

THE BETTER WAY

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THE BETTER WAY

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Spiritual Discourses.

EMIGRATION, AS IT AFFECTS THIS COUNTRY.

Compendium of a Lecture Delivered by J. Clegg Wright, Before the First Society of Spiritualists, of New York.

Specially Reported for The Better Way.

Emigration, as it affects this country is one of the greatest questions of this age for American statesmen to consider. It is, in short, the adoption and assimilation of the race blood of the world, and the outcome of that in heredity. The force of organic, individual heredity is expressed in national life as it is in the life of the individual. Races are made up of individuals; the characteristics of the race are the characteristics of the individuals composing those races, and the amalgamation of the force behind the characteristics will produce in the future individual, the social phenomena to be solved by the statesmanship and judgment of a greater age than this.

I do not know that anything can be done to regulate effectually emigration by selecting or choosing from the races of the world who shall and who shall not come in and settle this great country. There is one principle that nature never neglects, and that principle is the survival of the fittest. It carries this out in the individual, in the race and civilization, and the wholesome neglect which has characterized the past and has been suitable to the past may be suitable to survive in the future. Society cannot certainly restrict with sufficient wisdom to regulate this vast development—that can only come through experience and judgment.

Emigration to this country means everything. It means the fusion of races. There have been fusions before; the races of Europe originally fused and it was a fusion that temporarily threw the world back. Great revolutions, when races have come into conflict have thrown the world back. Then the process of digestion or assimilation set in, and during this process of the racial assimilation progress rested. When the assimilation was complete progress started again. The dark ages were necessary. Those dark ages were ages of fusion. When the fusion was complete a new epoch burst forth—the burst slowly illuminated Europe. We are in it to-day. The result of the fusion is not complete—it never will be completed. The world took a start from that fusion from which it can never retrograde. Such inventions were developed at the time of the breaking up of the dark ages, such triumphs of engineering, and such a bent toward scientific method,—the development of printing, the coming of the steam engine, the application of steam to locomotion and the manufacturing arts. The development that resulted from that great fusion can never be lost any more, there can never be another

dark age that can destroy civilization. You may destroy the individual nation, you may overrun that nation as France was overrun a few years ago, but the France of to-day is as great and magnificent as the France in the time of Napoleon. Literature, the genius of a nation are unaffected by the triumph of the warrior. In this age the fusion is working itself out, the spiritual forces of our race are greater in their phenomena than we have ever seen before. The result is the death of superstition. All the religions of the world are slowly dying, they cannot be kept alive. You cannot feed these theological systems—they are dry rock. They must go, they are not fitted any longer to meet the demands of mankind. So long as they are fitted they will live. You may logically point to them, you may build up liberal associations, but you cannot kill a religion until it has become useless to man. So long as Roman Catholicism exists there will be somebody that needs it, and they will take delight, they will have love in it, but when appreciation passes away life passes out of the superstition and it dies. Everything lives so long as it is wanted.

Emigration will have the effect in the first instance of lowering the general line of civilization, because it is the bringing in of the higher and lower forms of thought and life; it is a mingling—but it will gain strength after a while. I see no danger from emigration so long as the land is big enough, so long as the country needs development. The greater the population, so long as the resources of the country exceed the demands of the population and the greater the prosperity. There will come a time in the population history of this nation when the territory will not be sufficient to maintain its population. Then the situation of affairs will be changed. The population will then be checked by malfusion checks. Starvation will be more effective in the checking of population in this country than it is to-day. Starvation is one of the greatest checks to the growth of population. Overpopulated countries have more starvation and actual want than we find in this country, and by the time this country has within its borders five hundred millions of people, some social settlement may be arrived at in relation to problems which stir the socialistic mind to-day. I think one thing will be sure, that individual rights to labor and property will not even be lost at that day. Socialism will be eternally impracticable in governing great masses of mankind. The solution of poverty (for it is poverty that produces emigration) the solution of poverty will not come from that side of the line. But it seems to me that the solution comes from the other side of the line in keeping the increase of population down to its lowest minimum. Men will learn that it is not wise to propagate their species without any power to maintain that species when produced. The curse of Ireland is the fecundity of the Irish race. This fecundity has been stimulated by religious conviction; when this is removed from that branch of our race there will be a change in the social and political condition of that country—not till then. In the old world the poorer the family the greater the fecundity; where the head of the family had the least income the olive branches are the most numerous. This difficulty science will remove. Where there is poverty there will be no growth. Physiological knowledge needs to be imparted with the education of men and women upon the great problem of population, and then we shall have less social difficulties to contend with.

REMARKS ON A MATERIALIZING SEANCE.

We have quite a number of questions lying here this morning, and unusually interesting ones. They concern the problems purely belonging to the domain of spiritual science. I mean that science which covers the domain of being. Science usually is restricted to sensational experiences, but there is a science that covers the domain of the ego—personal being—and the boundary lines of science are widening every day. We are coming into relation with facts of a character that lead our inference up higher and higher. Our reason is taking a survey of fields, of modes of being we never touched before.

