

# THE BETTER WAY

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

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## THE BETTER WAY.

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## EDITORIAL.

Love opens wide the portals of the spirit world to the investigator and truth seeker. Self-love shuts them out.

Great men and women care naught for praise or sympathy, but extend it to suffering humanity when opportunity affords.

A religion without spirituality is what Christianity designates as heathenism. In a great measure this definition is assuming the aspect of "kettle calling pot black."

Mexico has departed from democratic canons in its new jury laws, which requires property and educational qualifications. Its aim is to secure better intelligence.

The New York News, having been indicted for reporting details of the late execution, will make a fight with its colleagues against the law infringing liberty of the press.

Spiritualism teaches that those who misuse their spiritual knowledge for worldly purposes will have something to regret in the future. Christian preachers, therefore, who know the truth concerning the future, but prefer to retain their salaries to teaching the truth, are not to be envied.

As it is well to make hay while the sun shines we would respectfully suggest that camp meeting managers place boxes at convenient points to receive contributions towards the fund that is being raised to represent Spiritualism at the World's Fair. Mr. Luther Colby, editor of the Banner is the ex-officio treasurer, and sub-treasurers can remit to him.

Although Uncle Sam in his big-heartedness extends a welcome to all nationalities to become citizens of his domain, it should also be remembered that the refuse of other countries is not wanted. We too, are a Nation, and every Nation has patriots who claim the same respect for themselves as they extend to others.

Mr. Blaine has revived the Clay project of buying Cuba. It is naturally our position, although Spain has been offered \$100,000,000 for it and declined. If left alone, however, Spain will yet find it more expensive to hold than relinquish, and Uncle Sam will probably have an application from Cuba to be admitted as a State without charge.

To legislate against Spiritualism because an occasional medium, or, rather, a pretended one, commits a fraud, is about as unreasonable as to legislate against Christianity because an occasional "minister of the gospel" goes wrong, although a hundred of the latter may be exposed to one medium, while there are as many mediums as Christian ministers in the United States.

The Russian bear and the French eagle are arrayed for battle against Europe, piecemeal; Germany, however being the principal object of their alliance and inherent unfriendliness. The least ruffle that the latter may cause to the far of one or the feathers of the other will bring forth a challenge for a contest of arms. The young Kaiser wants peace, but if made to fight will make fur and feathers fly pretty lively.

In centuries ago it was promised that the spirit of God should be thrown upon all flesh and that spiritual manifestations (miracles) should be re-enacted on this mundane sphere. If Christianity has any faith at all in its Bible it is surprising that it does not recognize the realization of this prophecy as it is being manifested in every community through our modern media. Surely, the wilfully blind are blind to their own interests; for Spiritualists are reaping the benefits of Christian revelation.

In accepting the occult phenomena everywhere prevalent as tests of a supernatural intelligence, Spiritualists (or those calling themselves so in consequence) hold the same position in the

world now that did the followers of Jesus nearly nineteen hundred years ago, and will progress to a higher plane accordingly, leaving the so-called Christians where the Jews were left about that time—a religious sect without proofs of immortality and consequently deteriorating into a strictly material organization.

Spirits meet with the same opposition in their endeavor to establish an inter-communion with mortals as the latter do with spirits—orthodox spirits still believing it unlawful and against the decrees of a higher power, while those imbued with materialism believe it all a delusion or an untenable theory; and conversion is therefore in some instances as difficult a matter as here. That is what bigotry and stubborn skepticism inherits to the unprogressed mortal in the next life. As we sow we shall reap. Light is what makes the soul happy, and those who have not accustomed themselves to seeking it will also lack that faculty in the future, being discontent in consequence.

Rev. Dr. C. H. Parkhurst, of the Madison Square Presbyterian Church, New York, said very recently: If apostleship had not started before Princeton did, there would be no show for the apostleship. The spirit of such an institution is to make theologians just as a machine makes shoepegs; just as a baker makes crackers. It was passing strange the comfort that the church had always taken in casting its members out of the synagogue. The quickest way to fire church enthusiasm was not to show to it a poor sinner for it to convert, but a poor heretic to snuff after and run down. We rain vast piles of money to convert a man and get him into the church; but the moment of supreme felicity, the time when enthusiasm flashes up into one compact flame of radiance and heat, is when there is a prospect of getting a man out of the church. The church has always fought new ideas. It never subscribes to a discovery in science till it has to, and the man who has a new understanding of things is always a hated man.

It may be interesting to those who make occasional astronomical observations to know that Jupiter, one of the most beautiful of our sky wanderers, is just beginning to make his appearance as evening star (and morning star, too, according to the official program) and may be seen about 9 o'clock on the eastern horizon. He cannot be mistaken, as it is the only very brilliant star in that region at present. Jupiter will be in conjunction with the moon on the 20th of August at 7h. 25m., being 3 degrees 41m. south.—Mercury is evening star on the 16th at 7 p. m., and may be seen 27d, 25m. east of the sun.—Venus is morning star and is in conjunction with Mars on the 22d at 3 o'clock in the morning, being 1 degree north.—Mars is also morning star, rising at half-past-four and may be seen in the constellation Cancer.—Saturn is evening star, but already sets an hour after the sun and is about 16 degrees east of Regulus.—Uranus is also evening star, setting at 9 o'clock and holds its position at present in Virgo, but is difficult to locate except by experts.

Mind reading, like spirit impression, is one of the results of intuition or that qualification of the soul which enables mortals to read causes—to cognize of facts in embryo, as it were—to see beyond the material of things into the positive of nature, the spiritual or intelligent side of it. Whether we understand by this the spiritual world *per se* or only the fourth dimension of matter, so-called, is indifferent; for it is all one existence, however we may study it—an inner and an outer—nature on the whole being a counterpart of man, and therefore the ability of man to look within nature as his inner qualifications become unfolded. One of these is generally known as intuition, and mind reading is simply a specific cause reading—the concentration of one mind on the other drawing forth the thought or opinion specially sought for, on the principle of like attracting like. If no opinion exists concerning the subject animated no response is perceived. If there is, that of the person acted upon will commingle with the thought or wish sent and reflect itself on the mind—like a spirit-im-

pression—of the investigator—provided he is gifted with intuition or intuitive reasoning—natural inspiration.

It is now generally conceded that our jury system is not perfect, and it is being asked what is there to take the place of it. It can never be consistent with reason or justice to have a jury whose duty it is to act according to the dictates of their respective consciences, and then charge that jury with the kind of verdict it is to render, and often under the ban of being themselves indicted for contempt of court if not acting in accordance therewith. The latter is, we might say, the most damnable imposition ever saddled on a free people, although it is bad enough to dictate to a jury as if its members were a set of ignoramuses who didn't have the understanding of un-cultured Ethiopians. If juries are really made up of members who need a primary school instruction before acting on a case—outside of a recapitulation by the judge—it is high time to institute a reform that includes an educational qualification. For the man (or woman who should also be admitted) who can read or write has generally intelligence enough to form his own opinion after hearing or reading the evidence and pleadings and thus a jury should be free to exercise its own judgment, but let that judgment be founded on educational qualification, and if possible, in conjunction with a moral one.

### A PLAIN TALK WITH CHRISTIANS

To a devout mind and heart, one in daily communion with the invisible world, in thoughts, hopes and aspirations; one who lingers in thought around the hill of Bethany and drinks in the scenic glories of a visibly ascending spirit Christ, as narrated in the Gospels; and who believes and professes the doctrine of communion with the omnific spirit of the universe as witnessing with the soul in the mortal, how natural the doctrine of spirit communion; of the presence and spirit disclosure of exalted spirits united when on earth to the now living in earth, in the tenderest and sweetest ties of love; a love deathless in its nature and still active in both hearts?

And why is this natural sequence of the teachings, the spiritual philosophy, the life, death and visible ascension of the brother of Nazareth and of all humanity, not freely and frankly acknowledged, and the sweetness of spirit communion with the invisibles enjoyed by thousands and millions of Christian disciples? Admitting the teachings, why are not the legitimate, logical sequences of these teachings and this wonderful philosophy of life accepted, practiced, utilized in this life? If in a loving spirit union in the mortal there is help, solace, comfort, a restful spirit of peace, added strength in hours of weakness, the inspiration of courage when "fears are in the way," and a very rosy dawn morning sky of hope, supplanting the darkness of a spiritual gloaming and a vesper service of doleful chanting, why should we withdraw our souls from that loving communion and help simply because our lover, friend and helper has put off the mortal and clothed itself with immortal spirit vestments?

We have searched honestly and diligently for the cause and are forced to the conclusion that our Christian friends are more superstitiously creedal than spiritually religious; more thoroughly bound in spirit "to the letter that killeth" than free in the spirit of their own personal faith; more influenced by their own sensuous surroundings, more slavish in their natures to the little god dominating human society, than erect and free in the glory of personal man and womanhood, and as religiously automatic in their lives as Brahmins or Buddhists. The impersonal church has become the dictatorial tyrant of the personal soul. The reasoning brain is surrendered into the keeping of others long dead to earth, who direct its reading and thinking; the emotional heart is placed and kept in leading strings, and its faith, in quality, quantity and direction is formulated for it.

This condition of things leads to hypocrisy among thousands of the spiritually devout. They do believe in their hearts; they do commune with their absent, unseen love, in secret, in the family circle and in the more public seance room. They live outwardly in conform-

ity with their creedal professions because their courage is not equal to the open confession of their inward convictions and spiritual knowledge. They lose more than half the real enjoyment of their spirit communion because of the omnipresent moral cowardice which holds them consciously in thrall. If they would once stand erect and free, they would never again return to the old bondage of cowardice, to a slavery worse than the old Egyptian bondage, because it degrades the soul.

The spiritual decadence of the Christian Churches is the legitimate result of the exaltation of formal creeds and the crushing out of free, personal, religious experience drawn from a living, loving communion with spirit intelligences. The unit family is the law of the universe. Death and temporary separation are merely incidents of existence. "To be carnally minded is death: to be spiritually minded is life and peace." Are our friends of the Christian Churches "spiritually minded" when they purpose and wilfully cut the delicate spiritual cord which binds them to their absent love, denying them access to their hearts and lives, because it is neither fashionable nor popular in the carnally minded society of earth where we are temporarily residing.

We are presenting this view of the subject from the professed Christian standpoint of belief, and in the judgment of a broad charity we must impute this inconsistency and moral cowardice to a fostered ignorance of spiritual laws and relationships.

### MODERN FORCES: THEIR MIS- SION.

The decadence of the forces of creed and dogmatic teaching touching a future life and its conditions of being seems a natural result of the progress made in the development and education of the reasoning faculties of the race. An uneducated, undeveloped intellect is naturally credulous to the very verge of superstition. This is illustrated to-day by that class of people whose belief and whose lives are under the direct domination of the priests through the confessional and otherwise. The obedient masses are not educated and mentally trained to reason for themselves, but are commanded to believe, to accept, what is taught them.

But the school, the press and the platform are modern educational forces within the reach of all. Singly or combined they are both evolutionary and revolutionary forces. They aim directly at the intellect as the natural channel to the heart from the exterior life. The force of a stated truth, law or fact, when intellectually comprehended by the most densely ignorant mind, is seen and felt in the expansion of that intellect, in the breaking of contracting and stifling bands, and in the enlargement of the whole nature. It is thus that comprehensive truth, law or fact, becomes a rising step on the broad stairway leading to the release of the mind and heart from dogmatic tyranny, and their entrance into the temple of freedom and true man and womanhood life.

A free school accessible to all; a free press brought within the reach of all; and a free platform ministering to the education and elevation of all, are the trinity of mighty forces belonging to this age. That they are hated by dogmatists, resisted by creedal advocates and their very existence and work sought to be overcome by pretentious religious or churchly organizations, because destructive to their supremacy, is a matter of common notoriety. The raid upon our public schools by the papists; the warfare of sectaries against the growth and popularization of the daily press, and the silent but concerted efforts among creedist teachers and their following, to prevent attendance upon platform ministrations not in accordance with old and exploded theories, all attest the nature of the contest now waging between the slavery of ignorance and superstition, and the true freedom of the individual. The evolutionary process cannot be stopped. It is a part of nature's great economy; a law woven into its very texture. It has done its work in the past, is doing it now with an increased accelerating force, and must, in the very nature of things, double and quadruple its force in the future. No mind now living in the mortal coil measure its possibilities.

This process of intellectual emancipa-

tion, without a moral counter balance would inevitably lead to agnosticism touching man's future existence. There is a moral side to man's nature, and the more educated he is, the closer his scrutiny into his own being and the laws, conditions and continuance thereof. The law of matter is to change, to die, to disintegrate. Composed, in part, of matter, our physical nature must die, under the universal law. But what of the formless thought to which we give birth, and the formless thinker behind it? The whole tendency of irrational religious dogma, creed and teaching, in this age, has been, logically, to the creation of a class of educated materialists, and the universities of the old world and the new, are honeycombed with them.

The moral and religious counter-balance of truth, against this dread philosophy of a perfect oblivion for body and soul in an earthly grave, is given to this age, because in this age alone could it be properly examined, analyzed, received and comprehended by both the intellect and the moral nature. It is found in the return, the conscious manifestation, the ministry of the decarnated, who, by their presence and teachings, prove our immortal existence and illustrate its nature. It was timely in its advent; is forceful in its teaching; consistent in its philosophy; glorious in its comfort and inspiration, and has come to stay, and to enlarge the area of personal freedom and independence in all matters of a religious nature. Is it strange that dogmatists of the various creedal schools and churches cry out against it?

