

THE BETTER WAY

THE TRUTH SHALL MAKE YOU FREE. SEEK AND YOU SHALL FIND IT.

TWO DOLLARS and a HALF per Year.

"Creeds Without Virtue Are Paltering Vanities."

ONE DOLLAR for Four Months.

VOLUME 3.

CINCINNATI, AUGUST 18, 1888.

NUMBER 59.

THE BETTER WAY.

ISSUED EVERY SATURDAY.

THE WAY PUBLISHING CO., Proprietors
M. G. YOUHANS, President.
I. S. MCCracken, Treasurer.

L. BARNEY, Editor
Assisted by a Corps of Able Writers

CINCINNATI, AUGUST 18, 1888.

SUBSCRIPTION PRICE - TWO DOLLARS and a Half per Year, strictly in advance. Three Dollars to any Foreign Country in the Postal Union. In the United States THE BETTER WAY will be sent Four Months for One Dollar.

ADVERTISEMENTS
Will be inserted at Fifteen Cents per line, Nonpareil, for first insertion, and Ten Cents per line thereafter. Special contracts for long time advertisements.
Publication Office, 222 West Pearl Street, Cincinnati, Ohio.

It is frequently inconvenient to send SAMPLE COPIES from our latest issues, but a fair sample will be sent to all applicants, without regard to date. It is a pleasure to fill such orders.

Written for The Better Way.

SIX CHAPTERS FROM THE LIFE OF A SPIRIT.

BY M. T. SHELHAMER.

CHAPTER VI. DIVERSIFIED WORK.

As yet, our young friend had never cared to revisit the scenes of her early experience. She knew that spirits could return to earth and watch the doing of mortals; but the associations of the first portion of her existence had held no attractions for her. Contented with her spirit lot, happy with her arisen friends, satisfied with her surroundings, Daisy never turned, in thought, toward earth without a thrill of joy that she had ceased to take part in its experiences. But the girl was not unmindful of the usefulness her mortal discipline had been to her life. She remembered "Smudge Court" and its degraded associations, even though Betsey Brown seemed to be some other person than herself; yet, because of these memories, Daisy was undoubtedly more tenderly pitiful and loving toward the little ones who, like herself, had suffered so extremely on the verge of vice and recklessness until rescued by the hand of death. With her beloved Miss Angel the girl lived, her life of honor and usefulness meeting out to other lives something of the loveliness and blessing that came to her own.

The musical sanitarium flourished, and proved a grand success in its beneficial treatment and training. The young natures brought to it were blessed and strengthened beyond description. Miss Angel and her assistant were more than repaid for their efforts, by the results that constantly came from this work; and so we might leave them in their chosen field, happy and full of love for humanity, did we not wish to inform our readers of another step that was taken later by the spirit we have followed.

Miss Angel had not forsaken her earthly friends. There were those whom she sincerely loved. Amasa Howard and his wife were worldly and prosperous people; but the pride of the mother and the worldliness of the father had received a rude shock when death entered their home to claim their household treasure, their gentle daughter Angela. The mother refused to be comforted, and rebelled in bitterness of spirit against the blow, and the father bowed his head more lowly than he had done before. But neither were aware that the sweet daughter watched over them, and, at times, tried her utmost to send a comforting thought or an influence of peace through the gloom which surrounded them.

These two natures were acted upon in different ways; for, while, in time Mrs. Howard began to seek, in the whirlpool of society, forgetfulness of the blow which had smitten her life, her husband gradually withdrew himself from the world's attention, and began to turn his mind to other things.

Then it was that the spirit of Angela began to more closely reach her father's life. There were moments when she could

whisper in his ear words of peaceful import, and also impress upon his mind ideas of benevolent purpose that later she was delighted to see unfolding into practical deeds. Now, she beheld her father taking a portion of his means for helpful ministrations toward the worthy poor; he had placed the son of a poor widow in such a school as would afford his growing mind useful instruction, and was paying the widow a weekly salary for keeping his office and its outer room in tidiness, that she might not have to take her son from school in order to earn a trifle toward his support. Mr. Howard had found a poor old invalid, worn and needy, with a faithful but aged wife, who could not labor for their sustenance, and he had placed the worthy couple in a comfortable home for aged people where they need not be separated in their declining days; and among other good deeds, the man had decided to provide a musical education for a gifted child of song whose parents could not afford the girl the instruction and advantages her talents merited.

During the years of his interior growth in this way, Amasa Howard found something of a reward and even of happiness. Life seemed more worthy the living and filled with deeper satisfaction than it had been in the past. Every dollar expended in good works he gave in the name of his dead child. "It would have been her portion," he said to himself, "Angela would have bestowed substantial aid upon the needy and suffering. I will use some part of the means she would have inherited in such works as she would approve."

Mrs. Howard never objected to her husband's plans or works, indeed she paid but little attention to them, for the poor woman had become so wrapped in herself that she cared but little for aught that others had to show.

And Angela, in spirit, watched and kept track of these parents, rejoicing over the deeds of her father, mourning that her mother's life should be perverted, but reflecting that eventually that womanly heart must rise above the sordid consideration of self, and reveal its hidden beauty and strength.

In her visits to earth, Angela—or Miss Angel—did not confine herself to her parental home alone; but she went out, doing good wherever her influence could be sensed or felt. At length she discovered that her father had visited a spirit medium, and had learned, from that source, of the possibility of spirits reaching their earthly friends. Rejoiced at the prospect of communicating with his child, Amasa Howard again approached the medium, and this time Angela, who was present, succeeded in manifesting her presence and in identifying herself to her father's satisfaction. She implored him to bring her mother, which he promised to do; but that lady, unbelieving, and almost unapproachable because of distrust and suspicion, did not afford any assistance to the spirit who sought communication with her.

Coldly courteous, but still distrustful and distant in attitude, Mrs. Howard listened to what the entranced medium had to say, but unconvinced and unsatisfied, as to the reliability of what was given; and Angela, the tender spirit, repulsed and saddened by the bearing of her mother, returned to her own sphere of life disappointed, but not despairing. Indeed, the associations revived within her breast by this contact with the parent she so tenderly yearned to reach, only strengthened the gentle soul in her efforts to force conviction upon that parental heart; but she felt that she must have assistance in her undertaking.

Again and again Amasa Howard visited the medium; each time received some new token and fresh assurance of his daughter's watchfulness and love; but his wife could not be induced to make another trial for communication with the unseen world.

As she studied the temperament and nature of the medium, Angela became interested in noting her points of resemblance to those characteristics in the nature of her spiritual assistant Daisy, that made that young spirit easily impressed by the influences that reached her life, and she felt certain that Daisy could possess the medium in a more complete manner than she herself could do.

The spirit accordingly induced her assistant to visit the medium and take an interest in the work of convincing mortals of the truth of spirit return; and almost before she was aware, Daisy had found

herself in the full possession of the mortal instrument, and clearly depicting the scenes of spiritual life, describing the appearance, and delineating the characteristics of their spirit friends to those parties who happened to seek the presence of the medium when she was night. The spirit gained power as she proceeded in her revelations; and, as the correctness and importance of the work grew upon her mind, she found an interest and satisfaction in it that she had not expected. She simply called herself "Daisy"; but all who listened to her sweet utterances of consolation, and received her truthful messages, felt that she must be an angel of light.

Daisy could not give up her work in Happy Valley—there were little spirits claiming her instruction and care; she was needed in that special department of labor; but she could devote certain hours of each day to the medium who attracted her on earth, and utilize those hours in conveying helpful communications from loving spirits to their mortal friends.

Amasa Howard, in his investigations, had received so much of spiritual truth that he desired to share it with his neighbors and friends. Among those he sought to enlighten was Joseph Adams, a warm hearted, but rather reckless man of the world, and accordingly he invited this friend to visit a medium with himself.

But Adams demurred; if he could meet the medium privately, at the house of his friend, he might consent to do so; but he did not care to visit one in a professional way. And thus it happened that Howard requested his wife to invite the medium already referred to, to dine with them and Adams. Mrs. Howard did not object, thinking that as clever a man as Joseph Adams would not be deceived, and hoping that something might occur, at the time, to open the eyes of her husband to his delusion.

At the appointed time Daisy's medium arrived, and was presented to Mr. Adams and one or two other guests. Nothing of any moment occurred during dinner; but after the company had adjourned to the sitting-room the stranger was entranced, and turning to Mr. Adams, said, "Sir; there is a young lady standing by your side who gives her name as Clarissa; a portion of the little finger of her right hand was missing on earth, but she is not deprived of it now. You paid the lady a lover's attention thirty years ago; but she died, and for her sake you have never wed. After her death you placed a snow flower in her hand, the petals of which drooped over and hid the deformed finger from sight. She is alive and comes to you with her love, asking you to so live as to be ready to join her in her angel home when your time has come."

Joseph Adams was startled, almost transfixed with astonishment; but all that had been uttered was a revelation, and he could not but accept it as a revelation from beyond the grave. Later, when the excitement of this message had subsided, the entranced medium went on:

"You do not know me; but eight years ago you did me a great kindness"—relating how he had met a little beggar girl one cold, cloudy day, and in what way he had befriended Betsey Brown of Smudge Court. The gentleman did remember the circumstance as it was now related to him, and how, a year later, he had thought of the child and tried to hunt her up; but on visiting the locality where she had lived had been told she was dead. He was now gratified to hear from the spirit, through the opening doorway of spirit communion, and to realize that life eternal is the portion of all. Others, in that blessed hour, grew interested in its revelations; and at the names of "Betsey Brown" and "Smudge Court" the mind of Mrs. Howard reverted back to the past, vainly trying to recall where she had heard those words before.

Turning to that lady, the spirit, through her medium said, "You will remember, that shortly before her death, your daughter spoke to you of a little beggar girl she had seen, called Betsey Brown, who lived in Smudge Court, and mentioned her desire to find and befriend that unfortunate waif. That was when you heard these names before. 'Lady, your daughter Angela is here, a loving spirit, who wishes to bless your life;'" and then followed a message of such convincing tokens of identity, and of such tender solicitude for her mother, from Angela Howard, that the proud heart melted and its skepticism forever fled.

From that date Mr. and Mrs. Howard were united in their desire to commune with the angel world. Gradually the lady emerged from her unhappy states, and joined in the efforts of her husband to ameliorate some of the distress in the world. Joseph Adams, too, realizing how he had been blessed by spirit guardianship, redoubled his good offices toward the afflicted; and the world has been benefited by the efforts of these friends to do good.

As for Miss Angel and Daisy, they were made happy by the results of their labor for others; and they are still moving on, taking advantage of every opportunity for the blessing of other lives that open before them.

(Concluded.)

Onset, Mass.

To the Editor of The Better Way.

Monday evening we were persuaded to attend a circle held by Horatio G. Eddy, in Hall's Block, it being said that he was drawing large audiences and that his manifestations were very convincing. I attended and give you a brief sketch of the doings.

There was first a light circle in which the medium sat in front of the curtain holding the hand of a stranger from the audience, also holding a hand from the other side. Immediately the bells, tambourine, guitar, violin and mouth organ were played upon, representing a storm at sea. Afterwards a beautiful harmony of sounds on the bells and the echo song, which were very fine. Then Mr. Eddy was tied to his chair by one in the audience and voices talked intelligently with different ones present. "Mayflower," the control, said she was born near Echo Lake, in Maine, near Calais. Her parents were both killed by the Indians, their home burned and herself captured by them; that she took cold while fishing and passed to spirit life at seven years of age. Mr. Eddy was then untied in a flash by unseen forces, and stepped into the cabinet from which many forms materialized. The first that came was E. V. Wilson, who greeted all; afterwards several ancient spirits, one who claimed to be the control of your correspondent, a tall ancient, a worshipper of the sun and stars, who lived a thousand years ago, called "Saturn," after the planet of that name, and gave many words of advice and encouragement in his own language, afterwards translated by the cabinet control. Wm. White, formerly of the *Banner of Light*, also materialized and sent greetings to the *Banner*, saying he was just as active in the interest of the *Banner* as formerly, and was doing all he could for the message department. Many spirits came to friends in the audience, but time and space forbid detail.

Our Facts Convention, held August 2 and 3, was a decided success, equaling, if not excelling, all former conventions held at Onset. Mr. L. L. Whitlock, editor of *The Soul*, formerly the *Facts Magazine*, has, through persistent efforts from year to year, made these fact meetings what they have grown to be,—a standard and interesting feature at our camp meetings—this being the seventh year they have been held. Thursday and Friday the morning sessions were held in the grove, Mr. Lawrence reading the opening poem, composed by himself:

WHAT WE WANT.

We want dear friends to aid mankind,
The priceless pearls of truth to find,
To help unfold the wisest plan,
To make one brotherhood of man,
And bring the balm of life to heal
The many ills that mortals feel.

We want good people all to know
How grand the soul is made to grow
By working with a willing hand
To drive all discord from this land;
Each making others' wants their own
And living not for self alone.

We want to work as well we preach,
And by our daily practice teach
That truly giving over to
The giver in a thousand ways,
While language hardly can begin
To tell the joy it brings within.

We want fair freedom's flag unfurled
To see it wave o'er all the world,
Then, with the nations all united
Our many wrongs will all be righted;
Our ensign float on land and sea
Emblem of peace, flag of the free.

We want to break the tyrants' rule—
To send the despots all to school—
Where they may learn that working men
Are nobler far than king or queen;
That by their hardy, toll-worn hands
Our nation in its grandeur stands.

We want to feel come from above
Demands for justice, life and love,
Then water, air and land shall be
For each and all forever free;
While north and south, reds, blacks and whites,
Shall all have perfect, equal rights.

We want to banish care and crime,
To hasten on the coming time
When human love will make secure
In happy homes all who are poor;
Forming on earth one brotherhood,
Where men compete in doing good.

We want to prove love's power to heal
The many ills that flesh must feel,
That true believing souls are given
Diplomas from the schools of heaven
That make doctors in all ways their own
Can heal by laying on of hands.

We want to discard useless fashions,
To teach mankind to rule their passions,
And not become the slaves of wealth
Nor habits which destroy the health,
To shun with care each vain excess
In food or fashion, drink or dress.

We want to prove to every mind
How mirth with truth may be combined
To prove amusements now and then
Are relished by the best of men;
What sages all have understood
How mirth with music doth good.

We want dear friends before we part
To win a place in every heart;
But most of all we aim to prove
The bliss of universal love,
Till each may link his life with others,
And all become one band of brothers.

We want to work with word and song
To help the right o'ercome the wrong!
Till every ill on earth shall cease
And all the people live in peace
May love divine their wishes grant,
Who work and wait for What We Want.

Remarks were made by the different mediums and speakers upon the theory and philosophy of Modern Spiritualism. In the afternoon the Spirit Congress assembled in the Temple. The phases of the phenomena were many and varied. There was an exhibition of spirit drawing in crayon by Louis F. Jones, he being unconscious. The picture was claimed as being the exact likeness of Mrs. T. J. Lewis' sister. Mr. Jones had asked his guides to give him a picture of some one not able to pay for it. Phrenological examination by the control of Mrs. Geo. Conklin of Worcester, Mass., who was an English professor of phrenology in earth life. Spirit rappings loud and distinct by the control of Mrs. Parker of Providence, physical manifestations in the light by Horatio G. Eddy, which were very fine and under test conditions. Remarks by "Ikabod," Mrs. C. Twing's favorite control, and exhibitions in mesmerism by Prof. Cadwell and his subjects.

Thursday evening a large audience was attracted to the temple by the announcement that Mrs. J. J. Whitney and Dr. D. J. Stansbury would give tests and slate-writing. After relating some of her wonderful experiences as a medium, Mrs. W. submitted to the control of her guide, and for an hour in an unconscious state presented tests, giving full names to strangers that were convincing. Mrs. Whitney is indeed a wonderful instrument. Dr. Stansbury then came forward and after making some remarks upon the conditions necessary for obtaining the best results, invited all who had slates to come forward and take seats upon the platform. Eight or ten persons responded, most of whom had sealed slates. A committee had previously witnessed the tying and sealing of a pair of slates and hung them upon a screen in plain view of the audience. This pair of slates when opened were found to contain between forty and fifty autograph signatures of spirits which were all recognized. Dr. S., while under partial control, held each pair of slates a few seconds with the owners, never once leaving the platform. Nearly all distinctly heard the writing and upon breaking the seals six pairs were discovered to have something on them. The ones held by Dr. Gould contained a long message fully identified. Those held by Gen. F. J. Lippett had upon them a crayon sketch of an Indian chief in colors, a few bits of crayon having been placed between the slates before sealing them. This Indian is the control of Mr. Whitlock and said to be a good likeness as seen by clairvoyants—he having previously promised to give his picture sometime, but it came unexpected. Another pair owned by Dr. Paxton had a face on one of them. Two of the other pairs had only marks inside. This is considered the most wonderful exhibition of slate writing ever given at Onset. Dr. Stansbury and Mrs. Whitney have ably sustained their well earned reputation which had preceded them from the Pacific coast. These mediums will appear in all the larger cities on their return trip home.

The exercises of Friday began with music on the bells, skillfully handled by the Williams bell ringers, followed by the audience singing "Sweet bye and bye", while the platform was being prepared for Dr. Henry Rogers exhibition of spirit painting. The doctor with Mrs. Rogers came onto the platform and stated that he was not in the habit of exercising his gift before a public audience, as he considered it of too serious a nature to be exhibited as a show, but out of courtesy to Mr. Whitlock and to convince those who otherwise would probably not have the opportunity of witnessing a phenomenon of this kind, he had consented to attend. Those who had prepared slates were then invited to bring them to the platform, when seven or eight persons stepped forward and were given seats, the doctor passing in front of each

and placing his hands lightly on the slates each one held his own, tied and sealed by himself.

He told one gentleman that his slates were not for him and turning to the audience, after a moments hesitation, pointed to a gentleman and said: "these slates are for you sir." This gentleman stepped to the platform taking the slates while the owner retired. After sitting a few minutes the doctor asked each in turn to stand up and place the slates on the table, not, however, letting go of them, afterwards holding them each to his own breast, the doctor at the same time holding his hands on each slate in turn.

After about five minutes in which the audience sat quiet and almost breathless he pronounced the work finished and the slates were opened. Four of them were found to contain pictures on a card that was sealed inside of the slates and some contained a message in writing. Mr. McElroy, chief engineer of the gas works, at Pittsburg, Pa., first stepped forward, he being the gentleman who was called to take the slate from the owner and holding up a very beautiful picture of a lady, explained that he was a member of the Sun Angel Order of Light, and this was his spirit guide who had promised to surprise him before he left the grounds.

Mr. McElroy was so pleased and overcome with emotion, that he could say but very few words. The next who was favored with a picture was Capt. Atkins, of Provincetown, who explained that this, as he held it up to the audience was the picture of his angel wife, who passed from the body a little more than a year ago. The next was Mrs. Carrie Grimes Forster, who had asked her husband to give her a picture of his spirit home. Mrs. Forster had already, a few days previous to a ten minutes sitting, obtained a very good picture of her husband, Thomas Gales Forster, so well-known in earth life by all pioneer Spiritualists. Her slate also contained a long message which she stated was of too private a nature to be read in public.

Mr. Wetmore, of New York City then stepped forward and exhibited his picture which he said was that of a lady who passed out of the body about six months ago from New York City and was cremated. She had said when she had come to him previously, that she wished to be known as "Forget-me-not," and on the bosom of the picture was painted a beautiful bunch of forget-me-nots.

The paints were still wet on the pictures. Mrs. Rogers sat beside her husband on the platform, looking almost sweet and angelic enough to be taken herself for a materialization. This excellent couple have endeared themselves to the people here, not alone for their beautiful spirit work, but also for their purity, simplicity and uprightness of character, and no one, it seems to the writer, can witness a manifestation of such a nature as was exhibited Friday evening, without being convinced of the power of spirit over matter and the continuation of life after what is called death.

Dr. Lawrence followed this manifestation by stereoscopic exhibits of some of Madam Dis Debar's pictures and others. A song finely rendered by Miss Cushing, of Boston, followed by a recitation by little Lulu Morse was next in order. The floor was then cleared for dancing. Many joined in the grand promenade displaying handsome toilets. Mr. Whitlock has been to much trouble and expense to get cuts of the different slate writings and pictures produced at this convention, and they will be forthcoming in the August number of *The Soul* which will be out in a few days.

