

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

As selfishness grovels in darkness, love walks in the light.

The soul is like a mirror in which the thoughts of other souls reflect themselves. This is intuition.

Without the miracles of Jesus, or somebody, in the past there would have been no Christianity. Without spirit phenomena in the present there would be no Spiritualism.

Jealousy never reaps anything but sorrow in the end. It dwarfs the soul and causes the unfortunate one to "look through a glass darkly," thus bringing misfortune on himself.

Spiritism is a science which proves the soul's immortality through the practical communication with those gone before. *Spiritualism* is what might be termed a religion and teaches the philosophy of Spiritism—mentally, morally and physically.

The difference between spirit and matter—if spirit has any existence apart from matter—we believe to be in the molecular or atomic nature of one and the unatomic state or oneness of the other—spirit being subjective and matter objective nature.

Doubt and skepticism repel spirits while a desire to know and be convinced attract them. Thus the latter always obtain better results than the former, and, too, become mediums more readily, if there are any medial powers in the one to whom the spirits are attracted. Investigators who take this hint might profit by it.

The people who exert a happy influence on their surroundings are of the order that are constantly happy themselves, and due to the fact that they are constantly sending forth good thoughts which react for a like influence. Even sick people may feel happy under similar circumstances, and is often not only a curative but a life preserver—love being life itself—attracted through one's own membership as an effect of giving out love.

A universal brotherhood on this mundane sphere will be established as we make our state and national laws conform with nature's law—equable, just and intelligible to all. Spiritualists as a whole are so closely allied to the latter that they find it difficult to form a national organization owing to material environment and the influence it still exerts on a large portion of their body. When this has been overcome to some extent adjustment will begin to manifest.

The critical Boston *Globe* arraigns all the colleges for failing to provide a commencement day oration which shall "grapple with theosophy or wrestle with its three cardinal injunctions which are: 1. Hold fast to that which has neither substance nor existence. 2. Listen only to the voice which is soundless. 3. Look only on that which is invisible alike to the inner and outer sense." We know of several profound minds, in their own estimation, who can elucidate these propositions to the perfect satisfaction of infants.

The innocent or guileless believe in a superior intelligence—whether in the form of a law or a body of spiritual beings in harmonious vibration—because they sense it intuitively. Materialism and a materialistic education may say stultifies man's intuitive faculties or his spiritual nature so as to render nature and the spirit world dumb to him, thus sensing neither the sweet harmony of the spirit world as a whole—as an intelligent law—nor the individual spirit friend who would guide him if conditions permitted. The intellectual of earth life therefore must study self to be able to return to or get into harmony with the spiritual of nature; or again become like children, figuratively speaking, and as it is already hinted at in the bible, proving that at some remoter period than the present a philosopher must have

existed who understood the causes for unbelief and tried to make it plausible to others metaphorically.

There seems to be a general assent manifested to have Spiritualism represented at the World's Fair. Propositions without money will not do it. If it is to be, something practical must be done to that end, and done quickly. We therefore suggest that a special collection or subscription be solicited at every society and camp meeting in the land, and the money be forwarded as rapidly as collected to Mr. Luther Colby, Editor of the *Banner of Light*, whom we nominate as the Treasurer *ex officio* in this case—the originator of the scheme. Mr. Hudson Tuttle seems to be the man wanted, and we know of no better representative. But before any more theories are advanced let us have the wherewith for execution. On this we can base further plans.

Elder Gerrard, a Presbyterian divine, was convicted in the United States Court at Seattle, Wash., of smuggling opium. He concealed nineteen cases of prepared opium in large flower pots, carefully covered them over with sod in which was planted a geranium, placed his flower pots on board the steamer North Pacific, at Victoria, on April 29th, and smuggled it across the line into the United States. His action excited suspicion of customs inspectors, at Port Townsend, and search revealed the opium. Gerrard denied all knowledge and ownership of the opium. "Vengeance is mine, saith the Lord," and he exposed the wrong doings of Christian mediums because an evangelical alliance endeavored to "expose" the right doings of Spiritualist mediums.

Philadelphia and Boston must have had a psychic drug injected into their respective arterial systems which brought on a night mare, reminiscent of the days of the Connecticut blue laws in making it a criminal offense for a man to kiss his wife at parting at his own door. There is even a modicum of religion in the offense of those days, as kissing was only forbidden on the Sabbath, but now it means every day and is encroaching a little too near upon the personal rights of the individual to be endured at length. It had best be understood once and for all by councils, legislators, congresses, and minions of the law generally, that this is a people's government, not an autocrat's, and the sooner this is learned the longer they will be able to wear collars.

A respectable young man was arrested in Jersey City "on suspicion" because he wore rubber boots. At the police station the prisoner, who declared his arrest an outrage, gave his name as Isaac P. S. Oliver, and said his home was in Tompkinsville, S. I. He was locked up. The next morning he told Police Justice Davis that he was on a walking tour when arrested. "Why did you wear rubber boots?" asked the Justice. "I supposed I had a right to wear any kind of boots or shoes I pleased," replied the prisoner. "You are fined \$10," said the Justice. The man did not have the money and was remanded.

Judges are becoming very autocratic in this country and the people very content for enduring such conduct—such tyranny. But we suppose when the Nemesis does come it will come with such a rush that many of the judges will hardly realize what lynched them.

Intuitions are the mirrored reflections of intelligent or subjective nature in the soul; clairvoyance those of objective nature—whether pertaining to objects in this or the spirit world. Perfect harmony with subjective nature (spirit) reflects perfect intuitions—absolute truth. Dissonance with the same brings forth imperfect intuitions or causes them to defect, as it were, and become distorted—often producing just the reverse, seeing the past for the future or vice versa. Illogical theories are one of the results of this state, and the prophecies of some people are but deflected reflections of the past, while the reading of the past which is known by the one read to be incorrect may be regarded as a prophecy for the future. Clairvoyance is subjected to like distortion, causing the seer to see ugliness for beauty and vice versa. In many cases the fault lies with the

medium—temporarily when in a jealous or envious mood; permanently when naturally selfish or avaricious—the latter frequently being an effect of prosperity. Self-study is a curative, however, and is especially good for sensitive people, for it teaches them how to avoid suffering, and brings them into a more perfect harmony with spirit or subjective nature—God, so-called—and reflects intuitions and clairvoyant images truthfully and as they are in fact and not in theory.

Mediums mostly exercise the upper brain, due to habit acquired from speaking, writing or thinking inspirationally. The lower brain is only exercised in such when the animal becomes active—combattiveness, jealousy, selfishness or hatred. Those who habituate themselves to the latter often find it difficult to forgive or be broad and liberal in their ideas, while the first-named can only with effort be brought down to "think hard" of a fellow mortal. It is not the want of courage as some ascribe this condition to, but due to a physiological fact with a moral basis to it. Spirit impression is possible on the lower brain but it too comes from that portion of the spirit's thinking apparatus, and, of course, in harmony with the impulses that arise in that quarter. Pure inspiration, or that impressed for something higher or lofty or spiritual, so to say, comes from the storehouse of spirituality, and, of course, seeks its medium or natural avenue in the mortal acted upon—the highest intellectual impression being experienced directly over the forehead, as it comes from corresponding regions in the spirit acting. Intuition is an effect of the thought-waves coursing through the atmosphere and are connected with both worlds, the material and spiritual, and are sensed according to individual mode of reasoning—according to habit of thinking—the higher the aspirations and fancies of the thinker, the purer and more spiritual are the thoughts caught intuitively.

REASON OR DOGMA, WHICH?

Dr. Briggs or other advanced thinkers and reasoners, apply their cultivated mental and reasoning powers to the analysis of the Bible itself and the claims of the book to divine authority. The learned members of the late Presbyterian convention at Detroit, applied their reasoning powers to the analysis of the teachings of Dr. Briggs, and pronounced him heretic in that he used reason as a co-ordinate force in determining whether the whole book expresses the will of God. The convention used its reason in analyzing the position of Dr. Briggs. It condemned him for using his reason in the analysis of the book. And so the heresy of Dr. Briggs was established in the minds of the convention,—not by some supra-natural or unreasoning manifestations, but by argument founded upon reason against the use of the reason.

The ecclesiastical lawyers in the convention—and there were some very able men among them—used their cultivated reasoning powers to convince the majority of that Presbyterian jury that reason has no place in the study of the claims of the book and that a higher criticism than that disclosed among monks and scholars in the sixteenth century is out of place in this opening of the twentieth century. The whole book is to be accepted, believed, followed, without a murmur of dissent.

While the mind of the race in its present highest state of development and cultivation, is acknowledged master in all realms of nature, philosophy, law, evidence and fact, yet before the book and the claims which dogmatists and credidists set up for it, the intellect must sit in dumb, unquestioning silence. A controlling faith must absorb unreasonable, illogical myth, absurdity and contradiction alike, as the direct act and voice of an all-intelligent deity.

But why debate this question if, in the baldest terms, the dogma is "believe or be damned?" Why join issue in argument over that which requires the closest application of intellectual analysis, when the use of the intellect is denied in determining the question? Either the Christian religious system is in harmony with the very civilization and mental elevation which it has helped to create, or it is an unnatural mother,

fighting its own spiritual offspring.

Dr. Briggs has already won his position before the bar of an enlightened Christian world. Men read, think, reason, speak and publish. Neither churches, popes, conventions or synods are clothed with the power to prevent this natural outcome of an evolved mentality in the race. The book is being discussed, analyzed, compared with itself and with the teachings of nature. So also are the old creeds.

The fear of sectaries is that the application of sound common-sense in reasoning and analysis will disclose the errors in the book. For Christianity's sake alone, these errors had better be acknowledged and eliminated. The trouble is that the rejection of these errors will lead to the rejection of the so-called orthodox creeds, now confessedly based upon these errors. *That is raising the cry of heresy in other quarters than in the Presbyterian fold.

Truth is what is desired. Books and creeds which will not square their teachings with ultimate truth must fall. Creedal scholars, like Dr. Briggs, are doing a good work for the world. The days of thumb-screws, tortures, *auto de fes*, are all passed. The cry of heresy even, discloses no taint upon an honest investigating character. The disclosure of harmonious truth leads to devoutness of spirit. The wilful belief of a falsehood, because of bigotry, never creates the savor of unquestioned satisfaction and content in the heart.

CAMP MEETINGS.

Shall we have, during the coming camp season, what our orthodox friends call a revival?

The general work throughout the country has progressed favorably during the year, lecturers and mediums have been kept busy, converts to the truth have been added to our societies, our literature has been kept vigorous and the number of our periodicals, books and pamphlets largely increased. We have had a minimum number of simulators and frauds, detected and exposed,—this class, of course, are charged to the account of Spiritualism by the credidists—and we have suffered from one or two cranks with a mission to renovate society by running a tilt against its established order, but with these exceptions we have enjoyed general peace and prosperity.

The season of our annual camp meetings is approaching. The managers of these meetings have generally made up their programs, keeping in view the popular desire for the phenomena, or the facts of Spiritualism, and also the mental wants of the masses who gather at these great spiritual feasts. The phenomena are varied and new phases are constantly being presented. Spiritualists of experience, careful thought and observation, are not only prepared for these new phases of spirit manifestation through mortal media, but are expecting them. They know how to apply such test conditions as will satisfy any fair-minded critic of the genuineness of these phenomena, or of their fraudulent character through the manipulations of charlatans and money-loving knaves. Of course, the managers of the varied camps and their experienced attendants will be alert to detect fraud and knavery, if for nothing else than to protect our holy cause from contamination.

We have an earnest word for all who shall occupy the camp meeting lecture platforms this year. We are more anxious as to the character of these public teachings than we can express in type. Hundreds of thousands gather at these festivals of our societies who know little of Spiritualism either as phenomena or as a philosophy, having been educated credidists, or having neither faith nor philosophy to guide them in ethical or religious matters. These classes come to hear and see. By them the glorious truths of our philosophy will be accepted or rejected by what they hear and see. Cold, baseless speculations will repel them; visionary platitudes with no basis of fact or reasoning will disgust them; science, buried in large words and an avalanche of terms not comprehended by the popular mind nor found in the encyclopedias or dictionaries, will tire them into disgust, and wholesale abuse of others less favorably envied from youth, will evoke a spirit of repugnance to any fellowship with our cause or its disciples.

We have a glorious, inspiring, helpful, spiritual gospel, one for which the heart of humanity has long been crying and sighing. It bridges the chasm between the two worlds of conscious life, the present scene and the future unseen. It dries tears, instills hopes, destroys fear, creates courage, harmonizes the nature to life as it is and is to be, and fills the soul with peace. There is no room in it for pungent, acrimonious and destructive acids. It is like the old-time bread and fish for the hungry stomach, which cannot and will not accept stones or scorpions as substitutes. Believing in one universal brotherhood of the race, and enjoying the liberty wherewith we have been made free, and the peace and harmony which have come into our lives through this knowledge and freedom, we naturally desire that all others shall share it. The end and aim of a true spiritual life is to aid and bless some one else. This should be the ultimate aim of all platform service and the seance room also.

Are we encroaching upon your rights, brethren and sisters of the platform, if we most earnestly advise that your camp meeting work shall be specially directed to the making of converts to our holy cause, for their own sake, and that the text of your lectures shall be *Spiritualism*, and not social theories, governmental economics, occultism, theosophy, Shakerism or Mormonism, or the use of a free lance in attacking well-ordered society and its institutions. We repeat with all the emphasis we can invest in language: Brethren and sisters of the platform! the heart of the race is hungry for living spiritual bread. As you love humanity and the truth which will elevate and bless humanity, feed these hungry hearts!

A CHAPTER ON SPIRITS.

Death is due to the absorption of vitality from the physical by the spiritual body. The latter is therefore an outgrowth of the former—magnetism being the spirit essence of it and is the stuff of which the spirit body is composed. The soul is not the spirit, though allied to it as the spirit is allied to the physical body in earth life. Soul or intelligence—the life principle of the universe—gives the whole consciousness, and in fact, constitutes the *life* of it, and without which there would be no individuality or self-consciousness.

The spirit body is essentially a material entity. But without the action of soul no medium entities like those of which the spirit body and the spirit world are composed, would have been evolved. The spirit world must be of similar elements as those of which the spirit body is made up, just as the material world is composed of similar integrants as those of the material body of man; for without this accord of conditions these respective bodies would be "out of their element" as a fish out of water, and could not sustain themselves nor exist.

The soul of man is connected with the divine or God principle of existence, as the roots of a tree to mother earth from which it draws its sustenance. The life spark in man is dependent on the universal life principle for substance, which is consciousness. Consciousness or intelligence is life, law, vitality, growth and motion. It gives to the soul strength, will and sensation. These are imparted to the spirit body, which in turn is so closely allied to the physical body that the latter becomes sensibly conscious of all that the spirit enjoys, suffers, senses, wills, etc. But being disconnected from mother earth, the physical body cannot imbibe its sustenance from it as a tree does, and must govern itself accordingly. Matter feeds matter; soul sustains soul. But everything material that has individuality (form, beauty, motion) has a soul principle, and like man is connected with the universal life.

What the latter is everyone must fathom out for himself, the simplest method being to ask, "what am I?"—What ever the individual knows of himself, spiritually, he knows of causation. Self-study is therefore the philosophy that leads to it. Self-culture elevates to a higher comprehension of it constantly. "Know thyself" thus becomes the highest philosophy that man can devote himself to; for it leads to truth—to knowledge of both the known and unknown simultaneously; to spiritual and material facts

consentaneously; to a practical understanding of human needs, and to health. In it is included the knowledge how to keep out of the hands of a physician; thus avoiding the unnatural absorption of vitality from the physical structure and preventing death before the ripening of the soul—important truths to understand; for on this depends man's happiness in the future—in spirit. The soul at birth can be but a spark (if it is not accorded with a previous existence) which is presumable the effect of coition—a meeting of positive and negative elements as it is accepted to be the cause of life in the universe generally. Now, this soul must grow, thrive, learn, experience, and gain strength, force or will enough to control its material nature or animalistic inheritances. This cannot be done in a day, as everyone knows by experience what is needed to build a character, to acquire genuine wisdom, or to bring one's little weaknesses under subjection. For spirit is calm, peaceful, uplifting, joyful, and whatever else one can imagine to be gratifying or beatific. Now, the spirit body, we may believe, must either be purified up to the standard of spiritual nature if it desires to be happy, or the soul must be sufficiently powerful, whether in bulk or force of will, to control the spirit body or its passions, which are those of the physical body when not overcome before shaking off this mortal coil.