The projection of the spiritual self into different states of consciousness interest me greatly just now—the potential capabilities of the spirit to express itself in different ways. When the spirit rap came it was not the first rap that had visited the world, but it awakened in the consciousness new possibilities of the unfolding of itself—it was an awakened relation. That rap led on. When Mesmer awakened new aspirations in the field of abnormal consciousness a wider field was opened. It was not anything particularly new, but new awakenings took place and with the complications arising out of the development of the interest in these peculiar states came what has been termed materialization. Science is approaching that subject and science will continue to advance upon those lines—the nature and potency of life. Biology will take the scientific mind there. It is not the Spiritualist alone that is going in that direction, but the whole scientific mind is advancing in the direction of force and its expressions. We shall have to readjust our definitions of matter. It was said years ago that there was a substance called caloric. When you were boys there was caloric, but we have no caloric now. Heat is a mode of motion now. We have been wandering into speculative fields regarding matter. It used to be said that matter was inert—that it could not move itself. Why, there is just as much nonsense in the definitions applied to the attributes of matter as there is in defining the attributes of the Deity. Metaphysical methods have held in slavery science and we have taken for granted that which modern investigation and knowledge are upsetting.

Yesterday afternoon I went to a seance held by Mrs. Williams, and I was more than interested. It is not the first seance of the kind that I have attended. Years ago I spent a great deal of time in the study of what is called materialization; I wrestled with the phenomena both in the spirit and out of the spirit. My course in the investigation of spiritual phenomena has been this: to deny the phenomena until I was forced to admit them; never to yield readily, but stupidly to oppose and antagonize until I was compelled to admit. We cannot change the facts of nature. Do not believe too readily, but when the evidence is overwhelming yield like a brave soldier. That is the scientific method.

Now we are not seeking to make parties. Parties have been the curse of progress. When partisan feeling takes the place of reason, when feeling controls reason we get into the wrong place, and when we develop partisan feeling we put out our eyes, we cannot see correctly, we are blinded by the partisan blow. It is always the greatest struggle I have to make to fight my own mind from falling into partisan habits. It is so easy to fall into a habit, a habit of even isolating myself from different individuals if they happen to think differently from myself. It is one of the worst things we can do to associate with people who only think as we think. We become narrow, we become prejudiced, we become selfish. The storm clears the atmosphere and a good fight makes life brighter when the sun rises.

But we do not want too much fighting because that can put out the light of reason just as well as feeling can do it. These occurrences I witnessed yesterday struck me, and I thought I would touch them for a minute this morning because I wanted to speak to a larger audience than we had there.

The peculiar and the most convincing force in the phenomena was this: the intellectual processes of an individual can never be imitated. You can never imitate the mode of thought, the intellectual mode in which the mind of Herbert Spencer works—there is no possibility of imitating that. The intellectual habit cannot be taken on, there is not enough elasticity in any organism to imitate the spirit in which a mind or a consciousness works. Now for this reason we have style in literature. Thomas Carlyle could not stamp a second personality. It was Thomas Carlyle, you felt the spirit of the mode in which his consciousness worked. Emerson had a style, and who know style know it was characteristic, it was Emerson, it was a world of thought and method peculiarly his own. It cannot be imitated; you

may attempt it, but you fail. Lizzie Doten you can never imitate—the poetry of Lizzie Doten can never be imitated. The spirit of the genius of Poe can never be imitated. You may get up a little way in that direction but it is not Poe. There is a contrast. The more you seek to imitate the spirit of the genius, the more the contrast appears.

Now it was this that expressed itself with so much force to me yesterday. That little, witty, innocent child, the brusque and force of the masculine intellect of Cushman, and the philosophical method of Holland make up the spirits of three geniuses; they cannot be the work of one mind. I challenge any psychic student, any philosopher, any able literary character—I challenge him to intellectually personate those characteristics. There are three minds there, there are three modes of thought, the spirits of three distinct individualities.

This is one of the psychic problems we have to face, and the more we run our minds into these beautiful and interesting fields of study the greater and grander does life and its possibilities become. Investigate into that domain where the force and phenomena touch each other.

Specially Reported for The Better Way.

SIDNEY DEANE AT ONSET.

In his lecture of Tuesday, the 19th of August, the Hon. Sidney Deane said:

If this modern disclosure of psychic force came to the world for the purpose of adding to the burdens of humanity and making life a greater mystery, its advent would in every respect have been a curse rather than a blessing. Doubts are a source of disquietude, they create an attack of moral dyspepsia, and a chronic condition of doubting is a mental disease. Very often a doubting nature received its stamp generations before the person was born, and he is not responsible. It is true, and the proposition will stand under the closest scrutiny. I have seen the cheek furrowed by lines of care, and it was most courageously carried. Now, to this class it is the height of irony to bid them dismiss these doubts. Oh, these sad, weary burden bearers of life! They are in every village, and it's pitiful to look at them, and when I see them I think how sweet to them will be the time when the spirit can disrobe and lay aside life's burdens.

He is no philosopher who judges these burden bearers harshly. How little we know of each other; how little we know of the scales in which each one weighs him or herself. Each has a scale, and it is toned by one's education and nature, by the tone of society in which one's life has been cast, by their home life, and the thousand and one instances in every day life. Now, it is like bidding one who is deaf to hear, or blind to see the beauties of nature. He would if he could.