GUSTIE F. HOWE.
HEADQUARTERS OFFICE, ONSET, AUG. 17th 1888.
Mankind has never wholly recovered from the reign of insanity. Indifference to many of the plainest health-laws of Nature is still the reproach of our so-called civilization. Our moralists rant about the golden streets of the New Jerusalem, but find no time to expurgate the "slums" of their own cities; our missionary societies spend millions to acquaint the natives of distant islands with the ceremony of baptism, but refuse to contribute a penny to the establishment of free public baths.—Prof. Felix L. Oswald's "Bible of Nature."

Written for The Better Way.

The Summer Land Theory—Is It True?

BY M. R. K. WRIGHT. (Concluded.)

According to the summer land hypothesis and in harmony with a true analysis of the substance of the human body, then, we are to believe that the supposed great rivers of refined atoms which flow from the earth through almost infinite regions of space to the summer land, consist of about three-fourths water and one-fourth sedimentary matter.

Now, is it possible that such a state of things really exists? Does water, in any form or manner, escape from our atmosphere into the open vista beyond. The water of the earth, it is said, constitutes about one-eighteenth part of its entire bulk. If it were to pass away at the enormous rate of 800,000,000 tons per annum, how long would it be before some Yankee speculator would offer a premium on oxygen, hydrogen, and other cognate elements? How long would it be before the atmosphere would lose its most precious substances, and become, comparatively speaking, a barren waste?

This is a very serious as well as interesting question. We know very well that the atmosphere can only appropriate a certain amount of water, in the form of vapor, at any one time. The heat of the sun and the restless winds cause the earth to become parched and dry. The lakes, seas, and streams give up their fog and mist, and the air becomes heavy with humidity. A large portion of the water of the globe is thus absorbed and floats about us unobserved.

Where does it go to or what disposition is made of it in the economy of nature? Does it escape from the ethereal confines above us? Does it become lost to our planet? According to well established scientific evidence it does not. It rises above the earth to a certain altitude where it comes in contact with cold currents of air. These act as condensers. The rising vapor is here converted into mist, the mist is resolved into clouds, the clouds are transformed into rain, and soon all that was vapor, mist and cloud is returned to mother earth again.

The atmosphere is extremely cold as we rise above the region of the clouds. Water freezes quickly at an altitude of from four to five miles above the earth. It always exists in the solid form upon the summits of lofty mountains. Just how cold it is, in still higher regions, cannot be definitely determined. The lowest atmospheric temperature experienced in arctic countries varies from 40 to 80 degrees below zero. M. Natterer, obtained the low temperature of 220 below zero by artificial means. The interplanetary spaces are estimated to enjoy a fixed temperature of from 60 to 80 degrees below zero.

Such are actual facts, as founded upon human experience and scientific inquiry. They are both wonderful and surprising. They are surely in conflict, also, with the theory that animal matter is passing away from our planet at the rate of 800,000,000 tons per annum.

If hydrogen gas, which is 17 times lighter than air, is held to certain altitudinal limits, as a body possessing weight, how is animal matter, which is of much greater specific gravity, to escape from its relation to the earth and the atmosphere.

If the super stratum of the air are obedient to the law of gravity, being in themselves composed of highly attenuated gaseous matter, why should we suppose that the less refined fluids, which embrace the bosom of the earth, and which support a much greater aerial pressure than those above, are likely to transcend the influence of this law. However refined the superior portions of the atmosphere may be, they are subject to a rule of combination, in the gaseous elements of which they are composed, which is as fixed as the nature of the tree that produces sour fruit, and yet, not less so, than the air which lies nearest to the material world.

The permanency of the constitution of atmospheric air has been fully attested by science. The oxygen and nitrogen of which it is formed are simply intermingled and not combined with each other, yet their relative proportions never vary. Air taken upon the summit of Mount Blanc, from the Andes; at 21,100 feet elevation in a balloon; over marshes; in hospitals; over deserts, or in the deepest mine, is found to contain the exact proportions of 23.04 of oxygen gas, to 76.96 of nitrogen gas, out of every 100 parts.

In addition to these elements, a small and variable quantity of carbonic acid vapor and certain other constituents, such as ammonia, nitric acid, the aroma of flowers and other volatile products are found.

Thus the atmosphere, like a well-made garment, is seen to consist of the same elemental material throughout its entire length, breadth and depth. If any part of it is drawn upon to further the building up processes of zone growth in the summer land, is it not more likely that its entire mass will eventually be absorbed for the same purpose.

But here arises another question. It is that of the flow or transmission of

aerial matter through the open void of space. We are told that it passes away in the form of rivers and streams. But how can a stream flow from a planet in motion. It would have no settled or objective point of beginning, as the earth is moving forward at the rate of a million miles every day. It also has other motions and movements as likewise a varying inclination to the sun.

To be sure, we well know that there are currents in the ocean, but these are only movements of the water itself. There are also air currents passing to and fro in every direction about the earth, yet these are nothing more nor less than the motions of the air. Now, correspondentially considered, would not matter coursing through space, necessarily have to be composed of elements akin to those of space.

We know that water enters the atmosphere, only, by the process of evaporation. Is it possible for atmospheric air to pass through space, or a lighter medium than itself, for countless millions of miles without diffusion? Does it not seem quite as likely that water would flow in streams thro' the air, as that air or animal matter would pass away in rivers through space to become embodied in the soils and other objectivities of a summerland zone.

The laws of specific gravity would prevent the first, while that of universal gravitation would stand in the way of the latter, very unnatural occurrence. In support of this statement we have the best of evidence. "Every particle of matter in the universe", we quote from Chambers Encyclopedia, "attracts every other particle with a force directly proportioned to the mass of the attracting particles, and inversely to the square of the distance between them—a law, the truth of which, since it was first broached, has been put beyond all question by the most complete body of predictions, fulfilled to the letter, that can be cited in support of any law of nature."

At the distance of the moon, 240,000 miles, it is estimated that the attraction of gravitation is equal to 1-3600th part of what it is on the surface of the earth. The same influence extends to the remotest planets, satellites and comets belonging to our solar system. They are, all alike, held in their position and relation to the sun by this law. It matters not how refined or attenuated their inherent substance may be, the result is the same, that is, they always manifest unswerving obedience to the great central power.

The planet Neptune is 17 times less, in its density, than the earth. Its atmosphere must therefore be lighter than hydrogen gas, and yet, there is no evidence that it is wasting away by diffusion in space, or by flowing in current streams to a far distant belt of spiritualized matter in the deep depths of the universe.

If any portion of our surrounding aerial medium is liberated from its connection with the earth and ascends to form a part of a summer land zone beyond the stars, why do not some of the many cometary bodies, holding a relation to our system of worlds, part with all or some portion of their luminous appendages. These bodies are of almost inconceivable tenuity. Small stars seen through them remain undiminished in brightness notwithstanding they may be many thousands of miles in diameter.

Sir John Hershell estimated that the length of the brilliant train of the comet of 1811 was all of one hundred millions of miles. The comet of 1680 moved at the rapid rate of 120,000 miles an hour, and was followed by a tail 125,000,000 miles long.

In speaking of this comet the learned Dr. Lardner says: "As it lay along those outer abysses, it approached along the arm of a hyperbola, rushing across the ordered orbits of our system, into close relationship with the sun, being apart from that orb only the seventh part of our distance from the moon—20,000 m.—and defying his attraction, by force of its own enormous velocity, which was equal to one-third of the velocity of light, it entered upon the other divergent arm of its course, and sped on towards new immensities."

Thus we see that matter, in whatever state or condition it may be found, as associated in the formation or structure of revolving worlds, is subject to the special and general influence of the law of gravity. Mr. Davis made mention of the existence of this law as long ago as the year 1846. He then said: "The substances composing the earth originally comprehended the orbit now observed by its satellite, and that there was an interchanging of particles going on between each accumulation of atoms and that they sustained the position that they do to the sun by virtue of the relative affinities of particles composing the sun and them—that this theory is correct, cannot be well disputed. For how could the particular distance, density, motions and velocities, which they manifest, be determined by any other law or condition of primeval matter?"

And yet we are informed that matter of a peculiar kind is passing away from the earth at the rate of 800,000,000 tons per annum. Here is a marvellous discovery! An immense hole is being made in our atmosphere every twelve months if the discovery is true. It would require a volume of air a quarter of a mile square, at its base and extending upward to a distance of 45 miles to supply this great waste. It would exhaust the aerial medium by which we are surrounded, at the rate of 1 1/2 eq. miles every year. 1125 square miles every century. 11,225 every thousand years and 112,500 every ten thousand years.

Thus in one hundred centuries we should part with a volume of air equal to 400 miles in width by 800 long, and reaching to an altitude of 45 miles above the surface of the globe—a volume of air one mile in diameter containing 77 billion cubic feet, and weighing five billions pounds or three millions tons. What a vast amount of aerial substance that would be for us to part with. Could our little planet long endure such an exhaustive process of drainage upon its most vital and life sustaining elements? Could any form of vegetable or animal existence be maintained or perpetuated if such was really the case?

No, we say, emphatically no! To take away that amount of animal matter from our atmosphere or from its applicable relation to the organic forms of the external world, would deprive it of its best qualities, and we would soon become weak, wan and sickly, like so many poor calves after being fed upon sour milk.

But great as such a loss might be to the earth or great as the depletion of gaseous matter, so caused, might appear to the mind upon first thought, when viewed in reference to quantity or when compared to the vastness of space thro' which it must pass on its way to the summerland, it is as a mere drop in the ocean, and if stretched out in a straight line through the heavens, would not, even if it were but one inch in diameter, reach half the distance to the orbit of the planet Neptune, which is a member of our solar system. Even if all the atmospheres of all the worlds that revolve about our sun were drawn out in a line no larger than a cambric needle, toward centauri, the nearest of the fixed stars, they would not reach the outer confines of that mighty, shining orb. Where then are the great rivers and streams of refined animal matter that flows on forever through the great open vista of the universe, and upon which our departed friends are said to ride and glide to homes of unutterable joy and happiness. Is not this one of the speculative theories of a benevolent dreamer? Is it not a phantom of the idealistic realm of thought?

But, we are told that these things are all real, that notwithstanding the summerland belt is beyond the milky way, the dead go to and from that distant location with the greatest ease and pleasure. Time is of no account. Distance is lost sight of in the journey of the spirit and all the laws of life and nature become inapplicable and useless.

Now this is indeed a very charming story! It transcends the bounds of philosophy! We linger over it with singular misgivings! Can it be true? Let us examine the subject more closely. Let us see if we can determine how fast the soul moves in passing through space to its final home.

Electricity, we are told, moves at the enormous velocity of 188,000 miles in a single second of time. Do the "immortals" move with the fleetness of the electric current? Light travels at the rate of 195,000 miles in the same brief period. Do the dead fly through space faster than light? To the thoughtful mind these things look extremely doubtful. Viewed from the standpoint of science they become at once both absurd and unreasonable.

"Our solar system," says Sir John Hershel, "occupies a spot or situation near the under centre of the vast belt of stars called the milky way, and is performing a revolution around the star Aleyone, one of the brightest of the Pleiades, the single journey occupying 18,200,000 years, moving as it does at the amazing velocity of 400,000 miles a day."

The bulk or magnitude of that sun around which it revolves is no less than 117,400,000 times that of our own. There are stars in all probability of that enormous magnitude, that, if any one of them were placed where our sun is, it would not only fill out the entire planetary system to the orbit of Neptune, but extend far beyond.

Light passing from Aleyone to the earth occupies 537 years, traveling at the rate of almost 200,000 miles in a single second of time. This star therefore cannot be less than 3,338,286,240,000,000—three quadrillions, three hundred and thirty eight trillions, two hundred and eighty six billions, two hundred and forty millions of miles from our earth. A cannon ball traveling at the rate of 500 miles an hour would consume 773,280 years in passing from it to us.

Lord Ross's gigantic telescope has revealed stars, to us so distant, that the light passing from them to us would require no less than 30,000,000 years. These stars cannot be at a less distance than 189,345,600,000,000,000,000—one hundred and eighty nine quintillions, three hundred and forty five quadrillions, six hundred trillions of miles from us. A cannon ball moving at the rate of speed already mentioned, would consume 43,200,000,000,000—forty three trillions, two hundred billions years in traveling from them to us."

Wonderful and inconceivable as these magnitudes and distances are, they form but mere insignificant points when compared to the remote region of space, said to be occupied by that vast belt of shining matter, called the summer land zone.

Now, can any thoughtful mind sincerely believe that the dead are obliged to travel so far and so fast, in order to find a home in the future. The author of this strange, pseudo-theistic doctrine, informs the world that this far off zone of life, is beautifully decorated with gardens, parks, groves, lakes, rivers, flowers and an infinite variety of objective things, which he claims to have seen and examined, and he says it is a broad, flat belt, "spanning the heavens like an arch."

Here again is a new turn in the nature of things. How, let us ask, does the law of gravity apply to a concentric ring or circle of spiritualized matter, extending through the unfathomable depths of space, and furthermore let us ask, as a final question, whether this belt is peopled on the upper and under side alike?

Written for The Better Way. Man: What is He, and What is His Destiny?

Alexander Von Humboldt, Through the Brain-Impressibility of Mrs. Julia C. Franklin, Big Creek, N. Y.

Friends of truth everywhere: That the theme I am chosen to analyze or elucidate, is one of the most profound that can engage the thought of all, whether mortals or spirits, I am very well aware of. And I am also aware of another fact, i. e., that without the assistance and cooperation of higher or wiser spheres of thought, I should be wholly incompetent to perform the part of even an inspirational force, to enable this humble country woman to bring to the world of human kind the wisdom of the supernal spheres, and in such a way that it can be in a good degree at least adapted to not only their comprehension, but that it can be made practical in material life by those who, having learned the truth, are willing to renounce the world and its allurements—to live in harmony with its claims.

In previous volumes of this series, much has been said about "human rights," "man's rights," and "woman's rights," but, as yet, it has not been clearly defined what man really and truly is, save as to generals.

Man, in the abstract, is but the product of nature or natural law, just as the apple is the product of the tree that produces it through the operation of laws inherent or indigenous to the tree itself. For the apple can only grow on the tree that is known by that name, because of the peculiar fruit it bears, unless a germ from it is engrafted into some other tree or shrub. Still the germ is true to its parental unfolding, by producing only apples.

That man is the product of nature is familiar to the common understanding, and that he is no more than this, is also clear and plain to most cultured minds, although they may widely differ as to his destiny.

Destiny! What is it but a recognition of the possibilities that are inherent in man as a product of nature?

The inherent possibilities are almost unlimited, because the mind of man is all the while reaching out for light, more light, and to make the effort successful he has only to come into harmony with the law that controls and governs the expansive capacity, or power of mind, when acted on by the universal energy or potency, that is inherent in nature, termed by material scientists bioplasm, which means no more and no less than spirit that has never been individualized by passing through all the gradations of matter and unfolded mind. Mind, individualized being the product, just as the apple is the product of the tree, that produces or unfolds it.

If the mind of man was not the crowning mark of this universal energy, we could not find language to make our theme understood, and for this reason: The climax not having been reached, there could be no starting point to hitch to, that we might complete the circle by returning to the same point from which we started out.

This being the law and order inherent in nature, as is everywhere made manifest, whether we view its domain as it pertains to man, or any other growth or unfolding below him.

Spiritual light informs us that man has reached the topmost round of the ladder of fame when he is qualified to come into harmony with the inherent law of universal being, or, in other words, qualified to recognize the claims of truth, in reference to his creative capacity and power, and live in harmony with them continually.

But there is much to be learned by experience ere this is possible to either mortals or spirits, as mortals are called who have laid off all that is perishable, as it is commonly stated in reference to the body of man. But its true meaning is this:

The grosser elements of matter act as a sort of protection or shield, while mind is being individualized, and when it can no longer serve such a purpose, it crumbles to pieces, to be again taken up in some other form or forms that nothing may be lost. For nature is a provident mother, providing for all grades of development the necessary means of individual as well as collective unfolding.

And right here I desire to touch my human brother on the shoulder that he may be reminded that, as yet, he has not followed her bright example, by not trying to absorb more of the wealth of the world than he needs to perfect his own individuality, thus disqualifying others from doing so, because where there is an excess there must be a corresponding deficiency somewhere to preserve an equilibrium. But to return to the subject under consideration. Truth being all-sided perfection, as has been repeatedly stated in preceding volumes of Spiritual Science, it is fitting that man should search out its methods and come into harmony with them in order to fully comprehend his destiny as a product of nature.

But as my theme is vast, I will not pursue it longer at this time, but take up the question of destiny. Destiny is defined by lexicographers

as "unavoidable fate," but we term it natural unfolding from one sphere of activity to another. And the spheres are as steps that enable us to climb higher and higher, and still higher, until we have reached perfect harmonization in every department of our being, viz: mental, moral and spiritual. Then comes unlimited expansion, which enables us to read aright "the soul of things," both seen and unseen. For there are still spheres of activity that cannot be fathomed by finite consciousness any more than the normal sight can pierce the ether blue, and behold the workings of invisible ethers that keep the machinery of the universe running without friction or obstruction.

But this the finite can grasp, viz: The consciousness that every progressive step brings it nearer the infinite causation, or creative energy, that is the divine paternity or Father of all possible formation—nature being the divine maternity or mother. But beyond this there is nothing that can be called God or divinity, as far as our knowledge extends. Therefore, it is man's destiny to continue to unfold in love and wisdom until he becomes not only a law unto himself, but is qualified to so question the soul of nature and the spirit of the universe, that he can direct the unfolding of everything that has individual representation, whether it pertains to the vegetable, animal, or human kingdoms of life and activity, so that it will come into harmony with truth's innate possibilities, thus making even "the desert to blossom as the rose," that is, with beauty and fragrance.

But ere it is possible for him to do this, he must first come into harmony with himself, which can never be accomplished without the assistance and cooperation of woman in every department of use, whether it pertains to the physical, mental, moral or spiritual unfolding.

The positive and negative must be balanced here, just the same as anywhere else, before harmony is possible, and when harmony is reached, then he will find his capacity and power all the while expanding in the direction that his peculiar individuality indicates is in harmony with innate possibility.

Here, in spirit life, woman is to man what sunshine is to vegetation, especially in this so where souls are mated; and no soul can long be without, if they desire to come into harmony with nature or natural law. Here again nature is the same thoughtful mother, providing for all her children as soon as they are qualified to enjoy harmony, and not become fossilized, so to speak, because they have reached a haven of rest for themselves, and selfishly enjoying what others cannot, because not yet qualified to interpret the soul of things for themselves; therefore, need teachers or guides to qualify them to find their true soul mates, or relationship to truth itself.

In spirit life as well as in material life there are many who have no higher aims than to find happiness for themselves, being indifferent to the claims of truth pertaining to others. This class of minds are fixed to not only one locality, but to a great extent fixed to one thought or aim, which does not reach beyond their selfhood or immediate associations. Such minds will progress so slowly that it may take millions on millions of years for them to reach harmonization in the true sense of that word or term, which means no more and no less than to recognize the claims of truth, pertaining to individual as well as collective responsibility.

But ere harmonization is possible to many now on the material plane of activity, they must relinquish their hold on society's claims until they can aid in remodeling it, so that many may reach harmonization by having every obstruction removed that hinders their coming into harmonious relation with true soul mates, so that heaven on earth may become a practical possibility, and no longer be but a poet's dream, that to the unprogressed seems impossible for centuries to come. When human destiny has reached an altitude that it no longer desires to work for self-aggrandizement, but for the good of the race of human kind, then the millennial morn will have dawned on the planet earth, and its golden beams will reach out over the world as the sun in the heavens above shines on the earth beneath to quicken into renewed activity every form of life, and to humanity it will be as a baptism of divine light, life and love.

Thus, O man! to-day can you redeem yourself from errors gross and hoary with age, and reach an altitude that will astonish not only yourselves, but fill with a nameless fear the ignorant and superstitious. For we tell you a solemn fact when we say that you will become conversant with interior truths and principles to that degree that you can have things all your own way, pertaining to heat, cold, sunshine and humidity. How, it is not our province to state, although but briefly to make it clear to the comprehension of the more intelligent.

