

THE BETTER WAY

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THE BETTER WAY

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Camp Correspondence

Specially Reported for The Better Way.
MT. PLEASANT PARK.

The fourth and last week of Mt. Pleasant Park Camp Meeting was one of unusual interest and filled with good things from first to last. Sunday, the 24th, was a busy day. The Lyceum was very interesting and the attendance large, showing that when a place of instruction is provided for the children of Spiritualists there will be no lack of interest. Mrs. Lillie gave another grand lecture in the pavilion. After an invocation by Jennie B. Hagan, Mrs. Lillie addressed the people upon "The Aims and Purposes of Spiritualism." It was an eloquent plea for organization and centralization of effort, to the end that our numbers and power may be felt in society and in government. She closed with a poem on Home and Duty. At 2:30 p. m. Jennie B. Hagan gave her first lecture of the season. She prefaced her lecture by stating that she was the bearer of a message of love, good will and fraternal feeling from the Cassadaga Association to the campers at Mt. Pleasant Park. She succeeded in pleasing a large audience, many of whom came from the cities of Lyons and Clinton. Her lecture was in answer to questions by the audience and closed with improvisations upon the "The Ministry of Faith and of Angels," "Out in the Cold and Alone" and "Eternity." The mediums' meeting at 4 p. m. was of a highly interesting character. Prof. Van Horn gave some fine tests and was followed by Allie A. Blodgett and "Bright Eyes," who never fail to bring comfort to some sorrowing soul by voicing messages from their ascended loved ones. Dr. Rothermel gave an exhibition of occult telegraphy and succeeded in getting several fine messages. Mrs. De Wolfe, received several fine messages upon closed slates under conditions that precluded any possibility of collusion. Mrs. Lillie addressed the people at 8 p. m., closing with improvised poems in which she was assisted by Jennie B. Hagan. The giving of the improvised poems in the form of dialogue was something quite new and a most pleasing feature of the meeting. We regret that the engagement of Mrs. Lillie was of such short duration, but are looking for a longer one at some future time. The love and sympathy of every camper goes with her to other fields of labor. As Miss Hagan was the bearer of messages from Cassadaga to our camp, Mrs. Lillie carried like greetings from Mt. Pleasant to the Cassadaga Association. August 26th opened with a business meeting in which appropriations were made for the coming year. Dr. A. B. Dobson, of Maquoketa, made a most liberal proposition in regard to the semi-annual meeting which was accepted, and for which the association tendered him a vote of thanks. The conference meeting at 3 p. m. was opened by Prof. Severance.

vate it? He insisted that it could not be done by praying or practicing the many forms of church observance, neither would sitting in circles accomplish the object. The way is to practice charity, love and justice to our fellow man, in short to make practical the golden rule. That when we do this we shall become truly spiritual. This proved one of the most interesting conferences of the season. August 27th, Fact Meeting in which Mrs. White related interesting experiences, followed by Frank Bosworth with experiences in Yellowstone Park and vicinity, which resulted in finding the body of a murdered man. Miss Judson gave an interesting account of her early life in the Baptist Church and among Spiritualists. This lady, who is connected with an important educational institution for young ladies, has become a thorough convert to our philosophy and has been giving lessons to many campers in the art of harmonizing ourselves with the earth's magnetic currents, and has done this without money and without price. Having been greatly benefitted by the knowledge, she is desirous of others obtaining like benefit by a knowledge of these laws. Jennie B. Hagan was the speaker of the day and paid her respects to Theosophy in a very happy and satisfactory manner, as well as elucidating the subjects "The Mission of Spiritualism," "What is True Religion" and "Nationalism." She closed with improvised poems upon "Whatever is, is Right," "Gambling" and "The Devil."

August 28th. A ladies meeting in the pavilion for the purpose of organizing a ladies society that shall be auxiliary to the association, the object being to increase the usefulness of the Bazar, and to take steps toward having a fair for the sale of useful articles at the next encampment. At the conference Prof. Loveland read a letter from the Vicksburg camp conveying words of greeting to Mt. Pleasant Park camp. He was authorized to extend congratulations in return, and to other camps as well. Will C. Hodge spoke upon the necessity of forming local societies. Dr. J. C. Phillips contributed a song—"We'll All Meet Again in the Morning Land." We are indebted to the doctor for many songs which he renders in a soulful and pleasing manner, and are always received with the plaudits of his hearers. Prof. Loveland urged the necessity of organization without creed. He justly holds that the gods are abundantly able to take care of themselves without our aid, but it is our imperative duty to organize for the benefit of humanity. Mrs. Warner Bishop gave an earnest and practical talk with all her old time force and eloquence, which was highly appreciated by her hearers. At 3 p. m. lecture by Will C. Hodge. Topic, "To whom are we indebted for our present civilization?" He denied the claims of Christianity and declared that we were indebted to the scientists and philosophers, men who are branded heretic and infidel by the church, and that we have attained our present status in spite of Christianity.

August 29th. Jennie B. Hagan again delighted her audience with a lecture and her wonderful improvisations. The last entertainment of the season was held at 8 p. m. It was first class in every respect from the first to the last number on the programme. A very pleasing feature of the entertainment was the presentation to Lillian Stillman of a beautiful basket of flowers, as well as a more substantial token of the admiration of her many friends at the park. This lady with her brother, Byron D. Stillman, have always been hard workers in making our entertainments a success, and to no parties are we more indebted in this direction than to the Stillmans. The time was well filled Saturday, the 30th, with a Conference, Fact and Mediums meeting. Mrs. Blodgett, Aspinwall, Pruden, Stowell and Prof. Van Horn all gave tests and messages from the spirit side of life. Sunday was a very busy day and perfect as a day could be. An interesting session of the Lyceum was held at 9 a. m., consisting of short speeches by J. H. Randall, Libbie Harding, Dr. Davis, and others in addition to the regular exercises. Dr. J. C. Phillips contributed a pleasing song. At 10:30 Jennie B. Hagan lectured, taking her subjects from the audience. Among them were, "The Punch and Judy of Spiritualism," which

she handled in a remarkable manner. The closing poem was fine. Subjects: "Our Homes and Occupations in Heaven," "Charity," "David and Absalom" and the "Cricket." At 3 p. m. one of the largest audiences of the season assembled to hear Mrs. Luther upon the "Origin of Aristocracy and Nobility." Owing to her severe indisposition Prof. Loveland addressed the people for an hour, Mrs. Luther making the closing remarks. Notwithstanding her radicalisms she is very popular and called out the largest audience of the season. The closing exercises were held in the pavilion at 8 p. m. Short speeches were made by Mrs. Ollie A. Blodgett, Jennie B. Hagan, Vice-President Wilkins and President Loveland. This closed one of the most successful camp meetings ever held by the Mississippi Valley Association. Successful in every way and the outlook for the future is decidedly encouraging. The business affairs are in better shape than ever before and all look forward confident of a healthy growth, and that Mt. Pleasant Park will be second to no other camp meeting in the future.

The singing by the quartette has been good, while the duets by Mrs. Cole and Halser can not be excelled by any. Among the test mediums may be mentioned Jo. Cannon, the boy rapping medium, Mrs. Pruden, Mrs. Woodard, Mrs. Cade, Mrs. Cook and Harvey, all of whom report a good business. Geo. T. Parker and wife, musical and writing mediums, have had their share of patronage. Mrs. Fritz, the voice medium, has been very busy. Prof. A. B. Severance has had a rush of letters from all parts of the country in answer to his advertisement as a psychometrist. We understand he is very successful in his line. Dr. J. C. Phillips has given many readings and has been busy exercising his gifts as a healing medium. Mrs. De Wolfe, of Chicago, has given splendid satisfaction as a trance test medium and for independent slate writing. Dr. Rothermel came among us as a stranger and has won golden opinions. Those who have been fortunate in securing his services pronounce him first-class and thoroughly genuine. Mr. F. N. Foster, the photographer, has probably been the busiest man on the grounds, and has produced some wonderful pictures. The materializing seances of Carrie Sawyer and Bessie Aspinwall, have been a source of great gratification to many, while the trance and slate writing seances of Ollie A. Blodgett, as usual, have been a decided success. She is regarded by all who know the facts as one of the finest mediums in the field.

A feeling akin to sadness is produced as the camp breaks up, as in the nature of things all cannot again meet upon these grounds. Many pleasant memories will linger with us as we go our several ways and again mingle with the busy world. The camp as a whole has been harmonious, new friends have been made and old friendships strengthened, and a month of unalloyed pleasure at Mt. Pleasant Park has given many a foretaste of that life beyond the portal of change called death, where harmonious souls can continue camp meetings for an indefinite period and where parting is unknown. That great good has been accomplished at this meeting we know, as many have become satisfied of the truth of Spiritualism and the continuity of life. There seems to be a disposition to make our philosophy practical and to carry our convictions home and work out the same in the affairs of every day life. As usual a few croakers croaked, a few chronic kickers indulged in their favorite pastime and a few predicted the failure and collapse of our entire camp, but the result is a larger and better meeting than heretofore and the assurance of a permanent success. For this state of affairs we are much indebted to President Loveland, of California, who has proved a faithful and untiring worker, having the good of the cause at heart and who has the best wishes and helpful co-operation of a large majority of the Mississippi Valley Association of Spiritualists.

J.M.
As desire—motive—always precedes intelligent action, it follows that such action is impossible where desire does not exist.—Reconstructor.
In prosperity the prudent man provides resources against adversity.

Specially Reported for The Better Way.
SIDNEY DEAN AT ONSET.

In one of his afternoon lectures the Hon. Sidney Dean said:
"The facts of Spiritualism have vindicated themselves. The phenomena appear in such varied forms and such persistence that the world has been forced to examine. Take a single instance, and that is the primary instance of sound harnessed to the alphabet which has set the mental wonder workers thoroughly at work, and we have but little conception of the length and breadth of it. It enters into all dominions, and your universities are honeycombed with investigators of the phenomena. I know the little men in the pulpits warn their hearers that it is the works of the devil and to keep away from it, but they do not; but if you could see the roofs of the houses uncovered to-day you would be astonished at the number of people hunting for phenomena."
"I love the rap; it was the 'knock, and it shall be opened to you,' and I love it, and I trust that it will never pass. It is the primary, the fundamental. Then comes the trance condition; the voice speaks of things pertaining to this life as well as the life unseen, diagnosing disease and entering into our daily lives. This has disturbed the old philosophers. 'Are you watching the spiritual tide? Fifteen years ago they said they were simulating, stuck pins and knives into their flesh. How is it now? Seven-eighths of your lawyers now when they have a trial case, go to mediums to know how they shall conduct it. Some of the best physicians in Boston have been built up by the advice of spirits through your mediums. I had rather have my own home physician a man whom I never saw, but who walks my home unseen, diagnosing and curing cases in my family, than ten regiments of Massachusetts doctors."

"Science has taken up the study of hypnotism and has found out what it could in no other way, hence I affirm that the intelligent evolved brain of the world has taken a new departure. An earthquake would not have created a greater commotion than this psychic force newly discovered, the illuminated intelligence between the seen and unseen. If on one plane alone these phenomena were manifested, then in the world of matter would the cause have been sought, but the faith of the naturalist or materialist is torn from its moorings by this psychic force, there is the broad, reasonable teaching independent of crude matter, and these leave the materialist without a basis for his reasoning, no matter how cultured he may be."
"It was well the fact preceded the philosophical teaching. The mind of the world had become settled and fixed in the old ruts of creed and mystery. There had been a progress, but it was in the old dogmatic creeds and dogmas of early training; hence this newly discovered force has shattered a thousand idols. It has revolutionized philosophy. God's loving and earnest children have ceased quaking at His anger with fear."
"Of course, thinkers have asked why did not this appear before? It did. Read your Bibles; it repeats it again and again. Why was it not continued? It was until the Roman emperor sought to bring this great force into his own civil government and make the Nazarene bow to the church."

"How much better are you to-day? Where do the ministers stand? They preach not the psychic power or the old doctrines of the Nazarene, but creeds and dogmas. Is that the gospel the Nazarene brought to man? No, a thousand times no! You ask, why are not all mediums? having one especial department of psychic force. In the language of St. Paul, are all teachers, do all speak in unknown tongues, do all interpret, have all the gift of healing? I believe to-day, after careful investigation, all cleanly spiritual persons are mediumistic. That we will all find a disclosure of spiritual gifts if we will only obey its laws."
"But why is this force manifested, say some, through an unclean mental or moral medium? As I understand it, it works best and most natural through the trinity in harmony in man. His body, the machine, must be adjusted to receive, not stubborn, but flexible, and the soul attuned to the reception of the great truths."

"You ask, can I create this adjustment for myself? I think so, unless there be some prenatal cause. If you are a chemist you experiment, and you have to wait on the law of your chemical combinations, and is this not true in all chemistry? You sow the seed and then wait for the harvest. You don't sow your seed and then sit on the fence and curse God because you cannot reap before sundown. No! Then, if you be a medium, wait and develop the growth of this psychic power within you. You had better be damned then to ask for it to make money. It will prove a curse to you unless on the higher planes you seek for it for the benefit of your fellowmen. The low have as great a desire to return through mortal media as the higher spirits, and if you live a low, beastly, sensual life you will call to you that class of sensual spirits. We can lift humanity into a higher and purer plane of life and bring it into kinship with the higher spirits and the angels."
"I have personally known people past middle life who had not disclosed this power in mediumistic phases bring themselves into harmony, learn to be passive and wait, sit patiently until is brought out in them their spiritual gifts. I say unto you that in the future there will be no patent on mediumship. I make this prophecy that the cradles of the future will be filled with sensitives, for those on the other side are more interested than we in this great work."
"I have spoken of the profound disturbances it has caused in creeds. What is the manifested status of Spiritualism to-day? On the rostrum, in the conference, in the spiritual press, the intellect rather than the heart is at work. We are discussing theories and philosophies, following mental will o' the wisps, dethroning infinite first cause, and seeking to enthronate fate, chance, blind force, etc., while the hungry heart is calling for the bread of life."
"Oh, if the intellects of these people would go to sleep for a month, what a blessing it would be to Spiritualism, for Spiritualism is being philosophized to death. Humanity has a hungry heart, feed it and give it the bread of eternal life. The heart cares nothing about the origin of that bread, and it cares less about your cold, empty speculations of the brain—the heart is hungry. Let every one talk out of his heart, the living fire and force out of his heart, and you could not hold this congregation. I say that more than seventy per cent of what is given as Spiritualism to the world to-day is simply intellectual bran, and no nourishment. The what of the which, and the where of the how, they have a plan, a theory, everything but common sense. Do you wonder the hungry heart goes away? There are more Spiritualists in the churches than there are of their own denominations. Why, because they get disgusted with this theorizing. It is the heart that suffers in the bruises of life, not the intellect, which cries for another touch of a vanished hand and the voice that is still, and to those who have never had the fibers of their lives intertwined in the heart of another being, and then looked in vain for the glance of the eye and the touch of the hands laid silently away, you, who have never felt this, you can philosophize, but humanity wants something for the heart, or humanity will spurn your philosophy. You and I can endure physical ailments if the heart is at peace. If we make of the heart an earth home for the pure who have returned to us, if the horizon of our soul consciousness embraces hope, faith and charity, then indeed we are living in the suburbs of the life elysian. A life of loves as well as thoughts."
"The whole moral and intellectual universe of God is builded on the continuity of the soul life, and while in the past ignorance has offered us a hell of torment for our Father's children who have been unfortunate, by heredity or otherwise, we now know that we here create the character of our own life."
"The only way to be loved is to be lovable. Wouldn't it have been better for you in the past if you had left the cares of your counting room behind and go into your house and say to your grey-haired wife, 'I love you.' Nothing so sweet, so grand, so beautiful, as two lives grown old together, and if your heart is filled with pure love, you will be lovable. If you would have humanity come to

you and melt into your life, be lovable. "You say, I am dealing in morals. The two worlds—the seen and the unseen—are a unit; this unit of human family bridges the chasm which death creates. You and I are going to cross the river Styx just as we are. Now, I charge you as Spiritualists, welcome to your bosoms the spirits who have passed to the other shore. They gladly come. That sweetest life, that leads you to walk daily in the suburbs of the life elysian. Take every one into your own love and know what it is to live in God's humanity rather than in the narrow self, where you cannot touch any springs of life; touch humanity on a higher plane than that which belongs to yourself."
AUGUSTA FRANCES TRIPP.

Written for The Better Way.
THE SPIRITS IN A REVIVAL MEETING.
BY G. F. LEWIS.

The St. Louis correspondent of the New York Sun of August 31st, says:
"For two weeks past a mammoth tent on Jefferson avenue has been the scene of a manifestation of a mysterious power that has puzzled thousands of interested spectators and some of the leading scientific men of the city. The central figure in the proceedings is Mrs. M. B. Woodworth, who is gaining great fame by the wonderful success of her religious work. "The woman came from San Francisco a few months ago, and her congregation has grown from a few hundred to 10,000 every night. Now come two prominent physicians who have petitioned the Mayor to stop the proceedings on the ground that the strange power wielded by Mrs. Woodworth is hypnotism."
"Every evening from fifty to a hundred converts fall unconscious and go into trances. The physicians are Dr. Wellington Adams and Dr. Theodore Dille. They say she has hypnotic power, perhaps without her own knowledge, and that those who go into the trance state at her meetings are completely controlled by her. The physicians say they believe Mrs. Woodworth to be insane, and although she is perfectly sincere in her pretensions, the nervous strain brought on the enthusiasts influenced by her hypnotic power is exceedingly harmful, and will result seriously not only to the persons influenced, but will remain hereditary."
"Mrs. Woodworth was very tired when seen, but finally consented to talk to the visitors."
"When you have a vision like the folks do at the meetings you must give everything right up to God," she said. "You must look right up, and stretch up your arms, and you will see the vision. If you are stubborn and won't look up then you will not be transported. You don't completely lose consciousness, but know everything that goes on all around you. If a person in this state is touched, the vision is broken for the instant, but it comes back again."
"Dr. Adams asked if the persons could move while in this state."
"I lose my own will power, but I am stronger," said Mrs. Woodworth. "Some times it takes six persons to hold me. The Lord has me, mind and body, and I have no control over my actions. I have preached while under the power, and my face shone bright as a star, and the people have told me that they have seen bright lights around my head like the Savior."
This is the way many Spiritual mediums are affected. The conditions are the same in all ages. Harmony of feeling, unity of purpose, dominated by love to God and man.
And when the day of Pentecost was fully come, they were all with one mind in the same place. See Acts, chapter 2. Then followed the same spirit manifestations as now. The Quakers, Methodists and all spiritual societies have them. I have a pamphlet giving Wesley's experience and full belief in the truth of spirits, identity and manifestations. All early Methodists are familiar with what was called the power. It seems incredible that intelligent men should be ignorant of what is narrated in the history of all churches and spiritual awakenings from the day of Pentecost to the spiritual seances now so common in all parts of the world. But many physicians read little history, and know little and care little about religion. G. F. Lewis.

Written for The Better Way.

ARE THE CHURCH AND SPIRITUALISTS COMING NEARER TOGETHER?

BY MOSES HULL.