The young may have the advantage in having a purer spirit body, but lack soul force and experience. The maturer may lack both; while the aged may be great in soul and pure in spirit. But it all depends on individual effort, and salvation is this only procurable through purity or wisdom, and perhaps both, as it is said "a pure spirit needs a pure body." If so, then the spirit body is also meant, and the soul that finds itself in an impure spirit body in the future cannot be fully happy, or is perhaps unhappy in comparison to the impurity it has attached to its spirit. And a purified spirit body will find itself lacking in soul force—will, determination, character, or manhood, when controlled by a small soul or one minus experience.

If such is not exactly death, as orthodox Christianity would have it, it is not real life, either. To enjoy real life we must be in accord with the element we inhabit. Temperance and charitable acts therefore become the most practical means to attain this most desirable end—a temperate or moderate physical life unfolding a pure spiritual body, and love acts glorifying the soul and gives it the necessary influence or strength to govern surrounding conditions and enabling it to go and come at will, while earthbound are those who have not attained this state.

Spiritual life, however, already begins to manifest in man. Mediumship, whether inspirational or physical, is an indication, and aids the individual. Sensitiveness is due to the soul or spiritual condition of the medium, and is frequently the cause of physical weakness; for it absorbs vitality from the material body and often results in death at an earlier period than the average. But this is not unnatural; for an active soul ripens or develops faster than an inactive one, and thus will find itself happy when released, provided the disintegration is not the result of an arbitrary separation. But such is the philosophy and cause of death, from a spiritual standpoint, and elucidated in its simplest guise. Those who run may read and comprehend; for it is but one little chapter on the many that may be written on spirits—man in reality.

Mr. Brown, chief of the Department of Public Safety in Pittsburg, has refused to allow Col. Ingersoll to lecture in that town on Sunday evening, unless he will lecture without charging for admission. "We have freedom enough," says Mr. Brown, "on the Sunday question." The danger to the public, it appears, would not arise from the lecture, but from paying to hear it. The people of Pittsburg are free to hear the Colonel on Sunday, but not free to pay to hear him. And this is what Mr. Brown calls "freedom enough." How nice it is to have a "chief" decide for us when we have "freedom enough."—*Twentieth Century.*

Sow good services; sweet remembrances will grow from them.

Written for The Better Way.

THE INNER LAW.

REV. SOLON LAUER.

The mistake of most religions is that it binds men like vines to a trellis and weakens their moral fibers. It teaches them to shun temptation when it should exhort them to seek and invite it. "Lead us into temptation," is ever the prayer of the brave, heroic soul. Much of our religion is effeminate and sickly, and seeks support in weakness, instead of toughening the moral fibers by conflict with antagonistic forces. If popular Christianity could prevail, it would make us a poor, flabby race of oysters—men and women, having no refuge but a shell. Let us rather be robust and sturdy sinners, than such weakly and flabby saints. A healthy man finds something nauseous and poisonous in the average sermon. It is no wonder that religion is left chiefly to women and children when its teachings are so effeminate and weak. Let us have a robust, sturdy morality, which shall not spoil a man's appetite for dinner, nor give him bad dreams at night. Christ's saying that he came not to those that were well, but to those that were sick, has evidently been taken to mean that religion is only for dyspeptics, and to be shunned by healthy mortals until they are seized by the hand of death. But we should grant no such interpretation. Let us not believe that the Law Giver of nature imposes any curse or restraint on the health which it is everywhere nature's aim to establish. The resolute, brave soul will cry: "Away with the doctors of medicine and doctors of divinity! They are poor tinkers, both, of a system which exists in continual perfection. Pill-boxes and prayer books I henceforth eschew forever. I stoutly, henceforth, refuse to be doctored, by physicians earthly or celestial. I will eat what I please and take no physic, nor shall remorse gnaw my conscience, or hunger my stomach. I contain all revelations within myself. I shall make my own law and live thereby, though the heavens fall on me. I will not conceal my contempt for the ethical codes of men. I would break the tables received from the Most High if their precepts did not square with my best insight. Who are you that would put your old clothes on my back? They may fit you, but they chafe and hamper me. I will grow in my own place and feed on my own sop. You shall not pluck your leaves and put them on my branches. I am exogenous, and wish to add each year a layer of new experience to the old trunk."

Only this is life blessed, when it is true to its own nature. If the trees were as untrue as man to the great Order in which we live, the forest would turn to chaos. We should have oak trees with elm boughs, and elm trees with maple leaves, and all would be confusion and disorder. But there are yet some loyal subjects in the kingdom of nature. Perhaps when the trees begin to walk they will trade raiment. Man has but recently begun to lie and cheat, and play the hypocrite. When he was rooted in the soil, and sucked the udders of mother nature, he was loyal and pure. Oh, progress, that is retrogression! Advance that is but retreating. Is it then better to stand on two legs and wag the tongue intelligibly, even though the feet wander in dark paths and the mouth send forth lies and profanity? Is it better to be a fallen god than a normal brute? No. That which is in its place is good. That which has wandered is bad. Who is he that would estimate position, and refer this and that, pronouncing one good, another bad, when each is where great nature placed it? Shall mortal man be more just than God? "Shall man be more pure than his maker?"

The ethical life for any individual is the life which is truest to the law of his own being. Our tables of commandments are the authors of much confusion. With so many guide boards pointing so many different ways, is it any wonder so many go astray? Let us henceforth make our own chart, and trust the compass of our own soul. None other can truly guide us. Our law makers are only cobblers, trying to patch the constitution of things, blind to the great laws that decree over their little heads. Let us ground our philosophy in nature, and thus escape the lame decrees of men. To the true soul law making is a form of atheism, and perhaps the most or only dangerous form. What is this prohibition we hear so much of but a vain attempt to substitute compulsory restraint for that rational self-government which is the aim of nature to establish in every individual? What, then, shall we shut men away from every temptation, lest they yield and fall? This is the logic if not the doctrine of prohibition. These people will have a large work to do if they ever become consistent. But nature will have no such makeshift. It is the prime duty of every man to antagonize all such attempts to forestall and thwart the educative methods of nature.

Our philanthropy aims to be better and wiser than the inevitable order of things, which has made men and society such as they are. We shall soon be correcting the earth's orbit and laying her a new track through space with our science and apparatus. We forget that we have but recently arrived upon this earthly scene, and that in all probability the Intelligence which placed us here is able to make conditions than are we, its pro-

duct. We assume the attributes of deity, and do not acknowledge the title atheist, for we think we still believe in the Intelligence which we aim continually to thwart and frustrate. Our schemes of philanthropy are mere fog which the sunshine of Law forever dispels. We strut and brag, and concoct our philanthropies and reforms; and meanwhile the silent Destiny works on, putting our plots and plans to shame, by the Order which she ever brings unaided out of seeming Chaos. We publish our codes of ethics and claim the sanction of celestial origin for these vapory products of our own disease. We do not see that most of our laws of morality are born of individual temperament and personal bias. I do not like to roll in mud, hence rolling in mud shall be deemed unlawful. If the swine choose to do as nature bids them, they shall be arrested and confined in a dry locality.

Every organism perceives nature and her laws as existing for its particular good. Every man strives to reduce society to a picture or expression of the law of his own personality. The good men would punish the bad men. But if we inquire as to who are the bad men, we learn that they are the ones who do not do as the good men do; who do not see the same laws, nor abide in the same conditions. But as to what constitutes goodness or badness, that we have yet to learn. None of the saints can tell us that.

A certain society of men is drawn together by the common fact that none of them likes mince pie. They assemble in solemn convalescence, and by voice and vote declare mince pie to be a hideous and infernal compound, and all who eat thereof, heretics and deadly sinners, worthy of the lowest pit. But if we inquire severally as to the reason of this judgment, we shall find that each one is afflicted with a disordered stomach, which renders him hostile to this particular article of diet. Perhaps it is not even suspected that there are men with healthy stomachs, who not only eat mince pie with impunity, but even find it wholesome and nutritious.

Or, here is a gathering of the gannivorous animals, a vast assemblage, representing the larger portion of the world's animal life. They are all agreed that it is very wicked to kill; and that to eat one's neighbors is the very bottom of depravity. What so many agree upon must of course be right—is not the maximum true, "vox populi, vox dei"—and hence a code of laws is made, which prohibits the killing or eating of one animal by another. Meanwhile another section, the carnivorous beasts are assembled to discuss the rights of animals. They adopt a moral or social code which exactly contradicts the code of the gannivorous animals. They decree that it is right to rise, and kill, and eat; that whatever the Lord hath cleansed, they shall in nowise call unclean.

Which of these codes represents the truth? Both, or neither. The Master Spirit of nature speaks, and this is the revelation given: "My order is so vast that to a limited vision it seems but chaos. But I love all, embrace all. Filth and purity, good and evil, love and hate, all these with equal regard do I embrace. By all these are my ends served; by all these my will outworked. All things are good, judged in their final and universal relations. It is an evil mind which severs any fact from its ultimate relations and calls it evil."

We find it difficult to acquiesce in these broad truths. We fear lest being cut loose from the leading strings of tradition and external authority, we may wander from the path of safety. But it is the evident intent of nature to bring every organism to a full reliance upon the law of its own being. Only so can life be at all preserved. If the lion were to listen to the argument of the lamb, he would die of starvation, and the end of his existence be thwarted. If the oak tree did not believe in its own law, but should admire and strive to adopt the law of the maple, we know not what the result would be. The great Laws reside not in externals, but interiors. Organization and growth proceed out of these laws, by strict obedience. Our social state rests on a foundation of shifting sand until these laws are known and obeyed. The vision of these principles ordains a man prophet and teacher; his authority not from above or without, but from within; and recognized by every sincere soul.

51.09 A YEAR FOR THE BETTER WAY.

THINKING, DOING, WHAT AND HOW!

BY W. WINNIE BARCLAY—NO. 3.

In presenting this series of articles for the perusal and consideration of miscellaneous readers, it is far from my desire to purposely assault cherished creeds, or convictions of any one.

Observation and experience in social, business and religious circles—thence reaching beyond circles, into communities, states, nations—has forcibly impressed me that where there is great hope and some real virtue in the claims of the optimist, still the pessimist is not entirely void of food for his fury.

The object is to review, in a degree, causes leading to effects, and suggest where various ill-effects possibly arise from erroneously cherished causes.

Man is the most important factor of creation, so far as his consciousness is concerned.

Of course, God is the most potent, or the all in all of creative energies; but when the tangible evidences are sought we find the most part in man.

The sorrows, sufferings, inharmonies, which annoy mankind, come for the most part from faulty processes, methods, of seeking happiness, harmonies.

It is the mission of social, religibus, organizations to aid mankind in the consummation of these essential results.

The system of human development is a comprehensive one, and necessitates a large scope of thought and training to succeed well in the work. It brings to the front the subjects of God, creation, life, death, immortality, soul, love, charity.

An intelligent being should have some positive convictions as to God; as to creation; as to the object of life; as to the significance of death; and of the various virtues that should come from existence. The absence of rational convictions in these respects is the greatest source from which comes inhumanity and wrong doing.

It is true that no set rule will govern or direct the various phases of human character; but there are rudimentary principles from which all human character springs; which, if understood and observed, would lead to an approximately perfect manhood and womanhood.

The spirit of progression would not be true to itself did it not measure the past with the present, and find virtue in each succeeding period, as the output of the period which preceded.

The nature of all growth and development is to multiply in blossoms of tomorrow, the elementary of yesterday, through the agencies and activities of to-day.

First principle, then power, then plenty. First germ, then development, then beauty, grace and strength.

Anyone observing the various stages of human development—Christian growth—must recognize the force of this statement as applicable to all growth; spiritual, mental and physical.

It is true when we penetrate the cloud that hung for centuries as a pall over morals and mind, we find evidences of a high state of civilization in the matter of sculpture, poetry, painting and in some of the mechanic's arts. Excavations from the ruins of ancient cities indicate this.

But those same evidences also testify that the most developed intellects; the most spiritual character lavished their worship and adoration on symbols and sun gods, fire gods, sculptured-winged lions, with heads of humankind. Here is strong evidence of divinity-nature in man, and it is equally strong evidence of its undeveloped, primitive character then.

The tendency or habit of every age has been to perpetuate its superior genius, learning, aspirations in tablets of marble or monuments of some kind that should be evidence to succeeding ages.

There never yet has been found in the ruins of ancient cities anything of the character of the monuments which represents Abraham Lincoln reading a proclamation which gave to four million people their birthright to freedom and manhood. But rather in its stead we find multiplied evidences of kings being immortalized in sculptured signaling stone—signaling success in subjugating peoples—nations by war. War, not as a means to a higher manhood, but to satisfy selfishly greedy war—perchance that a whole nation should bow to and worship a king and his diversity of gods—perhaps a flaming fire or a winged beast. The divinity in man was persecuted for the symbolic divinity in beast. I make brief reference to these exponents of human development and progress as denoting the gradual transference from symbol to science and sense. We see where one mighty stride was made in this respect by the crucifixion of the Nazarene.

Not as being sensible or scientific, but as indicating the purpose of the people to cease that continual sacrifice of children, women &c., and let once suffice for all.

In this way Christ did become the savior of the race succeeding him in life. All along the line of development the contest has ever been between the later and more logical truths and conclusions as against the earlier more illogical and mystified formulas.

Has there not been, is there not today, too much stress put by theologians, writers, divinity teachers on the various incidents of history as being models for and essential to the development of man's higher, finer nature? Incidents of the most ancient and of the less ancient histories were merely the exponents of the then conditions of human progress and development. It is difficult to see the fitness of our stomachs—the moral food productions of those periods, where it was one vast mass of immoralities.

The actors in the drama of life at this time should not be slow in recognizing the potency of reason now, as compared with any period of the past. The great aim of the present should be to unite reason with religion when surveying the premises on which men stand. And should any process of reasoning awaken a mind to a keener appreciation of life and its purposes; of death and its significance; of creation with its grand progressiveness, every one should hail that process with delight. For how

much more satisfactory must religion be when reason stands guard over its virtues. How much sweeter sentiment when born of the sense which reason and religion produce?

To assert that this is an age of reason does not necessarily imply that the past has been one of religion only, therefore of error, but it does imply that back of the sentimental religion of the immediate past and back of the idolatry of the earlier period there was in active operative cause and effect the same as now but not then apprehended.

Through the processes of thought power and action, with accumulated data, there is a greater virtue and beauty in the sunlight of to-day than appeared to the sun worshippers in earlier periods. The sentiment of worship then existed, but the sense did not.

THE BETTER WAY 3 MOS. FOR 50 CENTS.

VETERAN SPIRITUALIST UNION.

To the Editor of The Better Way. In the Banner of Light, May 30th, I was glad to see the proceedings of a meeting to inaugurate a spiritual association in Boston, under the above title.

It was a step in the right direction and I trust will be the means of waking sufficient interest in the near future to organize the National Association—to be more centrally located and more national and comprehensive in its character. Perhaps Washington or Cincinnati should be selected for a location.

As an auxiliary association, which all States ought to form as soon as the parent one is inaugurated, the Veteran Union of Massachusetts seems to have provided more officers, more machinery than will be required in any other State perhaps. But they are more numerous and better able to pay their officers than the smaller communities.

Their preamble and by-laws are framed to cover their peculiar views and situation of course. All other auxiliary associations will keep in view their own peculiar necessities in forming, without reference to the Veteran Union. Notably that section of their by-laws referring to membership, requires that all persons must have "been open, avowed and active adherents of Spiritualism for ten years" to be admitted to membership. That rule would deprive quite all Spiritualists in many places and sparsely settled neighborhoods from any participation in our organization.