Cold and heat are only the extremes of temperature that is dependent on atmospheric causes for its manifesta-

tions, and a knowledge of these causes can be transmitted to mortals as soon as the positive and negative principles become balanced in leading minds, and thus the extremes be done away with in any and every direction that tend to endanger human life or destroy human happiness. All that this medium requires to be qualified to transmit this knowledge to mortals, is harmonious associations that are in sympathy with her work as a medium. But ere this is possible many minds must be acted on inspirationally, so as to be qualified to grasp the grandeur and beauty of truth, as it pertains to sexual intercourse and reproduction, both physical and mental. Mental illumination being the result of mental impregnation, as has already been stated in previous volumes of Spiritual Science or Spiritual Light, spiritual light being only another name for science, for science means light every time, as has also been stated by some of our circle forces, who, as a unit, are banded together for work, consistent and persistent work, until ignorance and superstition are removed from the face of the planet to which we still cling, because we are the product of its unfolding possibilities.

Live as we may, progress as we must, and tarry in the realm of thought until time is no longer, we can never lose our identity or our interest in that which pertains to human welfare and human happiness on the material plane of life. We have a kinship for every soul, a love for every right-minded man, woman or child, and an abiding sympathy with all who suffer because not understood, or are so related to life that happiness is not possible until they have outgrown all the angularities of birth or development under conditions unfavorable to health of body, vigor of brain, or warm, affectionate feelings. This law of sympathy enables us to reach out for light, more light, continually and seek every opportunity to transmit it to mortals through every available avenue. But the laws that control and govern correct transmission of any thought or principle are so little understood that many things get mixed, or, in other words, are imperfectly transmitted because of this lack of correct knowledge. But it is better to make the effort even if we fail in giving all that we design or desire. Let us illustrate:

When our medium of communication was first introduced to her work as a medium, we could not hold her brain passive but a very short time without it becoming excited to that degree that we would have to wait sometimes weeks and even months before we thought it wise to use it again, it was so sensitive; and, added to this, was an intense desire to have the world know what was being imparted. This was natural to the individual consciousness, because it saw how great was the need of light on the subjects presented before the mind for individual examination. Thus years have come and gone, and but little progressive development that could be called permanent and useful to even the medium herself, until the machinery of the brain had undergone a radical readjustment by years of discipline and trying experience. Thus her brain has been toned down to a normal standard, and we are using it daily,—sometimes almost hourly—to bring to the world of humanity much that can but awaken thought, if it does not influence the actions of but few on the start.

Those few will form a nucleus around which others will congregate until we have a battery strong enough to accomplish what we so much desire to do, viz: Teach the world of human kind the theory of self-government in every department of being—physical, mental, moral and spiritual. The practical illustration of which will be very soul-satisfying to those who are qualified to understand and appreciate that truth unadulterated with error is no longer, but a well demonstrated fact. But this is not all. Truthful claims and truthful relations will insure harmonious and happy homes, beautiful, therefore, healthy, children, and, what is more, uncommonly well developed in brain structure, and as for train activity, there will be many, very many worthy examples.

Thus can and will be inaugurated an era of peace on the earth. Business will be conducted on a basis in harmony with the needs and necessities of all, so that no one will be left out in the cold, unprovided for, if competent to labor in any field of use, and when rendered incompetent by sickness or accident, means and measures will be furnished, so that all will be made to feel that they are indeed objects of interest to those who are chosen to act in the capacity of directors, teachers and sustainers.

The principles, plans and methods of adjustment are already outlined in preceding volumes of Spiritual Science, but will be more perfectly and fully elaborated when certain chosen leaders come together to compare notes, as well as to come into more intimate, therefore perfect rapport, with interior realms of thought, experience and effort.

Woman being by natural endowment the best qualified to interpret truthful claims, must lead in this department of use, while man will be best qualified to devise ways and means for their accomplishment, as it pertains to governmental regulations of a public character. Thus both can and will be qualified to work together in a legislative capacity, as well as in the home circle. Religion will find its expression in educational directions, and not in mere forms and ceremonies that have no vitality in them. Thus the home, the church and the state will seek to accomplish the greatest good to-day, and not look forward to some mythical to-morrow that will never come.

Labor that enlists the attention of body, heart and brain being the only consistent method of worshipping at the sacred shrine of truth, the only good worthy of worship that we know anything about in the spheres of life that are not still clouded by erroneous earthly teachings, that were founded in either ignorance, superstition, or willful misdirection. And these are being broken up into fragments so that there is reason for a well-founded hope—that the time is not far distant when even these combinations will be no longer qualified to

(Concluded on Page 6.)



Counting-Out Rhymes.

The Poems of Childhood Play Collected and compared. The Wonderful Jargon used to Pick Out the Ever-necessary "It."—Rhymes from All Lands—Theories and Explanation.

[Journal of American Folk-Lore.]

Children playing out-door games, such as "Hide and Seek" and "I Spy," in which one of their number has to take an undesirable part, adopt a method of determining who shall bear the burden, which involves the principle of casting lots, but differs in manner of execution. The process is called in Scotland "chapping out" and "ditting out," but in England and America it is commonly known as "counting out." It is conducted as follows: A leader, generally self-appointed, having secured the boys and girls about to join in the proposed game, arranges them in a row or in a circle around him, as fancy may dictate. He then repeats a peculiar doggerel, sometimes with a rapidity which can only be acquired by great familiarity and a dexterous tongue, and pointing with the hand or forefinger at each child in succession, not forgetting himself, (or herself), allots to each one word of the mysterious formula:

One-ery, two-ery, ickery, Ann, Fillicy, fallacy, Nicholas, John, One-er, quaver, Enklash, knaver, Stuckelum, atackelum, Jericho, buck!

This example contains sixteen words; if there is a greater number of children a longer verse is used, but generally the number of words is greater than the number of children, so that the leader begins the round of the group a second time, and mayhap a third time, giving to each child one word of the doggerel. Having completed the verse or sentence the child on whom the last word falls is said to be "out," and steps aside. In repeating the above doggerel the accent falls on the first syllable of each polysyllabic word. A very common ending is:

One, two, three, Out goes the (or he)

and the last word is generally said with great emphasis or shouted.

After the child thus "counted out" has withdrawn, the leader repeats the same doggerel with the same formalities, and, as before, the boy or girl to whom the last word is allotted is "out," and stands aside. The unmeaning doggerel is repeated again and again to a diminishing number of children, and the process of elimination is continued until only two of them remain. The leader then counts out once more, and the child not set free by the magic word is declared to be "it."

The word "it" is always used in this technical sense, denoting the one bearing the disagreeable duty or perhaps the distinguished part in the game; no child questions its meaning, nor have we learned of any substitute for this significant monosyllable; it is not safe, however, to assert that there is no equivalent when we consider the innumerable whims of the army of children. The declaration to a child, "You are it!" following the process of counting out, seems to carry with it the force of military order, and is, in many cases, more promptly obeyed than a parent's command.

Children learn the rhymes by sound alone from their playmates, a few years older; though accuracy is faithfully attempted, changes are introduced from time to time and in the course of generations the results would scarcely be recognized by the children of an earlier period. The round game of Scandal, which is said to have furnished amusement to English literary celebrities, illustrates the way in which oral communications are distorted. Since counting out is the main object in view, the puerile mind is probably satisfied with retaining the rhythm, the rhyme, the number of words, and the general construction, any or all of these features. So far as counting out is concerned in the simple rhyme—

One, two, three, four, Mary at the cottage door, Five, six, seven, eight, Eating cherries off a plate.

It makes no difference whether we say Jennie for Mary, kitchen for cottage, apples for cherries, picking for eating; the general effect is the same.

Of the rhyme beginning:

One-ery, two-ery, ickery, Ann, I have collected about thirty variants. As repeated by some, "English knaver" becomes "Irish Mary" or "Virgin Mary" some insert the word "berry" or the word "John" before "buck" in the last line: "ickery" becomes "bickery," "stuckelum" becomes "stringelum," etc., etc.

Ann, manna, mona, mika; Barcelona, bona, strike; Care, ware, frow, track; Hallico, ballico, see, wo, wack!

This is also subject to countless variations: "Barcelona" becomes "tuscaloona," "tuscaloona," "pesky-larry," etc. One form goes in:

Buldy, guldy, boe, out goes you. Ana, manna, dipery, Dick, Della, dolla, Dominick; Hytcha, yitcha, dominytcha, Hy, pou, tash.

In some districts the third line is given as "Houtcha, poutcha, dominoutcha," and in others "Hotcha, potcha," etc. "Tush" may also become "tus" or "tuck."

Haley, maley, tippety, fig, Tiney, toney, tombo, big, Goat, throat, country note, Tiney, toney, tiz.

Katum, pestum, penny pie, Babyloni, stickum, etc, Stand you out therey.

The favorite to-day among American children is the highly absurd jingle:

Ena, mens, midsa, mo, Catch a nigger by the toe, If he bolters let him go, Ena, mens, midsa, mo.

A very natural corruption is that of "One is all, two is all, seven," into "One-erzoll, two-erzoll, zickerzoll, zan," but

the conversion of "bobtail vine," (with which the second line begins) into "Baptist minister" is a surprise. Yet the history of the English language affords continually examples not more eccentric; the names of old taverns in England have undergone curious transformation at the hands, or strictly at the mouth, of the common people. The British tar who flouts his sea horse christened "Bellerophon" is not long in transmitting it into Billy Roffian, a much more satisfactory name to him. "L'Hirondelle" became in like manner Leon Devil.

The schoolboy looks upon these rhymes as merely queer sounds, and has "no compunction in making them queerer; and his genius leads him to tuck on other nonsense, provided it rhymes." (Ellis.)

The number of these doggerels in use among children is far greater than commonly supposed. I have collected no less than 460 current in England and America.

I have also ascertained that the custom of counting out obtains around the world among civilized and semi-civilized races, and by correspondence and personal inquiry have collected examples in the following languages: Penobscot, Japanese, Hawaii, Marathi, Romany, Arabic, Turkish, Armenian, Bulgarian, Modern Greek, Swedish, Portuguese, Spanish, Basque, Italian, French, Dutch, Plattdeutsch, German, and with the English above-named they number nearly nine hundred.

The customs connected with counting out, as reported from all parts of the world, and even the rhymes themselves, have many features which are strikingly similar. Children in all lands use the pebble, as in the English game of "Holders," French "Boule;" sometimes an inverted cap plays a role in the process. The doggerels are similar in their rhythm, in the use of numerals, in the admixture of gibberish with words of known meaning, and in the application to the custom of counting out.

[Concluded next week.]

An Unpopular Visitor at the Vatican.

At that time a man appeared at the great entrance to the Vatican. He was young, and his face, pale and thin, betrayed great sorrow and suffering. He wore a long mantle of white wool, the dress of the nomads of the desert, and from beneath the cape of the same his hair fell long and waving. It was plain that he was poor and tired; but his eyes sparkled, and a sorrowful smile played upon his lips.

As he was entering the great doorway, the gorgeously uniformed guards of the Pope, dressed in red and gold, gazed at this strange individual, and one of them barred his way saying in a very gruff voice,—"Hold on, stranger! This isn't the way to enter the palace of the great Pontiff." The pilgrim halted and answered him in a voice full of sweetness,—"I only came to see the presents the great kings of the world have sent to the vicar of Jesus Christ."

"Well," said one of the guards, "as I see you come from some far away country, I'll let you go in, so that you may tell your people of the greatness and glory of our master!" And they allowed him to pass. The traveler stepped up the marble stairs, and came to the great halls paved with mosaic; rare marbles, frescoed ceilings, immense paintings covered the walls on all sides. In that palace, itself as great as a city, he beheld great rooms filled with all kinds of treasures, so that it looked like a great bazaar, greater than those of Suza, Babylon, Cairo, Damascus, or Jerusalem. There were gifts of great value sent from all parts of the world; presents from kings, emperors, princes etc.; rare jewels, golden vessels filled with precious stones, silks, velvets and diamonds everywhere.

The pilgrim looked with eager curiosity at everything along while; his eyes sparkled with joy and his face appeared to beam with triumph. "At last," he exclaimed, "men have become good and the great give to the poor!" and turning to one of the guards he added:—"What great benefits will be done with those vast treasures! the hungry will be fed, the naked dressed, and the poor warmed. Ah! blessed be those paternal hearts! Yes, those who have plenty do give to them who have not; fraternity has come at last upon the earth, and the blessings of heaven."

While the stranger was speaking thus the guards near him, looking at each other, whispered,—"The poor fellow, he must be crazy."

But the pilgrim continued with animation:—"Glory be to God, and blessed be the holy man by whose hand these riches will be given to the poor and unfortunate!"

Toen, turning to them, he asked:—"And when will the distribution of all these treasures take place? I'd like to be here and see the poor made happy and contented."

"Why man you are dreaming! replied the guard. "All those things belong to our great Pontiff; to him alone, and he won't give any away."

"To him alone!" exclaimed the stranger excitedly; "for him all of those jewels, and gold, and precious stones; all of those robes of silk, gold and stuffs? Go and tell the vicar of Jesus Christ that I'm hungry and thirsty, and that my robes are all in rags, while he's enough here to feed and clothe hundreds of thousands of poor men like me."

The guardsman laughed loudly in his face. The pilgrim folded his arms, and looking at one of the magnificent sacerdotal vestments of the Pope, embroidered all in gold, with precious stones, he continued:—"The vicar of Jesus cannot be the father of the humble, the benefactor of the poor, the apostle of fraternity. But, alas! I see he lives in a marble palace, dressed in golden mantles, and surrounded by a court and gorgeous valets, while I go barefooted."

So saying, he tore the golden fringe from off the precious robe, and threw it on the ground, under his feet. The guards fell upon him, and, holding his sacrilegious hands, they dragged him to a dungeon. And while they were taking him there he kept on saying:—"They call themselves my disciples!" and his eyes gave forth sparks, as of lightning. He was Jesus Christ.—[London Secular Review

SONG for the Circle Room.

TRUTH GOES MARCHING ON, BY "FAIRFAX."

[Tune—Battle Hymn of the Republic.]

Let us sing a glad rejoicing at the dawning of the day, That with its golden splendor chases ignorance away, When justice is triumphant and love holds its mighty sway— For truth goes marching on!

Chorus. Glory, glory, hallojahn! etc.

Let ignorance and bigotry be trampled 'neath our feet, Let tares of superstition grow no longer with our wheat— But draw aside the curtain so that heaven and earth may meet— For truth goes marching on!

The darkness that enwrapped us in the ages long gone by Is lost within the radiance descending from on high; All anxious doubts are ended—we no longer fear to die— For truth goes marching on!

Oh, kind and gentle spirits from your homes of living light Come join our songs of happiness and gratitude tonight— And spread the joyful tidings of the triumph of the right— For truth goes marching on!

Attempts at Suicide. A drunken fellow attempted suicide because a saloon-keeper did not consider him worth a glass of beer. It is seldom that a man attempts to prove the correctness of such an uncomplimentary estimate of his value; and when he does proceed to prove it, interruption is, in our opinion, highly reprehensible; and failure should be severely punished.

We very much approve of the European law which punishes a person who attempts suicide and fails. Over there they send him to jail for six months or a year—an ordeal that either cures him of suicidal propensities or causes him to be more careful and thorough in his next attempt. There is often a good deal of sickly sentiment about the would-be suicide. He imagines that his self-removal from this mundane sphere will create a most painful sensation, and that the troubles which drove him to make a hole in the water or spoil his landlady's carpet with blood will wring tears from the eyes of a community which had failed to appreciate him during his life. In such cases the effect of a humiliating appearance in the police court and a term in jail, upon a low diet and in lower company, is quite likely to be wholesome. We doubt not that many a man and woman takes poison or turns on the gas with a half formed thought that he or she may be rescued. The knowledge that rescue would mean the City Prison and House of Correction would be salutary in such cases. It certainly would be in the case of those pestiferous persons who cut their wrist with a pen-knife, send for the doctor, or take just enough arsenic to tie themselves up into a double knot and arouse a whole household of people at 2 a. m. with their groans. Here is an opportunity for a legislator to distinguish himself next spring. Let us have a law making attempt to commit suicide a misdemeanor.—San Francisco Report.

How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no spiritual or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing mental powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interruption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accommodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterward the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened.

Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower material influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symptoms of other forms of mediumship than tilts or raps may make their appearance.

To Subscribers!

NOTE THE FOLLOWING OFFER:

Any person sending us five yearly subscribers, or ten one-half yearly, or part yearly and a part for six months and ten dollars we will mail, post paid, one copy of "THE EDUCATOR." Subscription price of this Common-Sense Work, \$1.50. We consider it well worth the price. You will not be disappointed in regard to the matter, style of type, paper or binding. It is first-class in every respect.

Notice the publisher's advertisement in another column. Any person sending us the name of one yearly subscriber to THE BETTER WAY and five dollars will receive by mail, post paid, one copy Morocco bound EDUCATOR subscription price \$1.50.

For descriptive circular address the publishers as instructed in the advertisement found in another column.

A Wonderful Revelation from Spirit Light: SPIRIT EON'S LEGACY TO THE WIDE, WIDE WORLD.

The Grandest Spiritual Publication Ever Given to The World. A BOOK OF MANY LIVES, OR THE VOICES FROM MANY HILLSIDES, ECHOES FROM MANY VALLEYS, OR THE EXPERIENCES OF EON AND EONA IN EARLY LIFE AND SPIRIT SPHERES IN AGES PAST, IN THE LONG AGO; AND THEIR MANY INCARNATIONS IN EARLY LIFE, AND SO MANY OTHER WORLDS.

—Given Through— THE SEM ANGELS ORDER OF LIGHT

The book contains 650 large sized pages; is elegantly bound in fine English cloth, has colored boards and gilt tops. For sale at the office of THE BETTER WAY, Price, \$2.50. Eona sends her Legacy forth on its mission of love; as a light to cheer many hearts.

These hearts, finely tuned, send forth in response to the touch of Eona's harmonious tones. Deep within the inner being comes a response which tells it story only to the soul who reads and can understand.

These hearts, finely tuned, send forth in response to the touch of Eona's harmonious tones. Deep within the inner being comes a response which tells it story only to the soul who reads and can understand.

TESTIMONIALS: Mr. Eglington, the English medium, writes: "In my opinion it is the best book ever given to the public."

A Boston gentleman writes: "It is the best gift ever given to the world."

M. E. Taylor, of Nebraska, writes: "Eona's Legacy is the best book I ever read. It is a spiritual eye opener, and truly a grand gift to humanity from the better life, and I bless the dear spirit Eona for the blessings which she has conferred on me by the perusal of its pages."

Mrs. Saddle A. Carter writes: "I am a member of the Congregational church in good standing. I have spirit Eona's Legacy to the world. It is the grandest book ever written. Nothing earthly could induce me to part with it. It is filled with the choicest gems and more of them, than all the literature I have ever read. No person with intelligence can read the refined and exalted ideas and truths set forth in that matchless production, without longing for your experience, and feeling that every sentence is truth itself."

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE PHILOSOPHY OF SPIRITUALISM. ISSUED WEEKLY.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL SEANCES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects.

EDITORIAL DEPARTMENT, SPIRIT MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year \$3.00 Six Months 1.50 Three Months .75 Postage Free.

Specimen Copies Sent Free. CATALOGUES OF A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reformatory, and Miscellaneous Books WILL ALSO BE SENT FREE.

COLBY & RICH, Publishers. No 9 Bosworth st., Boston, Mass

NOTICE TO SUBSCRIBERS.

WITH our large consolidated list it is found that the term paid for by subscribers expires weekly to the number of several hundred. Renewal is necessary at once to secure the continued receipt of THE BETTER WAY

Upon the papers of subscribers, whose term expires with the current issue, a blue X is marked, and we trust that all who find this sign, will remit promptly for another term. We need all our old friends and several regiments of new ones.

DR. RHODES' FAMILY MEDICINES. Purely Vegetable (All Sugar-Coated)

Medical Confections. A Universal Blessing, SUITED TO OLD OR YOUNG.

A PERFECT Liver and Kidney Renovator and blood Purifier. Cleanses the entire system from all Biliousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomachache, Diarrhoea, Dysentery, Pains in the Lungs, Lame ness, Numbness, Constipation, Piles, Worms, Dyspepsia, Colic, Cholera, Nervousness, Weakness, Kidney and Bladder, and all other urinary ailments, etc. Also Rheumatism, Neuralgia, and in fact almost all the various ailments of the body.

Prices: Trial box, 25 cents—by mail 30 cents; second size, 50 cents—by mail, 55 cents; 12 boxes, second size, \$5.00; large boxes \$10.00. For sale by THE WAY PUBLISHING CO.