The religion preached by Jesus was not one of dogma or doctrine, but one of work. His idea was that his disciples must do something more than common worldings performed. He said: "If ye salute your brethren only, what do ye more than others?" Thus it is clear that he wanted his people not to dogmatize but to do. In one of his illustrations, where he pronounces blessings on certain ones, it is not for dogmatizing, for believing, or for obeying forms and ceremonies; but it was for feeding the hungry, clothing those who need clothes, taking care of the sick, visiting and administering to prisoners and helping the generally helpless.

But I am not writing particularly to show what Jesus did; but to note the signs of progress in the churches and to ask whether Spiritualists cannot emulate their example and get nearer to the churches by so doing.

A congregational minister not long since, after listening to nearly a dozen of my lectures said: I endorse every word you say except what you say against the churches, "and I can say it all in my pulpit and my people will accept it." I said to him, and have since shocked a few Spiritualists by saying "if the congregational church had stood twenty-five years ago where your congregation does now, and if it would have allowed me the same freedom of speech your people allow you, I should have gone there instead of spending my time and strength in trying to organize and put into working order that chaotic maelstrom of humanity known as Spiritualists.

Spiritualists are, many of them, better at living and fattening on the supposed mistakes of others than they are at taking hold of any general work for the amelioration of humanity; I am sorry to say this, but it is true. Most of us are hypocritical and lack that deep heart work which renders us useful in something more than making us general arguers on one side or another of any question that may chance to come up. Even many of our conferences are little more than debating clubs where those who suppose themselves to be intellectual gladiators practice their prowess upon each other.

Just now I am glad to notice that, while the churches are ceasing to preach, and dropping out of their creeds, certain of their crude dogmas, there is a tendency among many leading Spiritualists to stop their continual combatting of the Jonah and the whale story, et hoc genus omne, and trying to find out how much truth can be found in the Bible and the churches.

I wrote among the recent things that look in the right direction, a discourse by Dr. J. M. Peebles on Christianity and Spiritualism, also a discourse by Hon. Sidney Dean, "Spiritual Gifts." I also notice that even the Religio Philosophical Journal comes out editorially in the same direction.

As the Journal for once takes the right ground, I am tempted to make a lengthy quotation from it. It says:

We can honor the motives, the spirit and the courage of the brave iconoclasts who refuse to worship the Bible, and who dared, when they had everything to lose and nothing to gain by so doing, to show that the collection of Jewish pamphlets was no revelation from God. Their excuses and mistakes of criticism belonged to the times, and as such, are not now regarded as indications of any peculiar defect in those whose writings they disfigure.

It is however, inexcusable at this day to repeat these mistakes. The free-thinker who to-day says, "the Bible is a pack of lies," "the Bible is an imposture," simply proclaims his own ignorance and prejudice and the "survival" character of his intellectual condition. It is true that the old claims for the Bible are untenable, that as history it will not compare with Thucydides, Xenophon or Tacitus, not to speak of Gibbon and Macaulay, that in science it is insignificant in the light of modern research, like that of Lyell and Darwin, that in morals and religion it is marked by grave defects and is inferior to the most enlightened codes of to-day; yet it is no "imposture," no "pack of lies," no "fraud." It is a natural outgrowth of the human mind, and it contains an expression of the honest thoughts and feelings of men who belong to a far-off past. The various books of the Bible were written at different times and under different circumstances, and very naturally contain incongruous and contradictory statements and expressions. In them are fact and fable, reality and romance, truth and error. Inaccuracy, the mixture of myths with history was common in the times the books composing the Bible were written. But the Hebrews were a devout people; they had pre-eminently the religious spirit as the Greeks had the spirit of beauty which took form in their sculpture and architecture, in their painting and poetry, and in their marvellous language.

The Bible is full of Spiritualism and the Spiritualism of to-day is but a continuation of that of old. There has been no age in which inspiration, vision, prophecy and so-called miracles have not been among the religious experiences of

men and women. The accounts of them are frequently distorted, exaggerated and misleading. This is true of many Bible narratives which should be subjected to the same rules of historic criticism that are applied to all other ancient religious books and to profane literature. When this is done many of the books called the Bible will still be found to contain precious truths and lessons of imperishable worth. To the Spiritualist especially will the Hebrew and Christian scriptures ever be among the most valuable portions of the world's literature.

I have before said, the churches are coming our way; they are no longer trying to defend points which a quarter of a century since were the staples of orthodoxy. It now behooves us to look over the ground, not to see how far we can get from the churches, but to see how near we are to them. To convince the reader that I am not mistaken in this matter I will make a few quotations from a recent number of The Christian Union which casually came into my hands.

In an editorial entitled "The Churches and the Masses," the Union says:

"Such discussions as were listened to in Boston last week are significant of a movement throughout the churches; a movement which comes not a moment too soon for the life of the churches and the safety of society. The dust of the theological discussion now so rife blinds us to the crying needs of the field that lies about every church door, to the languor and uncertainty of the church in the presence of its mighty task. Compared with that work, the theological questions are as dust in the balance. So long as great needs are unheeded, as great opportunities are neglected, as great chasms yawn between organized Christianity and the throbbing, despairing hearts of vast multitudes of men and women, the outside world will have good reason to treat with contempt the emphasis on theory, and the neglect of practice. To the man who sees what religion is and what it has to do in the world if the spirit of Christ is ever to become the spirit of man, there is something meager and pitiful in the sober discussion of the fate of "elect infants," or of those whose darkness has never been lighted by the torch of Gospel truth. The enormous mass of scholastic definition piled on the sublime simplicity of the New Testament revelation has almost suffocated the church; that vast incubus is moving off into the abyss which is fast swallowing up all those medieval speculations which were admirable dialectics but without reality in the universe of actual things. The great truths hidden in them shine all the more clearly now that these truths are being disentangled from the confused and confusing philosophies of purely human making; and it is the recognition of this movement away from scholastic refinement to great, living verities which gives the theological turmoil in which we live dignity and significance."

I have also a pretty full report of the meeting to which the above refers. I notice that every speaker except Joseph Cook, advises to drop theological hair-splitting and go to work to save men and women here and now.

The reporter in his notes on the Alliance says:

"That deeds rather than dogmas are the need of the hour was taken for granted by the speakers in their almost exclusive attention to practical topics to the exclusion of theological speculation, although Mr. Joseph Cook on Friday afternoon launched out into his customary denunciation of the hypothesis of future probation, and complained that the doctrine of eternal punishment is not preached as it was formerly. Bishop Huntington on Thursday evening presented, in an almost startling way, the thought that religion does not consist in dogma, when he said: 'You wonder that the people do not come to hear you preach the Gospel; but are you sure it is the Gospel that you are preaching?' And he went on to show that setting forth theories about Christ is not preaching Christ."

The report further says:

"Professor R. T. Ely, of Johns Hopkins University, whose ringing words on this class of themes have electrified so many audiences, struck the keynote the first day, when he said that it is for Christian wealth to see that the unspeakable horrors of the tenement-house system are mitigated. To the same effect spoke Bishop Huntington on Thursday evening, when he said that the finest churches should be assigned to the miserably poor, while 'city missionaries' should be sent to preach to the rich; and that if we would preach to the poor in the spirit of Him who, though he was rich, yet for our sakes became poor, we could defy all the social agitators of the world. This was the central thought of Phillip Brooks in his soul-thrilling address at the final session 'Need of Enthusiasm for Humanity on the Part of the Churches.' 'Believe in your brother and help him,' cried the prince of Boston's preachers—"and help him with the charity that never degenerates into contempt or scorn."

Now it may cause a flutter among sectarian Spiritualists for me to say I would prefer to work with such a Christian Alliance as that rather than with a set of carrier birds whose religion consists mainly in denouncing the churches and then sailing off into everlasting plati-

tudes about "our glorious philosophy." Is our "philosophy" glorious? then let us exemplify it in some definite and straightforward systematic work for humanity.

I verily believe the churches to-day are ready to take hold of Spiritualism and proclaim its doctrines to the world; but, are we ready to receive them? Can we set them to doing a more effectual work than they are now doing? If not, why should we want to convert them.

Let Spiritualists cease to dogmatize and become less denunciatory, and go with heart and soul into some grand work for humanity. In short let us let our light shine, and the churches and the world cannot long be kept from Spiritualism.

CASSADAGA, N. Y.

Can I say a few words about our camp through the columns of your improved and improving journal. I now consider that THE BETTER WAY stands at the head of spiritual papers, having attained that position by fair dealing with all, and by ignoring all matters not truly spiritual. I may be peculiar in my ideas about the matter, but I don't think it the province of any spiritual sheet to notice and show up every fakir and fraud that attempts to foist themselves upon us, rather let them drop out of sight forever, for they are not of us, nor are they with us; therefore we have nothing to do with them, and nothing in common with them.

Cassadaga Camp at Lily Dale is now at the top round of the ladder, for it is the best; not one of the best, but the very best, cleanest, most comfortable camp in the United States of America. The only fear that many of us have is that mediumship and spirit manifestations will entirely become a side show to a circus, for the attendance is increasing from year to year, so fast that the demands for intellectual lecturers is on the increase, yet our mediums and their tests and spirit manifestations through them are the very foundation and cornerstone of our success, and without our mediums the camp meetings would fall flat within one year. The mediums—good ones—that came to us in August last were: Will A. Mansfield, Lizzie Bangs, Pierre L. O. Keeler, as slate writers. Miss Bangs also held seances for type written letters that were very convincing to many. Mrs. Dr. Wm. Keeler has of late developed as an envelope writer, or, in other words, she through her mediumship obtains messages from the spirit side of life within sealed envelopes. Mrs. Moss, of New York, Mrs. Kemp and others held excellent circles for materialization, which were always well attended. Mrs. French, of Rochester, N. Y., gave several seances, wherein Red Jacket would talk in an independent voice. Among the most prominent clairvoyant and clairaudient mediums were: Mrs. Stowell, of Cincinnati, Ohio; Mrs. Cooper, of New York, Mrs. Wallace, of New York; Mr. Temple, of California; and, above all, that best of test mediums, Edgar W. Emerson, of Massachusetts.

Our board of trustees are all business men, and they bring their business qualifications into use, in saying what mediums shall be permitted to manifest at the camp, and they hope that for the good of the cause none but good, true and honest ones have been allowed there.

Mrs. Maud Lord Drake deserves more than a passing notice, for she is known from Maine to California as a wonderful medium, and as a convincing power to skeptics. I have heard her give 250 names within two hours, all of which were recognized by persons present as being names of departed friends.

J. C. Colville, as a speaker, is also a medium, and is a wonder to those that hear him, and he never knows when to stop, unless the dinner bell rings.

Mrs. R. S. Lillie is the grandest of all our speakers, and is also a medium.

The future of Cassadaga is now beyond doubt, a good and a grand one. With such mediums and speakers and poets as our Jennie B. Hagan, Mrs. R. S. Lillie, Mrs. Elizabeth Watson of California, Mrs. Richmond of Chicago, J. Frank Baxter, Hon. Sidney Dean of Rhode Island, Lyman C. Howe, Hon. A. B. Richmond of Meadville, Pa., and others, we cannot do anything but grow and attain the greatest height possible for humanity to reach on earth, or at least a camp on earth. Petty jealousies and human feelings, of course, will show out and reveal to us that after all we are but human, but so far we have worked together for harmony and peace, and it is my earnest prayer that harmony, peace and quietness may prevail at our camp forever.

The old Board of Trustees were re-elected by almost a unanimous vote of the stockholders, showing what implicit faith all have in the efficiency of the old board.

Milwaukee, Wis., furnished us with one first-class medium, in the person of Mrs. Lenora H. Dickerson, an automatic slate writer, whose tests are above the average for truthfulness and correct answers.

Take it all in all the eleventh camp meeting was a grand success.

Please excuse me for writing so much about our mediums, for I am a medium myself, and above all things I am a friend to all true mediums, and my pen and hand shall always be used to defend their gains the unjust attacks of the unbelieving world. J. W. DENNIS.

Written for The Better Way.

INSTITUTIONAL CHRISTIANITY, Or Modern Spiritualism! Which Accords with the Teachings of the Christ?

BY SILAS TYRRELL.

NO I.

"Come now and let us reason together saith the Lord—Produce your cause, bring forth your strong reasons."

As there has been an urgent call through the columns of THE BETTER WAY for some one to write up Modern Spiritualism from a Bible standpoint, I have concluded to answer the call and write three or four short essays on the subject, under the text at the head of this article. Nor do I anticipate much trouble in making it clear to the unbiased reader that Modern Spiritualism—the difference being, it is called Modern—and that the church as an institution hates it bitterly!

Having once been constituted an expounder of the Bible, according to the Methodist Discipline of the M.E. Church, and having also been an honest investigator of the phenomena and a diligent student of the philosophy of Spiritualism for more than forty years, let us hope that I may be able to say something that will attract the attention of those church members who are still deterred by church influence from investigating Spiritualism, to individually form this high resolve, as did the writer when he attended his first spiritual seance, that henceforth, come what may, I will fearlessly exercise the reason which God has given me in determining for myself as to the truth or falsity of all subjects whatsoever!

There are thousands of honest, intelligent, noble-minded men and women in the church to-day who are dissatisfied with their present spiritual status. They inwardly long for something higher, sweeter and more soul satisfying than the church is able to give them, and for something, too, which they never can receive until they arise in the majesty and might of true manhood and womanhood and strike for personal freedom, and destroy the environments which stand in the way of their future progress. The old pennyroyal hymns that used to be a solace to them in their trial hours of darkness and doubt, such as

"Jesus paid it all, all the debt I owe,"

have lost their power to cheer and bless; and why? Because they charge the All Father and Mother God with the monstrous crime of having caused an innocent person to suffer for all of the sins and shortcomings of the entire human race, to shed his innocent blood as an atoning sacrifice for the sins of the guilty, an injustice which the immortal soul will never sanction. Hence they are continually hungering and thirsting after the true bread and water of life, but are afraid to approach the only spiritual source to eat or drink, because it is called modern.

Their personal friends, in whose truth and honesty they fully believe, who have tested Spiritualism and found it true, assure them that they have already held sweet communion with their departed loved ones, and that they have only to obey the laws of spiritual intercourse to know for themselves that Spiritualism is of God, and is therefore true. They listen to their testimony with throbbing, aching hearts, inwardly wishing that they too could have the comforting assurance that their dear ones whose earthly forms are mouldering in the grave, are happy and satisfied with their new conditions in the world of spirits. But alas! alas! with all their heart aching and longings for something better, they dare not place themselves in the only legitimate and proper way to receive the evidence they so earnestly desire. And why not? Simply for the two following reasons:

1. Because of their inherited religious opinions. Possessing large spiritual natures, and having been taught that the Bible is the only authority on spiritual subjects from which there can be no appeal, they dare not make the attempt to communicate with their spirit friends, because they conscientiously believe that it would be displeasing to God for them to do so.

2. The clergy step in at this opportune moment and do all in their power to strengthen and fortify them in their false and superstitious opinions. They tell them that to hold intelligent intercourse with the dead is purely and only witchcraft and is strictly prohibited by the Bible, that should they consent to try the experiment God would not permit them to be successful, but he would suffer the devil to transform himself into an angel of light, converse with them and deceive them, and thus lure them on to eternal destruction as a just punishment for their wilful disobedience. Thus do the clergy seek to make them believe that the Spiritualism of the nineteenth century is diametrically opposed to the Spiritualism of the first century—of the Bible and Jesus and his disciples.

This being the case, it is no marvel that the strictly conscientious church member should hesitate a long time before committing a voluntary act, which he or she most religiously believe would jeopardize their future and eternal salvation. The Spiritualist who has never been fettered with religious creeds, who has never had the deep seated, conscientious conviction that the Bible is the

only revealed will of God to men, can manifestly have but little real sympathy with and for those that have. But having once firmly believed in the plenary inspiration of the Bible, having conscientiously worn the galling chains of a dogmatic theology, I know not only how hard it is to break the fetters of a false belief, but also how sweet is liberty after they are broken and man is free. Hence, would not only sympathize deeply and truly with those who are still wearing the fetters of churchianity, but I am willing to do all I can to break them, and cause them to see the folly of holding to such a belief as clearly as I now see it myself.

As all truths bear the stamp or seal of God wherever found, it is our duty to diligently search for them in His manifold works, which surround us on every side. We should obey the Bible injunction—"bring forth our strong reasons," and test every subject that comes under our observation, and separate the truth from the error, so as not to be deceived. How else can we "prove all things and hold fast to only that is good?" Indeed, it is the only way in which it is possible for us to improve the "talents which God committed to our care, so as to multiply and produce some thirty, some sixty and some one hundred fold." We have no right to call reason "carnal," for if there is any truth in the Bible God calls upon us to "produce our cause—to bring forth our strong reasons," and know for ourselves whether Modern Spiritualism is true or false.

In this spirit, then, let us carefully examine the basis of Modern Spiritualism and compare it with that of Bible Spiritualism, in order to see clearly whether the two are in perfect harmony, or whether the one really antagonizes the other. And now, what is the one fundamental principle of Modern Spiritualism? According to my conception it is this:

That there is one infinite Being, the elements of which are mind, spirit and matter. That this absolute Being is both positive and negative, male and female, and is the original source of all other beings and things; and hence, may properly be called the Father and Mother of all human kind.

This, to me, is the underlying principle of all Spiritualism, whether manifested in ancient or in modern times. It represents the infinite whole as a diverse unit, which reasonably accounts for all the varied manifestations of universal nature. It makes mind the thinking, designing and executing spiritual ego, with spirit as the aboriginal substance of its inner envelope or body, and with matter as its out-projected form or material body. Hence, God or the Universe is a trinity in unity.

This being the basis of Modern Spiritualism, as I understand it, wherein permit me to ask, does it antagonize Bible Spiritualism? Do you tell me, as did a Baptist clergyman, that I have no right to ascribe the feminine gender to Almighty God? That I have no authority for saying that God exists in matter, and that the divine life animates and supports it? That it is contrary to the Bible to say that God did not create the world out of nothing? These are the objections usually raised by clergymen to the above points. But are they real Bible objections? Let us read from their text book:—"In the beginning God created the heavens and the earth And God said: Let us make man in our image, after our likeness, and let them have dominion over the whole earth. So God created man in his own image, in the image of God created he him"—mark the language—"male and female created he them."

[To be Continued.]

How They Testify.

No poet of high rank, so far as I know, says George Macdonald, ever disbelieved in the future state. He might fear there was none, but that very fear was faith.

Ossian says: "Spiritual things can only be seen and experienced spiritually, and if your spiritual faculties are not developed it is impossible for you to arrive at spiritual knowledge, whatever external advantages may be bestowed upon you."

Camille Flammarion, the French astronomer, and member of the Academie Francaise, says: "I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'sonambule,' 'mediumic,' and others not yet explained by science to be 'impossible' speaks without knowing what he is talking about; and also any man accustomed, by his professional avocation, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute reality of the facts alluded to."

The Farmers' Alliance and Laborers Unions are still demanding "free and unlimited coinage of silver" at their various conventions.

The science of life may be thus epitomized—to know well the price of time, the value of things, and the worth of people.

Written for The Better Way.

ARE WE OUR BROTHER'S KEEPER?

