. and easily influenced or moved by surrounding conditions-rauging from maing world treated to this declamatory terial disturbances or noises to the mooutpouring of creedal bile, against the tion caused by human thoughts or feelholiest and sweetest truth in the known ings, and interpreting the latter accordsonable answer known to us. Our and experience, and sensing or being conscious of them according to spiritual unfoldment or growth of the interior ly considered) and alive to spiritual or wir of Christianity in London, hanged Sweden, give him Spanish ore and forge, Buddhist can equal him in hearty en-suff in the porch of the parish and he cannot turn out a Toledo blade, thusiasm. submit the facts of spiritual phenomena ual growth, and may accompany the

This is the law of benefits between

strations. And why do not our zealous, creedal Father creating spirit did not embrace the unbroken unity of his human family?

manly and scholarly way? Why do they not give their own following, as well as solid reasons why the plan of the All-

#### 2

Written for The Better Way.

Reported for The Better Way THE SOUL: DEFINITIONS Being one of a series of lessons delivered by J. Morse to a class of students in Psycho-Phy siological Science, in San Francisco, Cal., and now published for the first time. There is an old saw to the effect that

"definitions are dangerous." In spite of their danger, then, it is, at times, necessary to present them. Our progress hitherto in former lessons has been through the physical and mental nature ture and God, which are the infinite anof the human being, but in this section we deal with the spiritual part of our being. The basic fact of our being has finite soul, the material and spiritual never yet been presented, for no one has ever yet succeeded in analyzing himself. All that we can know of ourselves is reflected in our consciousness, and the seeming anomaly is presented that we, who can comprehend all beneath ourselves, or that is attached to us, are ac-, tually unable to comprehend the character of our own basic nature. We may say that we are made up of a triuity of body, mind and soul, but the whole course of our preceding lessons has been to show that body and mind are but agencies that I use, and therefore, logically, can no more be considered as being me than the clothes I wear, the watch I note the time by, or the purse in which I carry my money. We know of the soul by its phenomena only. What it is in its central character is not yet determinable, unless we take the step that it is the concentration and co-ordination into an harmonious unit of the essential principles of all departments of nature that we are, or may be hereafter, related to? In this case the soul becomes a unified agglomeration, concentrated in the form or condition we describe as consciousness. But there is, nevertheless, a central, distinctive and controlling something that argues the existence of a single directing principle that controls, manipulates and differentiates into thoughts and actions all the experiences, reflections and impressions transmitted through the sensory apparatus and the mental machinery. Therefore, behind all, we admit the existence of a mysterious "something" that must, it seems, be of the character that can be best illustrated by the statement of the fact that the concentration of the rays of light, as reflected through the spectrum, into oue focus produces white light, so the concentration and focalization of the principles of being through the spectrum of the human mechanism produces that essential something to which we give the name of "soul." Let us leave this point for a little while and consider some others of immediate necessity.

The general head of this department is that of the soul, and a clear understanding of the meaning attached to the word will enable us to attach the proper value to its use. As already seen, it is stated to be a focalization of the principles of being, as manifested in, and through the experiences of the individual. We accept, then, the term soul as being the best expression to convey the idea of the existence of that "I," which is absolutely me. This must not be confounded with what in the terminology of Spiritualism is described as "the spirit," and a careful avoidance of that conclusion will remove a prolific source of misconception. The "spirit" oocupies the same relation to the soul in the after life as the body occupies to the soul in this life. They are, actually, each of them, material bodies. The grade of matter is alone the real difference between them, but as the material grade, so the spirit body is also an obbody," as a certain ancient authority is alleged to have asserted. Therefore our definition here is, primarily the physical body, with its functions; secondly, the spiritual body, with its functions; thirdly, the soul and its function. The function of the soul is that of consciousness; the function of the spiritual body a semimaterial link between the soul on one side and the material organism on the other; the function of the mortal body the means of external accomplishment on the outer plane of life. Thus it will be seen the mortal body is a functional adjunct of the soul on the exterior side. Upon its inner side it serves the purpose of elaborating those refined essences that are organized in the structure of the inner or spirit body, which may, in a sense, be said to be built up of the spirit of matter. There is a function associated with this spirit body that must be here noted. As the soul of matter, so to speak, becomes organized into the spirit body, so the soul of that spirit body becomes organized into the me. Therefore soul growth must, in the nature of things, be an actual fact. But there must be a connection between the inner side of the spirit body and the basic consciousness on the one side and between the inner side of the material body and the outer side of the spirit body, or the chain of connection would be broken. We have already said that the point of contact between the animal and the intellectual was in our instincts and propensities, and therefore we now take the additional step and assert that the entire physiological operation, when completed, is destined to develop the spirit body, and the points of contact

the material body and dynamically in is usually described as the wearing out the mental forces of the outer mind and of the body by use and years. What is the psychic forces operating from the really meant, however, is that the full spirit body itself, as related to the mind purpose of material life has been accomand soul. This will maintain the possiplished and the body drops off from the bility of the complete diffusion of my spirit body within it as naturally as we consciousness to each of the bodies I once before stated-as the skin-shedding possess; intimately relate those bodies reptile disposes of its outgrown integuto each other and to me and conjointly ment. Death as such, therefore, does hold myself and them in relation to nanot exist; it is only a process that takes us out of our present conditiou and retipodes to the character of our finite lates us to the inner or spiritual. Can the soul be affected in its own

and traveling through the organism,

may, as they proceed outwardly, encoun-

ter causes to divert them, thereby pro-

ducing inharmonious or imperfect cir-

culation, and so give expression in the

mental, physical and organic parts of us

to evil thoughts, animal actions and or-

deal more evil in our expressions than

we have previously suspected or would

even care to admit. As the conscious-

of our being to order, and in so doing

we are able to grow in soul, and that

sentimental platitudinarianism concern-

ing love and charity and mercy, and

creases in strength as it applies that

enables it more and more to compre-

hend the nature of its personal environ-

ments, extract their soul elements from

them and utilize all their possibilities to

whatever plane of being it may be exist-

Belief may be a sustaining agency to

natures. The parallelisms are the inself; that is to say, can it become depraved, can it get sick, can it become universes-the human consciousness, the natural and spiritual body. The indidemoralized? We answer no most emphatically. There never was, nor can vidual, while living here, is thus seen to be a trinity composed of body, spirit and there ever be, a diseased, danned or desoul, and all our previous efforts have moralized soul, since principles can never be so affected, and the human soul, bebeen to show that he arises in the constitution of nature; is the organization of | ing, as we have said, the divine principles focalized into a conscious unit canthe principles of being, and that the focalization of the consciousness of the not of itself ever become subject to the matters just mentioned. The forces proinfinite in what we describe as the conceeding from the soul, connecting the scious human soul is the making of me. soul to the spiritual body, circulating in The possibility of the human soul has that organism, working through the eternally existed; its individualization mind, operating upon the nervous forces

must always have a commencement. The question to be considered might at this point be, does that individualization necessarily commence in any other realm of being than this? If the individualization of the soul is a functional result, accomplished by the operations of the physical organism, which is designed for that purpose, then the individualiza- ganic derangements, but these develoption must necessarily occur upon the ments and expressions are in no wise plaue of life to which that organization is related. If the individualization is the soul per se. There are no evil prinaccomplished in the manuer previously ciples in the same sense that there are suggested by a focalization of the soul principles of good; in fact, good and evil principles that make up the world in are very frequently arbitrary terms that which we live, the bodies in which we have no real significance in relation to dwell and the knowledge we obtain, the matters they are associated with. then its existence as a definite entity must be associated with the commencement of physical existence, and will be health, mental equanimity and spiritual in harmony with the law and the fact of activity, hence it is to be feared that pression removed helps-to clear our the doctrine of evolution will in fact supply the spiritual portion of that hypothesis. Therefore the doctrine of individualized conscious, pre-existent entities descending into material embodiments ness expands it reduces the discordances at once falls to the ground, and the peri- of the mental and physical departments odical return of masquerading immortals may be confidently dismissed to the limbo of exploded fantasies. Instead of growth is not dependent upon any mere souls coming down into matter, they grow up out of matter, and in their ascent, eternally prolonged, are able to such like emotional whipped cream, as attract to themselves more and more of some people seem to believe. The soul the soul of being, adding thereby to feeds upon the truth of God; grows the ers who had done much good iconotheir own essential development. It is more it attaches thereof to itself; ina question, whether or not, all things are not capable of being resolved into truth to enable it to reach higher still, God as the one primal and self-existing and its own essential character increasfact, and, therefore, in every stage of ing in power with every fresh acquisition being all the manifestations existing might be considered as the phenomena

pertaining to the conditioning of God. The thought is too stupendous for us to pursue now. We stand, then, now upon three facts

ing upon. -God, nature and man—and in whatever world we may exist these three factors will ever continue. The soul force aloue feed the soul. Belief is the supof God relates itself to the mind of God, port of the untrained and the unthinkwhich in turn is expressed through the constitution of nature, wherein we find what is described as the material world. In other words, matter, mind and spirit, the objective, subjective and basic points in regard to our consciousness.

The next consideration must be the question of death, which can in no wise iffect the nature of the soul, simply considering death as a phenomenon. The change of condition, as it is described, shall deter me from making any effort body is an organized objectivity, related is not a change of condition in the soul. to the objective world upon its own It is a change in regard to its objective tion. But if I put my power in this dijectivity related to the objective world bitherto been a necessity of the soul. relationships. An external universe has upon its own grade also. "There is a we have never discovered any solution knowledge shall render me independent manifested in the finite, in degree. The natural body and there is a spiritual in the chain of consciousness in the of my faith, and it becomes a matter of past, and therefore are entitled to assume there will be none in the future. Granting that our personal consciousness exists after this change, there must, of course, be the necessary instrumentality. ple of it, as I assimilate it becomes part Where better can the source of that instrumentality be sought than within the mechanism we now possess. Supposing we grant that the organs and functions we are acquainted with are prophecies of their similars upon a higher plane, as we have previously argued that the animal man is the prototype of the intellectual man, and the intellectual a prophecy of the spiritual, we should only be consistently pursuing our previous predicates in a strictly logical fashion. Most certainly it can be argued of the great matter and spirit universes, thus giving majority of us that we should find the possession of a similar body to this, though a more refined one, a sufficiently novel inheritance to succeed to after death, without being utterly confused and confounded by coming into possession of a mechanism entirely dissimilar. If the continuity of consciousness depends on the sequence of organic structures, then anything that destroys that sequence will militate against the continuity referred to. Therefore a wise provision of being is, that a spirit body shall be built up of the soul of material things, which body, though more refined, nay, indeed, to the outer senses to be accomplished without any solution, because the inner vehicle now exists through which such are expressed and is not destroyed by death. The natural process of death is that of the

BRAVING PUBLIC OPINION. HUDSON TUTTL The Harbinger of Light, published at Melbourne, Australia, one of the ablest spiritual journals, speaking of the pro-

gress of Spiritualism in Europe, anys: "If colonial journalists and men of letters in these colonies, who know Spiritualism to be true, had only the courage of their opinions like their French brethren! We know one influential newspaper, of which it is generally understood that the proprietor, the editor, the subeditor and one of the principal contributors are all cognizant of the genuineness of those phenomena, which assure us of our immortality and of the reality of the after life; but excepting a timid and tentative article now and then, 'letting I dare not wait upon I would, like the poor cat in the adage,' our contemporary maintains a wary silence on a subject of infinitely greater importance than our parish vestry politics."

This is not only pertinent to Australia out is equally so to the United States. Were all who believe Spiritualism to be true to declare their faith the prestige its gain would be overwhelming. As it is, one is fearful of the opinions of another. Place, position, preferment are to be gained or lost. There are strong causes to make slaves, hypocrites and poltrons of the bravest. Others fear the rudeness of opposition and conclude to go through life along the groves of least resistance. Only now and then one who braves the current and will not drift. It requires a strong arm, determined will and an energy which never wearies.

BENEFITS OF SPIRITUALISM.

The knowledge of truth is of such ast importance to mankind that no possible means of acquiring it should be neglected. One error-one false impath from impediments to progress. One fact learned may carry the mind forward to a point from which possibilities of further advancements beyond all previous hopes become plainly apparent. It is unfortunate that many perceive only half of the duties and privileges attached to their living. They clear away the rubbish from the ground, but stop short of cultivating the soil.

These thoughts are suggested to my mind by the remembrance of many conversations I have had with liberal thinkclastic work. The images of superstition and false dogma bequeathed to them by their ancestors they had boldly shattered into fragments. They considered that this embraced all the work of their lives. Their search for truth ended with the destruction of error. Speak to them of investigating Spiritualism, and they would reply that although there might the highest and wisest advantage upon be truth in it, it was not of such importauce to induce them to prosecute the search. They had learned that the orthodox religions were of human inventhe outward mind, but knowledge can tion, deceptive and untrue, and upon this negative knowledge they were content to rest.

No fact in philosophy can be without ing, but those who know are strong its value, no possible avenue to truth enough to walk without crutches. I may believe that Jesus healed the sick concerning ourselves can be unimport. The highest is ever before us, the prize to by the laying on of hands, and it may ant. Justice requires us to admit that inspire me to go and do likewise and our materialist friends have done and That which helps us most in the strugsustain me while I am making the en- are doing great and noble work by strik- gle is that which is to us of the highest deavor, or I may believe that Jesus failed ing their sledge-hammer blows at ortho- value. The knowledge that life does not rific effects of the explosive and cyclonic to do mighty works in that place be dox errors. They are doing a work that end with its apparent cessation at so

gained in after years. That which is cranks, the less sensible people have to learned in this life is the foundation of do with them the better." all which may be gained in spirit existence. The ignorant who pass away commence their new conditions in ignorance. Those who, on quitting this world, harmless fad, but objects on the ground are bigoted, fauatical, and stupid, have of sentiments in the article of some cor. their bigotry, fauaticisms and stupidity yet to overcome. Those who neglect their opportunities now, must suffer the consequences of their neglect then.

Surely the knowledge of this is not animportant. Whether we are living for time or for eternity is a subject certainly worth investigating. The eleventh hour of the Christian faith does not enter into this calculation. If we are immortal, and the state of our immortality for it, the first hour's labor in that preparation is of as great value as the last.

It is true that many many men build better than they know. Our materialist spirits for immortality while unconscious that such immortality is their inheritance. The fact that they are not among the dead, who "know not anything," must come to many of them with a flood of joy as their spirits pass away, and they and themselves yet living, possessed of all their former knowledge, of all their former zeal for truth, of all their former

honesty of purpose; of all their former love for their race, with increased facilities and enlarged ability for acquiring more. Yet such joy may not be unmixed with regret that while in the form they did not arrive nearer to truth as they might have done had they walked towards the light with clear vision in stead of groping stumblingly forward in the blind uncertainty of the darkest

night. If those who have gone before can give us the advantage of their experience. why should we not avail ourselves of it? We gather wisdom from volumes written by sages of the past. If they can speak to us through other channels, why not listen? Who can give us such good advice in the conduct of our lives as those who have themselves lived in the form in which we now, are, and are living under conditions to which we must soon come.

There is yet another way by which Spiritualism confers its benefits upon the human race. It spiritualizes. It lifts us up out of the mere animalism from which our higher natures are ever struggling to emerge. It helps to put off the corruptible and put on incorruption. While it is far removed from the ascetithe flesh for the sake of penance, as though voluntary suffering at one time could atone for voluntary wrong-doing at another, it gradually raises us above the flesh, in preparation for the approaching time when this carnal body shall be discarded as having fulfilled the purpose of its being, and when we shall have become so developed by spiritual influence and intellectual culture that the flesh will be no longer needed. The spirit is the evolution of the individual man, as the race man is the evolution of the lower animal, and the lower animal an evolution from that which is still lower. gain which we should constantly strive.

Then again I meet another and accost him or her the same way. This one has no objec. tion to socialism considering it as a respondent favoring free love, and then my friend goes into a tirade against free loveism, denouncing it as worse than Mormonism, as the Mormons honestly

tie to their plural wives and children. Next I meet an honest orthodox friend and after accosting him the same way, he objects to something on Atheism or ridicule of Christ's teachings, or perhaps an assertion that such a character as Christ never existed. This friend depends upon our present preparation thinks for himself and says he has his own views about a personal God with human passions and Adam's fall and salvation by faith alone and all that kind of thing, but he does not believe it wise friends generally, I believe, prepare their to fly in the face of people's settled beliefs and insist on them being dropped all at once; he thinks if people could be made to discard a personal Deity and Christ and the Bible before acquiring some other rational religious opinions to replace them, more evil than good would be the result.

> Now, whilst I don't wish to autagonize anyone's opinions or create controversy regarding the views above mentioned, I would rather not find them so often cast up to me as an objection to Spiritualism. So far as I have any opinions or direct information derived from reliable spirit friends on the other side, these objectionable subjects are extraneous to Spiritualism, and I see no occasion for mixing up socialism or any other radical scheme for the subversion of the present system of society.

> There are enthusiastic doctrinarians of all shades and colors who would stop at nothing to upset everything standing in the way of their particular fads and who are unwilling to wait and allow reforms to come gradually by piece-meal in the way of natural progress, which is the way my spirit friends teach mereforms should be promoted.

Spiritualism proper is a science, a religion and philosophy in itself and it is unfair for specialistic doctrinarians or cranks in other fields of knowledge to insist on making it carry their goods to market free of transportation rates. It is to promote Spiritualism that Spiritualists support their particular journalistic organs; not to promote socialism or communism or free loveism or Atheism or even anti-capital punishment. Let cism which preaches mortification of all such isms fight it out on their own grounds and in their own journals or in the secular press, where they are welcome by paying for the space; but I would rather they did not impose on Spiritualism. Our specialty is to bring immortality to light and dispel the fears and consequent unhappiness produced by ignorance and superstition.

Pittsburgh, Pa. I. F. C.