WHOLE WORLD WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR 30 MINUTES IN SOUL COMMUNION.

AUGUST 27, 1888.

ALL MANKIND WITHOUT REGARD TO RACE OR CREEDS. ARE CALLED TO UNITE FOR 30 MINUTES IN SOUL COMMUNION.

THE 27th day of each month, and from 12 m. to 12 p. m., being the time fixed and imperatorially communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke their rough co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Table listing times for Soul Communion in various cities: Austin, Texas (1:33 p.m.), Boston (2:23 p.m.), Burlington, Vt. (3:13 p.m.), Buenos Ayres, S. A. (4:13 p.m.), Buffalo, N. Y. (2:53 p.m.), Columbia, S. C. (3:43 p.m.), Cape Horn, S. A. (9:23 p.m.), Cape of Good Hope, Africa (9:23 p.m.), Chicago (2:33 p.m.), Detroit, Mich. (2:38 p.m.), Frankfurt, Germany (8:43 p.m.), Frankfort, Ky. (2:33 p.m.), Fredericksburg, New Brunswick (3:43 p.m.), Halifax, N. S. (3:18 p.m.), Harbin, Manchuria (2:03 p.m.), Iowa City, Ia. (2:03 p.m.), London, Eng. (8:11 p.m.), Lexington, Kan. (1:48 p.m.), Little Rock, Ark. (2:03 p.m.), Louisville, Ky. (2:18 p.m.), Memphis, Tenn. (2:11 p.m.), Nashville, Tenn. (2:23 p.m.), New York City (3:15 p.m.), Norfolk, Va. (3:05 p.m.), Omaha, Neb. (1:38 p.m.), Philadelphia, Penn. (2:01 p.m.), Pittsburgh, Penn. (2:01 p.m.), Rome, Italy (9:51 p.m.), Savannah, Ga. (2:48 p.m.), Santa Fe, N. M. (1:07 p.m.), St. Domingo, W. I. (3:33 p.m.), St. Paul, Minn. (1:58 p.m.), Santiago, Chile (2:28 p.m.), Sioux Falls, Dak. (2:18 p.m.), San Francisco, Cal. (12:01 p.m.), Vienna, Austria (9:21 p.m.), Vera Cruz, Mexico (9:48 p.m.), Walls Walla, Wash. Ter. (1:18 p.m.), Augusta, Maine (3:33 p.m.), Baltimore, Md. (3:08 p.m.), Bern, Switzerland (8:41 p.m.), Berlin, Prussia (9:09 p.m.), Constantinople, Turkey (1:01 p.m.), Cincinnati, Ohio (2:26 p.m.), Columbus, Ohio (2:38 p.m.), Caracas, Venezuela (3:46 p.m.), Charleston, Prince Edward's Island (3:58 p.m.), Dublin, Ireland (2:46 p.m.), Edinburgh, Scotland (8:01 p.m.), Dover, Delaware (3:09 p.m.), New Haven, Conn. (1:34 p.m.), Georgetown, British Guiana (2:18 p.m.), Havana, Cuba (2:51 p.m.), Honolulu, S. I. (9:51 p.m.), Jerusalem, Palestine (10:31 p.m.), Lisbon, Portugal (9:49 p.m.), Lima, Peru (2:04 p.m.), Milwaukee (2:18 p.m.), Indianapolis, Ind. (2:26 p.m.), Montreal, Canada (3:18 p.m.), Newport, R. I. (3:32 p.m.), New Orleans, La. (2:11 p.m.), Ottawa, Canada (3:08 p.m.), Panama, Panama (8:51 p.m.), Paris, France (10:11 p.m.), St. Petersburg, Russia (10:11 p.m.), St. Louis, Mo. (2:11 p.m.), St. Paul, Minn. (1:58 p.m.), St. John, New Foundland (8:38 p.m.), St. Paul, Miss. (3:58 p.m.), Smithtown, Jamaica (3:58 p.m.), Springfield, Mass. (3:21 p.m.), Salt Lake U. Utah (12:43 p.m.), Tallahassee (2:38 p.m.), Vicksburg, Miss. (3:58 p.m.), Wilmington, N. C. (2:59 p.m.), Washington, D. C. (3:01 p.m.)

THE WORLD'S SOUL COMMUNION TIME-TABLE.

THE 27th day of each month, and from 12 m. to 12 p. m., being the time fixed and imperatorially communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke their rough co-operation in thought and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Table listing times for Soul Communion in various cities: Austin, Texas (1:33 p.m.), Boston (2:23 p.m.), Burlington, Vt. (3:13 p.m.), Buenos Ayres, S. A. (4:13 p.m.), Buffalo, N. Y. (2:53 p.m.), Columbia, S. C. (3:43 p.m.), Cape Horn, S. A. (9:23 p.m.), Cape of Good Hope, Africa (9:23 p.m.), Chicago (2:33 p.m.), Detroit, Mich. (2:38 p.m.), Frankfurt, Germany (8:43 p.m.), Frankfort, Ky. (2:33 p.m.), Fredericksburg, New Brunswick (3:43 p.m.), Halifax, N. S. (3:18 p.m.), Harbin, Manchuria (2:03 p.m.), Iowa City, Ia. (2:03 p.m.), London, Eng. (8:11 p.m.), Lexington, Kan. (1:48 p.m.), Little Rock, Ark. (2:03 p.m.), Louisville, Ky. (2:18 p.m.), Memphis, Tenn. (2:11 p.m.), Nashville, Tenn. (2:23 p.m.), New York City (3:15 p.m.), Norfolk, Va. (3:05 p.m.), Omaha, Neb. (1:38 p.m.), Philadelphia, Penn. (2:01 p.m.), Pittsburgh, Penn. (2:01 p.m.), Rome, Italy (9:51 p.m.), Savannah, Ga. (2:48 p.m.), Santa Fe, N. M. (1:07 p.m.), St. Domingo, W. I. (3:33 p.m.), St. Paul, Minn. (1:58 p.m.), Santiago, Chile (2:28 p.m.), Sioux Falls, Dak. (2:18 p.m.), San Francisco, Cal. (12:01 p.m.), Vienna, Austria (9:21 p.m.), Vera Cruz, Mexico (9:48 p.m.), Walls Walla, Wash. Ter. (1:18 p.m.), Augusta, Maine (3:33 p.m.), Baltimore, Md. (3:08 p.m.), Bern, Switzerland (8:41 p.m.), Berlin, Prussia (9:09 p.m.), Constantinople, Turkey (1:01 p.m.), Cincinnati, Ohio (2:26 p.m.), Columbus, Ohio (2:38 p.m.), Caracas, Venezuela (3:46 p.m.), Charleston, Prince Edward's Island (3:58 p.m.), Dublin, Ireland (2:46 p.m.), Edinburgh, Scotland (8:01 p.m.), Dover, Delaware (3:09 p.m.), New Haven, Conn. (1:34 p.m.), Georgetown, British Guiana (2:18 p.m.), Havana, Cuba (2:51 p.m.), Honolulu, S. I. (9:51 p.m.), Jerusalem, Palestine (10:31 p.m.), Lisbon, Portugal (9:49 p.m.), Lima, Peru (2:04 p.m.), Milwaukee (2:18 p.m.), Indianapolis, Ind. (2:26 p.m.), Montreal, Canada (3:18 p.m.), Newport, R. I. (3:32 p.m.), New Orleans, La. (2:11 p.m.), Ottawa, Canada (3:08 p.m.), Panama, Panama (8:51 p.m.), Paris, France (10:11 p.m.), St. Petersburg, Russia (10:11 p.m.), St. Louis, Mo. (2:11 p.m.), St. Paul, Minn. (1:58 p.m.), St. John, New Foundland (8:38 p.m.), St. Paul, Miss. (3:58 p.m.), Smithtown, Jamaica (3:58 p.m.), Springfield, Mass. (3:21 p.m.), Salt Lake U. Utah (12:43 p.m.), Tallahassee (2:38 p.m.), Vicksburg, Miss. (3:58 p.m.), Wilmington, N. C. (2:59 p.m.), Washington, D. C. (3:01 p.m.)

Philadelphia, Pa. The Second Alliance of Spiritualists of Philadelphia meet every Sunday at 8 p. m. at the church, 700 Spring Street, under the auspices of T. J. ARBONIA, President.

Newark, N. J. The People's Spiritual Fraternity holds meetings every Sunday evening at 7 1/2 o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Cincinnati, Ohio. Spiritual Healing and Developing Meetings, with speaking and music every Sunday at 2 p. m. at the American Health College, Fairmount. Free to all.

The Lyceum for children and adults meets at G. A. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are cordially invited.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. Hall, 115 W. Sixth street, every Sunday morning at 9:45, and Sunday evening at 7:30; also Wednesday evening of each week, to which all are made welcome.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 p. m., at Muro's Hall, No. 275 West Sixth Street, Dr. James A. Ellis, Pastor. The public are cordially invited. Seats free. Sunday school meets every Sunday at 1:30 p. m. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

Cleveland. CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:35 A. M. in G. A. B. Hall, 170 Superior St. Spiritualists and Liberalists are cordially invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor

Toledo, O. First Alliance of Progressive Thought meet every Sunday in G. A. B. Hall, Cherry street. H. Newcomb, President; W. M. Smith, Secretary.

Chicago, Ill. Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1 1/2 p. m. Spiritualists and Mediums' Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday in each month.

The Young Peoples' Progressive Society of Chicago, hold services Sunday morning and evening in their hall, Wabash Avenue and 23d street, at 10:30 and 7:30. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening. The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1888, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President. This society meets in Spirit's Liberty Hall, at No. 517 West Madison street, at 10:30 a. m., 2:30 and 6:30 p. m., every Sunday until further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

People's Spiritual Society meets at 116 Fifth Ave. every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. JEFFER, Pres.

Detroit, Mich. Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and 7:30 P. M. AUGUSTUS DAY, Manager.

THE BETTER WAY.

THE WAY PUBLISHING CO. EVERY SATURDAY.

L. BARNEY, EDITOR. CINCINNATI, AUGUST 18, 1888.

At Two Dollars and a half per Year to Subscribers in the United States; Three Dollars to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

To become happy—do right as best you know.

Millions for harmony, but not one cent for fraud.

Love conquers all things. That which has to be gained by forced measures is not worth having.

A humiliation is not a degradation. The former is often beneficial to the soul while the latter is debasing.

We have an interesting account of Mrs. E. A. Wells's reception and welcome at Onset Camp, which will be published next week.

Does it occur to you that mediumship must and shall be maintained? Without it, Spiritualism has no support and is bereft of its great mission.

Be true to yourself. Practice what you preach, and be charitable yourself, if you expect others to be. One exemplar is worth a thousand preachers.

Camp correspondents and others should bear in mind that our forms are closed at noon on Wednesday, and that, except some very brief announcements, we can receive no copy for the current week after Tuesday.

C. W. T.—You will notice by correspondence reproduced in another part of this paper that Col. Bundy declines to visit the commercial metropolis, although pressingly invited to do so. He appears to scorn the hospitalities of New York.

Not all mediums are Spiritualists, and but comparatively few Spiritualists are mediums. To form a judgment of Spiritualism by the immorality of a few mediums, is like basing the whole of Christianity on the action of a few of its graceless D. D's.

Is there serious objection to the establishment of Spiritualist camp grounds near Cincinnati? Now is the accepted time to look up a location, but who is looking? Is it anybody's business to look around in this interest? What is the Ohio Valley Spiritualist Association busying itself about just now?

In some lines we are overcrowded with correspondence, while in others there is plentiful lack. Our greatest need is good wholesome contributions for the "Youth's Department," and we are well aware that it cannot be easily responded to. Perhaps some of our good friends will try, and then, peradventure, try, try again.

One delightful correspondent writes: "Spiritualists should agree to be moral, and, if they cannot be moral, let them be as moral as they can."

This sentence covers the whole ground. It means that every one should do the best thing possible under the circumstances. Nobody can do more or better. Let us see who will do as well.

The moral cauldron is bubbling nicely, and many of the oldest Spiritualists send notes of approval and corrections to our list of speakers and mediums. Let those who think our plan impractical wait a little. We knew in advance that it would make things warm for us, but this is a blessed condition always present with newspaper managers.

In the current impression of THE BETTER WAY will be found the conclusion of Miss Shelhamer's admirable story, "Six Chapters in the Life of a Spirit." It is a production of sterling merit, and, we trust, has been widely read. To those who have not had time to peruse it while in course of publication, we will send the six numbers in which it is contained on receipt of twenty-five cents.

Some disappointment is expressed by the children on account of the closing of the lyceum at Grand Army Hall till first Sunday in September. This is a good indication, for it shows an active interest in the institution by those who must soon become its chief reliance. In two weeks from to-morrow it will be profitable, we imagine, to witness a practical illustration of this interest in a large attendance at the lyceum services. Let not this hope be disappointed.

Some of our friends are troubled with a consciousness of doubt as to the advisability of admitting the question of personal morality into any discussion of mediumship. They contend that the medium is merely a machine; to do the will of the spirit-world, and, having answered this purpose, nothing further should be required. Does it ever occur to them that if the fountain is unclean, that which flows from it cannot be pure and wholesome? If truth in its purity is desired, it must be sought at a pure source, with adjuncts as clean and sweet as the most transcendental virtue. The moral question must be prominent and demand prime regard.

"Oh, by the way, I have had such a good test," remarked an old Spiritualist lately. Such an announcement is sickening from one who should have been satisfied with phenomena twenty-five years ago. Only investigators have business with tests, except those which are for a specific purpose, for with experienced Spiritualists their object was long ago accomplished. So long as tests are satisfying there will be but little advance in the ethics of our cause.

Dear Friend: You write that you like THE BETTER WAY and greatly enjoy its perusal. Thank you. Of course you love your neighbor. Please ask him or her, as the sex may be, to subscribe for this little journal which brings you so much enjoyment, that happiness may be generally diffused. Only \$2.00 per year if ordered before September 1. After that date \$2.50. Ask your neighbor to send without delay, for which good service permit us to thank you in advance.

A newspaper man is not considered "sufficiently representative" for nomination as an officer of the Cincinnati Chamber of Commerce. This is the reason given for non-acceptance of the nomination of Mr. James A. Green, city editor of the Times-Star, for Vice President on the "Yellow" ticket. "Not sufficiently representative!" Will the Chamber of Commerce kindly inform an anxious public what it wants represented that a newspaper man is unequal to?

In a personal letter we find this apologetic declaration: "Too much ought not to be expected of Bundy, for he is only a Spiritualist by marriage." So the writer thinks. In fact, he is not a Spiritualist at all, unless Caesar Borgia was a Christian and John Calvin a Buddhist. We have no objection to inherited Spiritualism if it is decent, honest, fair and duly charitable, but envy, jealousy and back-biting are the reverse of Spiritualism, its dark enemies, and libelous utterances against good mediums are crimes against angels and men. Bundy is a libeler, and if anybody doubts this he himself proves it beyond the shadow of a doubt.

The Golden Gate declares its faith in all psychic phenomena, and throws the responsibility of utterances by correspondents wholly upon the writers. At the same time it occurs to us that the communication of Mr. Boston Culchaw was so outrageous in its references to materializing mediums that a special disclaimer by the G. G. would have been in order. Nothing more essentially libelous ever appeared in print, and it scarcely seems possible that our good contemporary noticed that instead of condemning persons it stigmatized a class of mediums as utterly vile and fraudulent. Every Spiritualist feels the injustice of this unwarrantable condemnation.

Some critics, when attacking a subject, open a tirade against the author at the same time, and often unwarrantably touch harshly upon his individuality. This is not spiritual, nor does it achieve the desired aim. A man may be wrong in his conception of things, or may advocate a policy not favorable to another, but this does not affect his private character. He may be honest and pure-minded for all that, and critics should therefore be careful not to condemn the man because his opinions are not agreeable to them. Hold to the subject, and if you gain a victory then, you will have, at all events, not compromised your own character in the achievement.

Love is the great lever which uplifts mankind from the dregs of animalism, whether this exists in the form of sensualism, arrogance or selfishness. The latter named are all impulses of his lower nature, and man intuitively strives to overcome them by physical purity, modesty and a desire to do good. These are the divine impulses which arise from his soul-nature, and an inheritance from the original fount of his being, God. When sufficiently developed to manifest themselves without effort, they assume one general impulse, love—God being love by virtue of constituting a condition which constantly gives, imparts and bestows—the opposite of human selfishness.

Rev. Talmage says that advanced thought is only another name for atheism, and that it is advisable for the majority of people to think less and believe more. This is a repetition of the moss-covered idea of that ancient and rock-ribbed orthodox which kept the people in ignorance to the end that they might be more readily enslaved to creed and mummery, but it can never be made practicable again for this purpose. Free schools, books, newspapers, the right of inquiry thoroughly asserted, and the general dissemination of intelligence, have relegated mere belief to the possession of those who are yet willing to stumble along in the dimness of faith rather than walk firmly by the divine light of knowledge, and the number of these is becoming smaller and smaller year by year. How "beautifully less" they have grown in the past twenty-five years! How infinitesimal they look to people of uncramped views. It is as easy to-day to believe in the old fable that dragon's teeth were sown in a field near Thebes and sprang up armed men, as that Joshua stopped the revolutions of our solar system by a command, or that God prolonged the life of Hezekiah fifteen years by turning back the sun-dial! Men have learned to think, to investigate, to know, and Talmage's occupation is in danger. The more people think for themselves the less are they in need of parsons and priests to think for them.

At the Second Presbyterian Church last Sunday evening there was a "question box" service; i. e. Rev. Dr. Hays attempted to answer such questions as his parishioners deposited in a box. The first query attempted was this: "What does Spiritualism prove?" "Nothing," exclaimed Dr. Hays. "And it amounts to nothing. You can find out all there is in it if you will buy and read the Report of the Seybert Commission. That tells the whole of the story of fraud and delusion." There was much more to this effect.

Everybody knows that the Report of the Seybert Commission is a miserable failure, which grew out of a resolution to destroy Spiritualism. It has been demolished by Hon. A. B. Richmond, in his book, "What I Saw at Cassadaga Lake," and if those who read the one will also read the other, the unprejudiced man will find that there is indeed "another Richmond in the field." It occurs to us that if Dr. Hays will peruse this last named volume he will never again advise anybody to read the platitudes and unripe deductions of the Seybert Commissioners, nor, we apprehend, will he ever again announce that Spiritualism proves nothing. Meanwhile will somebody kindly drop this problem in the question box: "What does Presbyterianism prove?" If Dr. Hays is equal to the emergency it will precipitate, he is entitled to the respect and esteem of saint and sinner alike.

LOVE vs. FEAR.

There is more human nature in the world than anywhere else. It is a curious study, but difficult to investigate in all its ramifications. On general principles it is thought that one man is as good as another, and occasionally better. In truth, the difference in men is more fanciful than real. The best is but a shade better than the worst, and it may be that had the latter enjoyed the same opportunities of birth and breeding which fell to the fortune of the former, he would have proved the superior individual. We must not be too critical.

Means for the improvement of human nature are plentiful, but some of them are liable to fall into decay through lack of use. The old way of training was under duress of fear, and men were commanded to fear God and love Him. They found it impossible to love that which they feared, and therefore fear remained and love degenerated. There could be no other result under these conditions; but we know that the rule of love is the whole sum of human bliss, and that fear is the weapon of tyranny. Immediate improvement is begun when fear is abolished, and when love assumes perfect sway infinite progression is assured. Under this rule, and this alone, human nature will become sound and wholesome, and filled with that peace which passeth understanding.

The rule of both ancient and modern theology is through fear; fear that the wrath of God will come as a consuming fire and burn the sinner for all eternity. This is a relic of pagan philosophy which ignorance retains to perpetuate its own power, but it cannot remain when intelligence becomes general. God is love, which is one of the most important lessons of Spiritualism. It will ultimately destroy fear, revenge, superstition and all uncharitableness.

TROUBLE AT BONNE TERRE, MO.