We live in a country of enlightenment. In an advanced age where truth is stranger than fiction; where facts are more than dreams. It is better to be practical and just than to live ahead of our age and time. It is an old but true saying that if we take care of the moments the hours will take care of themselves. We as citizens of this republic are living under a Democratic form of government where all institutions are governed by the ballot, either for good or bad, and should take this way of bringing around all great reforms or rather to remove all institutions that are injurious to the welfare of our citizens, our home and our country. I have read in THE BETTER WAY the articles about "Is Spirit Matter?" and several articles on "Scientific Spiritualism" and they are good. But I say let's get at something practical and see if we can't find some way in which we can clear the public mind of superstition and skepticism. If we cannot by our ballot and our vote to sustain the rulings of that ballot, clear the country of the growing evil that is being instilled into the systems, and from that source into the minds of the people, which makes them think wrong, act wrong and encourages crimes too heinous to mention. It is the liquor question. Is it not time that the Spiritualists should take some active part in this important question. Should we let the church get ahead of us in this matter? Why should we not be reformers as well as scientists or religionists? Why should not we with our labor, our influence and our vote help eradicate the noxious brewery, the damning still and the demon-spreading saloon? Or are we not "our brother's keeper?" If not, then let us rescind our laws and make it legal to deal in the nefarious trade of opium, and give man the equal right to kill his fellow man with impunity. If not, then let the government retrograde and disintegrate into its primeval nothingness. But no, brothers and sisters, I think it is the duty of every American citizen to put his hand to the wheel and help all lovers of the truth whether sectarian or non-sectarian to help dump the liquor traffic into a bottomless pit. Now, Spiritualists and friends of free thought and speech who know that the spirit of this illicit trade has more influence over the masses of to-day than the spirits of the departed; you that know the influence of the whisky fraternity over our state and national politics, especially in the larger cities, I ask of you in the name of our sensitive plants that can't stand the influence of the damning drug, and in the name of the cause we dearly love, and in the truth of the science that we aim to perpetuate, to contribute to the Nebraska State Prohibition Fund, for the eradication of liquor traffic. Friends, the saloon, the distilleries and breweries of this country and of England are contributing for this great evil, and why should we not oppose it? The evils of this traffic are so general that the license system, high or low, merits the strongest condemnation and should be resisted with all the intensity of our patriotic zeal. Now, brothers and sisters, let the people of Nebraska see what the truth seekers can do. Send in your mite to C. A. Robbins, Secretary Non-Partizan Prohibition League, Lincoln, Neb.

Yours respectfully,

CHAS. WAGNER.

Foreign Notes.

The proposed railway across the Sahara desert has been approved by the French commission appointed to investigate its feasibility.

Advices have been received at Cape Town to the effect that the Portuguese repeatedly fired upon the British expedition under Thromp, while it was proceeding along the British side of the Zambesia river.

A political coolness is expected to ensue between Italy and France, owing to a failure of those governments to agree regarding the formalities attending the visit of the French squadron at the launching of an Italian warship at Spezia.

The Paris Firago charges Gen. Boulanger with promising to support a project for the restoration of the monarchy and with intending to betray the country.

Wilhelm of Germany is a very lively young person, and seems to be leading the older monarchs of Europe a very pretty race. The coolness with which he has set himself up as the one important figure in the politics of the continent is worthy of success, and he may win it by sheer force of assurance. The greatest strength of the young man is in his undoubted ability to do untold mischief. If one were sitting in a powder magazine and discovered that he had a companion a lunatic, who was making preparations to light a match, there is little doubt that the lunatic would receive respectful treatment. This would be a matter of policy, and the respect might not continue after the man was secured and deprived of his matches. So it is with Wilhelm. A fit of temper on his part might cause the loss of thousands of lives and untold treasure, so every one is very civil to him.—Detroit Free Press.

There is no past as long as books shall live.—Bulwer.

Correspondence.

Burlington, Vt.

I arrived at this beautiful camp, Queen City Park, Burlington, Vt., the evening of September 1, 1890, in company of seventy or eighty others, all expressing great delight in regard to its beauty, grand and magnificent scenery surrounding it, of its new large, comfortable and commodious hotel, and the quiet manner in which it is conducted. Daily meetings are held. Many mediums of note are with us. The speakers at this writing are: Rev. J. K. Applebe, A. E. Tisdale, J. Frank Baxter, J. Clegg Wright, Mrs. Carrie E. S. Twing, and Rev. F. A. Wiggins. The camp opened August 31 and closed September 14th.

The ladies of the camp held a fancy fair for the benefit of the society on Friday 5th. The articles have been prepared and made during the past year, according to their usual custom each year. It was a great success and financial benefit.

Haslet Park, Mich. We paid a flying visit to Haslet Park camp. From what we learn, they had an enjoyable time in every way.

August 31st Mrs. Sheehan, of Cincinnati, delivered an eloquent discourse in the morning to a large and attentive audience. After the lecture she gave some very interesting character readings. In the afternoon Dr. Spiney delivered an address, which was much appreciated.

In the evening C. W. Peters occupied the platform. After an inspirational address by his controls, late writing was given through his mediumship. The slates were thoroughly washed and dried; then fastened together and held by one of the audience. When opened the slate was found filled with messages from A. B. Whiting, Theodore Parker and Tom Paine, and very appropriate to the occasion. Then followed other demonstrations, including the ballot test, which gave perfect satisfaction.

We must also mention Mrs. Carpenter, the inspirational singer, who is an excellent medium for that phase of mediumship, and Mrs. Firth, a fine inspirational speaker.

This camp has also been entertained by the well-known speakers, Mrs. Lillie and J. Clegg Wright. A. WELDON.

Grand Rapids, Mich. Have just returned from Haslet Park camp and could not refrain from writing a few words more in regard to the last week.

Mrs. Adah Sheehan, on the 24th, spoke to a large and appreciative audience. During the week she gave another lecture, followed by psychometric readings, which were without doubt the finest ever given from that platform.

Mrs. Sheehan spoke on the morning of the 21st, taking questions from the audience, and answering them in a way that was practical and acceptable to rational Spiritualists. Dr. A. B. Spiney spoke in the afternoon, but Mrs. Sheehan followed with readings, which gave complete and entire satisfaction. It was the lady's first appearance in Michigan, but if one can judge from the pleasing reports heard, it will not be the last. Her fearless manner in attacking the absurdities that have attached themselves to Spiritualism indicate that she will be enabled to do a great deal of good in the direction that needs it the most sadly.

Mrs. Lena Bible gave several fine lectures during the camp, but on the 30th she excelled all former efforts when her guides spoke on the labor question. Every word conveyed volumes on this important subject. She speaks on all the reform questions of the day.

Mrs. Mina Carpenter, of Gaylord, Mich., must not be forgotten in this letter. She will not be forgotten in the memory of those who heard her discourse, the beautiful songs, under the inspiration of her guides. She takes the subjects for song and improvises words and music, playing her own accompaniment on the organ. Have heard many inspirational singers, but none better than she, was the verdict of all.

The whole six weeks were full of good things to carry away with us, and let it make our lives more useful and practical to ourselves and others. Good seed has been sown. It remains for us all to see that it has proper soil in which to grow and bear fruit. It remains for each of us, as a teacher as well as pupil, to see that our lives are in accord with the spiritual philosophy. Yours for the truth, EFFIE F. JOSSELYN

Brooklyn, N. Y. By previous arrangements the last meeting of the Independent Club, held Friday Evening 7th, was one to be devoted to Mr. Clifford for a lecture on the evolution, but the evening being so stormy and the medium having been very ill the two preceding days, it was deemed best at the seance be deferred, which was quite an appointment to the large audience present. The Brooklyn Spiritual Conference was opened by an address from Mr. La Fume, giving a very interesting experience during his seance among the Shakers at Mt. Lebanon, N. York. Mr. La Fume spoke of the spirit harmony pervading the entire community; spirit not only of contentment, but apparent enjoyment of the life of devotion they are living, there being no contention, strife or jealousy between the members. No fears exist as to the stability of the institution which is now in a sound financial condition; there being no undesirable allotment of labor, each and all contributing of their individual time and what physical force was needed to enable all to live in peace and contentment; their first idea being a life without sin, to salvation, upon which they have established a regular co-operative colony, dating back to the time where the land—which is now the most beautiful of farms under the highest state of cultivation—was only a wilderness. Their labor, care and attention having remedied and brought it up to its present prosperous condition, and that, too, without overtaxing the strength of any individual member at the same time giving to each member opportunities for self-improvement not enjoyed by the masses of the people of the world, and which illustrates, practically, what may be accomplished by co-operation, or practical illustration of the ideas presented in "The Coming Backward," and, at the same time, teaching as a community, self-denial, and making sacrifices that would not be deemed necessary outside of their peculiar institution. While with the brethren the speaker was invited to attend a spiritual circle with members of all of the families, where the remarkable tests of spirit presence were given through table tipping.

The opening speaker was followed by a number of speakers and mediums with good effect, giving a very harmonious and enjoyable meeting.

The president of the conference, Mr. S. B. Peters, gave the opening address at Mrs. Blake's parlors on Sunday evening, after which Mrs. Blake followed with forty tests of the presence in spirit form of the friends of those present, most of which were recognized, and a short address under control of spirit S. B. Peters. Mrs. Blake's meetings are well attended, her audiences being mostly investigators, and parties that are not satisfied with mere words and instruction of the churches, and who attend once, continue to fill her parlors each successive Sunday evening.

Yours, DOUGLASS.

Lookout Mountain, Tenn.

Our camp meeting closed August 31st, good services being in attendance during the day and evening. Mr. A. C. Ladd spoke in the morning at 10:30. Dr. Fuller in the afternoon, mediums and speakers giving short addresses of farewell in the evening at 8 o'clock. Mr. George P. Colby arrived on a late train Sunday evening, but not too late to join in the closing exercises.

The yearly election took place the 31st. Mr. Jerry Robinson, Lookout Mountain, Tenn., being elected President. Mr. A. C. Ladd, Atlanta, Ga., Vice-president; J. Seeman, Chattanooga, Tenn., Treasurer; Dr. George A. Fuller, Lookout Mountain, Tenn., Secretary.

The officers for the library are: Mr. A. C. Ladd, Chairman; Col. John C. McDougall, New Orleans, La., Treasurer; Mrs. Georgia D. Fuller, Secretary.

Donations of money, books, pictures, etc., can be forwarded to Mr. Jerry Robinson, President, Lookout Mountain Camp Meeting Association of Spiritualists.

THE BETTER WAY will be one of the many valuable publications to be found on hand by frequenters of the library next season (1891).

It has been decided to hold camp meeting one month next year, commencing the first Sunday in July, and closing the first Sunday in August. A program of strong attractions is being arranged.

Natural Bridge Hotel closed its doors to the public Saturday, the season not being sufficiently remunerative to keep open longer.

The association desires me to express sentiments of kindly esteem and appreciation to THE BETTER WAY for the interest manifested in its columns for Lookout Mountain Camp meeting. GEORGIA DAVENPORT FULLER.

The following is a short abstract of the annual report of L. M. C. M. A., sent us by the secretary:

At the annual meeting of the stockholders of Lookout Mountain Camp Meeting Association, the secretary reported that up to July 1, 1890, 2,556 shares were held by 120 persons.

The total receipts for the past year have been \$4,144.10, and the expenditures \$3,904.86. The surplus with the camp receipts left us a balance of \$199.24.

The treasurer reports a total receipt of \$6,277.60, against \$5,939.39, leaving a balance of \$338.21, and that J. M. Geupel had been paid \$1,133.33 on account. Also that Mrs. H. A. Haddox and Jerry Robinson had been paid the money so kindly loaned by them last season.

The Building Committee reports that block A of the grounds had been laid out into thirteen lots, and five of the latter already sold for \$3,850. Part of block C had also been laid out.

A vote of thanks has also been extended to Bro. J. Seeman for his faithful performance of his duties as treasurer and other offices.

The following Board of Directors was then elected: P. R. Albert, Jerry Robinson, Geo. A. Fuller, J. Seeman, C. H. Stockell of Nashville, Tenn., and Mrs. H. A. Haddox, of Louisville, Ky.

A committee composed of Bro. A. C. Ladd, Mrs. Haddox and Mr. Robinson were appointed to draft resolutions in favor of Mr. and Mrs. Fuller. In the report which followed later, not only were the latter highly lauded for their interest and valuable services rendered the camp, but a presentation of ten shares of camp stock tendered them as a token of appreciation.

A resolution was then tendered Mr. Paul Albert for the noble part he took in the affair of the cause generally. Adjourning sine die. GEO. A. FULLER, Sec'y.

Sunapee, N. H. Thursday, August 21st—The services to-day were held in the pavilion, Mr. Eben Cobb being the speaker. The utterances of Mr. Cobb were eloquent and soul-inspiring. The subject was "Prayer."

A coaching parade at New London drew quite a party from the camp meeting. It was the event of the season, and of course, Blodgett's was most represented, still a good-sized audience was left to attend the meeting, and those that did so enjoyed the spiritual treat given them by the speaker.

The usual Thursday evening dance was well attended, although it began to rain just before dark and continued to pour in torrents until the next morning. The weather has been very accommodating this season, all the rain that we have had thus far has been in the night, with the exception of a few hard showers of short duration.

August, 22d.—Mrs. Craddock of Concord, opened the meeting with invocation. Prof. Cadwell gave the lecture which was descriptive of the formation of planets; the absurdity of the story of creation as given in the Bible was commented upon. At the closing of the lecture a song was rendered by the choir and the benediction pronounced. In the evening the last conference meeting of the season was held and was conducted by Mr. Cobb, of Boston, who made some happy and appropriate remarks. Mrs. Cobb related an interesting experience, and short addresses were made by Mrs. Addie M. Stevens, Mr. B. T. Bruffer, Mrs. E. Crosby and others.

Saturday, August, 23d.—The first stormy day of the season; the rain has not ceased to fall since early morning. The camp is remarkably quiet; hardly anyone is seen about the ground except when the steamers are due, then a few take their way to the landing to greet friends or new arrivals. Being a good day for fishing several little boats manned by eager and hardy fishermen have departed for the fishing grounds; other lovers of the rod and reel have taken themselves to the trout brooks near Blodgett's. A little rain more or less, fails I perceive to dampen the ardor of the true fisherman. President Ferron conducted the afternoon service; the lecturer was Mrs. Craddock, of Concord.

August, 24th.—A fair bright day after the storm of yesterday, as this is the last meeting of the season the grounds have been well filled. Many coming in teams from surrounding towns and farms. After the opening service of song, President Ferron introduced Mrs. Addie M. Stevens as the lecturer of the morning. A beautiful poem entitled "The Web of Life" was feelingly read by the speaker, who then gave the invocation. The subject of the lecture was "The Possibilities of Human Life." It was a grand and instructive lesson filled with wholesome truths and must have awakened new thoughts of the meaning and purpose of life.

At the afternoon meeting Mr. Cobb gave one of his best and ablest lectures to a large and interested audience on, "Wherein Does Spiritualism Differ From Christianity." Mrs. E. R. Morgan followed Mrs. Cobb giving the names of a number of spirits that presented themselves for recognition. Eleven in all were given and all found friends among the audience.

This closes the camp meeting season of 1890 at Sunapee Lake; let us hope that a good work has been done in the past few weeks that shall bring forth a plentiful harvest in the future. We look forward to a grand meeting at this place next year; the officers who have been chosen to conduct it, warrant the belief that it will be one of the best ever held at Sunapee, N. H.

Dr. H. B. Storer who has been elected President is a veteran camp meeting worker of eminent ability, and Mr. Eben Cobb who has been appointed Vice President in place of N. P. Batchelder resigned, will be a grand and efficient assistant. Fraternally, DOUGLASS.

Indianapolis, Ind.

On Tuesday evening, September 2d, The Medium's Home Society opened its hall for the season, with a fair audience in attendance. Professor Adkinson delivered a lecture upon "The Scientific Basis of Immortality." He took this side of life to illustrate and to prove his theory that the spirit was immortal. I much regret that every investigator and Spiritualist of our city did not hear him. We will place him upon the platform when our State Association convenes in October, so that you all can hear him.

On the following Wednesday evening Dr. Mikeswell gave one of his physical demonstrations for the benefit of our society at Mrs. Dyer's, one of our leading mediums and a great worker in the cause. In his circle several different kinds of musical instruments, bells and trumpets, were placed upon a large table, and to try out his patience, so soon as the light was turned out, it seemed that everything began to move; and such a serenade we had you cannot form much of an idea. The spirits were not satisfied in giving us music alone, but they carried the instruments around outside of the circle, over our heads, etc.; at the same time going outside of the circle and bringing in parcels, such as umbrellas, etc., and raising and placing them over our heads. While all this was going on the circle was joined together by holding each other's hands, and to satisfy our skepticism that might be among us, every one in the circle was changed in their seats until each one of us had a chance to hold the Doctor level to keep him from playing tricks should he wish to. Finally, after about one hour's demonstrations, we lit the lamp, to find a message written by the unseen hand, for each of us, on a tablet of paper laid upon the table for them, without a pencil.

Mrs. Seery, the jewel that Cincinnati lost and Dayton, Ohio, gained, has been visiting our friend Cooks on Park Avenue, together with her daughter, for the past week. We need not stop here to say that she is a grand trumpet medium, for that would only be repeating what all THE BETTER WAY readers have already heard. But she is par-excell, all I ever came in contact with, and I have met the most of them. She gave us a trumpet seance at Mrs. Dyer's on Saturday evening to two large parlors packed with seekers after the truth. In the circle we had Mrs. Cook, Mrs. Dyer's, Mrs. M. Glading, Mrs. Boone, Dr. Mikeswell, Mrs. Hinkle, et al., all mediums of note. Well, we had a love feast. If you know or ever enjoyed such you can form some idea of how we felt. The proceeds were given to our society. So many thanks to Mrs. Seery.

Mrs. A. M. Glading arrived here on last Thursday, accompanied by her sister. They are stopping with Mrs. Dyer, at 131 East North street. On Sunday morning she gave her first lecture to some of the very foremost people of our city. The hall was well filled; in the evening the same. After her lecture during the morning and evening services she gave twenty-one readings, all of which were recognized, and many brought tears freely.

This day was one long to be remembered, as it was the first that ever Indianapolis had two spiritual societies to take choice of. The Medium's Home Society having a strong magnet on their platform (Mrs. Glading naturally drew the largest audience, and that from the intelligent element of our citizens. In her readings she pictured out bright, loving and flowery prospects for our future, stating at various times during the day and evening that she never saw or was in an audience where all she saw or felt she experienced with us.

Yours, D. A. RAISTON, Manager, P. S. The Indiana Association of Spiritualists meet with us October 9th, and I will see that all are provided with comfortable quarters if they will let their wants be known. D. A. R.

Cassadaga, N. Y. Knowing you are still interested in Cassadaga items, as are also many of our readers, I thought best to "continue in well doing," and so send you another letter.

A purely original (?) sentiment keeps running through my brain to-night to the effect that in life we must "take the bitter with the sweet." "Life is made of light and shade," etc. While we were all rejoicing over the successful termination of our glorious camp meeting, on Sunday, some of the business houses on the grounds, the news stand and the jewelry store, received calls from light-fingered gentry, who relieved them of their superfluous cash and diamonds, causing consternation in our usually calm and honest community.

Here the excitement subsides, here comes another catastrophe, and what more is in store remains to be seen.