Wonderful Sights on the Sun. The ancients who believed that the un was as smooth and spotless as a golden mirror would be unspeakably asastonished if they could see it as it has appeared when viewed with telescopes the past few days. Two large groups, or rather rows, of spots, which are yet visible near the center of the disk, have exhibited to a wonderful degree the terforces that are now, month by month. gathering greater energy upon the sun. Holes large enough to swallow up the earth with plenty of room to spare have been formed there in the sight of the astronomer; shining bars have been shot across the dark chasms like bridges of fire; the twisted forms of the great flamelike phenomena which project hundreds of miles over the edges of the seemingly black and bottomless pits, have given evidence of the operation of a mighty whirling power, and the puncturing of the bright disk with crowds of comparativly small black holes in the neighborhood of greater spots, has shown that over hundreds of thousands of square miles of the solar service a tremendous rain of ejected matter is falling back upon the blazing photosphere. Yet the changes that these outbursts are able to effect in the solar light and heat bear so small a proportion to the whole radiative energy of the sun that it is still an open question whether the earth feels them to a perceptible degree or not. It is only when a sun bursts out with such overwhelming might, as was exhibited by the famous star in Cassiopea, in 1572, or by a star in Cygnus, in 1876, or by a star in Audromedia, 1885, that the planets circling around it are swept with fire. There is no known reason to believe that our sun will behave in that manner, at least in our time, and so everybody can enjoy the marvelous spectacle of the subspots without appre-hension for their consequences.-N.Y. Տոս.

referable to any demoralization within Written for The Better Way. E. J. BOWTELL. Evil may be accepted, though, as all that which deviates from the lines of bodily many of us may be exhibiting a great

cause of their unbelief, and my believing and sustain me in my attitude of inacrection to the test and so discover that I tial. It is infinite, therefore the finite can heal by the laying on of hands, my indifference to me whether Jesus did these things or not, for I now know that I can and that knowledge is so much added to my conscious life and the princiof the life of my soul. My soul thus becomes the ultimate repository of the soul of all knowledge, experience or principle that I encounter during my career, and if we unite the spirit body and the matter body as opposite parts of one condition and say that couditioned substance and conditioned consciousness are the component elements of our individualized existence, we shall then have a finite presentation of the infinite God and the finite consciousness in the us the correlatives and counterparts of all that belongs to God and man respectively. We may well bow in awe before the conscious soul. Man may have well deemed it worthy of salvation, though fortunately it never needed it. No won-

der we have claimed man to be the embodiment of God, for such in very truth he is. If the laws of nature, the instincts of the animal, the propensities of the savage and the barbarous are contained within his outer nature, thereby making him a practical compendium of the world below him, also is it true that the very soul of all these things and of scarcely perceivable, shall enable the the laws and principles of being enter continuity of consciousness and intellect into and make up his soul; therefore must he be, in the ultimate analysis, the finite embodiment of the ultimate purposes of the eternal. May we all reach to that plane of conscious development whereon we shall know these truths spirit body, and the points of contact between the two bodies must be found mechanically in the nervous forces of tured it. This gives us the result which more tured it.

must be done before Spiritualism can accomplish the amount of good to humanity which lies within its capacity. But truth is positive, real and substancaunot contain it, but the infinite can be

comforter, the divine spirit of human intelligence can guide us, not into all truth, but into that condition in which fresh truths may be constantly absorbed into our spirits throughout eternity. The fountain of infinite truth can never cease to flow. The finite vessels of our minds may be continually filled from it, yet never exhaust the volume of its running waters.

The knowledge of any law of nature, whether it govern matter or spirit, can never be valueless, because in the one case it is capable of application in unnumbered ways to the benefit of humanity in this life, and in the other it is capable of infinite application to the advancement of humanity throughout eternity.

The materialist position may be stated thus: Sufficient for this life is the knowledge thereof. While in possession of it let us do the best we can with it and for

it. If we have another let us adapt ourselves to its condition after we practically realize what those conditions are. How the shells of old ideas cling to our newer thoughts! The conception of another life, totally distinct from this, in though not a full-fledged Spiritualist which our whole nature shall be so thoroughly changed, that scarcely a trace of but I talk it up. And a well-managed our former individuality can be said to journal like THE BETTER WAY does . remain, is that which is here present to great deal of persuasive talking for me; the mind. It is the immaterial soul of nevertheless I am often side-tracked in orthodox Christian theology. It has no this manner. After scuding some one reference to the truth of a continuation of THE BETTER WAY or Banner of Light, this life under more advanced condi- or other spiritual paper occasionally, tions. Our state in the spirit spheres is and meeting my friend, I say, "Well, how the result of our state here, because it is do you like the spiritual paper I sent the natural development of it. The you?" I may and often do get a rebuff former bears the same relationship to of this sort: "Oh, I found some very the latter that the life of the mature good things in it, but it is not quite man on earth does to the period of his what I would call a Spiritualistic paper. early education.

The knowledge acquired in school and Professor Buchanan and other socialists. college is the foundation of all which is If the spirits teach the doctrine of to spread the good news.

called death and is not changed into another life, but continues still our own personal existence, ever advancing to higher and higher conditious is that which of all things is most precious to us, because it shows to us the real importance of the fact that we exist.

#### THAT'S RIGHT. To the Editor of The Better W

I saw in your paper a proposition a short time since to raise a fund of \$100 by contributions of one dollar each to be applied to distributing THE BETTER WAY gratis among thoughtful people unacquainted with, or indifferent to, the subject of Spiritualism.

I think Spiritualism is the light which will eventually enlighten every one coming iuto this world, and therefore I favor every scheme calculated to make the light shine, and therefore I enclose you a two dollar bill. I have little to spare. but can spare that much to so good an object. One dollar to the fund mentioned to be for payment of a year's subscription to somebody whom the committee may designate; but if the fund is not raised and no distributing committee appointed I shall leave it to you to designate a party or parties to receive the paper to that extent. The other dollar I may control myself by sending you a name and address.

I feel great interest in Spiritualism, myself, not having sufficient experience, It contains the vagaries of Henry George.

The European edition of the N. Y. Herald says: "There are people who would make it a criminal offence to do anything on Sunday but go to church or chapel three times and sit the rest of the day in sackcloth and ashes; but at present they are not in the majority."

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

## AUGUST \$2, 1891.

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## SLATE WRITING EXTRA-ORDINARY.

Escuse me for not writing you before, do not imagine that I am oblivious d the many little favors shown me while o your beautiful Queen City, for I am even if I have seemed to sin by eglect,'I ask your grace, and throw myon your clemency, and with a truly muite heart cry pecavi sed non mea I know you would absolve and if you saw me struggling with the gigantic oppositions I met while New York, that facinating city of exmugance and debauchery. I will not mempt to steal your valuable time by counting them to you now, but hope s the near future to relate in propria mana my experience since I left you. have been here in Ouset about three reeks and have been sick nearly all the use, the sea air does not seem to agree me. I gave a public seance here at under the control of a spirit and spoke the rink last Sunday evening, assisted by with closed eyes most of the time. Sitpr. Rothermel of Booklyn, and Mrs. ting near me was a friend who told me Florence K. Rich of Boston. We had ere perfectly delightful, it was what ing her out to me. I requested an inroa might term a feast of reason and a troduction at the close of the lecture for of soul. The seance was opened by which was granted. I then asked the yrs. Rich of Boston, who, by the way, is medium for a sitting which was also a lady of culture and sparkling cleverress, possessing a great deal of magne- the next day at 2 p. m. She gave me moment. tism, science and philosophy. She has a nadonna like face, a very musical voice dress. I was anxious to investigate and what you might term a truly persuasive tongue, which has made many converts to Spiritualism. After a few very appropriate remarks, she gave some very ronderful tests, in fact, she gave them to gearly every one present. Then I gave date writing, and after I had finished with about a dozen, Dr. Audery of Bosws, jumped up and said he had brought his own slates, (which were sealed) and writing. demanded the right to test me with them.

pr. Rothermel who was acting as manager objected, but on appealing to the and investigation and myself, I told him I would ny, but could promise nothing. Well, the slates were brought by him and placed on the table in view of the audience. By request, "Nearer my God" was sung and after the first verse, the miting was distinctly heard by nearly every one in the hall. The slates were opened by the committee, who found on them two long messages-one from his brother and another from his uncle, who passed away last winter. There was also a picture on each slate which was recogsized by Dr. Audery as the brother and uncle who had sent the messages. After looking at the slates, the doctor arose and made an honest statement, by saying he had been a sceptic, and is satisfied the writing was not done by the medium; that he had come fully convinced that this phase of the phenomena was fraudu. lent," and that he had come fully determined to expose it. After this he made a Chesterfieldian obeisance, and with a somewhat rueful smile congratulated me on my victory, murmering as he made his exit, that the slates he held. felt as if they might be a link between the worlds of substance and shadow. To he sure the successful termination of this little episode caused quite a tumult. I was congratulated by every one, which made me comparatively happy. I then resigned the rostrum to Dr. Rothermel, who gave one of his delightfully light requisite for me to delineate upon his

said her husband bought at a sale of un- comes home to his supper and by re- pictures were taken from the negative claimed goods at the Old Colony Depot quest unlocks his desk and the envelope one of which was presented to the reopened, the paper is written on-exact porter. in Boston a chest of that description con-

taining a man's wearing apparel, and in on the lines-containing valuable inthe till of the chest they discovered a formation pertaining to spirit life and for use as guidance in earthly affairs. false bottom, which when removed was found to contain a paper such as the me Sometimes they write when paper is Clinton and vicinity, the lady having redium had described, but as they could placed on top of the desk, five feet from sided for many years in Whiteside not read it, knew nothing of its value. the floor, and the sitters at the table ten | county, Ill,-Clinton Age. This is only one of many tests given feet away from the desk. Victor Hugo. by this medium and others at this camp. the celebrated French author and noted and we think they should be given to Spiritualist, announced himself by writ the public from time to time, Dr. Tripp's

Written for The Better Way. CONVINCING PROOFS.

To prepare conditions for the phe-

clude the light from the interior, so-to-say,

hold and clean if I so desired. To iu-

sure against all possible delusion, I did

happy to meet you. Maggie."

This was a big surprise to me, as it

ing his name on the slate one night, and address for the present is Onset, Mass. my nephew in a rather jocose way, asked him to write a poem for him. He, or the see a spirit that wears a wide rimmed hat, OBSERVER. intelligence said he would comply and sure enough occured. The orignal was In thefall of 1865 I happened to be in written in italic printed letters and kept Louisville, Ky., and perchauce noticed as a memento. Neither one of the family in the papers that a lady was to deliver a are poetical, and the poem though a hu lecture on Spiritualism. Being a new morous one, contains some good points. thing to me I went. She claimed to be THE BETTERWAY 0 MON. FOR 50 CENTS.

MYSTERIOUS RAPPINGS. The citizens of the Third Ward, Sunbury, Pa., and, in fact, all through the there was also a slate writing medium in cuite an audience, and the conditions the city and then in the audience-poin- lower end of the town, are in a state of wild excitement over a ghostly manifestation that has been noticed in the last three days. Wednesday night crowds of people flocked to hear for themselves. and the excitement is increasing every granted, making the appointment for

The visitation took place in a rickety her name (Mrs. Harris) and street adframe building, formerly occupied by a Spiritualism and thus kept my appoint- man named Mayberry. It is only one story and a half high, and the wind and ment. The room I was invited into was weather have long since ruade great gaps about sixteen feet square with walnut in the roof and upper walls. Not a vesfurniture. On a table lay a small slate, tige of a window remains, the door is which I examined and found to be au broken in, and as it stands amid a garordinary school slate with nothing written on it, nor any indications that it was den that has long since been evergrown a chemically prepared slate as sleight-ot- by a profusion of rank weeds it is as ghostly a place as one could imagine. haud performers use to reproduce slate

It has a history, too. Once before have there been queer sounds and rapnomenon that was to follow, she simply pings heard within its walls, and the spread a shawl over the table so as to ex- superstitious lad and lassie as they stroll past it quicken their pace and gaze in at the same time handing me the slate to half awe and half curiosity at the dark, paneless windows that seem to stare out like huge unearthly eyes. It is in this as suggested. She then told me to hold place, deserted now for nearly a year. and press the slate against the lid of the that the mysterious sounds are heard.

A few days ago a girl by the name of table and she would touch it with her fingers from the opposite side of the Tillie Heddings went into the old house table. I followed directions. In a few and as she stood looking up at the dark seconds I could hear writing followed by ceiling she heard a very low, but nevertheraps on the state. The latter indicated less distinct knock. It seemed to come completion of the phenomenon and I from right under her feet and she moved withdrew the slate-not having let go aside only to have the mysterious tapping my hold from the beginning. On the to move with her. Then it changed, and upper side of the slate I found written was heard over her head. Half frightened, thereon: "How do you do, papa; I am yet curious, the girl went out and told some of her friends, and together they went back to the old house. Among the TRIAL SUBSCRIPTION 3 MOS. 25 CENTS

party was a boy named George Culp. was the name of my daughter who had They had no sooner got in then the passed away in 1864, and a fact the medium could not have known. I recovered. however, from the first surprise and passed the slates under the table again, and turn, though of a private nature, but a spirit; if so it should knock once. The in our long-considered dead satellite. which made them all the more convinc- party stood breathless for a second; ing. Then I plied questions to my then clear and distinct came one rap. Memphis together, what boat we took, swer was given, and then Tillie Hedwhere we boarded while there, where I dings inquired if it wanted the Mayberwent from thence, when I returned, what ries to come back. Two hard raps signi- the night of June 22d," says Prof. Ray, I bid her do, who accompanied me, when fied that it did. Miss Heddings is the to all of which she answered on the sponded in the house of William Engle evidencing tremendous energy over her naterializing seances; but as the doctor slate by writing as in the first instance some years ago, and among many she is whole surface which presented itself. I

The lady and gentleman are both members of the Methodist church in their city, and are both well known in

A MESSAGE. To the Editor of The Detter Way. George Washington comes through Mrs. Mansfield, a well developed medium in Oakland City, as follows. "I now

which turns upon one side. The face they would find it in the desk, which looks like that of Washington, and speaks. Others come with him, but he has something to say. 'Although I was commander of an army of men, I find it small position to what we may gain on the other side of life. It is a pleasure to come and talk with earth's children, though it may be only a few words at one

time. Had I this pleasure, while here. and as knowingly, undoubtedly I should not have undone what I would have done, and then, if earth's children here knew they were surrounded every moment with some of their immediate friends gone before, how different this earth life would appear on the record of time, from what it otherwise might be, and it is a truth, that not a moment but some spirit friend is about them. Now if earth's people would unite, it would do great good by allowing spirits to impress them with this fact, and let them preach it as well. Tell earth's children. we are surrounded by clouds of witnes ses; this would do more good than preaching up fire and brimstone doctrines. By taking this course, it might ufluence and save more through love than through fear. Suppose all our once great men of earthly note, should return to proclaim these truths? In fact but few are so low, but would return to give words of truth, were they provided with proper couditions on this side of life. On our side we have none of the light of glory, while on yours it must be the soul's development. Yet how few fain to listen to the spirit, and some live on in their humble homes in darkness. But as they arrive on the other side, the true light shineth forth with radient rays to all in a greater or less degree Now we advise to teach this continually as it is the highest religion of the age There is no one thing so great as to do good while here on this mundane sphere

the ones that shall give them out to bless.' Sol. W. JEWETT, Amanuensis."

and these double-folders will return to

Trouble in the Moon. Prof. J. L. Ray, of Ashland, Va., who noise was heard again, and it kept shift- has been for some months past closely ing about from one place to another with studying the moon's contour through remarkable rapidity. As last Culp con- his great telescope, now comes to the again I received a message containing to cluded to talk and see if the rapping front with a statement of a startling disme many convincing tests of spirit re- would continue. He asked if it was covery of recent terrible volcanic action For some months past he has been of the opinion that volcanic action on the daughter, among them, when we went to Other questions were asked, but no an- moon, if it has been extinct, is not so now, even though he could not supply reasons by the nebular hypothesis. "On "my theory was confirmed as I gazed and by what boat we returned home, etc., same girl to whom the rappings re- upon our once quiet and modest Luna.

and correct in every particular-even to supposed to possess supernatural pow- saw that what here of late have been

## THE HAIR

When not properly cared for, loses its lustre, becomes crisp, harsh, and dry, and falls out freely with every combing. To prevent this, the best and most popular dressing in the market is Ayer's Hair Vigor. It removes dandruff, heals troublesome humors of the scalp, restores faded and gray hair to its original color, and imparts to it a silky texture and a lasting fragrance. By using this preparation, the poorest head of hair soon

## Becomes Luxuriant

and beautiful. All who have once tried Ayer's Hair Vigor, want no other dressing. Galbraith & Starks, Druggists, Sharon Grove, Ky, write: "We believe Ayer's Hair Vigor to be the best preparation of the And in the market, and sell more of it than of all others. No drug store is complete without a supply of it."

"I have used Ayer's Hair Vigor with great benefit and know several other per-sons, between 40 and 50 years of age, who have experienced similar good results from the use of this preparation. It restores gray hair to its original color, promotes a new growth, gives instre to the hair, and cleannes the scale of dandruff." — Bernardo Ochoa, Madrid, Spain.

## **After Using**

A number of other preparations without any satisfactory result. I find that Ayer's Hair Vigor is causing my hair to grow."-A. J. Osment, General Merchant, Indian Head, N. W. T.

"Ayer's Hair Vigor is the only prepara-tion I could ever find to remove daudruft, cure itching humors, and prevent loss of hair. I can confidently recommend it." – J. C. Butler, Spencer, Mass.