It is impossible to set up a standard for them to go by. Here, for instance, is one of the brotherhood poor; he saw life in a hovel, and there was nothing to cheer him. Cold and hunger were constant guests. With this and the poisoned cup of his sire, he took to profanity as natural as a child to its mother's breast. His inherited life became to him second nature. Now, this man's conceptions of a pure, holy life in the eternal realms were misty. It was like a cataract over the eye. And now, what are you going to do with this brother? Will you bid him to trust, have faith? Why, he will stare at you with a look of semi-idiocy on his face, not knowing what you mean. How will you reach him? Tell him to do something practical and real, and he will understand you. You tell him to cleanse his body and wash his mouth clean of vulgarity, and keep it clean. You tell him of a real happiness and true home to be earned by persistent toil, and tell him you will help and aid him, and he will understand you, for that is practical.

No clubs and stones, please; no hot denunciations. You must leave your standard and go to him. His former envied life will sometimes come back and press him like a mountain's weight until he stands limp and powerless; he will have nights and days of racking torture and temptation. Now you have something to do; then is the time to preach courage; harmonious adjustments come afterward.

I would that our church brethren knew more of this. The world has become tired of impracticable, rose-scented and kid-gloved teachers in the pulpit. Faith, sinners, faith, they say. In my day, if a benevolent soul fed the hungry, clothed the naked, it was condemned because devoid of faith. The more good deeds a man performed out of church, the blacker his religious character and the more offensive he was in the light of the Calvinistic doctrine. If he was charitable he sinned; if he was penurious he sinned; if he prayed he sinned; if he refused to pray he sinned, unless he first exercised faith, but he had to take the dose or he was a sinner.

Now, of such unreasonable theories was the doctrine of John Calvin constructed, but now let us look at the pauca. The family is the basis of society, and the normal condition for the founding of a family is true conjugal love. This is nature's law. A true conjugal love that you cannot define, but you know what it is. The love that blossoms in the true gardens of life. If you married for money, for convenience, or to avoid being an old maid or old bachelor, you had better go scuffling into your grave than violate the law of love. There is no power in the universe of God as powerful as the power of love in the human heart, and God knows that no less a power than the greatest love was required to keep social life pure and sweet.

The mating of two souls is a theme for eternal study. Is not the conception God-like. An unselfish daily life sweetens the cups we are constantly made to drink. It increases the richness of our own selfish life, and when the conjugal love overflows into paternal and maternal love it loses none of its sweetness, but, on the contrary, increased. Hence, true love is the burden bearer of life. Disappointments and sorrows we must have for our unfolding, but the province of true conjugal love seeks to weave the roses into each other's lives, and to extract the thorns; and how we are constructed! The man strong, the burden bearer; the woman frail, but fitted to bear the pains and sorrows. Oh, how true the mission of life! Oh, these real sorrows of a life, devoid of love! We cannot lose our love without experiencing excruciating pains. A wife wrecks her husband's love and happiness when she withdraws her love. A cold look, a hard word, may destroy and wreck two lives, and nothing is more sorrowful than the wreck of two lives. When they have reached that crisis of life, what shall we do? Offer them a supernatural faith? He might as well read from the daily newspapers; it will do as much good. He must take it by the throat, this selfishness, and thrust it from the house. He must exercise wisdom and true courage to take up the burden and save two lives. It requires more true courage for a husband to say, "I am sorry; will you forgive me?" than to charge upon an enemy on the battlefield.

The open abandon of the soul, the true heroism that nobly, broadly and generously takes all the blame upon himself. Ah, such as can do that is a hero and heroine. Simple courage and honesty is what is needed in these unfortunate trials of the family. The conjugal kiss of love is never so sweet as when bathed in tears. Oh, you tyrants in your families, think of this! I do not wonder that the Nazarene builded His gospel upon love. He could have built it upon no other attribute with success. God is love, and the fruitage of this will make the desert blossom as the rose. Oh, love, thou bottomless abyss, oh, heights immense!

Love has its attributes, and these are called into life by the trials of life, in the pains that rack the body, in disappointments that destroy our hopes, in the conflicts of self with other self, in the morning and in the night, in sorrows, and in all conditions of life, love finds its being. Love suffers long, and is kind, it envies not, it behaves itself with becoming modesty, rejoices only in the truth, hopeth, beareth and endureth all things, and as a vitalizing force in life, it never loses its being. Why should it be uncrowned and made to take a place subordinate to faith? Would it not be as well to establish the old Jewish law and relegate the gospel of the Nazarene to a subordinate place and bring Judaism

to the front? Why will intelligent people still make their creed and faith embrace both of these opposites. Facts and law abide; fictions of faith and the imagination must perish. The new cycle now opening will the real facts of the Christian history and leave the myths. The veil between the two worlds has been rent in twain from the top to the bottom.

The Nazarene said: "Love is the fulfilling of the law," that was the keynote of the Nazarene gospel. The new cycle of to-day is witnessing the same fact. Spiritualism is cast out; they will not receive their Spiritualist brother because he does not come in an orthodox way. In the meantime new manifestations of a psychic character are being daily unfolded. The truths they teach are in harmony with God's law and higher revelations from a super-sensuous life.

The mystery of the infinite still abides, for the logical reason that the finite cannot possibly comprehend the infinite. As sleep is to the body, so is death viewed by the living spirit who has made the change; nothing has added or changed, except he has left his old body behind.

The creeds taught him he has not, will not find. The more he was bigoted in the earth life the harder he has to work. The advanced messenger proclaims the law of a clean, pure life here. There is not a high, clean, pure, intelligent spirit that has returned but has preached purity of the body, cleanliness, and a true and pure life to do its little part in humanity to God.

HOW TO CONVERT.

To the Editor of The Better Way.