This Tuesday afternoon, our good mother Skidmore, though on the invalid list herself, invited Mr. and Mrs. Lillie to take tea with her. Of course they accepted the invitation, little dreaming of what was to follow, and, anyway, supposing they had left competent care takers in the persons of Mrs. Ruffin, Mrs. Dunkle and Mrs. Wright, and that their beautiful cottage would be safe until their return.

The tea passed off agreeably, as all such things are wont to do under the hospitable roof of Cassadaga's staunch and venerable friends. The cloud, no bigger than a man's hand, was not observed, and when an invitation came from Mr. Powell, the genial owner of the new boat, to join a company for a boat ride, nothing loth, they went on board. An hour or two was happily spent traversing the placid waters of the chain lakes; talking, laughing, singing, and yet no warning of pending danger. But hark! look! what's that? A light moving rapidly on the shore and a voice, which causes the pilot to pull for the shore. Soon the cargo of living freight was safely landed on the dock, and commenced a hurried march after the man with the lantern, yet with all their haste he escaped them, like the veritable "will o' the wisp." On nearing the auditorium, the bell commenced to ring, and the hurrying pleasure seekers discovered a bright light in the direction of the Lillie cottage. Mrs. Lillie exclaiming that the cottage is on fire. The bell seemed to be imbued with life, and rang out in warning voice with all the vehemence it was capable of. Peal after peal reverberated through the leafy bowers, and the procession hurried on, till Mr. and Mrs. Lillie stood breathless in front of what had been their beautiful new cottage, but alas! where was it? In the hands of a crowd of usurpers who had walked in there in their absence and deliberately gone to work and decorated the entire front of the cottage with wreaths and festoons of ferns and anemones and Chinese lanterns, with seats outside for those who couldn't get in. The inside was also a bower of beauty, where conspicuous among the bouquets and other floral decorations were exquisite lilies without number. But the back parlor was the place that told the whole story. There was a big table and a little table stored, piled, heaped, with tin ware of every device, kind and description, from a rattle box and wire dishcloth to teakettles and toilet sets. Then every body knew that the secret had leaked out; 'twas the Lillies' tin wedding.

The friends had taken the liberty of surprising the bride and groom, by inviting them to celebrate the occasion and also to dedicate the cottage, a ceremony which Cassadaga doesn't propose to have omitted. After duly inspecting the contents of the tables the bride was called

for and came forward, expressing her gratitude for this demonstration of the love and sincerely good will of her Cassadaga friends.

She gave some pleasing reminiscences of their courtship and marriage, and in true wifely fashion declared that if she was to marry ever so many times she should want to marry John every time.

Mr. Lillie made a few pleasant remarks, but declared it was a well-known fact that his wife was the talker for the family, so the friends would excuse him with only an expression of his love and gratitude to them all. Then "Love," one of Mrs. Lillie's controls, came and christened the cottage "The Lillies' Retreat."

This was followed by a fine poem. Then Mr. Edgar Emerson was called for and made a nice, short speech, when "Sunbeam" came to add her mite. Then "Sunshine," through Mrs. Dunkle, wound up that part of the proceedings in a very happy manner.

Refreshments, consisting of coffee, bread and butter and cake were then served. Tongues were all loosened; every body was glad they were there, and at a late hour the company of about eighty scattered away amid the echoes of good night and good wishes for the bonnie bride and groom of ten years standing—leaving also a sum of money which we hope may be sufficient, with the stock in trade already provided, to set John up in the tin ware business, if he should conclude to retire from public life.

Mrs. Lillie goes to her Boston home to commence her September engagement there next Sunday. As she often goes from East to West and back, this will be her half way home.

Yours, etc., MYRA F. PAINE.

Onset, Mass. Of the four who went to Boston from Onset on the ill-fated train one has since died and the others were so severely scalded that they are not expected to recover.

The Lucier Dramatic and Novelty Company will give their last entertainment September 3d. Mr. Joseph Lucier is blind, being injured by an explosion of powder on the 4th of July, when he was nine years old. He is a finished performer and plays by note. Was taught music at the Peabody Institute in Boston. His skill in reading music and memorizing is wonderful. He has educated all the family in music since he lost his eyesight. While sitting on the bluff one day recently listening to the rippling of the waters he composed some pretty waltzes, which he has named "Onset Ripples," and will publish them for next season at Onset. Mr. Straffin, the manager, talks of buying a cottage here this fall, as Onset being the company for a resting place after a winter's hard work on the road.

The thermometer Sunday registered 60°, and the lecture was held in the temple.

The steamer Island Home from New Bedford made its last trip and brought about its usual number of passengers.

The favorite Middleboro Band gave three concerts during the day. Its farewell concert of the season being given at the depot, after the services of the day.

Mr. Edgarty, of Newburyport, lectured in the morning. His subject being "Spiritualism, the dominating genius of the nineteenth century." Thoughts, he said, "are tangible things. Thoughts are constituent of the public sentiment. I would divide thoughts under three heads. Thoughts which men come in contact with through the senses; intuitive thought, and transmitted or inspirational thought. Thought, like all things in the universe, is polarized. It is objective thought that becomes the positive in thought sphere, while the intuitive becomes the negative. The wider the sphere of objective thought the greater the growth. In times past they have been willing to believe that there could be vested in one man all there was in thought, and they pretended there was no fallibility in one man, shutting out the possibility of inspiration or intuitive thought. Now Spiritualism comes to rebuke the impotence of merely objective thought, hence there has been a revolt against this, and it has resulted in a Paine, a Voltaire and others. Hence there has been a greater progress since men have dared to revolt against objective thought, and men have been in a more receptive condition, and the season was ripe for Spiritualism. While in the past men were limited, so were they small in conception but in broader suggestion in the universe does the deity become infinitely larger. In times past theological dogmas confined the human mind. He who passed them was in danger of eternal damnation. To-day the Spiritualism of the nineteenth century tells us all intuitive and inspirational influx given by Spiritualism leads men on to a condition of the highest progression. In the old theology they saw fit to relegate woman to serfdom. To-day they say all the fitness of woman belongs to her as man. Woman is fitted to be a soldier in the dominating genius of the nineteenth century, for woman is better prepared than the more material mind of man. The genius of the nineteenth century says that the work lies in the hands of woman. It develops upon those who are the dominant minds of to-day to look to the integrity of their children. There has been in the past represented in the Romanish Church those that are closing the doors of the dominant genius of the nineteenth century. There is a flaw in the socialistic conditions, so if you will have all the potency made to operate you will see that the integrity of your children are not interfered with; that friends is the work of the dominating influence of the century. I can recognize but one science, whenever you shall study God there you will find science. This country, with its ideal government, represents, as a nation, all the attributes of a medium. The United States and the republic becomes a magnetic center. Paine said that "the world was his country and his religion was to do good." The dominating genius of nineteenth century has all the potency of these possibilities in it, and you shall meet the spirit world half way, and if you will be practical there are no theological bonds that shall hinder you. The destiny of Spiritualism is on and on to eternal progression. Spiritualism has charity for all. Insistent narrow-sighted philosophers are ever one-sided, but this eternal philosophy has a truth within it and rises above condemnation of such philosophy. It has charity for all and malice for none."

Joseph D. Stiles gave tests after the lecture amounting to eighty-five, and in his happiest vein. In the afternoon he gave 150 tests, and his genial witticisms kept the audience in a harmonious frame of mind.

Hon. Sidney Dean lectured in the afternoon, an abstract of which will be published elsewhere.

After the lecture Mr. Joseph D. Stiles gave many tests to a pleased audience. This closes the camp meeting of 1890.

AGUSTA FRANCES TRIPP.

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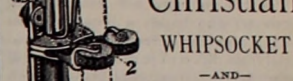
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Ladies' Department.

Written for The Better Way. THE SCIENTIFIC PRINCIPLES OF ELECTRICITY AND ITS TRUE BASIS.

Evolution and involution are but terms used to express the outward and inward motions of the electrical chords that must work in harmony in order to bring all things into a right focus, to unite different combinations of minerals and matter, in order to produce different effects. If it were not for that the earth would be one barren waste. Neither animal nor vegetable life would be produced.

And the inharmony produces the tempestuous storms which for awhile seem to be determined to destroy all nature; but after awhile the force has been spent and the air cleared of all the debris, as we will term it in order that you may understand more readily the right phraseology of it.

For it is no more nor less than the carpenter who builds a house, he must gather together different kinds of material from different parts of the universe before he can accomplish his work, and when he has finished his house the debris must then be cleared away, or what a mass of brick, lime, hair, nails and wood lie in view, endangering both life and limbs, but the moment it is removed, see how different it looks.

Would one think that such a discord would be required to draw a picture like that?

If so, then think what a disturbing influence is required in order to draw from one sphere to another the tiny atoms that are required to form the diamond; one atom of sand, and one of rock, one of mineral, and a few atoms of the vegetable kingdom in order to give it its brilliancy and value, for without the latter it would be no more than the commonest stone. And thus, with all mineral productions, without the vegetable part, it would be perfectly worthless; it would not be malleable, and therefore it could not be used.

All things, from the dust of the earth, water and air, whose component parts are composed of nitrogen, oxygen and hydrogen, or in another, are electrical forces which move all things.

Which is mightier, to bring forth or destroy, create or recreate, until the whole world is filled with different growths of vegetable and mineral productions, and all producing substances burst forth from the embryo casket and spring into life.

As the tiny acorn that drops from the parent tree lies buried beneath the leaves and dirt which the winds of heaven have blown upon it. It lies beneath the cold storms of winter, and it seems as though it must perish, as though every particle of life must be crushed out of it by the cold, stinging frosts of winter; but all how cunning nature provides for the little life contained therein; it lies enclosed in its mother earth just enough to come in contact with that electrical force which is therein contained, and therefore lies unharmed; and when the earth in its evolutionary course has passed around the sun on the great center of electricity, so that its outer rays begin to permeate the earth in a downward course, both by throwing its hot rays and its warm showers, then the little life begins to expand, and its shell or casket bursts and steps aside for the little life that has protected to gain its power that it may rise to become a mighty monarch of the forest and bear a rich harvest on its wide spreading limbs.

And so with all life. It is but one continual evolution and involution, planting of seed and gathering in the harvest, and there is where life and death (or the separation) begins. It is but one grand transposition, one grand and beautiful panorama, that flits before the vision, and is gone to be renewed in another form.

In the true philosophical terms, the sun is the great propeller which turns the great wheel of time on its axis, as the steam in a boiler turns the wheels of an engine, giving the motor power to all its vast machinery, starting into life the inanimate of all protoplasm.

The whirlwinds of life are composed of the electrical forces which are concentrated from all parts of the compass into one central part, and the part that does not contain force enough to withstand the force of the whole, must give away, and therefore it bursts forth into one grand tornado, sweeping all before it until it has exhausted itself, and the electrical forces have become separated and spread out around in order to regain its hold on some part or particle that is required to be carried to some other part of the planet.

That its mineral and vegetable productions may still increase, and to the animal creation may be added the power of living, breathing and moving beings, take away the electrical powers, and life becomes extinct; all nature dies and everything passes back into chaos.

It is the world sustaining power. The moment it begins to be reduced in the human system that moment sickness and lassitude take place, and we begin to lose our hold on this life. But let it be regenerated again and we begin to improve and regain our hold. And so it is with everything. See how it protects the

trees of the forest, sending its life-giving principle back and forth, according to the season.

Everything contains more or less of this life-giving principle; it is its God-given power, it is the motion of his hand as it waves across this, his handy works. He breathes the breath of life into the nostrils of all nature, and it becomes one grand, living, breathing mass. It passes through the heavens or through space, and the sun, moon and stars move into order, so their light may be seen by all nature. It passes through the bowels of the earth, separating the different particles from each other, carrying them from one sphere to another, until it has brought the needed parts together in order to be united into one whole; separating and moulding until it has produced the minerals and ores which are taken from the earth.

If you doubt this principle, please produce that which does not contain a particle of electricity.

Go to some volcano when it is bursting forth its lava, and see if it is not filled with electrical powers. If it were not for these escapes which nature has designed, the earth would soon be destroyed by what are termed earthquakes, for it could not contain the gases that are created in carrying out this great work. It would be like filling a boiler with water and then seal the top down, then making a large fire underneath and keeping it burning. What will be the natural result? Why, it must surely burst, and all around must suffer.

And so it is with nature. It must have escapes, or everything must go to destruction. How often do you meet with human beings that seem as though they could tear everything to shreds they come in contact with, and another will come along and in a few minutes they are quelled and all around becomes serene.

And so with the animal creation. Some can quell the fiercest creature and they will become as gentle as a little kitten, but let some one without the governing power speak and they will begin to prick up their ears in an instant and their inward nature will show itself in an excitable manner.

Now, if you will examine into the cause and effect of this, you will find that the one who can control the wild beast contains more electrical powers than the one who cannot control, and with one look from the eye, or the tone of the voice, or sometimes both combined together, throw out a subduing effect, which draws the animal towards them.

How many times have you seen a brilliant sparkling in the ocean, which is termed phosphorous, and on bathing in it you will find it will cling to you. If you should give that a thorough examination you will find it contained a large quantity of electricity, which, by some change of the atmosphere, has drawn it into a more compact mass, and it is more visible to the eye.

Electricity of itself is cold, but when combined with other powers, sends a great heat, as you can test by the height of the sun, which is one great ball of electricity. When near the earth it becomes cold and all things lie slumbering in the ground, but as soon as she begins to throw her rays from a longer distance, all nature bursts forth in one grand roundelay, throwing out life in all directions, and when she sends forth her most intense rays of heat, how quick all nature perishes were it not for the cooling elements which are drawn from the mighty ocean into space, and then descending to earth, imparting new life to all. It is like a battery that has been turned on full force and allowed to give a shock to the human system and would soon exterminate life if not relieved at once, because it overcharges.

And the same in the cold. When the sun has got into a certain position, its rays send forth a cold which will soon chill all life unless artificial heats are used; therefore we look around to find that which contains the greatest heating elements. We find it in wood, coal and oil. And by placing them in contact with the elements of what is termed phosphorous, will ignite, and this has been the method for years. But now the great discovery has come to our notice that there is power in iron and steel to bring forth a heat and light by combining them together so there will be a friction one against the other.

And so with all nature, by combining the positive and negative together, great results are produced. You always notice in a tempest that when lightning is the sharpest that thunder or the reverberation of the striking together of the elements are louder, and after such a storm it is generally cooler and clearer; it is because the sun's rays have drawn dampness enough from the ocean to cool the earth with. But if it becomes warmer after, it shows she has not accomplished her work, and the elements are still at work, until it gathers force enough to burst the clouds of inharmony, and everything will have new life given it.

Why do some feel an approaching tempest? Is it not because they are more susceptible than others? Most certainly it is. They are so charged with electricity that when the outer elements are overcharged it throws on them more than they require, and therefore they feel its approaching storms; and some will

fear it, whilst others become sick, and others delight in its fury, according to their nature when the vibrations are felt. They are like the telegraph wires; unless they are disconnected they are liable to draw the lightning towards them, and destruction is liable to ensue.

And so with the animal creation; they will draw to each other the positive to the negative, but if through some break in these laws two positives or two negatives are placed together, you will see bad results ensuing, for there is too much sameness about them and amalgamation will not take place, it becomes perfectly neutral.

Let a different current begin to penetrate, and you will quickly perceive a change for the better; it will seem as though a new life has taken place, and the nerves of the body will send a thrill through the whole system, causing them to move on, and the blood will begin to circulate and move on through the whole machinery of life, the life of all creation, as the blood or sap which it contains and the riches of this, which gives to it its strength, its electricity, or the Spirit of God, the breath of nature, which is as unmeasurable as the space in which this world hangs, and is revolved around by its law giving powers.

You will find that electricity is all in all to this life and the life to come. You are to understand only a part of the great ego in this part of life; you have the proofs that they do exist and are required in order that the great pendulum may vibrate back and forth, and so move the vast machinery in its regular routine, as steam moves the wheels in its revolutions. Now we get another form in which we find electricity playing an important part. Steam has its component part, or the force would be lost and it would be of no use. So you find electricity is the force or moving power by which all nature moves.

Let the winds blow a gentle breeze and you will breath an invigorating influence, but when it lies calm all nature seems to have lost something, and we sigh for a gentle breeze to relieve the dull monotony that reigns. Let it be dry, hot weather, and how soon sickness reigns triumphant among you; and as long as it continues to be dry and hot it seems almost impossible to create a different effect, but let it begin to rain with a gentle breeze, and the exclamation drops from every lip, "How refreshing!"

And it's just the same when the cold is too intense. You have got to exert yourself as much again, in order to keep up a sufficient heat, or everything becomes overcharged with cold, and the germs of life thrown into a state of separation, to be carried on in a different form.

There is naught that dies but only passes from one form to another, as it is effected by the different currents it comes in contact with.

Look at a ship on the ocean and see how swiftly she glides along. Now, she is built of the right component parts—of iron, steel and wood. Look back to the time when it was composed of only wood. What was the result? Could she sail o'er the ocean in the time she does now? Where she will go now in a few days, it would have taken months before. Look around and see in how many different ways electricity is being used; place aboard of a ship a freight composed of iron or steel, and see how quick the ship's compass will be effected by it, and unless several points are allowed for it, the ship would not reach her destined port. And so with all things.

You must be prepared to counteract the different changes as far as possible. It is not one-sixteenth part understood as yet, or the uses it can be utilized for. It is just bursting forth to the knowledge of man, and in his scientific pursuits he will find it is applied to all things when rightly connected, and without it all things would be a failure.

See how quick a separation takes place in the human system if lightning strikes with full force or if you touch an electrical wire that is in full charge. In an instant the body is overcharged and all motion is stopped, as though you had chained it to a post.

Why is it one part is burned to a crisp and the other goes unharmed?

It is because that part which is struck is right in line with the electrical fluid and the other is not; it is just beyond the radius of the vein in which the fluid traveled, and it was by closely observing this course that Franklin first discovered the way of utilizing it for telegraphing purposes. He saw that electricity would travel in a line if the right powers were brought together to regulate its course and bring it under control, and he straight went to work to find out the controlling powers, and he saw that a positive and a negative were both required to give it an equal balance; and that too much of either was not good; therefore he placed it in equal proportions and it became subservient to his will; and therein lies all the powers of this life.

When man can so control it, and it can be handled with safety and not endanger life when coming in contact with it, then he will have accomplished the grandest of all accomplishments. He will then be able to hold it in subjection so that he can scatter it apart or draw it together, according to his desired. Then he will understand the mechanism of all things,

the outgoing and incoming of the tides, the shifting of rivers and land, all volcanic eruptions and upheavals and all sinking away; he will learn that nothing dies or is wasted, but is constantly changing from one thing to another.

Then that the spirit of all humanity, when freed from its casket of clay, returns to its great Creator to dwell in an immortality and ever-lasting progression. Just one short step beyond the mortal sphere, where they can still comprehend all things and behold them in all their beauty.

How a Famous Poem Was Written.