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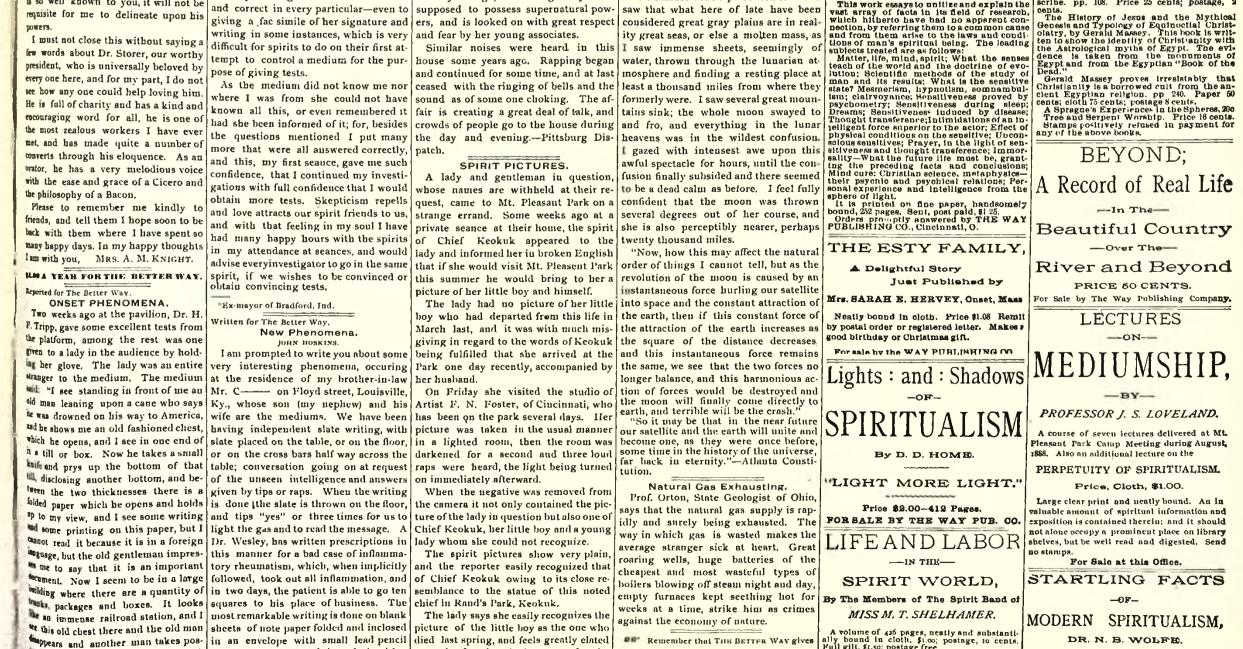
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#### AUGUST 22, 1891.

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#### REV. McDONALD vs. MRS. COLBY LUTHER.

To the Editor of The Better Way. On July 31st the Rev. Hunter McDontown, Iud., visited the Spiritualist camp ground at Chesterfield, and after provoking a discussion announced his readiness to meet any speaker in an argu-

ment against Christianity. The old war horse, Mrs. Colby Luther, was called upon to meet him and arline between its teachings. rangements made for a public discussion upon the question, Resolved: "That the so called teachings of Jesus Christ, New Testament, are immoral in their tendencies." Throughout the arrangements Mrs. Luther and the Spiritualist prove facts, but that facts prove books, friends preserved their equanimity and and declared it as applicable to the Bible world. showed the greatest tolerance, notwith- as any other book, and if it be true it standing the Rev. McDonald's assertion must be proven outside of itself. that "Mrs. Luther was too ignorant to Rev. McDonald opened by asking did not have sense enough for him to because he had to follow the meandertalk to."

sisted that his opponent should produce a substitute for the Bible if she could; not a piece, but a substitute, and that all morality originated in its teachings and that the quotation Hebrew 6 was given none equal to it was to be found outside its pages. The meeting then adjourned Mr. Kates read the passage referred, till 2:00 p. m.

Christ's teachings were moral and in-

correctly. By request of Mrs. Luther which was found to have been given Mrs. Luther opened the meeting by correctly by Mrs. Luther at first. re-stating the question and her argu-

Mrs. Luther declared that it had alments, and by reiterating that while ways belonged to the class known as ministers to blind the eyes of humanity Christ taught the highest morality many of his teachings and deeds had an imand that mankind had greater rights moral tendency, and in her usual strong manner cited the case of the driving of accord them. Referring to the fig tree the discussion will be closed." Jews from the temple and questioned asked if you stub your foot against a

cupying 8 minutes he walked to his

rock would it be moral to curse it. Rethe results if a reformer should appear iterated that she had not said there were o-day and attempt to clear the exchanges of gambling and vice in this no moral teachings given by Christ, but manner, and whether humanity would that some of his teachings had immoral be willing to accept a prophet who came tendencies and that they did not carry in such a spirit of retaliation. Spoke of out the idea that Christ's teachings were the cursing of the fig tree, which did to be taken as an infallible moral guide. not bear fruit, being out of season, and Referred to the passage, Mark xv., 16, 20: questioned the right of any being to "He that believeth not shall be damned, call on God to damn a natural creature and these signs shall follow them that duce people to think for themselves, a for conforming to natural laws. Asked believe. In my name shall ye cast out what we would think of a medium who devils; take up serpents; drink any deadly expected apples in May and cursed the thing and not hurt them; they shall lay tree for not bearing them at that time hands on the sick and they shall recover,' and questioned if it would not have and said she would give more to see a been a greater moral lesson to have person who did believe in him-judged caused the tree to be loaded with rich by this—his own infallible test than any order, but disappointment predominatfruit, and declared such an example to other sight which this world might offer. Pointed to a few so-called fauschave an immoral tendency. Asked if Christ had the right to take the colt for tics who did handle poisonous serpents, his own benefit, and did not the act but not in Christ's name, and the me- been so obviously deprived of the right diums, among whom was Mr. Willis and have a tendency to teach that any means diums who undoubtedly did heal the sick by the laying on of hands. Asked were allowed to promote a good object. how it was if Christ came into the world Referred to the turning of the water into wine and declared that the leaders as God's son and to save mankind; that of the early Christian Church had been we had no record of his life or works unmen who followed in their lives these til 300 years afterwards, when Constantine at the Council of Nice, the libertine, examples of wine bibing and debauchery, rather than the higher moral premurderer and bigot, compiled from the records of the 54 apostles, the 4 which cepts taught by the Bible, and that tobest suited his wishes, and out of 2,000 day men condoned these faults in their lives by referring to Bible records and bishops cast out 1,730 of those who were asked if one quotation from the Bible called to assist in compiling. While we have long records of the ancient philbe infallible what was the other; if one be applicable what was the other, and osophers, Josephus, so accurate in all other matters, does not mention his exthat she could not talk to people without living in harmony with her asser- istence; and Tacitus, considered the finest historian of any age or time, only said tions. Said that Christ in the garden, that about such a time there was one praying that the cup might pass from him, presented a picture of taking sect called Christians led by one Christus, thought for the morrow, and that such who was put to death as a criminal by inconsistencies could be nothing but Pontius Pilate. Now why did not God command that some historian should immoral in their tendencies and that ald, a Campbellite preacher of Middle- bis teachings differed at times in their have recorded his life that there should moral tendencies and that the Bible was be no room for skepticism? Referred to all right as a mortal book, which gave us the manner in which Christ spoke to his the privilege of sifting the good from mother: "Oh thou woman, what wouldst the bad, but that taken as a finality of thou of me woman?" instead of giving justice and morality even the churches her the reverent respect due from a son did not accept it literally and drew a to a mother who had borne so much

obloquy in giving him birth and declared the tendency to be immoral. Many de-Quoted Hebrew vi., 1-"Therefore leavto be held on the grounds August 8th ing the principles of the doctrine of clared Joseph to be the father of Jesus Christ, let us go on unto perfection" and Does any minister know a child's parent affirmed that Paul realized that Christ better than the mother? and was suraccording to King James' version of the had not given them the highest which prised that we should, in this 19th century, go to the past and point with the killed the fireman there, and was seized it was possible for humanity to receive. long bony fingers of the dead to exam-Stated the truism that books cannot ples of doubtful morality to guide the dying man into the furnace fire. He If God has ever given us one thing it

is the reasoning faculties and they should ported by journalists—perhaps exguide humanity. If Christ's teachings aggerating as suffering from diseases

declared he would not stay to hear any chair to sit down, but Mr. Kates insisted upon his filling his time, which he promore balderdash. ceeded to do, with anecdotes, and denied Mrs. Luther-"I submit that any per- trap in which he caught a fourteen-yearson who will say that the Bible quota- old thief. He then prosecuted the youthtions which I have given are all balder- ful criminal and had him sent to prison. dash is not fit for the position he occu- One difference between the Rev. Mr.

> great excitement in the audience.] to listen to it, but I shall not!"

Referee for Mrs. Luther-"As opponent will not grant the affirmative the than the clergy has ever been willing to right given by all parliamentary bodies,

> This evidently did not meet the approval of the audience, who had throughout maintained perfect order and treated each disputant with the utmost courtesy, and they, in their anxiety to hear Mrs. Luther, crowded around the platform enmasse, but she, in her humorous way, declared that her object in undertaking the discussion was not so much to down her opponent as to excite interest; inright which the clergy denied them, and also to bring money into the treasury and extended her thanks to the people, that they had not only come to hear the discussion, but had paid for the privilege. The crowd finally dispersed in good ing that Mrs. Luther would not go against the decision of the referees and finish the arguments, which she had

NEWS ITEMS. Switzerland has celebrated its 600th

to complete.

anniversary of freedom. Fred. Douglass, U. S. Minister to Hayti has resigned. It was so requested by the State Department.

The pope is preparing an encyclical irging the Greek Catholic and oriental churches to join the Roman.

The marriage of Minister Lincoln's daughter, Mary, to Charles Isham, will take place in London, September 9.

Female dress reform is being pushed, and some women will appear in Boston's streets in October wearing knee skirts. Andrew Carnegie in a speech at Peterhead prophesied that the United States and Great Britain would ere long stand shoulder to shoulder for the maintenance of the world's peace.

James Russel Lowell, one of the fore most men in American literature died at Boston on the 12th inst in his 73d year -George Jones, editor of the N. Y Times passed over shortly after.

After having for a number of years metaphorically speaking, habitually rotten egged his congregations, Sam Jones has, at last, been rotten egged by one of his congregations.-Twentieth Century. John Anderson, a religious maniac in the Northern Illinois Asylum, recently while thrusting the unconscious and imagined himself to be the devil.

The German emperor is continually re-

For years there was a beggar on the

steps of St. Sulpice Church, Paris, with a

hump which steadily grew. A few

lirium jumped out of a window and was

upon investigating his hnmp found that

it contained \$20,000 in bonds and coin.

Finding that the beggar had two rela-

have been put in jail. He will be wiser

But they will finally come to realize that

it is a question of work or starve, and

countries who neither work nor starve.

They get they living by what monopoly

laws do for them. A young lady in Con-

necticut a few days ago fell heir to \$600,-

At the bank each year \$35,000 or \$40,000

is only one of a class to whom the law-

dence might be.

next time.

a purveyor of literature presumably pervaded with the gospel of Christ, set a pics." [Cries for Luther! Luther! and Shearer and his divine master is that lesus was in the habit of saying to de-Rev. McDonald-"Well, you can stay tected criminals: "Go, and sin no more."

quite another thing to imitate his habits, now so popular, and, certainly, by the No doubt Mr. Shearer thinks Jesus a very good God but a poor business man. ing.

And yet a benighted and carnal-minded Infidel thinks he sees a troublesome inconsistency between Mr. Shearer's profession and his praactice, and makes all having done the best of work in their bold to inquire why, if clergymen refuse respective phase, and has proved itto follow in the footsteps of Jesus, they self perfect in design and in its practishould expect other persons to do so; why, if Jesus was God-incarnate, his pre- the general public by employing only cepts are so impracticable?-Twentieth Century.

Cincinnati, O. Ladies' Aid met at G. A. R. hall ou Wednesday, August 12th with about twenty-five ladies present, and a very pleasant social time was participated in. Our president was a little late getting in. Nothing of importance being on hand meeting was adjourned until Wednesday, August 19th. Despite the rain, there was a goodly number out at the picnic; everybody seemed to be enjoying them selves. We saw several well known me-

Green. We were pleased to see that Miss Cora McCracken had returned home, and while we missed many friendly faces, we still met enough friends to have a very good time. PLYMOUTH WEEKS.

#### PERSONALS.

Contributions received: W. W. S., A. F., A. L. L.

The Golden Way has not shown its face here for several months. Can it be-?

Dr. and Mrs. Lamon of this city have Union Ladies' Aid writes a pleasing let- | change enables me to regain." ter to the latter and sends greetings to all friends. Mrs. Lamon thinks a trum- home for the working mediums which pet medium would do well in Leadville, shall be clean, airy, cheerfully pleasant as there is a demand for phenomena of and retired, yet of easy access to the phenomena.

Mrs. A. E. Kibby has returned home for a few days and will be pleased to see will prove not only a revolution of the her friends at 13 Cottage Terrace. Will age through the supply of phenomenal give reading at G. A. R., hall, 115 West demonstration, but also that the itin-5th street, Sunday evening, 7:30, Aug. 23d. Admission 10 cents.

Benches have been placed in Garfield park again. But why were they taken out on the 4th of July and not replaced until the 10th of August—thus depriving the people of park comforts during the hottest part of the summer?

L. O. Robertson, president National Benefit Society (Life Insurance), 187 Broadway, New York, writes: "I like your journal better than ever and trust

makes a sensible and practical effort to supply those better conditions by means of which the active worker may secure for the cause the best possible results. In doing this work I do not hesitate to say that, with the exception of the work of the spiritual press, it is the most important factor yet introduced since the advent of Modern Spiritualism It is one thing to worship Jesus, and at Hydesville, not excepting even the writer most fully appreciated, campmeet-

This Association is duly incorporated; has been formed four months; has had six mediums labor under its auspices, cal working. It is true to the truth and mediums of merit and good reputation, and extends practical encouragement and assistance to the mediums by giving to them free the comforts of a clean, delighful home while here-freed from the distractions of the domestic life of

others with all its complications, and the drag-down conditions of secular uses, with ease of mind from the assurance of organized protection by an association that cancels membership on misbehavior at any seance, and obliges the applicant for admission to the materialization seances to show endorsement of good behavior from some member of one of our local societies.

Ask the medium what is his greatest desire and need, and he will almost invariably answer, "change! change from the old conditions to a new locality and new people. It is in these that I get the v tal force which supplies the daily waste of the worn-out rut in which

I have moved so long, and you next ask, why do you not make such a change? The answer comes, "Oh, I dread the mixed-up conditions I am liable to meet-the secular and the social entanglements and their magnetisms in the arrived safely at Leadville, Colo., where uncongenial spheres of which I suffer they have gone for their health. Mrs. so much and am so often robbed of more Lamon, the genial ex-secretary of the of my mediumistic power than the

Does not this suggest the need of a any kind in that city. The climate is public-one wholly under the mediums' conducive to health, mediumship and control while so used, and where the sphere of secular use is not? Let such a home be made in every city, and the result eracy of the medium is only another illustration of the law in things spiritual, which the Methodist denomination upconsciously put in practice with its early workers, thus laying the foundation of its present powerful organization.

> One thought more in this connection. With all the unavailing effort for general organization, will it not naturally come of itself only when a continuous meaus for the presentation of phenomenal Spiritualism shall be laid by establishing such associations containing these

ponent became very much excited and of the American Tract Society, which is

GLENOUGH. Mrs. Robinson, Mrs. Hughes and Mrs.

Saturday, 10:00 a. m., a large concourse assembled, more than filling the audi- Christ prayed in the garden because the torium, and probably two-thirds of those burdens of the world were laid on his present were professed Christians, who shoulders, and asked if it be immoral try to hear Spiritualism put down.

should be indulged in, when Mrs. Luther know a point when he saw it; he did; of doctrines with immoral tendencies.

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that age of the world and for his dis- Kates declared that the Spiritualists sin of the age was specialism. The study morrow

In reply Mrs. Luther occupied the full pered except for violent abuse. all of the moralities had been previously to conform to its ideals. In Greece introduced to the world through the Leonidas and his 300 men chained to-

One of the moderators, Mr. G. W. presented an example of high ideal fived brought up a new argument in closing workers, appropriated by her. And she Kates, requested the Rev. McDonald to up to. Christ said if he were lifted up and that the affirmative should be aloccupy the full time and he therefore all men should be drawn unto him and lowed another 15 minutes in which to makers are very kind .-- Twentieth Cenreiterated his assertions and quoted that he waved aside all earthly honors meet his argument, he to have the same tury. many passages of scripture to show that and lifted the mind to God. After oc- time for closing, at which suggestion op- The Rev. George L. Shearer, secretary puts in organized shape this funda- body. Only \$1.00 a year.

understand the English language and be excused if he made a crooked speech, lead to such a point of perfection and which thus far include epilepsy, rheumaare the only means to that end why are ings of a crooked guide; insisted that he there no more Christians to-day? Where lent inflammation of the ears, and caries

knew a point when he saw it; said that is the minister who has ever tried to of cranial bones. Whom the Lord loveth demonstrate a scientific fact? he chasteneth. Time was called before Mrs. Luther could complete her argument and Rev. had gathered from all parts of the coun- for a man to surrender to the divine McDonald took the stand. Declared that she had not touched the subject; had will; that Christ did not inculate habits The neeting was opened by a reading of drunkenness by turning the water brought up this question, knowing she of the agreement that no personalities into wine and that a person ought to could not reply. [Laughter] Don't laugh until you know what you are laughing took the staud, and for 30 minutes held that she had not the ability to make a about. Declared that the words "printhe audience spell bound, giving them point and he knew it when he came, and ciples" and "rudiments" in the disputed Graud Jury would find a bill against the the quotations from Revelations, last that was why he came. "She is the lady passage were synonymous terms. The chapter, 19th verse, "And if any shall who is going to give you morality; doesn't fig tree does put forth fruit first and I take away from the words of the book of she know enough to know that there know what I am talking about. [laughter] this prophecy God shall take away his was first fruit and then leaves on the fig She thinks it immoral for Christ to die part out of the book of life, etc." Math tree; don't you understand anything?" for the truth and she wants the evidence \*, 34, 35, 36, 37. "He that loveth father "Christ cursed the tree because it bore that Christ lived; isn't that strange? or mother more than me is not worthy the leaves before the fruit, giving man a Isn't it rich? Christ teaches all morality; of me." "I come not to send peace, but lesson that works should come first." I've been on the subject and she has as word." Mathew vi, 25, 31. "Therefore "She says that he went and stole that been off. I preach because people should I say unto you, take no thought for your colt. Had he not a right to use the cold know the truth. The Bible was written life what ye shall eat or what ye shall left there by a friend? Christ should because it was true and she could not drink," ably showing that lack of have had \$10.00 for breaking that colt. have the ability to prove otherwise. The thought for the morrow was a doctrine I know what I am talking about and this final has been reached; the best word immoral in its tendency; that the man is the absolute littleness of the anti- said. I can't draw blood out of a turnip who hated father, mother, wife and child Christian spirit. I know what the Bible is all sufficient. Where is the could not bring morality to the world, is for; I have studied it for 15 years and Christian who has not brought science and that the discord which followed she has not. I want to make an argu- into the world? These are facts. How Christ's teachings were immoral results ment." Here some persons who at the much better a man cau talk when he has beginning were very auxious lest the facts. I did not have to go off and In his reply of 20 minutes the Rev. visiting disputant should not be treated flounder around for half an hour. There McDouald declared that the sword was with the greatest courtesy, grew indig- is no morality above and beyond the the sword of the spirit and not a ma- nant that Mrs. Luther should be spoken teachings of Christ and I have shown terial sword, and that the command to of so disrespectfully and insisted that that Christ taught morality and conhate father, mother, etc., was only for the moderators should interfere, but Mr. demned all immorality; that the great

ciples, but made no attempt to explain were determined to give their opponents of one part of nature, with the result that the command, take no thought for the every facility and all the liberty of speech we had-Geology, Psychology, Phrenpossible and that he should not be ham- ology, etc.-the formulated knowledge of one subject which was called science.

time and inquired when the Lord had The speaker, resuming, said that the Religion is the truth. Gave a dissertation appointed the brother a second Moses subject was too big; he had studied it upon sin. Quoted some original verses have no possessions but hand and brain to assert that his teachings were only and had to try and fill it; that he had asked, "Isn't that pretty good?" If you But there are a number of persons in all for such a time, when the Bible declared studied it ever since he was a little boy want any more morality go to the spirits that what has been shall be again, and and that he knew it and said, "I have for it if you can find anything new. affirmed that while Christ taught much found she can't make an argument; she Speaking of love said "love vaunteth not which was moral, he also taught that can't meet my replies." Said that the itself. Did you know that was the New which had immoral tendencies and that Bible was good and that humanity tried [Testament?" Extended thanks for perfect order and courtesy.