We have unfavorable and distressing news from Bonne Terre, in Missouri. It is an account of the "expose" of Prof. Peters, who "professes" to spirit mediumship, and perhaps something more. Indeed, we have had favorable reports of him from St. Louis, from parties who are reliable, some of which we have published on account of their evident good faith and interesting details. And undoubtedly he is a medium, but mediumship for physical manifestations is not always at command of mortals, and many of them under these circumstances attempt to supplement the power of the spirit world by acts of their own. In these cases they are almost invariably detected, as they ought to be. We are simply supposing that Prof. Peters did as herein indicated, but a letter at hand from Dr. Suddick, of Bonne Terre, attesting to the completeness of the expose, confirms us in the view to which the supposition leads. It is an unfortunate circumstance for Spiritualism, which was just gaining a foothold at Bonne Terre, and some good medium should go there and establish the difference between falsehood and truth without delay.

Prof. Peters is under arrest on the charge of obtaining money on false pretenses, and he will be punished severely. The bad point about the business is, that he will probably be punished inordinately to satisfy a revengeful feeling, as he is said to have disturbed some social relations at Bonne Terre in a manner quite disgraceful to the parties immediately concerned. If this rumor is true he should be punished for the act, rather than upon the charge involving an argument purely mercenary. Before Peters visited Bonne Terre, Dr. Suddick wrote us to learn something of his character and gifts, but we had no information. There seems to be a disposition to blame Dr. S. for his presence there. This is unjust, for the Dr. adopted the best means to assure himself of the good faith of the man, and in any deception he is a dupe as well as his neighbors. We trust the matter will terminate in better conditions than information now at hand leads us to anticipate, and that a good medium will soon visit Bonne Terre with glad tidings of great joy which will be undoubted, direct from the angelic hosts.

INTROSPECTION.

Man generally sees those evils most glaringly reflected in others that he has himself. Charity is the outcome of purification from the same. And how can he purify himself? Does the Church not teach that he must be cleansed of his sins by a bloody atonement? If such were the only remedy, how easy would be the process. We could go on sinning until imbecile with age, and then, because we cannot enjoy the material any more, cry: "all is vanity!"

No, such is not the order of Spiritualism. We are taught to look within before it is too late to make a direct attack on our evil passions, and thus overcome them while still able to manifest through the body. The evil is in the spirit, not in the physical body, and when the latter becomes decrepit with age, the evil simply becomes dormant for a period, only to become active again when so-called death releases the spirit. Hoary locks are not always an indication of purity or freedom from selfishness, hatred, malice, uncharitableness etc., and those who have not overcome these tendencies when surrounding conditions enticed or provoked them into activity, will have to undergo this ordeal at some future time.

Self-study is the order of our philosophy, and the method is clearly pointed out by our spirit friends, who make this their loving duty to save us from future suffering.—Like attracts like in all affairs of the spirit, and whatever we feel tempted to do, or have an inclination for, which is not strictly of a divine or Godlike nature, may be regarded as a pointer in which direction we need purification, for such is produced by the influences which meet us in all the walks of life, and as long as they affect us, we have its similitude within our own spirit. If we meet with a mortal who affects us disagreeably, or there is something about him we dislike, we have struck against a vibrating chord in him, and by which we may begin to look within ourselves to see where the discord lies hidden. If astute enough to analyze it, we may know exactly what ails us, and can govern ourselves accordingly. When freed from the same, we will feel charitable toward the next one we meet, who is still troubled with the same evil, for charity in its divine sense is not a mere pitiful forgiveness, but an effect of pure love unfolded through the agency of introspection.

IMPEDIMENTS OF TRUTH.

People are in the habit of boasting about the facts of history. So far as these are well established, they are very few and choice. And they prove nothing to a finality beyond establishing an abrupt limit to man's judgment and power. Said Napoleon: "What is history but a fiction agreed upon?" "My friend," said Faust to the student, who was growing enthusiastic about the spirit of past ages, "the times which are gone are a book with seven seals, and what you call the spirit of past ages is but the spirit of this or that worthy gentleman in whose mind those ages are reflected."

History is made by the few and its record is influenced by the prejudice or belief of the writers, who use or reject facts as it suits their purposes. It is easy to see that such history is no better than fiction,—really not so good, for fiction does not purposely mislead. Yet we are told by Justin Martyr, one of the Fathers of the Church, that the early transcribers of the books of the Bible changed, altered, added to or omitted certain passages to suit their peculiar views or please the Pagans, and that many of the myths and superstitions of paganism were purposely retained, in order the more readily to gain converts to Christianity. This is Christian testimony. Will the good Christian of to-day inform us how to distinguish between these interpolations and that part of Holy Writ which is claimed to be inspired of God? Or, on the other hand, shall Justin Martyr's testimony be rejected? We are at quite a loss to know what should be done, and will be thankful for the necessary information. Under present conditions one is liable to very sad mistakes.

Fiction and fact are not decided antagonisms. As nothing impossible can be imagined, it is not impossible to encompass the creation of all fiction in a grand exposition of truth. There are two lines of truth in every life, one sustained by the hard lessons of experience, the other by hope for that good time coming to every one, whose beautiful fabric is reared in the imagination, and whose outcroppings are as liable to be called fiction as anything else. The early religionists were filled with that reverential ecstacy whose only escape valve is the imagination, and they gave us an admixture of fact and fiction which is very earnest and eloquent; truthful as they saw the truth; inspired as they sensed inspiration; grand, lofty and peculiar in many features; ignorant, paltering and full of misdirection in others. They made a Bible for their own age. This day and generation is more progressive, and their book will not do for us any more than the ordinary textbooks of antiquity will respond to the purposes of modern education. Some of its teachings are false and demoralizing, and it would be a sin to follow them in opposition to the dictates of conscience. By intelligent people they can be followed in no other way.

Some of the finest and most truthful things ever written are in this Bible. But they are no better than similar sentiments in the Shaster, the Vedas and Aikoran.

Some of the most foolish and untrustworthy things are also in it, and in these particulars it is scarcely equalled. Far reaching expurgation would do it good, but this cannot be hoped for in our day. Therefore select with care whatever is good and wholesome, and reject with still greater care that which is liable to mislead, demoralize and overwhelm in the bleakness of error. It requires sound judgement to do this thoroughly and well.

A LIBELER IMPALED.

In this impression of THE BETTER WAY will be found the correspondence between Henry J. Newton and John C. Bundy, ancient the disgraceful libel uttered by the latter, in the Religio Phil-Journal of May 5th, against Mrs. E. A. Wells of New York. In the Journal of July 28th a portion of this correspondence was published, but two of the later letters written by Mr. Newton were omitted, to wit: those dated June 25 and July 18, on the plea that they were inconsequential and irrelevant, as well as to give color to the charge that Mr. Newton had "backed down" from his original position. The wish was undoubtedly father to this thought, but Mr. Newton is "not built that way." He takes his position strongly, rationally, and with full knowledge of its integrity, and holds it with a tenacity which all the jibes, persecutions and opposition of the world cannot relax. His inflexibility is clearly apparent in the letter to THE BETTER WAY which introduces the correspondence and outlines its animus.

Into the correspondence published by the Journal on 28th July two letters which had no business in such connection were attempted to be interposed. One was a letter from Bundy to his attorney, Judge Dailey, of Brooklyn, and the other the Judge's reply. The object of their publication was doubtless to still further vilify Mrs. Wells and exhibit to the world "how we apples swim"—when we have everything our own way. If Judge Dailey seeks to manufacture testimony in this manner he has chosen an experienced assistant, but we certainly entertained a higher estimate of the gentleman. The letters are of course wholly ex parte and should cut no figure in this controversy. We omit them. Still, Dailey, Bundy & Co. will not have everything their own way. The rights of others are yet to command a fair degree of respect, as will be discovered in the sequel.

A slight recapitulation of circumstances will indicate to readers the status of this unfortunate business:

Mrs. Wells, a lady of character and standing in the city of New York, has for several years enjoyed remarkable success as a materializing and test medium. Among well-informed people there has been no question as to the integrity of her mediumship, and manifestations through these gifts have been remarkably brilliant and conclusive. When a question was raised by some "outsiders" reflecting upon the genuineness of her gifts, she promptly demanded a committee of investigation, and a dozen or more ladies and gentlemen of New York, of a class deserving the implicit confidence of the public, took the matter in charge, constructed a fraud-proof cabinet and inaugurated a long series of investigating sances, of which they published a report in detail. This report is one of the most interesting and important additions to Spiritualist literature ever made. It proves Mrs. Wells to be not only honest, not only above all suspicion of fraud, but one of the most remarkable and successful materializing mediums in the world. Bundy was cognizant of this report and the reputation of those who made it, and yet, in face of these facts, on 5th May last he published the following statement:

"We can, if necessary, prove in the courts of New York City that Mrs. Wells is a vile swindler, and has been for years using trick cabinets and confederates."

This was written and published by a person who never saw Mrs. Wells, who has no proof regarding her mediumship within his own knowledge, but who seems to be willing to adopt any floating rumor which reflects upon the mediumistic gifts of every psychic person who fails to pay tribute to Bundy.

Is such a man a Spiritualist? Does he deserve the recognition of Spiritualists? Ought he be entrusted with the work of molding Spiritualist opinion? Words fail to do justice to the subject. Let every true Spiritualist resolve it for himself.

But the end is not yet. The matter is of import too grave to be carelessly dropped. Bundy is to have unlimited opportunity to "prove," even if it becomes necessary to this end for Mr. Newton to remove his residence to Chicago; and in the interest of Spiritualism we rejoice that this is so. Too many lies have been told and too much harm has been done already by spies in the Spiritualist camp, and if an example is now made of one of the dirtiest of these libelers, it will have a wholesome effect upon the entire swarm of his fellow vermin. He can have no object in the persecution of Mrs. Wells except the injury of Spiritualism, and to our view this appears to be, covertly, his object all the time. We cannot otherwise interpret the contorted views he exhibits of many of the choicest psychic phenomena which now bless humanity, and we rejoice in the prospect of showing him up and stripping him of his dangerous disguise.

We have interesting reports from Onset, Sunapee Lake and Haslet Park camps, received just as our pages were ready for the press, which will appear next week.

BUNDY STIRRED UP.

Henry J. Newton Writes Him a Letter—After While He Replies But Does Not Answer—More Letters and Replies, in Course of Which He of the Religio-Phil-Journal Gets Down from His High Horse and Remounts Facing Tother Way—But He Cannot Crawl Out of the Hole into Which He Spurred His Fiery, Untamed Steed in May Last—The End is Not Yet.

NEW YORK, August 5, 1888.

To the Editor of The Better Way. I was very much surprised to find published in the Religio Philosophical Journal, of July 28th, a private correspondence between Colonel Bundy, H. H. Dailey and myself. My surprise was not wholly confined to the fact of publication, but that it was done in a mutilated and garbled form, and this for the purpose of concealing the truth from the readers of the Journal and opening the way of escape from a corner into which Colonel Bundy had permitted himself to be driven.

The correspondence which I send you entire, will explain itself. It will appear that Colonel Bundy saw fit to engage a lawyer to take charge of his part of the correspondence in the person of H. H. Dailey, an ex Judge of Probate, doing business as a lawyer in the city of Brooklyn, and an ardent admirer of Bundy. Which of the two is responsible for the appearance of this correspondence, and especially in this garbled form, it may not matter, but there is this about it: I am confident every candid and fair-minded reader will agree with me that it is about as conspicuous an illustration of the infinitely small as was ever revealed by the microscope. What, I ask, could be more unfair than to make such use of private correspondence without even asking permission. It is plainly evident that it was deliberately planned from the first, and I can now understand why Judge Dailey persisted in accusing me, in his letters, with having changed my proposition to Colonel Bundy, and paying no attention to my repeated demands as to the truth of such a statement. It was for the purpose of publishing his statements and suppressing my denial, and then with a grand flourish of trumpets declare that I had backed down. A very pretty trap and very cleverly set. When a boy I used to set box-traps for rabbits down in the old cranberry swamp, and many a time have I been down in the morning to examine my traps, and frequently found them sprung, but nothing in them. The Colonel has sprung his trap and is engaged in taking account of stock, I suppose. I question, however, if he is altogether satisfied and happy with the result. I further apprehend that the bit of consolation to be gained from the fact that he acted under legal advice, will be but transient, as he views his dilapidated and empty trap. I stand in the smallest possible fear of the operation of any such silly mental machinery. I care nothing whatever what he or any one else writes about me so long as they adhere to the truth, but when they depart from that they will be pretty sure to hear from me; and if there is any law to reach the case, legal punishment will follow, even if it should become necessary to take up my residence in Chicago.

I am not seeking fame or fortune from "spiritualism." Whatever my debts and obligations to it are (and they are many) are not of a pecuniary character.

It is plainly evident in the correspondence between Bundy and Dailey that it was arranged expressly for publication; the drapery thrown around it to disguise this fact, is altogether too thin, and simply serves the more clearly to reveal and expose it. If we could be permitted to read all that passed between them during the time of this correspondence, what an interesting exhibit it would make! Perhaps Colonel Bundy's attorney did the best possible thing for his client, under the circumstances, as he stated in his first letter that he certainly should do, and yet I question whether Judge Dailey in the "sweet by and bye" will contemplate this performance with either pride or satisfaction. As my fourth and fifth letters were suppressed, the reasons for so doing are now obvious. In my fourth I pointed out the source of the animus of Colonel Bundy's attack on Mrs. Wells, May 5th, and also showed the impossibility of it being true. This letter is alluded to as long and rambling. From the nature of Judge Dailey's letters and the mass of outside and erroneous matter introduced, I was compelled to make my letters longer than they otherwise would have been. The reader will judge whether they are "inconsequential" and "irrelevant," as has been stated.

Judge Dailey, in his correspondence with Colonel Bundy, introduces some of his experiences with Mrs. Wells several years since. He related the same to me soon after it occurred. He does not, in his narration, deny that Mrs. Wells was in a trance at the time, but insists that it makes no difference in reference to her criminality. On this point I take issue with Judge Dailey. One of the first things for an investigator to establish is just where the responsibility of the medium begins and ends.

Did Judge Dailey ever make the slightest effort to inform himself as to where the deception, if any, was chargeable? Did he ever go to Mrs. Wells for the purpose of repeating the experiment, carefully examining the testimony and the phenomena in different lights? To these questions I answer, No. He stopped and made up his mind from one interview, and that in the most dogmatic manner, and talks and writes as if he was justified from that one occurrence in branding Mrs. Wells as a fraud. In my estimation such treatment of a medium is unjust and cruel. Does he suppose that such superficial investigation of a subject so intricate and complicated as the exhibition of spirit phenomena will ever put him in possession of the truth? If he does, he has a most extravagant and unjustifiable opinion of his ability as an investigator. In my extensive experience it has frequently been necessary to witness the phenomena at least a dozen times before coming into possession of absolute proof as to their true character.

Colonel Bundy's methods of pretended investigation are wholly inexcusable, and, as a matter of fact, there is no investigation about them. He sets himself up as an infallible judge; the only one capable of understanding the value of evidence. Filled with egotism, and not unfrequently with malice, he proceeds to pronounce judgment on cases and questions about which he is profoundly ignorant. The evidence upon which he decides many important questions is furnished in the main by some notorious gossip, and everything from such a source he seems to welcome with apparent relish, and on such testimony proceeds to carve up his victims with evident satisfaction. No amount of special pleading can make such treatment of mediums justifiable or right.

In this whole matter the supreme effort of the lawyer for his client seems to have been directed to the one purpose of making it (concluded on page 5.)

PERSONAL.

Miss M. Sheilhamer is enjoying her summer vacation at Verona, Maine. Mrs. J. H. Wright is visiting some of the camps in the North west. Miss Jennie B. Hagan is at Sunapee Lake Camp, Newbury, N. H. Dr. McKenzie will be absent from the city during the next two weeks on a mission of business and pleasure. J. Madison Allen reports a very harmonious camp meeting at Vicksburg, Mich. where he spoke July 16, 18, 24, 25, 29 and August 1. He is at present under engagement for the Sundays of August in Chicago, Ill., at 116 Fifth avenue, and may be addressed at 222 West Monroe St.

CAMP MEETINGS.

Cassadaga Camp Meeting opens July 21. Iowa State Camp convenes July 1st, and continues for five weeks. Sunapee Lake Camp, at Newbury, N. H., commences July 29th and closes August 29th. Camp at Vicksburg, Mich., from July 13 to August 14. Haslett Park, Mich., meeting will be held for five Sundays, beginning July 23. Verona Park, Maine. From August 12th to 20 August 27th. Queen City Park, Vermont. Meetings begin August 21st; continue till September 16th. Lake Pleasant, Mass., August 1st to September 3rd. Mississippi Valley Spiritualist Association will hold a five weeks Camp Meeting beginning July 29, at Mount Pleasant Park, Clinton, Iowa. Prof. J. M. Allen lectures in St. Louis, August 8; in Vicksburg, Michigan, August 15, 16, and 18. Address, Vicksburg, Mich. Care W. S. Wandell.

The Parkland, Pennsylvania, meeting camp opened on Saturday, June 30, and closes Sept. 5, 1888. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular. Warren Chase is at Mount Pleasant Camp Meeting, Clinton, Iowa, where he will remain till last of August. From 1st December till April, '89, he will reside at St. Louis and lecture there and at places easily accessible from that city.

Cassadaga Camp.

To the Editor of The Better Way. Cassadaga camp is now in the height of its glory, as beautiful as nature and man's handiwork can make it. Cassadaga's favorite Miss Jennie B. Hagan, has just closed her engagement with us, and it was as usual, very successful. Mrs. Cora L. V. Richmond, has to-day closed her term with the camp. She has really outdone herself this season. She is to speak again next week. Chas. Dawbarn is with us and is well liked. Mrs. Colby Luther is at this moment hurling her thunder bolts at churches, ministers, men, women, monopolies and all other things that she thinks are not to her liking or after her pattern. Walter Howell is also with us doing good work. Frank Baxter is here and will speak tomorrow and great things are looked for from him. He is a good platform test medium. Prof. Peck is in charge of the vocal music, and gives us a goodly number of old-fashioned Methodist songs and congregational singing. Dr. J. C. Street, of Boston, has presided over all our meetings so far, and pleases all with his many bearing, scholarly ways and kind treatment. He will preside until the close of the meetings. The Dr. has classes for instruction in the art, science and mystery of soul culture and inner unfoldment, and has a large number of pupils under his charge at present. He is a versatile genius, and is a veritable lexicon and authority on Spiritualist matters. Rev. Sam'l Watson, of Memphis, Tenn., is expected soon as is Mrs. H. S. Lake, of Wis. Both are good speakers. W. J. Colville is to come to us for the last week of the meeting. Mrs. R. S. Little will fill us with heavenly inspiration during the last weeks of our camp. Edgar W. Emerson will be with us from the 15th. He is a wonder. As for mediums, we are blessed with a large number of the very best. Who is the best is hard to say, so I will begin at the front gate and take them by rotation. First comes Will A. Mansfield, the independent slate writer, who is doing grand work in his line. Next is P. L. O. Keeler, who cannot be beaten either at slate writing, materializing or any known physical manifestation. Next is Dr. Wm. Keeler, the photo artist, who photos spirits on the wing. And then Dr. Williams' wife is a good medium for the phase of materializing. She has crowded houses nightly. The Bangs sisters, whom Bundy raided in Chicago and by so doing gave them a fame that is world wide, are here. They have all the phases possible in the physical line: slate writing, materializing forms, dark faces and light seances. They get manifestations outdoors, up stairs, in a church, in any place with almost any condition.

The world ought to know that when Fillet-O-Fish Bundy took the Bangs Sisters into court, he was bundled out so quick that he has forgotten to own up in the File, that he has been badly routed and most ignominiously defeated and driven in a hole by these two girls. Cassadaga lacks only "Bonys" condemnation to make his glory complete. May he give his condemnation through the "File" speedily, and as strongly as he has done it in personal letters to people at the camp. Our money receipts show a large increase over last year. Thirty new houses have been added during the spring. Cranks are plentiful, and good sound reasoners are scarce as ever. On this score our speakers are about equally divided. Half of them soar above earth and into the region of spirits, and the other half plod along on the earth plane, while both classes eat beef and potatoes just as though they never heard of a spirit world. Flies, mosquitoes and other vermin let us alone here in this region of rest, where we sleep under woolen blankets at night, and sit in a Syrian shade by day. Our hotel is filled to overflowing and most of our cottages are full. Board at one dollar per day can be had in or outside of camp. A new Post Office called Lily Dale has just been established and a regular post master resides. Mail reaches us twice a day from all points. The Western Union has an office on the grounds, and the D. A. V. H. R. has a station here. We are so far from any town that not a loafer is seen here on week days or Sundays. A policeman is an unknown quantity. Two groceries feed us well. We have a barber shop, a laundry, a car-mam, an express man, a candy shop, an ice cream parlor, a drug store, a bakery, soda fountain, hot houses, steam yachts, pond lilies and other dainties. We have our share of saints, sinners, devils and preachers and a Jewish Rabbi from Bradford. The day of long-haired Spiritualism, and short-haired, and short dressed women has passed. There are more of the short haired men than ever, showing that the hard-headed ones are being converted to our cause. Talmage is at Chataqua, twelve miles from us. He ought to come over to this nice crowd of intelligent inquirers, and feel in his soul how he has lied about us. Yours fraternally, J. W. DENNIS, LILY DALE, N. Y.

Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.] Mrs. Nellie Coffan is located at Onset. A. Willis, materialization, No. 19 Broadway. Mary L. French is open for engagements for 1888. J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings. Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y. A. S. Pease will make Saratoga his home for the summer. Mrs. Mary J. Jennings, of Camden, N. J. is attending the Parkland, Pa., Camp Meeting, and will give sittings. Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Brisbane, Australia. Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col. Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of '88 and '89. The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 212 Walnut street. Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston. Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y. Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States. Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass. Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1601 Pine street, St. Louis, Mo.; where she can be addressed in regard to lectures and sittings. Mrs. Sallie Seville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis Mo. August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation. Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1620 Pine street, St. Louis, Mo. J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 54 Boswick street, Grand Rapids, Michigan. Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbey, 727 Twelfth st., Louisville, Ky. Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich. Edgar W. Emerson, Aug. 4 to 13, visits Sunapee Lake, N. H., Camp Meeting; 16th to 27th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y. G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 20. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn. Helen Stuart-Richings is the guest of Mrs. C. P. Meskimen, East End, Pittsburg, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburg, Penn., while her correspondents are reminded that her permanent address is "General Delivery, Boston, Mass. J. Frank Baxter, during August goes to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Willimantic, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889. Miss Jennie B. Hagan will lecture and give rhythmic improvisations— August 6th to 12th, Onset Bay, Mass., Camp Meeting. August 13th to 21st, Sunapee Lake, N. H., August 22nd to 25th, Queen City Park, Vt., Camp Meeting. August 26th to 31st, Etna, Me. Camp Meeting. September 2nd and 9th, Bridgeport, Conn., Camp Meeting. Miss Hagan's time is all engaged up to the Camps of '89. Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Boutique, Business Manager, South Framingham Mass.

CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St. Mrs. M. Reinhart Trumpet Medium, 543 W. Court St. Mrs. S. Seery, 34 Gest street, Trumpet and Slate Writing. Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 28 West Ninth street. Mrs. A. G. Knabb, 398 Baymiller street, between Poplar and Findlay streets. Trumpet. J. D. Lyons, 188 Richmond street. Trance, Readings from Letters, Photos, Hair, etc. Mrs. M. Englert, Trumpet. 67 Marshall Ave. Mrs. Stewart, Trumpet and Independent Slate Writing. 10 Addison street. Mrs. Anna Cuspa, Independent Slate Writer. 83 Mill street. Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer. Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

Notice to Spiritualists of Wisconsin.

Dr. J. C. Phillips, of Omro, has been appointed agent for the State to solicit subscriptions and advertisements for this paper. We hope that all Spiritualists will give him their aid in furthering the cause for which he is so earnestly working.

THE WAY PUBLISHING CO.

54 Bowditch St., GRAND RAPIDS, MICH., July 9, 1887. B. F. Poole, Dear Sir:—It gives me great pleasure to inform you that your Malted Peasie Spectacles reached me all right. They fit the eyes perfectly. I can read No. 10 of "Dredgation" with perfect naturalness. I have laid my old spectacles one side, as I find I can use yours for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass needed for anyone's eyes. With heart-felt thanks I am Dear Sir, Respectfully, J. W. KAYSON.

Remarkable.

Twice within a year I have been in a condition from purging of the bowels, that without help I must soon have passed over. In each instance a few drops of a cheap or easily prepared medicine, gave almost instant relief, and without being followed by any bad effects. I am so well convinced of its value in cases of dysentery, that I want others to share its benefits; therefore I will send the receipt to anyone who will send me 25 cents in postage stamps. Address, ANTIPOCH, CALIF. LOIS WALSHOCKER.

Annual Meeting, 1888.

The Friends of Human Progress will hold their thirty-third annual meeting at Forest Temple, North Collins, N. Y., August 30, 31, and September 1 and 2. Mrs. Lillie, Inspirational speaker; E. W. Emerson, platform test medium, and J. P. Lillie, vocalist, have been engaged, and others will be added to the list as soon as arrangements are complete. Reduced rates on the Buffalo and S. W. R. R. All visitors will be cordially welcomed. EMMA TRAIN, Sec'y.

Indiana Association.

To the Editor of The Better Way. The Indiana Association of Spiritualists will meet in Westernfield's Hall, Anderson, Indiana, at 10 A. M., September 13, 1888. We hope all Spiritualists of Indiana will come to this meeting. There will be a number of speakers and test mediums in attendance, and a grand time is expected. For particulars write to Geo. W. HUNTER, Secretary, Indianapolis, Ind. Dr. Beck, Pres., Delphi, Ind.

Financial.

"Do you object to loan me a few hundred dollars?" "No." "Then will you please let me have the money?" "No." "No? What do you mean?" "No money." "Then why did you say you would let me have it?" "I did not." "I so understood." "I said I had no objection. This is true. I have no objection to loan you a million; but I might have if I had the money. Do you understand?" He understood.

SOCIETY OF UNION SPIRITUALISTS.

BUSINESS COMMITTEE for July and August. M. G. YOUNG, EDWARD O. HARE, CHAS. C. STOWELL.

The Medical Law.

The old doctors have obtained a law giving them a monopoly of caring for the sick; if they had not their business would have been gone. Read the following:

ANOTHER MIRACLE.

DR. A. R. DOBSON, Maquoketa, Iowa. My Dear Friend: I esteem it not only a pleasure, but a duty that I owe, not to myself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1887, my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers and also affecting the mental; in fact, the whole structure was gradually becoming weaker and weaker each day, and during all this time I was seeking the various patent medicines, and consulting the best medical ability that I could find in Michigan and northern Minnesota, but of no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1st, having received little or no benefit from my journey. Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until about Nov. 25th, when a friend, hearing of my situation, brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa. I finally consented under protest, to send for a diagnosis of my case. This was November 25th; on the 27th I slept some, but from the latter date up to and including December 4th, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5th, I had about fully made up my mind that my case was hopeless, and my restoration doubtful in the extreme, as it had baffled the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5th, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health. Very respectfully, SAMUEL MAFFETT, MUSKOGON, MICH.

Spirit Life.

A spirit life is so grand in its completeness, Amazed—I'm lost, O wondrous life! so full of love and sweetness, To one so true, Storm-tossed for years upon a treacherous ocean, How welcome rest, Yet looking backward o'er life's wild commotion, I see 'twere best, The love I lost I found in angel's keeping, And finer grown, And he for whom my secret heart was weeping, Calls me his own. O spirit life! so good in its completeness, I stand confessed, O wondrous life! so full of love and sweetness, Here's rest, sweet rest. —Mrs. Eliza A. Martin, in True Messenger.

John B. Gough used to tell the following story at his own expense: Once, while on a lecturing tour through England, he was introduced to a village audience in these terms: "Ladies and gentlemen: I've the honor to introduce the distinguished lecturer, John B. Gough, who will address you on the subject of temperance. You all know that temperance is thought to be rather a dry subject; but to-night, as we listen to our friend, the orator, from hover the ocean, we may 'ope to 'ave the miracle of Samson repeated, and to be refreshed from the jawbone of an ass."

Written for The Better Way.

Cassadaga. A LINE FROM CHARLES DAWBARN. I can not help asking myself wherein lies the secret of the delightful experience of every visitor to Cassadaga Camp. I know there are whole-souled, competent officers, perpetually awake to every necessity, and unselfishly active in their duty; but almost every camp in the country can say the same. Of course the location is charming; but every camp is selected for its pleasurable surroundings, and Cassadaga is simply the equal of many others in that respect; yet, as a matter of fact, it has already gained a national reputation, and has visitors from many States. "We shall gain no knowledge of the secret by comparing it with other camps; so I simply ask myself why I am having such a very good time here. But the question is not easy to answer; for there are many factors that go to make up the pleasing experience. The happy family idea seems to be carried out successfully here, for all are peaceable and purring. The phenomena-lover has just what his soul craves. Amongst the many mediums are three slate-writers. It is amusing to watch sober citizens rushing round with slates under their arms, as if they were bent on roofing one of the twenty-five new cottages built this season. But the happy faces of those investigators show you that slate and test and form have endeared Cassadaga to their hearts. There are many here, who, having gained proof of spirit return, are now eager students of its philosophy. For such, the best lecturers are provided representing many phases of thought; some voicing their own opinions; others that of their spirit-controls. A handsome building, called "Library Hall," has been opened and dedicated this season, as a child of three hundred volumes, with a delightful reading room for its nursery. Several seance rooms, and a nice lecture hall render the building complete in its usefulness to the campers. But the auditorium is the gem of Cassadaga. It is, I believe, the only covered auditorium at any of our camps. When its canvas wings are outspread it shelters an audience of fifteen hundred; most of them sitting on convenient seats, as comfortably as in the church where sinners are supposed to take their ease on the brink of hell. The speaker finds it an easy task to make the crowd hear. I speak from experience; for, three times, I have been greeted with pin-drop audiences, easily grasping every word, without special effort on the part of the lecturer. I believe other speakers have had the same pleasing experience. When the canvas wings are lowered, the auditorium becomes a theatre for the very interesting Lyceum exhibitions and entertainments with which the campers are greeted several times a week, as well as for the Wednesday and Saturday night hops.

I have made the auditorium a special study, for I don't find anything like it at any camp I have yet visited; and I recommend it to the architectural consideration of all "summerland" Spiritualists. Still it is only one of the "points of force" which aggregate into the delightful camp of Cassadaga. Every hour is put to some interesting use; and the genial Dr. Street makes an admirable and impartial chairman at the daily conferences and public meetings. The fine band and the pleasing choir contribute to the general result. Power is felt everywhere, but it is all of the spirit, for no policeman has ever been seen on the grounds, and never can be so long as the spirit of harmony reigns supreme. Our good brother H. L. Rowe, one of the trustees who has contributed to this success, has passed on, and is sadly missed by those with whom he has been working. At a public memorial meeting there were many expressions of sorrow, and the following resolutions were entered on the records of the association: In memorial of H. L. Rowe. Whereas, as in the inevitable course of nature, our brother H. L. Rowe has been called to the higher life; and whereas although the transition from the physical to the higher spiritual life is gain to him and does not wholly remove him from participation in our cause, still we feel that his transition is an irreparable loss to us, therefore be it: Resolved, that we hereby pay to his memory the tribute of our respect and admiration for his virtues as a man, and his unflinching and zealous adherence to his convictions; Resolved, that we commend the example of his consistent life, in which were illustrated the principles and high teachings of the spiritual philosophy which he held as a trustee; Resolved, that we commemorate his zeal in working for our common cause, and for the growth and usefulness of Cassadaga-Lake Free Association of which he was a trustee; Resolved, that as evidence of our high esteem for our translated brother we cause these resolutions to be read at the memorial meeting to be held July 30; that they be entered upon the records of the Association and a copy be transmitted to the deceased.

Committee: J. W. DENNIS, W. J. INNES.

By suffering we may avoid sinning; but by sinning we cannot avoid suffering. True enough. The use we make of our fortune determines its sufficiency. A little is enough if used wisely; too much if expended foolishly.—Bovee. This mystery of sleep! This great mystery of waking! If we could fathom them, we should have fathomed ourselves, and life and death. Thousands whom indolence has sunk in contemptible security might have come forward to the highest distinction, if idleness had not frustrated the effort of all their powers.

Two weeks from to-morrow services by the Society of Union Spiritualists will be resumed at Grand Army Hall in this city. Mrs. Cora L. V. Richmond will occupy the rostrum.

At Adelphi Hall, New York City, the First Society of Spiritualists will resume services on Sunday, September 9, with their regular speaker Mrs. N. T. Brigham, in the desk.

Our reports from Cassadaga Camp are quite full and interesting this week. It is one of the most practical, effective and harmonious camps extant.

A. WILLIS, Materializing Medium, 19 Broadway, Cincinnati, O. Public Seances Sunday, Tuesday, and Friday evenings, at sharp EIGHT o'clock. Afternoon Seances by arrangement.

CLEVELAND TO CASSADAGA. TEN DAYS EXCURSION to Lake Cassadaga Camp Meeting, Friday, August 17th, via Erie Railway, leaving Central Depot at Viaduct Train 7:30 a. m. Round trip ticket \$3 50, on sale at Depot and following stations: Newburgh, Mantua, Garrettsville, Leavittsburg, Kent, Ravenna, Warren, Youngstown. Thos. Lees will accompany the excursion. Tickets good to return on any train within Ten Days.

Modern School of Healing THROUGH SPIRITUALISM—MENTAL—And Physical Treatment. MESSAGE AND MEDICATION. For particulars, call on or address MRS. ANNIE C. RALL, No. 512 West Liberty St., Cincinnati.

Dr. William Rose, MAGNETIC HEALER, 322 Walnut St., Cincinnati. Makes a specialty of Diseases peculiar to Women. Forty years' practice. Testimonials can be seen at his office of his Wonderful Cures. July 21, 1888.

MRS. DR. M. REINHART—TREATS AND CURES ALL—Female Complaints Successfully, WITH THE Improved Vitapathic System. Office and Residence: No. 513 West Court Street, CINCINNATI, O. Speakers and Mediums. Under engagement by the Union Society of Spiritualists, Cincinnati, for the dates named: JULY: No meeting. AUGUST: No meeting. SEPTEMBER: Cora L. V. Richmond, Inspirational speaker. OCTOBER: Mrs. A. M. Glading, speaker and platform test medium. NOVEMBER: Walter Howell. DECEMBER: Walter Howell.

Speakers Engaged. The following speakers have been engaged by the Society of Union Spiritualists of Cincinnati: Jan. 1888; Frank T. Ripley. Feb. 1888; Mrs. N. T. Brigham. March, 1888; Helen Stuart-Richings. April, 1888; Jennie B. Hagan. May, 1888; Edgar W. Emerson. June, 1888; Edgar W. Emerson.

Cassadaga Lake FREE ASSOCIATION. THE Spiritualists of Western New York, Western Pennsylvania and Eastern Ohio will hold their Ninth Annual Meeting on their grounds at Cassadaga Lake, Chautauqua County, N. Y., From July 21st to August 25th, 1888. PROGRAMME: Wednesday, Aug. 1—Chas. Dawbarn, New York City. Thursday, August 2—Mrs. Cora L. V. Richmond. Friday, Aug. 3—Chas. Dawbarn. Saturday, Aug. 4—Walter Howell and Mrs. Cora L. V. Richmond. Sunday, Aug. 5—Chas. Dawbarn and Mrs. Colby Luther, Crown Point, Ind. Monday, Aug. 6—Conference. Tuesday, Aug. 7—Mrs. Colby Luther. Wednesday, Aug. 8—J. Frank Baxter, of Chelsea, Mass. Thursday, Aug. 9—Mrs. H. S. Lake, Boston, Mass. Friday, Aug. 10—J. Frank Baxter. Saturday, Aug. 11—W. F. Peck and Mrs. Colby Luther. Sunday 12, Aug.—Mrs. H. S. Lake and J. Frank Baxter. Monday, Aug. 13—Conference. Tuesday, Aug. 14—Mrs. E. S. Lillie, Boston, Mass. Wednesday, Aug. 15—Mrs. H. S. Lake. Thursday 16, Aug.—Rev. Samuel Watson, Memphis, Tenn. Friday, Aug. 17—Mrs. H. S. Lake. Saturday, Aug. 18—Rev. Samuel Watson and Mrs. Clara Watson, Jamestown, N. Y. Sunday, Aug. 19—Rev. Samuel Watson and Mrs. R. S. Lillie. Monday, Aug. 20—W. J. Colville, Boston. Tuesday, Aug. 21—Mrs. R. S. Lillie. Wednesday, Aug. 22—W. J. Colville. Thursday, Aug. 23—Mrs. R. S. Lillie. Friday, Aug. 24—Walter Howell. Saturday, Aug. 25—W. J. Colville and Mrs. Clara Watson. Sunday, Aug. 26—W. J. Colville and Mrs. R. S. Lillie. Any one wishing further information, send postals to circular to A. E. GASTON, Secretary, Meadville, Penn.

HOW TO GET TO CASSADAGA LAKE. Passengers over the Lake Shore and Michigan Southern Railway, Nickel Plate Railway, Western New York and Philadelphia Railway, and Western Division of the New York, Lake Erie and Western Railway, change cars at Dunkirk, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway to Lily Dale Station. Passengers over the "Brie" system, including the New York, Pennsylvania and Ohio Railroad and the Buffalo and Southwestern Railway, change cars at Falconer crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Allegheny Valley and Pittsburgh Railway for Lily Dale Station. Inquire of Railroad Ticket Agents for Excursion Rates to Lily Dale.

MEDIUMS.

Mrs. J. H. Stowell, TRANCE MEDIUM, No. 232 Findlay Street, CINCINNATI. Sittings Daily, for Business Information and Tests, from 9 a.m. to 4 p.m.

PROF. J. D. LYON, BUSINESS AND TEST MEDIUM. Sittings Daily. Letters by mail, photographs or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 3/4 P. M.—Forty years experience. 188 Richmond street, CINCINNATI, O.

MRS. S. SEERY, No. 34 Gest St., Bet. Freeman Ave. and Baymiller St., Cincinnati. SPIRIT MEDIUM For the Trumpet and Slate-Writing. Sittings Daily, from 9 o'clock till 4, for Business and Social Information. Evening Seances by arrangement, either at her residence or that of patrons.

MRS. E. SMITH, 245 Plum Street, Cincinnati. Cures Ailments and Deformities without the use of Medicines.

A Wonderful Discovery BY A Clairvoyant Optician. Send 5-cent stamp, your age, and One Dollar. I will send you by mail one pair of Malted Peasie Spectacles, that will restore perfect vision and strengthen the eyes. Address B. F. POOLE, Clinton, Iowa.

CARRIE M. SAWYER, Materializing Medium, No. 756 Sixth Ave., New York City. SEANCES Tuesday and Friday evenings at 8 o'clock, and Wednesday and Saturday afternoons at 2 o'clock.

MRS. HELEN FAIRCHILD, OF BOSTON, MASS. Materializing Seances, 914 SIXTH AVE., NEW YORK. AFTERNOON: Tuesday and Thursday at 2:30 P. M. EVENING: Sunday, Tuesday and Thursday at 8 P. M. Private Seances and Sittings a specialty.

JUST PUBLISHED. Physical Proofs of Another Life. GIVEN IN LETTERS—To the Seybert Commission, BY FRANCIS J. LIPPITT. Price, 25 Cents. A. S. WITHERBEE & CO., WASHINGTON, D. C.

SPECIAL NOTICE. THE BETTER WAY can be found on sale by the following news-dealers: Hopkins & John—162 Vine street, City. J. F. Jones—273 Vine street, City. H. Watkins—26 Longworth street, City. Colby & Rich—9 Bosworth street Boston.

Brentano Brothers—5 Union Square, New York City. Dr. J. H. Rhodes—722 Spring Garden street, Philadelphia. Mrs. Robt. Rhodes—46 N. Pearl street, Albany, N. Y. J. L. Jackson—1903 Penn ave. N. W., Washington, D. C. Chas. McDonald & Co.—55 Washington street, Chicago. Brentano Bros., 101 State St., Chicago Illinois. E. T. Jett—502 Olive street, St. Louis, Mo. Thos. McAbey—727 Twelfth street, Louisville, Ky. Geo. Ellis—11 Decatur street, New Orleans, La. Thos. Lees—142 Ontario street, Cleveland, O. Edwards & Mercer—10 W First street, Los Angeles, California. Thompson & Sweet, Arkadelphia, Ark.