The poem of "Curfew Must Not Ring To-night" was suggested to me by the reading of a story called "Love and Loyalty" in April, 1867. I was then a plain country schoolgirl, not yet seventeen, residing with my parents at Litchfield, Mich., and under the pretext of working out mathematical problems, with my arithmetic before me, I wrote the poem roughly on my slate. I was forced to carry on, my literary work under these difficulties because of the opinion of my parents that my time could be better employed than in "idle dreams and useless rhyms." I wrote the first copy on my slate, between four and six o'clock in the afternoon, but much time has since been spent in correcting and revising it. I had no thought that I ever would be able to write anything worthy of public notice. The poem was first published in the Detroit Commercial Advertiser, in the fall of 1870. The editor, upon receipt of my manuscript, at once wrote me a lengthy letter of congratulation and praise, in which he predicted the popularity for the verses which they have since enjoyed. I had no literary friends, not even a literary acquaintance, at that time, and did not know the simplest requirements for preparing my manuscript for publication. The poem seemed at once to attract public attention. It raised me from a shy, obscure country girl into public notice, and brings to my side yearly hosts of new and delightful friends. Wherever I go, my friends are there before me, and the poem—which I gave to the public with no "right reserved"—while it has made a fortune for others and dropped golden coins in other pockets, has reserved for its author a wide circle of admiring friends. The first and only remuneration I ever received for the poem was three years ago, when the editor of the Brooklyn Magazine reproduced the poem in a fac-simile autograph form, which I had given him. With a delicate sense of justice, he sent me a most complimentary check for the simple privilege of reproduction. It was quite a surprise to me, but none the less pleasing. That editor is now the present editor of The Ladies' Home Journal.—Rose Hartwick Thorpe in 'The Ladies' Home Journal.

Ten Good Things to Know.

That milk which is turned or changed may be sweetened and rendered fit for use again by stirring in a little soda.

That salt will curdle new milk; hence in preparing milk porridge, gravies, etc., the salt should not be added until the dish is prepared.

That fresh meat, after beginning to sour, will sweeten if placed out of doors in the cool of night.

That clear boiling water will remove tea stains and many fruit stains. Pour the water through the stain, and thus prevent it spreading over the fabric.

That ripe tomatoes will remove ink and other stains from white cloth; also from the hands.

That a tablespoonful of turpentine boiled with white clothes will aid in the whitening process.

That boiled starch is much improved by the addition of a little sperm salt or gum arabic dissolved.

That beeswax and salt will make rusty flatirons as clean and smooth as glass. Tie a lump of wax in a rag and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper or cloth sprinkled with salt.

That blue ointment and kerosene, mixed in equal proportions and applied to the bedsteads, is an unfailling bedbug remedy, as a coat of whitewash is for the walls of a log house.

That kerosene will soften boots or shoes that have been hardened by water, and render them as pliable as new.—Hall's Journal of Health.

There is No Death.

Louisa May Alcott, watching with her mother by the deathbed of a dying and dearly loved sister, says, when the end came, she distinctly saw a delicate mist rising from the dead body. Her mother, too, saw this strange thing. When they asked the physician about it, he said: "You saw life departing visibly from the physical form." This was at Concord, remember, where there is no superstition. Professor Hitchcock says he was present at the bedside of a dying friend. The eyes closed; the last breath ceased; he was dead. Suddenly the eyes opened, light came back to them, then a look of surprise, admiration, inexpressible bliss, and he suddenly passed away. Dr. Oliver Wendell Holmes, in the preface to a book on visions, says, with all a scientist's conservatism, that once, watching a friend die, the impression was conveyed to him that something—that is the word he used—passed from the body into space.

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Written for The Better Way. WHAT A SKEPTIC SAW AT ONSET.

Dr. D. J. Stansbury of San Francisco is a writing and "occult telegraphing" medium; he was at Onset and was giving seances in that phase of mediumship. I had seen something of all the other phases—a good deal of materialization—and reserved the seance with him for the last evening of my stay at Onset. We were strangers to each other, although residents of the same State.

To guard against all possibility of fraud I went and bought my own slates and took them with me to his room. I also, before leaving my room, wrote the names of my spirit friends, from whom I desired communications, and folded the papers into pellets as closely as I could, and put them in my vest pocket. In his room a small bare table on which was a box containing a telegraph instrument and a brightly burning kerosene lamp, and two chairs comprised all the furniture, he sat on one side of the table; I on the other. The slates were not out of my sight for a second, nor out of my hands except for a minute or two, when he laid his hands on to magnetize them, he said.

When ready to operate I took the pellets from my pocket and dropped them into the box with the ticker. They read as follows: "Dear Myra, will you give me a message for your brother and sisters and sign your name to it."

"Dear Brother will you write me about spirit life."

The first one was to my wife, whose brother and three sisters in Mass. and New York, I intended soon to visit.

My brother passed away in Boston, several years ago, and was a life long skeptic and continued such to the end. The Dr. closed down the cover of the box, laid one hand on top of it, and took a pencil in the other hand. After sitting in silence a few minutes, the instrument began to tick as they do in any telegraph office and the Dr. wrote out what he said the instrument ticked. Not being able to read the ticks myself, I had to take his word for the truth of that, but I have no doubt that he correctly reported it. This I do know, that he could not have known of his own knowledge what requests I wrote nor the names of those signed to the messages.

This instrument continued to tick, and he to write till three messages were given, as follows. "Oh! Dear one, how rejoiced we all are to night to be permitted again to come to you. We have had the grandest feast since you have been here. Dear one, never doubt again, for it makes us sad when you are skeptical."

"I can only say tell brother and sister that it is all true that we live and shall meet again." MYRA.

"My Dear Brother: The future life will be full of good things for you. I see no evil before you."

Spirit life is ever new and full of joy. You will be very happy with us." LEVI.

To a request to my mother, came the following reply. It had no relevancy whatever to the request I made.

"My friend—Your mother sends to you her greeting and her blessing. She cannot talk to you in person at this time. She has outgrown all the earth conditions and is much advanced by your realization of the fact that she can come to you."

"The guides will now try and write on the slates."

The Dr. then took from the box the pellets on which my requests were written and handed them to me unopened. He did not see the inside of them, and could not have known one word of their contents by any of the usual means of acquiring information. That he had no visible agency in producing the ticking of the instrument inside of the box, I am as well satisfied of, as I am that the instrument ticked, and of that, I am certain, if I am certain of any thing. Some force, and some one's intelligence must have operated that instrument. That it was not the force and intelligence of the Dr. I firmly believe; that it was not mine, I positively know. There was no one else in the room—at least in bodily form,—and from whence came the force and intelligence to operate that instrument and tick out intelligent answers to my requests?

I can exercise a good deal of charity for honest skeptics, for I have been there a long time myself, and if any such can reasonable explain such phenomena by any known law outside of spirit influence, I shall be as willing to accept it as any one.

Before proceeding to the slate writing, the medium separated the slates and took from a box, on the point of his knife a little pencil dust and put it on one of the slates, and from another box some dry paint of three or four mixed colors, and put it on the slate also; he took the two slates together and I then put them on my side of the table and laid both my hands on them, I think—but am not now certain—that the Dr. also laid one of his hands on the slates, by reaching across the table. After few minutes silent awaiting, I heard the sound of writing on the slate which continued a short time and then came three distinct raps, apparently on the slate. The slates were then turned over and the writing began again. When the sound of the

writing ceased, there came three raps again, indicating—he said—that the writing was finished. I opened the slates and found thereon the following communications and a picture.

On one slate was a picture, showing three distinct colors and claiming to be a scene in spirit land. It represents a house with veranda and columns in front, located on an elevated site, surrounded with trees, and a lake or pond at the base of the hill extending nearly across the slate, and below the picture the following communication.

"Dear Loving One"—"We give you a scene in the spirit land. This but feebly portrays its beauty. You will some day realize its grandeur, and enjoy its felicities." "ALMIRA AND ALMADA."

The first was the name of my wife, the other that of a sister, who passed out in Maine in 1846. The latter I don't think I had thought of while I had been at Onset as I had so many friends who had more recently gone to the other shore.

On the other slate was a communication from a niece whom I had previously mentioned, as having come to me on several occasions. I was at a materializing seance the night before and my niece came to me from the cabinet; I told her I was going to Maine and would see her mother, and asked her if she would come to Dr. Stansbury the next night and give me a communication to take to her mother, and she said she would. On opening the slates I found the following:

"Dear Uncle." "I am so happy to have this interview with you, not only to help you to a higher understanding of laws of spirit, but to request you to take this message to my darling mother who is growing old and feeble. I will materialize for you Thursday night and you will know it is your loving niece." EMMA.

"Darling Mother—The spirit world is brighter and all is ready for you. Your spirit home is beautiful. You have only a little longer to wait, I will come for you, and with out stretched hands will bear you across the shining river. With ever increasing love I am your, EMMA."

The above promise to materialize for me Thursday night could not be fulfilled, for I left Onset on Thursday morning. About two months after that I was in New York City and attended a seance at Mrs. Effie Moss, on West 42nd st. The first form that came from the cabinet pointed to me as the one she desired to see. I went up and took her extended hands, and inquired who it was. She made a visible effort to speak, but did not succeed so far as I could hear. I saw the heaving of the chest and the apparent effort to speak but I heard no reply. She then withdrew her hands from mine, brushed back the drapery from her face and held it to the light, throwing back her head so that I could distinctly see her face, which I at once recognized as that of my niece. She then put her arms around my neck and kissed me and retired to the cabinet.

That chain of evidence, in addition to the numerous other manifestations, I had witnessed, seemed to me to be proof of spirit existence, too strong, for any sane person to disbelieve, or deny. A female form comes from a cabinet 3000 miles from my home, in a strange place, and among strange people; says I am her uncle; gives me the name of a once well known niece; promises me that she will the next night come to Dr. Stansbury seance and give me a communication to take to her mother, and a slate of my own purchasing, under my own hands and eyes, in a lighted room, appears an intelligent communication directed to her uncle and signed by a name I well knew requesting me to take, a communication written on the same slate to her mother and signed by the name of a daughter of that mother; and also promising to materialize for me the next night and I should know—not believe, or imagine—that it was she. No opportunity offering to fulfill that promise, and to give me that proof of her spiritual life; two months thereafter in a distant city among entire strangers, the first form that comes from the cabinet shows me her face in a light so strong that I could distinctly see, and unmistakably recognize that of the one who made me the promise.

What can one who denies the return of spirits to mortals here, or those who deny the existence at spirits of all, do with facts and phenomena like these, how explain these, and similar manifestations that are of daily occurrence in all parts of this country and Europe, in any other way than by admitting that it is what it claims to be, a manifestation of the disembodied intelligence of our friends whom we call dead.

I have not a word to say against honest skeptics. The wonder is, not that there are so many, but that there are not vastly more. The false and unreasonable system of religion under which we have been educated would seem to be sufficient to make all thinking people skeptics. The crying need of this age is proof of a continued life beyond the grave.

The bible and christianity, it is claimed prove it. But so doubtful and mixed with errors and absurdities are they, that the intelligent opinion of this age is rapidly discarding them, and also the belief in a future life taught by them. That there is a universal desire for a continuance of our present conscious existence, admits of little doubt. Is not that fact

alone, presumptive,—if not positive—proof of a life beyond. Where else in the realm of nature do we find a desire with no means of gratification.

Many years ago I was discussing the question of a future life with a Spiritualist. I remarked that I had a strong desire for, but no belief in, a future life. His reply was so terse and pertinent that I have never forgotten it.

He said: "If God has made you with a strong desire for a thing, that has no means of gratification, he is a mean devil."

Spiritualism has come and demonstrated what before was only believed by faith. The christian sect, instead of hailing it with joy, as proof of what they had before only believed, are loudest in their denunciation and the strongest opponents it has to contend with.

For the skeptics I have hope. Having outgrown the superstition that holds the majority of mankind in thralldom they are prepared to go whithersoever truth leads. I believe all that is necessary to make Spiritualists of a majority of the skeptics is a willingness and a good opportunity to investigate the phenomena.

SPIRITS DISCOVER GAS.

Santa Barbara, August 23.—Summerland has a brief and ghostly history. Less than two years ago, in January, 1889, H. L. Williams erected the first house. Some time before he had purchased the Ortega ranch, situated about seven miles south of Santa Barbara, on the Ventura division of the Southern Pacific road. He conceived the idea, being somewhat of a Spiritualist himself, of turning the ranch into a sort of headquarters for the believers in spookism. Accordingly he laid off a large portion, from the foothills to the beach, in town lots, advertised them as homes for Spiritualists and sold off a large quantity at nominal prices. The ideatook splendidly—and to-day Summerland is a town of about two hundred inhabitants. It has forty-three residences, ranging from handsome to fairly good; about twenty tents and barns used as residences; one hotel, the Evelina; one newspaper, the Reconstructor, devoted entirely to spiritism; a general store, an express office, a schoolhouse, a public library, a postoffice, a railroad (ticket) depot, and last, and greatest of all, a natural gas well.

Upon the discovery of the gas hangs a queer story which perhaps it would be well to tell here. About three months ago Williams—the father of the town, and as little like a Spiritualist in personal appearance as those of that ilk generally look, being nearly as broad as he is long, with a cheerful countenance, such as would indicate being thoroughly at home with the substantially good things of this world—was in attendance at a seance held at a neighbor's residence. The conditions were just right. The lights had been turned very low, the circle was formed with sympathetic and believing members, pencil and pad of paper were in position in the center of the table, and the medium was duly "under the influence"—the spiritual influence, of course—when a message was written by ghostly hands upon the paper, the slip torn from the pad and stuck into Williams' inside breast coat pocket, an unseen hand at the same time striking gently his face. This was the message as it was shown to-day by Williams:

"There is gas not over one hundred yards east of here. Go for it. Coal three-fourths of a mile northwest. Gold near. Our friend has been here. Hot sulphur water to the east of here."

On the back of the slip was written: All will be brought out. HOLLAND.

Just about one hundred yards east from the house was a spot at which Williams had been contemplating the digging of a well for sulphur water, evidences of sulphur being abundant. Acting upon the advice of his spiritual familiars of the next day Williams commenced to dig, and at thirty-three feet he struck natural gas.

Here is a mystery for both believers and unbelievers; in Spiritualism to ponder over. The gas is an actual fact of sufficient size to set all Santa Barbara ablaze with excitement. Williams testifies to its spiritual discovery in a tone and manner which together with his physical proportion, commands your respect, or at least keeps the smile from the face of the incredulous.

As soon as the story concerning the discovery of the gas was made known in Santa Barbara a number of gentlemen of that county formed a syndicate composed of F. H. Wheelan, C. H. Frink A. L. Lincoln, E. Beckman, E. W. Gaty, W. C. Cook, R. M. Shackelford and E. W. Steele, and leased from Williams the exclusive right to dig for gas or oil over all and any portion of the old Ortega ranch, including the town of Summerland in this manner securing the right over 1,950 acres.

As soon as this was accomplished they secured a boring machine, together with an engine and boiler, and commenced boring away toward the center of the earth after the new Golden Fleece—natural gas.

When Williams struck gas at the 33-foot level he was using a two-inch pipe and the work was being done by hand. The gas came in such quantities that he was unable to control it. The pressure was too great for his simple and primitive machinery. The pressure at that

time was said to be twenty pounds per square inch at eight feet from the ground. Unable to cope with such force, the well was capped, to await more powerful machinery. The syndicate above alluded to having been formed and the property leased, a boring machine of sufficient capacity and strength run by an engine and boiler, natural gas being the fuel, was obtained and a well ten inches in diameter was sunk about two or three feet distant from the original boring made by Williams. The boring was continued to a depth of forty-nine feet, stratas of gas having been found at twenty-eight and thirty-three feet, and double-casing pipe nine inches in diameter, of the kind known as No. 14 red iron, was driven to that depth. At this depth, reached on the morning of August 15th, the pressure of the oil became so strong that it blew upward the heavy boring tools and threw mud and water in a great shower into the air twenty feet above the top of the derrick which is itself about twenty five feet high. For a short time it looked as though everything was going to be blown to pieces, and a general stampede ensued among the laborers. It may give some idea of the force of the pressure to state that a block of wood a cube over two feet each way, when placed on the casing, was tossed about as a boy's rubber ball would be tossed in a raging gutter.

The next day the casing was driven down to a depth of sixty-two feet, at which it still remains, as the parties are awaiting new portions of machinery. They have on hand, however, piping sufficient to sink nearly 1,000 feet and will continue to drive it down until they reach the point where it may be supposed the gas supply will be at its maximum. The gas itself is said to be of very superior quality and will need but very little purifying, if any. Indeed it is now being used at Summerland for cooking and lighting purposes, and performs either service equally well. Experts who have estimated the quantity of gas found, place it at from 2,000,000 to 3,000,000 feet per day.—San Francisco Examiner.

REINCARNATION.

On this subject Sarah A. Harris writes in the Question Department of Golden Gate: The question, "If the ego cannot come to earth after entering the spirit state how is re-incarnation possible? They must certainly return to the physical plane to be again re-embodied," we are told that when the fruits of the past personality have been digested and assimilated by the higher ego, the natural impulse of the soul for greater expansion of consciousness forces it through this inhering law again into earth life, the ego overshadowing the embryo, incarnating the newly formed astral body and only permanently joining itself to the child as mentality is developed; but mark this, that however long the physical life of the child may be, he only contacts the ego in consciousness on its own plane, the higher ego only reflecting itself in the lower mind, or manas, this personal mind, this soul, which is the I of the personality. The real ego is universal and divine in its nature, individualizing each personality, but acting on its own plane of consciousness. Toward this plane the aspiration of the personal self should ever reach so as to become one with it.

Spirit communion does not prove immortality, it only proves continuity of existence. Immortality being quite another question, of course, as to the essence of being, it must be eternal in the past as in the future, but individual immortality means actual spiritual and divine individual consciousness. This is not dependent on simple goodness, virtue, or even religious life, but on the attainment in connection with these of an individual consciousness on the real and permanent planes of being. Out of these many personalities the ego becomes individualized. The real ego only revealing itself to its own plane, it does not "come down," but reflects itself only during earth life in the lower manas, only so much of this lower self becoming immortal as can be assimilated by the higher.

The best proof of re-incarnation comes to the individual from his own past, but rest assured this would hardly come to one who is hostile to the thought, since he shuts himself away from the truth. That another recalls his past is no proof to one to whom no such evidence has come, yet would he be justified in denying the fact of the evidence to another. It would seem that Spiritualists, of all others, would be hospitable to the truth even though they do not yet see the fact.

The boundary line between the United States and Canada is not "imaginary" as most people suppose; the fact is the line is distinctly marked from Lake Michigan to Alaska by cairns, iron pillars, earth mounds and timber clearings; there are three hundred and eighty-five of these marks between the Lake of the Woods and the base of the Rocky Mountains; the British placed one post every two miles and the United States one between each British post; the posts are cast iron, and cast on their faces are the words "Convention of London, Oct. 20, 1818," where the line crosses lakes, mountains of stones have been built, projecting eight feet above high water mark; in forests the line is defined by felling trees for a space a rod wide.

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A. F. MELCHERS - - - - - EDITOR CINCINNATI - - SEPTEMBER 13, 1890

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MAN'S ONLY SALVATION.

"Was I buried in consecrated ground?" was asked Father — shortly after a hanging became recently. "He was given Christian burial. I received a letter from Father —, saying that he was entitled to Christian burial, having made confession and repentance, receiving the communion. Of course he was buried in consecrated ground—that is, given Christian burial. The last rites of extreme unction are not performed over one except in sickness, when the last hours are approaching in natural dissolution. Extreme unction would not be administered to such as he. He may have been sick in mind, but not in body. Therefore, only communion followed confession and repentance."