Mrs. Luther's referee claimed as the aucient Greek and Roman philosophers, gether to meet the advancing hordes right of the affirmative that as he had will be found to her credit, produced by

the new departure may widen its in fluence a hundred-fold." tism, brain and nervous trouble, puru-

The Cincinnati Enquirer gives our friend and co-worker the following notice: "Dr. Adolph Zipperlen, of No. 23

Webster street, a most popular German The Irvington Law and Order League physician, received yesterday from the clesiastical forms and usages by inviting of New York has concluded not to pro-Medical Faculty of Tuebingen University secute the dealers and saloon keepers the renewal of his diploma as M. D., who keep open on Sunday, and who which was given to him July 29, 1841. have openly defied the league for several Dr. Zipperlen is now 73 years of age. Sabbaths past. Lawyer Headly, counsel He came in 1848 to Akron, Ohio, and refor the league, says it would be useless moved to Cincinnati in 1861. Since that to attempt to enforce the law, as no time he has lived among us, esteemed and honored by all who know him." accused, no matter how strong the evi-

As we have run out of July and August numbers of THE BETTER WAY; it will be useless for patrons to send for back numbers at present. We may, however, have some returned by the news companies months ago he was taken ill, and in deafter the first of September, when those orders we have already on hand will be killed. A neighbor who picked him up filled.

#### Written for The Better Wa OUR SENSITIVES. IL W. BOOZER.

tives to whom he had left his fortune by I a former issue under the above headwill, the finder sent the money to them ing Brother Richardson gave us a volwith the exception of \$4,000. The reume of truth, afterwards followed by latives discovered this fact, and after an article of great value from the pen of prosecution for theft, the man in question Mrs. M. T. Longley, in which she says: was condemned to two years' imprison-"Your correspondendent advocates the ment.--IIad he kept it all he wouldn't

formation of a body of Spiritualists for co-operative purposes, looking toward

The Savannah, Ga., "Morning News" hope the time will come in the annals of says that "Brazil is going through pretty Spiritualism when such a society will exist, whose business it will be to extend much the same experience that the Southern States did with their servants practical encouragement and assistance just after they were manumitted. They to every medium who is now in the emwere not partial to hard work at best. ploy of the spirit world."

Changing but little the last sentence and making it thus: Every medium then they will go to work again." Such who is now in the employ of the spirit is the question with working people who world, the writer of this article begs leave to inform this respected ladyworker that such a society at the present and State aforesaid, and that the said firm will worker that such a society at the present time does exist, under the name of "The Spiritual Phenomena Association" of Grand Rapids, Mich. This organization does not attempt the most worthy and benevolent work pertaining to the many homes for worn out and aged mediums, nor does it essay to make a special train-ing school for those in process of devel-00. She will neither work nor starve. ing school for those in process of development. But, as the phenomena is universally conceded to be the foundation of all that we have in Spiritualiam, it

homes in every city and town, and through these means making a demand that must be met for the philosophy of this phenomenal demonstration? Answer, ye who believe that Spiritualism comes to show us the earthly errors in eceffort in conformity to the laws that govern the spiritual, and not that of habits unconsciously borrowed from the babyhood of the race, who themselves have not grown into the A B C of spiritual things.

Written for The Better Way. An Allegory.

A gardener said to his assistant, "I see that the plants very much need cultivation; you may take the hoe and loosen up the ground, that the gasses may penetrate to the roots, and also that the evaporation of moisture may be arrested." The workman proceeded to

the garden and upon looking over the ground said to himself, "if it were my garden the first thing I would do would be to kill out the weeds; they have well nigh captured the place; however, I must obey orders." He therefore fell to work according to instructious. When he had finished his work he looked around, and with surprise, exclaimed: "Whew! the weeds have disappeared."

Moral.-Cultivate the virtues and errors will vanish. CHAS. H. WRIGHT.

Mr. Villard will spend \$1,600,000 in transforming the street car lines in Milwaukee so they can run by electricity.

Statistics show that about 13 per cent. of all railway accidents in the United States arising from derailments are caused by defective frogs and switches.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY,

Frank J. Cheucy makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County

Is that so? THE BETTER WAY is determined to take the lead and therefore has placed its subscription price within the reach of every-

the protection and care of mediums. I

### AUGUST 22, 1891

## THE BETTER WAY.

spirits and mortal friends. One German came

Pleasant Iowa, and all other camps:

cock and Ell Clark.

Cassadaga camp sends greeting and that with

larger attendance than ever before. The most

ever held. Signed, E. W. Bond, Mrs. E. M. Bab

Clinton Camp, Ia.

The second week of the Mississippi Valley Spiritualists Association Campnetting opened

with increased attendance as well as interest.

Fact meeting Saturday at 10 a. m., which

proved a very interesting meeting. A mediums'

meeting at 8 p. m., participated in by many

Sunday, 9 a. m., Lyceum, under the direc

tion of Dr. J. C. Phillips. At 10:30 by Mrs. Adah

Sheehau. Topic: "The effect of Spiritualism

upon our children." It was a splendid effort

and held the undivided attention of the audi-

ence from the first to the last. The general

verdict was that it was one of the best dis-

courses ever delivered from our platform. At

#30 Prof. Loveland gave a grand lecture, tak-

ing for his subject "The extent and limitations

of Spiritualism." He properly maintains that

with every movement and everything that con-

cerns humanity here and now. Mediums'

meeting at 4 p. m. in the pavilion. Mrs. S. F. De Wolf, of Chicago, and Ollie A. Blodgett, of

Davenport, gave an exhibition of their powers

as slate writers, while "Bright Eyes" gave

many tests of spirit presence. Adah Sheehan,

by particular request of the audience, gave

psychometric readings, which were entirely

correct and very pleasing to the auditors. As

a psychometrist she has never been excelled

ipon our camp ground. Prof. W. F. Peck gave

his first lecture of the season at 8 p. m. to a

son vs. Faith," in which he maintained his

reputation as a speaker of ability; his remarks

calling forth the frequent applause of his au-

Mouday at 10 a. m., Conference, which con-

Tuesday 10 a. m., Factmeeting, at which

many interesting facts were related. W. F

Peck again addressed the people at 3 p. m. His

subject being "The augel and demon in indi-

vidual life." At 5 p. m. there was held a ses-sion of the Children's Progressive Lyceum, and

the program for the day was closed by a pub-

Conference Wednesday at 10 a. m. Subject

of debate, "The education of our children in

the philosophy of Spiritualism." Mediums'

meeting at 3 p. m. at the grand stand, which

was well attended, and many grand tests were

given by the various media present. The La-

dies' Independent Union held their fair in the

pavilion at 8 p.m. This is an entirely new

feature of our camp, and it proved one of the

most interesting entertainments ever given

orated, while the ladies at the different booths

were becomingly attired in representing their

various vocations. Many beautiful as well as

it a joyous occasion and decided success.

useful articles were on sale, and all pronounced

Fact meeting on Thursday at 10 a.m., and at

p. m. we had the great pleasure of listening

to the inspired utterances of Mrs. R. S. Lillie,

who gave one of the most forcible, radical and

a large and enthusiastic audience. She has

trary has unfolded to still higher aspirations.

ship of Prof. W. F. Peck, after which there was

Friday 10 p. m., Conference, and at 3 p m. a

session was devoted to the Indian controls of

the mediums upon the grounds. A public dance

The second week of the camp has been one

of activity. The old campers are on haud,

while many new are present, who, for the first

time have visited a Spiritualist campmeeting.

We have had but little hot weather, while co-

pious showers keep the dust where it belongs,

There is a great demand for first-class mate

rializing mediums, as those engaged have failed

to keep their appointments. Many excellent me-

diums are upon the ground, among whom are

Mrs. De Wolf, slate writer, Dr. Swanson, Dr J.

George and G. F. Twilight, all of whom are

closed the program for the day.

pendent Union.

stituted the program for the day.

lic dance in the evening.

dience.

mediums, and many fine things were given,

GLEANER.

## Correspondence.

Cassadaga Campmeeting. The large concourse of people that come pooring is upon these grounds each day is an amistakable evidence of the awakening intelligence of the country. On Sunday eleven cars came in from the South, every one filled to their atmost capacity. Nearly the same num-her came from the North and the stables, barus and woods were literally alive with people, rehicles and horses. Many of them are doubt less seekers of phenomena and tests and are attracted by our wonderful platform medium, Miss Maggie Gaute, who seldom fails in the absolute correctness of her platform tests. Phesemena of the most remarkable character is abounding more than ever and our lectures are of the most pronounced reformatory character. On Sunday morning, August oth, Mrs. H. S. take delivered an address on "The Unity and Diversity of Spiritualism," prefacing the lec-ture by rendering very effectively Augusta (moper Bristol's beautiful poem, "The Web of Life.

Sunday afternoon Hudson Tuttle and Emma good Tuttle occupied the platform jointly Mrs. Tuttle made some very amiable but carnest mmarks at the opening, advocating that we awake from our dreams and go out to labor, making use of the present instead of so much speculation in regard to the future-that we alk less about what we believe and more about what ought to be done. The first step toward progress is to know and follow truth. The grand ultimate of truth is, "The truth shall nakeyou free." Her remarks were interspersed with gems of poetry which contained a kernel of truth each time. Mr. Tuttle followed with a scientific discourse upon "The Religion of Man." It began with a comprehensive review of the ancient civilizations which now lie boried beneath the sands of the desert Chaldea, Assyria and Egypt, with their Gods now dead after all their boasted strength-and the desert ands drift and the slimy pools fester in the sun. He then proceeded to show how all religious began among savage people in ignorance and superstition. The ideas of good and eril arose from a misunderstanding of nature. These were personified in good and evil Gods. The Gods became everything-man nothinghe a slave. All he held dear must be sacrificed to the Gods. It was the religion of pain, of suffering, of living to die, rather than to live The teligion of man places man, not God, in the centre of creative force. He lives that he may enjoy this life and prepare to carry forward all its attainments into the next. True happiness is the result and measure of a life in harmony with the laws of being. The religion of man is the religion of joy. Growth, according to the new Gospel, must come from within and not from without. We are brought directly face to face with the great questions of the hour; we accept temperance because the body is as sacred as the spirit: we accept woman's rights because we regard her as a human be ing. Marriage may need no changing laws, but a higher education that shall make husband and wife nobler, purer and co-protective. Salvation, which shall come not by a personal Saviour, but by inherent growth. The only infallible authority is nature rightly interpreted

by reason. Shall Spiritualism be represented at the World's Fair?" was the subject of discussion on Monday afternoon, Mr. Hudson Tuttle, the proposed representative, being present. All the different sides of the question were represented, some thinking that it would be better to use the money for building up home cen tres, especially Cassadaga camp and its proposed university. But these remarks evidently resulted from a misconception of the purpose of representation, which is not to make a high sounding display, but to systematize some course by which the world on that occasion may have an opportunity to learn our status as exponents and representatives of the intellisence, inventions, discoveries, literature, science and philosophy-material and spiritual of this progressive day and age. Finally all wened to have the same understanding of the abject and at this conference of the C. L. T. A. Wonday p. m., August 10, 1891, the following reclutions submitted by C. H. Mathews, of Ohio, and amended by Mr. E. W. Bond, of Ohio, were unanimously adopted:

Resolved. That a committee of the proper sumber of persons be appointed by the chair, ness and melody of spirit. Some remarks were

against a heap of dirt that had been scraped of personal spirit friends given, which were from the road to the side, and failing, had struck his head. His watch, purse and ring was found on him, but a diamond pin was missing, but the idea was that he had worn it which no one could prove and that it had fal-and conversed in his native tongue with one of ien from his necktie when he fell, either into the Chatauquan ministers present, and the two the ditch beside the road or that some one had sang a German song together. One or two picked It up. The medium then stated that he dld not meet his death from an accident, but was murdered by a blow on the head from a Signor G. Green-materializing met tramp, who suatched the diamond pin, and believe them to be entirely genuine. being frightened, ran away without fuishing the robbery. Then the medium told the gentleman that a year from then he was present at the finding of a suicide, who was dragged from dame Cook, is also at the Terrace, and has been the river near the gentleman's home, and that very successful in giving her alcohol and sea the suicide was the tramp who murdered his brother; that he was so haunted by his con-science that he had drowned himself. On Bond, Mrs. E. M. Babcock and Elicit. name of another brother, of a cousin who had ing message and greetings to Onset Bay, Lake lately died and of a cousin's wife, who is living but has cancer in the stomach and cannot live. The medium stated the fact and said she would die before the month is out. The name of a sister who died four months since in Australia fraternal feelings pervading the camp, with was also given. The gentleman to whom this platform utterance of the highest order, the twelfth annual camp promises to be the best

remarkable test was given was so overcome with surprise and emotion that it was with difficulty that he could articulate the affirmation that it was absolutely correct in every par ticular. While not wishing his name to be published for fear it might reach his sister, who is in delicate health, and have a serious effect upon her to know that her brother was murdered and would bring up the old grief, he is quite willing to answer any questions in re lation to the tests and their accuracy. He affirms that it is quite impossible for any per-son on the American Continent to know anything of his family connections, of which he himself had told no one. He may be reached through the papers containing this account if desired.

Wednesday evening Hudson Tuttle and Emma Rood Tuitle closed their valuable and highy appreciated engagement with the C. I., F. A. Mrs. Tuttle gave the opening address, which was on "The ethical training of children." It was an embodiment of sound, sensible and practical thought, clothed in choice language. Spiritualism has no limitations, but has to do Mr. Tuttle followed with a discourse on "The Ethics of Spiritualism." He claimed that Spiritualism had a higher system of ethics than any other religious organization in existence; that the golden rule of Spiritualism was deeper than the golden rule of the past, which was politic and selfish. The golden rule and the perfect ideal of the spiritually enlightened and unfolded soul is perfect love and entire unselfishness; the giving of everything and asking nothing-giving without hope or expectation of reward. That is the golden ideal which we are all striving to attain to and the one which must eventually unite all races and people large audience, chosing for his subject "Rea in one common brotherhood, and redeem all mankind from the thraldom of ignorance, suffering and want.

Thursday morning, the 13th, the subject of a iniversity at Lily Dale was again brought up and discussed. Hudson Tuttle, Judge McCor-mick, B. F. Litchfield and others put forth much energizing thought. The following persons were appointed by the chair to solicit funds for the erection of said university: Mr. W. H. Mix, Sugar Grove, Pa., F. Mulhauser, of Cleveland, O., A. B. Gaston, Utica, Pa., Mrs. Marion Skidmore, Lily Dale, N. Y., Mrs. Hattie Critchfield, Erie, Pa.

In the evening Mrs. Corn L. V. Richmond was again enthusiastically greeted to our platform, and added radiance and sweetness of spirit illuminated her face and gave her freshness and youthfulness of expression, and the discourse was in perfect keeping therewith. A number of questions were put by the audience and were answered on the spur of the moment in a most ingenious and lucid manner. The sub-ject, "What is God?" was then taken as the theme of the discourse, and it is unnecessary to on the grounds. The pavilion was tastefully dec say that it was profound. Mrs. Richmond and the character of her ministrations are too well known to need any description by us. Her husband, Mr. William Richmond, reports all her lectures for publication, and better satisfaction will be obtained by reading them entire than by a mere synopsis.

Friday evening Dr. Fred L. H. Willis, of Glenora, N. Y., delivered the last of his course of lectures for this society. It was prefaced entertaining lectures it has been our good forby an original poem, which was full of sweettune to hear. It was her first effort here the

Wilkins as baby tender, Dr. Phillips as a washwoman and Will C. Hodge as a dishwashei positively unknown to the medlum. Several quite lengthy conversations of an interesting are a decided success. J1M. and touching character were held between the

Sunapee Lake Camp Notes. Mr. A. E. Tisdale occupied the platform this

manuer and many have thought it the best given this season. Owing to unpleasant pieces were sung independently. We have also been privileged to attend sennces given by reather the meeting was held in the pavilion Signor G. Green-materializing medium-and the platform of which was tastefully decorated In the evening the usual conference meeting Mrs. Mary Moss, of Cleveland, O., is a fine was held: a number of mediums were presen business and test medium. Her rooms are at and many good words were spoken by them to the Terrace, cor. Cleveland and 4th Ave. Mathe people assembled. The conference meet-ings are well attended and are very interesting. Good Brother Cobb is at home in the con ference; he has the happy faculty of holding the interest to the end, and of making everyone feel that it is good to be there; our good choir also with their sweet sougs help to make the Pleasant, Mantua Station, Haslet Park, Mt. meetings attractive.