### A CHAPTER ON SPIRIT COMMUNION.

Learn to sift the chaff from the wheat in your spiritual investigations and present only the latter for acceptance. The chaff cannot be kept apart from the pure grain when harvesting and will not be accepted as an unmixed commodity. In spirit communion there is much to be guarded against in this respect. We cannot expect an unalloyed intercourse between the world of spirits and that of mortals until we have learned how to guard against imposition, or where conditions are unfavorable. In the first instance experience is necessary if intuitive wisdom is lacking to judge. In the latter the blame may lie with either the medium or sifter exclusively, or with both together. Temper, time and temperature often constitute a third obstacle in the way of perfect communion, and gives us a trinity to deal with, even in one of the special features of Spiritualism. But whatever the direct cause, it gives room for criticism, condemnation and the cry of fraud—if not always for the recipient, most invariably for the non-participant. Because we receive a test or half-a-dozen tests from as many spirit friends or relatives, does not make every other message we receive in conjunction with them reliable. A few words from simple Mary or John going direct to the point is worth more than a long unmeaning dissertation following it signed by Jesus Christ, George Washington or General Jackson. And it is on the latter that so many stumble, running away with the idea that they are specially favored, when one mischievous spirit is playing the part of a dozen others. Relating this to others, whether Spiritualists or not, a doubt is expressed because the truth of it is sensed, and in the majority of cases the whole thing is pronounced a fraud. They are invariably right in a measure, only that they reflect on the medium instead of suspecting the spirit fraud. Investigators cannot afford to tell all they know as accepted truth. Either they must hold to that only which they positively know to be true, or give the rest as chaff, if they wish to dispose of it, and not try to palm it off as wheat. We often have been compelled to reject reports of seances or sittings with mediums because so much of the spurious (as herein understood) has been showered in with the true tests, that the whole thing had a natural appearance of fraud and would have been damaging to the mediums if published. Even if true, envy alone would have many to disbelieve that another has been favored with a message from an exalted spirit, or one supposed to be. Thus it is best for the majority to eliminate such items from their reports, except the message is impersonal and conveys something of real worth or

true merit. There is no doubt at all that some mediums and investigators have occasional communications from well-known exalted individuals, but that gives them no reasons for advertising it abroad, except under conditions as stated above. And there is no doubt at all that many are deceived—self-love being in most instances the silent motor that evolves these deceptions. Often we get but what we ask for—demand as it were—either unwittingly psychologizing the medium into giving it, or attracting some spirit who accommodates us for reasons best known to him or her at the time, and which later proves to be a lesson needed to learn us caution or wisdom, discrimination and perspicuity in matters spiritual. If deception follows such a condition of mind, who is the deceiver in this case? It is neither the spirit nor the medium, but the inquirer. He is deceiving himself, or, at least furnishing the conditions entirely through his own personality to be deceived. But the medium is blamed, of course. The minority are generous enough to take it upon themselves, for there are but comparatively few investigators who know enough about themselves to see the defective journal in their spiritual machinery. Next comes the combination between the medium and sifter. This is productive of bad results if harmony of spirit is lacking either between the sifter and medium or the spirit desired and the medium. In such cases a substitute is often produced, who personates a spirit friend by request, and if an error occurs in dates or names it also generates doubt, and the medium is accused of having been posted, but failed to play his or her part perfect enough to satisfy the investigator. Mood, temperament, humor too affects spirit communion at times. Weather affects some mediums while others are positive to it. Time, magnetic conditions, daylight, darkness are stipulations made by some and not by others. We may obtain bad results through one medium in the evening and good in the morning or afternoon. Experience must be our instructor in this respect, and those who lack it should neither be in a hurry to condemn or instruct others; for it is only through practical experience and experiments that anyone is able to distinguish the chaff from the wheat in spirit communion.

John Simms, a citizen of Alabama, was drawn on a jury. He refused to take the usual oath on the ground that Jesus said "Swear not at all." He affirmed, but he then announced that he would not convict the prisoner, for Jesus also said: "Judge not, that ye be not judged." It seems that Mr. Simms runs an illicit distillery, "and when a deputy marshal served the warrant of the Federal court upon him he tore up the document, told the bearer that he had raised the corn and proposed to distill it without concealment; that it was nobody's business but his own and, finally, that the deputy's room was more valuable than his company." He acted thus on the same ground that he refuses to pay his taxes or hold himself in any way amenable to man's laws, viz.: that he is a child of God and is answerable solely to God for his conduct. Why he does not follow the example of Jesus in paying his taxes does not appear, but it must be confessed that Mr. Simms is a much more consistent Jesuit than most Christians, and he will probably find that his devotion to the precepts of the Savior will get him into trouble with God's ministers of justice. He will probably learn that, in Christian lands, the correct thing is to worship Jesus and obey the sheriff, and that however legitimate it was for Jesus to turn water into wine in Palestine it is a punishable offense to turn corn into whisky in Alabama without a license.—*Twentieth Century.*

Mrs. S. Seery  
The well-known trumpet medium, of Dayton, Ohio, has just closed a successful series of seances at Anderson, Ind., and goes to Cassadaga for the rest of the season. Her lady-like manners attract to her many admiring friends, and we hope she may add many more in the near future.

The coat that Jesus Christ is supposed to have worn during his sojourn on this mundane sphere is being exhibited at Traves, Germany. It is said to have healing properties. Great things are coming to light in this 19th century.

Reported for The Better Way.

AN ADDRESS. Delivered before the Ladies' Progressive League Sunday evening, July 14th, in Fitchburg, Mass., by H. H. Brigham, M. D.

"There is a divinity that shapes our ends, rough hew them as we may." —Shakespeare.

We may plan and arrange and labor to accomplish, and yet the end reached is far different from that which we anticipated and far better than any result of ours could have been. Again, we may plan and arrange for mere pleasure and pastime, but as the plan unfolds we see its proportions broadening and deepening, until that which was designed for a passing hour's amusement has become developed into a mighty plan for the benefit of all humanity.

History is filled with accounts of the grandest humanitarian movements that trace their origin from most insignificant beginnings. Like a little rivulet starting from its mountain home, broadening and deepening as it goes, until it becomes a mighty river bearing its countless burdens upon its bosom, so every new truth has burst forth from the fountain of wisdom, gathered strength in its onward sweep, imparted life to all with whom it came in contact and lifted off some of the burdens of ignorance and error from growing, struggling and upward climbing humanity. And that which is true of truth and principles is also true of every individual experience. We have only to go back into our own lives to know assuredly that there is a power and wisdom that controls, that "makes the wrath of man to praise Him, while the remainder of wrath is restrained." This wisdom and power, this divinity, is within and around every human being, and often the most trivial acts become potent factors in some great movement, and from smallest motives have sprung some of the grandest issues. But it was not for the purpose of elucidating these thoughts that I speak tonight, but it was to establish the point that from small beginnings great and unexpected good has been reached and accomplished.

As a present illustration of this principle I would call your attention to the Ladies' Progressive League. It originated in a few minds. Its object was to promote sociability and pass a pleasant evening in conversation, interspersed with games and other amusements. Even its name was an impromptu thought, as though some unseen intelligence had said, call it the Progressive League. That name was a prophecy of what has been and that which is to be. This free platform originated in the same way without a conception of its significance. This free platform, the very first ever established in the world's history, where each searcher for truth can bring the result of his quest and experience and lay it down there to remain until the mind of some master builder shall, of this material, construct a new and beautiful temple of truth. So far divine intelligence has marked every step of its progress and opened the way for the present broad and bold stand it is taking. The need of such a platform is seen on every hand. Look at the religious world and note its demands and the efforts there put forth. Faiths as old as the Bible and supposed to be as firm as the foundation of the world are being questioned by their best scholars and deepest thinkers.

The very fundamental principles are being declared false and trials for heresy are the order of the day. Calls for conventions and a free religious platform assail us from all quarters, but none so far suggested excepting this one is free only to the chosen ones, the Christian world, the sheep of God. The goats cannot be admitted; they are excluded; they may continue to run wild. No matter how intelligent, or scholarly, or wise a man or woman may be; no matter how grand the truth he has found outside the walls of a church, it must be rejected, ignored, unaccepted. But the world is growing. Free thought is broad. The very foundation of the old creeds have already begun to crumble and their superstructures will eventually fall, and in their places will be erected an edifice large enough to hold the entire human family. Then shall a free platform be established where nature and her perfect laws shall be discussed and understood. When in the course of time, and that time is not far distant, these laws of God (nature) are better understood and obeyed health and happiness will be universal. This is the kingdom of heaven and we are approaching it here and now. For heaven is not a far country, reached only through the portal of death and then opened only to the select few. Heaven is happiness, attained through obedience to the laws of our own being, physical, moral and spiritual; when we better understand these laws they will be found easy to be obeyed, and obedience will give us the most intense pleasure, as now disobedience gives us sorrow, sickness and pain. Too much cannot be said upon this subject of conformity to law of living in accordance with nature, of seeking to know the natural demands of every department of our being and wisely obtaining and using the means nature has supplied. Light gives the pleasure of sight to the eye; air expands the lungs; food delights the stomach; thought invigorates the mind and love makes music and harmony in the soul. Health, happiness, harmony

and heaven may be ours now or just as soon as we understand the law that controls the means that lead to these results. For health, place and happiness are results to be found only within ourselves. Truly did Jesus say the kingdom of heaven is within you.

If one-half the time and money and talent was devoted to the teachings of the laws of nature and man's adaptation to such laws it is given to teaching opposing faiths and creeds and dogmas, what rapid strides would be made toward the millennium, that glorious epoch of which prophets have foretold and bards have sung.

This little society, the Progressive League, with its broad, free platform, is the first born; the eldest child, the prophesy of this future condition of peace, health, happiness and heaven, to be established upon the earth. Here upon this platform all are made welcome and all are encouraged to suggest a method and point out the way to the most speedy recognition and understanding of the laws of nature. When we have discovered one truth the result can only be obtained through personal effort. Therefore it becomes a personal matter with each one of us to make every truth practical just as soon as we are able to recognize it. You alone must suffer the pain and sorrow and sickness that comes from getting into the wrong relation to law, and it is through yourself and yourself alone that the pleasure, peace and happiness is attained, that obedience to law can bestow. This entire matter lies within your own hands; your present and future condition depends upon your ability to comprehend the laws of your being and your obedience to them.

And right here is found the remedy that can cure all moral disease; the principle that can solve the great social economic and financial problems of the times. So simple a remedy is worthy of our attention. It means a little less ignorance; a little more knowledge of ourselves and the treatment these natures of ours demand. But I have almost lost sight of the little new born babe, and had it not been for an enemy that threatens its life as Herod did the life of the holy child of old, I might not have referred to it again tonight.

The same Herod that opposed truth two thousand years ago has ever been present at the birth of every new truth, and with drawn sword attempted to slay every infant in order that the one who in after years would bind him in chains should be reached and destroyed. This enemy of truth, the Herod of the past, the tyrant that menaces our new born babe, appears upon the scene under the name of intolerance. Intolerance has already stepped in to learn if this new truth has any significance and if it has he has determined to strangle it in its infancy. But fortunately already this new truth has so strengthened as to make intolerance tremble and take a back seat. Free thought and toleration have joined hands and encircled this new born truth with their protecting arms, and so long as they maintain that position there is no power in the universe strong enough to kill it or hinder its growth and development. It only requires a little time and this puny infant of the present will become a strong youth and his shall be the quick hand to apply the match to the dry prairie grass of old useless dogmas and creed, which have served their purpose and are ready and waiting to be destroyed.

What means the distant mutterings and far off rumblings that are borne on every breeze? Is it not the premonitory signal of the explosion of old systems that oppress the laborer, crush the life out of the poor and consign the larger part of humanity to sadness and sorrow, heart aches and misery? Most assuredly this event will come, and when the smoke and debris is cleared away out of the ashes will spring up a larger, grander and more humanitarian system, whose foundation shall be free thought, free toleration and a free platform. And again, I wish to emphasize my former assertion that intolerance is the only enemy we need to fear. Intolerance always has been and ever will be opposed to new thought. It is a lamentable fact that when a new truth is found its discoverers at once commence to wall it in, as though that was the totality of truth. Then intolerance is placed at the gateway as keeper, and he stands with a drawn sword to ward off any new truth or thought in any new direction. Next a glaring banner is flung to the breeze above the enclosure, which proclaims to all this dogmatic assertion: "We have captured the truth; we have confined it within this enclosure; we will share it with you provided you come here for it, and you must come through that narrow way and enter through that small gate. The good is all enclosed within these walls. All outside is error, wrong and wickedness." That this is a literal picture I need only refer you to the 1,200 different religious sects in this country alone, each setting themselves up as the only true way, and will therefore fellowship with no other.

It is but a few years since an opinion of an opposite character offered in some of the largest and strongest of these enclosures was deemed a capital offence, and all sorts of cruelties were resorted to in order to compel them to retract and return to the only true way of salvation—our way. But dogmatism is

doomed. Free thought is mighty and it will conquer the world. Now just exactly what is wanted is a universal free platform where all thinkers and searchers after truth may bring their best thoughts and lay them there. In the course of time, and it is not a far distant time either, some master mind or minds will construct a beautiful temple from this new material. A temple of love and wisdom that shall shelter all humanity. And when that time comes and each individual society and sect shall bring what truth they have, more than one will come with his talent securely rolled up in a napkin and say, here Lord is the truth just as I received it. I have kept it just as thou gavest it to me. I have guarded it with jealous eyes and I know it has not been contaminated by contact with any other.

And in closing I will repeat that humanity's progress depends upon the establishing of a free platform where any earnest seeker for truth may present his offering and be assured of a respectful hearing. Where freedom and toleration shall stand united, knowing that what seems at first to be wildest error has been found to be the most beautiful truth misunderstood. To those who have spoken here and will speak, let me say, do not be disturbed if your pet theory has been opposed, for you may rest assured that all there is of truth will stand and grow by contact, while error will fade away and die amid its worshippers. Let free toleration fill every heart; listen respectfully to all that is offered; accept that which you can as truth; silently pass by that which appears to be error. If you do this you will surely grow into a nobler manhood and womanhood and be led out into a broader, grander field of thought and action.

And now I say, all hail to the ladies of this progressive league and all hail to those intelligencies above and around them that gave birth to that thought, which has resulted in this broad, free platform.

Written for The Better Way. THINKING, DOING, WHAT AND HOW.

W. WINES SARGENT—No. 6. While many are cognizant of the fact that evolution stands behind the panorama of change in all nature, they do not seem to realize that the symbols, the media of thought expression, are also carried along with it. The symbol or word God has a different meaning today than it had one hundred or five hundred years ago. In like manner many symbols representing abstract thought have ceased to be reliable transmitters of thought from one mind to another.