There are many good things proposed in the Veteran Union, and many may be made practicable in the organization of a National Association. But it falls far short of covering the whole ground, and yet the machinery seems more than adequate for even the parent organization. It is evident that a resident secretary at a salary will be indispensable, and perhaps a president. Those two offices filled with active, competent persons, with an executive committee of three, without salary, ought to be sufficient, and would probably be more effective in national organization than a larger number of officers.

While the duties will be constant and arduous, experience has shown that the smaller number is often more effective. As I have before suggested through the columns of THE BETTER WAY, the time is near at hand when representative members from all parts of the country will be drifting around at the different camp meetings spending their vacations, which will afford an excellent opportunity for delegates to assemble at some convenient point and take the initiatory steps for forming a national organization.

With the assistance of the Veteran Union and the larger experience of practical Spiritualists from different parts of the country, being familiar with the situation and the necessities everywhere, there need be no apprehension of a satisfactory result. Then Spiritualism will be placed upon a platform common to the whole country, national in its organization, with its principles spread upon its banners, freedom to all denominations with no religious tests except pure lives and loving hearts.

E. W. GOULD.

THE EFFICACY OF PRAYER.

Extract From an Address Delivered by Miss Jennie B. Hagan Before the First Society of Spiritualists, of Washington, D. C., Nov. 23rd, 1890. Reported for The Better Way by John C. Rowland.

In answer to the following question: "Do you suppose that God listened when the civilized world prayed for the restoration of President Garfield?" Which was one of five questions presented from the audience. Miss Hagan said:

I do not suppose that the Infinite source from which we have received all life and blessing became deaf and silent on the special occasion referred to. If God hears the prayer of humanity at any time he certainly heard it then. I am a believer in prayer, not in that special limitation which places God in the position of an individual and man telling his desire to him, of His power omnipotent to turn and bend according to a little wish of little man, but I do believe that, through the earnest and sincere prayer of our heart, our soul and spirit, we can raise our soul on the wings of that aspiration, on the wings of that desire, until, through the very elevation of our nature, we come into that perfect harmony with divine law which gives an answer to our prayer. If everything we asked for was given us in our own way, and according to our asking, we should fill the world with dilemma and misfor-

tune; but wisdom greater than our own, a law unchanged by us, moves on and on, and when man ceases to beat against the bars of circumstance, and when he learns through his own prayer to grow into that altitude of peace with himself, and oneness with God, then the answer to prayer comes, and man grows happy. I am one who trusts in the tender, loving sympathy of human hearts, and if I should go to some one to-night whom I believe to be my friend, and ask aid and assistance in any important effort of my life, I would expect, I would naturally believe that assistance would be given me. I have friends, real true to me, that are not visible in this physical form. We call them spirits. They are spirits and so are we, only they wear garments of another world, while we are dressed and fashioned with the clay of this life. If I ask their aid and assistance, if I pray to them for their care and protection, I do not feel that they would be so much less my friends than are my friends in this life that they would refuse my heart's pleadings, my soul's desire, if it was in wisdom and in love to give me what I ask for. Therefore I do believe that every honest, sincere desire of the heart, whether expressed in word or whisper, in the silence of the soul, receives its answer if we only learn to wait earnestly, faithfully.

Now in this special matter placed before us, the laws of nature and the laws of God are in perfect harmony. Whenever those laws are interrupted, or when ever some deviation expresses itself, as in the misfortune that fell upon this great and noble man, according to our way of looking at it a misfortune, according to the way of a wiser knowledge a blessing in all probability. We asked that something might be done here, you asked that the life of President Garfield should be saved. It was. His life is not lost. He still is in the world of the hereafter. Our prayers did not send him there. Our prayer was that he might stay here, but our prayer was not in perfect harmony with that law which had been warped and bent by the circumstances around us, or rather that that individual had been placed out of harmony with the law. The law could not be warped and bent, but the individual could, and therefore this good life ended in our physical way, regardless of man's prayers and supplications. But it was not because God ceased to listen to man's pleading, but because the great and eternal principles were wiser and better than we know. Sometimes on bended knee we ask for that which if it should come to us, would be the greatest burden of our lives. Let us remember this, that in all our walks of life, in all the mistakes we make, in all our changing thoughts and opinions, the great and eternal principles of truth move on, and while man changes here and there, while he asks this boon to-day and that one to-morrow, every prayer he expresses in some manner is a benefit to him and a blessing. No one can retire to his quiet, peaceful chamber and pour out his heart in earnest, honest prayer, no matter how far from wisdom that prayer may be, but what he is made better and nobler for it.

TRIAL SUBSCRIPTION 3 MOS. 25 CENTS.

Written for The Better Way.

THE GAME OF GRAB.

WALLACE YATES.

The game of grab is all the rage just now, or in politer terms, people are very busy "making hay while the sun shines," or laying by for a rainy day. It is not of much use to try to talk to the average man about first principles, or of the great benefits to be derived from the general application of the golden rule, etc., etc. The "business man" is up to his eyes in work; maybe engaged in the pleasant and soulful occupation of working up the latest boom; his mind wholly engrossed with calculations of the shekels he will be able to rake in in the general scramble. He hasn't time to give a thought to the moral side of his nature, or even the just demands of his physical body, and if he breaks down with paresis, or "slips off the hook" in the midst of his schemes, like the late Wm. H. Vanderbilt, very few will take warning and let up while there is still a chance for repairs, but still, as before, we shall see "the solemn brood of care plod on, and each one, as before, shall chase his favorite phantom." The "vanity of riches" have been preached and sung since the earth was young, but as men will not heed homilies, nature plays the part of Nemesis and has her sure revenge. How much a man loses in this life who gives his whole soul to the acquisition of riches can never be known here, but the most seared and hardened of the devotees of Mammon has times when he sighs for rest from the cares of his chosen path, and dreams of the time when he roamed the fields a happy boy free from the pangs of money-hunger.

I spoke of the business man being "up to his eyes" in the toil of money-getting, but the truth is that the veil rises higher, and avarice covers with a film of delusion the clear sight of the spirit. For it is a delusion, a mania, that makes a man devote all his energies, and only a small portion of his mental faculties, to the accumulation of mammon. The unused parts of the brain, chiefly the moral powers, get into a state of atrophy from disuse and the mind becomes really unbalanced, even though a jury might decide that the man was sane.

Acquisitiveness, secretiveness and the

selfish propensities generally, become over-developed, while ideality, spirituality, veneration and most likely conscientiousness and benevolence pine away from lack of exercise. How different such a man from the noble Agassiz who "had no time to make money."

But I believe nature will have a surer and deadlier revenge. So universal is the mania for riches, so fierce the excitement and rapid the whirl of business now-a-days, that the probability is we shall have a brain disease in the form of an epidemic that will bring men to their senses and force them to maintain something of a mental and physical equilibrium; just as the plague of 1665 forced the Londoners to adopt something like sanitary measures. For Justice carries the sword as well as the scales, and nature has a habit of accumulating her stores of wrath until the pressure becomes too great, the dam breaks and destruction follows to all below.

But it is not only the business man, so-called, who is engaged in the game of grab, and indifferent to principles of justice. The average workman is just as selfish, and just as little inclined to look to ultimate results. If he can force a little more wages out of his employer for a given amount of labor the average laborer appears to be satisfied, and the shameless sale of votes shows how little regard many of the "bone and sinew of the Nation," have for principles of liberty and right. With such material to work on, the progress of the reformer seems slow and discouraging.

The God that most men worship is Mammon, and their idea of existence seems to be that a man's life consisteth in the abundance of the things that he possesseth; in other words that men are sent on earth for the special purpose of "making money." Yet Mammon is a very juggernaut. He remorselessly crushes thousands who have spent their lives in his service, who have prostrated themselves before him, yea, crawled on their bellies in the very dust to kiss his feet. Not only this; but his baleful influence reaches even many who are not his devotees, for these latter, in their remorseless search for offerings at his shrine rob the widow and the fatherless and deny food and shelter to the houseless and starving. And ye who are of his favored priesthood—to whom he has given his mysteries, and who wear his golden collar and are keepers of his treasures—what is your reward? Mammon laughs in his sleeve as he thinks of the time coming when the dreaded summons must be heard: "Thou fool! this night shall thy soul be required of thee," and after all thy gatherings and scrapings, thy robberies and heartlessness, thy accumulations shall be left behind for other devotees of Mammon to scramble for and go mad over.

"For like an ass who back with ingots bows, Thou bears't thy heavy riches but a journey, And death unloads thee."

Mediumship Depends upon Organic Fitness.

It is not true that everyone may become a medium if he desires it ardently enough. It is not wise that every person who is mediumistic should seek to develop those powers, nor should mediumship be exercised at the expense of the body or brain any more than people should devote themselves exclusively to trying to become spiritual. Education, spiritual culture, rational amusement, intellectual exercise, and healthful employment are all requisite. But the greyhound and the mastiff can never be alike; the carthorse and the racer will always differ. Some are mediums who wish they were not, some never become mediums who wish they were. When each one does the best that is possible to them, and strives to grow wiser by experience and stronger by temperate, virtuous, exercises of their powers, we shall not all be mediums, nor all singers, nor all saints, but we shall be able to each contribute, according to our gifts, to one another's happiness, and leave the world better than we found it—Two Worlds.

Written for The Better Way.

IMPRESSIONS.

WALTER M. HEATH.

I was told a short time since that our friend, Dr. H. H. Brigham, was searching for a scientific basis on which to rest his religious thoughts. Do we not have it here? Hypnotism or mesmerism—a scientific demonstration—in some of its varied forms and phases proves Spiritualism, the higher teachings of which certainly furnish a "religion" good enough for anybody.

Let us censure evil wherever we may find it, or rather endeavor to throw light into the darkness, but when we give the Christian religion credit of doing nothing to benefit humanity, are we not even more bigoted than those whom we call bigots? That evil has been done in the name of religion, we all know; yet when we see the pure and noble lives of many around us that are led in the name of Christ; when we see the young snatched by the influence of the faith from the snares and pitfalls that are ruinous, can we say there is no good in it? Let us give honor where honor is due. No doubt many Christians are mediums, influenced by spirits who loved their religion, and certainly many of them are Spiritualists.

Let us be choicer of our language. Nothing will prejudice the mind of a Christian or Spiritualist educated in that faith any quicker than the use of "profane" language. If we cannot refrain from it from respect to the Christian religion, we certainly should for the benefit of our own cause.

SPIRITS COMMUNICATE AT LONG RANGE.

To the Editor of The Better Way. A curious round about way of spirit communications through strangers at long distances, I will here relate.

Undesigned, a native of Sweden, but a citizen of Cincinnati, since 1852, for more than 6 years having been a subscriber for the French spiritual messenger of Liege, Belgium, read with astonishment in that journal of the 15th of January, 1891, Swedish sentences and names of my son Emil, my own, and my father-in-law, Otto Jacob Nattoch Dag, written on the inner side of a closed double slate around eleven faces produced by a spirit artist for a member of the Messenger through a private medium, Mrs. A. M. Ivey, a stranger, of Dahlonaga, Ga. Her husband Judge W. D. Ivey had the slate photographed and sent it, gratis, to the editor of the Messenger at Liege who did not know the language around the picture, and therefore, in a note asked any linguist to translate it for the company. I informed him that it was Swedish and translated it for him. As the sentences were exactly the same as a Swedish spirit and a dear friend of mine, Madame Fredrika Ehrenborg had written for me in 1882, in my book of "Spirit Communications," I took the liberty to write to Judge Ivey, a stranger to me, informing him of this fact and suggested that the same lady perhaps wrote the sentences for the Belgium editor, and probably also that my father-in-law, who was a natural artist, had drawn those faces. Judge Ivey became interested in this case and wrote me a very polite and friendly letter which, among other good and true things, had these generous expressions: "My wife will be pleased to sit or hold a seance for you at any time if you will send us your picture or that of your wife." In consequence of this unexpected kindness I sent him photographs of my father-in-law, my wife and myself, the 15 of Feb. 1891. The Judge wrote another letter to me with the information that he had sent me two slates by mail and among other things said: "Myself and wife appointed to sit for you on a Sunday evening at half past 3 o'clock; we took half a dozen small slates and thoroughly cleaned them by washing them and placed the slates one upon the other on the top of the small table (no covering or pencil or pencil dust being used) between us, putting our hands upon the slates, in a few moments after, the spirit Chief Justice R. B. Taney controled my wife and gave instructions how to arrange the slates. I was told to take the two top slates from the pile on the table before us and get a cord that lay on the mantelpiece and securely bind the two slates together and to put your photograph on one side of these bound slates and your wife's photo on the other side, (which was on the top of the slates.) These bound slates being placed again on top of the other slates, all of which I did as directed. Placing our hands on the slates we felt the work commence at once. During the sitting my wife was under spirit control most of the time, by our little cabinet control spirit Willie Taylor, spirit Phebe Carey and spirit Chief Justice R. B. Taney, (who explained that under the circumstances better results could be obtained by keeping my wife under control most of the time while the work was going on) which lasted 30 or 40 minutes (I did not note the time exactly.)

While little cabinet control Willie was controlling my wife, she notified me that Mrs. Anna E. Helleberg's father was present and would make the picture on the slate for you, she also said our spirit artist of our band, Gustave Dore, present. When the work was announced finished, she said spirit Dore pronounced the work well done. I asked the name of this artist who drew the picture and she said his name was Otto Jacob Nattoch Dag, but said when he came to this country he took another name as our people here could not speak or write his name well. I asked her for the name he took and she spelled out the name Franks. She said he was the father of Mrs. Anna E. Helleberg. All your spirit band was present this evening, many of their names were called, but I can recollect but few; I heard the names, Emil, Ida, Mary, Jennie McKee, Madame Ehrenborg and many others I can not call to mind. During the sitting I heard a slate break and at once the control told us to take our hands from the slates at once, as the battery was too strong and we did not again touch the slates to the end of the sitting which lasted some time after. You will notice one corner of the slate broken that has the picture on. When the control announced that the work was done we unbound the slates, and found nineteen faces on one of the slates besides a message all around the picture, also the second slate was written full by spirit Madam Ehrenborg. Your spirit band have been frequent visitors to our circles before. Madam Ehrenborg has been described to me by my wife (who is clairvoyant and clairaudient) as a small lady that wore a black cap and black dress. I sent the slates to you."

We received the slates and concluded to have them photographed. The 17th of March, when the slates were at the photographers, I received on the slate through a private medium at home, some names belonging to the spirits on the slate sent to us and four other names, Eugen Sue, Thiers, Dr. Wahu and Lantartine which belonged to the slate for the

Editor of Spiritual Messenger, at Liege, Belgium, which has been photographed and sent to him. The 23d of March, after receiving the photographs, I put numbers on all the faces from 12 to 30, and we in a private seance again asked our father to be so kind and give us the names answering to the numbers if possible. Now came on the slate the following:

"These sketches were not intended for true likenesses, I was permitted to practice, like the other artists, and was desirous to convince you that I could do such work. I am not satisfied with the work, it is too crowded and not as I would like to do if I had the opportunity to control a medium as often as I would like and practice." (I asked is the face No. 12 once Carl the XII King of Sweden?) "Yes, the Swedes are all crowded together and the other persons are most artists or those persons of which I did give the names to you the 17th of March. All I can say now is I have given the correct impressions to the medium, look at the pictures and I will again tell the names I remember." We did as directed and the following was the result: No. 12, Carl, the XII former King of Sweden; 13, Bernadotte, former General under Napoleon the first and afterwards King of Sweden under the name of Carl the XIV; Johan 14th, Knut Nattoch Dag, a Swedish sea captain and relative; 15, Mrs. Anna Baumgratz, an acquaintance of ours; 16, white Star, an Indian girl who often communicates with us; 17, Indian Tecumseh; 18, Harrison; 19, John Quincy Adams, former President; 21, Abraham Lincoln; 22, medium Jennie McKee; 23, probably Chief Justice Taney; 24, 25, 26, 27, 28 mostly artists. No. 27 is the celebrated Hollandish painter Rembrandt who was on earth from 1607 to 1669 and painted 700 most valuable pictures according to Encyclopedia Britannica and he has his name written on his breast on his picture. After the names were filed as neat as we could get them the following came on the slate: "Is not the proof sufficient that spirits are around you all and desirous to prove their presence? Friends that have departed from earth life are not always the ones who return and manifest. Strangers to you are often attracted who wish to learn; so the spirits that come to Mrs. Ivey were not all known to her or me, they came for knowledge. Those few I recognized were attracted to me and they knew that you would get their names. I did not give the names the first time when you sat for that purpose, but they came and impressed the medium to write their names. All of them have been in your home at different times. I think I have explained as much as is necessary for the present. OTTO JACOB NATTOCH DAG."