Thursday, August 6th .- The meeting this af-Thursday, August 6th.—The meeting this after termoon was again held in the pavilion owing to the damp state of the grove. Mrs. Julietta Yeaw gave her farewell lecture of the season. The subject was taken from a beautiful poem entitled the "Garden of Years." The discourse contained many valuable suggestions as to the manner in which we should spend our time, and of the great gain to our soul if we cause bright flowers to bloom in the pathway of others as we and they journey through the "Garden of Years." Being the last time Mrs. Yeaw was to speak her many friends filled the pathway of thers are many friends filled the pathway of thers is peak her many friends filled the pathway of thers are means and inspired utterances.

illustrations and inspired utterances.

The usual social dance was held in the pa-villon in the evening and was thoroughly enoyed by the young people.

The National Developing Circle was held at the Churchill cottage at the usual hour with large attendance; strong physical and developing power was present, brilliant lights, raps misty vapors and the moving of furniture were some of the phenomena experienced. Some saw with clairvoyant vision, others were influenced by Indian spirits. Mrs. Yeaw described the spirit of a nun whom she saw standing in the center of the circle holding up a silver key. Friday, August 7th .- Mr. A. E. Tisdale, who has delighted the people at Sunapee Camp with his.grand, logical and scientific lectures, spoke his last words to them for this year to-day Truth was the subject of his discourse. Truth, he said, had ever been coming to earth, with a new name and in a new guise. It had been in all religions until cramped and bound by man It had come to'earth again with a new name and in new apparel until at last it had come taking the name of Spiritualism; but if the Spiritualists tried to set boundaries or fetter it, it would come again to earth with a name yet unknown to man. The mistake made through all ages has been that man thought he was capable of comprehending all that was of truth. At the close of the lecture Mr. Tisdale departed for Queen City Park.

Saturday, August 8th.—The afternoon ser-vices were held in the grove and consisted of a short speech by Vice-president Cobb, who opened the services with a fervent inspirational invocation. He was followed by Mr. E. W Emerson. Miss Addie Searitt read a charming selection. Miss H. E. Bailey rendered one or two of her delightful solos so highly appreciated, and the Misses Davis sung several of their pleasing duetts. This mixed service of entertainment and instruction was the thought of good Brother Cobb, who seeks ever to give the best of things possible and in endless variety that all may be interested and instructed. In the evening the entertainment was in or der. By mistake it was advertised at ten cents admission. This was taken advantage of and the campers turned out in full force, a very entertaining program was presented by the musical and dramatic talent upon the grounds. Sunday, August 9th .- Another day of sunny

beauty and balmy breezes. The steamers brought a goodly number to the camp grounds to-day, the throng was augmented by the wagon loads that came from the country hereabouts. At the morning service the grove was more than full and every seat in the auditorium occupied. The services were opened with singing and invocation by Vice-president Cobb; he was also the speaker of the morning and gave a most excellent discourse, taking for his text that cry of the soul voiced in the familiar registered letter. hymn "Shall we meet beyond the river," which Contains a portrait and life of author; her present season, and was highly appreciated by the choir a few moments before had so sweetly



p. m. The subject of his lecture was "God." It The Ninth Annual Camp Meeting of the Mis washandled in a most sensible and masterly Walley Spiritualist Association will be held at MT. PLEASANT PARK, CLINTON. IOWA, commencing Aug-ust 2d and closing Sunday, August 30, 1891.

The following first-class talent has been se ured for the season, affording a golden oppor tunity for investigators:

#### SPEAKERS:

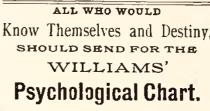
Prof. J. S. Loveland, Mrs. R. S. Lillie, Lymar C. Howe, Mrs. Adah Sheehan, Prof. W. F. Peck Mrs. A. H. Luther, Rev. T. W. Woodrow. MEDIUMS:

Full Form Materialization - Mrs. Effic Moss, A. Willis, Mrs. Bessic Aspinwall, Blate Writing-Mrs. S. F. DeWolff, Mrs. O. Psychometrists-Dr. J. C. Phillips, Prof. A

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SEND & CENTSIA STAMPS

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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,

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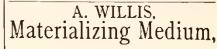
PSYCHOMETRY Consult with PROF. A. B. SEVER-ANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

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, 618 S. College, Nashville, Tenn. The next mail will bring you a certain cure, which will not injure the most delicate skin. Ask for KELM-NO No. 1. KELMNO 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.

MRS. JENNIE MOORE. Materializing Medium,

757 WARREN AVENUE, CHICAGO, ILL.

Seance every Sunday evening at 8 o'clock. Admission \$1.00. Sittings by appointment \$2.



264 East Third Street, City, Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every eve-ning (Monday and Saturday excepted) at eight o'clock. Take Finch street cars running east to Third and Lock. No one admitted without recommendation or introduction from some well-known Spirit-ualist.

An Astonishing Offer.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading sympton, and your disease will be diagnosed free by spirit power,

DR. A. B. DOBSON,

Maquoketa, Iowa.

Dr. F. L. H. Willis May be Addressed Until Further Notice

GLENORA, YATES COUNTY, N.Y.

D.B. WILLIS may be addressed as above. From this point lie can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivated, combining, as be does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood aud nervous system. Cancer, Scroful in all its forms, Fpilepsy, Paralysis, and all the most delicate and complicated diseases of both seres.

bib serves, Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice whon all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Mention this paper.



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whose duty it shall be to solicit subscriptions to aid in defraying the expenses of representing the Spiritualists at the Columbian Exposition at Chicago in 1893. Also that the same committee be authorized to procure remonstrances against closing said Exposition on Souday.

Resolved, By the Spiritualists at Cassadaga in convention assembled: That we are unalterably opposed to the closing of the World's Fair in Chicago in 1893 on the first day of the week commonly called Sunday.

On Monday evening. August 10th, Mrs. H. S. Lake by invitation, delivered at the auditorim an address upon marriage. There was a very large audience present, who listened patiestly for two hours to her exposition of this rital question, which she assured them no per ton but herself was responsible for.

Toesday, August 11th, the usual conference convened in the morning and in the afternoor Mrs. Lake closed her engagement with the C. L.F. A. by a discourse upon "The Laws of biritual Life." She spoke of the atmosphere of harmony and love as making it easier for those from the life interior to reach and impins us, and that the atmosphere of hospital hy charity and kindness which surrounds this camphad made it possible for us to receive the highen inspiration and most accurate phetomena; that if we would have the best results we must make the best conditions. There seemed to be just the right equipoise of spirit mand material forces for the giving of tests Wise Maggie Gaule following the lecture. The immense audience was held in almost leathless silence while the tests were being Ormand the peculiar and striking accuracy fach succeeding one aroused the most en-Uniastic applause. One of them which came bageuileman known only to a few here and the has the air of perfect honor and integrity, I will relate. He is of foreign birth and has no Matives and but few intimate friends in this builty, and was unacquainted with Miss Mag ReGaule and no one here knew his history Re is not a Spiritualist, but has been quite tires to scoff at the manifestations, though he is now convinced that it is his duty to inquire Bore seriously into the matter. He sat in the Mail of the crowded auditorium, not thinking presidents of the different States. " snything personal coming to him, when miss Gaule, the platform medium, pointed him <sup>mand</sup> said she saw an old lady standing by of this untional movement. a side. She described her complexion, hair ther forehead by two bands of black velvet movement. that she wore a lace cap. She called him hapet name she had called him in childhood win gave her maiden name, which was the father and described him accurately and stated that there were three men there and "Inte the same name, the grandfather, father is son, the latter being the brother of the in a lane and described the place accu

woman's suffrage. He affirmed that his whole soul had been in the lost none of her old-time fire, but on the congrand movement of woman's suffrage for years, and his most earnest prayer was that Entertainment in the evening under the lead-God would speed the day when the hand of woman, as well as man, shall be laid ppon the a continuation of the fair of the Ladies' Indehelm of government and her voice be heard on

all subjects that tend to the welfare of the world. He had been asked to suggest a motto for the p'atform on Suffrage Day, and in answer thereto he heard a voice say, "Eternal justice knows no sex! "He took for his subject these

words: "How are we mortals related to the spiritual elements of the universe?" He launched out into the very depths of this broad subject, just as a man of expanded thought and spiritual illumination like unto that of Dr. F L. H. Willis, and no other is capable of doing. His whole life has been spent in unceasing efforts to reach the heights of spiritual excellence and doing good, and his presence as well as his words are unmistakable testimo-

nials of what he has achieved. C. Phillips, T. Wilkins, Ira Hill, A. B. Dobson, O. G. W. Adams, Mrs. L. E. Topliff, Dr. Esther At Cassadaga camp, Lily Dale, N: Y., the Cassadaga Lake Free Association in view of the importance of a Spiritualistic representation at

healers. the World's Fair at Chicago, in 1891, appointed Among the psychometrists and clairvoyants the following Committee to take initiative sleps nay be mentioned. Prof. A. B. Severance, Mrs. in a course of procedure to accomplish the Harvey and White, of Maquoketa, Mrs. Lindsame: Mr. A. Gaston of Meadville, Pa., presisay, of Grand Rapids, Mrs. McFarland, Winona dent: E. W. Bond of Willoughby, O., secretary. Mrs. Niece, of Shell Rock, W. H. Bach and wife, Members-Eli Clark of Yates Co., N. Y.: Ed of St. Paul, Mrs. T. Wilkins, Mary A. Tussey, gar Gregory of Lockport, N. Y.; Wm. Fleming Mrs. Frank Stinehart, Mrs. McDougal and of Pittsburgh, Pa.; Abby L. Pettingal of Cleveothers. Mrs. Chown, of Maquoketa, and Mrs. land, O.; Mrs. Marion H. Skidmore, of Lily Thompson, of Keokuck, are excellent me-Dale, N. Y., C. C. Stowell of Cincinnati, O. At dlums, and are being liberally patronized. Mrs. a meeting of the above named committee at the Evers, of Comanchee, physical medium, is cottage of E. W. Bond, Lily Dale, N. Y., Aug., highly spoken of hy her patrons. Mrs. Fritz, 13th, 1891, the following resolutions were the voice medium, who gave such excellent adopted: 1. Resolved, that Hudson Tuttle of satisfaction last year, is again with us. F. N. Berlin Heights Ohio, be announced as chair-Foster, who is a favorite in our camp, is busy man of the National Executive Committee to taking photographs of the spirit friends, while represent the Spiritualists at the Columbian Ollie A. Blodgett continues to get surprising Fair. results in slate writing and in sustaining her

2. Resolved, that it be recommended that vice-president be selected from each State, said world. The entertainments have been very vice-president to act as a representive Spiritual satisfactory, and with W. P. Peak at the helm they will undoubtedly continue to be a feature ist.I

3. Resolved, that the chairman of the execu of the season. We regret to part company with tive committee be empowered to select the vice n portion of our choir who leave us to-night, as other duties demand their attention. Mr. and

4. Resolved, that Luther Colby, Editor of Mrs. Ed Kilby and Mrs. Edua Howland are Banner of Light, be recommended as treasured sweet singers, and the memory of their melody will linger with us while the camp will last. 5. Resolved, that William Richmond o

Prof. Peck, who is leading the singing in fine the way it was worn; that it was crossed Chicago be recommended as secretary of said style, will doubtless secure other talent to take their places. Mr. Sherwood, of Duluth, a fine

6. Resolved, that we earnestly press this singer, with his wife, are among the new faces Ex-Secretary Randall is upon the grounds movement on the attention of all camp meet ing associations, and express our desire that and the many friends of Prof. W. M. Lock wood and wife were gratified to see their smil-"He vacominon. The medium then said she the spiritual papers discuss the subject. By ing faces-they having arrived last evening E. W. BOND, Sec. order of

Mrs. Seery, the trumpet medium of Dayton, from Ripon, Wis. Prof. Lockwood contem plates giving a course of lectures from a scien O., is enthusing the entire camp by her wondertific standpoint, as many are desirous of at-tending such a course. The several new cotful manifestations. We attended one of her Matimas to whom the test was being given. remarkable seances, where over 20 persons medium told of the brother being found were present. Among them several celebrities remarkable scances, where over 20 persons tages and tents give the ground a decidedly and unbelievers. The most unquestionable improved appearance, and all are looking forward to a grand time the last two weeks of the test conditions were secured. A number of in-the haimet his death by striking his foot dependent voices were heard, many names meeting. It is generally conceded that Frank 16th. Yours in the work,

rendered. He was followed by Mr. Chappell lectures; selected poems and communications who spoke a few earnest words in behalf of from her missionary father and mother and Spiritualism.

Miss Addie Leavitte then delighted the audience with a pathetic reading finely given. The morning service closed with a number of well recognized tests by Mrs. E. R. Morgan.

The afternoon exercises commenced with a service of song and fervent invocation by Mr. Cobb who also made a few opening remarks,

the subject of which was "Mother, Love and Temperance." Mr. E. W. Emerson was then introduced and gave a most instructive lecture on Spiritualism as an educator, affirming that its mission was to develop and round out the spiritual nature of man. At its close many proofs of the continuity of life were given by ministering angels to their friends who were present.

In the evening a conference meeting was held at the request of the campers. It was well at tended, and like all preceding ones was full of interest and profitable instruction. Short speeches were made by the mediums and speak ers and interesting experiences exchanged.

The National Developing Circle met a the Churchill cottage at the usual hour. Marvelous physical power was again in the circle lights, raps in all parts of the room, independent writing and drawing of faces on paper, illuminated vapor and materialized hands were part of the physical power manifested. The speaker's stand in the grove to day was

the speaker's stand III the grove to-day was charmingly decorated by Mr. Carter and Dr. Prentiss, and formed a most charming picture. The BETTER WAY was distributed from the platform after both services, Mr. E. W. Emer-speaking many good words for the same.

JANE D. CHURCHILL, Sec'y

#### Hasiet Park Camp.

Mrs. R. S. Lillie occupied the rostrum the econd Sunday of our camp and lectured to the largest andience thus far. The subject was "Evolution and Reincarnation." The speaker said as mind was the master power she could reputation as one of the finest mediums in the not see why a soul should return and take on materiality through maternity, especially after having once tasted the liberty of the spirit un shackled by the house we now live in. The closing poems were on the "Checker Board of Life" and "The Better Way," These subjects were blended beautifully, reminding us of the wisdom of taking "The Better Way" always. The afternoon seesion was of interest. Mrs. B. E. Sheets, of Grand Ledge, made a short ad dress, which was highly appreciated, followed by Mrs. Lillie. The weather was intensely warm, but we never halbetter attention or attendance Everything bespeaks a pleasant and prosperous senson. We have mediums who are holding se auces and are giving satisfaction and eliciting much praise. Among these are Chas. J. Barnes of Grand Rapids, Mich., and Bert Woodworth of Meadville, Pa. Dr. A. W. S. Rothermel will be here in a few days. Mrs. Piper, whose arti cleappeared in your columns in regard to the work of the latter in Battle Creek, Mich., is here, and cannot say too much in favor of this medium's mansfestations. Lyman C. Howe and Mrs. Adah Sheehau were the speakers of the 16th. Yours in the work, E. J. E.

other guides. "Terrestial Magnetism," 10 cts. Address author as above.

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lows, Vincland, N. J., and say where you saw this advertisement. NOW READ THIS. Dr. Fellows is a reliable and trust-worthy physician. Ile has a progressive and success-tul method of treatment, and deserves patron-age.—The DETTER WAY.

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#### 6

## Ladies' Department.

Written for The Better Way. INSPIRATION-ITS ADVANTAGES. R. S. UNDERHILL

Inspiration! What is it? so silent in its language, yet so loud and strong, still small voice 'tis heard as from the courage one to work on and live on. great distance of the spheres above in whispers so sweetly in the ear that all call.

Call it what one may its origin is not within the senses or reach of man or anture alone, yet it can speak out in all of these themes here presented. It comes in the mighty-blasts of the tornadoes whose strength can overthrow mountains and cities.