Evolution has changed the ideal forms, but men have not changed the symbols or character of thought commerce. Hence arises much contention—discussion—the differences of which are more in appearance than reality. The word organization has lost much of its former significance when used in relation to silent unseen forces; especially when used in relation to ideals which are subject to a changed interpretation by the human mind. The ideals which played the principal part in religious thought and feeling in John Calvin's time were such as would admit of the most strict iron-bound organization. The ideals required that kind of an organization and that kind of organization only could command and control ideals of the character then entertained. Thought evolution in the Presbyterian Church has somewhat changed the ideals, hence the rebellion which we see against the old idea organization. This brings us right to the point of consideration in this article, viz.: The unsuccessful attempt in the past to organize Spiritualism. The word organization has no meaning if used in relation to Spiritualism—i. e., the signification it implied in past religious bodies. In Spiritualism there is not, cannot be, formulated belief of faiths requiring the sustaining power of organic law, such as has been necessary in orthodox societies whenever the attempt has been made or may be made in the future to place spiritual societies on any such or similar basis there (has been) can be but one result—final failure. He who becomes a Spiritualist in the modern sense transcends the ordinary boundaries of conviction. Facts of observation, facts of deduction and but very few of them at that suffice for him to assert his knowledge. These facts do not ride and rest on the threads of history, or come to him through the mazes of legend, or drop from the sparkling gems of allegory. They are present; tangible; shorn of all mysticism. Therefore it is plain to be seen that the primary steps to conviction are short—sharp decision.

The distinguishing feature between the convert to orthodox Spiritualism and the one to phenomenal Spiritualism consists in this: In the first place the convictions are born in hypothesis and the convert is awaiting hypothetical results. In the other case the convictions are born of demonstrated facts and the convert works through channels of right, reason and religion to logical results. The first requires the protective power contained in organization, while the other requires the directory power contained in discipline. The reader will please bear in mind the distinction I make between organization and discipline; for to discipline I shall give considerable thought, feeling that it is the only organization to which Spiritualism

should or can be subjected. Here again let me apologize once for all for the criticisms which may form part of the discussion being entirely apart from personalities as a reprimand; but rather as significant guides for reform, reconstruction. The phenomena as put forth by medial power every one familiar with the subject must know, is still largely experimental. But few incontrovertible facts thus far have resulted therefrom. Unfortunately it is, for the reputation of the phenomena that so much has been left in its presentation for public consideration to untutored minds and in some instances to minds incapable of discriminating.

It is not sufficient to say that personal experience is all that is required for the confirmation of these truths. Spiritualism is a formation science and there is no reason why it should remain for any considerable time entirely speculative, but should advance rapidly and become a fixed science to be studied and known by intelligent persons in the abstract. The demonstrated facts which come only through mediatorial power, being the premises on which the philosopher predicated his reasoning, indicates at once the necessity of protecting, sustaining, developing and in the broadest sense disciplining that mediatorial or mediumistic power.

The most distinguished feature of Spiritualism is the element of development. The reputation and advancement of the cause is largely dependent on the cure and discrimination used in this respect. Perhaps in no other department of the cause could the principles of organization be applied but this. When principles, which are so important to the welfare, prosperity and happiness of human life, are struggling for recognition it seems a little strange that the foremost minds in the field of work have not seen the necessity of establishing a university course of training and development which would guarantee a greater degree of harmony in the higher truths than as now presented or is apparent. It is evident that the promiscuous skirmishing all along the line without special regard to system or ideals of attainment should speedily give way to more systematic and disciplinary work. The many remarkable manifestations which we have had of mediatorial and mediumistic powers cannot be too highly praised. But would not much of the apparent and in some cases real conflict of testimony of projected thought, which we receive through this mediumistic channel, be corrected through a special course of physical, mental and psychological training and development of the sensitive. Are there not too many developing circles where no regard is paid to the organic fitness of the subjects for development? Is there not danger in the expressed thought—"let spirits run Spiritualism" unless they are subject to selection? A little thought will show these queries to be full of significance in relation to the prosecution and prosperity of the cause we are considering. A few words in regard to education as a necessary preliminary discipline and I will close this article.

It is true that some most wonderful inspirational thoughts have been given us through the organisms of youths and of some exceedingly illiterate adults. This does not prove the necessity of illiteracy or of youthfulness in inspirational work. It does emphasize the phenomenal power of some spirit intelligence to work in exceptional cases. We have only to look at the inspirational work of scores of mediums and detect in the analysis of their work a steady growth in depth of soul expression, clothed in ever increasing beauty of diction and appealing to the understanding in ever increasing force of logic. And what is better than all else, the sunshine of sympathy and holiness reflected through a finely disciplined mentality, with a breadth of intellectual attainments, with acute moral discernments—all being the resultants of educational processes taking place in and around the medial powers of the individual.

It may be said that the passivity which is necessary to a medium will be destroyed by the university training of which I am advocating. In every department of educational discipline the character of the desired development is, or should be, kept in view when applying the processes for such development, for after all, the processes really signify more than the matter when unfolding the hidden possibilities within the human organism. Evidences are too pronounced in every department of human activity to require special argument for the establishment of educational institutions in the interest of Spiritualism. The present zig zag, multiplex, undisciplined, haphaz and irresponsible fumbling with the truth, which must represent the cause to the world, deservedly receive no special recognition by savant or scientist. We can rest assured that recognition will be withheld until a system of work is established worthy the name of scientific procedure.

There is no finality to Spiritualism any more than there is to astronomy—the science of mathematics—chemistry or any of the experimental or exact sciences. Its multiplex character is that which shall place it in the catalogue of sciences. The elementary—the combined—the continuous resultants ever in a line of

higher truths. When Spiritualism becomes a science of systematized facts it will not be, as many apparently think it to be, confined to mental, physical or spirit manifestation only, but the range will be from the tiny ray to the most complex truths the Theosophist is attempting to make plain.

This article is already too long, but should it tend to a concert of thought and action its length will be excusable.

NO POSTAGE STAMPS TAKEN IN PAYMENT FOR SUBSCRIPTION.

Written for The Better Way. ORGANIZATION. WILLARD J. HULL.

Anent the periodical effervescence of organization, which apparently does nothing more than boil and simmer down like any other bubble, permit me to offer a thought.

Self-preservation is the first law of nature. Upon this proposition alone, in my judgment, rests the problem of organization. It is not merely the narrowness of the law as applied to the struggle for existence, but in the knowledge of the broad concepts of the law, which involve the progress, unfoldment and perpetuity of character. The law may be viewed from two standpoints and either of them will include about all that can be of interest to the finite mind, viz.: the heterogeneous diffusion of thought directing religion, commerce and representative government drawn from homogeneous self interest represented in the individual. Hereon Spiritualists may rest secure and draw their motives and responsibilities. Thus our duties are two-fold—the betterment of self and the betterment of society; the cleansing and purifying of the body singular and the eradication of evil in the body aggregate. No stream rises above its source and every evil, every wrong that burdens society at large traced to its final source rests upon and within the individuals composing it. No one who views the civilization of our time aright can attribute its errors and short-comings to extraneous causes. They all are inherent effects evolved through and by co-habitation. Commerce and government are to be outgrown through the natural processes of purification, augmented perhaps, by wise and determined efforts on the part of those who grasp the higher law. Self culture is the base of a perfected society. The foibles, follies and evils of persons make up the great crimes, the monstrous ingratitude and shameless hypocrisy which impregnate the concrete mass. The reflexion of the unit is perceived in the complex distribution of its multiple parts.

No system of organization can be effective unless its members think alike. Obviously this fact forever bars Spiritualism out from organized sect, and I for one am devoutly glad of it. The moment an individual subscribes to a tenet or swears allegiance to somebody's theorem, that moment he or she strikes the skull-paved road to the rack and thumbscrew. They may not have a thought that inveighs against another's freedom, but the seed is sown and circumstances alone are required to make them think it right to strangle every adverse thought and burn every heretic. This is the history of human affairs and history is forever repeating itself.

Now, the secret intentions of the soul are truthfulness and perfect ability. Therefore the purpose should be to improve the mind and expose to the world at large a preponderance of virtue and wisdom which shall inevitably wield its just influence upon the side of a higher and broader cosmopolitanism. This position is the highest within the arcana of spiritual philosophy and is the only line along which we may labor knowingly.

But however differentiated we may be in the aggregate, there are common grounds where all may meet and bury every antagonism. Love of country is one of these and there should be no division of thought upon the necessity for concerted action. I never knew a Spiritualist who was not a patriot, and the perpetuity of constitutional government rests wholly upon those who do not forget that patriotism precedes and overtops demagoguism. Let the Spiritualists of this country rise in their might and strangle the young octopus of imperialism while its tentacles are growing. If they shall have done this and assisted by concerted action in restoring public office to its original honor, posterity will not be a severe critic. Through our indifference and apathy regarding the principles of the constitution we are fast casting loose from the evergreen glades of purity and drifting upon the reefs which have engulfed the nations before us. If Spiritualists will demand that the integrity of the constitution be upheld and enforce that demand by the power of the ballot backed by the moral law, they need have no fear about the liberties of their mediums nor the sanctity of the seance. The subversion of the one means the obliteration of the other and in both events Spiritualists will be held accountable.

I do not look for organization upon any other hypothesis than is contained in the foregoing. So far as Spiritualism combines the experimental with the religious it must remain free and untrammelled and its devotees must, in order to keep abreast of the times, remain free to act and to observe. We have a large accumulation of facts, which to millions, have demonstrated the continuity of

life and activity beyond the grave, but their grouping and formulation into scientific regimen is, as yet, in embryo, and I am bound to believe that it is best so to be. Society is not unlike a batch of dough with a little leaven in it. There is required a period for the leaven to perform its office and if this period be shortened the good housewife has a poor batch of bread. In like manner the leaven of Spiritualism is pulsating, disintegrating and uplifting the great society, religious and scientific bodies of the world and molding their inherent truths into forms of eternal perfection. Let it work. The great and wise spirits who have its economy in charge look over and beyond the charred embers of time and perceive their divine principles—the pole stars of mental and spiritual guidance—when the civilization of the spirit world and the organization of its principles shall be in part recognized and upheld by man mortal.

SHAKESPEARE AGAIN. To the Editor of The Better Way.

I want to say a little on the Shakespeare question, whether wise or otherwise, you and your readers shall judge.

That Spiritualists should ascribe his works to Bacon, is a little surprising to me, for it seems we have a much easier way out of the mystery.

The highest interest of glory are in the facts of Spiritualism, without going off into dreamy speculations, yet if anyone enjoys them, I have no objections.

We read about the prophets and apostles and others being "inspired." Spiritualists now better know what that means. At the present time we see or hear "inspired" speakers or trance mediums and know that inventors and artists and others receive their best thoughts and inventions from a higher spirit source.

Now look at Shakespeare. He had capacity, but only a little culture and experience. He was led to, or engaged about, a theatre where spirits loving the stage could more easily reach him. So (and I am not saying anything new) a band of ancient Greek dramatists and poets of the highest order, took charge of him as a competent medium through whom to produce a great work to stand for ages and in a language to be more read and have a wider influence than, perhaps, any other. As to his part, he was not very methodical or critical, so his works fell into some confusion or minor errors, as is often the case with "geniuses" or mediums.

So Queen Elizabeth, who had become much interested in them, employed Bacon to "revise" them. And that is all there is in the "Bacon authorship" so far as this writer can learn.

It is not strange that some of his expressions should find their way into them, but the general character of the work is not like Bacon, nor in his lines of thought. It is above him with all his learning and ability. It is, however, much more like the old Greek dramatists, if one will take the trouble to read them in the original, or even in a good translation it will be seen.

It may be well for Mr. Donnelly and some others to go to Bacon as their highest authority, but to the Spiritualist it is, or should be, an open book.

If our best thoughts and inventions now come from inspiring spirits, why not give them the credit of Shakespeare as we do of our Bible? And to him, too, his works possess more beauty or value or exalted thought than in most or all of the Bible. If the church denies our claim of inspiration, then poor or wise Shakespeare must be wiser than their Gods!

But we may all agree that the works are above Shakespeare, and so, too, are they above Bacon. Whence then came this splendid production, unless from more exalted minds? Such as were advancing in the higher state (for the old Greek mind is very progressive) or found a medium through whom they could give themselves expression. Greece was a great fountain of thought and culture, and its master spirits have mainly led in the best thought of the world ever since and are doing so now, notwithstanding Moses or Jesus Christ, with all the respect to both of them.

Very respectfully to all parties concerned, A. HAMMOND.

Knowledge is based on experience, and Spiritualists have now sufficiently tested the teachings of the New Dispensation to know that spirituality (moderation and morality) allays sensuousness—the animalistic in man—and leads to higher ambitions, higher tastes and a more unselfish life generally, which is synonymous to displacing matter for spirit in the human entity. In ratio to this, it is also taught, that the spirit of man is happy or content in the next life, and that this happiness is based on the power he possesses as a spirit—the matter-loving spirit being proportionately earth-bound and in darkness. It would be rather unwelcome news to many if the spirit world should teach, in addition to this, as Christ did: "He that layeth up (earthly) treasures is not rich towards God." Was Christ right, or did he only mean the latter figuratively? To judge by the actions of our Christian brethren they do not take it literally. Will they then accept the teachings of Spiritualism, which are literal in their meaning?

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OBJECTIONS TO IMMORTALITY.

LYMAN C. HOWE.

"If we are evolved from lower organisms, if the process of life has been an unbroken chain of succession from either one or more primordial forms, evolutionary believers must show how or when the mortal became immortal or assert immortality for protista and infusoria. If mankind alone are immortal we must assume with Wallace and against Darwin that man is not included under evolution. For as every faculty in man from primitive savage to modern sage has been a growth, so also must have been the alleged 'soul.' In any case, granting Darwin's great theorem, survival after death could not have been introduced without violating evolutionary premises. We must either assert a first survival after death to be but ephemeral in duration, corresponding with mental progress, or boldly assume creation, either of which are unscientific. But as evolution involves the non-existence of a first man, so there never could have been a first human 'soul,' for if there were its ephemeral spiritual existence could but prove a corresponding longer post-obit existence of the wisest to-day or in the future. Such a postponement of death can lay no claim to immortality."—Dyer D. Lum in Free Thinker's Magazine for June, 1891.

It is well to criticize and search for a rational interpretation of nature and to conform our thoughts to scientific system. But to ignore facts because they do not conform to our theories can hardly be called scientific.