"One who commits suicide is not given Christian burial, except he be insane. If one be in his right mind and commits suicide, he cannot be at peace with God. If there is a reasonable doubt as to sanity, the benefit is given to the doubt. One killed in duel cannot be given Christian burial. A priest is not permitted to wait in place to administer to one dying in a duel."

Such is an extract taken from a daily paper and explains itself. But what of the philosophy? We will begin at the bottom: "A priest is not permitted to administer to one dying in a duel." Why not? Is a man dying in a duel—or from the effects of a wound or wounds received in a duel—not on a par with one murdered in self defense? And is the survivor not a murderer? Yet the latter, according to the above doctrine, after "confession (confessing what?) and repentance, receiving the communion" is given Christian burial, meaning of course a pass to heaven, while the other has to shift for himself—most likely going to hell.

"A suicide is not given Christian burial except he be insane." Therefore the poor musician of Hoboken who could procure no work and was about to be expelled from his home for rent goes to hell because he committed suicide in company with his wife and child. The case is certainly a deplorable one, but is not society responsible for it? What makes society but the church? Freethinkers and Spiritualists do not control it by any means. If they did there would be a different state of affairs existing.

"Extreme unction would not be administered to such as he." Well, we will excuse that on the ground that it could not be. But what prerogative has one who obtains this "extreme unction" over one who does not, especially if it is only administered to one who has been sick in body? When the latter is dying through "natural dissolution" it is the spirit that needs attention—not the body. And we know it has been administered to one who was not dying from "natural dissolution," but from a gun shot wound received from the hand of another a few minutes previous—the latter asserting later that he simply acted in self defense and would have been killed himself had he not acted thus. Is such a one, dying, not on the same footing with one dying in a duel?

We are not finding fault with giving a dying man any so-called "last rites," for sympathy naturally alleviates mortal agony, and we should not begrudge the dying such a trifle—especially as we know it benefits the spirit. But is there not a great deal of inconsistency and unreason in this "unction" business, and still more of human presumption in saying who is and who is not entitled to "Christian" burial? To whom is man responsible (by confession) for his deeds or misdeeds but himself? Of what benefit is "repentance" to anyone except accompanied by reparation? And what reparation can a murderer make if he is hanged? Not by psalm singing or faith (communion), surely? The latter is the biggest travesty on common sense yet extant, and would verge onto the ridiculous if it were not so earnestly believed in by many honest, though spiritually benighted, people.

But, be it as it may, with all the scare-crows and promises of future rewards set up by the church, it does not stop crime, and especially murder. Of course, it is very kind of the priests to concern themselves about such unfortunates, but they should not soil their benevolence with arrogance in condemning those who do not believe as they do, nor consigning all other good people to hell because

they have not the sanction of the church to go to heaven.

Man is his own arbiter. Neither priest, church nor faith, can save him from hell (regret or misery) if it be in him. Nor can the whole combination affect his future happiness if he has been true to his divine or moral nature. He who follows out the latter needs no religion. Religion is only intended for the immoral and weak; i. e., such religion as is set up by the orthodox churches. Nature's religion is the incentive to do right, be honest, live pure, and follow out the teachings of him whom the church claims as its own, but who really would weep were he here to behold the hypocrisy that governs it, the worldlyism that pervades it, and the impudence of those claiming to be his vicars. Poor Jesus, (if not a myth) has much to bear and forbear, and must be kept very busy in that land of rest (?) if but to receive the outcasts of society in his arms. How unconscionable of the clergy to expect this of him—to impose this on him. "Do unto others as you would have others do unto you" does not seem to be a self-applicable maxim with them, and like the rest of their "preaching" intended for other people only.

However, as the world is progressing, we have hopes that more reasonable methods of salvation are in embryo, and that murderers will be given an opportunity at reparation in place of repentance, by the substitution of life imprisonment for hanging; and that in place of salutary methods a hereafter will be proven by the practical demonstrations of Spiritualism. This little fact takes the place of all theory and is the only "religion" that will ever change a man "in the twinkling of an eye." Knowing that his loved ones live after physical death, he will want to know how to reach them—how to re-unite with them, and Spiritualism teaches this so that a child may understand it.

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WHAT A CHRISTIAN LIFE MEANS.

The Rev. Mr. Talmage writes in a popular journal that he was asked in what consisted the happiness of a Christian life.

"Take the humblest Christian" said he, "angels of God canopy him with their white wings; the lightnings of Heaven are his armed allies; the Lord is his Shepherd, picking out for him green pastures by still waters; if he walk forth, Heaven is his body-guard; if he lie down to sleep, ladders of light, angel-blossoming, are let into his dreams; if he be thirsty, the potentes of Heaven are his cup-bearers; if he sit down to food, his plain table blooms into the king's banquet. That is a Christian's life!"

And undoubtedly he smiled with a sort of saintly satisfaction when penning this—bosh—though hardly having the serious or earnest belief that a reasonable being could swallow it. It might be good food for idiots and very small children—and of the latter it would be even difficult to get any over eleven years old to regard it otherwise than as a sort of Sunday school joke.

But Mr. T. knows very well that he is joking—at least we give him credit for having sense enough to know that such is not Christianity. Even should he claim to be speaking figuratively, he could not by the logic in existence, produce a material or a genuine spiritual simile by which to apologize for the above.

"If he sit down to food, his plain table blooms into the king's banquet." What king? Not King Monopoly, surely! For Mr. T. and other jokers take good care that no poor man gets even a smell of their banquet, still less permitting it to bloom into the same. And he knows that he does not mean God by this king, for God (nature) doesn't eat. Such a brilliant writer and author as Mr. T. is, has long outgrown the superstition of a personal God—even though he continues to joke his congregation about it.

Oh, no, Mr. Talmage, people may show you outward deference, but in their hearts they know you are a joker. You cannot make them believe such transcendental bosh—such windy affirmations. Tell them something practical concerning the spiritual or acknowledge yourself ignorant; and give them some wholesome material instructions instead. This will prove of greater benefit to your soul in the hereafter—except you are also a joker on this subject and do not believe in immortality. Your great love for matter almost permits one to infer this.

However, this is not our idea of a Christian life, though we are not one ourself. We imagined that the so-called golden rule was the Christian's guide. Therefore, lead not others astray that you be not led astray. Neither, joke not others that you be not joked in the hereafter, and find yourself hugging matter instead of becoming one of heaven's "cup-bearers" with "white wings" and "lightning" as your "armed ally" etc., ad nauseam.

Teach the practical, the simple and beautiful Christianity that Jesus taught, or that which has been attributed to such an individuality—a religion of humanity, benevolence and charity. To judge by the above ebullition Christian-ity is all froth. Either it has undergone

a change, or Mr. Talmage is not a true representative. But if Christianity is what it claims to be, we hope the gentleman in question will yet become one. Then he will probably know by experience what a Christian life means. He does not as yet.

SYMPATHY vs. SENTIMENTALITY.

Why do women shower such an undue amount of sympathy, commingled with sentimentality—on condemned criminals, has been frequently asked. The question may be answered by asking, Why are women so uncharitable toward those of their own sex, who have fallen?

Women are by nature—with exceptions of course—emotional and impulsive. Men are deliberate and scrutinizing. In the matter of an execution, the sympathetic nature of woman causes her to overlook the object and think only of the subject under consideration. Sentimentality steals in where the opposite sex is concerned, and perverts the true sympathy—causing it to run wild, so to say.

Now, weak or sentimentally inclined men, act the same way, or would; especially were youth and beauty to be sacrificed on the scaffold; while the same class of men are the ones who clamor loudest to have an execution hastened where it concerns one of their own sex. Whether this is caused by fear of having their lives endangered in permitting such criminals to remain unchanged, or whether it is simply a lack of sympathy because it concerns one of their own sex, is a question. The latter is probably the most reasonable to accept and is also one reason why women are cold towards their sex. True sympathy does not concern itself about sex. But when perverted by a morbid sentimentality, which forms it into a sort of selfish or sensual sympathy, it forfeits reason. Those of an emotional or an impulsive nature, whether male or female, are most susceptible to the disease—a mental one. The percentage of such men is about equal to that of women of an opposite nature—those who constitute the female lecturers and reform advocates.

Of course, all women are not sentimental; nor are all, what we may call negative men, so inclined. But when the latter are, they are generally of the weak or negative order.

It seems that positivity in both sexes is accompanied by deliberation and a better judgment of the world's affairs—weighing evidence and considering circumstances in such instances to a larger and higher degree, and thus causing them to see things in their true light. The reason is self evident. Impulsiveness—uncontrollable emotion—blinds mentally. Sentimentality—perverted sympathy—leads to follosome acts. And as the latter only arises in one sex for its opposite, we have the question answered that is so much asked. And why women are so uncharitable towards their own sex who have fallen, is because this selfish or sensual sentimentality does not arise in favor of them. If it did it would be natural for men to do likewise, and there would be no more hanging; no punishment of any kind inflicted; all criminals would be set free. For there could hardly be a jury found strong enough to convict—all would be too tender hearted—and crime would increase.

It is well, therefore, that all people are not constituted alike, and especially as regards condemned or any other class of criminals—although mostly all progressive minded people are opposed to capital punishment, at the present day. This however, is another question and does not concern the one under discussion.

That all sympathy should be denied such is neither to be recommended or approved of. Capital punishment—legal murder—is horrifying enough in itself. It would prove tenfold worse were the condemned denied all condolence or compassion. It is this which lends them strength to face the ordeal, and which eases physical death considerably.

How to draw a line between the latter and the extravagance which has been displayed in the past is the problem of the hour. Those who have had the most experience in dealing with such cases and those who are perspicutive enough to see beyond mere material facts connected with it, will have to make a compromise to satisfy both sides.

NOT POSTED.

An esteemed morning contemporary settles the whole question of immortality in a charmingly brief and simple statement of a suicide's death, who "ended his own life with a pistol bullet. One look from the point in Eden park—and then blessed death that brings forgetfulness." If the writer of that same would look up Hamlet's soliloquy, St. Paul's epistles, Socrates, Plato and a host of other distinguished authorities, he might possibly discover a deal more of things in heaven and earth than are dreamt of in his philosophy.—Post.

Why refer to such ancient authorities when there are more modern ones extant. The Post should have added The Spiritual Philosophy to the above list and she would have pointed out a better way to obtain proofs of what she seems to believe in—immortality.

PERSONALS AND LOCALS.

Hear Mrs. Luther next Sunday morning and evening at G. A. R. Hall.

Mr. Isaac B. Rich and his charming young wife have been passing a few days at the Mirror Lake House, Adirondacks. The latter part of the week they were in New York and Saratoga, returning to Boston Friday.—Boston Globe.

Prof. D. M. King, with his usual proficiency, has successfully conducted a ten days' camp meeting at Watervliet, Mich., since completing his last missionary work.

Through fare from Elm street to Columbia five cents now.

Mrs. Motte, we understand, has improved wonderfully in her already remarkable mediumship, receiving in addition to spirit messages between closed slates, spirit portraits and drawings. Lookout Mountain seems to be propitious to the unfoldment of mediumistic powers.

Dr. S. S. Baldwin gives magnetic and electric treatments at 145 West 5th street.

Mrs. Luther is stopping at Mrs. C. C. Stowell's, 468 Baymiller street, where she will be happy to greet her friends during this month.

The Society for Spiritual Culture meets at Mrs. Barnitz, 90 Laurel street, every Monday evening.

The Lyceum will open its fall and winter season next Sunday morning at 9 1/2 o'clock under the direction of Mrs. Ross. Adults who have the welfare of this necessary institution at heart are requested to aid as teachers and therefore present themselves at the hour herein named.

The Psychic Research Society has resumed regular Sunday afternoon services with Mrs. Sheehan as speaker and psychometric reader.

"Life in the Stone Age" by U. G. Fygle has been reduced to 30 cents.

The music last Sunday at the Union Society services, under the able management of Mrs. Ross, was exquisite. Miss Minnie Bertrand's organ accompaniment lent a peculiar charm to the harmony, the soft vibrating notes acting like a sweet balm to the nerves and inviting the consciousness to a higher devotion. Mr. Cook's violin accompaniment was the connecting link necessary to unite the music of the former with the piano and make the whole a trio of unexcelled sweetness and accord.

Max Fleischman, forty-four, brother of Chas. Fleischman, of Cincinnati, died on shipboard en route from Hamburg to New York. He was inventor of compressed yeast, and partner in the firm of Fleischman Bros. He leaves a widow, five children and \$1,000,000.

We are never unwilling to publish anything that is intended for a charitable purpose, but such contributions must not exceed fifty lines of note paper. Rather than disappoint some we have curtailed the applications, and not being able to devote much time to the same, have expressed their wants as briefly as possible, and for this received thanks not very acceptable after our good intention and trouble. Hereafter such matters must be expressed within the limits prescribed or they will receive no attention at all.

The speakers at Union Society Hall for the fall and winter season are as follows: For September, Mrs. Luther; October, Mr. Edgar W. Emerson; November, Mrs. Elizabeth Lowe Watson; December, Mrs. Helen Stuart Richings; January, Mrs. A. M. Glading; February, Dr. F. H. L. Willis; May, Mrs. Nellie Brigham; March, April and June are still open, of which one month will be filled by Prof. J. Clegg Wright.

Mrs. Luther was greeted on Sunday morning last by a fair audience despite the uninviting weather. President Conely introduced the speaker in a neat little speech upon which the latter introduced herself to those who were yet unacquainted with her in a speech that will long be remembered. Her subject pertained mainly to the necessities and evils of the day. Education, said she, was the foundation needed for all reform—this of course, implying that moral reform accompanied it. Crime and poverty are effects of ignorance. Dispel darkness and the light of morality dawns. Send your best thoughts into the world until they take effect on the minds of the populace. Laws are the results of popular desires. The medical fraternity succeeds in having laws enacted in their favor. Why cannot Spiritualists? Allow no man to marry until he can give security that he is able to care for a family, and poverty will cease. This will insure better conditions generally and a higher education of the masses will be the result.

The evening lecture was a discourse on the best manner of appropriating the spiritual forces to practical uses. She principally dwelt on the unfoldment of man's inherent possibilities and that this would naturally lead to universal good. She said many good things in parenthesis made appropriate to the subject, one being that men sent to prison should receive kind instead of ill treatment because it was taken for granted that the aim was reform. Criminals are bad enough as they are and ill treatment makes them worse. Also that Spiritualism had freed its adherents from many an incubus, among them the patronage and care of idols, which naturally allowed them (the Spiritualists) more time to

care for themselves—attending to their own salvation—admonishing though that the latter should be done by practical work for humanity and not by dreaming of spirit homes. The latter, she said, could only be inherited as man is capable of making a happy home on earth—that it was far better to learn how to walk like a human being than to fly like a Christian angel. Applause greeted her at many passages of her discourse. She speaks again next Sunday morning and evening.

NEWS ITEMS.

British soldiers in the garrison at Halifax are deserting in great numbers.

The Czar of Russia has forbidden applause in the theaters of St. Petersburg.

The barbers of New York are renting out the ceilings of their shops for advertising purposes.

The Countess Tolstoi is a tall, beautiful woman and very fond of society. The count prefers the plow.

Chicago philanthropists want to pension school teachers after they have been in the service for twenty-five years.

In San Francisco the eight hour system is pretty thoroughly established. The bells ring when the day begins and ends.

The Methodists build two houses of worship every day in the year. They raised last year \$716 every day for church extension.

A company with a capital of \$10,000,000 has been incorporated at Philadelphia to shoot freight rapidly through large pneumatic tubes.

A plank has been sawed in Eureka, Cal., for exhibition at the world's fair. It is of redwood, twelve and a-half feet long, sixteen feet wide and four inches thick.

Negroes in North Carolina have formed emigration societies among themselves and are preparing for a general exodus from the state to the North and West this fall.

The first daily newspaper in America was published in Philadelphia, Sept. 21, 1784, under the title of the American Advertiser. It still exists as the North American.

It is reported from Denver that an English syndicate headed by C. C. Morgan has secured an option on all the leading silver mines near Aspen, Col., and places the figures at the enormous sum of \$27,000,000.

Dr. Burtzell who was removed from his church and required to apologize to Archbishop Corrigan for favoring Mc Glynn, has neglected to apologize in the allotted time, and is now suspended from exercise of his priestly function at any church.

France is somewhat depressed by the late division of African territory by England and Germany without a consultation of her, followed by the present visit of the Emperor William to the Czar of Russia, where a conspiracy of European monarchs may be formed to crush the French republic.

In Milan nearly two thousand bodies have been cremated during the last thirteen years. To members of the cremation society the cost is only \$1. In the case of strangers it is just double that sum. Relatives who oppose the expressed wishes of the deceased to be cremated have been compelled by the Italian tribunals to carry them into effect.

A religious fight worthy of the Middle Ages was recently narrowly averted in Russia. The village of Ikhty has a statue of the Virgin which attracts pilgrims and profit, but the village of Matynora claimed it as having been revealed first to a dweller there. The peasants of the villages, about four thousand each, with the clergy at their head, were about to join battle, when a circuit justice arrived and persuaded them to peace.

San Francisco Call: A Pomona man recently visited the Paymaster mine, situated in the Colorado desert. Here he found miners working in the open air clad in drawers and boots, with the thermometer standing at 126 degrees, yet they were able to work all day and sleep at night. He says the miners perspire so freely as to fill their boots several times during the day, and they have to take them off and pour out the water.

It is authentically stated that a tunnel will be pushed through under the Detroit river within six months. The length of the tunnel will be 9,000 feet, and the cost of the enterprise will foot up \$3,500,000. Instead of tunneling as is usual in submarine work of this description, a hollow cylinder, twenty feet in diameter, composed of steel plates and headed by a solid steel point, will be pushed by hydraulic pressure beneath the bed of the river, thus forming its own tunnel as the work progresses.

The republic of Ecuador is governed by priests. No book can be imported without approval from the Jesuits. The national receipts and expenditures are never published. The people know as little about public funds as the Roman layman of America know about their own parish finances. Quito, the capital, with two hundred thousand people, is just as it was three hundred years ago. No railroads or telegraphs are allowed, and there are no schools except the few

taught by the monks, where heads take the place of reading. Four-fifths of the people can neither read nor write.

Several prominent Bishops sometime ago requested the Pope to express his opinion on the merits or demerits of hypnotism. The Pope, in a clear and interesting communication, referred the examination of the subject to the office of the Holy Inquisition, requiring it to express its opinion on the effects of hypnotism on the Catholic conscience. No full discussion has yet been rendered, but from what the Holy Tribunal has already decided, without going into the scientific principles involved, the Tribunal will give as its opinion that the Church should condemn hypnotism as practiced upon human beings, upon the ground that it disturbs human liberty and is dangerous in its effects upon the mental and physical condition of the hypnotized subjects.—N. Y. Star.