It comes in the tiny ripple of the watsurface and in its way. It tells in a single blade of grass, however silent and unrevealed. unnoticed it may grow, of a use and and of nature. It speaks forth in the divine inspiration of God himself, and spirit energy. sweet morsel of a vegetable, however have given to the world all of its imthe fruits of the orchard, created and in- | science. spired with a benefit and use. It, too,

and variety of climates.

ty offered for this silent voice to pour manity.

channel is broad and deep, opening up bespeak the coming morning. O, ye ravines of thought to such dark minds heralds of a higher brotherhood!-light as these, and though its avalanches are the fires of truth upon the hills near and steep and rugged, its bed soiled and hard afar that weak and lowly humanity in

and cracks to refresh and renovate with deep and high, far and near; for in that a little ray of hope ahead that will en-But to the mind that is at sea to receive these many drifts of thought and nature as well as man can answer to its knowledge, how much truth and magni-

tude of weight can it convey. Even though new enterprises, new theories to suit the age.

humble its growth and appearance, and in provements wrought , by the depths of

grows with the seasons in their changes | ersed far and near, even to the regions of the poor heathenland, to the civiliza-O, then, how little is this force com- tions of art and culture, and opened prehended and enjoyed or even known. forth and unclogged the way which was hand in hand aud heart in heart forever It is so retired, yet so sublime and ro- so blocked up that light and air could upward. mantic, that as old as time is, at this day not enter; or, in other words, let down inspiration is not half studied or solved. the driftwood that had closed the way It is given to soothe and rest the lau- that the stream could not pass and glide guid body of man as he retires upon its smoothly along. These are the minds soft and mossy bed could he find the that are but the stock to be criticised, peace it would bring, and when rocking and the target to be shot at because the by the side of a flowing stream, or re- channel of inspiration can run free withclining upon the banks of its green and out a stain or blemish, giving forth new grassy mounds, where is there more real demonstrations, new unfoldments to adenjoyment and a more better opportuni- vance the progress of the world and hu-

forth its beautiful and harmonious songs These are the minds that have solved than here, for when all nature is still the great problems of science, and exhow grand the inspiring voice, and how posed the sources of inspiration in all much easier can the mind receive these its depths of grandeur and of use. The sentiments of inspiration. Give oppor- great Emanuel Swedenborg, who himtunities thus and that voice will pour self has arisen and gone out of the fog forth a language so deep and loud that of ignorance and superstition to that human mind could never comprehend "Home over there," yet whose memories its grandeur, and in tongues too inspired speak now of the inspired knowledge with the divine no human organ could and movements of his day. Kepler, the become its author. This is what inspir- scientist, Herchel, the wise astronomer. ation could prove to the world which is Who were they that defied the whole yet so ignorant of its many truths yet world and stood as martyrs to be shot at; untold. It is a school of itself and its yet were inspired with the wisdom of a branches of education are so unwisely saint, and left behind them the impress acknowledged that it cannot half tell of of their truths told which all time can- be learned; believing this its legitimate its problems now, yet as old as the hills not erase. It was this voice that spoke right. of nature and the world. Here, too, within and pushed them onward into could it bestow improvements in art, cul. that realm of thought and work, which ture, in navigation and its discoveries, gave to them the renown they won. It and in the secret depths of the earth is this voice that is now whispering to whose skill and worth are as yet un- the people of the nineteenth century, searched and not understood; still where urging men and women on to heed and learn of its language it is so earnestly appealing. It will in spite of all criticism and doubt to prove to the contrary,

## THE BETTER WAY.

duties and lighten burdens. This great | hour. Climb to the watch towers and | FOR SALEas a rock, it can penetrate these seams the valleys beneath may see the shining symbols, and climb the ascent to a bet- BEAUTIFUL HOME ter and happier existence. You are your brother's keeper. Reach through the greed the selfishness and

the ursurpation of other's rights with which you chain your own spiritual being, and in giving aid and meting justice, develop your own scarred soul to its are sent abroad over the land through angelhood. Point no finger of shame imal, or of the vegetable or mineral na- these avenues, though they may be toward pauper, drunkard or prostitute. scouted at and suspicioned and counted They are creatures of circumstances. as egotistical and cranky, nevertheless. Their heritage began when the power of in the minutest waft of the winds, and time straightens and makes the demand human greed and lust first usurped the dence reign of justice. In past ages kings held Though, too, these minds are counted no family ties as sacred. The sensual as untimely, and regarded as from an fires of passion burned out purity and unbalanced brain, when tested and truth. Learn the action of spiritual law ers, as well as in the peaceful tides and proven by their worth and convenience within human nature; it will teach you ebbs of the sea which can dash to pieces to the multitude. Even then the in- how vital force is wasted, and how kept tons and tons of weight borne upon its spired sense is not half appreciated, or as a perfect ballast to the physical body. approved, but still remains hidden and It will teach you how to energize your failing strength and to stay the tide of Inventions are rapidly speaking forth disease, and it will make death but a worth which is unappreciated and almost this work, and telling of treasures hid to beautiful dream-sleep between two hemunaccepted because of its hidden place, mortal eye which only the source of in- ispheres of life. By and-bye spiritology perhaps, yet which might serve as a sup-spiration can bring out. Then let it will take the place of physiology now port and sustenance to the stray, inno- come! Let it unravel the wonders of the taught in the schools. Through a cent fold who might chance along the universe in whose canopy worlds are ripened and generally known clairvoypathway. It tells, too, in the beautiful hung as upon a thread, woven by the ance scholars will be able to discern the flower, whether cultivated or not, in its infinite hand of justice that cannot mis- action of the nervous fluids, the vibrafragrance, in its refued task and blend- take or misplace one single atom or mo- tion of thought-light upon the physical ing of colors grown within its nature to ment of its completion. These are the brain, and the acceleration of the blood please, and adorn the eye of humanity minds that have been inspired with the within which are the electic sparkls of

> Much will be unfolded as man steps from the toils of ignorance and superstition. A knowledge of spirituality will These are the minds that have trav- bring a higher reality. It will teach us to make room for all. It will teach us that love, justice and truth will evolve a On the Relations of the Spirit to its Own Or higher race of beings who will march

> > Strength for To-day. Strength for to-day is all that we need, As there will never be a to-morrow; For to-morrow will prove but another to-day,

So practice forbearance sweetly-To scatter kind words and loving deeds, Still trusting in God completely.

For the earnest souls who labor, For the willing hands that minister To the needy friend or neighbor. -Two Worlds.

Written for The Better Way. THOUCHTS.

Decaying faith-that is, faith on the decline-is the death blow to ignorance. Knowledge dispels the gloom of superstition. Faith sits in the lap of credulity, is cradled in superstition and mothered by ignorance. Its sponsor is mythology. Reason is the outgrowth of fearless thinking. Reason puts aside fear and drives right ahead with determination. bent on seeing and knowing all that can



OUR AGENTS.

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AGENTS, READI

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ALLIE LINDSAY LYNCH.

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Truth is modest, error is loud; truth blooms by the clear running stream of knowledge; error is everywhere,-the foulest places grow the rankest weeds. Truth is often trampled and crushed by passers-by, but its root is far reaching, and perpetual its hearing; new blooms put forth their beauty and fragrance. The eye that sees and the soul that receives will gently, tenderly accept and cherish its rich, rare blossoms. Love, little understood, they will be heard, for perfect in its pureness, is a source of there are minds in this day and age that perpetual joy. Alas! so near is it found are as receptive as of old, and will in earth walks. Beyond the border line awaken new light and new thought, giv- they tell us of its luxuriant and profuse ing fresh hope and courage to all who growth. They tell us that where love ter? And here, too, does not man at will listen. O, ye, who are blind and is found in abundance that beaven is aldeaf to this sense, inspiration appeals to so. There each soul will have bestowed your senses that you may accept and on them one thrifty, never dying, ever blooming vine. That for every twain two vines thus grow, entering their bower with the sweetness and joy that only love produces. From this vine, indigenous to heaven, we will gather contentment, joy, spirituality, and knowl edge of superior walks pertaining to eternity. Strike the harp-strings gently and you produce its sweetest vibrations, but a stronger stroke can be heard at a greater distance. Truth's tenderest teachings are the whisperings of two souls, but must be proclaimed if humanity at large knows of its sweetness. Bathe in the waters of crystal purity if you would rise therefrom cleaned of all filth. Steep[not the soul with overstrong narcotic-faith-if you would not deaden the faculty of reason. In intellectual efforts error is weakening. To be attended with growth of soul is to be hygicnic in the souls diet. Starvation is not worse than gluttony, which swallows at a gulp; but careful selection and prudent partaking of wholesome diet is as good for the soul's strength and health as for the stomach's food. Patient, but fearless research, that lags not nor grows weary, will give good and lasting returns. Study thyself. Study without other's help. No one could to learn those things that concern thy present and future, thy past is past. How little will it profit man to gain that which inwardly desire to crush him. O, that at death must be lain down. But if the formation, bearing on the continued existence, that is a wealth that man can take with him-and will need.

With its measure of joy and sorrow. Strength for to-day-in house and home

Strength for to-day-what a precious boon

lie buried mapy valuable gems and coins, which are being reserved for future use and endowments of man,

Look above at the glittering host that adorn the cauopy of the sky like so many pearls and crystals of the deep, though one may be seen by the naked eye and the others not.

Does not inspiration here speak with a grander tongue than man could ever utonce falter to attempt to explain? but instead settles himself down to remain in ignorance, and content not to know of learn and know of its wondrous power. the great heights and vast expanse and use these lights give placed within their atmospheres of space.

O, children of earth, you can know, you can feel this power if you will for it is within yourselves to receive this knowledge and truth. The hand of wisdom is ever at work for you, and that hand is mighty, and adapted to each organ and sense of man to fit and prepare these great sums of life which are yet uusolved. Minds dormant, clothed and wrapped up in selfishness and personal attainments can never conceive of the progress. worth and power of this grandest of all benefits ever given to man.

Minds carnal and so worldly that not a single rivulet of thought would never course its way to that great fount of all are but the temporary and false of the day. real and true, because, what do they bring but only suffering and misery, ignorance and doubt, blindness and uncertainty of any good hereafter to themselves, to friend or foe?

Minds held down so low with sins and vice, that they cannot rise beyond or higher than their own atmosphere or covering which alone cannot enlighten or brighten.

Minds living only from day to day, them to be wrought under this influence; to such, give heed to that that does not

endow and prove new theories, new demonstrations, though they are as yet

Written for The Better Way. SPIRITUAL PHILOSOPHY.

MRS. CELIA LOUCKS There are great contrasts in life. Al ternate lights and shadows. Joys and sorrows. Smiling lips and tearful eyes Sobs and merriment.

Upon the universal theme of life time constantly vibrates the growing and forceful powers of human aspirations. What diamond drops of hope spring into being, flashing and scintillating in accord with ubiquitous spiritual laws of

What pearls of price gleam within the soul's center where love abides.

What opalesent lights potent with the genius of creative powers, await development to aid in the deific plan of reblessings. Minds all ruffled and fluted demption from ignorance. Submerged to only the sensual realities of life which in depths of sorrow are many souls to-

> They look up but see not the hosts advancing from the eternal hills of immortality, bring peace and consolation. By-and-bye the light will drive the clouds away and souls shall be uplifted from war and errors,

No one builds his own environments dwarf his higher nature did not the pressure of other minds already dwarfed

perhaps, on account of inconveniences the ubiquitous mind-the concentration mind is well supplied with correct inand opportunities which will not allow of unselfish desires in human heartsmay one day roll the stone from the sepulchre, and let the imprisoned Christ of come however poor and weak the tide goodwill and peace have an every day may run. Do not damn the stream that existence through all the eternal years Way is the cheapest and best Spiritualist paper it cannot flow; for even such may en- to come! A mental day and night of in the world. Read it, subscribe for it, circu large in their own simple way to effect good and evil walk side by side at this late it.

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## THE BETTER WAY.

#### Written for The Better Way. TIMELY TOPICS. L. BUCKSHORN

Rev. L. A. Banks, formerly connected with the Methodist church of Cincinnati but late of Boston, has been preaching a series of sermons there that have, meritously, attracted considerable attention. While bere, his outspoken views on the inter-dependent duties of laborer and employer won for him a large circle of nadenominational friends who have at heart and hand the welfare and progress of the laborer, consistent with a due consideration of the difficulties involved in this problem in its various aspects. He has been investigating the condition of the Boston poor, giving an analysis of the causes leading thereto in his recent pulpit utterances. Taking for his text. James ii., 6, "Ye have dishonored the poor man," on a recent Sunday, he said on the "Relation of Wages to Morals:"

"There is a great deal said about the dignity of labor which is nothing more than oratorical commonplace-the meaningless froth of the metericisn. There is no dignity about labor sitself. What dignity is there about piling bricks on top of each other, or mixing mortar, or sewing blue denims into overalls, or trading eather jars into nickel coin, that has about it any inherent dignity. It is only as there is mixed with the mortar or piled with the brick the holy cement of a moral purpose; only as there is stitched into the cloth the diviner thread of a hopeful love; only as the deed gath ers the aroms of au inspiring human life is it adignified human action. But when you make of the laborer a slave, degrade his work into a mere fight for bread, harass him by continual debt. put him in a vile tenement house that amothers all holy ambition, labor has no longer dignity: it smells of the dungeon and the pit

Courage is the safeguard both of truth and boresty. Break down a man's courage by overwork, had food and poisonous air, and you have opened the way for lying, theft, and a whole brood of vicious tendencies. We get so in the babit of thinking of drunkennes as the chief cause of poverty, that we soon forget that poverty is in turn a great and serious factor in the spread of drunkeness. The reduction of wages below the comfort point means inevitably the deterioration of the home. The wages are being reduced to the point where the home is only a sleeping barracks, and a lunch counter for supper and breakfast. Remember that poor wages means long hours and long hours that exhaust all the energy of the laborer mean ignorance, and ignorance when it is finished means immorality. There is only about so much vital force in the average human being; if all this force is put into one day's toil there is none left for helpful conversation, for sympathetic communion at home, for uplifting reading, or for worship. Persevere in that course and you reach barbarism; the road faces that way. Insufficient wages have their relation to the demoralizing of laboring people in many ways that are not perceived by people who look no deeper than the surface.

"Women are the greatest sufferers from low wages. The cruelest feature of the wage situation is that women standing side by side with men in the same shops and stores are paid far less wages for the same work. There is an aristocracy of sex the shames and belies all our claims to democracy. This injustice in the wages of women is already beginning to bear a fearful fruitage. Shall we look to the sweat shop, or the chattel mortgage shark, or the lecherous merchant to reform themselves? Reforms will never come from the gold box of Mammon. We must cry aloud and spare not antil these crucities and unblushing crime: are impossible in our fair city."

February 22, 1819, and was graduated The Bishop of Treves has, as he announces, by "the mercy of God," consented to the exhibition of the holy for literature. His first volume, a col-Cut of Treves-the Redeemer's seamless coat. Though solicited by the Genend Congress of Catholics four years 1844 he gave the world a new collection ago to do the same, it was then impossi- | containing "A Legend of Brittany," "Proble, but now through the merciful disposition of Divine Providence, better days this on his pen was very busy and he -days of peace-have returned, he will laid it down but to die. In 1855 he sucno longer resist the wish of his faithful ceeded Longfellow as Professor of Modfock to whom he must not deny the ern Languages and Belles Lettres at of whom, together with her husband, survive all our meetings. Keep it a truly spiritual blessings of such a privilege. It is a Harvard, and in 1873 the English Uni- her. consolation to him to be allowed now to versity, of Oxford, conferred upon him mvite them to this celebration. He justifes the exhibition by: "Ever since Cambridge University, St Andrew's, by knowledge, as inspiration expresses it to the beginning of Christendom the cus- Edinburgh; Harvard and Bologne made tom of venerating the relics of the saints him an L. L. D. From 1857 to 1862 he has been in the Church. If it is land- was editor of the Atlantic Monthly. Toable and useful to venerate the relics of ward the close of 1874 Mr. Lowell was those who, as the organs of the Holy offered the post of Minister to Russia, Chost through the grace of our Saviour which he declined, but in 1877 accepted Jeas Christ have exercised heroic vir- that of Minister to Spain, from which mes and have obtained the eternal crown, he was transferred in 1880 to that of then certainly a far greater honor is due Minister to Great Britain. On the change to those things which belonged to our of Administration in 1885 he resigned Redeemer Himself and which are hal- this position and returned to the United soon be on sale. I can wear the badge of Spirlowed through the touch of His body." States. The speeches which he deliv-The following propositions are laid ered in England were republished in down in his inquiry concerning the 1887 under the title of "Democracy and truth of the claim made for the coat: Other Addresses." Though a life-long "When there is a question about the au- Republican, Mr. Lowell supported the thenticity of a certain relic in particular, candidacy of Mr. Cleveland for re-elechen everybody is perfectly free to form tion to the Presidency in 1888. During his opinion on sound and reasonable the slavery agitation prior to the civil arguments. A Catholic who wantonly war he was a prominent advocate for its a without grave reasons doubts or re- abolition, and had been equally outjetts the authenticity of a certain relic spoken in more recent years in urging may appear arrogant and irreverent, but the reform of the civil service. Mr. he is not for that to be considered erring Halstead, writing to the Commercial in faith. The authenticity of a relic, Gazette of this city, pays the following happy and successful season. like my other historical fact, is founded tribute: and proved on the testimony of man, "James Russell Lowell passed away last The authenticity of no relic, be it the night. He was in his seventy-third year most eminent of the oldest Church of and was the poet of his class in Harvard Christendom, falls under any precept of in 1838-fifty-three years ago. Mr. Low-Catholic faith. According to a decree ell did not seem to the country so old a Ithe Council of Trent, the Bishops are man. Within a few years he had been fect harmony prevails in every department of bound, before sanctioning the public ex- displaying with energy his qualities that the institution. Spiritualists could not find a hibition of relics, to hear the opinion of were most characteristic. His best title pous and learned men and then to give to long remembrance is on his poetry. ust decision which shall be dictated by It was in 1841-fifty years ago-that his What and piety. How could I venture first volume appeared. There was queer Mt. Vernon. They may generously offer to do whink that my predecessors in the sea music and strange force in many of his nate a few of these broad acres to our Wash-St Eucharius had been wanting in lines, and while the general impression becessary care and vigilance for a he made was that of quaintness in poems. we so emineutly important and holy; there were many passages of rare bril-Matis, in examining the authenticity of liance. His prose was at once strong Whatelic, and that in spite of the sol- and elegant and his career as Minister an decrees of the Church; how could I to England was heightened by his public Mume to think that they had kept addresses, which were admirable literary were or connived at what they knew productions, and had a greater charm his fraud?" His examination estab- and were more widely read and highly

the old traditions of the Coat of Treves." fourth in the last three centuries. The last one was in 1844, attracting over a million of visitors. Napoleou I. consented to its display in 1810, but with the added provision "that the working of miracles with it be forbidden." The sub-editor of a Silesian newspaper has been condemned to fourteen days' imprisonment on account of disrespectful remarks he had published in reference to the holy coat at Treves. What little "fact" mankind needs to establish as "truth" that which it will not be couvinced of as error. "When ye come to at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." Isaiah i., 12-13. "For my people have committed two evils; they have forsaken me the fountain of living waters and hewed them out of

cisterns, broken cisterns, that can hold

## no water." Jeremiah ii., 13.

The snow had begun in the gloaming, And busily all the night Had been heaping field and highway With a silence deep and white.

I thought of a mound in sweet Auburn, Where a little headstone stood; How the flakes were folding it gently, As did robins the babes in the wood.

Up spoke our own little Mabel, Saying, "Father, who makes it snow? And I told of the good All Father Who cares for us here below.

I remembered the gradual patience That fell from that cleud like snow, Flake by flake, healing and hiding The scar of our deep-plunged woe.

And again to the child I whispered: "The snow that husheth all, Darling, the Merciful Father Alone can make it fall."