Our critics assume certain consequences as inevitable and then demand that we must accept their assumptions and show how the thing is done. I deny all such authority. "Evolutionary believers" are under no obligation to "show how or when the mortal became immortal." Neither are we under any obligations to accept the dictum of negationists as a finality or their reasoning as the *Ultimo Thule* of science. Our learned critic evidently believes in "Darwin's great theorem," and he dogmatically affirms that "survival after death could not have been introduced without violating evolutionary premises." That is, without violating Dyer D. Lum's "evolutionary premises." He demands that we show how or when the mortal became immortal or assert immortality for protista and infusoria. We decline to assert anything under authority or to compromise our convictions to gratify the conceit of an evolutionist who requires us to accept his conclusions or be branded "unscientific."

SPIRITUALISM AT THE WORLD'S FAIR.

To the Editor of The Better Way.

Bro. Hudson Tuttle's article in your issue of July 25th calls for an expression from Spiritualists regarding an exhibit at the World's Columbian Exposition to be held in Chicago in the year 1893. We are in favor of the exhibit and will contribute according to our ability. We recognize Bro. Tuttle as the right man to be at the head of an organization to move immediately in this matter. Five thousand Spiritualists contributing \$5.00 each would put the movement in working order. A popular subscription of one dollar each could be started immediately in every community and twenty five thousand subscribers obtained and the money put in the hands of the Treasurer of the organization before the 1st of January, 1892. This would be money enough to insure success and we want nothing less than a marked success. If Bro. Tuttle could be authorized to move at once by proprietors of the Spiritual Press, much could be done at our camps in August, or if the camps and press would act as one organization and say to Bro. Tuttle go ahead, a basis could be reached, perhaps the organization formed, and one-half of the funds secured immediately. These are our individual suggestions. We will be one of the five thousand to raise \$25,000 at once (twenty-five thousand dollars). If

the chrysalis yield a golden or dapple-winged butterfly. Here we may ask, parenthetically, if "evolution involves the non-existence of a first man"—could there ever have been a first protista or infusoria? If not, could there ever have been a first germ of any kind? If the igneous theory of the primitive world be accepted in D. D. Lum's "evolutionary premises" how, when and where did organic life get started? Theorists may prove to their own satisfaction that the telephone is an impossibility and not compatible with "evolutionary premises;" and the same theorists may deny clair-audience as contrary to "Darwin's great theorem" and clairvoyance contrary to all the known laws of light and vision and very "unscientific."

But one fact often spoils a very ingenious theory. Are facts opposed to science? Cannot the "evolutionary premises" endure an extension of facts beyond the lines which guided Darwin in his great studies? He has been regarded as the man of facts, whose theories—what he had—were the inevitable product of "stubborn facts." He covered a large area in his investigations, but he only touched the threshold of nature's wonderful storehouse of phenomena. But supposing his "great theorem" to be correct in its skeleton outlines, and that his researches never brought him face to face with a single fact in the sphere of psychic realities, and that his blind followers find nothing in his "evolutionary premises" to indicate "survival after death," must all other facts be barred out because they lead to higher conclusions? There are more facts that have been brought to the cognizance of the senses by Modern Spiritualism, all of which sustain the claim of a conscious "survival after death" than Darwin and all his worshippers have collected in support of the "evolutionary premises." Theories often dissolve in the light of facts. The students of science are constantly modifying or re-casting theories to adapt them to the ever-extending sphere of knowledge; and nothing has done more to introduce new facts and extend the field of observation and discovery on new lines and into territory of ever-increasing fruitfulness, rich in scientific data, than the mediumistic phenomena, which are, for the most part, doggedly ignored, belittled or spurned by the self-appointed interpreters of "evolutionary premises" and would-be dictators of what we must believe or "show" or be damned as "unscientific." If science is "knowledge" comprehension and understanding of truth or facts; truth ascertained; that which is known, (Webster) who is entitled to judge when "evolutionary premises" are pitted against experience and facts that have been verified in a thousand ways and observed by millions of as reliable witnesses as any of those who, like blind moles, are feeling their way in the dark and groping after shadows? Suppose the facts do disturb the "evolutionary premises?" Bad for the facts, is it not? They ought not be so stubborn. They should be more considerate of "evolutionary premises." They should not obtrude upon the "great theorem" which prohibits "survival after death." The countless millions who have shared the experience and know they are still alive ought to be placed under guard for testifying against the "great theorem" and in the interest of "evolutionary premises" be compelled to recant and sign a libel, that from henceforth D. D. Lum may not be haunted with troublesome facts so painful to his luminous theory. Death should not "be swallowed up in victory," but should be permitted, without protest from those who know better, to swallow up his victims and annihilate all traces of the spiritual graces, tender memories, inspiring affections and ultimate uses, whose immortal prophecies wreath the shadows of this life's fitful dreams with a divine significance that never touches the "evolutionary premises" of the blind philosophy that has no use for facts that discount its creed.

LIFTED BY PSYCHIC FORCE.

LOWELL, July 29.—The Committee of Investigation of the American Psychical Society, formed to test Modern Spiritualism and prominent on whose roll of membership are the Rev. Dr. Heber Newton, of New York, and the Rev. Minot Savage, of Boston, has just finished a series of three seances with Miss Josephine Lord, of this city. She is young, lives with her father and mother, has never known anything of Spiritualism, and until recently has been a member and a constant attendant of the First Baptist Church. About two years ago her favorite brother was taken very ill. A woman friend who was calling foretold his immediate death, which, proving correct, impressed Miss Lord and her family very much. Heartbroken they sought, like many others, consolation in Spiritualism, and thus began the mediumistic career of Miss Lord.

The phenomena produced by Miss Lord are of a peculiar character, occurring for the most part in the light. She apparently has command of the occult powers, the unseen force obeying her directions. At the first seance, held under the direction of the Rev. T. Ernest Allen, of Providence, R. I., Secretary of the American Psychical Society, with six others present, three canes, one of wood, another of glass and another of steel, were made to stand upon the floor for five minutes in a vertical position. At a command from Miss Lord the canes moved in any direction indicated, but they would not respond to a request made by any other person in the room. She then took one of the sticks in her hand, and, although apparently holding it lightly between her fingers, no person present was able to take it from her. This phenomenon is something after the Lulu Hurst order.

The second seance was re-enforced by B. O. Flower, of Boston, editor of the *Arena*; Mrs. Flower and Mr. Garland, all being members of the society. On this occasion the manifestations were far more varied and striking in character. Sitting in the dim light around the table shadowy forms were seen plainly, moving here and there, bending over and breathing some word of comfort in a whisper; then seeming to rise in the air, to be lost in the deepening shadows. There stood at a little distance from the table a large rocking chair, which all at once began to rock. Gradually it slid nearer to the table and pushed itself in between two of the persons sitting there. Then it stopped for a moment and slowly rose a few inches from the floor, falling back again with a loud thud almost instantly. It rose somewhat higher a second time, returning quickly to the floor again. Making a third attempt, as though moved by some superhuman force, it lifted itself squarely on the top of the table and began rocking violently.

A murmur of surprise went through the room. After a little delay Mr. Flower declared himself wonder struck, and suggested that the chair be returned to the floor, saying as he did so: "Could anyone sit in the chair, I wonder, and if so, could both be lifted?" Instantly three loud raps were heard, which in spookdom is the signal for yes. Having thus gained the consent of the unseen agents, Mrs. Flower, with much trepidation, seated herself in the chair, the company meantime all joining in singing a familiar hymn. This had continued for a few moments only when the chair, despite all of Mrs. Flower's efforts to prevent it, began slowly to rock backward and forward. In vain did the occupant place her feet upon the floor and protest that the chair should not, could

not, dare not move. It continued just the same, gaining gradually in force and velocity. Every eye was fixed upon the chair and its occupant, which were both plainly visible in the semi-twilight, and an exclamation of fear arose as the chair was lifted with its occupant fully ten inches from the floor and then sunk back again, just as it had done in the first instance.

"Are you afraid?" asked several persons of Mrs. Flower. They saw she looked somewhat pale. "N-no, not v-ery," was the answer hesitatingly given.

The last word had not left her lips, when as though with one mighty effort the chair and its occupant were both placed on the centre of the table in the presence of the astonished company.

At the third seance in the presence of the same company about the same phenomena occurred with an additional mystery. Near the ceiling was a large picture hook. One of the men present asked permission to place something on it and was told, by loud raps, that he might do so. A stool was placed on the table and he folded a bank note lengthwise and tied it about the hook. After he took his seat all joined hands and soon all were softly singing. The light was very dim. Not more than five minutes had passed before the medium uttered a cry more like the war whoop of an Indian than anything else. Throwing her hands upward she caught the bank note from the air just above her own head. With this manifestation the meeting broke up, not however, until the members of the society had expressed their complete satisfaction with what had occurred, and suggested a continuation of these remarkable experiments in the autumn.—N. Y. Sun.

PERSONALS.

Contributions received: J. C. W., W. J., A. F. H.

Alderman T. P. Barkas, a prominent Spiritualist of England and an active worker passed to spirit life from his home at Newcastle on the 13th ult.

"London Light," please attend! You give a list of "the chief periodicals devoted to the subject of Spiritualism;" but omit THE BETTER WAY. Why? Is it not the largest, cheapest and best weekly Spiritualist paper in the world for the money? Only \$1 a year!

See further correspondence on seventh page.

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

"Cassadaga: Its History and Teachings," an illustrated work issued by Messrs. H. D. Barrett and A. W. McCoy, is out. Review later. In the mean time we advise everybody to get a copy. Price \$1.50. Address Barrett and McCoy, Lily Dale, N. Y.

W. D. Scats of Union City, Tenn., writes, that there is demand for a good materializing medium in above community. Those desiring to go South now or during the winter might address Mr. Scats for particulars.

In place of replying through "our Question Department" we again do so in to-day's issue through an editorial on spirit communion, which we hope the questioner will appreciate as well as other readers.

An endorsement of Mr. Davis' mediumship signed by a member of Brooklyn's best Spiritualists is in hand and will see the light ere long.

Dr. H. F. Lynch of Memphis, Tenn., paid our sanctum a visit last week.

It being difficult for our copy chopper to know which part of a long correspondence is deemed most important by the writer, it would be well for each correspondent to abbreviate his manuscript before sending it off.

Persons ordering back numbers for certain articles they contain, will please give the date of the paper simply, or, at least not the name of the article without this.

A two-year old child fell from a second story window on the stone pavement below and fractured its skull. Dr. S. S. Baldwin, a magnetic physician, was called in and through his treatment succeeded in saving the child's life and restoring it to health again. Dr. B. has had good success in such cases before.

Mrs. J. H. Stowell has taken up her headquarters for this month at Cassadaga Camp, where her many friends may find her at Mrs. E. D. Smith's cottage.

The friends of Mr. C. R. Bennett, of Worcester, Mass., will be pleased to hear that he has so far recovered that he is enabled to be about, and is at present quartered at the Maple House of that city.

Bro. J. J. Morse's *Lyceum Banner* is improving with age. The July issue was a holiday number issued entirely and exclusively for children. Price 1d. Address So Needham Road, Kensington, Liverpool, Eng.

Next Saturday, the 15th, is the grand August maroon of the Union Society at Coney Island. Participants can either provide themselves with lunch baskets or take hotel fare on the grounds. Those contemplate going should secure their

tickets from Mr. McCracken, northwest corner Fifth and Walnut streets, which insures the society a percentage on the sale.

NEWS ITEMS.

Would commercial reciprocity promote or retard Canadian annexation? is now debated.

There is likely to be a large demand for American foodstuffs during the next twelve months owing to the failure of crops in India, France and Russia.

Emperor William has formulated a plan to raise 8,000,000 marks to be used in aiding the suppression of the African slave trade. The German clergy are strongly opposing the plan.

Chili, although kept pretty busy with a formidable insurrection within its territory, has taken time to decide to participate in the World's Fair, and to appropriate \$100,000 for that purpose.

The Russian police have been very much excited over a report that anarchists, disguised as sailors of the French fleet, intended an attack on the life of the Czar. The consequence is that Frenchmen are watched more closely than nihilists.

Episcopal Bishop Cox of Western New York denounces bicycling as "grossly immodest as well as ridiculous for women." He says that "women on bicycles look like witches on broomsticks." He has been rebuked by favorers of the hygienic advantages of bicycling by women.

Interest gathers daily in the Spiritualist meeting at Lily Dale, N. Y., as most wonderful public tests are given from the platform. The forms and features of the dead who are declared to be present are fully described, and in many cases their names given. Much excitement is manifested when these extraordinary evidences of mediumistic power receive confirmation, as in the majority of cases they do from the friends of the deceased.—N. Y. Press.

The Spiritualists are having as lively a time in their summer congress at Cassadaga Lake as other people have at the other summer resorts at which the study of religion and the pursuit of pleasure are intermingled. The Spiritualists there enjoy extra-mundane phenomena and terrestrial music, speeches on the inconceivable mysteries, and exercises in dancing, with variations of all kinds. They are bound to show that faith in the spooks is not incompatible with fun in the flesh.—N. Y. Sun.

The trial of Jennie McCord and Rev. A. W. Tate, at Jamestown, O., for assault with intent to rape is closed. The large Opera House was crowded to its utmost capacity, showing the intense feeling which prevailed, and when the Judge announced in deep tones that there had not been sufficient evidence to convict the accused a shout arose that fairly shook the building. After quiet had been restored the Judge dismissed the large audience with all joining in and singing the longmetre doxology; and thus closed one of the most exciting events in the history of Jamestown.