The Newburyport, Mass., Herald recently printed an interview with a Spiritualist, in which he says: "A short time ago Walter E. Reid, of Grand Rapids, Mich., was arrested on the charge of falsely using the mails. As Reid is known as a medium for reading sealed letters; that is, he professes to be able to obtain from spirits answers to sealed inquiries addressed to the latter. The prosecutor was the postmaster-general. Judge Jackson instructed the jury to find Reid guilty of fraud. Reid protested his innocence and offered to prove that he was innocent by reading sealed letters then and there in open court. Judge Jackson said that Reid's offer to do what he (Jackson) knew he could not do proved to his mind that Reid must be a fraud. He accordingly sentenced him to prison. Spiritualists think, waving altogether the question of whether Reid is a fraud or not, that Judge Jackson's action will be construed to establish a precedent against mediumship, and that it is a blow against personal liberty. President Harrison will be asked to pardon Reid, and if he refuses to do so, as it is intimated he will, the one million Spiritualistic voters of America will vote against Harrison and his party in 1892."

LITERARY.

"Journal of Health for September contains its usual amount of interesting reading matter. Among its articles are "Beer as a Tonic," "Is crime a Disease," "Chemicals for Household use," etc. Dr. Hall, publisher, 218 Greenwich st., N. Y. Price \$1 per year.

The Enterprise is a new venture in journalism at Richmond, Ind. It is a six page weekly devoted to politics, general news and philosophy. It is a clean looking paper and promises clean journalism. Address Enterprise, Richmond, Ind., for sample copy.

Phrenological Journal for September contains portraits of Green B. Raum and Jules Verne—the latter a happy faced middle aged looking gentleman, and one whom all would fancy at the first glance. The usual reading matter on the science of health fills its pages. Fowler and Wells, 975 Broadway, N. Y.

Constancia. Revista quincenal, espiritista bonaerense exposicion razonada de la doctrina espiritista, sus relaciones con la filosofia, la moral, la ciencia y la religion. Historia antigua y moderna del Espiritismo, su caracter, su influencia, sus aspiraciones. Precios de suscripcion: En Buenos Aires 40 cts. mln. al mes adelantados; En Provincias y Exterior, 50 cts. Numero Sueldo, 30 cts. Puntos de suscripcion. Buenos Aires: "Imprenta Rapida" de Cosme Marino, calle del Peru numero 265.

Spiritualism is universal—not sectional or individual. In dealing with truth, therefore, we must make it applicable to all alike.

If you must antagonize do so with dignity. Nothing is gained by forfeiting self-respect or becoming frothy.

Hypnotism on a big scale is the father of superstition.

Also an Epitaph.

One John Henry Newman, dubbed cardinal by the papacy, died in Birmingham, England, Aug. 11th. His age was 89 years. A great commotion is caused by his untimely demise. Yet this man never did a thing for the world—never expressed a thought that made the world wiser, never honestly earned a dollar in his life. His whole life was spent in bemoaning dead saints and propagating dead lies. If a thousand Cardinal Newman's were to die every day and lightning were to strike every live priest that attempted to take the place of a dead one does anybody suppose the world would be any worse off. One Darwin, one Tom Edison, is worth more to the world than all the priests that ever drew the breath of life.—Ironclad Age.

Beware of Ointments for Catarrh that Contain Mercury.

As mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, and acts directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, O., by F. J. Cheney & Co. Sold by Druggists, price, 75 cents per bottle.

Written for The Better Way. THROUGH THE CRUCIBLE. An Inspirational Story. BY J. WHITTEMORE, M. D. CHAPTER XVI. (Continued.)

Some days after Mrs. Falsom ventured to ask him how he liked Miss Chase's articles in the magazine; his reply was about this: "Well, Mrs. Falsom, the style of her composition is admirable—almost perfect. She evidently writes from close observation, and I could not escape the conviction that she knows much from actual experience. The first two articles are natural enough, probably in substance sustained by facts in a majority of families, except the matter of divorce. As to that I see no way to avoid her difficulties except to avoid marriage."

"Now, doctor, if you will modify your remedy by saying avoid uncongenial, unloved marriages, I shall agree with you." "Well, that amendment I admit, but such marriages as you advocate are either mere ideal, or so rare as to be classed with white crows or holy devils."

"I hope not so bad as that, doctor." "Perhaps not; but I was going to say in regard to her third article that her picture of married felicity under the reign of mutual love, liberty and equality, that I am compelled to doubt whether it ever becomes a matter of real life. It is a beautiful fancy picture, but wholly that. I was impressed with the author's acknowledgement that it was something which she had never experienced or witnessed."

"Well, doctor, that is sad for the writer, probably sadly true. But I know it can be realized and has been, and I hope Miss Chase may yet realize her ideal. I understand she is yet a young and beautiful woman."

"Well, Mrs. Falsom, I would make the circuit of the earth to visit the lady's family when fully up to her ideal."

"Pardon my egotism, doctor, but what fault do you find with our family except our poverty?"

"Well, Mrs. Falsom, if I could know that your family has been and will continue to be what it now is, I would fully agree with you that her ideal is possible."

"Well, doctor, as to a matter of fact, Frank Falsom and I have lived together twenty-three years, and there has not been a single cloud drifted across the disk of our honeymoon yet. And our children, what fault do you find with them except that we are poor? That I hope you do not consider any disgrace."

"Indeed, Mrs. Falsom, poverty is no crime and no disgrace. I am a poor man, I have been poor all my life, and in my earlier life very poor. Now, if I could be convinced that a majority of families were like yours, I should endorse that French book and regard voluntary celibacy as almost criminal."

"Have you read Miss Chase's last lecture in Cleveland, reported in the Free Press?"

"No, but I would like to read it, have you the paper?"

"I have sent it to a friend, but I can find one for you. Miss Chase is coming here to speak in the fall when the Spiritualists hold their meetings, perhaps you would like to hear her."

"I shall certainly hear her if possible. Then he went to his office. Dr. Harvey called himself thirty years old yet he had never heard woman speak in public. He had indeed heard but very few sermons and had seldom stepped into a church except to attend some concert or to a scientific lecture. He had read the Bible and was familiar with the general history and working of the various forms of religion of the past and present, and had formed the opinion that other interests were of more value to him. Hardly any man of his age had lived more alone and with the sick than had Dr. Harvey. His recent experience in France had indeed thrown him into a certain kind of society, and in some degree improved his social tastes. But his bachelor companions and his persistent celibacy brought him to the opinions and character which we find him possessed on his return to Washington. His notions of women were becoming modified and his practices bettered by his residence in the Falsom family. His recent course of reading and conversation had checked the growth of evil in his soul. When he daily witnessed the blessings of family union and sincere love, an inexpressible anxiety returned to know who he was, and if he really ever had a mother's love. Then he would inquire whether or not he should ever have any experimental knowledge of domestic happiness. If he had never known Marian La Rue there might be some hope. But her place none could fill. Then he fell to wondering what Marian might now be doing. Was she at home a recluse sad and lonely, or had she fallen into the ways of some of the divorced women with whom he was too well acquainted? Such a thought was forbidding. Such gloomy feelings grew upon him and he required more and more stimulants to ward off despondency, and appetite excused this folly and silenced the voice of reason. How vain to attempt the control of any vile passion while under the deceptive power of wine—so he found it.

[To be Continued]

The Spirit of Truth. To the Editor of The Better Way. For many months we have been told by our loved ones upon the other shore, that just as soon as the rents and profits of our illipituan farms would justify the venture, we should commence the publication of a monthly journal under the above caption, to espouse the holy and sacred cause of celestial or angelic Spiritualism. We have repeatedly given promise of this through the columns of THE BETTER WAY; and it is with great pleasure that our little bank account, deposited from the net earnings of our fruit raising, now justifies us in announcing that the time has now arrived, and that we shall, therefore, immediately set about its publication and issue October the first. And as our all is pledged to the support of the heavenly cause of spiritual truth, it will be sent free to all. As I am simply to be the medium or amanuensis, through whom the spirits write, every body and their neighbors are invited to send in his or her name, and hear what the spirits have to say of the times. You can still take THE BETTER WAY, for the spirit of truth will not add a cent to your expense. Simply address me at Hot Springs, Ark. Yours, THOMAS COOK.

The Doctor's Law. To the Editor of The Better Way. The medical law or doctor's plot that has disgraced our statute book of the so-called free country, and intended to deprive the people of the right of choice to select who shall treat their sick or assist in restoring them to health is without doubt unconstitutional and has been so decided by the courts in several States, and is still a law in other States, and only awaiting a legal decision of the courts to wipe them out and again restore liberty—the liberty wrenched from them by this obnoxious law. I wish to make a suggestion, that in every State where such a law exists, to make a test case and carry it to the higher court and have it declared unconstitutional, to remove it forever from the statutes, and the expenses equally borne by the few who are willing to pair together and share alike in the burden. I will be one in ten to unite to wipe out this law in New York State; let others say who are ready, and write to me at Worcester, Mass., and we can unite and proceed understandingly. Let other States do likewise, and let liberty again be restored. DR. J. S. LOUCKS.

Written for The Better Way. SPIRITUAL HEALING. DR. W. W. EDWARDS. The science of man is the knowledge of God and Man. God is the omnipotent spirit of the All Good. God (Good) fills all space, for this is a universe, and there is only one substance in a universe, and that substance must be God-substance or good substance. Man was created by the spoken word of God, and he reflects all the attributes of his Maker, because he was created in the image and likeness of his Creator in his soul. These mortal bodies are the ultimate of spirit; for we are all spirit through and through. All rational spiritual scientists know that the All Good is everywhere and works through all so-called matter. The reason Spiritual healing is more successful than the old school doctors blundering way of using drugs, is because the old-time doctors depend on drugs alone. The effort that is required to throw off medicine weakens the system very much. In Bostwick's History of Medicine we read: "Every dose of medicine is a blind experiment on the vitality of the patient." Nevertheless when medicine is administered by an intelligent spiritual doctor it is given the proper spiritual stimulus, and a cure is the result, because the spirit is depended upon; and not the grossest form of so-called matter as the old-time M. D. depends on altogether. When a sick person asks for the bread of life, which is spirit, shall we give him a stone? The intermediate action of mind in the application of physical remedies does cure, and this is the only way to reach the cases that are not far enough advanced to depend on pure unassisted spirit, which is the greatest of all powers. The direct application of mind is what those who study rational spiritual science trust in. Mind is God. "Believe if you would be saved."

It is all so plain to those who study this science; they know that God is not the author of sin, sickness and poverty, etc. If you are sick it is because you are holding on to some cherished sin of your own creating; you need light; you are ignorant of the truth of being knowledge of the truth. Well, free yourself from pain, sickness, poverty, deformity and so-called death, for the keynote of your case is sure to be struck; "for the spirit needs impulses from a deeper source than hers."

The secret formula of healing is not to be found in the New Testament, any more than the keynote of Masonry is to be found in their printed manuals. What poor suffering humanity needs is to know how to speak the word that will heal themselves and others. I will give this knowledge for a reasonable compensation to those who are interested. He grieves more than is necessary who grieves before it is necessary.

TID BITS. If you mean by the word religion a universal system of ethics which incline and leads us to the cultivation of all things that are good, true, useful and beautiful, then Spiritualism is a religion.—Reconstructor. The truest sympathy is not a weak sentimentalism which apologizes for and condones wrong, for the kindest service we can render to others sometimes is to urge the weakling to rise above depressing physical or mental conditions and thereby acquire the strength to encounter and overcome difficulties and temptations, which can never be gained while our burdens are borne by others.—Psychic Studies. Just where Spiritualism differs from the theology it agrees with the religion of Jesus. It is alive, fresh, spontaneous, progressive.—S. J. Finney. If every medium would hold his or her gift as something holy and sacred, and not to be lightly spoken of or exhibited to unworthy persons, how long would it be before we would find a change for the better; and if they would only trust more to their spirit friends and less to their own arm of flesh, we think fewer mediums would be provided for.—Reconstructor. Not until all the officials in the spiritualistic ranks become mediums, or the offices are held by mediums, will Spiritualism run smoothly and prove a success in all departments. Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, never drive them away, but always strive to elevate them, and treat them as you would mortals under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.—Two Worlds.

Thanks. To the Editor of The Better Way. I have just read a mention of my appeal to Spiritualists in your issue of August 23rd, which is not equal to, nor in keeping with, my appeal at all; besides you omitted the essential point which asks the contributor to send name and date of birth to us in order that my husband may send them an Astro-Psychological reading. It is not his back that has been hurt but his head, and he is recovering his mental strength to such an extent that he is able, and his controls are more than desirous to give the readings. You have cut the head off the thing and put the tail on an article of your own, making which does not compare in the least or meet the end aimed at and I should have been much more obliged if you had ignored my appeal entirely, instead of making it as humiliating as you seem to have the ability to. I am ashamed to have the names of my friends in this city and my own attached to it as you have published it. Mrs. Dr. S. C. Smith. San Francisco, Cal.

A WONDERFUL CURE. FREEMONT, OHIO, Jan. 18, 1886. This certifies that Alva Woodford, aged nineteen years, son of William Woodford, residing in Riley township, Sandusky county, Ohio, in the spring of 1884, experienced a decline of health—general weakness and nervous prostration and other diseases, which increased in severity until August, 1885. He was very much emaciated, his weight having decreased from 140 to 113 pounds, and his strength had failed so that he could scarcely walk around the house. During this time above mentioned he was examined and treated by two of our best regular physicians without any apparent benefit or relief; and after having tried various other remedies to no good effect, and almost despairing of a cure, we saw in a newspaper the advertisement of Dr. J. S. Loucks, Clairvoyant and Magnetic Physician. We wrote him and sent him a lock of his hair. He sent us a true diagnosis of the case and a box of magnetic remedies each month for four months, which has so improved his health that he can now perform manual labor, and weighs 135 pounds, and still gaining in flesh and feels quite well, and we think he does not need any further treatment. We most sincerely thank you and your good band for your kindly assistance. May you prosper long in your good work. ALVA WOODFORD, WILLIAM WOODFORD, Sworn to and subscribed before me this 18th day of January, A. D. 1886. JOHN L. GARVIN, Justice of the Peace. See ad. in another column.

The last official statistics of Rome show that the city must have lost a large percentage of its population since the last census. Although only twenty houses have been built there in the last three years, four thousand houses, with living room for twenty thousand persons, are now vacant. The transient population is thought to have fallen off also. Hardly six thousand strangers went there this year, while in former years the number was little short of one hundred thousand.

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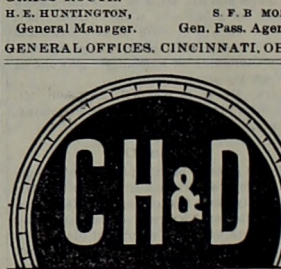
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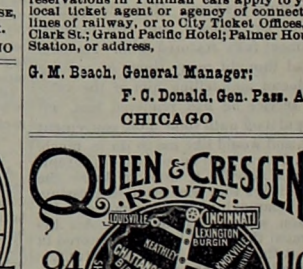
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Written for The Better Way.

GOD. BY C. M. BROWN. Thou infinite source of light; thou who art the light. Thou who art the great source of life, eye, the life itself. Thou infinite source of spirit; Thou who art the spirit. Thou author of intelligence, yea, the great fountain and reservoir of intelligence, filling the universe, worlds and constellations of worlds unknowable. Thou who art breath and death, pulse and motion, life and substance, breathing through infinitesimal atoms, hills on hills, worlds on worlds, pulsing them with the eternal throbs of Thy life. Thou who fillest eternity; Thou who art Eternity, measureless, incomputable, unknowable. Thou who art the great source of immutable law, yea, the law itself. Thou author of being, eye, Thou who art the Being—the great Oversoul in whom we breathe as do fishes in the boundless deep. Thou who art the Form of all Forms; in the atom as in worlds; in the lowest order of life as in the highest attribute of creation. There is no place where Thou art not for Thou art the Place. There is no life in which Thou art not for Thou art the Life and all life is of Thee and lives in Thee. There is no death in which Thou art not, for Thou art both life and death—Thou givest and Thou takest, for Thou art immutable law that transcends not Thyself. Thou art goodness and purity, throbbing in the heart of worlds and pulsing in human hearts in unison with eternal harmony and truth, that is the aethereal harp of the soul. Thou art lesser and greater good, Thou art small and Thou art mighty. Thou art the silvery music of the brook and the rolling voice of thunder; the dancing "will-o'-the-wisp" and the lurid flash of lightning. Thou art the soft zephyr and the cyclone's awful breath; the gentle shower and the winter's cutting blast. Thou art weakness and strength—a frail woman's falling tear, a strong man's anguished groan. Thou breathest through all these and all these breathe in Thee—all are part and parcel of Thee. We behold Thee in the trilling of birds, for Thou art music and Thy sweetest strains are yet unheard, unsung. No heart but what is attuned into Thee, however discordant its sound, for all things are as but reflections of Thee, for Thou art both high and low. If we go into the highest heaven or the lowest hell Thou art there. Each beat of the human heart throbs in Thee, for Thou art the great pulse of human life. Thou dost encompass our life as the circumambient air. We pray and thou hearest, for Thou art always within hearing; and Thou dost answer for every hope is a beacon star upon the hills of Thy eternal love.

A Miraculous Cure. Honor to whom honor is due! When at Vandercock's Lake, Jackson, Mich., I met Mrs. Young, of Adrian, this lady is the wife of the Mr. Young, whose testimonial to Dr. Dobson appeared some time since in the New Thought. She stated the same in substance as appeared in the testimonial; her husband was pronounced beyond recovery; Dr. Dobson restored him to health. She said "it seemed almost like a miracle." Mr. Fenner, of Linesville, Penn., informed me at our late meeting, that at one time he was given up to die. He ran down rapidly for weeks. No one understood his case. He made application to Dr. Dobson, and two months' treatment fully restored him. He said he had thought many times of writing the doctor and telling him of the valuable service he had rendered him, but had put it off until some more convenient time, and would like me to do as much. Mr. Fenner told me of a case of insanity in Linesville (I used to know the young lady) that was most distressing. After employing the "regulars," Dr. Dobson was applied to, and under his treatment the young lady was restored in a short time. MATTIE E. HULL. See ad. in another column.

Vicksburg, Mich. The camp at Prazier's Grove closed August 31st with a large audience in attendance. Mrs. Glading delivered the morning discourse and closed with psychometric readings that were perfect and beautiful. L. V. Moulton delivered the afternoon discourse to an intellectual and appreciative audience. Sunday evening was devoted to farewell speeches and good-byes. Mrs. Glading closing with her automatic writing for those who sought her. Societies desiring and procuring her services will have a spiritual gem. She is surrounded with a light that illumines different ways; she is a true lady, genial, and fulfills the text in the old history, as she freely receives she freely gives. Mr. Moulton is an intellectual gem, sparkling like a diamond with words of wisdom that are logical and reasonable, and he is a fearless advocate of truth and justice. Mr. King is another gem of light and wisdom. Long may he live to expound the philosophy. We have been blessed with good mediums. Each one is grand in his or her own way. We were surprised to receive a call from Mrs. Adah Sheehan, a spiritual star, on her way to Haslett Park to fill an engagement there. She delivered a discourse on "Psychometry" that received applause. At the election of officers the following received the complimentary vote: President, William Williams. Vice-president, Mrs. D. P. Smith; Secretary, Mrs. E. P. Deming; Treasurer, Mrs. K. Butcher.