This artist manifestation came unsolicited through a private medium and stranger hundreds of miles from us, to which I hereby testify as being the truth. Cincinnati, O., 177 Auburn avenue, the 27th of March 1891. C. G. HELLEBERG.

An Infant Clairvoyant.

LA HARPE, Ill. Little Dora, the 4-year-old daughter of Lincoln Hamlin, residing near here, is a prodigy. Her father and mother are fond of playing checkers, and the child has always watched them with great interest. Dora is possessed of the wonderful faculty which is variously claimed to be mind reading, or second sight. This consists in being able to readily name the spots on any set of dominoes which may be produced from looking at the backs of them, or she will select from the set any number asked for, all the dominoes being turned face downward and thoroughly shifted about. If one be slipped out of the set without her knowledge and it is called for she will quickly reply that the number is missing. The child cannot count from one to six, but will answer her spots as thus: "Five and a six," "six and a four," or any other number more readily from the backs of the dominoes than from their faces.

The child has been subjected to over one hundred tests and has never failed to call the right number. White paper has been pasted over the backs of the dominoes to prevent any chance of her having learned the backs and in every instance she has successfully indicated the number on the opposite, Dora is equally proficient in naming the spots on playing cards, but calls them by colors, not knowing the terms "spade," "king," "queen," "ace," "knave," "heart," or "diamond."

There is absolutely no deception practiced in the matter and the child's power developed during last month is a mystery.—St. Louis Republic.

A Paralytic Somnambulist.

The Paris correspondent of the "Daily Telegraph" writes: "An extraordinary case of somnambulism is reported from one of the rural districts. According to the account which has reached Paris the patient is a young man whose legs have been completely paralyzed for some time. In his usual state he is unable to move without the help of crutches; but when the fit is on him he can walk long distances without the slightest assistance. A few nights ago he got up and started for a neighbouring village, followed by some of his relatives, who never lose sight of him when he is in this condition. He arrived without misadventure at the house of a friend, knocked at the

door, and asked for refreshment. After having rested for a few moments he returned home, and, as it was still very early in the morning he sat down on a bench and waited until the people began to come out of their houses. He then went to bed, and awoke a few hours afterwards without feeling the least fatigue, though he had walked more than ten miles; nor had he the slightest remembrance of the expedition which he had undertaken."

The "Double."

In "Early Days Recalled," by Lady Duff Gordon's daughter, Mrs. Ross, the following "Hallucination" is recorded: "One evening when sitting motionless on a footstool I saw my mother's large eyes suddenly grow bigger still as she exclaimed, 'My dear Eothen, what are you back?' I had seen nothing, but my mother declared that Kinglake had come into the back drawing-room, which was divided by an archway with heavy red looped-up curtains from the room we were in, and had walked across. The servant was summoned, and declared that the door bell had not rung, and that no one had come in. No one could have come in, he added, without his knowledge, as he was laying the table for dinner downstairs; and the dining-room door into the hall was open. My mother was not satisfied, and lit the candles for us to go into the next room, where there was no one. The hour and minute were written down, and when Kinglake returned from the East he and my mother compared notes, but there was no adventure to account for his wraith."

LIFE.

DR. J. R. BUCHANAN. Does life from the celestial world of force, come to earth and summon from the elements the matter that it needs for an animal or vegetable being? It does, and yet it apparently does not. If life and matter stand apart, one must approach the other—life must approach, for matter cannot. But we are not accustomed to witness the process. We simply observe that life enters a small portion of bioplasm, which is adapted to life by its properties and which has previously been organized by life. The life that enters is a part of the organizing life of parents which evolved both the matter and spirit.

It is beyond the range of our present science to speak of the time when life was not on earth, and when it began to organize protoplasm for the reception of the lowest forms of life, and to have the continuous influx by which the lower were elevated to the higher forms. This will all be understood in time, but at present we simply perceive that life occupies, at its origin, a speck of protoplasm, and from this speck, holding in itself the invisible and incomprehensible life, all forms of life originate. The physical organism is nothing but a nidus, a starting point, from which the creative power of the life proceeds to the production of the man, the animal or the plant. And thus it becomes self-evident that an invisible spiritual power contains the potentiality of every possible living being. It builds up the structure, grows with its growth, fills it at maturity with all the powers of life, and within a limited period, abandons its home, fully developed to seek another sphere of existence, where the vision of the materialist refuses to follow it. He will follow the caloric which gives to steam its enormous power, when it has left the steam as powerless water, and find that it still exists as caloric in a different environment; but he will not follow the vital forces when they leave the body, nor will he listen to any testimony that they have been perceived, felt, heard, and understood after this departure. He is willing to perceive that caloric, after its departure from steam or iron, may again appear and enter other water or iron, but that human vitality can return to impress other human forms, he will not admit, though, so far as it can be established by scientific testimony, it is as well established as any fact in chemistry.—Alycone.

VITAL FORCE.

To the Editor of The Better Way. In your paper of June 13th you have an article quoted from "Therapeutic Sarcognomy" by Dr. Buchanan, in which he speaks of "vital force and physical force." Why doesn't he tell us what vital force is, and where it comes from, and where we are to get it and use it best? And then he speaks of physical force when there is no such force. No form of matter has any force of itself, but must get its motion, sensation, instinct and intelligence from something else. Then he makes the nervous system the seat of life, when they are only the conductors of sensational life. The nerves have no power of their own. He also says the manifestations of life are dependent on the influx from the nervous system. But what is the influx and where does it come from, and how do the nerves get it? Then, again, he sums up by saying, "If, then, life emanates from the nervous system, which actuates the muscles, the lungs, the digestive organs and the circulation, and which also controls nutrition; it is evidently a vital neurological influx, which, through the nervous system controls the material influx of food, water, etc."

Now, Vita Pathy teaches and demonstrates that vital spirit—(vita) life—vital force is in the air, and that we take it into our lungs at every breath, and that the oxygen of the air is its conductor, and that this vital spirit being conducted into our lungs leaves the air and goes through the tissue of the cells into our blood (while the non-lifeless air is exhaled). The now vitalized blood goes to the heart and sets it in motion. This vital spirit being in the blood we have life, and all parts of the body receive vital force through the blood—the red river of life, as its conductor. Then this vital force in the blood acts on the brain as well as the heart, and from the brain through the nervous system to all parts of the body, giving motion, sensation, instinct and intelligence. But nutrition and the building up of the physical body is supplied by food, etc., through the blood. All matter is conveyed by the blood, and spiritual force is conveyed by the brain and nerves. My book on "Vitapathy," just coming out of the press, makes all plain. Yours for knowledge, JOHN BUNYAN CAMPBELL, M. D., V. D.

SCHWEINFURTH. Most of the great religious bodies hold that Christ's spirit is still in the world and that divinity is still manifesting itself through human agencies. If this be true, anybody who comes up to the standard of spiritual perfection, as laid down by the best teacher, can justly claim to be Christ-like. These persons have been very scarce in the world, to date. Mr. Schweinfurth claims that he has got it, though, and his purpose is to start a heaven here on earth; a scheme entirely practical, if Christ's teachings are true. Can you, bigot, deny this? We are not defending Schweinfurth but we have a thousand evils in Kansas City a thousand times worse than this, which are borne with by this very orthodox people and press. We have the biggest kind of a hell in Kansas City, devils and imps innumerable, perjurers, gamblers, saloon dens, thieves, murderers, houses of infamy, Sunday newspapers, variety theatres; but no one has yet offered to tar and feather the men who follow these things. Who are we, that we should set up a standard of truth and a path of virtue? Schweinfurth may be a fraud, and he may be the crystal of truth. There is one thing certain however, that this world with its daily crimes' record, as a witness, is a terrible rebuke to our (standard of Christian attainments, and in no fix to set up in business as a public censor. We look for revelations of wonders in the bright sky of truth in the few years yet remaining of this century, or an eclipse of darkness never before witnessed. Let us clothe ourselves with mantle of charity, and think.—Kansas City Progress.

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HOW THEY TESTIFY. A work entitled "The Book of Nature," by C. O. Groom Napier, F. C. S. (London: John Camden Hotten, 1870), has a preface by the late Lord Brougham, in which he says: "There is but one question I would ask the author: Is the Spiritualism of this work foreign to our materialistic, manufacturing, age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud; it is no bigger than a man's hand; it is modern Spiritualism."

The late Mr. Serjeant Cox, an Assistant Judge of the Middlesex Sessions, President of the Psychological Society of Great Britain, got satisfactory proofs of independent writing through Henry Slade, and wrote of it, August 8th, 1876: "I can only say that I was in the full possession of my senses; that I was wide awake; that it was in broad daylight; that Dr. Stade was under my observation the whole time, and could not have moved hand or foot without being detected by me."

Dr. Lockhart Robertson, long one of the editors of the Journal of Mental Science, is a physician who, having made mental disease his special study, would not easily be taken in by any psychological delusions. His testimony to the reality of the phenomena was published in the "Dialectical Society's Report on Spiritualism," p. 247. He has maintained his interest in the subject, being a member of the Council of the Society for Psychical Research, and has since re-asserted the facts.

Mr. Alfred Russel Wallace has a worldwide reputation as a naturalist and traveller and as the predecessor of Darwin in the publication of several theories having reference to the doctrine of evolution. In his work "Miracles and Modern Spiritualism," he places on record the result of a long and patient investigation of Spiritual phenomena.

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As fully as I believe that there are persons controlled by unseen intelligences without knowing it, so fully do I believe that there are many who suppose themselves mediums used by departed human beings who have only caught the thought of some one in earth life—generally some one in their immediate presence.

The world is full of such facts as these, our duty is not to deny them, but to acknowledge and explain them. They are on the shadow side of mediumship.

A gentleman, once upon a time, in recommending a medium to me said: "Go to her, she is honest, she never tells a lie or makes a mistake; go to her and you will see and get the genuine."

No one can be a medium without being negative; if negative they pass en rapport with whatever positive influence comes to them; whether that influence comes from a mundane or a spiritual source.

It was a long time after I learned the theory before I learned the fact that, by far the greater proportion of sitters, who go to mediums and make their own communications. I have been taken to task and reprimanded in terms more forceful than elegant for saying that ninety-seven per cent. of the communications I have received in the last five

years were untrue; and perhaps not from any departed human spirit. Yet upon mature reflection I think my statement was not far from correct. For these mistakes I never for a moment thought of blaming mediums or spirits; I was probably the innocent cause of nearly all of them. I did not go to mediums with a set determination that they should tell me certain things, but I did go to them with certain things in my mind—things which must be accomplished. In my estimation certain things could not and must not be any other way than just as I had fixed them. When I got there the medium always saw the importance of that which seemed to me all important. They almost universally started out in that strain, and said just what I thought, that such and such things would surely be accomplished.

After this thing had gone on for several years I changed my mind; I began to see that it would not, because it could not come to pass. Then every medium to whom I went told me the same thing. About this time I began to see that I, myself was making the communications I was receiving—that I carried into the presence of the medium a more positive influence than decarnated spirits had; and that mediums were but reflectors; and in these instances were reflectors of my own thoughts. The better the medium the more thorough the reflection, and therefore, when it reflects the wrong thing the greater the mistake.

Now, permit me to say that many of the frauds committed by mediums—good mediums some of them; are but reflections not necessarily of roguery or trickery in the sitters, but of honest desires on the part of the sitters, for communications.

One of the oldest and best mediums in the world once said to me: "You can never know the temptations which occasionally come to me to cheat in my mediumship," and he added, "by comparing notes with other mediums I find they have the same temptations, and I am afraid the temptations are more than some of them can bear. I sometimes sit down to give communications or manifestations and I cannot get them. I pass en rapport with the sitters, and feel them earnestly calling for something from the departed; I soon find myself joining with them in that call. The feeling comes over us, we must have something. Occasionally a sitter who has had some thing good brings a friend who has heard wonderful things of Spiritualism and of my mediumship. Beside that, the friend wants consultation because of dear ones gone before; or they may have brought friends whom they want to convert to the glorious knowledge we have obtained. They feel they cannot go without getting something for that poor mourner. Soon that feeling is thrown upon me, and takes possession of my whole being. Sometimes I even seem to hear their spirit friends say: 'We can't do anything to-day, but do give these poor, hungry people something; if you even cheat them you are only deceiving them into the truth—into happiness—please if possible cheat these people out of their tears and sorrows; they will feel better and so will you. As you deceive a child to make it take medicine, and cheat it into health and happiness, so I sometimes find it hard to resist the temptation, to cheat the people out of their darkness and sorrow.'"

This medium did not say he did deceive, he said he had often been tempted in that way.

He asked me if I ever was tempted to shade or to embellish a truth, or to sometimes paint the devil a little blacker than he really is, for the sake of moving my argument a few points nearer the front. Of course I confess that I had on many occasions yielded to such temptations. He added, that in giving his experience in that respect, he knew he was giving that of many other good mediums. I have often related this and have heard dozens of mediums confirm it as their experience. Hundreds of others deceive, with other and baser motives.

One man who shall be nameless, one I know to be a good medium but one who I think had rather palm of an immense fraud on the world than to give the world a genuine small manifestation, said to me in answer to a question, the first time I ever saw him: "Well, I am a materializing medium, but I am strongly inclined to quit the business." I asked why. "Why," said he, "they accuse me of fraud and trickery, and I am not sure but that they are correct; I know they have sometimes proved it. I don't like to trick, but I know I have been caught at it and I am tired of it."

This was said with an air of such apparent honesty that I really for the time thought him sincere. Even to-day I cannot say that the man is conscious of all the tricks he plays in the name of Spiritualism.

If spirits retain in the other world the idiosyncrasies that attach to them here they may have more to do with the dishonesty practiced by some mediums than many of us think. I will not attempt to say that such is not the case.

Possibly not a few of our arisen friends may argue as the medium did, from whom I quoted. Some may think, if we can by inducing mediums to wear false faces and wooden whiskers, cheat somebody into Spiritualism, we have only cheated them into truth and joys, and out of sorrows and grief, and so it is well.

It is done on the principle which our mothers used when they fooled us for our good, by inducing us under false claims to take "naughty medicine." My mother used to try to make me believe there were terribly dangerous monstrosities shut up in the large box of maple sugar she always kept up stairs. She did it not so much to save the sugar as to save my health. As her motives were pure and her "white lies" served to keep the monstrosities I imagined were in that box out of my stomach; I forgive her. But I am now led to ask, may it not be among the possibilities that, that same mother may have as great a desire now to save me from the despair of Materialism as she once had to save me from attacks of biliousness. I do not say this is so; I only ask if it may not be among the possibilities.

While, individually I hold in utter contempt those who would impose upon our most sacred feelings by pretending to reproduce or to represent our arisen friends I wonder if I am not myself sometimes inclined to misunderstand, mis-judge or misrepresent the weight of an opponent's argument. I confess I find myself inclined to make all I can out of the facts which can be turned to account on my side of any question I may be discussing.

I notice it sometimes seems easier to give an evasive or a wrong answer to a question than to confess one's inability to answer it correctly. While condemning fraudulent mediums let us remember that with what measure we meet in judgment it shall be measured to us.

It is hoped that no "wolf in sheep's clothing," who pretends to a mediumship he or she does not possess, will twist anything here said, to a justification of his or her unrighteous conduct. I would justify horse-stealing or gambling as quick as I would this "stealing the liver of heaven," for mercenary purposes.

I fully believe the connection between this and the other world is becoming more apparent—more palpable every day—that we are here and now growing a spirituality, which will lead the world to somewhat throw aside the curiosity phase of Spiritualism and seek to come in closer rapport with the world of spirituality, not for tests; not to prostitute angel communion to mercenary purposes, either on the part of sitters or mediums; but for a holy communion with the world of thought; of wisdom; of love; of spirituality; for the development of spirituality, and for the company and the society of the unseen, while we journey in this vale of tears. That such may be the case, is the constant and unceasing prayer of one who is in love with every thing which can assist in the development here and now, of a grander spirituality.