MEMPHIS, August 2d. E. S. Hammond, District United States Judge, has handed down his decision in the now famous case of R. M. King, the Seventh-Day Adventist. King was convicted a year ago of Sabbath-breaking by plowing on Sunday in Obion County. He appealed to the Supreme Court and the sentence was affirmed. Then the Adventists and National Secular Association took up the case. Don M. Dickinson was engaged as counsel and the case was taken to the Federal Court last November on a writ of habeas corpus, the contention being that the conviction was contrary to the bill of rights of Tennessee and the Constitution of the United States and that the defendant was held prisoner by a Sheriff without due process of law. The application was argued several months ago, and Judge Hammond has had it under advisement ever since. The opinion is a lengthy and learned document, and dwells exclusively and exhaustively upon every phase of the arguments in favor of the religious prisoner. The defendant, however, is remanded to the custody of the Sheriff to pay the fine or serve the time in lieu according to the sentence. The decision is based not so much on the constitutionality of Sabbath laws as upon the fact that King was convicted under process of the Tennessee law, and it is not in the province of the Federal Court to review the case. Malice, religious or otherwise, may dictate a prosecution, but if the law has been violated this fact never shields the law-breaker. Neither do the Courts require that there shall be some moral obloquy to support a given law before enforcing it, and it is not necessary to maintain that to violate the Sunday observance custom shall be of itself immoral to make it criminal in the eyes of the law. It may be harmless in itself, because, as the petitioner believes God has not set that day for rest and holiness, to work Sunday, and yet, if man has set it apart in due form by his law for rest, must be obeyed as man's law, if not as God's law. And it is just as evil to violate such a law in the eyes of the world as one sanctioned by God—I mean just as criminal in law. The crime is in doing the thing forbidden by law, harmless though it be in itself. Therefore all that part of the argument that it is not hurtful in itself to work on Sunday, apart from the religious sanctity of the day, is beside the question.

CINCINNATI, O. The Ladies' Aid met at G. A. R. Hall on Tuesday afternoon, July 28th, with Mrs. McCracken presiding, the only business on hand being a picnic to be held at Coney Island by the society. The members of the Aid discussed ways and means freely and decided to do all in their power to make it a success.

Among the visitors present were pleased to greet Mrs. Geo. Bartholomew, of Madisonville, and Miss Bowman, of Dayton, O., a guest of Mrs. Allen, of Sycamore street.

We heard with regret that Dr. and Mrs. Lamont intended going to Colorado for the benefit of Mrs. Lamont's health. Our Aid Society has lost one of its most worthy members in their departure, but we hope not for long. May good health soon return to you our friend, and then return to us. Between forty and fifty ladies were present and after business was laid aside our spirit friends were called upon and responded with their usual cheerfulness, and a good time was participated in by all present.

One of the most pleasant and agreeable events of the season was the social picnic, given as a surprise to Mr. and Mrs. W. S. King, of Madisonville, in honor of Mr. King's birthday. Although not a large crowd, a happier one could not be found. Music and laughter rang out upon the lawn and feasting and good cheer reigned supreme. Every one there voted a speedy return of another just like it. The company came early and stayed late, and with a hearty wish for the worthy couple's success and welfare, all came home thinking the day was not lost. PLYMOUTH WEEKS.

The Psychical Research Society held its regular Sunday afternoon meeting at Douglass Castle Hall, corner Sixth and Walnut streets. The meeting was opened with excellent music, after which the control of Mr. A. Corbin commenced to deliver a lecture. This gentleman is not fully developed and the control could not proceed far, and therefore had to be excused.

Our rostrum being free to all, Mr. F. Laishbrook, of Dayton, O., was invited to take the platform. The hall was well filled by an intelligent audience, who listened attentively for over an hour to a masterly discourse on the Objections to Spiritualism. The writer utterly fails to do the speaker justice in this article. But the lecturer was able to convince all his hearers that the objections were very illogical and that the philosophy of Spiritualism was a sublime truth, as compared with orthodox theology, which was so very objectionable on account of its doctrine of endless punishment (for punishment being only a reformatory measure). The speaker clearly showed that no one could be made better by eternal punishment. The speaker's account of personal experiences and the grand consolation Spiritualism has brought to himself and others, making them better men and women, brought a thrill of happiness to many present. He urged to teach the truth of spirit presence to the little children as a safeguard throughout their lives, always admonishing them to live pure lives in the sight of angel friends who were ever present. The speaker was heartily applauded at the close of his discourse.

Mrs. Kopp next took the platform, and under control, gave names and description of many spirits present, which were recognized as correct, the tests being of interest to all.

The Psychical Research Society gives free lectures every Sunday at 3 o'clock P. M.; everybody invited. Our regular speaker, Mrs. Ada Sheehan, is absent at present, but still the interest in these meetings increase.

Mrs. Sheehan returns to the society on Sunday, September 13th. That being the date of the 3rd Anniversary of the society's existence it is proposed to make it a gala day, and an invitation is extended to all Spiritualists to be present. A medium's meeting in the morning and a lecture by Mrs. Sheehan in the afternoon, and also in the evening, and the following Monday evening, September 14th, a grand musical and literary entertainment will be given to which a cordial invitation is extended to all.

Our society is having a grand boom and Spiritualism is growing fast, for the age of faith is past. This, being an age of investigation, people are asking, "if a man die, shall he live again?" and trying to settle the question for themselves, and sooner or later all must become interested in the philosophy of Spiritualism. The anniversary committee will meet Saturday evening at the residence of Brother Willis, at 8 P. M. sharp. JAMES ASTON, Sec. Pro. tem.

A man who has practiced medicine for forty years, ought to know salt from sugar; read what he says: TOLEDO, O., January 10, 1887. Messrs. F. J. Cheney & Co.—Gentlemen—I have been in the general practice of medicine for most 30 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions. Yours truly, L. L. GOKESCH, M. D. Office 215 Summit street.

We will give \$50 for any case of Catarrh that cannot be cured with Hall's Catarrh cure. Taken internally. F. J. CHENEY & CO., Props. Toledo, O. #2 Sold by druggists, 75 cents.

It is hard to reconcile the two facts that the Lord made man and that the Lord never made a mistake.—Atchison Globe.

Correspondence.

Atlanta, Ga. Sunday evening, the 2d ult., our society held its regular election for officers...

Lookout Mountain, Tenn. The committee appointed by the Southern Association of Spiritualists to investigate into its legal standing...

Haskell Park, Mich. Haskell Park Association, opened August 2d, with a fine address of welcome from the Chairman...

Clinton, Iowa, Camp. Preparations for the ninth annual camp of the Mississippi Valley Spiritualist Association are nearing completion...

St. Paul, Minn. At the Minnetonka Campmeeting the organization started at the anniversary meeting was completed by electing officers...

Watertown, N. Y. When last year to your paper, the Spiritualists' Literary Club had only engaged Mr. E. H. Russell for two weeks...

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of the best talent obtainable. C. H. MATTHEW, Sec'y. Mrs. Mary C. Lyman of Fulton, Oswego Co., N. Y., last month closed an engagement of one year and six months with the First Progressive Spiritual Society...

Detroit, Mich. Although Spiritualist circles here are not publicly very active at the present time, yet the cause is constantly advancing and gaining new accessions to its ranks...

The National Spiritual and Religious Camp Association of Mantua Station, O. It affords us much pleasure to inform our many friends of the cause and its best interests everywhere briefly of our work in camp here to date...

Onset Bay, Mass. Onset is the Mecca of Spiritualism. Every train brings large excursions to the camp from distant states. Already prominent Spiritualists from Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Washington, D. C., Ohio, Illinois, California, Colorado, Michigan, Kansas and London, England, are here...

Closing of the Camp at Lake Minnetonka. Our meeting at Lake Minnetonka grew better from the first to the last; the last day being by far the most interesting day we had. The audience was probably double that of any previous audience...

Lake Pleasant, Mass. In the gray of the morning, whistlings of the denizens of Lake Pleasant may be heard along the pretty little avenues of this pleasant spot of its beauties and its advantages entire. Some such as, Oh, how delightful Oh, how grand what scenery! so very inspiring!

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You should see our lovely jewels and diamonds which are Lake Pleasant's jewels and brilliants. The lovely little children, so many, the children, the love of Spiritualism to come. We have such a garden of beauty among them. Some lovely names—let me give you some from the bouquet.

Our season opened Sunday, 26 ult., with fine music, and an excellent discourse by Mrs. Sarah Byrnes. Our mid-air was Mr. John Hooker and Mrs. Isabelle Hooker, guests of Mrs. Rogers, Mrs. and Mrs. Hooker are of Hartford, Conn. and are about to celebrate the 50th anniversary of their marriage...

For eighteen years has the writer of this visited and dwelt here at Lake Pleasant, and my "Reminiscences of Lake Pleasant"—or eighteen years amongst the pines of Franklin County, Mass., with incidents and facts of campmeeting life," may in time be presented.

Now is the accepted time, now is the day of salvation. Spiritualists! arouse from your slumbers; follow Brother and Sister mediums to your duty; stand steadfast; the spirit world is yours and is with you. Maintain your gift, defend your rights and ever keep your jeweled gift free and unspotted. You are the cornerstone of the building which the builders may reject, but must accept as the foundation of all.

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The next spirit recognized was that of Jonah Small, of Provincetown. The next that appeared before the speaker's vision was announced to be a woman of middle age. She exclaimed to the speaker in thought, "Oh, how happy I am! Brother I am so glad to communicate with you. A gentleman in the front seat promptly announced the spirit to be his sister. The spirit of Charles Temple, of Glen Falls, N. Y., appeared in the medium, but was unrecognized. Albert Kippe, once of Somers, Conn., was the next spirit, and desired to say that he was not alone, and sent greeting to his wife and daughter Gladys. The spirit of Joseph Brigham, late of Foxboro, was revealed to the medium and recognized by an elderly lady on a back seat. Another spirit recognized was that of Mrs. Annie Fox, also of Foxboro. "I see the spirit waving her hand," said the medium. "She carries red and white roses and cauter lilies. She retreats and says: 'Mother, it is I.' An elderly lady, overcome by tears, said it was the spirit of her daughter. The spirit of Horatio Hayer, of Neponset, was also recognized. "I see the letters G. W. E., and they seem to be standing out right over your head," says the medium, pointing to a gentleman at the rear. "It is Elmer White." "Do you not carry something that once belonged to the spirit?" "I recognize the spirit and thank you very much," said the gentleman. "I am at present carrying a former possession of the spirit." "On a body of water," said the medium, "I see the words, New Bedford and the spirit of Capt. George Allen and Bapt. Thomas Allen." Other spirits recognized were Elbridge Morton, of Fairhaven, and Dr. Webster, of Acushnet.

The afternoon service was begun promptly at 2 o'clock, and the address was by Prof. Peck on "The Age of Reason." In speaking of the age of reason a necessary comparison is naturally drawn through reason, and necessary reason must be the supreme authority. True it is that new theories may arise which cause a reversal of judgment, proving that what we determine on is not always infallible. Things necessarily fail because of the lack of positive evidence. By faith we may be said to mean belief, the acceptance of truth declared, reliance on testimony given us. We find that reason is ever a munificent attribute and ever necessary to the welfare of mankind. Knowledge exists at times by faith and can be proved beneficial by careful reasoning. We find many who, having become enamored with certain dogmas that they are even afraid to investigate and determine the foundation claim as a fundamental reason that to doubt is to be damned. Yet why is this different from that faith, in the primitive age, which was the companion of ignorance? Errors in judgment have crept in all things, resulting in an ultimate fossilization. It has been well and truly said that the prophets of all religions never had any faith in each other, seeming to realize in communion the extent of credulity practiced on their dupes.

Spiritualism says I am a soul—not that man has a soul. Spiritualism is no respecter of persons. We ask who was it that liberated the slaves of our country, who broke the chains of thralldom, and the answer is Abraham Lincoln, who was a Spiritualist. Why, I have met with six or eight persons who were afterward the companions of Lincoln in private seances. This age is here when mind and body are emancipated from the thralldom and worship only at the shrine of reason.

Mr. Emerson followed with tests. Among the spirits recognized were Daniel Hudson, Howard Willard Hartshorn, Josiah Kingman, of Brockton, George Leopold, of Brockton and Dr. Davis and Ballou, of Providence. The spirit of a little boy who talked of home in the 'smoky city,' was recognized by William F. Nye, as a little fellow who once resided in Pittsburg, Pa. The spirit of David Cushing, of New Bedford, made itself manifest to the medium, and was recognized by George E. Jacobs, of New Bedford. The spirit had met death by accident, in being run over by a team. The spirit desired to say to Mr. Jacobs that he had met no auctioneers in heaven, and that people in heaven said that Mr. Jacobs could tell the biggest yarn of any auctioneer in the world below, and they were glad that he had changed his business somewhat. Other spirits recognized were Lewis Poole, Rockland, Mass.; Frederick Johnson, Plymouth; Captain James Atkins and Julia Smith, Provincetown; and William Howe, Welfleet.

A pronounced feature at the afternoon session was the singing of Mrs. Lukens, of New York, a rich-voiced soprano. She sang Strelesek's "Dreams," and for an encore Tilla's "My Sweetheart When a Boy."

Obituary. Father Joel Hendrix passed on to the higher life July 1st, aged eighty years and twelve days. On the afternoon of the 2d, his worn-out body was laid to rest with beautiful ceremony beneath the evergreen branches of the orange trees he had planted with his own diligent hands. Father Hendrix was the President of the Palmetto Society of Spiritualists, at Palmetto, Fla. He came here as a merchant over twenty years ago when it meant vastly more than it does now to be a heretic amid the ignorant conservatism and bigotry that surrounded him. He was a true child of nature; frank, simple in all his habits, generous to the needy, beloved by his friends and respected by his Christian neighbors because of his grandly honest and upright life. His chief characteristics were great tenderness, affection, firmness and the courage of his convictions. He also leaves a son as honest, true and firm in the belief of spirit return as was the father. Mrs. B. Houghton.

In Portland, Oregon, Thursday, July 2, 1891, Mrs. Phebe Humpley, aged 66 years, 9 months 11 days. Born in Elmira, N. Y.; afterwards lived in Iowa, but the past eight years has lived in Oregon. After an illness of five weeks crossed the "river of life," fully understanding the life beyond; while sick she was shown her "spirit home"; she was a fine clairvoyant and trance medium; while awaiting the final call she gave several learned lectures; also many verses of poetry. The funeral services were conducted by Mrs. J. W. Miner, a trance medium (at the request of the departed sister). The address was considered grand and beautiful, even by non-believers. At the grave Mrs. Miner sang the beautiful song, "Tell us, Oh! Tell us." Sister Humpley leaves a daughter and son and grandson. "Tenderly 'neath the protecting sod we laid it, But think not in sorrow its mission is o'er. Endless its spirit is, death cannot stay it, Or make it less useful to life than before."