I sent you the Anaconda Standard with an account of a seance that took place at our home. I had read an article in the Standard called "Spirit and Brains" that caused me to look up the reporter that wrote it. I met Mr. Walsworth, the reporter from Butte, and asked him if he had written that piece that was in the Standard called "Spirit and Brains." He said no. I asked who did? He said it was the reporter at Anaconda. I said I would like to see the man with so much brains, as my wife was a medium, and would be pleased to have Mr. Egleston come to our house and hold the slates, and when he got a message written on the slates, would like the man with so large amount of brains explain where the trick, as he calls it, comes in, as people have been trying to find out the trick of Spiritualism since 1848 and have not succeeded. Mr. Walsworth said I am inclined that way myself. I believe in Spiritualism, and would be very much pleased to attend a seance at your home. I invited him to attend Sunday at 3 o'clock—the account of I sent you in the Anaconda Standard, also, I placed the piece "Spirit and Brains" in the same paper. My wife is not a public medium and does not advertise. But she is a good medium. Henry Ward Beecher, General Grant, John A. Logan, Thomas Hendricks, Chester A. Arthur, Abe Lincoln, Catherine Wolfe of New York, Elizabeth Frye of London, England, the Quakeress, lecture through her and her language is beautiful, and held Mr. Walsworth spellbound, so he lost the best part of the lecture; that is, his hand as he told us stopped writing and he did not know it. Mr. Walsworth got Mr. Egleston to attend a seance; we had been informed by Mr. Beecher that as soon as Mr. Egleston, the man with large brains, came he would catch it for writing that article. So after a while when the medium was under control, Mr. Beecher turned to him and censured him severely. Mr. Walsworth threw up both hands and said: That is so, that is a fact, that is the truth. It was great fun for Mr. Walsworth and me to hear Mr. Beecher roast him, as they call it here. You see, Mr. Editor, every once in a while there would be an article appear in the Standard, giving us poor Spiritualists a fine laying out, but I will bet it don't happen again in a long time. Mr. Walsworth is a medium. Why at the last touch of the medium's hand he shook all over, so I had to take his hands to stop the shakes. We have some of the richest folks in the city visit Mrs. Hennessy. She is English by birth but developed her mediumship in Butte five years ago. She belonged to the English church, and thought I was crazy to believe in Spiritualism. One Sunday afternoon I got her and a friend to sit at a table, and in a short time the table went over into her lap and frightened her. Now she has the following gifts: Slate writing, instruments are played on, put paper on slates, no pencil, and messages are written with lead pencil, materialized hands squeeze my arm from wrist to shoulder, or join hands and both our arms are taken by the wrists and shaken with as much force as any average man can shake. It is the spirit of my first wife that is her principal control, and she is up to all kinds of tricks. Slapping me on the hand when I ask her to shake hands, knocking the chair I am sitting on, ect.

Respectfully,
DR. J. C. HENNESSY.

Written for The Better Way.

LEGALIZED MURDER.

BY HUDSON TUTTLE.

The State of New York stands before the world guilty of judicial murder. Every voter in that great state has equal part in, and has coldly premeditated, the crime which has horrified the civilized world. A morbid sensitiveness which would not sanction the old method of the hangman's noose, united with the modern fondness for bizarre "scientific" methods, found a fool legislator to work for the change, which made electricity take the hangman's place.

It was a less repulsive method, this clean cut stroke of the lightning; more instantaneous in death-producing; more humane. The law was enacted, and for a year we have heard constantly of the doings of scientists, electricians, specialists and doctors. The certainty of their knowledge was felt to be less and less, and it became well known that doubts existed, if it were possible to be certain that death could be produced by a given shock. "Ohms" and "Volts" were written and spoken of by learned professors and school boys, and probably one knew quite as much about the meaning of these terms as the other. As expressive of force or tension they are misleading and as vague as the numbers indicating the force of a flow. How many volts will kill? The scientist said 1,500 was sure, yet we have evidence that 2,000 have been received without serious consequences! Lightning often kills, but not always; sometimes a tremendous discharge produces only slight effect.

But Kemmler must be killed, and certain scientific men were detailed to do the work. In olden times the assassin stole into the cell of the condemned and gave the fatal thrust with a sword or knife. More recently some scorned out-cast was hired by the sheriff to adjust the rope and touch the fatal drop. It was a work no one craved and for which the meanest were despised.

It has been reserved for the civilization of the nineteenth century to reverse all this, and elevate ordinary murder into a fine art. The first state in the Union engages the best inventive talent to construct a death machine, by which a much higher tension of electricity could be produced than would be required. All the apparatus has been nauseously paraded before the public. The heavy chair with its strung straps to bind the victim firmly; the iron cap, the connecting sponges have been dwelt upon in the newspapers until the schoolboy knows the details.