"THERE IS NO DEATH." The editor of a prominent materialistic weekly recently lost a near and dear relative by death and devotes the following beautiful, but to us sadly pathetic, eulogy to her:

"Laura's disposition was altogether lovable, as was her life itself. She was never known to speak ill of anybody. Her home was the empire which she beautified and adorned and which her presence made a heaven for the little family circle, consisting of herself, her husband and their little boy, nearly ten years old. The little family is now broken—broken never to be reunited. As we write these sad lines tender hands are preparing the gentle form of the pure being whose presence supplied the light of that home for her dark and cold abode in the city of the dead. She leaves a home as dark as that to which she goes. The light is out. The tendrils of affection untinged happy hearts are rudely torn. Rest and forgetting the inheritance of the dead. Of this we may be assured: the dead do not suffer. But this assurance takes but little of the edge from the keenness of grief. Poor Laura was cut down in the early morning of young womanhood. Her brief career was of but twenty-seven years duration. It was fitting that being so blameless, so gentle and of so pure a life should leave the scenes of earth in June, when nature is dressed in her holiday attire—when leaves and vines are green, when flowers are full blown; when the songs of birds and the murmuring of brooks are making sweet music; when the sunshine is bright and the air is laden with the perfume of flowers. And thus, dear Laura, your little life story is written and printed in the type your fingers have a thousand times handled.

"Adieu, dear heart! Your gentle nature made you precious to all of us, and we all mourn and will not be comforted."

Ah, how much more consoling is the Spiritualists' belief—aye, their knowledge of those but gone before. They would say "Laura is not dead, but arisen—bloomed into a brighter, higher life and destined to await the coming of her dear ones." We do not weep for those called dead, but for those whose hearts are bereaved like this good brother's is—saddened, sorrowed by the thought that "the light is out." Nay, it is not out, but burning all the brighter, and breathing the purer atmosphere where nature is always dressed in her holiday attire; where leaves and vines are ever green; where flowers are always full blown; where the songs of birds and the murmuring of brooks are ever making sweet music; where the sunshine is ever bright and the air laden with the perfume of flowers.

The yes brother, you have written in your eulogy a description of her spirit home. It was an inspiration. Say not adieu, therefore, but think it was only a temporary parting and the heart will cheer up in the thought and the soul feel comforted.

A zinc box full of dynamite was exploded beneath the Capitoline monument, Rome, inscribed to Victor Emanuel, Garibaldi, Cavour and Mazzini. The monument was not seriously damaged. The outrage is attributed to extremists of the Clerical party.

DR. N. B. WOLFE. Dr. N. B. Wolfe, of Cincinnati, a gentleman prominently identified with the cause of Spiritualism through his writings and often outspoken demeanor in its behalf, passed to spirit life on Wednesday, June 17th, at his residence, Smith street, in the 60th year of his age. The remains were shipped to Lancaster, Pa., for cremation. Dr. Wolfe was private secretary to the late President Buchanan, and author of "Startling Facts in Modern Spiritualism," a good physician, an enterprising agriculturalist. Several years ago Dr. Wolfe visited the West Indies in company with General Simon Cameron, a bosom friend; and on one of his European trips he was entertained by General Arthur Ellis, Esquerry to the Prince of Wales. On a recent visit to London he was given several grand receptions by Spiritualists, and his last act in behalf of Spiritualism was his article entitled "In the Spirit Land," published in the Cincinnati Enquirer and reproduced in THE BETTER WAY in November, 1890. Personally Dr. Wolfe was a remarkable man. He possessed a wonderful memory, had fascinating conversational powers and a strong individuality with a pleasing humor running through it—the latter probably owing to his genuine appreciation of wit. In stature he was short, but well rounded out, with a fine head, indicating a spirituality that was alive to a higher comprehension of things than ordinarily accorded to physicians. He was an originality in every respect.

Angel Visitors.

H. D. BARRETT.

One evening in October,

When leaves were crisp and serene,

When earth looked brown and sober,

And all my days seemed drear;

When thoughts of sadness thrilled me,

And merriment came with pain,

When life-long friends turned from me

And hope began to wane;

When doubt obscured the heaven,

With sombre clouds that day,

Where the joy of love's pure heaven

Took wings and fled away;

I wandered forth at midnight,

To the arbor in the glade,

Where Autumn's mellow merriment

Made golden all the shade.

There in the mellow gloaming,

There, in that beautiful spot,

My soul did cease its roaming,

And sorrow chained it not.

I knew that ministring angels—

A myriad in the throng—

Were there, God's sweet evangelists,

Singing a holy song.

My soul forgot its sadness,

In rapture of that lay,

And a sense of joy and gladness

Shone in as bright as day.

So sacred that revealing,

Like mantle round me cast,

I felt with grateful feeling,

That angel friends will last.—Cassadagan.

NEWS ITEMS.

A religious fight is feared at the election of the next Canadian premier.

The supreme court of Pennsylvania has decided that Sunday shaving is illegal in that State.

The natives of Matonga have massacred, roasted and devoured a French expedition from Loango, under M. Crampel.

In a murder trial in Texas recently the jury was composed of four colored men, three Chinamen, a Maori and four Mexicans.

An earthquake was felt last week in the Tyrol, Switzerland, in Rendena Thal and Sued Thal, at the foot of the Admello glacier.

Washer women of London are on a strike, having inaugurated it with a parade. Following it they made an assault on those who would not participate. They demand 84 cents a day for 8 hours labor.

When George III. was King no English barrister would have dared make the speech that Sir Edward Clarke uttered in the baccarat case. To denounce the Prince of Wales as possibly guilty of so shameful an act that he ought to be dropped from the army list would have been constructive treason, the punishment for which was hanging.—N. Y. World.

NAPLES. A large stream of lava is issuing from a new crater of Mount Vesuvius at the base of the central cone. Signor Palmieri, the Director of the Observatory, states that the flow is directly connected with yesterday's earthquake in Lombardy, and that the seismic disturbances generally stop when an eruption commences. He does not consider the lava stream dangerous.

TORONTO, Ont. The Methodist Conference recently suspended Rev. James Thompson for one year for preaching the heresy that "there is no material hell." Mr. Thompson, in his sermons, expressed the belief that there was no punishment for wrong-doers but annihilation, and that the idea that they would be punished with perpetual fire was illogical and unsupported by scriptural testimony.

BUFFALO, N. Y. When Henry Bristol died his daughter took possession of his property and was sued by Jennie Lorish, who claimed to be Bristol's wife. Today she produced in court a document that reads: "This certifies that Henry Bristol, State of New York, and Jennie Lorish, State of New York, were, at her residence, joined together, before God, in holy matrimony, on August 29, 1889. Your wife, Jennie Lorish, Henry Bristol."

It is said that Henry M. Stanley has discharged his valet because some one suspected him of stealing. Apparently he made no attempt to discover whether the charge was true or false. He merely said: "I will keep no one in my employ on whom any suspicion of dishonesty has fallen." Does Mr. Stanley forget that he has been suspected of a number of acts which he stoutly denies having committed?—Twentieth Century.

When the flood swept over Johnstown the taxable value of her property was \$2,000,000. Now that Johnstown is rebuilt her property stands on the tax list at \$9,000,000. What is the old adage about "an ill wind?" In the Johnstown case "it's an ill tide that sweeps nobody good."—N. Y. Press.—It is said that Charleston was also benefited by the earthquake, so we may extend the quotation to "it's an ill earthquake that shakes nobody good."

Guatemala will send its national band to the Exposition. This band is the third largest in the world, that of Austria being first, and the Mexican National band second. It is noted for its fine music, and will take to Chicago its full complement of 200 instruments. The government of Guatemala has also arranged as a feature of its representation at Chicago, to send a group of natives, who will on the Exposition grounds as they live at home; carry on their industries, bringing their materials from Guatemala with them, and give exhibitions of their music, games, etc.

ROME. Advances from Badia Calavena and Tragnanzo, two of the towns in northern Italy that were visited by the earthquakes yesterday, show that the inhabitants are terror-stricken and that they have taken to the fields for safety. The subterranean rumblings continue, and occasionally slighter shocks than of yesterday are felt. The damage done at these two places is much greater than was indicated in the first reports. The towns were practically destroyed. A commission appointed to examine the houses still standing have made a hasty investigation and reported that at least three-quarters of the houses are in such a condition that public safety demands that they be pulled down entirely.

ST. LOUIS. Under the heading of "Creeds Crumbling," an evening paper quotes Rev. F. G. Tyrell, pastor of the Central Christian Church of this city, as saying that all signs pointed to a dissolution of orthodox creeds. Mr. Tyrell, in sermonizing, pointed out forcibly the dissensions in regard to matters of belief and faith which have shaken the Protestant Church, and from this drew conclusions that the creeds are crumbling, and will ere long disappear. He can not, he says, accept the belief of the Trinity of Jesus. Asked as to why he believed that the Protestant creeds are falling, he replied that one had but to notice how the teachers of the Gospel are demanding the right to make their own deductions, provided that they acknowledge the divinity of Christ. The effect of Dr. Tyrell's statement is as if a bombshell had exploded in the midst of the orthodox ministers, and every body is discussing the stand taken by the reverend gentleman.

PERSONALS.

Contributions received: J. D. C., F. H., J. W. D., M. F. P.

Mrs. Lena Bible will be pleased to see her friends at 143 1/2 Richmond st.

The Anthropologist of Boston has suspended publication for the present.

Lake Sunapee camp meeting begins August 2d and closes on the 30th. More anon.

Mrs. Lena Bible entertained a cozy circle at G. A. R. hall on last Wednesday evening with psychometric readings and spirit tests. The latter were highly appreciated by the recipients in view of their excellency.

Old subscribers must now watch the tag on the wrapper, as THE BETTER WAY will be stopped promptly at expiration of subscription if not renewed in time. The increase in business leaves us no time to notify our patrons by postal as heretofore.

An interesting article from Mrs. M. T. (Shellmar) Longley, the medium of our good old Banner of Light, will appear in next issue of THE BETTER WAY. Mrs. Longley is not only an interesting writer, but an intuitive one—a medium who sees the spiritual of things without effort, for she lives it and in it, and thus reliable as a source of information concerning the beyond. We are pleased to have her appear (in spirit) in THE BETTER WAY and are sure many of our readers, if not all, are equally so.

The Editor of a popular magazine writes that a communication costing \$1.25 to set up was sent by a reader who promises to take an extra copy of the magazine worth 20 cents if accepted and printed. It was declined, of course. But it is simply due to thoughtlessness that some people act thus, forgetting that a favor should not cost the recipient more than the favor is worth. But courtesy sometimes demands an acceptance even if compelled to give a dollar's notice for a twenty-five cents subscription. Self culture is sadly lacking in such people.

At the annual meeting of the Way Publishing Company on the 20th inst. the old Board was re-elected to serve another year.

The annual statement of the Secretary showed a marked improvement in the receipts of the past year and gave the assembly cause for rejoicing and the Board considerable encouragement and hopes to continue their unrequited labors in behalf of THE BETTER WAY. The unusual increase in circulation since the reduction of the price to \$1 a year added a double pleasure in assuming the responsibility for another term.

PUNGENT PARAGRAPHS.

You're not a true Democrat, McClave. You declined to recognize your barber just now. That's snobbish.

Why? The beggar cut me himself this morning.—Puck.

THE BOY AND THE PREACHER.

Bobby—Are you the man who preached this morning?

Minister—Yes, little boy.

Bobby—I guess everybody didn't just like you, did they?

Minister—I don't know. I preached as well as I could.

Bobby—Yes; papa said you tried to do your darndest.

Dr. John Hall, the noted Presbyterian minister of New York, is paid \$20,000 a year to tell a lot of millinery for the poor man named Jesus, who hadn't a nickle in his vest pocket, was their savior.—Investigator.

"Patrick," said the priest, "how much hay did you steal?" "Well, I may as well confess to you, Patrick, for the whole stack, as I'm going after the rest to-night."

It is now claimed that the garden of Eden was situated on a little island in the Indian Ocean. The eight-inch rifle that Adam and Eve were sent to the island after the fall.—E. X.

Foreign Visitor proudly:—In my country we have only one law for prince and pauper.

American Host—Same way here. It doesn't matter whether a man is a beggar or a millionaire, he's got to obey the law, unless he's got a pull.—New York Weekly.

The range and penetrating power of the modern rifles are tremendous. The six-inch rifle will hurt its projectile through ten and a half inches of wrought iron a thousand yards from the muzzle. The eight-inch rifle will pierce sixteen and six-tenths inches of iron at the same distance. The ten-inch rifle that rejuvenated "Miantonomah" will carry its missile through twenty-one inches of iron a thousand yards away. The twelve-inch rifle, of which we are to have a supply in the future, will penetrate twenty-eight inches of iron at a range of three thousand feet.—New York Mail and Express.

A successful heresy hunt simply brings its victim down. It does not prove truth a lie, nor enslave any except a willing conscience.—N. Y. World.

CUT HIS TEETH.

A colored brother who was moving down to the city from Albany, was asked by a passenger on the train if he intended to keep chickens when he got settled.

"No doubt I shall hev 'em, or less to do wid chicken sabb," was the reply. "You kin bet 'yo' life I hain't never to leave no fadders scattered around de back doan.—Exchange.

When the mind reaches the comprehension of the confine of the fourth dimension, it ceases to be agnostic or materialistic. It comes in-tour is born into the science of spiritual phenomena.—Exchange.

A Chinese diplomat who swindled his creditors when abroad, was promptly condemned to death when he reached home. If China ever has a modern banking system the bank cashier will have to walk straight.

EDITORIAL TRIAL.

A man came to me lately of very plain means. But his looks spoke of wrath, and the deepest chagrin.

A woman he brought—such as often are seen—He said, "Here's my wife—here is Mrs. Green—'Now, please, Sir, to tell us, just what 'tis you mean.'"

"In printing those verses, you hit us I ween." Then we raised up our eyes, which were calm and serene.

And we bowed very low unto each human Greek. And said, "Now, my friends, will you keep down your spleen,

"I cannot just think of the verses you've seen. 'But if you've got 'em, will you please to print 'em?'" "Why then you know better than I do, I ween." —G. H. Horr.

That policeman is very faithful. You always find him at his beat.

Yes; it is lined with saloons.—The Epoch.

"Let your light shine as a scriptural injunction that cannot be too strongly impressed on the mind of every intelligent Spiritualist. He who stands up for his honest convictions, even though he be in error, is entitled to respectful consideration, and he is most certain to receive it from all fair-minded persons. It is not at all necessary that a believer in our truths should be forever thrusting his opinions and convictions upon others, especially upon those who do not appreciate or understand spiritual truths. But he should ever hold himself ready to defend his belief, when assailed, and to give information to all honest and hungry souls seeking knowledge upon this, the most momentous subject within the range of human understanding.—Extract.

THE WHEELING OF TIME.

His first love was full twenty-five.

He is eighteen when he sought her.

When he at forty-five did arrive.

He asked for her daughter!—Puck.

"All the energy in the world," said Dr. C. F. Chandler, in a recent lecture before the Columbia School of Mines, "comes from sunshine. Even the energy in the electric battery that rings the door bells of our homes, has its origin in the light of the great solar system. The force in the copper wire that sets the bell ringing comes from the zinc plate in the battery jar. The energy in the zinc plate comes from the anthracite coal with which it was burned when taken from the mines, and, finally, the energy in the anthracite coal was put there by the sunlight that fed and nourished it when it existed, ages ago, as trees and plants."

Are you with us? Remember THE BETTER WAY is the cheapest and best Spiritualist paper in the world. Read it, subscribe for it, circulate it.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

F. J. CHENEY & Co., Prop's, Toledo, O.

We the undersigned, have known F. J. Cheney for the last fifteen years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

West & Traux, Wholesale Druggists, Toledo, Ohio.

Walding, Kinnann & Marvin, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c per bottle. Sold by all Druggists.