P. S.—Banner of Light and Progressive Thinker please copy. Fisher Morris Clarke, of New York City, aged 75 years. The deceased was one of the oldest Spiritualists in the city. He never missed an opportunity to express and impress the truth of his convictions. Just as he peacefully entered the higher life a vision of it came before him. He exclaimed "Oh, how beautiful!" Cleanse the scalp from scurf and dandruff. Keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

Rheumatism, Sciatica, Neuralgia are always relieved and a cure will follow the faithful use of Perry Davis' Pain-Killer. Bathe the parts affected and wrap in a woolen cloth saturated with Pain-Killer. Price, 25c., 50c., and \$1.00, at Druggists.

CLINTON CAMP MEETING, The Ninth Annual Camp Meeting of the Mississippi Valley Spiritualist Association will be held at Mt. Pleasant Park, CLINTON, IOWA, commencing August 23d and closing Sunday, August 30, 1891. The following first-class talent has been secured for the season, affording a golden opportunity for investigators: SPEAKERS: Prof. J. S. Loveland, Mrs. R. S. Little, Lyman C. Howe, Mrs. Adah Sheehan, Prof. W. F. Peck, Mrs. A. H. Luther, Rev. T. W. Woodrow. MEDIUMS: Full Form Materialization—Mrs. Effie Moss, A. Willis, Mrs. Bessie Aspinwall. Slate Writing—Mrs. S. P. DeWolf, Mrs. O. A. Blodgett. Psychometrists—Dr. J. C. Phillips, Prof. A. B. Severance. Clairvoyants—Mrs. A. H. Sain, Mrs. Mary A. Tussey, Dr. O. G. W. Adams, Dr. Truman Babcock, and many other Test, Business and Healing Mediums will be present. Frank N. Foster, the spirit photographer, will be present the entire season. Edgar W. Emerson, the most noted platform test medium of the day will be present the last week of the camp and give public tests daily. All will be made welcome and everything possible done by the management to make everyone comfortable and happy. For circulars or additional information address L. P. Wheelock, Supt., Box 2275, Moline, Ill., or Will C. Hodges, Secretary, No. 7 Centre Avenue, Chicago, Ill., until July 20th; after that date to Mt. Pleasant Park, Iowa. 8-8

DR. SYKES' CURE FOR CATARRH OF THE BLADDER. Established in Chicago 1870. Has cured many cases pronounced hopeless by physicians. Sufferers from this "Common Sense" ailment should try this. It will continue you. RETURNED TO CHICAGO 1891. DR. SYKES' SURE CURE CO., 103 STATE ST., ROOMS 43 & 44. CHICAGO. It is the duty of every woman to look as prettily as she can. If your face is disfigured by blackheads, send \$1.00 to Mrs. B. Bailey, 618 S. College, Nashville, Tenn. The next mail will bring you a certain cure, which will not injure the most delicate skin. Ask for KEIM-NO. 1. KEIM-NO. 2 prevents the hair from turning grey or becoming thin. Send \$1.00 and try it, and you will always be a friend to No. 2. No acids or white lead in either preparation.

A. WILLIS, Materializing Medium, 264 East Third Street, City. Will hold circles Tuesday, Wednesday, Thursday and Friday afternoons at two o'clock. Every evening (Monday and Saturday excepted) at eight o'clock. Take Fifth street cars running east to Third and Lock. No one admitted without recommendation or introduction from some well-known Spiritualist. An Astonishing Offer. Send free 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. MRS. MAGGIE STEWART, Platform, Test, Clairvoyant and Business Medium. Will give advice by letter from lock of hair, on all business, domestic, or social matters. Price \$1.00. Address 264 East Main st., Piqua, Ohio.

DR. F. L. H. WILLIS, May be Addressed Until Further Notice. GLENORA, YATES COUNTY, N. Y. DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancer, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes. Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. Mention this paper.

A. J. C. ROBBINS, Magnetic Physician, Of the Cumberland Mountains. Robbins, Scott Co., Tenn., Heals at a distance. No cure, No pay. He requests a fair trial. DR. J. C. PHILLIPS, THE CELEBRATED Clairvoyant & Magnetic Healer. Twenty years' experience. Highly magnetized remedies sent to all parts of the world. Address on business a specialty. For full reading or examination send lock of hair and \$1.00 and three 2-cent stamps. Three questions answered for 10c. cents. Address Clinton, Iowa, till September 1st.

INVALIDS WHO WILL SEND 4 CENTS IN STAMPS, THEIR DISEASE OR SYMPTOM, WILL RECEIVE PAMPHLET AND ADVICE FREE TO CURE THEMSELVES WITHOUT DRUGS. THE THOMAS BATTERY CO., CARDINGTON, OHIO. FOR FINE WATCHES Send Your Address to A. S. FELKER, Jeweler, LOCK BOX 86, STEELTON, PA., And Get Price-List Free. WHY SHE Became A Spiritualist, BY Abby A. Judson, Minneapolis, Minn. Tasterly bound in cloth; 263 pages. Price \$1.00; postage 10 cents. Remit by P. O. order or registered letter. Contains a portrait and life of author; her method of going under spirit influence; twelve lectures; selected poems and communications from her missionary father and mother and other guides. "Terrestrial Magnetism," 10 cts. Address author as above.

MRS. E. M. SHIRLEY, TRANCE, TEST AND BUSINESS MEDIUM. Also Magnetic Physician. 107 Carlisle Ave. - - - Cincinnati, O. A LIBERAL OFFER By a Reliable Clairvoyant and Magnetic Healer Send four 2-cent stamps, lock of hair, name age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass. MRS. A. M. ROBINSON, PSYCHOMETRIST. Will give full spirit delineation by letter. Send lock of hair and own handwriting, with full name. Enclose \$1.00. 148 West Vermont street, Indianapolis, Ind.

B. F. POOLE'S MAGNETIZED COMPOUND FOR THE EYES. It will cure sore eyes. It will strengthen weak eyes and make them strong. Sent, postage paid, for 6c. with directions how to treat the eyes, and receive medical aid from our spirit friends. Address B. F. POOLE, Clinton, Iowa. MELTED PEBBLE SPECTACLES Restore Lost Vision. The Spectacles that I send are large eyes, mounted in a FINE STEEL FRAME. Sent by mail in a nice wooden box—Loss or breakage at my risk. State how long you have worn glasses; or send me your address and I will send full directions. Clear the scalp from scurf and dandruff. Keep the hair soft and of a natural color by the use of Hall's Vegetable Sicilian Hair Renewer.

Alba-Dermis A Beautifier of the Complexion. If you have rough, freckled or blotched skin, or if black-heads disfigure your face, it is certain that some of nature's laws have been violated. Do not use any soap, however, delightfully perfumed, which leaves a greasy feeling on the hands. Such soaps contain free alkali, which, when absorbed, becomes rancid and poisonous to a delicate complexion, and which rinsing with plain water will not easily remove. Do not use any so-called Toilet Creams, for they are merely perfumed mucilages, which, acting like Vaseline, completely smother the skin, and upon becoming thoroughly dry leave the gum as a dirt upon the surface. The ALBA-DERMIS, an elegantly prepared and perfumed antiseptic lotion, without grease or gum, which, being absorbed by the skin, leaves no residue on the surface, acts as a tonic, and assists nature in maintaining its equilibrium. Alba-Dermis can be used with any face powder. DIRECTIONS.—After well rinsing off the soap and drying with a towel, apply the ALBA-DERMIS freely with the hands and gently rub downward until dry. Then, if desired, apply powder. For black-heads dissolve two teaspoonfuls of baking soda in a pint of water and wash the part affected, using a soft hand brush; rinse well and apply ALBA-DERMIS as above. Repeat every morning until the black spots are gone. Then use ALBA-DERMIS only. Sold by druggists. 25 cents; 50 cents. Manufactured by J. S. EVANS, CINCINNATI, O.

Ladies' Department.

Written for The Better Way.

A Herald. O. W. HENNING. In every clime, By every sign, In every tongue, The song is sung, The truth proclaimed, He not ashamed, The ray of light, From out the night, Attests that we, Shall surely see, Sweet victory, Like gathering snow, 'Twill surely grow, To all the world, Shall be unfurled, Our banner bright, Illumin'd by light, Till nations great, The pathway straight, Shall tread anew, 'Tis surely true.

Written for The Better Way.

FIRESIDE TALK.

LENA INGRAHAM GIFFORD.

Friends, as Spiritualists I have an idea that we should be faithful exponents and adherents of Spiritualism. Leave to the followers of Jesus of Nazareth, his faith, his devotion and his version of the Bible; to the agnostic his unfaith and his know-nothingism; to the iconoclast his vandalism; but as for us, let us seek to develop that which is within our interior nature to its highest possible spiritual unfoldment. Let us talk Spiritualism, let us live spiritually and let us ever reach out after more spiritual light and wisdom unto the Great Spirit of love and life.

Let not our time and our opportunities be wasted in caviling at those whom we believe to be mistaken in their religious ideas, but remember that their mistakes have been to others stepping stones to reach something higher. May the Great Spirit give more light to every soul that has been earnest and devoted enough to seek any light at all.

How would we, who think we have received the highest spiritual inspiration of any sect or age, have reached that height if the Christian world had not so zealously striven and prayed for the blessings of heaven to rest down upon men? I say humanity has been benefited by those prayers and by their religion, crude and arbitrary as it once was, having to wear out such old penalties as "an eye for an eye and a tooth for a tooth," it has now grown to that marvelous condition which claims all men as brothers, and seek to remove the cause of crime rather than retaliate in the old, barbarous, Mosaic way.

With their lessons of charity and loving kindness before us, let us pass on to tell waiting humanity what we have to give that shall increase the ratio of human sympathy, of tender love, softening all regrets and pointing ever higher until every soul shall awaken to develop the spirit within them until they may walk and talk with the angels, those who have passed out from our embrace and clothed themselves with the majesty of the ethereal; that they may receive by intuition and inspiration direct communication with those who have fitted themselves while on earth, ere leaving it for angelhood, to become teachers of all things pertaining to the unfoldment of the spirit with the physical form.

There are many who are to-day receiving their best instruction from teachers who are angels in the next higher grade of evolution. We wish there were many more who would seek their heaven, their happiness daily through their own spirit's development in sacred, silent communion with such teachers, instead of waiting for it to come hereafter through sacrificial atonement. We are not starting out upon any vain hypothesis, we speak what we know. We have been at that school for a long time. We know there is a happiness in it that well compensates for all tuition fees; only your time and attention is required as for anything else you obtain in this world. Can you not give one hour of the twenty-four for this purpose? Arise one hour earlier than usual in the morning or sit up one hour later at night; you will never regret it; your mind will be clearer for all day and your rest sweeter at night.

This is one method that Spiritualism teaches to ensure your present and permanent happiness. It is not difficult, is it?

Happiness, harmony is what humanity needs to make them better, and we are going to have it by-and-by. So you think that the first principle and purpose of the Great Spirit of universal love which animates all life is going to be defeated? No, no. We are going to talk to you more about Spiritualism sometime. Always about spirit—that is our theme—always about all the sublime truths that we have gathered together under this name, Spiritualism. There is its philosophy, its religion, its phenomena, but best of all the science of Spiritualism.

Why do you know that there is spirit or soul in the very rocks and stones about your feet. Not much active spiritual element there you say—we admit it, but the spirit is there asleep—never has awakened to consciousness—has no power of action through that hard, inflexible substance which forms its first physical body. A crude spirit no doubt. How can it express intelligence when it has no form of life or motion? Some day the loving kisses of the sun's

rays will coax that old, old stone into the belief that it has existed as a stone long enough, and had better disintegrate or crumble away and let that spirit go free. When lo! the spirit answers the call, starts to life and breathes. Then it must have a form of higher development. It enters plant life. Its breath expands it into various forms of vegetable existence, and it seems very happy in some of them we should say, and quite intelligent taking in all the light and air and dews of heaven; for it sends forth bud and leaf, and blossom of loveliest hues, and filled with most delicious aroma to delight the human senses. Happy spirit that, to build for itself a home as beautiful as a rose or as fragrant and pure as a lily. O, when these physical bodies of ours crumble away to dust, let us see to it that our spirits have unfolded with such care and excellence that our next home in the ethereal form shall have more than the beauty and fragrance of the rose or the grace and purity of the lily.

It is decidedly interesting—I had almost said amusing—when I remembered that subjects of great importance can hardly be amusing to thinking minds, but interesting it certainly is to listen to the wise sayings of different speakers and writers on the different subjects that are engrossing the minds of people to-day.

On Decoration Day I listened to an address by Gen. Legget, an old war veteran, invited to help the G. A. R. to commemorate the transition of their fallen comrades.

A ter a lengthy recapitulation of war times and scenes, he glowingly pictured the prosperity of our country and the fatherly care that Uncle Sam had exhibited for his brave sons who fought, bled and died on the field of battle or since. Then his parting advice was to "form workmen's unions if you wish; for means of sociability it is a good thing, but beware of forming new political alliances, which are so misleading and cannot help but be disturbing to the dear old parties, whose very names are so sacred to the hearts of many people. I have no objections to a new party if it can be formed without destroying already existing political idols."

I turned away pondering. On Sunday I went to the Baptist Church and was highly edified by a discourse on "Hell—the hated doctrine—its certainty and its eternity." To the speaker it was a most beautiful and satisfying doctrine, carrying no shadow of doubt with it. It had settled distracting questions in his own mind, until his soul certainly rejoiced that God had fixed an eternal abiding place with heating apparatus as eternal as himself for MacQueary, Newton, Briggs, Bridgman and all other "free booters in religion" with Ingersoll as freeman.

He had no use for any new religion or so-called new departure, which should do away with the old-time doctrine of hell and eternal damnation, which is held so sacred to the hearts of many people.

I came away pondering. I read a few days since in a paper I came across, a long dissertation by some man on the woman's question, suffrage, etc.

He was greatly exercised for fear, if women were given the right of citizenship so that they exercise that right in all its departments, it would cause immediate disruption of all existing social arrangements especially marriage, which God-ordained holy institution was so sacred to the hearts of so many people. Whether the "people" who hold it so "sacred" are all men or not, he did not mention, or how a piece of paper in a wife's hand, of the same size as a piece in the husband's hand, to be deposited in the same box, is going to render marriage any less "holy" he failed to make clear as have so many before him.