Dogs innumerable, and horses have been experimented on, and the volts capable of producing death have been noted. The electricians pronounced the machine perfect. The doctors stood by anxiously waiting for slices of flesh for examination. The clergymen followed close to look after the interests of the poor wretch's soul. They had him converted and ready for glory. He was led out into a gloomy chamber by the officers. He had recovered and would die game. He seated himself in the fatal chair, and spoke of the sponges being wrongly adjusted. He knew more than the scientists. He was firmly bound, but when the discharge struck him the straps scarcely held him. In seventeen seconds the doctors pronounced him dead. The current was shut off. But the doctors were mistaken as they are many times. He was not dead, but soon began to breathe! Close the circuit! It will not close, and the doctors get nervous and the electricians, who suppose they know all that is to be known about electricity, grew white in the face and lose the little wit they possess. At last, after the terrible delay, the volts and ohms get in order and for four minutes and a half tear through the writhing victim. His breast heaves with convulsions, he clenches his hands until the blood flows from the wounds cut by the nails, foam flows from his mouth and spatters the spectators, until at last the body begins to burn and the smoke fills the torture chamber with its stench! Then the doctors were safe in pronouncing him "dead," and like vultures cut off their pieces of flesh, and lie themselves away to examine with microscope at their leisure. They have fane within their grasp! Mighty discoveries lie before them, and they are as unpything as when a living animal on the dissecting table writhes under the remorseless knife.

Where are Torquemado and Loyola and the red handed inquisitors who laughed at pain and jested at the writhings of the tortured? No inquisitorial chamber ever witnessed anything comparable in horrible details. The electric apparatus used would have been a godsend to the Jesuits. What is the rack, the thumbscrew, the fagot's flame to the electric current which pierces like fiery needles, and cramps the muscles with unendurable pain. All degrees of agony, from the pleasant thrill to the fiery shock which cuts through the brain, is under the control of a touch of the finger! Abolish hanging and allow the "Science of the Age" to become the murderer! Why not then have the execution notable? Why confine the current to 1,500 volts and seventeen seconds? Why not crowd on 10,000 volts and make an explosion like the bursting of the lightning of the clouds, which shall perform its work in such a

manner that even a doctor with a new patent "resuscitator," as in Kemmler's case, will not think it worth while to apply it.

The poor, brutal murderer, who in a moment of blind, insane passion killed his paramour, is immortalized. The honors he has gained are referable to a fool legislator who was befogged with the sympathetic slush of the "scientific spirit," the mockery of priests; the unfeeling eagerness of doctors for notoriety and the arrogance of electric experts. They are welcome to it all. They will be pointed at by the future as examples of the brutality of the present, with mingled disgust and execration. And it is well they failed in this first experiment. Had it succeeded the horror would have worn off, and when failure came as it was sure to come, public attention would have been drawn away. It is well it happened when the public eye was directed upon it, and the public well informed by the press, that the crime may meet the censure it deserved. It is well the experiment has been tried, for it is a long step toward the abolition of capital punishment. There is not much difference after all between the horrible details of hanging, especially in bungling hands, than the death chair. With the one we have become familiar, of the other we only have a vague idea, and there is a shroud of mystery about it. The new method shows how revolting capital punishment is in any form, and will lead to its abolition.

There is not a man, woman or child in the state of New York but has read or heard of the awful tragedy of Kemmler's death. Those who cannot read may understand by pictures with which the illustrated press is filled. Now, if punishment deters from crime the records of the coming year should show a great decrease in the crime against life. We venture the prophecy that the reverse will be the case, and that there will be a remarkable increase, and that there will be more than the usual number of revolting cases.

When such a case as this arises, the absurdity of capital punishment becomes apparent. We are trained to look upon the gallows as a necessity, and hence are not shocked when the noose is fastened around the neck of a victim. We have none of this educational bias in regard to the electric method. But there will be reflection, and if it is inhuman to burn a man to death with an electric current, it may be to strangle him with an ill-adjusted knot.

If the state declares it murder to kill, why does it kill in revenge? The state as an entity cannot perform the act; it must delegate its powers to individuals and demand of them to become murderers. It arms them with power and exempts them from consequences, but need we ask if it has the right to demand its officers to become executioners? If it has officers who delight in such tasks or do not detest it, they should be retired.

It will be a long time before a jury will again convict for murder in the first degree in New York. The smell of the flesh burning under the intensity of electricity will first get out of the air. Murder, torture, inhuman, that modern vivisection-doctors turn pale and the prosecuting attorney faints, yet how much more horrifying than the hanging recently described in the papers, when the rope almost cut the head from the body, which streamed with blood and spurted on the spectators, or instances where the rope broke and the miserable wretch is carried bruised and fainting up the steps of the scaffold and dropped a second time.

The future will brand all these barbarities as murder and hold that the state has no right to take the lives of its citizens. The law and practice rest on the Bible and the lingering superstition engendered by its vindictive code. It has no place in the present civilization. The change in the method of killing can not be said to add new horrors or intensify the crime, it only shows the terrible aspect of legalized murder when not observed through centuries of superstition. The fool and the bigot have been reformers in the hands of destiny, and if the burning of Kemmler to death by the select coterie of officials and experts, scientists and doctors, awaken public sentiment to the enormity of the crime of judicial murder and to the responsibility of the citizen, he will not have died in vain.

Written for The Better Way.

IMPRESSIONS OF MT. PLEASANT PARK.

BY LYMAN C. HOWE.

A bracing atmosphere and good water contribute to health and comfort. Soil dry, and scenery varied and picturesque. The "Father of Waters" plays liquid music in a gentle undertone along the dappled and fertile valley to the eastward; and the City of Clinton spreads over a wide circle a mile or so from camp. A vigorous spirit animates the social sphere and good nature is the prevailing religion. There is a strong element of radical independence and generous tolerations of opinions and free expressions. The trend is strongly towards scientific thought and educational Spiritualism. Religion, when presented at all, is so stripped of mythical characteristics and dogmatism as to seem to the

superstitious, irreligious. In other words it is the blossoming and fruitage of moral science. Hence, some object to calling it religion at all. But the element of reverence inspires emotions and spiritual grasp not included in the ordinary conceptions of pure morality. I find no lack of reverence for truth and honesty at Mt. Pleasant Park.