Centennial Restaurant, 208 Vine Street, CINCINNATI, OHIO. OPEN DAY AND NIGHT. C. A. MARTIN, Proprietor. First-Class in every Particular. Prices very Reasonable. All Spiritualists visiting this City will find one of their brethren in charge. Telephone No. 7878. All Work First-Class.

EXCELLENT STEAM LAUNDRY, HENRY J. F. WOLF, Proprietor. Works: 512 Freeman Avenue, CINCINNATI, OHIO. Goods Called for and Delivered without Extra Charge. For Sale. One-half interest in Dr. T. J. Spencer & Co.'s THREE GREAT REMEDIES. The purchaser to get full directions for manufacturing same. For full particulars address: A. W. SHIREY, Minturn, Ark.

THE HERMETIST Is an eight-page monthly, teaching the Ancient Wisdom, and a knowledge of the Occult, or hidden law of nature. "GET UNDERSTANDING" is its Alpha and Omega. Price, \$1.00 per year, in advance. Sample copies, 10 cents. HERMETIC PUB. CO., 629 Fulton St., Chicago.

SPIRIT MESSAGES.

Through the Mediumship of HELEN MARIE CAMPBELL, Washington, D. C., by the Controlling Spirit, King Henry VIII.

1. I am Christopher Ellis, my home is at Cedar Falls, Iowa. I have a wife and two children in that place; my wife is musical. Now, my darling Mary, don't move but remain steadfast in the home, every thing is right and will come right. Give my love to Chrissie and Renie, tell them papa will always rejoice when they are good. Tell Frank not to grieve over the accident as he could not help it. Once more dear Mary, be steadfast in the home and be assured that I am ever with you.

2. I am Ella Hecht. Martha and I come together. We desire to reach our sisters, Sallie Hecht and Henrietta Weil. Sallie is in California, Henrietta in Baltimore. God bless little Irwin; I am so glad he is growing so nicely. Dear sisters, mother and father are with us; I have also seen Carrie and Sheba. Rita will make a fine pianist I think, so encourage her to study. This from Martha. Now darlings, we both send you love and blessing, and assure you that the promised land is flowing with milk and honey.

3. I am Irene Simmons, I come to my father John Simmons. I left two children whom my husband cruelly deserted, and from whom I was divorced shortly before I passed over. Father, take good care of the little ones, remember me through acts of kindness done to my darlings, and oh father I entreat you, teach them of the higher life. Remember I will be near you, and remember I know your thoughts. You know Leslie's habits, guard her well, oh my father, as you love your Irene guard my children from the sorrows of my life.

4. I am Mary Weaver Brooks. I wish to reach my children May, Daisy, and Lily and my father Eli Weaver. I passed away some years since. May Weaver, husband, and Harry send great love. John Henry is also very near us. Father, only a little while and you will come too. Please provide well for my darling children. We are all very happy, and are all often at your home and at the circle, you know. Give our love to Annie McClellan and say we love her sweet music. Once more darling father and children, we greet you with very happy and loving greetings. I am Julia.

5. I am Nellie Hunter and desire to reach Nettie and Lullie. Dear ones, grieve not, it is better so. Tell Mamie, to take good care of her family, and tell Charlie, his little one will do well. Dear little Annie, how interesting she is. Tell Pat that her little baby is growing and budding in Paradise. I have seen Helen, poor Helen! what a sad life and a sad death that was! She is in darkness, pray for her. Now with love to all, I am lovingly Nellie, who knew but little of this earth and its experience.

6. I am Cecelia Margaret Stumber and want to reach Margaret Ella Bassford of Ane Arundel county. Ella, go to Baltimore, if you can, Mollie Bird will help you. Seek to know someone in Washington, there you will have your book published. Ask Borie or Virgil to convey you to Baltimore. Ella, I am sure you'll be entertained. Write to my sisters; indeed this is very important. I want you so much to be independent. Ella, when this is sent to you, read it to Mrs Hardesty. Now, Ella, I can convince you that this is Maggie if I repeat, "They speak of sunny skies to me," and say that we learned an old chorus, "The minute gun at sea." Dearest Ella, don't fail to act upon this message when you get it.

7. I am William Balger, and want to reach Barzie Pickering. Barzie, I visited you last night; I often come, and often answer your questions, but shortly I'll write you a letter and tell you all you want to know. Give my love to Tom. Lizzie wants to be remembered and says she'll communicate, and little daughter is doing so well with us in Summerland. Now Bary look out for a letter.

These messages were received Aug. 8th. HENRY TUDOR VIII.

8. I am Robert E. Lee, and chiefly I would inform Robert White that I will aid him, and that soon. Francis Victor Chattle desires to reach Toby. They had met in former years when George and Louis were companions with him. Charlotte knows not the whereabouts of Toby, and has never heard another name. Toby is deprived of sight. Now to Robert White would I say, that old as he is, he shall have pleasure if I can give it to him. In conjunction with this message to Robert White I send my friend's message to Toby, hoping that in some way it may reach him.

9. I am Chyesthai Romhanna, a native of Peru. I come to reach C. F. Christian. I am a sun angel and would enter his sphere in order that I might increase his faculty in the branch for which he is laboring at present. I wish to give you information, and you'll know me by a peculiar

sign which I make when writing through your hand. Mother sends much love, and so does Frank E. Christian, your guides are willing that I send you this message. Pizarro has much for which he must answer, and we children of the sun lost Peru to gain Paradise. Once more Christian, I will visit you, and tell you what you do not know.

10. I am Bessie Collin, and wish to reach my mother Fanny Collin. Dearest mother, I will come to you on Set through the Berry sence. You will go there, I know you always do. Take Katie and Josie if you can as I want to speak to them both. Mother, it will soon be my birthday, don't forget to bring me flowers; I do love to come, and will come as often as you ask me to. Lovingly yours.

Communication received through the mediumship of Mrs. M. P. CURRAN, Central Fountain of Light Circle, St. Louis, July 26th, 1888.

Criminals. There is one thought that burns in my soul, and it is the Central light there; 'tis like the light emitted by the bright sun of your sphere. In this day when so many errors are being scattered where the light of the gospel has fallen with such fervency, and where the Church seems to have fallen short of accomplishing the desired—even that potent power, the spirit of truth left by Jesus Christ to the Apostles, has failed to accomplish the desired end, and as I turn to the right and to the left and see this I mourn in sorrow.

As I journey to our boundary, to the dividing line between life in the mortal, and life in the spirit, I can look where the sun beams in brightness and where 'tis impossible to conceal any shadows. I look into the hearts of many of the children of men—they who claim to hold the truth once delivered to the saints, and here I find shadows deep, and hollow mockery. Not the semblance of truth, nor of love, justice, holiness, or that purity which Jesus Christ left to his followers.

These messengers who claim to hold this truth, are dealing out to the criminal class unwholesome and injurious teachings that cannot but injure and cramp the soul of any one, particularly those confined in prison-houses through this broad land of liberty. To-day as I meditated on the condition of this large class, and as I stood in the States penitentiary, and beheld the Chaplain in hollow mockery performing the duties of office—for the pittance—while his thoughts were far away. And I said, Oh man, thou art vain and thy record is dark.

With such teachers, shall we wonder that men remain inactive, that so many are in darkness who should be in the light, that so many now in idleness and ignorance who might carry the taper.

I am particularly interested in criminals of all grades, but speak specially of one class—those who wear the mark of Cain upon their brow—that brow which should be decked with righteousness and peace. It is a heavy burden to my soul that so many Spiritualists are so inactive. Why do they not work as teachers among criminals—publish and circulate the beautiful truth—the basic principles of Spiritualism in all its purity, and then distribute them among the prisoners; teach them that there is no freedom for them through the merits of another—teach them their own responsibility; purge their minds of the errors they have been taught—the result of which is their present condition. If a few Spiritualists would band themselves together with the determination to no longer bear the blame of these men upon our heads, this shall not be on our garments. If they could sow broadcast this one seed of man redeeming himself, then criminals would investigate and purge themselves ere they leave the physical—would fit themselves for their new life, taking up the life aright. There is a responsibility resting on every one who has had this effulgent light flow into their souls.

What are we doing? should be the inquiry of every heart, and the answer should come to everyone, "we are doing a redemption work!" Before Judge Edmunds left the mortal form, I imbued him with an interest in the criminal classes—he being medicinal, readily absorbed the light, and because deeply interested in these unfortunate ones, unto every State in this country and across the many waters do we go, but my province lies in America.

There are beautiful schools to enlighten them in on this side of life, and if they have not had that slim plank of atonement instilled into them, they can see and feel their own need and responsibility and escape the abyss that engulfed so many unrepentant ones here. You may talk about the unrepentant ones in heaven, and you may expect that your friends are far removed from the conditions of these; but I tell you, there are no brighter in the celestial spheres than some of those who trod the dangerous of earth; and by their doing a great and beautiful work by their sympathy and adaptability to the one like unto them. Do not forget this. Send warm waves of sympathy and wish sincerely that this class may be uplifted, and every thought shall be cherished by us.

There are conditions you cannot know until you freed from the confines of Earth. Are you generating truth, love and wisdom, sending them to fall like dew on these unfortunate ones like the dew on the flowers? Does your Father ever forget you? Does He not send the barns full of wheat to nourish you? Does He not also send the needed sustenance for the growth of the soul? Can you not then send to every one in bondage, to all in prisons, either in or out of the physical, a sweet benediction of purity and love?

WILSON HOWARD.

What is Said of Physical Phenomena.

J. H. Fichte, the German Philosopher and Astronomer—"I have been reading the account of the controversy of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor Morgan, President of the Mathematical Society of London—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be explained by any of those agencies to which we are accustomed to refer. I have no doubt, however, that I have been mistaken."

Dr. Robert Chambers—"I have for many years known that these phenomena exist, and it is not yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and when fully accepted, would revolutionize many of our most cherished notions, many important matters." [Extract from a Letter to A. Russell Wallace.]

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania—"Far from abating my confidence in the reality of the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1862), "had more striking evidence of the agency than those given in the work in question."

Professor Challis, the Late Plurimarian Professor of Astronomy at Cambridge—"I have been unable to resist the large amount of evidence, which has been collected from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and convincing, that either the facts are true, or the possibility of their being so is as reasonable, or the possibility of certifying facts by human testimony must be given up." [Clerical Journal, June, 1862.]

Professors Turestam and Ekland, the Swedish Physicists—"Only those deny the reality of the phenomena who have never examined them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, to what new spheres of Nature's Kingdom they may open the way; but that they will bring forward important results is already well clear to us by the revelations of natural history in all ages." (Fournal Stockholm, Oct. 1862.)

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am led to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Drougham—"There is but one question I would ask the author, is the Spiritualism of this work far in its nature and character, beyond the range of any? No; for amidst the variety of mind which offers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most endless class of scepticism, I see a rational ground, it is no bigger than a man's hand; it is modern Spiritualism." [Preface by Lord Drougham to "The Book of Nature." By O. G. Groom Napier, F. C. S.]

The London Dialectical Committee reported: "1. That sounds of a very varied character, appearing and disappearing, and of various intensity, are heard in the room and walls of the room—the vibrations accompanying which sounds—rarely or distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That the sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications. . . . [Cromwell F. Varley, F. R. S. E.—Twenty-five years ago I was a hard-headed unbeliever. . . .] 'spiritual' phenomena, however, suddenly and quite unexpectedly, were seen and felt developed in my own family. . . . I then, detailing various phases of the phenomena which had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of so-called intelligence or intelligence controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence. . . . Gentle Plurimarian, the French Astronomer, and Member of the Academie Francaise—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena reported as 'magnetic,' 'somnambulic,' 'mediumic,' and others, and yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, and who has had come within the range of his personal experience, and continues: 'Other and numerous phenomena have occurred, proving the existence

(Concluded from Page 4.)

BUNNY STIRRED UP.

appear that I had backed down from my original position, and to accomplish this a willingness has been manifested to sacrifice almost every consideration of honor and justice; but I am willing to leave it to the good judgment of those who read the correspondence entire, how far the tactics resorted to have been successful. There is a very plain and simple test by which this question can be settled beyond any controversy. Let Colonel Bundy come to New York and inform me of his coming, as I suggested in my first letter. If he comes and I have a fair opportunity to commence legal proceedings against him and fail to do so, he will have unquestioned cause for saying that I have backed down. At present he has none. I have made him as fair and square an offer as any reasonable person could ask. How does he treat it? Invents a foolish quibble, and evidently with some hope of deceiving the readers of his paper by resorting to the trick of publishing a selected portion of our correspondence, based upon his libelous article about Mrs. Wells, published in his paper May 5th.

In publishing this correspondence in your paper you will, in my opinion, do a valuable service to the cause of truth and Spiritualism, and enable more than double the number of Spiritualists to read it than could have done so in the Religio-Philosophical Journal, as THE BETTER WAY has more than double the circulation of that paper.

FRATERNALLY,
HENRY J. NEWTON.

NEW YORK, May 11, 1888.

John C. Bundy;

DEAR SIR:—In your Journal of May 5th you say "You can, if necessary, prove in the courts of New York City that Mrs. Wells is a vile swindler and has been for years using trick cabinets and confederates." In view of such a statement, by you so strongly put, I wish to ask you a few questions which I hope you will frankly answer.

First, is the Mrs. Wells alluded to above Mrs. E. A. Wells? Second, you say, "if necessary you can prove," etc. Now what in your opinion would make it more necessary than to present the evidence in a court of law, if it is not your bounden duty to do what you say you can in this respect? Fourth, if your expenses are paid to come to New York City will you come and undertake to do in this direction what you say you can? Fifth, if you contemplate coming to New York on a distant day, will you inform Mrs. Wells or me of that fact, and state when and where in New York City you will be on a day specified and send such information to either Mrs. Wells or myself one week prior to the day indicated?

I have written this letter by the advice of a Chicago lawyer and a friend of yours. Hoping an early reply, I am respectfully yours,
HENRY J. NEWTON.

CHICAGO, May 22, 1888.

Mr. Henry J. Newton, 128 West 43rd St., New York City.

DEAR SIR:—Yours of the 11th, written as you say under a lawyer's advice, came duly to hand, and as I do not think I need the advice of a lawyer to answer, it is now taken up at the earliest moment and in advance of other letters requiring answer received prior to yours. You ask certain questions and express a desire that I will "frankly answer." Your questions refer to an editorial in the Journal of May 5th, in which the assertion was made to the effect that if necessary, I could prove in the courts of New York City that Mrs. Wells was a vile swindler and had for years been using trick cabinets and confederates. I will take up your questions seriatim. You ask:

(1st) "Is the Mrs. Wells alluded to above Mrs. E. A. Wells?"

To this I reply, Yes.

(2d) "You say, 'if necessary you can prove,' etc. Now, what, in your opinion, would make it more necessary than to present?"

I answer, that to my mind nothing could make it more necessary and important to prove the truth of what I published, and I believe that in the interests of Spiritualism and of good people who have been deceived by this woman, the truth of said editorial statement should be legally established without delay.

(3d) "If your statement is true, is it not your bounden duty to do what you say you can in this respect?"

Answer decidedly, No. I have neither the time nor the money to do all that the occasion demands. If I had, I would have saved the cause of Spiritualism, and otherwise sensible men, from the humiliation of being proved the dupes of an advertising lawyer.

(4th) "If your expenses are paid to come to New York City, will you come and undertake to do in this direction what you say you can?"

To this I answer that the payment of my expenses to come to New York on the mission indicated, is no adequate compensation for so much a defender of Mrs. Wells as your- self. I am not going to New York, and here is my place of business, to which I am always closely confined, with only brief and rare intervals of absence from town.

(5th) "If you contemplate coming to New York on a distant day, will you inform Mrs. Wells of that fact and state when and where in New York City you will be on the day specified and send such information to either Mrs. Wells or myself one week prior to the day indicated?"

To this compound question, which is evidently put for the purpose of intimidation, I reply as follows: You are apparently laboring under a misapprehension. I would like the opportunity of proving what I have published, and let me suggest in passing that Mrs. Wells may find it necessary to prepare a proof she has pursued her course much farther. To gratify you and avoid all unnecessary delay, I make this proposition to you, to-wit: You prepare your papers to proceed against me upon the publication in the Journal of May 5th. I will designate an attorney in New York or Brooklyn upon whom you may make service. He will give the required notice of appearance to my attorney. You to execute, under the approval of that attorney, a bond to me in the sum of one thousand dollars, to be paid to cover my expenses if I defeat Mrs. Wells before a jury upon the trial of that action. If you dissent me, you have vindicated yourself and Mrs. Wells, and have done a good thing for the cause we both are interested in.

I hope since you have opened this matter in this form and under the advice of a lawyer that you will accept the above proposition. I do not, under the circumstances, know how you can well decline. Although constantly interrupted while giving this to my stenographer, I trust I have been sufficiently frank and explicit as to meet your wishes.

FRATERNALLY,
J. C. BUNNY.

NEW YORK, May 24, 1888.

John C. Bundy;

DEAR SIR:—Yours of the 22nd has just come to hand and I hasten to reply. I will notice first your reply to what you call a compound question. You say, "It is evidently put for the purpose of intimidation." To this I simply deny that I asked you that or any other question for any such purpose. You make a broad assertion of what you can establish in the courts of the City of New York, and my purpose was and is to see that you undertake to do it, and if my question had the effect which you intimate it did, I am sorry. I will enter into and execute a suitable bond that all your personal expenses shall be paid which may be incurred in defending a suit for libel, brought against you by Mrs. E. A. Wells, in a court in New York City, provided you get a final judgment against her. I cannot be made a party to any element of speculation in this matter, and to my mind the above is a fair and proper proposition. Espe-

cially is it so if you really feel as you write, when you say that "nothing could make it more necessary or important to prove the truth of what I published," and further that the truth of said editorial statement should be legally established without delay. Is this not what you say in your letter? If you do not, you need of your coming here at all, as you need nothing at all beyond a letter. You can bring no evidence from Chicago; the evidence, such as it is, must be all here; hence when you say New York is as near to Chicago as New York is to New York, it is true only as it relates to distance, but not in relation to this case. Is there any one in Chicago who will pay the expense of coming there and instituting legal proceedings? If not, the case will be taken to Chicago. I notice an editorial in THE BETTER WAY in its issue of the 19th inst., which contains several liberal offers from New York parties, which I am entirely ignorant of who the parties may be, but judge from the language used that they mean just as it is stated. I think fully understand the intimation that "Mrs. Wells may find it necessary to meet such proof as she has pursued her course much farther," as I am somewhat doubtful that the writers and their work in the conspiracy here and in Boston. I hope since you have opened this matter in this form without the approval of a lawyer, you will accept the above proposition; in fact I don't see how you will can under the circumstances decline. Fraternally yours,
HENRY J. NEWTON.

BROOKLYN, June 4, 1888.

Henry J. Newton, Esq.;

DEAR SIR:—I was surprised last week to receive from Colonel Bundy a copy of recent correspondence with you and a retainer in anticipation of litigation growing out of publications in the Religio-Philosophical Journal, relative to the conduct and character of Mrs. E. A. Wells. In his communication he has given me unlimited discretion in meeting you and Mrs. Wells and others who seem inclined to seek to establish that woman's good name and medal powers through the instrumentality of the courts. At least so I interpret his letter, which is very plain and direct. His letter brings me the first information of propositions looking to raising a legal issue which I have received. I have seen, however, the articles published in THE BETTER WAY, to which I think you refer, where you say in effect, if not in words, "you judge the writer means what he says. I note also that you say that you did not know the writer of those articles. Certainly I would not suppose you would pride yourself upon the acquaintance of a person who would compose or publish articles in the Religio-Philosophical Journal, and bring them into consideration. Now, if I am to act for Colonel Bundy, as I certainly do in writing this letter, I shall exercise my judgment as I deem best for his interest; and I do not intend to have any other matters to do with him, and his answers to you, I have come to the conclusion that if you do not know who the writer of those articles in THE BETTER WAY is, that you will have to go to find out. If you have been excused for saying, as you seem to me that you have a pretty clearly defined idea as to his identity or you would not refer to the article and "judge he means what he says," as you do, but as you are considering your own propositions and the counter one from Colonel Bundy, which you do not accept, I desire, before we proceed further, to require, if possible, that you and your lawyer should be obliged to pay the money to be paid in case of defeat of Mrs. Wells, or of her conviction in case she is criminally presented. To pay Colonel Bundy's personal expenses is no inducement for me to do so, as the expense will be obliged to incur to clear the character of Mrs. Wells, you and the writer of the articles in THE BETTER WAY are the challenging parties; and you seem anxious to establish Mrs. Wells' character for fraud and expense, and I have been assailed by the Religio-Philosophical Journal, I, as Colonel Bundy's attorney, am willing to afford you an opportunity, but only on conditions which shall secure payment for his travel and expenses, and a verdict against Mrs. Wells must end the controversy. I say this because I note that you say "I have not your letter before me at this moment, so am not positive as to the contents of it, but as to its import, you do not wish, you say, to have it a matter of speculation. What else is the challenge you make but speculative in every respect? And if Mrs. Wells is defeated, those who have charged her strongly, ought to pay the expenses of the proposed actions."