But one thing he was sure of—there must be no change in woman's condition because something old might have to be revised.

I pondered again. And now here comes Henry Still in an article in THE BETTER WAY on "The Mistakes of Ingersoll," and he is afraid that the publishing to the world of Ingersoll's agnosticism "is injurious to the proper development of man's highest spiritual nature." It makes me think of what has been said to me several times by my orthodox friends in regard to my Spiritualism—"We don't care what you think if you will only keep still about it." Our brother would not be at all worried about what Mr. Ingersoll's opinion on any subject might be, but he doubts the expediency of his being allowed to express or publish them for fear "it might lead to the disruption of our social fabric."

I do not intend to review his article—able pens than mine can do that if anyone feels disposed, but again I pondered in this wise.

It strikes me that this wonderful "social fabric" must be woven of decidedly shoddy material if it will not bear the rays of the sunshine, or even the electric rays from the lamp of truth turned on it by the masterly eloquence of an Ingersoll.

How true it is that we have, none of us, got a long distance away from the

old superstitious dogmas and doctrines of the past in regard to spiritual things. How it crops out when something we have been taught to consider sacred is undressed and presented to our view in its natural, unadorned condition. We are shocked and we think the world will go to pieces immediately if anybody else should happen to see or hear that which we have survived with no more serious result than a slight rend in some of our shoddy, preconceived notions. So we want them suppressed immediately. I'm afraid Comstock has a good many near relatives.

Mr. Ingersoll is an instrument in the hands of the spirit world, whether he knows it or not and he is doing the work that belongs to him to do, for sure it is that new structures cannot be built without disturbing a good many of the old idols which education has taught us to reverence as holy and sacred, but which have in reality served their time and must give way to the new. This is the way that all spiritual growth has been accomplished in the past and we need not fear that the future will belie the record.

My head has not been entirely free from dandruff till now for twenty years. One week's use of the "Renewer" did it. My hair is growing finely. LOIS WALSHHOOKER. I have seen an almost marvelous growth of the hair from its continued use. ST. ELMO, TENN. MATTIE E. HURSEN.

In childhood's days Hope points to manhood's prime And whispers, "Then your joys will surely come," Yet manhood brings but toil and care, and time Brings many a sorrow, woe and pain to numb. And then Hope whispers; "With your ripper years, Will vanish all your sorrows, pains and fears.

Though disappointed oft by Hope, we trust Until our hair at last turns thin and gray, Old age and death then turns us back to dust And in the tomb we're safely stowed away. But e'en when at the door of death we stand Hope comes there smiling, and without a blush Beckons us on with her delusive hand, Bids us to trust her still, all doubts to hush.

Beyond earth's mundane sphere, she tells us how In heaven we have a bright, immortal home, To Hope we've listened all our lives, and now We pass out with her to the strange, unknown.

Written for The Better Way. LOVE. M. EVANS.

Oh, most high and mighty power, in still into the unregenerated that love to all mankind, that will be felt far and near, not to our own, but to our neighbors as well, for it is so broad that it cannot be spanned. Therefore throw off the clogs of superstition and vice, and in its place put charity and love to all, for as God or good loveth his own, showing the sower that nature gives of its best, freely and without price, oftentimes received ungratefully. But to be unkind I think it is through ignorance of the law of nature, that governs all things, both animate and inanimate that people do such things. Of that law mortals have but a small knowledge, but could it be more thoroughly understood, how much more harmony would prevail, both at home and abroad, and the little trifles that now annoy, would be thrown aside and in their place cheerful thoughts and high aspirations, which tend to produce that harmonious influence that should be ever around and about, for as love is the controlling power, the motor that moves the world, which in its revolution throws out its rays as it revolves, so following in its footsteps, charity's mantle is held wide open to receive all within its shelter. She too must go hand in hand, for one cannot exist without the other, therefore be merciful unto the little things of life, I ask it in the name of nature, of whom we are the children, the root and branches from the main one, our father and mother God. Therefore sow the seeds of love and charity broadcast over all you come in contact with, and the fullness will be felt in your innermost being, and comfort and enjoyment will be felt unto the end.

Personal. Helen Campbell, author of "Prisoners of Poverty," has received the \$200 prize from the American Economic Association for writing the best paper on "Women Wage Workers." The wife of the well-known writer and lecturer, Max O'Rell (whose real name is Paul Blouet), will accompany her husband on his next lecturing tour, which will be through Australia, and will commence in September next. The Baroness von Teuffel, better known to Americans as Blanche Willis Howard, is reported to be singularly happy in her married life. Her husband is very proud of her literary gifts, and encourages her in her work. They are at present living at Stuttgart. A monument to the memory of Elizabeth Barrett Browning is to be erected at Lebury England, the town where she spent much of her childhood life. The memorial will probably take the shape of a clock tower in brick and stone. In a niche below the clock will stand a bronze bust of the poetess. A quotation from "Aurora Leigh" and some other suitable inscription will be placed upon the monument. It will stand in the market place.

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Written for The Better Way. **TIMELY TOPICS.**

The serious effects which threatened to result from an uprising in the mines of Coal Creek and Briceville, near Knoxville, Tenn., has been momentarily averted by the withdrawal of the state troops and the promise of the Governor to convene the legislature and place the grievances before it.

This is needed—the imperative want. When factory and worship shall have become a part of the family, when the law of love that makes and maintains domestic felicity and tranquillity, shall have been imparted to the associations of work and workshops hate, strife and oppression will cease, and labor then be no more a curse, but elevated to its proper dignity, be blessing and benefitting.

Frank Dempster Sherman contributes the following verses to the Christian Union, that bear their title, "Nobility," well—

The sturdy wind that fills the ship's white sail! And turns the mighty mill-wheel when it blows, Once breathed the love song of the nightingale, And wafted him the perfume of the rose.

Elizabeth Cady Stanton, in the August *Arena*, makes the demand that our religion must teach the brotherhood of man, an essential oneness of humanity, and that our government ought to be based on the broad principles of equal rights to all.

It is an iniquitous system and if the matter should be submitted to the people of Tennessee, I believe they would vote to abolish it. Think of the degrading effect it must have upon the class of laborers with whom the convicts are brought into competition.

"To have done anything by which you have merely earned money, is to have been truly idle or worse. If the laborer gets no more than the wages which his employer pays him, he is cheated; he cheats himself," says Thoreau.

The *Arena* for August presents no less than eight leading papers from representative thinkers among women of America and Europe, discussing political, educational, social, sociological, economic, and scientific schemes, together with two literary papers, one by Miss Amelia Edwards, the famed Egyptologist and novelist, who, in a most delightful paper, writes of her own life.

Literary. The *Arena* for August presents no less than eight leading papers from representative thinkers among women of America and Europe, discussing political, educational, social, sociological, economic, and scientific schemes, together with two literary papers, one by Miss Amelia Edwards, the famed Egyptologist and novelist, who, in a most delightful paper, writes of her own life.

Madison, Wis. My many friends may wonder at my long silence and seemingly inactivity this summer. I will arise and explain. After the transition of my wife's brother, my wife's health has been very poor indeed, so much so that it has required my presence at home with her, as she has been too unwell to travel with me, and I could not leave her alone.

loving kindness and tenderness of the family circle that makes duty virtue and companionship a joy. It is the solicitude that permits no hidden sorrow; that has

That steals away our harshness Ere we are aware."

That the sturdy wind that fills the ship's white sail! And turns the mighty mill-wheel when it blows, Once breathed the love song of the nightingale, And wafted him the perfume of the rose.

Let him who seeks a god-like man to find Think of the wind and seek its counterpart: The tempest's strength matched by a noble mind,— The sephyr, by a pure and noble heart.

Elizabeth Cady Stanton, in the August *Arena*, makes the demand that our religion must teach the brotherhood of man, an essential oneness of humanity, and that our government ought to be based on the broad principles of equal rights to all.

It is an iniquitous system and if the matter should be submitted to the people of Tennessee, I believe they would vote to abolish it. Think of the degrading effect it must have upon the class of laborers with whom the convicts are brought into competition.

"To have done anything by which you have merely earned money, is to have been truly idle or worse. If the laborer gets no more than the wages which his employer pays him, he is cheated; he cheats himself," says Thoreau.

The *Arena* for August presents no less than eight leading papers from representative thinkers among women of America and Europe, discussing political, educational, social, sociological, economic, and scientific schemes, together with two literary papers, one by Miss Amelia Edwards, the famed Egyptologist and novelist, who, in a most delightful paper, writes of her own life.

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Madison, Wis. My many friends may wonder at my long silence and seemingly inactivity this summer. I will arise and explain. After the transition of my wife's brother, my wife's health has been very poor indeed, so much so that it has required my presence at home with her, as she has been too unwell to travel with me, and I could not leave her alone.

liant coterie of women discussing such varied themes as appears in The *Arena*; indeed, heretofore reviews have fought shy of women contributors, rarely having more than one or two topics discussed by them in a single issue, but The *Arena*, from the beginning, has thrown its pages open to the women and in every way has championed all movements looking toward a broader freedom and a more enlarged sphere for womanhood, which is not surprising to one who reads Mr. Flower's editorial on "The Era of Woman" in this issue.

It is reasonable, filling a niche heretofore vacant, for while we have books giving us good advice about how to live when the weather is cold and the north-east winds blow, this supplies us with a variety of useful information about Summer living and takes into the account the recreations and diversions that are supposed to belong to warm weather, and into which both old and young enter, according to their circumstances.

Memphis, Tenn. Mrs. Mary L. Phillips, the grandest test medium for private sittings it has been my fortune to meet, is at present paying me a visit. Her health is so poor that she is wholly unable to do any public work, but is much improved of late.

Tacoma, Wash. Jules Wallace, the test medium, has been doing good work here for weeks, and has been instrumental in forming the first society in our city. The first meeting was held last Sunday at Waltham Hall, and about thirty joined as charter members.

National City, Cal. The First Spiritual Society of this place is growing very rapidly and doing a good work for the great truth, Spiritualism. We have many fair mediums that give promise among the first in the land as inspirational and test mediums.

Summerland, Cal. Permit me to say a few words through your paper from Summerland. Like all other starting places it has its drawbacks and disadvantages. People come and people go, but time will regulate and establish. There is much to attract; its climate; its location and scenery; its discovered and undiscovered resources, which will require pluck, energy, endurance and tact to unfold, develop and utilize—capital to back, and industry lies at the foundation.

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city here presided over by Rev. Crooker, a scholar in the true sense of the word and full of spiritual thought, but rather mixed with old time ideas, to be fully enjoyed by anyone who has outgrown the past. There are but few Spiritualists here. But we hope a change will come and that the good work will be taken up here. I shall resume my line of work in the fall, and I know I shall work with renewed force for the upbuilding of humanity.

Brooklyn, N. Y. The meeting of the Progressive Conference was opened by President Bogert, a very fair audience being present. Mr. Miller again favored us with some of his messages, coming through the mediumship of Mr. Cole, and obtained by putting the paper to be written on in a closed box.

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Cassadaga Camp Review.

The contemplated trip to Chautauqua on Saturday, 25th, as spoken of in my last was a decided success. At an early hour about fifty members of the Lily Dale Club and a number of other campers, assembled at the auditorium and the long line of carriages, that were in waiting on Cottage avenue, were soon filled and enroute, over the hills, to Chautauqua.

The day was charming and the magnificent scenery was highly enjoyed by the jolly crowd of passengers.

Chautauqua is a celebrated seat of learning, wealth, popularity and orthodoxy, and is conducted by Dr. Vincent, a Methodist bishop. The object being ostensibly to disseminate biblical teachings, scholastic learning and science so far as it accords or can be made to accord with those teachings and redound to the glory of an orthodox God. The woman movement had never before been recognized by Chautauqua, much less any promulgation of those unsavory doctrines which do not reverence the teachings of the Bible and its plan of salvation through the atoning blood of Christ.

But on this occasion Dr. Vincent evinced the ever expanding tendency of the human mind, notwithstanding its environments and determination to keep within prescribed creedal limits, and showed that in a spiritual sense he had builded better than he knew. He opened the session by giving a very feeling and handsomely worded tribute to woman, hoping that every possible avenue of usefulness and power would be opened to her, and after welcoming her to Chautauqua's platform concluded his remarks by saying that Chautauqua's platform was one of freedom—that it welcomed and invited free speech upon all subjects which are of interest and for the enlightenment and elevation of mankind. His earnest desire to keep pace with the advancing thought of the age, possibly, had absorbed or blotted out his memory of a certain event which took place upon Chautauqua's platform in 1884, when Miss Francis E. Willard and a number of the W. C. T. U.'s assembled there. She being importuned to speak against St. John, refused to do so; whereupon the woman's flag was thrown into the dirt—Miss Willard was hustled off the platform and Gen. Logan put on.

Dr. Vincent in his lecture on woman, at Chautauqua at that time, said: "I object to the extension of the right of suffrage to woman. As a mere matter of expediency, such an extension would be the most unwise step that the American people could take this day. Too many people vote at present. We need limitation and not extension. If the right of suffrage were given to her, thousands of our refined and cultivated ladies who believe in the highest philosophy of the social life would never consent to cast a ballot, while partisan prejudice and purchase money would control the votes of large numbers of women. One of the greatest mistakes of the age is to suppose that woman's presence would in the slightest degree purify politics. Politics will be purified by woman's influence at home, in the training of children, in the molding of husbands, in the silent and almost omnipotent influence of spirit and example."

The representative women who graced the platform were of a spiritualistic order. The County President, Mrs. Elvora Babcock, are out and out Spiritualists. Mrs. Marion H. Skidmore, one of the most efficient and beneficent workers in this camp and other spiritualistic movements, properly had their place thereupon. Also Mrs. Richmond, of Dunkirk, Mrs. Lois Lott, Mrs. E. R. Clark, Mrs. Gov. Fenton and Mrs. B. B. Lord. Mrs. Zeralda Wallace was the first speaker of the afternoon and made a very ingenious attempt to prove that the Bible, instead of teaching woman's inferiority and subjection to man, really made her his superior. But in spite of its orthodox limitations the discourse possessed many valuable suggestions.