Then, with eyes that saw not, I kissed her; And she, kissing back, could not know That my kiss was given to her sister, Folded close under deepeuing snow

The hand that penned these tenderly weet, hope-inspiring lines lies lifeless beside the tenement of the soul of James Russell Lowell. On August 12th the "courtly poet" passed away peacefully at soul passed from the worn out body. His life activity is summarized by the press: James Russell Lowell was one of the not too many strong, virile figures in American literature. He was, too, a strong man in ways that were not those H. Knight in Scientific American. of literature. His life was singularly clean. He was born in Cambridge, Mass.,

from Harvard nineteen years later. He studied law, but abandoned it quickly lection of miscellaneous poems, "A Year's Life," appeared in 1841, and in metheus" and other noted poems. From

with the assistance of the authorities of In the part which he took in political the Church, lasting several days, found affairs he proceeded upon what he held that all may hear and understand what is given that "there was nothing that contradicted were the highest principles, but he was au idealist and his poetic fancy led him The approaching exhibit will be the to adopt theories favoring one and antagonizing another, and to accept insufficient testimony in confirmation of about one full hour, report the manues of intuitions that were too delicate to be spirits present that desire to be recognized. measured with accuracy. His conclu- present their names and often points out somesions formed, he was aggressive and robust in their assertion, and as his courage hear and know the names of the denizens that never faltered, his constitutional zeal carried him far. When he had passed a line he did not measure distances. It is not as a diplomat or a politician that the platform as she may be surrounded by single warmest regard for his higher works and boquets of roses; It all lends a deep enwould have been viewed to day when chantment to the view. the last chapter is closed. Ilis passion for liberty, his freedom from the earlier forms of popular cant, his masculine an-mother guide. Excitedly I arose and said 1 had Sunday morning, August 2d-The invocation appear before me who hath required this forms of popular cant, his masculine anger with presumption that was tawdry, and the noble and shining fabric he reared of literary work are his indisputable titles to a pleasing and enduring fame." Bret Harte writes to the United Press representative relative to the death of the Hon. James Russell Lowell: "To my pride as an American in the frank admiration and living appreciation shown for Lowell's intellect and character personally here. I have to add my own sorrow for the loss of one of the most fastidious and cultivated professors of my calling and one of its gentlest yet manliest critics."

> Our Sun Compared With Arcturus. There are three well defined classes of stars judged by the quality of light they yield. In the first class are the clear white and bluish white stars like Sirius and Vega. These are supposed to be the hottest stars and the most luminous in proportion to the extent of their surface. Then there are the golden yellow and Capella are fine examples. These have begun to cool. Finally we have the deep orange and red stars like Aldestill further in the cooling process.

Now the spectroscope informs us that Spiritualist societies. our sun belongs to the orange or Arcturus type, and if we could view it from finally resolved on uniting their forces and distant space we should see a lovely star of a pale golden yellow.

Arcturus is 11,500,000 times as far away as the sun, and if our sun were placed at that enormous distance its this age of reason, with the right aim in view, diameter would have to be eighty-two and that aim to learn the truth, and the courdiameter would have to be eighty-two times as great in order to give a light equal to that received from Arcturus. I hesitate to present such figures, implyhis home in Cambridge, Mass., at 2:30 in ing magnitudes far beyond any to which the morning. The only indication of we have been accustomed, yet they are his transition was a sigh, when the great but the logical deductions of observed facts. In other words, Arcturus must be a gigantic sphere 550,000 times larger than our sun, with a diameter of 70,-000,000 miles, or more than large enough to fill the entire orbit of Mercury .-- Wm.

> Obltuary. Sarah W. Mead was the daughter of Isaiah and Sophia Coffin, being born on the 28th day

of April, 1846, in the town of Patriot, Ind. She became a member of the Universalist Church in 1862. Removed with her widowed mother to Geneva, Ohio, in 1863; was joined in marriage to Sarah Mead in Geneva, Ohio, on the 17th day of September, 1846; spent the first year of her married life in the city of Cincinnati, Ohio; returning to Switzerland County, Indiana, spent two years on a farm, at the end of which time, in 1868, returned to the town of Patriot where she resided to date of her death, on the 1st day of August, 1891, after a long and painful illuess, aged 45 years, 3 months and 6 days. She had two daughters born to her, one

In faith she believed that Spiritual Christian-

a noted medium, occupied the platform and lowing are the trustees for three years: Stockell, of Nashville, Tenn.; H. A Haddox, when under control speaks loud and firm, so of Louisville, Ky.; Dr. George P. Benson, of New Orleans, I.a. The Constitution and Byout from her guides. These spiritual revival meetings are conductlaws, also the Declaration of Principles, were

read and the books were opened for member-ship. As the Secretary of this church will ed upon a different basis and manner from the olden time religious gatherings and rules. probably furnish THE BETTER WAY with a full The band that controls the medium, rapidly. report of its proceedings we will not present ny further detail. Thursday evening, July 30th, Mrs. Helen

one in the crowded audience seated before her who held spellbound, seems to be anxious to come from the spirit side of life, and report their presence while Mrs. Whitney is seemingly looking forward towards some friend that will respond to the names aunounced from the itualist Church, South.

It so happened as I was slitting some distance lost Sunday evening, that I heard the name of a brother Philo that left the farm last January at Weybridge, Vermout. Then again a litte after this the medium announced that a spirit present wished to be recognized and gives the name Mary Kate. Then to this happy an-nouncement said my wife Mary Kate Jewett passed on to spirit life the 13th of May last, and it was not long before I arose and answered to the name of a nephew, a distinguished Vermont poet by the name of John G. Saxe, who was present and willing to be publicly recognized as one that could and had "arose from the dead."

Now let me give a bit of explanation. It was just before my departure from my rooms on Bush street that I wrote down all of these three and some other names of near friends and held the package in my slde pocket. This I presume had its influence to call down these spirits, and report their presence in answer to

my call and may be a lesson worthy of rememberance by some skeptics and unconverted ones that still reside on this litcle planet of Respectfully submitted by ours. SOLOMON W. JEWETT

Haverhill, Mass. The Mediums' Order of Beneficence of this city was never in a more flourishing condition than at present. Its officers are people commanding respect of the entire community, and the work for which the order was organized is or pale orange stars, of which Arcturus being cariled forward most vigorously. With funds in our treasury and an efficient working force thoroughly equipped with the spirit of beneficence and backed by an innumerable host of angel workers, we feel sure of victory baran and Antares. These have advanced over ignorance and Christian bigotry, which has, in so many instances, honeycombed our

THE FASTOR 5 MALES "We all have here our work to do, 4' If we'd be worthy of our hire; For some must watch, while some must pray, The fighting we do in the choir." -N. Y. Herald. The two societies which have been holding meetings here during the past six years have now come out under the name of the Spiritualist Union. We hope they will be successful and, if rightly manned, no doubt will be, provided the spirit of union prevails, but the name does not always indicate the spirit. In circle. It will be sent on trial three months for age of one's convictions and dare to assert it under any and all circumstances, regardless of the fashion so prevalent among socalled Spiritualists of catering to the church, through fear, we cannot fail in attaining a growth that shall be to us and all our associates a great blessing. We certainly wish this new union all the success its most sanguine disciple have teenth century, in a style to interest and in-struct its readers." It is a 6-column, a-page weekly journal; published by H. L. Williams and edited by Albert Morton, at Summerland, Cal. Price \$1.00 per year. ever hoped for, and trust it will in its management steer so thoroughly clear of the quicksands of Christian Spiritualism, as to attain the success it will, under such circumstances,

justly merit. One more and I will close. We, as an order of beneficence, are going to hold a mediums' convention in Westboro, Mass., near Worcester, September 19th and 20th, and the present prospects point to a large and enthusiastic gathering. We will give full particulars in our next.

As an order we are in full sympathy with THE BETTER WAY. Your valuable paper is very highly regarded by all mediums. It is very noticeable that you publish all that is in the line of mediumistic work and thought, and are leading the people into a better way of thinking. You have adopted a most excellent rule in printing reports verbatim. We only wish others would follow your example. From what we can learn your subscription list is gaining daily. Rest assured we shall do all in our power to still further increase it. We make a practice to advocate subscriptions to it at paper. ALICE.

\_\_\_\_\_

THE NEW WEBSTER JUST PUBLISHED-ENTIRELY NEW. Stuart-Richings gave a literary entertainment with an excellent program. During the eve-ning Mrs. Richings sang "Within a Mile of Edinboro Town" and "Donnie Dundee." WEBSTER'S INTERNATIONAL Friday, July 31st-The evening was taken up with the discussion of the objects of the Spir DICTIONARY Saturday evening, Aug. 1st-A very interest ing conference meeting was held. The follow ing persons participated in the exercises: Mrs Richings, Dr. Fuller, Dr. Colby, Jerry Robinson

C. H.

Dr. Eldridge, Dr. De Wolf, Mr. Brodie, Miss

Sunday morning, August 2d-The invocation

was delivered by Dr. Fuller. Questions from

the audience were answered in a most accepta

ble manner by Geo. P. Colby Mrs. Richings

with psychometric readings. At 3 p. m. she lec

tured on "Education." At 7:30 short speeches were made by Mr. Ladd, Dr. Eldridge, Mrs

Richings, Mr. Colby, and the valedictory ad

dress was pronounced by Dr. Fuller. During

Thus closed the meetings of 1891. Farewelli

were said, and with many regrets friends parted

with the hope of meeting again on old Look out another season. Everyone congratulated

President Robinson upon the success of his

first year of his presidency, and expressed the

wish that the next year might prove even more

Johnson (scientific bore,-Do you believe in

The longest bridge in the world is the Lion

Bridge near Saugsang, China. It extends five

and a quarter miles over an area of the Yellov

Sea, and is supported by three hundred huge

stone arches. The roadway is seventy feet above the water and is inclosed in an iron net-

work. A marble lion twenty-one feet long rests

on the crown of every pillar. The bridge was built at the command of the emperor Kleng

Dong, who abdicated in 1796 on account of

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ity and Christian Spiritualism are identicalthe degree of D. C. L., and a year later that what once she received by faith she had her, "faith was lost in sight."

#### Memphis, Tenn.

The Progressive Thinker is par excellent for the more veteran Spiritualist, but our own BETTER WAY reaches the seeker, proselyte and veteran, and for one dollar is the best and cheapest paper published. Long may it stand as the light house.

I like the badge suggested by the guide of C. E. Landon, of Rochester, N. Y., who said: "Let it be the common sunflower, with a full sun in its center." I hope badges made of gold will itualism, though I cannot subscribe to the churchy-creed that many others can.

ALLIE LINDSAY LYNCH.

## Forest Glen, Md.

We are spending our vacation this year at this health resort instead of our yearly outings at Onset Bay camp, in consequence of the failing health of my husband. The disappointment is great but duty requires a change, and I thought that through the columns of THE BETTER WAY he could send love and fraternal greetings to one and all of the many and pleasant friends we have met there from year to year. And though many are denied that pleasure this season, yet in the spirit's sympathy we still meet them and wish them all a most

The Sauitarium at Forest Gien, Md., is nine miles from Washington, D. C., on the B. & O. R. R., in a lovely fertile valley. It is under the Homeopathic school of practice, including all modern and scientific treatments. Nature and art have combined and made this a most charm' ing home, fit for the gods with every comfort and luxury we mortals enjoy. The most perpleasanter home. Mr. and Mrs. Wright, parents of the physician in charge, are good and true Spiritualists. They own a large tract of land down the Potomac some four miles from ington Society, if they will accept and occupy It as a campground, which they will doubtless e giad to do and have a camp of their own. Washington is a great center and can now vie with any city in numbers of Spiritualists aud If I am allowed to use a Western phrase the "woods are full of them."

FLORA B. CAUELL. San Francisco, Cal.

Tests and life-time readings are given every Sunday evening at Scottish Hall, 105 Larkin Italu, Tenn., Corresponding Secretary; J. Seethe historical truth of the same, appreciated in England than at home, street, to a large audience. Mrs. J. J. Whitney, man, Chattanooga, Tenn., Treasurer. The fol-

Lookout Mountain Campmeeting The campmeeting on old Lookout Mountain has been brought to a successful close. Suc-

cess is not always counted by numbers, but is more clearly shown by the work accomplished. The attendauce has not at any time been what at other camps we should consider large, but

those present were not merely pleasure seekers, but instead earnest inquirers after the truth concerning our philosophy. The mediums were well patronized and the meetings well attended. Nearly all on the grounds were in constant at-

tendance at all the services held in the pavilion. The meetings were all conducted in such a manner as to make a deep impression upon all. A devotional spirit pervaded all the services.

Sunday, July 26th-The lecture in the morning was given by Mrs. Helen Stuart-Richings on "Heredity and Reincarnation." Mrs. Richings was under complete control of a French spirit, who gave nearly all his time to the con-

sideration of reincarnation. From the manner in which the subject was handled one would be led to think that the control was Allen Kardec. It was one of the most positive proofs of spirit control it has ever been our good fortune to witness. It certainly made an impression upon all not soon to be forgotten. Whether we agreed with the assertions of the control or not, it certainly offered proof of the control by a spirit whose individuality was not in the least like that of the medium.

In the afternoon Dr. Geo. A. Fuller lectured on "The Scientific Basic of Spiritualism." Mrs Richings followed with several psychometric readings.

In the evening questions were answered in a highly satisfactory manner by Mr. George P. Colby.

Monday, July 27th-A very spirited conference meeting was held this evening, participated in by all the speakers.

Tuesday, July 28th, Dr. Geo. A. Fuller lec-tured on "The divine art of heating." On motion by Dr. De Wolf, of Chicago, a vote of thanks was offered by the audience to Dr. Fuller for his thoughtful and able lecture. Dr. De Wolf said among other things that he wished the lecture might be published in all the medi-

cal journals of the country. The Spiritualist Church, South, organized under a charter from the State of Tennessee held its first public session this morning. This church is to take the place of the old Southern Association of Spiritualists, now no more.

The following officers were elected: Samuel Watson, President: Geo, A. Fuller First Vice-president; A. C. Ladd, Second Vice-president; Geo. P. Colby, Lake Helen, Fla., Recording Secretary; Jerry Robinson, Lookout Moun-

This magazine seeks to present themes that will cause its readers to stop and think. We aim to teach the truth, regardless of creed or precedent, and thereby disavow allegiance to lorm or dogma that tends to guide the Truth seeker through paths circuitous. The Esoteric teaches a sure and practicable method of occult attainment. A mastery of the truth contained within its covers, insures an order of an existence infinitely higher than that at present known, and opens the door of Theosophy, Christian Science, and the higher plases of Spiritual Philosophy. Issued monthly: 48 pages. Price peryear 1.50. Send for free sample copy. Estoric Publishing Co., 478 Shawmut Ave., Boston, Mass.

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guickly and surely as the proper use of a business letter. Nothing will do this so for your own correspondence. We will sell a fine the calculation of the calculated "Hall," "World," "Victor," "McLoughlin," Odell, "Merritt, "Sup," of any of the calculated "Hall," "World," "Victor," "McLoughlin," Odell, "Merritt, "Sup," of "Grown " unkes, at 35 to 55 less than manufacturers' prices. Don't pay high prices in the address for illustrated catalogue and shipped with privilage of the selection of the

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SALZER'S NORTHERN Are the Best SEEDS

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Sprains, Bruises,

Onset in Her Clory. What an influx of apirit power is realized by everybody at Ouset this year-not only inspiring the public speakerS, but all who partlel pate in the conferences. Every phase of the phenomenal manifestations, including test mediumship, or descriptions of spirits present, materialization, independent slate writ-ing is prosecuted with convincing power. No cries of fraud are heard upon the groundthe best conditions exist, and positive demon stration is the result. 1 might fill your paper with items of personal experiences, enjoyed by scores of visitors in recognizing friends at the materializing scances, and getting pictures of them and communications by independent slate-writing process.

On July 29th Edgar W. Emerson occupied the platform, reading a poem entitled "Sunbeam and L" He remarked in the opening the some one had said "The demands of the haman are the commands of God," and followed with a in and among mediums there is much that is mysterious, yet mediumship has brought with it more knowledge than all the orthodox churches in christendom, and that which satishes in the extreme, and we are aspiring to something higher; we, as Spiritualists, have come from all the different churches. While mediumship is the basis of Spiritualism, it is a phenomena and philosophy thoroughly are and become a light to our feel, a lamp to our path, helping us to bear the ills of life. In the hour of trouble, when our dear ones are taken from us, we go out seeking to learn where they are and what they are doing, and mediumship is the open door through which we get this knowledge and find comfort, sorrowing for the ved, but having also a positive knowledge that all is well. Many proofs of spirit return were given.

Wednesday the usual conference meetings were held. The question was asked by some one present, "Why is it that the spirit world use mortals for their work and keep them in poverty?" answered in various ways the leading thought seemed to be that a certain amount of trial and suffering is necessary for a perfect development of spiritual power, and that the ersons engrossed in commercial pursuits, or in any line where the leading object is to make money, are poorly fitted for the grand work of the spirit world.

Dr. Lamb, of Portland, spoke in answer to the question, "Does science prove a continuity of life after the change we call death?" show ing that astronomers have been guided by spirits in discovery of new planets, and the botanical garden gave evidence of spiritual life. Saturday, August 1st, was devoted to the Veteran Spiritualist Union, the organization recently charted by the Massachusetts Legislature. The President of the Union, Dr. H. B. Storer, called the meeting to order announced tue object of the Union, "to enroll, organize and aquaint the advocates and adherents of Spiritualism; to aid, encourage and inspire those who demonstrate and declare its truths; to gather, arrange, classify and record the important facts connected with the movement. and the lives of those most active, carnest and able in its service; to solicit bequests and donations from all Spiritualists who desire, through its agency, to alleviate necessities of lines consistent with the advance of modern thought.

"Many of the most benevolent and wealthy individuals who became identified with Mod- Testimonial.
Chicago for their maifestations of confidence and good fellowship as shown to us, and we shall soon be able to comply with the many regret that no well organized and legal institution existed among the Spiritualists, to which they might make bequests, with the confident assurance that the funds thus be stowed would be wisely used for the advancement of the cause which they loved. The cause for that regret to longer exists. The 'Veteran Spiritualists' Union,' chartered by the State of Massachusetts. and having its bedowters to return to the printed program is not spiritualists. Boston, has been founded with the express which the principles of Spiritualism very favorably. should inspire its wealthy and benevolent adherents to devote to its manifold uses and methods of expression."

The by-laws and their preambles, which will be sent by all persons interested, on application to Dr. H. B. Storer, 406 Shawmut avenue, Boston, Mass., will sufficiently explain the form and general purposes of this institution, which we confidently believe will be a power for good, while we live, and long after its present members shall have passed to the ceived with applause, and the fire began to kindle.