I have been informed that for some time past, the papers to see the New York World, and the Religio-Philosophical Journal, have been in readiness for service. Is this so? Have you any information on this matter? I would be well pleased to know; and if so, you do not think that Mrs. Wells and her friends are covetous of opportunity. I do not ask these questions to avoid the issue you raise, but if these are sincere challenges, why are opportunities at your very door not embraced? I have the honor to remain, Faithfully yours,
A. H. DAILEY.

128 West 43rd St., June 11, 1888.

Hon. A. H. Dailey;

DEAR SIR:—Yours of June 6th came duly to hand, and in reading the first six lines of your letter I felt encouraged with the idea that there was a fair prospect of getting this matter into shape for action, but as I proceeded I was surprised and conscious at the same time that my proposition to Colonel Bundy has not been squarely met. You say that in writing the letter you are acting for Mr. Bundy, and further that you shall exercise your judgment as you deem best for his interest. Here you leave the subject and enter a field that I have nothing whatever to do with, and while I feel under obligations to express my thanks to you for the advice and suggestions so kindly given, you will pardon me in saying that possibly its value to me may be slightly impaired by your assertion that it was given in the interest of Colonel Bundy. I will take occasion to say here that I am not retained by Mrs. Wells or any one else, and am, therefore, not working for the personal interest of any one, but simply for the establishment of truth which will ultimately come uppermost, whether it be for the interest of Colonel Bundy or your desire and efforts as his attorney. When alluding to that part of my letter which refers to the article in THE BETTER WAY, your language is so framed as to suggest a doubt in your mind (unintentionally I presume) of the exact truth of what I say when I state that I do not know who the parties are making the offer to pay Mr. Bundy to do in New York what he affirms that he can; it therefore becomes necessary for me not only to reiterate the fact, but to give emphasis to the statement and assure you that I know absolutely nothing as to who these parties are, but believe, from the language used that they are honest and in earnest. Your statement that it will be easy for me to find out, is probably correct, and it is equally true that it will be just as easy for you or Colonel Bundy as for me. You say that you regret that I have "brought these into consideration." I can readily excuse you for feelings of this kind under the circumstances which I will shortly allude to. I wish, however, to first notice the reproach which you attempt to administer to me when you say you don't suppose I would pride myself upon the acquaintance of a person who would compose or publish such an article. The article, according to my recollection, was an editorial and therefore not composed, written or suggested by the parties who made the offer to Colonel Bundy to come to New York and attempt to do what he asserts he can. It is no part of my duty to defend the editorial of THE BETTER WAY, but you have made it necessary for me to justify myself for calling Colonel Bundy's attention to the article, and before doing so I will simply ask you to read

the article in the Religio-Philosophical Journal of May 5th on Mrs. Wells and again read the one in THE BETTER WAY, and ask yourself which is the most personal and which is the vilest in its language. You will find in the latter a letter to me, dated May 22d, in answer to my second interrogatory, he says: "To my mind nothing could make it more necessary and important to prove the truth of what I published, and further that the truth of said editorial statement should be legally established without delay." To my mind this reply would have ended much better if he had said, "if it can be and is true." The first question likely to arise in the mind of an intelligent person after reading the above is, does it truly and correctly reveal the sentiments and mental condition of Colonel Bundy? You will notice that in his mind the necessity of doing what he would have readers believe is so easy, could not be increased. If it is true and the necessity and importance of having this done is just as he has put it, what I ask in all candor, would he have any one to undertake the expense, especially when I offer to enter into suitable bonds that he shall be to no personal expense in his effort, provided he succeeds in his purpose? I am perfectly willing to leave this question to be answered by others. You proceed to say, "I desire before we proceed further, to require, if possible, that you and your lawyer should be obliged to pay the money." In this kindly suggestion you are evidently in error about the person; my recollection is that I have received from you several different individuals who had sent to THE BETTER WAY, stating what they were willing to do in this matter, and they offer to do abundantly more than what Colonel Bundy offers to do. From that point of view, as his attorney, I accept the offer published in that paper?

As for myself, I am not in search of a competitor. I desire to see that the courts of New York what he says he can. In his letter of May 22d, he says: "New York is as near Chicago as Chicago is to New York." I would be well pleased to know; and if so, you do not think that Mrs. Wells and her friends are covetous of opportunity. I do not ask these questions to avoid the issue you raise, but if these are sincere challenges, why are opportunities at your very door not embraced? I have the honor to remain, Faithfully yours,
A. H. DAILEY.

In referring to my proposition to Mr. Bundy to accept the terms which he offers to me, you say, "You are acting for Mr. Bundy, and further that you shall exercise your judgment as you deem best for his interest." Here you leave the subject and enter a field that I have nothing whatever to do with, and while I feel under obligations to express my thanks to you for the advice and suggestions so kindly given, you will pardon me in saying that possibly its value to me may be slightly impaired by your assertion that it was given in the interest of Colonel Bundy. I will take occasion to say here that I am not retained by Mrs. Wells or any one else, and am, therefore, not working for the personal interest of any one, but simply for the establishment of truth which will ultimately come uppermost, whether it be for the interest of Colonel Bundy or your desire and efforts as his attorney. When alluding to that part of my letter which refers to the article in THE BETTER WAY, your language is so framed as to suggest a doubt in your mind (unintentionally I presume) of the exact truth of what I say when I state that I do not know who the parties are making the offer to pay Mr. Bundy to do in New York what he affirms that he can; it therefore becomes necessary for me not only to reiterate the fact, but to give emphasis to the statement and assure you that I know absolutely nothing as to who these parties are, but believe, from the language used that they are honest and in earnest. Your statement that it will be easy for me to find out, is probably correct, and it is equally true that it will be just as easy for you or Colonel Bundy as for me. You say that you regret that I have "brought these into consideration." I can readily excuse you for feelings of this kind under the circumstances which I will shortly allude to. I wish, however, to first notice the reproach which you attempt to administer to me when you say you don't suppose I would pride myself upon the acquaintance of a person who would compose or publish such an article. The article, according to my recollection, was an editorial and therefore not composed, written or suggested by the parties who made the offer to Colonel Bundy to come to New York and attempt to do what he asserts he can. It is no part of my duty to defend the editorial of THE BETTER WAY, but you have made it necessary for me to justify myself for calling Colonel Bundy's attention to the article, and before doing so I will simply ask you to read

the article in the Religio-Philosophical Journal of May 5th on Mrs. Wells and again read the one in THE BETTER WAY, and ask yourself which is the most personal and which is the vilest in its language. You will find in the latter a letter to me, dated May 22d, in answer to my second interrogatory, he says: "To my mind nothing could make it more necessary and important to prove the truth of what I published, and further that the truth of said editorial statement should be legally established without delay." To my mind this reply would have ended much better if he had said, "if it can be and is true." The first question likely to arise in the mind of an intelligent person after reading the above is, does it truly and correctly reveal the sentiments and mental condition of Colonel Bundy? You will notice that in his mind the necessity of doing what he would have readers believe is so easy, could not be increased. If it is true and the necessity and importance of having this done is just as he has put it, what I ask in all candor, would he have any one to undertake the expense, especially when I offer to enter into suitable bonds that he shall be to no personal expense in his effort, provided he succeeds in his purpose? I am perfectly willing to leave this question to be answered by others. You proceed to say, "I desire before we proceed further, to require, if possible, that you and your lawyer should be obliged to pay the money." In this kindly suggestion you are evidently in error about the person; my recollection is that I have received from you several different individuals who had sent to THE BETTER WAY, stating what they were willing to do in this matter, and they offer to do abundantly more than what Colonel Bundy offers to do. From that point of view, as his attorney, I accept the offer published in that paper?

As for myself, I am not in search of a competitor. I desire to see that the courts of New York what he says he can. In his letter of May 22d, he says: "New York is as near Chicago as Chicago is to New York." I would be well pleased to know; and if so, you do not think that Mrs. Wells and her friends are covetous of opportunity. I do not ask these questions to avoid the issue you raise, but if these are sincere challenges, why are opportunities at your very door not embraced? I have the honor to remain, Faithfully yours,
A. H. DAILEY.

In referring to my proposition to Mr. Bundy to accept the terms which he offers to me, you say, "You are acting for Mr. Bundy, and further that you shall exercise your judgment as you deem best for his interest." Here you leave the subject and enter a field that I have nothing whatever to do with, and while I feel under obligations to express my thanks to you for the advice and suggestions so kindly given, you will pardon me in saying that possibly its value to me may be slightly impaired by your assertion that it was given in the interest of Colonel Bundy. I will take occasion to say here that I am not retained by Mrs. Wells or any one else, and am, therefore, not working for the personal interest of any one, but simply for the establishment of truth which will ultimately come uppermost, whether it be for the interest of Colonel Bundy or your desire and efforts as his attorney. When alluding to that part of my letter which refers to the article in THE BETTER WAY, your language is so framed as to suggest a doubt in your mind (unintentionally I presume) of the exact truth of what I say when I state that I do not know who the parties are making the offer to pay Mr. Bundy to do in New York what he affirms that he can; it therefore becomes necessary for me not only to reiterate the fact, but to give emphasis to the statement and assure you that I know absolutely nothing as to who these parties are, but believe, from the language used that they are honest and in earnest. Your statement that it will be easy for me to find out, is probably correct, and it is equally true that it will be just as easy for you or Colonel Bundy as for me. You say that you regret that I have "brought these into consideration." I can readily excuse you for feelings of this kind under the circumstances which I will shortly allude to. I wish, however, to first notice the reproach which you attempt to administer to me when you say you don't suppose I would pride myself upon the acquaintance of a person who would compose or publish such an article. The article, according to my recollection, was an editorial and therefore not composed, written or suggested by the parties who made the offer to Colonel Bundy to come to New York and attempt to do what he asserts he can. It is no part of my duty to defend the editorial of THE BETTER WAY, but you have made it necessary for me to justify myself for calling Colonel Bundy's attention to the article, and before doing so I will simply ask you to read

the article in the Religio-Philosophical Journal of May 5th on Mrs. Wells and again read the one in THE BETTER WAY, and ask yourself which is the most personal and which is the vilest in its language. You will find in the latter a letter to me, dated May 22d, in answer to my second interrogatory, he says: "To my mind nothing could make it more necessary and important to prove the truth of what I published, and further that the truth of said editorial statement should be legally established without delay." To my mind this reply would have ended much better if he had said, "if it can be and is true." The first question likely to arise in the mind of an intelligent person after reading the above is, does it truly and correctly reveal the sentiments and mental condition of Colonel Bundy? You will notice that in his mind the necessity of doing what he would have readers believe is so easy, could not be increased. If it is true and the necessity and importance of having this done is just as he has put it, what I ask in all candor, would he have any one to undertake the expense, especially when I offer to enter into suitable bonds that he shall be to no personal expense in his effort, provided he succeeds in his purpose? I am perfectly willing to leave this question to be answered by others. You proceed to say, "I desire before we proceed further, to require, if possible, that you and your lawyer should be obliged to pay the money." In this kindly suggestion you are evidently in error about the person; my recollection is that I have received from you several different individuals who had sent to THE BETTER WAY, stating what they were willing to do in this matter, and they offer to do abundantly more than what Colonel Bundy offers to do. From that point of view, as his attorney, I accept the offer published in that paper?

As for myself, I am not in search of a competitor. I desire to see that the courts of New York what he says he can. In his letter of May 22d, he says: "New York is as near Chicago as Chicago is to New York." I would be well pleased to know; and if so, you do not think that Mrs. Wells and her friends are covetous of opportunity. I do not ask these questions to avoid the issue you raise, but if these are sincere challenges, why are opportunities at your very door not embraced? I have the honor to remain, Faithfully yours,
A. H. DAILEY.

In referring to my proposition to Mr. Bundy to accept the terms which he offers to me, you say, "You are acting for Mr. Bundy, and further that you shall exercise your judgment as you deem best for his interest." Here you leave the subject and enter a field that I have nothing whatever to do with, and while I feel under obligations to express my thanks to you for the advice and suggestions so kindly given, you will pardon me in saying that possibly its value to me may be slightly impaired by your assertion that it was given in the interest of Colonel Bundy. I will take occasion to say here that I am not retained by Mrs. Wells or any one else, and am, therefore, not working for the personal interest of any one, but simply for the establishment of truth which will ultimately come uppermost, whether it be for the interest of Colonel Bundy or your desire and efforts as his attorney. When alluding to that part of my letter which refers to the article in THE BETTER WAY, your language is so framed as to suggest a doubt in your mind (unintentionally I presume) of the exact truth of what I say when I state that I do not know who the parties are making the offer to pay Mr. Bundy to do in New York what he affirms that he can; it therefore becomes necessary for me not only to reiterate the fact, but to give emphasis to the statement and assure you that I know absolutely nothing as to who these parties are, but believe, from the language used that they are honest and in earnest. Your statement that it will be easy for me to find out, is probably correct, and it is equally true that it will be just as easy for you or Colonel Bundy as for me. You say that you regret that I have "brought these into consideration." I can readily excuse you for feelings of this kind under the circumstances which I will shortly allude to. I wish, however, to first notice the reproach which you attempt to administer to me when you say you don't suppose I would pride myself upon the acquaintance of a person who would compose or publish such an article. The article, according to my recollection, was an editorial and therefore not composed, written or suggested by the parties who made the offer to Colonel Bundy to come to New York and attempt to do what he asserts he can. It is no part of my duty to defend the editorial of THE BETTER WAY, but you have made it necessary for me to justify myself for calling Colonel Bundy's attention to the article, and before doing so I will simply ask you to read

the article in the Religio-Philosophical Journal of May 5th on Mrs. Wells and again read the one in THE BETTER WAY, and ask yourself which is the most personal and which is the vilest in its language. You will find in the latter a letter to me, dated May 22d, in answer to my second interrogatory, he says: "To my mind nothing could make it more necessary and important to prove the truth of what I published, and further that the truth of said editorial statement should be legally established without delay." To my mind this reply would have ended much better if he had said, "if it can be and is true." The first question likely to arise in the mind of an intelligent person after reading the above is, does it truly and correctly reveal the sentiments and mental condition of Colonel Bundy? You will notice that in his mind the necessity of doing what he would have readers believe is so easy, could not be increased. If it is true and the necessity and importance of having this done is just as he has put it, what I ask in all candor, would he have any one to undertake the expense, especially when I offer to enter into suitable bonds that he shall be to no personal expense in his effort, provided he succeeds in his purpose? I am perfectly willing to leave this question to be answered by others. You proceed to say, "I desire before we proceed further, to require, if possible, that you and your lawyer should be obliged to pay the money." In this kindly suggestion you are evidently in error about the person; my recollection is that I have received from you several different individuals who had sent to THE BETTER WAY, stating what they were willing to do in this matter, and they offer to do abundantly more than what Colonel Bundy offers to do. From that point of view, as his attorney, I accept the offer published in that paper?

As for myself, I am not in search of a competitor. I desire to see that the courts of New York what he says he can. In his letter of May 22d, he says: "New York is as near Chicago as Chicago is to New York." I would be well pleased to know; and if so, you do not think that Mrs. Wells and her friends are covetous of opportunity. I do not ask these questions to avoid the issue you raise, but if these are sincere challenges, why are opportunities at your very door not embraced? I have the honor to remain, Faithfully yours,
A. H. DAILEY.

In referring to my proposition to Mr. Bundy to accept the terms which he offers to me, you say, "You are acting for Mr. Bundy, and further that you shall exercise your judgment as you deem best for his interest." Here you leave the subject and enter a field that I have nothing whatever to do with, and while I feel under obligations to express my thanks to you for the advice and suggestions so kindly given, you will pardon me in saying that possibly its value to me may be slightly impaired by your assertion that it was given in the interest of Colonel Bundy. I will take occasion to say here that I am not retained by Mrs. Wells or any one else, and am, therefore, not working for the personal interest of any one, but simply for the establishment of truth which will ultimately come uppermost, whether it be for the interest of Colonel Bundy or your desire and efforts as his attorney. When alluding to that part of my letter which refers to the article in THE BETTER WAY, your language is so framed as to suggest a doubt in your mind (unintentionally I presume) of the exact truth of what I say when I state that I do not know who the parties are making the offer to pay Mr. Bundy to do in New York what he affirms that he can; it therefore becomes necessary for me not only to reiterate the fact, but to give emphasis to the statement and assure you that I know absolutely nothing as to who these parties are, but believe, from the language used that they are honest and in earnest. Your statement that it will be easy for me to find out, is probably correct, and it is equally true that it will be just as easy for you or Colonel Bundy as for me. You say that you regret that I have "brought these into consideration." I can readily excuse you for feelings of this kind under the circumstances which I will shortly allude to. I wish, however, to first notice the reproach which you attempt to administer to me when you say you don't suppose I would pride myself upon the acquaintance of a person who would compose or publish such an article. The article, according to my recollection, was an editorial and therefore not composed, written or suggested by the parties who made the offer to Colonel Bundy to come to New York and attempt to do what he asserts he can. It is no part of my duty to defend the editorial of THE BETTER WAY, but you have made it necessary for me to justify myself for calling Colonel Bundy's attention to the article, and before doing so I will simply ask you to read

the article in the Religio-Philosophical Journal of May 5th on Mrs. Wells and again read the one in THE BETTER WAY, and ask yourself which is the most personal and which is the vilest in its language. You will find in the latter a letter to me, dated May 22d, in answer to my second interrogatory, he says: "To my mind nothing could make it more necessary and important to prove the truth of what I published, and further that the truth of said editorial statement should be legally established without delay." To my mind this reply would have ended much better if he had said, "if it can be and is true." The first question likely to arise in the mind of an intelligent person after reading the above is, does it truly and correctly reveal the sentiments and mental condition of Colonel Bundy? You will notice that in his mind the necessity of doing what he would have readers believe is so easy, could not be increased. If it is true and the necessity and importance of having this done is just as he has put it, what I ask in all candor, would he have any one to undertake the expense, especially when I offer to enter into suitable bonds that he shall be to no personal expense in his effort, provided he succeeds in his purpose? I am perfectly willing to leave this question to be answered by others. You proceed to say, "I desire before we proceed further, to require, if possible, that you and your lawyer should be obliged to pay the money." In this kindly suggestion you are evidently in error about the person; my recollection is that I have received from you several different individuals who had sent to THE BETTER WAY, stating what they were willing to do in this matter, and they offer to do abundantly more than what Colonel Bundy offers to do. From that point of view, as his attorney, I accept the offer published in that paper?

As for myself, I am not in search of a competitor. I desire to see that the courts of New York what he says he can. In his letter of May 22d, he says: "New York is as near Chicago as Chicago is to New York." I would be well pleased to know; and if so, you do not think that Mrs. Wells and her friends are covetous of opportunity. I do not ask these questions to avoid the issue you raise, but if these are sincere challenges, why are opportunities at your very door not embraced? I have the honor to remain, Faithfully yours,
A. H. DAILEY.

are filling up with those who otherwise would give testimony to the world of its worth, Colonel Bundy is doing more than any other man, to my knowledge, through the columns of the Journal, to free the ranks of this movement of that which is its curse. He cannot be expected to personally become a prosecutor, and I believe in the justice of the law, and I believe that you and I represent Mrs. Wells. When you tell me that you are not looking for the personal interests of any one, I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct and my own. Your desire to have Colonel Bundy meet you in this matter is to be gratified, provided you stand substantially to what I deem to be the facts, and I am at loss to reconcile your words with your conduct. If you are not the champion of the truth, and the truth is on your side, when I recall what you have said from the platform and through the public press, when I recall the fact that you have said that you would not be bound by your letter, in substance a challenge to Colonel Bundy, I say I am surprised that you should undertake to institute invidious comparisons between your conduct