But my observations bear testimony in favor of religion, as a distinctive factor in the evolution of human character. The most susceptible moral natures, in their spiritualization, reach into a sphere of loveful reverence and filial emotion, extending from the finite towards the infinite, that embraces a realm practically unknown to intellectual moralists. But I am diverging. As is common to all public movements, there have been some elements in this camp that did not savor of success. Obstacles always beset the untried plans of children. Human nature asserts itself as well in a Spiritualist camp meeting as in a Methodist revival. Pride of opinion and personal prejudices have a place in the scheme of nature, and often play havoc with our dreams of harmony. But the tangled skein of life always finds a solvent for every knot in the threads of fate. The elements of weakness turn to sources of strength under the wand of evolution. Some factors drop out, having served their purpose, and appear no more, and new ones take their place and extend the work. The Clinton camp meeting seems to be steadily rising to more stable and active usefulness.

Prof. Loveland as presiding officer is a competent and faithful servant of the interests of this association not only, but of the much larger interests which the society is designed to serve. The uncertainty as to the enduring basis of its business principles and permanence as an organization has, I am told, hindered some from giving support and active cooperation. This uncertainty is passing away, as the stability becomes an undoubted fact, and the management steadily holds to a line of policy that serves justice, and inspires confidence. Now this is not a local question. The methods and principles that succeed in Iowa will succeed in every place where humanity is the principal factor and the objects identical. The first necessity, in all efforts to organize and utilize strength, is to secure the confidence of level-headed business men and moral and religious educators. No slipshod, chaotic, cranky spasm, however well meant, can do this. There must be a high purpose, supported by orderly systematic methods, in harmony with state laws, and so organized and directed as to promise permanence and progress, or the solid men and women will not invest their capital or their character.

I think the Mississippi Valley Spiritualist Camp Meeting Association have all of this to inspire confidence and attract the elements of such. A hotel is the pressing need just now, and will probably be built before another August. A hundred cottages should adorn the slopes and summits before another camp season commences. A good variety of mediums made ample opportunity for investigators; and skeptics received the "proof palpable" and were blessed. Edgar W. Emerson was a new attraction at this camp and created a genuine sensation; and I think was engaged for part of next August, before he left the grounds. Mrs. Lillie and Jennie B. Hagan serve the intellectual feasts the last two weeks assisted by J. H. Randall. These are a guarantee of success and increasing interest to the close. Success to this and all other associations working for the emancipation and education of the race. I need not speak of the efficient work and impressive oratory of the speakers who preceded me, for Cora L. V. Richmond, J. S. Loveland and Mrs. A. H. C. Luther are too well known for my weak words to add anything to the significance of their work. THE BETTER WAY and Progressive Thinker were popular at the camp and each had agents doing good work for them. Long live the Clinton camp meeting.

ONSET, MASS.

Saturday afternoon before services Father Locke called an audience to the auditorium where he interested them with his anecdotes and experiences during the war, and sang some of his war songs of his own composing. Father Locke is well known by the G. A. R. boys, and though he is now eighty-four years of age, he has lost none of his old-time enthusiasm and vim. God bless Father Locke for his many good deeds and words spoken to "our boys in blue." Mr. Baldwin and Miss Morrison sang "Come Where the Lilies Bloom." Mrs. Baldwin read an original poem, and Prof. Wm. A. Baldwin delivered an afternoon lecture. His subject for the afternoon and for the following morning was "Matter and Spirit." "Matter," he said, "has been considered a universal accepted fact. All have gone to work to demonstrate spirit, accepting matter as a conceded thing. We know soul existence is the universal law, both of the external world and man. That which thinks, feels, toils, hopes and aspires is spirit. When the body is laid aside the spirit is not laid aside. Law is a method by which powers operate. This world is unfolding thought; the thought of omnipresent is ever before us, over all, through all and in you all. The manifestations, the raps, the

materializing of the body is only the preface to open up that inner world, and is the basic fact of all things in existence. There can be no effect without a cause. There is a spirit element in all nature. We must aspire to good. What the world needs is a full recognition of the spirit in all things. When your mind is lifted you become illuminated men and women. The greatest study of mankind is man. The possibilities of the human heart makes us immortal. Matter cannot measure the man—the immortal spirit. This is an age of progress, but to go much farther in wealth without a corresponding growth of the soul, will put us in the position of the old countries. I do not think the world can be made any better without making the people better. Without people being first elevated you can accomplish nothing."

After the lecture Joseph D. Stiles gave many tests.

Sunday morning trains brought many people from the cape and elsewhere. The dummy road brought ten cars loaded with passengers, over one thousand in number, while the horse cars brought many, and the Island Home from New Bedford brought between four and five hundred. To look over the vast audiences that attended the meetings of the day and see the close attention paid to the services, our orthodox friends could not but feel that here was a truth of great importance and significance to hold the attention of so many intelligent people.