We have received two responses from our greeting sent out by us, which we wish published, that all may know the good work that is going on. Mt. Pleasant Park, Aug. 27, '90. The Vicksburg Religious Association: Brothers and Sisters—Your greeting is received with pleasure, and in obedience to the vote of conference this morning I send you our

warmest congratulation for your success and earnest wishes that you may grow larger and stronger year by year. We must heartily respond to your candid sympathy and good will and full co-operation in the good work of realizing the higher and better life. And without adopting any creed we can truthfully say we believe in the sovereignty of the moral law, and that character is not only essential to salvation, but is itself salvation. Hoping that we will all with one heart and one mind work for the highest realization of moral excellence and spiritual womanhood and manhood. And that we shall raise high the standard of unimpeachable character, as the only true crown of our spiritual teachings and philosophy. We are, dear brothers and sisters, your fraternal workers in the cause of Spiritualism. J. S. LOVELAND, Pres't, M. V. S. A. LILY DALE, Aug. 27, '90.

To the Vicksburg Spiritualist Religious Association and other like associations in Ohio, Indiana and elsewhere: We return you our sincere thanks for your cordial greeting as contained in your communication of the 23rd inst. We most earnestly assure you that we fully reciprocate the beautiful sentiment so kindly expressed, and we wish to further say that never in the history of Cassadaga has the cause for which she stands looked so bright, and the meeting now just closed has been the most successful, both from a spiritual and financial standpoint, that has ever been held on the grounds, and we further assure that the phenomenal phases of our philosophy has fully demonstrated the fact of immortality. And never in our history has our philosophy, in its higher aspect, been so grandly and eloquently set forth from our oratorium. We further pledge you our hearty co-operation in all your efforts to advance the cause we hold so dear. Committee: E. W. Bond, E. G. Merritt.

To our Brother and Friend, D. M. King, and Chairman of the Camp Meeting: We, as officers and members of the Vicksburg Spiritualist Religious Association, hereby commend our brother as a faithful chairman and an able exponent of the spiritual philosophy. As to his ability, integrity of character and sincerity of heart, all conspire to make him a careful laborer and co-worker for the uplifting of humanity and the spiritual cause. He is a gentleman and scholar and a teacher in the sciences of phrenology, psychology, and psychometry. We hereby extend to him our sympathy and esteem for faithfulness and harmonious influence he has extended to all throughout the meeting. And we as officers and members of the V. G. R. Association proudly and gladly recommend him to societies desiring his services as lecturer, or chairman, as he conscientiously fills the position required of him. Officers: W. S. Wandell, President; Mrs. D. F. Smith, Vice-president; Mrs. E. P. Deming, Secretary; Mrs. J. Lemon, Treasurer; Trustees: Mrs. C. R. Robinson, Mrs. C. E. Dent.

To our Brother and Friend and retiring President, W. S. Wandell: We, as officers and members of the Vicksburg Spiritualist Religious Association, regretfully extend him the hand of farewell; ere long he will depart for other fields of labor and usefulness. He has done much of the pioneer work and paved the way, making the burdens easier for his successors. He is a zealous and earnest worker, carrying the burdens of the camp meeting two years alone, presiding and managing the organization and camp meeting two years more, faithfully filling the position to the interest of all, discharging duty whenever, wherever, required of him. And we, as officers and members of the Vicksburg Spiritualist Religious Association, most heartily recommend him to societies and associations as a genial gentleman and manager, and one who has the spiritual cause at heart. One who is thoughtful to the interests of others, tender and sympathetic, faithful and persevering. May the unseen hand guide him in the path of virtue and integrity, aid him in the unfolding of his spiritual gifts for the good of humanity. Officers: Mrs. D. F. Smith, Vice-President; Mrs. E. P. Deming, Secretary; Mrs. Jennie Lemon, Treasurer.

To the retiring Treasurer, Mrs. Jennie Lemon: We, as officers and members of the Vicksburg Spiritualist Religious Association, extend to her our gratitude and praise for her efficient work as treasurer and duty as an officer. She has labored faithfully with interest and zeal. Words cannot convey to her our appreciation as an officer and our sense of loneliness when we meet on a business plane without her. Otherwise she will be with us as a sister and worker for the spiritual cause, for the upbuilding and unfolding of humanity. May she be blest from the spirit side of life. Officers: Mr. W. S. Wandell, President; Mr. D. F. Smith, Vice-President; Mrs. E. P. Deming, Secretary.

Dayton, O. A Herald reporter had the pleasure of attending a parlor concert recently given by Miss Cora Denny, to a few of her friends, at her home in Dayton View, where she astonished her listeners with her wonderful playing on the piano, as well as singing. She has acquired only a limited knowledge of music. Sixteen months ago she seemed to receive wonderful gifts from inspiration; and they have improved steadily ever since. For three months past her singing has been equally as fine as her playing. She does not play by note or ear, but it comes to her instantaneously by inspiration. She plays for hours without wearying. She performs and sings the most difficult music—classical, operatic, hymns, etc., composing it all as she plays and sings; and the music is but seldom heard or recognized as familiar to any one. She has delicate touch, and her performance on the piano is that of a cultured musician.—Dayton Daily Herald.

Indiana State Convention—Notice to Spiritualists of the Ohio Valley. The Indiana State Association of Spiritualists will hold their annual meeting in Indianapolis at English's Meridian Hall, commencing Oct. 9, 1890, and continue four days. Good speakers are engaged to lecture and some good mediums will be present. Arrangements have been made with some of the hotels at reduced rates. A cordial invitation is extended to all to come, and it is hoped we may have a feast. As ever for the truth: J. H. CROSSFIELD, Sec'y, L. N. BLACKLEDGE, Pres.

Contributions to the Walter E. Reid Fund. Money sent to this office for the above purpose will be cheerfully acknowledged. Thomas Atkinson, Oxford, Ind., \$25. A. J. Simpson, Hurley, Wis., \$25. Friend of Truth, N. Lansing, Mich., \$25.

Clinton, Iowa, July 6, 1890. B. F. Poole—Dear Sir: Your Malted Bible Spectacle received. I can read or look at a distance as well as I could before my eyesight failed. They are perfect. If I could not get another pair from you like them, \$100.00 would not buy them. You are truly, MARTHA W. HILLIKER, 15 Prospect Street, Kansas City, Kansas.

PUNGENT PARAGRAPHS. Life is a certainty; Death is a doubt; Man may be dead; While they're talking about. Love is as needful To being as breath; Loving is dreaming— And waking is death.—J. B. O'Reilly.

A hungry horse tied in front of a dry goods store at Norristown, Pa., devoured part of a box of cheap straw hats.

When a politician remarks that he is in the hands of his friends it can generally be assumed that his friends' hands are in his pockets.—Richmond Dispatch.

A tramp whose intellectual caliber was far above his profession was recently found at Bangor, Me. His only baggage was a small but choice collection of books, including "The Confessions of Jean Jacques Rousseau," the works of Balzac, Dumas, a copy of Shakespeare and the Iliad.

The man who pays the biggest pew rent here on earth will not always find the best seat reserved for him in the heavenly congregation.—Somerville Journal.

The czar of Russia is in such a state of apprehension that he now only eats food which has been prepared in a kitchen that adjoins his library. Every conceivable precaution is taken to protect the emperor against poison, and he has ceased to eat eggs since somebody discovered that they can be poisoned by the insertion of a needle, which does not perceptibly break the shell.

Young Springs—Mr. Bidquick, I am worth \$50,000, and I love my daughter. Mr. Bidquick (retired auctioneer)—Sold—Chicago Tribune.

At Belshazzar's feast one wine glass was placed before each guest. At the White House in Washington five are needed at the State dinners. And still these people talk about Belshazzar as something awful. Oh, my!

No punctuation is better than bad punctuation. The following is an effect of the latter, which appeared in a German paper: "Next to his brilliant remark walked in on his head, the well known military cap on his feet, large but well-polished topboots on his forehead, dark clouds in his hand, the inevitable walking cane in his eye, a menacing glance in gloomy aspect."

A CORDIAL INVITATION. His Honor—What made you steal this gentleman's door-mat? Prisoner—Sure, your Honor, it said "Welcome" on it, in letters as long as your arm.—Puck.

Modern poets enjoy longevity. Browning lived to be seventy-seven. Wadsworth, Emerson, Bryant and Longfellow were old men. Whittier, Tennyson and Walt Whitman still live.

A man who attempts to regulate the morals of his neighbors has his hands too full to run a newspaper. He is like a new preacher who started out to reform the world. At the end of the year he concluded to confine himself to the United States. Then he restricted his territory to Indiana; then he concluded that Jinksville was all he could handle, and encountered so much wickedness that he has finally despaired of saving his own soul, and, eloping with a member of his choir, has not been heard of since.

The invention of smokeless powder has been followed by a counter invention in the shape of a "smoke rocket," to be used to screen the advance of a body of troops. It has been tried with success.

Baltimore hackmen have raised prices for attendance upon Sunday funerals, which they wish to discourage.

ONE MERIT OF WAGNER. How did you like the Wagner operas, Clara? I enjoyed them immensely. The person back of you who always hums an opera gets left when it comes to Wagner.—Chicago Herald.

INCREDULITY. There was once a charming young Mmie., Who never had heard about Amie. At the serpent and Eve She laughed in her sleeve, And said: "Oh, the poor creature Hme!"—Light.

There are 550,000,000 people in China. When St. Paul hears that the will demand a recon. THE STOVE WENT OUT. Mistress (during a heated term)—Get dinner to-day on the gasoline stove, Bridget. Bridget—"Plaze, mum, I did try, but the stove went out. Mistress—Try again, then. Bridget—Yes, mum, but it's not come back yet. It went out through the roof.

An editor laughs at Mexico for celebrating their defeat at the battle of Chertusbuco. Well, what's a fellow going to do when he has no great victory to celebrate? ODE TO NIGHT. The evening for her bath of dew Is partially undressed; The sun behind a bob-tailed flush Is setting in the west. The planets light the heavens with The flash of their cigars; The sky has put his night shirt on And buttoned it with stars.—Vassar Miscellany.

ON THE TRAIN. Newsboy—Here's the Bluster! Editor of Hells that a good paper? Newsboy—Best paper in the United States. Only five cents. Editor (contemplates buying the lot to encourage trade, but fishes for another complement and says): Oh, pah, this paper isn't of much account. Do you sell many of them? Newsboy: Well, I see you ain't green. I does catch a darn fool occasionally who buys one and gets left.

Editor groans and dares not even buy one now, though it contains his last brightest effort and which he has not yet seen in print.—Schnorspake.

When it rains too freely in China the people set their gins in the rain to compel them to restrain the clouds. The American Bible Society reports that during the last eight years a quarter of a million families have been found in the United States without a copy of the Bible. We turn us from the light, and find Our spectral shapes before us thrown, As they who leave the sun behind Walk in the shadow of themselves alone.

MOVEMENTS OF MEDIUMS. Bishop A. Beals speaks at Toledo, O., for September. Address: 2018 Locust street. G. W. Kates and wife may be addressed until further notice at 234 Frankford Ave., Philadelphia, Pa. Mrs. Carrie C. Van Duzee will accept engagements for the fall season in the West. Address at Geneva, O. Mrs. A. M. Glading speaks for the Mediums Home Society at Indianapolis during the month of September. Managed by D. A. Ralston. Rev. James DeBuchanan, Ph. D., and inspirational and trance speaker, will make engagements for the fall and winter. Address: Bonne Terre, Mo. Moses Hull speaks for the Spiritual Society of Indianapolis during September. September 30th he and Mrs. Hull start for California via the Northern route. Frank T. Ripley can be engaged for lectures and platform tests anywhere for fall and winter season on liberal terms, by addressing him care of Banner of Light, Boston, Mass. Lyman C. Howe is engaged at Buffalo, N. Y., for October, at New York City for November; and at Philadelphia for December. Free to engage for January, March, April and May. Mrs. H. S. Lake, the regular speaker of the First Spiritual Temple, Boston, will resume work there Sunday afternoon, Sept. 7th. Permanent address: 8 Worcester Square, Boston, Mass. Prof. J. M. Allen spoke in Liberal, Mo., during August and continues during September. Will receive calls for winter and spring months east of the Mississippi or on the Pacific coast. Address, Liberal, Mo. Henry H. Warner, inspirational lecturer and test medium, has the following open dates in 1890: November 23rd, December 7th and 21st. Would like engagements in New England States for those dates and for season of 1891. Address, at Onset, Mass. Dr. U. D. Thomas, trance and inspirational speaker, healer and psychometrist, will visit Saginaw and other towns in Michigan during September. Those wishing to secure him for lectures, psychometric readings, will find to their advantage to address him at 180 Trowbridge St., Grand Rapids, Mich., before the 20th inst. The Doctor's recommendations are unexceptional. Mrs. E. Cutler, platform test medium and psychometric reader, having returned from Cassadaga, Buffalo and other camps, and located at Parkland until the 12th of September, is ready to make engagements with societies for the season on liberal terms. Societies not able to pay speakers or mediums high prices, will give them benefits to help build up their society. She has worked for the cause twenty years. Address, Eden P. O., Parkland, Bucks Co., Pa. Mr. Lyman C. Howe will lecture on the Sundays of November in New York, and during December in Philadelphia, Pa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1891. First call first served. Address Box 379 Fredonia, Chautauque Co., N. Y.

Meetings in Brooklyn, N. Y. The First Independent Club of Brooklyn meets at Broadway Hall, No. 290 Fulton street, every Friday evening at eight o'clock. A cordial invitation is extended to all mediums visiting our city and the public generally. Seats free. DANIEL COONS, Vice-Pres.

The Brooklyn Progressive Conference meets at Everett Assembly rooms, corner of Bridge and Willoughby streets, every Saturday evening at eight o'clock. Seats free and the public cordially invited. SAMUEL B. BOBERT, Pres.

Mrs. Jennie C. Blake holds meetings at her parlors, No. 284 Franklin Avenue, every Sunday evening at eight o'clock. Good speakers in attendance, and the public cordially invited. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and Second Street, meets Sunday evening at 7:30 o'clock. Good speakers and mediums always present. PORTER E. FIELD, Sec.

Regular Sunday services are held at Conservatory Hall, corner of Bedford Avenue and Fulton streets, Brooklyn, each Sunday morning at 11 o'clock and evening at 8 o'clock. Good speakers in attendance, and the public are cordially invited. W. J. RAND, Sec'y.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

AN UNPRECEDENTED OFFER! PREMIUMS! PREMIUMS! PREMIUMS! TO OUR AGENTS And Others SOLICITING SUBSCRIPTIONS For THE BETTER WAY.

Those sending us new subscribers with the accompanying cash will be entitled to the following premiums till further notice: 1. Club of three subscribers for six months each—Copy of "Rays of Light," a book of poems and biographical sketch of Mrs. R. H. Lillie, or "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe. 2. Club of six subscribers for six months each—One illuminated copy of Hydeaville chromo; size, 8x24 inches. 3. Club of ten subscribers for six months each—The above picture handsomely framed in white and gold, with glass, measuring 40x20 inches. HYDEAVILLE CHROMOED.

Is a beautiful illustration of the home in which the first Spiritualistic rappings were heard. It is printed in THIRTEEN different colors, and exquisitely accomplished, making it a suitable picture for any parlor or library. This affords all friends of THE BETTER WAY an opportunity of benefiting themselves as well as the paper. Remit by Express, Postal Note or Post Office Money Order, making the same payable to THE WAY PUBLISHING CO., Cincinnati, Ohio.

And Whiskey Habits cured at home with our patent Book of prescriptions sent FREE. B. M. WOOLLEY, M. D., Atlanta, Ga. Ohio 604 Walnut St.

A Wealthy Manufacturing Co. Gives Gratis Six Solid Silver Spoons. Our object in making the following liberal proposal is that you may become one of our permanent patrons and always use our Family Soap, "Sweet Home," and fine Toilet Articles, and also by speaking to your friends in praise of the fine quality and high character of our Soaps, secure them also as regular patrons for our goods. Our Soaps are the purest, best, and most satisfactory, whether made in this country or Europe; everyone who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with many useful and valuable presents.

Only One Box Sold to a Family. Send us your name on a postal card and we will ship you on terms given below, a Box containing all of the following articles: ONE HUNDRED CAKES "Sweet Home" Family Soap, enough to last a family one full year. This Soap is made for all household purposes and has no superior. SIX BOXES BORAXINE. One Fourth Dozen Modjeska Complexion Soap. One Bottle Modjeska Perfume. One Fourth Dozen Ocean Bath Toilet Soap. One Fourth Dozen Artistic Toilet Soap. One Fourth Dozen Creme Toilet Soap. One Fourth Dozen Elite Toilet Soap. One English Jar Modjeska Cold Cream. Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.

The above are articles of our own manufacture which we take great pride in presenting to the readers of this paper. One fine Silver-plated Button Hook. One Lady's Celluloid Pen Holder (very best). One Arabesque Mat. One Glove Buttoner. One Package "Steadfast" Pins. One Spool Black Silk Thread.

A SPECIAL OFFER TO THE READERS OF THE BETTER WAY. We hereby promise that in addition to all the articles named above to include in every box purchased by subscribers, who will agree to recommend "Sweet Home" Soap to two or more friends, ONE SET (SIX) SOLID SILVER TEASPOONS, PLAIN PATTERN—such as your grandmother used, very rich and elegant, (will Last a Life Time).

We know the great value of our articles, as we make them ourselves, and are willing to put them to the severest kind of a test, hence will ship the box on thirty days' trial, and if you are not fully satisfied with it send us word and we will remove it at our own expense. Our Price for the Great "Sweet Home" Box is Only Six Dollars. Write your name and address plainly on a postal card, mail same to us, and a case of these goods will be shipped to you on thirty days' trial.

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Some people prefer to send cash with order; we do not ask it, but in such cases we place one Solid Silver Sugar Spoon in the box (in addition to all the other extras) and ship the same day the order is received; all other orders being shipped in their regular turn.

MRS. COLBY LUTHER, Inspirational Speaker, Will Lecture For The Society of Union Spiritualists TO-MORROW—SUNDAY—Morning & Evening. Grand Army Hall No. 115 WEST SIXTH ST., CINCINNATI, O. AND EVERY SUNDAY MORNING AND EVENING DURING THE MONTH OF SEPTEMBER, 1890.

MRS. LUTHER Is well known as a strong, forcible lecturer; clear and emphatic in the denunciation of evil, ardent and persistent, as well as an eloquent and consistent advocate of the good of humanity. She answers scientific and philosophic questions of the day and of Spiritualism. SCIENTIFIC AND PHILOSOPHIC Questions Answered. Morning Service 10:30 Evening Service 7:30 Good Music MORNING & EVENING The Public Invited. MORNING SERVICES FREE Evening Services, 15 Cents. J. B. CONELLY, PRESIDENT. E. O. HARE, COR. SECRETARY, N. E. Cor. Pearl and Sycamore, Cincinnati, O.

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DR. FELLOWS. Is regularly educated and legally qualified. Has been successful in his specialty as his practice has increased and is now in the hands of those who are successful in their specialty. He is a member of the American Medical Association, and is a member of the Ohio State Medical Society. He is a member of the Ohio State Bar Association, and is a member of the Ohio State Dental Association. He is a member of the Ohio State Veterinary Association, and is a member of the Ohio State Pharmaceutical Association. He is a member of the Ohio State Association of Surgeons, and is a member of the Ohio State Association of Physicians. He is a member of the Ohio State Association of Dentists, and is a member of the Ohio State Association of Veterinarians. He is a member of the Ohio State Association of Pharmacians, and is a member of the Ohio State Association of Surgeons. 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