Correspondence.

Vicksburg, Mich.

The eighth annual camp meeting of Vicksburg, will be held at Fraser's Grove, commencing Thursday, August 6, 1899, and continuing over three Sundays. Good speakers will be in attendance.

All mediums intending visiting this camp, and desiring to be advertised please send their names at once to JEANETTE FRAZER.

Norman, Ind. Ter.

I lectured in Oklahoma City May 31, June 2, 5, 7, 13. At the end of the first week's work we organized a society with twenty-six members. In the center of Indian Territory, surrounded by 75,000 Indians, are about the same number of white men. The latter are a lively people, I assure you, and the former are 'liable' to be yet I feel considerably safer here than in New York or Chicago. I commence a course of lectures here in the opera house to-morrow evening. Fraternally, J. MADISON ALLEN.

Parkland, Pa.

The National Spiritualist Camp Meeting takes place here on June 14th to September 20th, therefore now open to the public. Among the speakers and mediums are Dr. Willis, Mrs. Gladys, Sidney Dean (who speaks on the 2nd, 4th, 5th and 7th of July), Mrs. Lake, R. W. Emerson, A. B. Richmond, Mrs. C. Cutler, J. F. Baxter, Jennie B. Hagan, Mrs. Kates, Mrs. Carrie Twigg, Mrs. Allyn and Miss Maggie Gault. Hotel and tent accommodations on the grounds. Ask at any Reading Railway Station in Philadelphia for Spiritualist Camp Meeting tickets.

Liberal, Mo.

Your readers have not heard enough about the new camp meeting in this beautiful part of the South. The North was the first in spiritualist-camp-meeting entertainment, but it is not the last. I was surprised to find so lovely a climate, such cool nights, and an entire freedom from all pestiferous little annoyances.

I believe this camp is destined to rank among the very first in the whole land. The junction of the railroads makes it easily reached from every direction, and the grove, right at the depot, is one of the very finest for camp meeting purposes. It is a Catalpa grove, and is so dense that scarcely a ray of sunlight can penetrate it. The octagon-shaped pavilion is a model. There is plenty of good well water and a beautiful little lake on the grounds. Besides a well-appointed dining hall and restaurant, there will be a grocery on the ground to furnish all necessary supplies to such as prefer boarding themselves in their cottages or tents.

Another important feature of the camp is a tasty bath house. The management has secured the best of speaking and mediumistic talent, and a most hearty and enjoyable time is anticipated.

The meeting commences August 15th and continues until September 15th.

Lily Dale, N. Y.

Our extra course of lectures began June 21st with pouring rains, but it was needed so much in the surrounding country that every one rejoiced, and even under these circumstances we had a goodly number of listeners to both morning and afternoon sessions in the auditorium. The chairman of the occasion was H. D. Barrett, the gentleman who presides so acceptably for the regular camp meeting, and we were also honored by the presence of the president, Hon. A. Gaston. Both of these gentlemen made a few remarks approving of this new departure in the line of meetings, which have been undertaken or projected by Mr. Stearns Powell with his hearty approval and co-operation of the Association, and yesterday's attendance shows that it meets the approval of the people who are residents of the grounds at this time, as all such efforts for general good and improvement should.

The lectures were given by my spirit guides and I will only say of them that the people seemed to enjoy them. Music was furnished by Mr. J. T. Lillie, and all feel that we had an auspicious beginning, and we only wish that all the readers of THE BETTER WAY were here with us to enjoy the quiet restful spirit of the place during the week and our little visits from cottage to cottage as the spirit of good will and love prompts us.

North Jackson, O.

The Mahoning Valley Spiritual Society met at North Jackson on June 14th, and had a successful meeting in spite of adverse circumstances which were thrown into our way. It almost brings the blush of shame to us to let the readers of THE BETTER WAY know what a Christian-like people are about here, and again we think your readers should know what kind-hearted and Christian-like spirits our people have, should say our orthodox friends. On our arrival at the place of meeting, we were surprised to find the gate closed and barred, when, upon inquiring we found that at six o'clock on the evening previous the grove had been positively refused, having been previously promised in good faith, when, upon further inquiry, we found that our orthodox friends had called upon the lady who possesses the grove, and that at six o'clock on Sunday morning on the same account the town hall was refused us. We could not help but think, poor ignorant souls, they know not what they do. Still, with all these adverse circumstances we had a rousing and successful meeting; for at the residence of Jessie Flaugher we found at least one place which our Christian friends could not block for us.

The meeting was well attended, and through the mediumship of F. G. Wilson, of Mantua Station, we received a very beautiful and instructive lecture, both in the forenoon and afternoon. Mrs. Wilson was also present and furnished poem and music.

A meeting was appointed for two weeks, June 28th, at B. O. Barber's Grove in Newton. Mr. F. G. Wilson will lecture on that occasion. Mrs. Wilson will furnish music and poem.

There will also be a circle in the evening for the benefit of those who wish to reap those benefits. J. W. REICHARD, Sec'y.

Springfield, Mo.

Through some inadvertence there has been no report from our society of Mrs. Kibby's lectures at this place. She was engaged for May and June, and has been giving us some grand lectures, accompanied with platform tests, all of which have been very acceptable, many of the tests being simply astounding. It is in this phase which excites the most interest with her audiences, consequently more time is spent in giving these tests than is generally done by our public speakers. At the very commencement of her course she gave me some excellent tests and at the close, warned me of a fall she saw for me in the near future. By some means, and I have never been able to understand why I did not hear it or did not get the slightest intimation of it, my two daughters who were present likewise failed to hear it. This warning was repeated in the presence of several friends who heard and understood it, and this just before it happened. Yet to this warning were my ears also dumb. I think it was the next day after this last warning was given that I had occasion to go upon the roof of my daughter's house to give some instructions to workmen repairing the roof. The roof was

not steep, being but little more than a quarter pitch, and it was in a valley likewise, where it was much easier to go up and down than elsewhere, and where I had been up and down probably a hundred times with the greatest ease, always having been sure-footed on buildings as well as on the ground. But now, when near the top of the roof, I felt my feet slipping, and I emptied to turn around in order to slide down to the gutter, my feet felt as if they were held tightly down to the roof so that I could not move them, and I fell with my head and shoulders much lower than my feet, breaking my arm just below the shoulder. We are told there are no accidents. What was this then? Was it deliberately planned and carried out? It was heard and repeated by many, but withdrawn from the party most interested. Whilst I have no doubt that in the end it may prove for the best in a general way, yet these strange inscrutable things seem a nuisance to everything orderly, and one is led to wonder by what law that philosophy, shall we account for these things? Fraternally, R. HOVEY.

Watertown, N. Y.

Spiritualism in this busy city more than holds its own, and judging from the marked intelligence and earnest zeal of the officers and members of the Literary Club, and the harmony that prevails at the gatherings, the public work is likely to be productive of great good. This society has not reached a very mature age, but it already exhibits signs of strength and stability frequently lacking in older societies. Possibly this may be partly due to the labors of our friend Lyman C. Howe, whose praise is in everyone's mouth, as is also the case with Bishop Beals; and it is refreshing to follow the labors of such workers who have left nothing but tender and affectionate memories behind them. But I was speaking of the Watertown Literary Club and its prospects, and these are somewhat unique, for the spiritualists here are mainly composed of veterans, and their wisdom seems determined, as far as human reason can foresee, to avoid the straits and quicksands of petty jealousies, that all too frequently prove disastrous to many similar undertakings, and have evidently taken for their motto, "In essentials, unity; in non-essentials, charity, in all things liberty." This club has a good hall, music; kind feelings and brains to appreciate a good thing as is evident by their warm appreciation of Bros. Howe and Beals. I spoke for them last Sunday, and speak again on Sunday next in the morning and evening. R. H. KNEESHAW.

The attendance at our meetings this month have been very good; composed of intelligent men and women who came as strangers but returned better acquainted with the philosophy of Spiritualism. People here are beginning to realize the fact that it is something better than the devil, consequently there is a widening interest felt here in Spiritualism. We have had some strong talent with us. Bishop Beals has closed his engagement with us for the present. His lectures and tests were excellent, but his inspirational playing and singing is considered by all as superior to any ever heard in this city. Mr. Beals leaves for Londonderry, Vt., to fill an engagement there for this month. For the next two weeks we have engaged Mr. R. H. Kneeshaw, of Saratoga, N. Y., to lecture for us. This will close our course of lectures until fall. Yours for the truth, C. H. MATTHEW, Secretary.

The Spiritual Literary Club of this city for whom I am engaged, have re-engaged me throughout the month of June. We are having good meetings and what is still better, attentive and goodly numbers in the auditorium. The chairman of the occasion was H. D. Barrett, the gentleman who presides so acceptably for the regular camp meeting, and we were also honored by the presence of the president, Hon. A. Gaston. Both of these gentlemen made a few remarks approving of this new departure in the line of meetings, which have been undertaken or projected by Mr. Stearns Powell with his hearty approval and co-operation of the Association, and yesterday's attendance shows that it meets the approval of the people who are residents of the grounds at this time, as all such efforts for general good and improvement should.

The lectures were given by my spirit guides and I will only say of them that the people seemed to enjoy them. Music was furnished by Mr. J. T. Lillie, and all feel that we had an auspicious beginning, and we only wish that all the readers of THE BETTER WAY were here with us to enjoy the quiet restful spirit of the place during the week and our little visits from cottage to cottage as the spirit of good will and love prompts us.

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power in the cause stands J. Frank Baxter, of Chelsea, Mass. For Sunday, June 21st, in St. Louis, Mr. Baxter is announced to carry out the following programs: Morning at 10:45: 1. Singing, Nearer to Thee; 2. Poem, Many Mansions; 3. Song, Love at Heart; 4. Lecture, Heaven, What and Where is It, and Who are There? 5. Song, The Lord is My King; 6. Poem, Outward Bound; 7. Song, Who will Guide? 8. Lecture, The Spirit and its Emancipation; 9. Only a Thin Veil; 10. An exercise in Mediumship, as desired, if possible. This gives the public some idea of the versatility, scope and attractiveness of Mr. Baxter and his work. REPORTER.

New York, N. Y.

Mrs. Kate R. Stiles has closed a short but successful engagement with the First Society of New York City. I was privileged to listen to the morning lecture, and am proud to know that added to our long array of talented speakers, Mrs. Stiles stands high on the list. She gave us words of loving wisdom, in a manner most acceptable, as her delivery is fine and her language choice. Her earnestness and fervent love, coupled with her tender womanliness, kept us busy. Her abilities as a test medium, both on the platform and in private are good, and with fostering care and cultivation will place her abreast with the most noted in that line. At a small circle in my own home, she gave to total strangers some marvelous tests, proving the identity and continued existence of their loved ones "gone before." The last Sunday of her engagement Prof. Caldwell gave a benefit entertainment for the society, which relieved Mrs. Stiles from occupying the whole evening. The meeting closed the season. The meetings will be resumed the third Sunday in September.

On Sunday, 7th inst., at the request of Rev. J. C. McInery, Mrs. Helen T. Brigham addressed a large congregation in the Universalist Church here, while the pastor, Rev. McInery preached most acceptably to her Society, which meets regularly in New York City.

By request Mrs. Brigham took for her subject "Spiritualism," defining, illustrating and expounding in her inimitable manner, holding her hearers in rapt attention for an hour. Her gift of improvisation, happily exercised, excited the wonder and admiration of all present. Too much credit cannot be given to this fearless Universalist minister who has the courage to invite to his pulpit a well-known advocate of Spiritualism, because he earnestly desired to enlighten those ignorant of our cause and to correct erroneous opinions of it.

Mrs. Brigham is soon to come to answer questions by the same congregation, but in a field where some minds are already anxious for the soul food Spiritualism.

The clipping sent herewith from the New York Tribune is probably in reference to W. S. Davis. The New York Herald made a silly attack on him some days ago, which created some sensation here.

Yours, WM. KING.

An esteemed contemporary recently made the assertion that a certain Brooklyn medium resorted entirely to trickery for the accomplishment of his many feats, but as the accuser neglected to explain how the tricks were done the statement is of course not substantiated and therefore unworthy of much notice. It is rather singular that a newspaper of any standing should invariably refuse to publish spiritualistic protests on the ground that "they are flimsy and uninteresting," and at the same time print all the rot brought in by malicious and incompetent reporters. The first article claimed that the medium's object in giving sances was not known. The very next issue of the paper set up the claim that the medium's object had been known for a number of days. These contradictory statements make a first-class falsehood. If any half-tale letters exist they were possibly manufactured in a certain Center street beer saloon where a few journalistic mud-slingers are wont to congregate. The persecuted medium deserves credit for refusing to "fix things right" with a "certain party."

Chicago, Ill. It has been our good fortune to spend a few days among the friends of Spiritualism in this great city, and we find great interest manifested in the various meetings.

Thursday evening, for the first time, we had the pleasure of meeting with the Band of Harmony, which is an auxiliary to the First Society, who have for their speaker the noted Mrs. Richmond.

On Sunday morning, this lady, by the inspiration of her guides, gave an admirable discourse upon the topic, "The Perfect Day." Her guides pictured in glowing colors the beauties and harmonies of the perfect day when humanity should become one harmonious brotherhood; when all should seek the good of all and selfishness be dethroned; when humanity everywhere should live the life of the spirit, and thus furnish conditions for the spirit world to mingle freely with earth's inhabitants, and death, so-called, should no longer mean the separation of loved ones, but friend should mingle freely with friend though one had crossed the border land and the other still remained an inhabitant of the earth plane.

The afternoon found us at Bricklayer's Hall, Peoria street. This meeting, presided over by Brother Jenifer, always proves an attraction, and is usually well attended. After singing the president called upon Dr. J. R. Randall, who gave a forcible address upon the "Practical in Spiritualism," declaring that the spirit world intended to establish the reign of justice and brotherhood, and they would not cease their efforts until this had been accomplished. He was loudly applauded at the conclusion of his remarks, and was followed by Will C. Hodge, who heartily seconded the doctor's remarks, declaring that Spiritualism meant a radical change in the affairs of men, politically, socially and financially. That it does not mean the establishment of another sect for humanity to quarrel over, but its purpose is to spiritualize the human family everywhere, and to inaugurate the reign of justice, fraternity and love.

Mrs. G. P. Perkins, of San Francisco, then took the floor and after a few earnest words, passed under control of her guides and gave numerous tests and descriptions of spirit friends to persons in the audience.

Mrs. Maud Lord Drake being in the audience was earnestly called for and cheerfully responded, saying she had lost none of her interest in the cause, but on the contrary Spiritualism was ever new and she was anxious to lay up treasures in heaven. On entering spirit life you will find yourself exactly as you leave this. If you desire a higher standard of life there, you must fit yourself for it by a life here in accordance with your proposed standard. Heaven would be no heaven to one accustomed to a life in the slums unless there was a locality of slums in heaven. Your enjoyments here will be your enjoyments there; hence the importance of a life of purity and love now. After the opening remark Mr. Fletcher gave numerous tests of spirit presence, every one of which were more than ordinary pointed and all were recognized. Fraternally, DOCTOR.

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Sunday, a jubilee meeting in honor of the defeat of that infamous measure known as the Thomas Bill, which was designed to crush out mediumship in the State of Illinois.

The evening found us again listening to the inspired utterances of Mrs. Richmond, who gave a splendid address upon "Mediumship and Legislation." It should have been heard by every legislator and by every Christian bigot in the United States. It was a scathing rebuke of the methods pursued by the enemies of progress, whether in church or state, and was listened to with undivided attention from the first word uttered until the close of the lecture.

The Band of Harmony is one of the most interesting meetings held in the city, and it is to Spiritualism that the Thursday night prayer meeting is due. It should have been heard by every legislator and by every Christian bigot in the United States. It was a scathing rebuke of the methods pursued by the enemies of progress, whether in church or state, and was listened to with undivided attention from the first word uttered until the close of the lecture.

In the absence of Mrs. Richmond the meeting is presided over by Mrs. Anna Orvis, who, under the leadership of Mrs. Richmond, is very successful in giving messages to the Christian Church, with this difference: there is more evidence of immortality given in any one of these meetings than has been given by the church in more than fifteen hundred years. One of the most interesting features of these meetings are the poetical readings given by Ouisa, through her instrument.