The Middleboro band of 20 pieces gave a morning concert, and the audience was treated to some fine singing by proficients in music, after which Prof. Wm. H. Baldwin said: "The spirit of peace and harmony is upon us. There is a great truth underlying this philosophy. The spiritual faith is the soundest of all faiths. The whole universe is one great organ of beauty, truth and law. Matter is but the expression of that which operates it. By what law is the oak made to grow for a hundred years from a little acorn. Wherever there is intelligent thought there is a power that must be upheld by omnipotence that is working forevermore; that power that gives the mother and father and brother love. If you can rest in the good that is unfolded in nature, then you will say music, art, love—all nature is divine. Do not trouble yourself to find a beginning. It is an all cause without limitation and beginning. You have no time for that. The facts are so many no man or woman can learn all. The possibilities of growth is what we should study continually. The demonstrations that come by physical manifestations are natural. When you come to recognize the fact of spirit it becomes the fact of spirit of the universe. Chemistry is a fine thing, but I find everything speaks—everything voices truth. Look back to childhood and you will find there were suggestions that have gradually unfolded until you have been brought to know more and more. Spirit is the substance and matter is the product. The inventions of today were the property of a spiritual truth. Mind uses electricity. It is present in every part of the universe. The principle that erects the oak in the forest and every part of vegetable growth is an electric principle that is found in the rock. Electricity, when the warm sun comes in springtime, decomposes the sand and causes the vegetable to grow. Chemistry is electricity. Animal magnetism is not to be discarded. The laws which permeate nature permeate us. When a person takes the hand of another to cure, if it is for a selfish purpose, it does more harm than good. You can help any man or woman with pure thoughts in your heart. There is a poison in selfishness that eats out the good in humanity. Selfishness in the human heart will turn home into an abomination and humanity into pandemonium. Matter is secondary and spirit is primary. We have found the fundamental and angelic law of mind when we can be cheerful to others, and can communicate with friends at a distance, communicate thought, communicate health, and it is an easy thing to remember when we understand that it is by the law that the spirit that is departed can come back and unfold and communicate with us. Formulate your own being and unfold. Materialization is not an unprobable thing; it is perfectly natural, nothing supernatural about it, for back of nature's law is the power to unfold. Every human heart is fed and lifted and built up and unfolded by the truth. I know we are related to each other and the world that has dropped the body. When people go to a circle full of selfishness and living selfishly is it any wonder they find fraud? I have found always if the circle is filled only with those who are filled with high aspirations and good intentions they get good manifestations."

In the afternoon Hon. Sidney Dean lectured to the largest audience of the season. He said: "Spiritualism as a philosophy and a religion has its root in the philosophy and heart of man; it observes all things, studies and analyzes all things, accepts nothing that is not palpable to the senses. It studies history to obtain such facts as are in harmony with the laws of to-day and yesterday. No class of persons, not even our orthodox church brethren, study more critically the Bible than do the Spiritualists, and accept those teachings more readily than they. The difference be-

tween a creedal brother and a Spiritualist is, we study to compare, to analyze, to get the true relation from the unseen world. Our church brother believes that the whole of it is a revelation from God and is not to be questioned by the reader. We have outgrown the myths; we deal in facts, in reasoning, in logic and in evolved common sense as well as intelligence. We study the Bible for whatever law it may disclose, and I say concerning the writers of the Bible that they talked the best and clearest which they knew, but to assert that the great first cause would give a revelation of myths suited to the capacities of childhood and then shut the book and leave us to wander, blindly is to insult the intelligence of a mature mind. Who teaches this book was closed two thousand years ago never to be opened to his children? The men who control the orthodox churches; these are the only persons on the footstool of God who assert that God closed the book to his children. The book itself does not assert it; common sense does not assert it; and when you shut the door you at once impugn your own common sense. Faith never established a fact or truth; it is not the province to establish facts; it is the province to believe or accept facts after fully established. Faith has nothing to do with the establishing of a fact in all the universe of mind or matter. Would you in a court ask that your faith might be accepted as testimony in a case? We could to-day justly claim that our creedal brother reverse the law in that they first accept, believe, have faith in those knowing as little as themselves. Faith must stand with them, even if their reason is dethroned. Spiritualism is the reverse of this. Spiritualists study the Bible for what it teaches; they do not accept as true that which is mysterious or unreasonable. They do not place their reason at the feet of faith to be trampled on. Do not say Spiritualists are not Bible students; you will falsify if you do. Spiritualism not only accepts first cause, but accepts the biblical teachings that deity is a spirit that pervades all the universe. A finite being cannot grasp infinity. The finite horizon is limited, the infinite is unlimited. If we accept the revelation of deity given through the lips of our Nazarene brother, then we must reject the Jewish doctrine. When you point us to the acts of substitution under the Jewish economy I point you to the living words of Jesus of Nazareth found in the same book, who says, "obedience to the law is better than sacrifice," and this leads me to the proposition that this is the universe of law spending the whole realm of conscious being. There is one feature of the law applied to Spiritualism and its philosophy, of which I wish to speak, one of the observed laws of the universe, which is never abrogated or changed, which is the law of evolution, something new born out of the old—a natural birth from an old matrix. That is what evolution means. New manifestations slumbering in embryo, Spiritualism born under this law, when the heart of the world was hungry for its ministrations. It came as the Nazarene came, humble and poor. It began with an object lesson.