The discourse of Rev. Annie Shaw, which followed that of Mrs. Wallace, was a pleasing contrast thereto, and abounded in broad and logical thought, beautifully embellished with womanly sympathies and intuitions.

Susan B. Anthony—that veteran in the ranks of freedom and justice who has richly earned the title, Hon. Susan B. Anthony, which has been accorded to her—gave a brief but comprehensive discourse, characteristic of her selfhood. Miss Kate O. Peate, of Jamestown, made the closing speech which was very creditable.

On Sunday morning at the camp, Mrs. R. S. Lillie spoke upon subjects submitted by the audience, viz: "The Ideal God," "Chautauqua and Dr. Vincent." She said she had no form to give the force, the power, the all prevailing principle that we term God. Speak the name God to a thousand minds and a thousands ideas instantly spring forth—some of them grotesque in the extreme and all a reflex of the mind itself. Our minds cannot comprehend the vastness of the subject. Even the angels of light and wisdom, who have passed beyond the limitations of this earthly existence, stand silent and dumb at its vastness. We may theorize, we may dream, we may speculate, we may strive to know and yet only prove to ourselves that God is infinite and incomprehensible. But this we do know that though children of the dust—though for a time tied to the clod, we have also a kinship with the universe and are sons and daughters of the same spirit of light and wisdom which we call God.

A very kind and favorable review was given of Chautauqua and Dr. Vincent, showing that he was unconsciously an instrument in the hands of the angels and that he held in his hands one of the subtle links which are to unite the two worlds.

The subject "Charity" was given for the closing poem, which was dually rendered by Mrs. Lillie and Mr. Colville, and was one of the finest and most perfect improvisations that we have ever listened to; many eyes were moistened with tears at its tender and touching pathos.

Mr. W. J. Colville occupied the rostrum in the afternoon and spoke upon the following submitted subjects: "What is the self we are to lose to gain the kingdom of heaven?" "If God is our parent are we not each a germ of that central source?" "The present educational system—what are its defects?" "In what respects will the education of the future differ from that of the present?"

Mr. Colville is like a living encyclopedia. No subject is too vast or too deep for his mastery and his words flow as easily and as naturally as water springing from an inexhaustible fountain. He has rather a slight physique but he is well formed and well proportioned, and there is not the slightest indication of weakness, indecision or mere mannerism about him. He is a blonde and has a predominance of what is termed the nervous temperament. He has a large brain, a high, broad forehead, showing fullness of the perceptive faculties. He has always a pleasant and peaceful expression upon his face and an illumination of spirit, and a cleanliness and purity of both body and spirit which is extremely admirable, and we consider him one of the most instructive and valuable teachers of the day.

Tuesday morning conference convened at the usual hour and discussed the question, "Is there such a thing as sin? If so how shall we deal with it?" In the afternoon we were favored with a very broad and comprehensive lecture by our brother and co-laborer, Lyman C. Howe. The subjects submitted by the audience were: "The Binomial theorem, by Sir Isaac Newton—of what use is it?" "What and where is heaven?" One very impressive thought, which was put forth, was in relation to the power of words—speaking the word is expressing the thought. Words are immortal in effect—a single word dropped into the psychic sea produces a ripple which goes on and on, its effects reaching through the eternal shores.

Wednesday afternoon Mrs. F. O. Hyzer, of Ravenna, O., gave a very instructive and beautiful discourse, illustrating in a variety of ways the impossibility of new wine being contained in old bottles. Mrs. Hyzer is an exceedingly sweet and beautiful spirit, and is always warmly welcomed upon our platform.

On Thursday the 30th, the usual conference was held in the morning, and in the afternoon Mr. W. J. Colville favored us with another of his most excellent lectures, which are always instructive and inspiring to good and reformatory works.

The Lyceum convened on Friday morning, under the leadership of Mrs. E. W. Tillinghast. The part denominated spiritual donations by the children and adults is a very pleasing feature. A little daughter of Mrs. Madison, clairvoyant physician, of Buffalo, gave an impromptu speech upon Cassadaga and its Lyceum, which was very promising of her inspirational possibilities. Mr. W. J. Colville is taking the place of Walter Howell very admirably. He gave the children a pleasant talk, then called for a subject from them for a poem. "Lilies of Cassadaga" was given, and a very sweet and lovely poem wrought. The Lyceum was then, by Mrs. Tillinghast, given the name "Star Lily Lyceum," and the Octagon, where the children usually meet—Sun Light Lodge. Mrs. H. T. Stearns, Mr. Armor and others made speeches, and \$4.24 was contributed to the Lyceum fund. In the afternoon Mrs. F. O. Hyzer gave a fine inspirational discourse upon "Organization," and Miss Maggie Gaule, of Baltimore, Md., surprised and delighted everybody with her marvelous platform tests. Miss Gaule's manner is very pleasing, and the tests are so accurately given that it seems that they would bring conviction to everyone, unless they had hearts of stone and brains of adamant.

The library is under the supervision of Mrs. Mary Ramsdell, and through her beneficence it has been rendered comfortable, cozy and homelike. She has placed a handsome carpet on the floor, hung drapery to the windows, and a stove and pleasant fire on these cool mornings and evenings that we are having at camp, is another much needed addition to the comfort of the library. About 100 new volumes have been added to the books, and the connoisseur in science, history, philosophy, religion or romance may each find opportunity for instruction and pleasure. There are six volumes of Humboldt Library of Science, Storrs "Is It I?" and "Why Not?" Prentice's White Cross Series entire, More's "Eutopia," Picton's "Mystery of Matter," Voltaire's "Rosaire," Tuttle's "Psychic Science," Works of Bradshaw, Dr. Dio Lewis, Rosseau, Shirley, Gardner, Stockwell, Elliot, Trowbridge and many other standard authors. The library is an attractive place, and is free to all.

The three steamers, "White Wing," "R. S. Lillie" and "Marion Skidmore," and numerous row and sail boats—also the semi-weekly dances, conducted by the celebrated Northwestern Orchestra, of Meadville, the daily lawn concerts, etc., afford unsurpassed opportunities for enjoyment in those directions.

Mrs. Leslie, Mrs. Storrs, formerly Mrs. Dillingham, and Mrs. Sprague, all of whom are excellent mediums, are holding sances at the Octagon every evening, and are having good results.

Mrs. Effie Moss, materializing medium, is at the Watson cottage, corner of Cleveland avenue and Second street. We have attended two of her sances and with a large number of other people have received convincing proofs of the genuineness of the manifestations.

Mr. H. W. Munder, of Meadville, Pa., is about to open a school of instruction in dancing at the Octagon. He is a first-class teacher and a gentleman in every sense of the word, and will no doubt give the best of satisfaction.

The Grand Hotel, under the management of Mr. M. R. Rouse, continues to be an attraction of the best order. Mr. Rouse is quiet, gentlemanly and obliging, and the table and other appointments are eminently satisfactory.

Miss Jennie Leys, of Boston, Mass., occupied the rostrum and spoke upon a variety of subjects which were submitted by the audience. She termed it a plain heart talk. But the subjects were all combined or woven into one, which was at once a poem and a song of divine inspiration. Jennie Leys is beautiful, physically and spiritually, and we welcome her as one more jewel in Cassadaga's crown of glory. We will not attempt a synopsis of her beautiful discourse; as well might we attempt to imitate the music of the spheres by a mouth organ or to put the waters of the ocean in a thimble.

Lyman C. Howe spoke Saturday afternoon. He and his lovely wife, Mrs. Sarah Howe, were in the auditorium on that morning, and all received a wonderful baptism of the spirit through Miss Leys.

Mr. W. J. Colville is having well deserved success in his class in the science of health and healing. They are most instructing and uplifting in their ministrations.

After long and trying illness Mr. Nelson, of Glasgow, N. Y., passed to spirit life a few days ago. Mr. Sprague, of North Collins, N. J., and others officiated at the funeral.

GLEASNER.

A Discussion at the Indiana Camp. Mrs. A. H. Colby Luther and Hunter McDonald, a Christian minister, will debate the following proposition at the Indiana Camp-meeting near Chesterfield on Saturday, August 8th. Mrs. Luther will affirm and Mr. McDonald will deny. It is exciting great interest. The proposition is: "Resolved, That the so-called teachings of Jesus Christ as found in the New Testament scriptures (King James' version) are immoral in their tendencies."

Each side will be represented by a committee of two and they will choose a moderator. Anderson ministers near the camp are preaching against Spiritualism, and it will help our cause. The excitement begins to run high and the results are not entirely uncertain. Truth will come uppermost.

The meetings Sunday, August 2d, were well attended. The lectures were effective. Mrs. Luther in the morning, Mr. Kates in the afternoon and Prof. Adkinson at night were the speakers. This camp is a great success and will carry conviction to the many who attend.

G. W. KATES.

An Arbor turned out doctors enough this year to enrich all the undertakers in the north-west, and enough lawyers to impoverish the rest of the community—Cincinnati Enquirer.

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Ticket Office, 99 West Fourth Street, Cincinnati, O. H. C. HOLABIRD, GENERAL AGENT PASSENGER DEPARTMENT.

Excursion to Niagara Falls and Return Over the ERIE R. R. Below will be found a list of places, with time and length of session, of the out-door gatherings of Spiritualists for the present year. CAPE COD CAMP MEETING—Harwich Port, Mass. July 12th to 26th inclusive. CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Free Lake Association commences July 24th and closes August 30th. CLEINTON (IOWA) CAMP MEETING—Commences August 2d to August 30th inclusive. HASLETT PARK (MICH.) CAMP MEETING—Commences July 29th to August 31st inclusive. LIBERAL (MO.) CAMP opens August 15 and closes September 15th. LAKE PLERANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 25th to Aug. 30th inclusive. LAKE MINNETONKA, MINN.—The Camp meeting will be held under the auspices of the Northwestern Spiritualists during the month of July. LOOKOUT MOUNTAIN CAMP MEETING—Commences August 2d and closes August 24th. PARKLAND, PA.—The Thirteenth Annual Meeting opened June 14th and will continue to Sept. 16. ONSET BAY, MASS.—The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 30. QUEEN CITY PARK, VT.—Meeting commences August 2d and continues to September 6th. SUNAPEE, N. H.—Meeting commences August 2d and closes August 30th. SUMMERLAND, CAL.—Camp opens September 6th and closes on the 27th. THE INDIANA CAMP MEETING will be held in their grove near Anderson, Ind., under the auspices of the State Association, from July 16th to August 10th inclusive. TEMPLE HEIGHTS, NORTHPORT, ME.—Opens August 9th. VERONA PARK, ME.—Meetings will be held during the last two weeks in August. VICKSBURG, MICH.—The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays. Etna (Mo.) Camp Meeting commences August 28 and continues ten days. Ringde (N. H.) Camp Meeting will be held from July 26 to August 16. The Mantua (Ohio) Camp Meeting opens July 18 and closes August 18; its second session is held at Ashley from August 21 to September 8, inclusive. The Delphos (Kansas) Camp Meeting opens August 6 and closes August 24.

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NICKNAMES OF EUROPEAN NATIONS. Englishmen have accepted the name of John Bull as suited to the national character. The Scotchman is Sandy; the Irishman derives his name Paddy from his national saint; while an ancient nursery rhyme records that Taffy is a Welshman. English sailors call the Frenchman, in contempt, Johnny Crapaud, but in France he is Jacques Bonhomme, or, as a bourgeoisie, Monsieur Brudhomme. Cousin Michel is the name by which the German is known to the continental nations. Myneer Cloch, an abbreviation of Nicholas, sums up the Hollanders, who are often simply known as the Myneers; while the Switzer rejoices in the name of Colin Tampon. We have all heard of the Russian Bear and the Unspeakeable or Infidel Turk; but these are hardly real nicknames. Don Whiskerados is almost a national name for the Spaniard, dating from Elizabethan times. Italians are known as Lazzaroni, and Danes are called Danekers.

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FOR SALE: 1-2 of a Silver Mine. Will sell to Spiritualists for \$15,000, or will sell \$5,000—1-6th of it; the proceeds to be used to develop it. It is located in Colorado, and there was \$10,000 taken out by 5 men within 3 months some time ago; 3 tons of ore, with an average run of \$200 per ton. The mineral is in sight, and can be dug from the surface. I am too old to manage it, and desire some partners to help work it. The digging is easy—costs \$6 per lineal foot in tunnel on the vein; railroad up to the mine, and village near it. The prospect is splendid to take out lots of ore from the start, and if some parties desire to join me in it, I think it will result in a bonanza to the owners. It is time Spiritualists made some money, and here is the chance. Will show any man the mine and if not found as represented will pay expenses. For information address the owner E. G. GODDARD, East Saginaw, Mich. (The above offer we know to be true and made in good faith; as Mr. Goddard is known to us as a business man of strictest integrity, thoroughly honest and honorable in all things—a Spiritualist.—Ed. B. W.)

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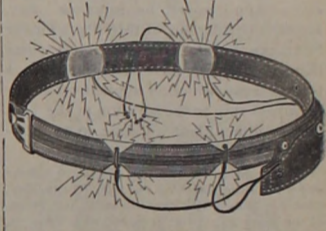
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OFFICE OF A. L. ARNER, M. D., PHYSICIAN AND SURGEON, JEFFERSON, O., May 18, 1891.

Nearly every one you meet this Spring complains of pains and aches or lack of muscular and nerve energy. This is no doubt, due to the fact that the gripper still leaves its effects in the system, impoverishing the blood and debilitating every function of the human organism. The heart muscle, too, suffers, and heart failure is threatened. In these conditions nothing invigorates the system and restores the tone more quickly or surely than electricity, when rationally or discriminately applied. The sluggish circulation is stimulated and morbid products that poison and irritate the nerves are broken up and then carried into the lymph and blood channels, and the system is relieved. Not every sufferer can afford time or means to visit the office of his physician daily, or to employ the doctor to bring the office battery to the patient's home. An admirable substitute for the office battery is offered to the public in the JOHN A. CRISP Body Battery, which we believe to be the most perfect electrical appliance ever invented. The electrodes are not so formed as to irritate, cauterize and blister, but are so formed that a much stronger current can be made to enter the tissues and perform its health-restoring work without pain or irritation.