Brooklyn, N. Y. The ladies of the Independent Club held a meeting and ice cream festival on Friday evening, June 5th. Miss Welder playing a piano solo as an opening of the services, and both Mr. and Mrs. Fletcher having favored us with their presence. Mr. Fletcher was called forward and made a very pleasant address in his usual manner. The work, attendance, etc. Mr. Samuel D. Green read a committal prayer, and the ladies accepted their commitments, after which there was some dancing and Mrs. Fletcher closed the evening's entertainment with an address; everyone present feeling glad to have been one of the merry party.

The club meetings are largely given over to sociability, and the welcoming of strangers from out of the city and everywhere to our new hall, at 290 Fulton street, where all of our services are held, except the Sunday services which are held at Conservatory Hall, corner Bedford avenue and Fulton street.

Mr. George Delerece opened the Brooklyn Spiritual Conference on Saturday, June 6th. Being unprepared his remarks were from the inspiration of the moment and were happily received by the large audience present. The speaker claimed that in speaking with contempt of spirit communion, while all are here in the mortal, we are only closing the doors of our friends when we pass to spirit life ourselves, as you cannot expect your friends to be more content than you are, hence you may be denied the very privilege that you are now denying to your friends who have proceeded you to the spirit realms.

Mr. Delerece was followed by Dr. Van Horn with a reference to the Thomas bill now before the Illinois Legislature. The doctor read a synopsis of the bill and also some newspaper comments of the Chicago local press, condemnatory; also made some remarks in the same strain, and some remarks were made by Mrs. Ruggles, Mr. Haslam and Dr. Baker. Mrs. Olmstead was then called to the platform and gave a number of good tests, all of which were well received. Mr. Sherk then explained a seance he had attended during the week where musical instruments were played while being held by some of the ladies of the circle. The president, Mr. S. B. Bogert, closed the services with an exhortation to all present to come to the meeting of the New Lyceum which was to be started at 3 p. m., on Sunday, June 7th.

There has been no children's Lyceum or Sunday-school for the children of Spiritualists in this city for a number of years, and the Brooklyn Spiritual Association having secured the hall with the floor above, at 290 Fulton street an opportunity is now afforded and the ladies have taken advantage of it, and it was commenced on Sunday, June 7th, with a goodly attendance. We will not be able to give the complete organization in this report but hope to a week hence. In the meantime the committee will thankfully receive all books suitable for a children's Lyceum from whatever source. Anything of the kind may be sent by mail or express, addressed to the Children's Lyceum of the Brooklyn Spiritual Association at Bradbury Hall, 290 Fulton street, Brooklyn, N. Y.

The services at Conservatory Hall Sunday evening, June 7th, were memorial to the friends who have passed to spirit life, the platform and tables being decorated with bouquets of flowers. Mr. Fletcher devoted most of the evening to tests of the presence of the spirit friends who presented themselves. Opening the services with a few remarks, explanatory of the service, the speaker saying there was a time when their lives were a part of your life, their hearts were a part of your heart, but now the place is vacant, your loved one gone. Your father, your mother, your sister, your brother, your wife, your husband, your child, your friend is gone, just when life is most useful, and the voice seems dark. You go to the ministers and ask: Can you tell me where they are, they were here yesterday, to-day they are gone? I would know where. He will ask you if they belonged to church, were baptized and believed in the Lord Jesus Christ. If you say no, if he is honest and believes in his creed he must tell you they are lost. You know your lost one was in every respect a good man, woman or child, and your heart rebels against such a horrid doctrine. Why do we weep when our friends die? It is because we have not solved death, and what our friends are doing after they have passed from earth. The Spiritualist tells us of the unfinished condition of human life. There is always something to come. Some new experience. Some blessing that we know not of. If you look back ten years hence, you will thus understand that some of our pet schemes of what is best for us.

One of the strange things that theologians hold up to view as attractions, is that their heaven is richly decorated with those things of most value in a material sense. The very streets are paved with gold and precious stones. They are required to lay up treasures in heaven. On entering spirit life you will find yourself exactly as you leave this. If you desire a higher standard of life there, you must fit yourself for it by a life here in accordance with your proposed standard. Heaven would be no heaven to one accustomed to a life in the slums unless there was a locality of slums in heaven. Your enjoyments here will be your enjoyments there; hence the importance of a life of purity and love now. After the opening remark Mr. Fletcher gave numerous tests of spirit presence, every one of which were more than ordinary pointed and all were recognized. Fraternally, DOCTOR.

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THE BETTER WAY. TIMELY TOPICS.

The recent elevation of the Earl of Clancarty to the peerage shows the ridiculousness of applying hereditary principles to politics. With no qualifications whatever, except a weak mind and dissolute life he is placed in a position that is extremely farcical.

One of the best contributions to the magazine literature of the current month, is a paper by Carl Schurz on Abraham Lincoln in the Atlantic Monthly; a story, told therein, of Lincoln, affording a beautiful illustration of the kindness and magnanimity of him under the trying circumstances of the dictatorial zeal and conceit of some of his cabinet members.

The interpretation of this "memorandum" was the demand that the President should acknowledge his own incompetence to perform his duties, and content himself with the amusement of distributing post office positions, says Mr. Schurz. It is incomprehensible to him how Seward could fail to see that this demand was an insult, and that by placing it on paper he put himself into the hands of the man he had insulted; and had Lincoln dismissed him, giving the reason, it would have possibly ended his political career.

To the younger generation Abraham Lincoln has already become a half-mythical figure, which, in the haze of historic distance, grows to more and more heroic proportions, but also loses in distinctness of outline and feature. This is indeed the common lot of popular heroes; but the Lincoln legend will be more than ordinarily apt to become fanciful, as his individuality, assembling seemingly incongruous qualities and forces in a character at the same time grand and most lovable, was so unique, and his career so abounding in startling contrasts.

cautious conservative by temperament and mental habit, and led the most sudden and sweeping social revolution of our time; who, preserving his homely speech and rustic manner even in the most conspicuous position of that period, drew upon himself the scoffs of polite society, and then thrilled the soul of mankind with utterances of wonderful beauty and grandeur; who, in his heart, the best friend of the defeated South, was murdered because a crazy fanatic took him for its most cruel enemy; who, while in power, was beyond measure lampooned and maligned by sectional passion and an excited party spirit, and around whose bier friend and foe gathered to praise him—which they have since never ceased to do—as one of the greatest of Americans and the best of men.

Some of our daily papers are much incensed at the failure of the English papers to recognize in the marriage of an American girl to Sir W. G. Cummings elements of the heroic and noble. In the face of his degradation and the verdict of being guilty of dishonesty, she refused to cast him off. We will not deny it. It is to be regretted that these qualities should have been expended on title and dishonesty and not on the dignity and nobility of manhood. The condemnation of the English press should be in less unmeasured terms, as it too well knows that senseless distinctions and meaningless titles are the aims of many un-American women. An alliance of this nature is seldom productive of true happiness. It is a bargain of time; not a bond of eternity.

Amos K. Fiske, author of "Talks at the Midnight Club," has just issued a volume bearing the title, "Beyond the Bourn." The author purports to have received the manuscript from a friend, who in a mood of confidence one day imparted to him the history of it and also gave his consent to its publication. This friend's life had been one of uncommon felicity until in very rapid succession death robbed his household of the physical presence of father, mother, wife and child. The calamity of such weighed down the strong hope and buoyant mood; and in this abstract, melancholy state of mind, he is injured by a railroad accident, picked up for dead, though really in a conscious trance condition, in which he remains for several days. While in this condition his soul has access to the realms of the dear departed. Here he again is embraced in the loving circle of his family; old friendships renewed and new ones formed. Mr. Fiske's friend remembered some of the details of the accident and sufferings, and then a time, of what duration he could not tell, "which might have been moments and might have been ages," he became conscious of renewed existence and the presence of other beings. As he looked around he saw he was surrounded by his beloved ones—he then knew he was in the realm of spirit. Here is his description of the dawn of the reality of the soul's immortality:

I had no body, and yet felt my identity, my personal presence with a completeness and intensity that was not altogether new. I saw not and heard not in the earthly sense; and yet my knowledge of my surroundings and of the presence of others was far more distinct than bodily sight or hearing could make it. We spoke not with tongues of flesh, we heard not with ears of flesh, and yet our communication was so perfect that I marvelled as at a new birth. The soul was freed from the impediment of the flesh, it acted without the cumbersome instrumentality of physical organs, and its action was full and free.

It is Robert Ellis, a boyhood friend, with a friendship that proved stronger than the dissolving power of death, who conducts the newly-arrived soul through the beauties of the spirit realms. Here is no conception of time as it delights in the higher state. Life's earth experience is supplemented by grander truths and greater wisdom. Happiness neither on earth nor heaven consists of eternal idleness, but in "the constant activity of the spirit in a realm which affords it unlimited scope and inexhaustible fields." No hell is here; but a soul whose earth-life has been marred is an object of pity and tenderly cared for by loving spirits. With no other effort than the exercise of volition they glided through space as fast or slow as the spirit willed: I learned from my friend, who had often visited this world, that all the forces of Nature

had been pressed into service to supply the most effective motive power. Not only electricity but also the expansive force of many solid, liquid and gaseous substances, the force of gravitation, power of the solar light, the motion of the planet itself, and all the active powers of the elements had been harnessed to the engines of these wonderful people. There was but one language spoken, and that was penned and perfected in the process of the ages from the choicest elements of all the tongues that had originally come into use in various regions and therefore was the most consummate medium for expressing thought that thought itself could devise. No one cared longer for great accumulations. Everyone had all he needed or desired, and used it to secure the means of real happiness by promoting the development of his own character and gratifying his noblest tastes, while finding it essential to his happiness also to see that others had an opportunity of doing the same thing.

Where Mr. Fiske received his descriptions of spirit realms it might not be impossible to state, as there are occasional flashes from between the lines suggesting that he has not told all he knows. Yet what fantastic garb truth doth often wear.

ITINERANT ETCHINGS.

Skipping from St. Louis to Kansas City, I met a few of the old friends and some new ones at the pleasant home of A. E. Beggs, 922 Cherry street, where music and social interchange made the hours light and swift, and brought the echoes of four years ago fresh and tangible to memory. The sweet good will that always pervades the lives of true Spiritualists made the occasion restful and bracing. Small souls rankling with petty prejudices and jealous suspicions do not represent the spiritual light, and do not gravitate to such places on such occasions. Music exalts, and those who share and appreciate it are attuned to the superior sentiments and feel the glow of fraternal harmony and spiritual emancipation.

As I had not thought of the day or the hour of my going this return on the same day and hour was something of a coincidence. By another pleasant coincidence, on the evening of my arrival, Dr. Granville and wife spent the evening with us, though not aware of my presence until they arrived. As Dr. Granville is brilliant, social and spiritual, and was one of the Club under whose auspices I served for thirteen months in Kansas City, the meeting was especially pleasant and gratifying to me. I made an effort to find Col. Vanhorn, but he eluded me—not intentionally, however, as he did not know I was in town. The heavy rains prevented my seeing all I would had it been pleasant. But Kansas City is very quiet now, in great contrast to four years ago. Schweinfurth, the new Christ, was making a small sensation, and some good Christians were threatening to mob him. They want to monopolize the Christ business and Schweinfurth gets a following of women as Jesus did, and the modern remedy for such "blasphemy" is not the cross, but "tar and feathers" for the glory of God!

Human nature is about the same it was eighteen hundred years ago. Bigots against brains. Stupidity generates strife. Ignorance, the mother of sin, fills weak natures with prejudice and judgments all by its darkness. Jealousy and spite breed in perverted minds and peddle poison for the greedy appetite of professional scandal mongers, and happy Christians "roll it as a sweet morsel under their tongues." But this moral disease is not limited to Christians. It "is no respecter of persons," except that it always attacks those who have the evil taint in their mental temperament. With people of good moral constitution it is not contagious. Bigots are born, not made. Cynics and social scavengers inherit their moral appetites and putrid sentiments from the old ferment in the cesspools of spiritual debauchery. Spiritualists are not always exempt from the contagion. But all who are truly inspired with its divine light and love rise superior to all the blasting miasms generated in the desert of religious darkness and distilled from animal instincts of primitive ages. Generous toleration and charitable construction of human actions and motives, characterize all well developed Spiritualists. A large portion of church people have outgrown the persecutive spirit. Many nominal Spiritualists still illustrate it in their conduct. A liberal church man is preferable to a bigoted Spiritualist.

Leaving Kansas City Saturday morning, June 6th, I reached Colfax, Iowa, about 10:15 p. m., and on Sunday spoke to a fine audience of intelligent people. At the close of the meeting a fine looking gentleman said he had never been able to get satisfactory evidence of post-mortem life through spiritual phenomena. But last winter he was thoroughly converted by listening to a sermon from a Presbyterian minister in Cincinnati. That minister has much to answer for. He has converted a skeptic to the truth of Modern Spiritualism!

We have allies in the church. Let us speak well of them, even though they build better than they know, and give us converts when they mean to give us fits.

Colfax is a romantic place, with a noted mineral well and about 1,200 citizens, and a good spiritual society.

Mr. Rothermel did some good work here and left a good impression so far as I learn. J. H. Randall has spoken here to the edification and instruction of the people.

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LITERARY.

Anna Ward. With the July issue of Pomeroy's Advance Thought will begin the publication of Anna Ward, a clear, powerful and very interesting story written by Dr. S. T. Suddick, of Cuba, Missouri. The story is one founded on a line of positive facts and it proves the need of a Farmers Alliance, or for a new party that will defend the homes and the home makers. It is the most pointed, progressive and interesting story we have read for years, and so direct does it bear on the great questions of the day that we depart from our usual rule that excludes continued stories in order to present Anna Ward to the public for entertainment and consideration. It will occupy a portion of Advance Thought of New York for four or five months.—Ex.

Why She Became a Spiritualist. A new book just published by Miss Abby Judson. A. Roper, printer, Minneapolis, Minn. \$1.10. This is a book of 260 pages, large, clear type, neatly executed, contains a portrait of the author, a sketch of her life, personal communications from her father, selected poems, and introduction describing her method of passing under spirit influence when about to write, and twelve exceedingly interesting, clearly written and instructive lectures. Miss Judson is the daughter of Adoniram Judson, missionary to the Burmese Empire. She is a lady of excellent worth and qualifications—highly intellectual and inspirational, and was educated at Bradford Academy, Mass. She herself teaching since 1860 in various institutes, until in 1879 she founded Judson Female Institute at Minneapolis, Minn. Miss Judson was born, however, in Maulmain, Burmah, Dr. Judson and wife both being missionaries to the Burmese Empire. She has a brother buried at Serampore near Calcutta. Her mother passed to spirit life while in the harbor of St. Helena, and the body was interred in that illustrious island, where the remains of Napoleon Bonaparte once rested. Dr. Judson, her father, passed over in Burmah, where his body lies buried. In August, '88, the centennial of his birth was celebrated by the Baptist churches at Malden, Mass., his birthplace. In the fall of 1887 Miss Judson became a Spiritualist, having been induced to attend a materializing seance. She got nothing at the first three or four sittings, but accepting the testimony of others present that they got something gratifying, she continued her visits and was at one of the seances suddenly confronted by a friend whom she supposed dead—buried. This led to further tests and in a short time she found herself writing under spirit dictation. Taking active part in the spiritualistic cause she soon found herself speaking at meetings. She then organized a society in Minneapolis which is now in a flourishing condition and delivered a series of lectures which are compiled in this book. They are a lucid, clear exposition of not only her reasons for embracing Spiritualism, but of Spiritualism itself, and is a book which we can recommend to everybody, being both interesting to Spiritualists and to investigators, and is especially commendable to place into the hands of initiates into Spiritualism. Miss Abby Judson and her book are a gem and an honor to our cause.

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Haslett Park Camp Meeting.