The appirations for a better life involve efforts to produce better conditions and environ ments. Nothing but a stenographic repor could do justice to the marvelous command o language and imagery with which she clothed her Ideas, In the afternoon A. B. French, Esq., delivered

an eloquent discourse on "Hades," the land of the so-called dead. Mr. French is without a peer upon the spiritual platform, as a word painter. He presented the conceptions of the ancients of all nations, as to the nature of life after death, summing up the elements of truth in all, crowned by the revelations of Spiritualism as that natural world into which we all shall pass.

pathos of laughter and happy amiles that follow her illustrative stories. Wit, wisdom and pathos delighted everybody, and her departure grand lecture upon "Mediumship," adding that | was a scene of affectionate manifestations that will not soon be forgotten. Mrs. Celia Nickerson spoke on Wednesday,

August 5th, on "Reincarnation," the lecture phin, Pa. awakening considerable private discussion on this mooted subject. MASSASOIT.

#### Liberal Campmeeting.

Arriving in Liberal, Mo., I was greatly surwonderful educator. All who understand the prised to find every atrangement so pently complete for a delightful completeting. The de better by them. They illuminate the life grounds consist of a beautiful catalpa grove of about thirty acres, situated on an eminence in the edge of town within ten minutes while of the ratiroad station. On the grounds 1 find a until the end of said month. During the win large octagon enclosed pavilion with sealing ter he will speak for the First Society of Spir capacity for one thousand persons, immediately in front of which is a large sloping lawn or park laid out very artistically in circular beds of beautiful blooming flowers of many varictles. Springing up in artistic order among these beds of flowers are beautiful arbors coered with blooming vines and provided inside with rustic seats; also fountains playing, from which the sprays are constantly falling on lovely blooming plants; good wells of pure water; also at the edge of the grounds a lake of pure water, which is conveyed to the grounds through a system of water works to the bath rooms, where hot and cold water is furnished. Comfortable cottages painted and finished in good style. Surely Mr. and Mrs. Walser deserve unbounded praise for the unselfish expenditure of both time and money upon these

grounds. They also are going to furnish a grand array of talent so far as speakers are concerned. The meeting begins August 15th and continues until September 15th. Arrangements have been made with the Fort Scott band to furnish music Sundays and a good or chestra will furnish music through the week Good board on the grounds and forty tents ready for occupancy. Persons not wishing to tent can find accommodations at hotel or private houses in town less than a quarter of a mile away.

This camp ground is on the way of beauty and improvements. Although this is the first year it is second to none. The prospects bids fair for a large attendance. I would say to all Spiritualists and friends of the cause, come and see for yourselves, and you will be amply paid for your time and experience. MRS. W. S. PETTIT.

## Philadelphia, Pa.

the sick or destitute among its members; and to formulate plans for further action along cago, Ills., to the "city of friends." Mrs. Per-I write you of our chauge of base from Chi-cago, Ills., to the "city of friends." Mrs. Per-kins and myself closed a very successful series of meetings in Chicago, July 18th. The last public meeting being crowded beyond comfort kins and myself closed a very successful series public meeting being crowded beyond comfort. We feel very grateful to our many friends in Chicago for their manifestations of confidence

Massachusetts, and having its headquarters in If there have been many people as disappointed as we were upon visiting the "National Camp purpose of becoming the almoner of that Ground" it surely will not advertise the affair

We held a meeting Sunday, August 2d, in the city and were agreeably surprised to find a rowded house full of earnest, whole-souled workers and seekers after right. In attending the Keystone Conference at 2:30, we found a good attendance and much good feeling and nterest manifested. The genial president allows every one to express his opinion, even to the zealous advocates of Christian salvation, through blood, of both colors. To each Christian questioner the chairman promptly refers higher life. The president's remarks were re- them to THE BETTER WAY as the best Bible he

knows of. A very practical method surely. THE BETTER WAY has a host of friends.

Frank G. and Bertha W. Wilson will be with he Ober Union Association at Pemberton Lake Grove meeting, September 5 and 6. Bishop A. Beals speaks during the month of October at Albany, N. Y. May be addressed

Miles Grove, Pa., for other engagements, Those who wish to reach Hudson Tuttle by telegraph should send their messages to Cey-lon, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

Dr. Rothermel is on his way West and South-west, and may be addressed at Chicago for August. After September 1 at Tallaposa, Ga. Will take in several of the camps on the way. G. W. Kates and wife will speak at the Park

Mrs. Carrie Twing spoke on Tuesday and land camp August 16, 18 and 20. Their perma Thursday, out of her own soul to the souls of nent address is 2,234 Frankford Ave., Philadelothers, melting her audience to tears with her phia, Pa. Will accept calls in the East for September and October.

W. J. Colville fectures August 16th and 23d at Corinthian hall, Philadelphia, at 10: w a. m. and 8 p. m. He resumes work at Berkley hall, Bos ton, Sunday, August 30th. May be addressed for the present at 1,514 Arch street, Philadel

Frank G. Wilson, Secretary of N. S. & R. C A., is authorized and qualified to lecture or 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.

Walter Howell begins his Fall and winter work on Sunday, September 6, in Conservatory Hall, Brooklyn, N. Y., and will continue there itualists, in Carnegie Music Hall Building, for two months. Societies near New York may obtain his services for Sunday and week night lectures, if they wish. Open dates on application. Address 100 West Sixth street.

#### Through Car to Mackinaw.

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

Improve the nutritive functions of the scalp by using Hall's Vegetable Sicilian Hair Renewer, and thus keep the hair from falling and becoming gray.

#### Atlantic City Excursion.

Low Rate Excursion to the Seashore via B & O. S. W. R. R. August 26th, 1891. The Baltimore and Ohio Southwestern R. R., will sell excursion tickets from Cincinnati to Atlantic City, N. J., and return, at rate of \$15.50, good going on either their morning or evening train; Wednesday, August 26th, and good returning fifteen days. The gay senson at the seashore will then be at its heighth and just as many attractions now abound as earlier in the season and there will be just as many visitors to enjoy

them. A pleasure trip to the seashore many people consider has no equal, and the low rates, long limit and popular B. & O., Picturesque Route

#### Testimonial.

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

CASSADAGA LAKE, N. Y.-The Tweifth Annual Meeting of the Cassadaga Free Lake Association commences July 24th and closes August 30th. CLINTON (IGWA) CAMP MEETING.-Commences August 2d to August 20th Inclusive. HASLETT PARK (MICH.) CAMP MEETING-COM-

mences July 29th to August 31st inclusive. LIBERAL (MO.) CAMP opens August 15 and close

September 15th. LAKE PLEASANT, MASS.-The Elgiteenth Annu ual Meeting of the New England Spiritualists Camp Meeting Association meet July 25th to Aug. 30th Inclusive. LAKE MINNETONKA, MINN,-The Camp meet-

ing will be held under the auspices of the North-western Spiritualists during the month of July. PAUKLAND, PA.-The Thirteenth Annual Meet-

PUNCENT PARAGRAPHS. MARCH OF PROGRESS. The church doesn't rosst heretics, now but it fires them.—N. Y. Hersid.

fires them.-N. Y. Hersid. "Well, Mr. Pedagogue, does my boy show any special aptitude for work?" asked a proud par-ent. "I think so, Mr. Bronson," returned the achoolmaster. "I am uncertain whether John will unke a sculptor or a baseball player. He is unerring in his sim with paper wads, but the condition of his desk top convinces me that he cant carve with considerable facility."

\*\*\* Thought is deeper than all speech; Feeling deeper than all thought. Souls to souls can never teach

What unto themselves was taught. A French priest who had usually a small con

gregation, was one day preaching at a church in his village, when, the door being opened, a gander and several geese came stalking up the middle aisle. The preacher, availing himself of the circumstance, observed that he could no longer find fault with the people of his district for non-attendance, because, though, they did ome themselves, they sent their representatives.

A REVERSAL.

# Clericus—Orthodox people have a right to ex-clude heretics; they have a creed at stake. Cynicus—Quite an improvement; in old it was the heretic who used to be there.—N. Y. Herald,

What would you do, John, if I got in the mld-dle of the night to play the violin, as some enthusiasts do? I would get up and play the hose.

On the subject of Lord Tennyson's dairy som ne has written the following: e has written the following: I'm grieved to hear-to bear 'lis hard-It put me in a flutter, man-Lord Tennyson, our matchless hard, Has just become a hutter-man! No longer he's content to glide Along poelic, silky way: But turns his Fegasus aside To gallop in the milky way!

ROSES PLANTS Jules Verne is soon to publish two new nove of adventure. One is called the "Chateau des Carpathes," and the scence is laid in Transylthe NEW RED CLEMATIS, KERMISINUS. vania; the other will deal with the wonders BECONIAS, finest collection in the country, Central Asia. He has written and published BRUANT RACE of CERANIUMS, splendid about sixty novels. CHRYSANTHEMUMS, all prize taking varieties. FLOWER and VECETABLE SEEDS, very

TIMELY.

The deacon sang that good old song, There is a fountain filled with blood; Just then a skeeter lit on him-He smole him with a skeeting thud, -N. Y. Herald,

"I don't know what to do with the boy," said the discouraged father. "He is industrious enough, but he isn't truthful. He'd rather lie than go fishing. I never believe a word he says unless I know it to be true beforehand." "I need a young man," said the guest, the proprietor of a baking-powder factory, eagerly "in my advertising department."

Every silver lining has its cloud. You can't arn a half-dollar without working for it .-

A BAD MISTAKE.

Dr. Workum wrath -- Where is the blooming chump who put up (that last prescription for Mr. Shaker? Mr. Shaker? Druggist humility.—The head clerk, sir. I trust there is nothing wrong? Dr. Workum :more wralls.—Nothing wrong? Well, I guess. Why, the ass put up quinine in those capsules for sugar of milk and Shaker has got rid of that ague.—Pharmaceutical Era.

ANACHREON.

Some 600 years before the birth of Christ there was born at Zeos, a seaport of Ionia, a child who became the most famous of the lyric poets of that age, and who in his peculiar sphere has not been equalled. Polycrates, a monarch who loved wine, woman -and song, appreciated the

flowing beauties of the poet's verse, invited him to the royal court at Samos, where his worth and wit endeared him to all. Upon the death of Polycrates, Anachreon went to Athens again to receive royal attentions. After an eventful life, mostly joyous and sunny, he died from a grape which lodged in his throat, caussuffocation. Only a few of his poems are preserved to us, the Odes being the best known to us; and best translated into English by Moore.

Mrs. Bunberton-I do su admire your hus-baud, Mrs. Higgins. He is so amiable. Mrs. Higgins-You must have met some other Mr. Higgins.



ferer for six years and my only relief has been found in your Suppositories. I cheerfully rec-MRS. A. HICKEY, 26 N. Forsyth st., Atlanta, Ga.

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GALVANIC CHAIN BELT

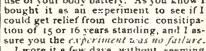
This is what a lady says who bought

one of the John A. Crisp Body Batteries: JEFFERSON, O., June I, 1891.

MR. JOHN A. CRISP, Dear Sir: I am very much pleased with the body battery I bought of you two months ago. As my husband told you, I was having a great deal of trouble with my stomach and back, and could find nothing to stop that side ache that has troubled me so long. I have used the body battery as directed. My side ache has disappeared entirely, and my stomach has so much improved that I can eat almost anything, but shall be careful about my eating untill entirely well; and I am satisfied the battery will soon make me well, what medicine failed to do. Resp. Yours, MRS. ROSE JONES.

JEFFERSON, O., June 5, 1891.

JOHN A. CRISP, Dear Sir: It is no more than fair that I should tell you of the benefits I received from the use of your body battery. As you know I bought it as an experiment to see if I could get relief from chronic consitipa-



Vaginal Suppositories For the Cure of

new family of sun proof bedders.

best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Batisfaction Guaranteed. Send for our FREE Blustrated Catalogue, and mention this paper.

**Female Complaints** 

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Are infallible. Will cure where all other reme dies have failed. Relief guaranteed or money refunded. Ladies can write us professionally in confidence, giving details of their trouble. Enclose stamy 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. GENTLENCE 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 suf-

ommend them to all suffering from that or similar female troubles. Any one desiring further information can obtain it by addressing

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purrantived to be the latest improv-perfect. The electricity from instantiu fell by the

Instantly fell by the Thiscelebrated Instrument will

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AND THEIR RELATIONS TO LIFE.

-0R-

donations materially sided in the organization of the Union, then addressed the audience in well-chosen words and with telling effect.

"And now, I wish to say, that almost every so ciety in our land has some favorite that they would love to honor by making him or her life members of this Union, by the payment of \$25. I am a member of two societies in Boston, the Berkeley Hall Society, where Mrs. R. S. Lill c is the regular speaker, and the Temple Society, where Mrs. H. S. Lake speaks. I want to make them both life members, and here, Mr. President, is the \$50 to do it with."

After the applause had subsided, Mrs. Lake rose to acknowledge Mr. Edson's compliment-ary act, and then in an address which woke the echoes in all hearts, she portrayed the work of this Union in the future-a society formed upon the bed rock of practical work, educational, just and benevolent.

Addresses were also made by Mr. T. G. Lewis and Mr. T. Dole, of Boston, and Prof. Kenyon No more interesting meeting has been held here this year, and the net result was the receipt from general and life membership of pearly \$500.

Sunday, August 2d, had the usual large as sembly convened to hear the morning concert of the Middleboro Band, At 10:30 o'clock, after the quartette, Mrs. H.S. Lake was introduced as the speaker of the morning. Her theme was "Jack the Ripper," distasteful to herself per-sonally, but presented by her spirit guides as an illustration of possibly the worst feature of our human life Our object is to trace effects to their causes, to analyze factors that render possibly such a hideous picture upon the living evils of our civilization. With eloquence and power she summoned before the mind's eve the conditions of the early barbarism and trace the process of human betterment. It was nei ther precept nor example that had brought this slow but sure advance in the conditions of be ing. It was the life of the universe, organic and inorganic, human and subhuman, ascend ing through all forms of matter and all condi tions of mind.

False theories of God's will, God's condemns tion of evil, God's reward of the good and pun lahment of the evil, had confused the human mind in its attempt to solve the problem o good and evil. Life itself is the source of all life, and the conditions of each phase of life in i's manifestations affects everything within the sphere of its environment. So that "Jack the Ripper" is but the embodiment of the environment within which he had his origin. Thus every strata of the spiritual life of the past leads to reproduce theil in the succeed-nig generations.

Jacob Edson, Esq., of Boston, whose liberal held three public meetings this last week. We find a wonderful field ready for workers. G. F. PERKINS

## Mantua Station, O.

The prospects of the apiritual camp at this place are fine for the present and the future Prof. D. M. King, his brother, Lewis King, and F. G. Wilson, the secretary, are excellent, earn est men, they and their associates are centering quite an interest here in the new camp. My chief object is to call the attention of Ohio Spiritualists or others near, to the Camp Association which is to open at Ashley, Ohio, on sist inst., and especially to the lessons to be taught there in spiritual or psychic science, by Prof. King.

I have heard him in several lessons here, also at Cleveland, a year ago, in phrenology and other departments of human culture, and am sure that those who hear him at the Ashley Camp will be greatly helped and pleased. He gives valuable directions for the unfoldment of true mediumship and how to gain the greatest success. These scientific instructions are be coming an important feature in our spiritual DR. A. J. SWARTZ, Pres'L

Vicksburg, Mich.

The camp here appears to be doing finely, although the attendance is not all that could be desired. On memorial day, Mrs. Carrie M. Weatherford delivered an inspirational poem which excited many favorable comments and was followed by addresses from soldier influences who went over the scenes of the last war in very interesting manner. The day closed pleasantly, and good wishes were expressed by all for the future prosperity of the camp. GLENOUGH

MOVEMENTS OF MEDIUMS. Juliet H. Severance, M. D., is now located at No. 2 Warren Ave., Chicago, Ill.

Dr. C. Tucket, magnetic physician, is at present located at Clinton camp. Dr. W. S. Eldridge is in Wrshington, D. C.

and expects to remain there this winter.

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

Prof. G. G. W. Van Horn is now located at No 383 Sinth Ave., between 2jd and 24th ats, New York.

Bishop A. Beals may be addressed for th coming fail and winter engagements at Mile's Grove, Brie Co. Pa.

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

ing opened June 14th and will continue to Sept. 16, ONSET BAY, MASS.~ The Fifteenth Annual Comp Meeting commences July 12th and closes Aug. 30. QUEEN CITY PARK, VT.-Meeting commences August 24 and continues to September 6th.

and closes August 34th. SUMMERIAND, CAL-Camp opens September 6th and closes on the 27th.

August 9th. VERONA PARK, MR.-Meetings will be held dur-

ing the last two weeks in August. VICKSBURG, MICH.-The Eighth Annual Meet-

ing will be held on August 6th, continuing over three Sundays. Etua (Me.) Camp Meeting commences August

S and continues ten days.

The Mantua (Ohlo, 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 24.

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Eightti Page—Correspondence, Movements o Mediums, Pungent Paragraphs, Adva.

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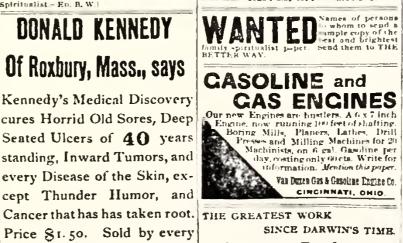
Every year a layer of the entire sea, fourteen feet thick, is taken up into the clouds; the winds bear their burden into the land and the water comes in rain upon the fields, to flow back through tivers.

Are you with us? Remember THE BETTE Way is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circa-late it.

was \$10,000 taken out by 5 men within 5 months some time ago; 31 ions of ore, with an average run of \$320 per ton. The mineral is in sight. and can be dug from the surface. I am too old to manage it, and desire some partners to help work it. The digging is easy-costs \$6 per SUNAPER, N. II-Meeting commences August 24 lineal foot in tunnel on the vein; railroad up to the mine, and village near it. The prospect is 10 splendid to take out lots of ore from the start. and if some parties desire to join me in it, I 0 TEMPLE REGENTS, NORTHPORT, MR. - Opens think it will result in a bonanza to the owners It is time Spiritualists made some money, and 3 here is the chance. Will show any man the mine and if not found as represented will pay expenses. For information address the owner

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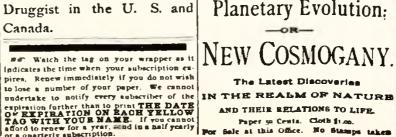
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