The ninth annual camp meeting of Haslett Park Association will be held at Haslett Park, commencing Thursday, July 23rd, and closing Monday, August 31st, including five Sundays; the name of the post office having been changed from Pine Lake to Haslett Park, Mich. The following is the program:
August 2d—Address by Hon. H. C. Hodges.
August 2d and 3d—Lecture by Jennie B. Hagan.
August 5th—Reading circle and lecture by Mrs. S. S. Lillie.
August 6th—Reading circle and conference.
August 7th—Reading circle and lecture by Mrs. R. S. Lillie.
August 8th—Lecture by Mrs. R. S. Lillie.
August 10th—Reading Circle and conference.
August 11th—Reading circle.
August 13th—Reading circle and lecture by Lyman C. Howe and Memorial Day—Address by Lyman Howe.
August 15th—Reading circle and Lyceum.
August 16th—Lecture by Lyman C. Howe.
August 16th—Lecture by Mrs. Sheehan.
Psychometric readings after morning and afternoon services by Lyman C. Howe.
August 18th and 19th—Reading circle and lecture by Mrs. Sheehan.
August 20th—Reading circle.
August 22d and 23—Lecture and tests by E. W. Emerson.
August 25th—Giles B. Stebbins.
August 26th—Mrs. E. Woodruff.
August 27th—Giles B. Stebbins.
August 28th—Mrs. E. C. Woodruff.
August 29th—Hon. L. V. Moulton.
August 30th—Lecture by A. B. Spinney.
JAS. HASLETT, Pres't.
EFFIE F. JOSELYN, Cor. Sec.

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LAKE PARK HOTEL, LAKE MINNETONKA, MINN. During the month of July the Northwestern Spiritualist Camp Meeting will be held on most beautifully selected grounds in the immediate vicinity of the hotel. Some of the most prominent speakers and mediums in the country have been engaged. Among them we notice the names of Mr. Moses Hull and Mrs. Mattie E. Hull, inspirational speakers, composers and authors; Mrs. Ada Sheehan, inspirational speaker and platform test medium; Mrs. Anna Orvis, inspirational speaker and psychometrist; Mrs. H. S. Slossen, the wonderful test and business medium; F. N. Foster, of Cincinnati, the spirit photographer; A. Willis and Mrs. Bessie Aspinwall, mediums for full form materialization; Hugh R. Moore, independent voice trumpet and etherizing medium; C. J. Barnes, trumpet; Dr. A. B. Dobson, spirit physician of world-wide fame; and many test, business and healing mediums from St. Paul, Minneapolis and abroad. All will have an opportunity to investigate the peculiar claims of these peculiar people. A rate of one fare for the round trip has been made with the railroad companies by the Christian Endeavor Society, good for sixty days, giving all a chance to visit these beautiful cities and the Northwest, and attend the Christian Endeavor Convention and Spiritualists Camp Meeting. Lake Park Hotel will be open for the reception of guests on and after June 1st, and will be kept as a first-class family hotel. For Rates and other information, address **S. N. ASPINWALL, Manager.** Weekly Rates, \$7.00 to \$10.00. Transient, \$2.00 per Day.

ROSES AND HARDY PLANTS PRONIES, LILIES, PHLOXES, PINKS; VINES and SHRUBS, (5 sorts of Dbl. Lilacs); the NEW RED CLEMATIS, KERMINISUN, BECONIAS, finest collection in the country, BRUNANT RACE of CERANIUMS, splendid new family of sun proof bedders. CHRYSANTHEMUMS, all prize taking varieties. **FLOWER and VEGETABLE SEEDS,** very best quality. All the good New sorts, and best old varieties. **PLANTS post-paid by Mail.** Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper. **HILL & CO., RICHMOND, INDIANA.**

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CASOLINE and GAS ENGINES Our new Engines are hustlers. A 3 x 7 inch Engine, now running 100 feet of shafting. Boring Mills, Planers, Lathes, Drill Presses and Milling Machines for 20 Machinists, on 6 gal. Gasoline per day, costing only 60 cts. Write for information. Mention this paper. **Van Duzen Gas & Gasoline Engine Co., CINCINNATI, OHIO.**

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

LIFE RENEWER NONE GENUINE WITHOUT THIS MARK. Dr. Pierce's Chain Belt is the latest improvement and can be used in all cases of Rheumatism, Gout, Gravel, Dropsy, Constipation, Diseases of the Liver or Kidneys, Lame Back, Female Weakness, Nervous Prostration, Headache, Vertigo, Impotency, Etc. A suspension for men free with every bottle. The Electricity goes directly to all these parts and restores them to Health and Vigorous Strength. For particulars call or send a card, containing name and address, to **DR. PIERCE'S CHAIN BELT, 151 N. 2nd St., Buffalo, N. Y.** If troubled with Rheumatoid or Piles, send stamp for Prospectus No. 3.

CINCINNATI, O. Owing to the unpleasant heat on Sunday last church-goers were scarce generally, and G. A. R. Hall, where the Union Society of Spiritualists held services, was no exception to the rule of the day, though the morning services were considerably better attended than the evening service. This, however, did not prevent Mrs. Lena Bible, the efficient speaker for the month, from carrying out her usual program, and interesting hearers with her inspirations, improvisations and select quotations, the latter being well timed and interesting to the closing paragraphs and sections in her address which lent additional interest to it and bespoke of her wonderful memory, an enviable gift. Mrs. Bible's morning subject was a sort of a philosophic review of Spiritualism, which should have been heard by orthodox people as an eye-opener. The evening subject was a good sequel to it, and equally interesting.

Among the questions were: "Is it your opinion that our loved ones really do communicate with us and us materially?" "What is Intuition," and "Is Materialization true?" "Certainly," answered Mrs. Bible with an emotion of good humor, to the first question; "It is not only our opinion that spirits communicate and aid us, but we know it," and then gave a satisfactory answer to the closing question, which closed the morning lecture. Tests and psychometric readings followed later, which seemed to interest not only those receiving them but lookers-on as well.

The other two questions were answered at the close of the evening's discourse. To the first question she answered, there are a great many forms of materialization. There are those of thought; there are those in nature, and those of spirit. The latter are supposed to be means. But neither she nor her guides could speak absolutely on the subject, as they had never witnessed any; though there is no doubt that it is true, and as experience is the best teacher, every one should make himself acquainted with the fact personally. Intuition, she said, is spiritual perception, and an effect of the spiritual development of man. Sympathy is an aid to its unfoldment. Those who have the most sympathy, therefore, are the most in spiritual perception or dispensers of truth.

Mrs. Bible lectures for the last time next Sunday morning and evening, and it is hoped that a larger attendance will greet her on these occasions. After that the services of the Union Society will be closed for the summer, though the hall is open to other societies or parties who may have something to offer to the public. For terms apply to Mr. I. S. McCracken, corner Fifth and Walnut streets.

The Ladies Aid of the Union Society met June 19th, after the business meeting, when Mrs. Lena Bible addressed the ladies briefly and expressed sympathy for the work, and gave words of encouragement for its continuance, after which she was controlled by her little spirit guide, "Clarencia," who gave a number of tests of a very convincing and entertaining nature. Some received descriptions who declared that never before had they been so fortunate since their attendance at our hall.

One old lady from the spirit world was described as showing her old-fashioned tea set, and in a quaint way inviting all to partake of the spiritual tea she had come to "brew". The details of the descriptions were all accurately filled in and recognized with many exclamations of wonder by the recipient.

The writer has had the pleasure of entertaining Mrs. Lena Bible during her sojourn here, and finds her ever ready to give some token or message from loved ones gone before, for she has conducted a number of circles, both at my house and that of other friends which have elicited much praise for her, and been productive of much benefit and enjoyment to those participating therein. Also her private readings give universal satisfaction. Indeed can only sum up the prevailing opinion of Mrs. Bible by saying that as an eloquent speaker on Spiritualism and reform topics of the day she ranks among the foremost on the spiritual rostrum. As a psychometric reader her equal has never been seen in our city, and as a spirit test and descriptive medium she has no superior. **MRS. R. B. DICKEY.**

Lake Pleasant. Perhaps a few words from this little city of cottages by the lake might interest some of your many readers, so I will pen a few. The lake is indeed charming, a feature acknowledged by all.

Some few new cottages have been erected this season. There is room for all who may come this way, and a hearty welcome. Many old, tried and true ones have gone to their paradise of rest and will be missed by us all. We long for the good "old days" of the past, when our front of things "superbly grand" were free to one and all. Where have the departed days flown? Echo answers, where? Consideration may reveal. Alas!

Some of our oldest and best still remain with us at the Lake, but too, are fading quickly from us to be no more in our midst. Questions are before us thus: Where is Mrs. Colby Luther, Mr. A. B. French, Cora Richmond, Mrs. Watson, Jennie Leys, Fanny A. Allen, Lyman C. Howe, Cephas B. Lynn and hosts of others I cannot now think of. Why not have our old workers occasionally? Among our speakers here we hope to have Mrs. R. S. Lillie, Dr. F. L. H. Willis, a host within himself, whom all that hear will want to hear again. Another fine speaker to be with us is Rev. John Chadwick, Unitarian of Brooklyn, a fine speaker, poet, scholar and friend. All should endeavor to hear this instructive soul.

power to make it as near a gem as possible. Our friends from Utica, N. Y., will be missed if they do not come; our heavenly court looks especially for these dear friends of ours and friends of the cause. Come along and abide with us. We are happy to say to the many readers that Mr. Waldo Mason, husband of that most excellent test and inspirational medium, Mrs. Mattie Mason, and a rising and successful magnetic physician, is improving in health. He is of our best here at Lake Pleasant, and can be found always ready to bless suffering humanity. Mrs. Clara Field Conant is recovering her health, and is at her pretty cottage on Montague street.

Mrs. Barnes, of the Ladies' Aid, of Boston, Mass., is asked for by hosts of friends. Mr. J. M. Young, secretary of our camp, is a favorite, and a gentleman ever courteous and ready to oblige all.

You will find, Mr. Editor, who have myriads of friends here who are waiting to shake you by the hand and welcome you. I shall be in my cottage on Winona street, Coburn square, Lake Pleasant, during August, and those wishing private sittings must make early application as but few dates remain to obtain a seance with me. A hearty welcome awaits you from Lake Pleasant and from your friend **W. L. JACK, M. D.**

Clinton, Ia. The ninth annual Camp Meeting of the Mississippi Valley Association takes place at Mt. Pleasant Park, Clinton, Iowa, commencing Sunday, August 2d, and closing Sunday, August 30, 1891. Clinton, Iowa is a beautiful city of 15,000 inhabitants, situated on the banks of the Mississippi River, 145 miles west of Chicago. Mount Pleasant Park is within the city limits, and was selected several years ago as a spot combining more natural advantages and attractions for a camp meeting and educational purposes than any other in the Mississippi Valley. Single admission, 10 cents; weekly tickets, 50 cents; season tickets, \$2.

Mr. Willet Ferris, of Moline, Ill., will have charge of the dining hall this season, and will furnish table board for \$4 per week. Single meals 25 cents. The restaurant will be under the management of O. H. Jackson, where hot coffee and lunch may be had at all times. Tents with floors can be rented of the association. Hoffman's orchestra will furnish the instrumental music. Prof. W. F. Peck will have charge of the vocal music.

The Mediums are: Mrs. E. Moss, Mr. A. Willis and Dr. S. N. and Mrs. Bessie Aspinwall, materializing mediums; Mrs. S. F. De Wolf, slate-writing medium; Mrs. A. H. Sain, clairvoyant medium; Mrs. Olive A. Bloodgett, inspirational medium; Frank N. Foster, spirit artist; Edgar W. Emerson, test medium; Dr. J. C. Phillips, psychometrist, clairvoyant and magnetic healer; Dr. O. G. W. Adams; Mrs. Mary A. Tusey, clairvoyant and clairaudient physicians; Prof. A. B. Severance, psychometrist. Address: J. S. Loveland, Sumnerland, Cal.

WILL C. HODGE, Sec'y., Beloit, Wis. The rostrum will be occupied on the dates mentioned by the gifted and popular speakers: Opening, August 2d, 10:30 a. m.; August 2d, 2:30 p. m.; Mrs. Adah Sheehan, 4 p. m.; Mediums' Meeting, 8 p. m.; Mrs. Adah Sheehan. August 4th—Conference. Mrs. Adah Sheehan. August 5th—Conference, Mediums' Meeting, Camp Dance. August 6th—Conference, Mrs. Sheehan. Entertainment. August 7th—Conference. August 8th—Fact Meeting, Business Meeting. August 9th—Mrs. Sheehan, Prof. J. S. Loveland, Mediums' Meeting. August 10th—Conference. August 11th—Fact Meeting, W. F. Peck. August 12th—Conference, Mediums' Meeting, Camp Dance. August 13th—Fact Meeting, Mrs. R. S. Lillie, Entertainment. August 14th—Conference. August 15th—Fact Meeting, Mrs. R. S. Lillie. August 16th—Mrs. R. S. Lillie, Mr. A. H. Luther, Mediums' Meeting. August 17th—Conference. August 18th—Fact Meeting, W. F. Peck. August 19th—Conference, Mediums' Meeting, Camp Dance. August 20th—Fact Meeting, Rev. T. W. Woodruff, Entertainment. August 21st—Conference, Business Meeting. August 22nd—Fact Meeting, W. F. Peck. August 23rd—Mrs. A. H. Luther, Lyman C. Howe, Mediums' meeting.

Sunapee Lake Spiritualist Camp Meeting. The meeting at this charming and favorite resort will commence Sunday, August 2d, and close Sunday, August 30th. The readers of THE BETTER WAY have had the beauties of Sunapee so often presented to them that it is quite needless for me to say anything at this time in praise of its varied and manifold charms as a healthful and delightful summer resting place. It grows in public favor with each succeeding year, and it is safe to say that the attendance at the camp meeting will be larger this season than ever before.

The ever genial and popular Dr. H. B. Storer is President of the Camp Meeting Association, and Eben Cobb, Esq., also well and favorably known as an enthusiastic worker in the cause is Vice-president.

Some of the best talent on the Spiritualist platform has been engaged for the coming season, including gifted and able speakers and noted public test mediums. Good materializing and spirit mediums will also be present. The music will be under control of an experienced leader, consequently a rich treat in that direction is assured. Other varied and artistic talent has been secured for the Saturday evening entertainment. The Thursday evening dance is a pleasant and social occasion that all enjoy. Ladies' Aid Fair and entertainment will come on the 15th and 16th of August.

The new and elegant steamer, Edmund Burke will run frequent excursions at low rates around the lake, thus giving the visitors at Sunapee a fine opportunity to enjoy the beautiful scenery with which the place abounds. The fishing through August is fine, land blocked salmon, black bass, trout and other varieties are taken from the water daily. Many a good string of fish is caught by the campers during the meeting, before and after the exercises of the day. Boating on the lake is also a favorite pastime. Among the able and noted speakers and test mediums who will participate in the exercises this season are the following: Dr. H. B. Storer, Mrs. H. A. Lake, Eben Cobb, Esq., A. E. Tisdale, Mrs. M. Stevens, Mr. Geo. A. Fuller, Miss Jennie B. Hagan, Mrs. Juliette Yeaw, Mrs. F. M. Morgan, Mrs. W. E. Emerson, Mr. F. A. Wiggins, formerly Baptist clergyman, and Mrs. Kate R. Stiles. **JANE D. CHURCHILL, Sec'y.** Remember that THE BETTER WAY gives the advanced thought of leading minds. Sent on trial three months for 25 cents.

Married.

At the palatial parlors of the bride's parents, on June 14th, 1891, Miss Cora N. Dobson was united in marriage by the writer to Mr. Frank Kingsley, a worthy young gentleman and machinist of this city. Miss Cora is the accomplished young daughter of Dr. A. B. Dobson, the world-famous clairvoyant physician and Mayor of the city of Maquoketa, Iowa.

Testimonial.

By Grand Rapids, Mich., July 7, 1891. B. P. Poole, Dear Sir—It gives me great pleasure to inform you that your Malted Pepple Spectacles reached me all right. They fit my eyes perfectly. Can read No. 10 of "Directions" with perfect naturalness. Have laid my old spectacles one side, as I can use yours for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass lenses for anyone's eyes. With heartfelt thanks, I am, dear Sir, Respectfully, **J. W. KENYON.**

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