The old world of thought said it was impossible because contrary to known law, while the fact was they new neither the law or forces which work to establish its relation to psychic force. The thinkers of the world know it to-day. But out of this what was born? There was born out of this disclosure intelligence, personality, individuality—proclaiming by a language which could not be set aside, and they are there to-day. The force in nature was not understood in the past, it is a psychic or soul force and its power over matter has made the human body so much under the will that miracles themselves have been overshadowed. Spirit is not understood now or the law by which these forces are demonstrated. Spiritualism teaches the unity of the race as spirits in all the world in time and in eternity. The easy and natural disclosure of incarnated intelligence is little understood, it is manifested now as of old—but Spiritualism stands upon the fact daily repeated that our friends do come to us and minister to us through every relationship with which they are endowed. We are not astrologers, soothsayers or palmists. The quicker you cease paddling around in such dirty water the cleaner you will be. If you relegate this true soul philosophy into magic or fortune telling you degrade yourself and you degrade your Spiritualism. Evolution is not rolling backwards, but is ever unfolding. Spiritualism is yet in its infancy of disclosure. We will see more and greater manifestations of its power on this earth. The race are to see the whole crowning of the Nazarene's brotherly love. He poured upon the world an ocean of love under which its selfishness reels.

Every year out of the universities of Pennsylvania, Massachusetts and other states there are a string of names of young fellows who have got their parchments and I wouldn't trust them to doctor a cat. If the good old commonwealth of Massachusetts instead of passing down a bit of parchment would say down go the parchments and off go the common sense, it would be better for all humanity, and these men, these enlarged societies, have stood in the halls of your legislature and you have thrown them out through your Spiritualism and

your good old Banner of Light, and if your business and mine under this High which is interpreting the genius of personal liberty to make your petitions a mile long. I want you as Spiritualists to wipe off all these excrescences with your hearts filled with love to mediums in your homes. Every home can have its medium when you comply with the law, and if you supposed that our heavenly father designed that there should be a patent on mediumship you are mistaken. If you comply with the law you shall be imbued with a power that shall serve to combat all that is false.

Miss Packard sang a solo and Brother Stiles gave 155 names from the platform. We have amusements and entertainments each day and evening during the week; owing to the length of our communication this week will not enumerate them all except to say Mr. Frank Jones meetings in the pavilion each morning and evening are very satisfactory to the attendants who are many. The morning seems more devoted to development and the evening to tests.

AUGUSTA FRANCES TRIPP.

TOO LATE.

It is a day too late now to attempt to shut Spiritualism out of human interest, whether social, political, or religious. I hope sincerely that it will never concern itself with the many facts that belong to all these subjects. I trust the party politics may be left severely alone, and that we may avoid that remarkable conclusion which politicians seem to cherish that all that their party does is good and all that others do is vile. Equally I trust that theology may not vex us with its strife of tongues. But to cut off Spiritualism from all concerned with man's highest and best interests is ruinous and even absurd. On the lowest ground it is to ignore one of the purposes for which what we call Spiritualism comes to us. For its aim is not merely to demonstrate the survival of the soul after death and the possibility of communion with those who have gone before. It has the further aim of making a man acquainted with the potencies of his own spirit. It shows him, as nothing else can, the unknown possibilities that lurk within him, and it proves to him that the life he now leads is but a poor and eager portion of that wider and higher existence which is the birthright of his spirit. To the end Spiritualism concerns itself with the life of man in all its varied aspects and is not shut off from any which may be marked by opinion as outside of its concerns. It has been the fashion to accept the objective facts of Spiritualism without question and to attribute them to the action, motiveless or unexplained, of the departed spirits of humanity. More careful experiment and reasoning can firm the action of the departed and emphasize the survival of the soul after death; but they also throw a flood of light on the action of the incarnated spirit and vindicate for it a share in the production of the phenomena which have engaged our attention as Spiritualists.—Light.

PICKINGS.

"Spiritualism is no more a religion than is astronomy. It is simply the science of the soul," says Mrs. L. C. Smith in R P Journal. Correct, but may people not make that "science of the soul" their religion?

An enquirer asks a city paper whether Senator Sherman was ever in the state to which it answers no, but that the Senator sent two brothers instead.—We see no objections to a man being in the senate because he has not fought in the late war. In fact we prefer to see statesmen there than warriors, because the war is over, and we now want peace.

Learn your little boys and girls to pick up and carefully save lost strings, and pins and nails. This inculcates lessons of saving and economy, and counteracts the natural tendency of most children to waste and extravagance.—Ironclad Age.

A well-developed test medium may all without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatic. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.—Two Worlds.

Here is what Senator Ingalls says about politics:

The purification of politics is an iridescent dream. Government is force. Politics is a battle for supremacy. Parties are the armies. The decalogue and the golden rule have no place in a political campaign. The object is success. To defeat the antagonist and expel the party in power is the purpose. Temperance means the regulation of ones own habits; prohibition means the regulation of other people's.—Christina.

A divorce granted by our courts is not recognized by the Jewish religion and such "divorced" parties are still considered married until so declared by a Rabbi in their presence and under an elaborate ceremony.

The New United States of Brazil, like that of Switzerland, imitates our republic closely. The federal capitol, however, unlike the District of Columbia, will have the right to representation in the senate and house, and to choose presidential electors. The terms of senators will be nine, and that of the president six years.

THE MYSTERY OF THE MAGNET.

With all the paraphernalia of the modern physical and electrical laboratory the instruments of precision that will handle a millionth of an inch as readily as a laborer his pick and shovel; with all the evolution going on through generations of scientists and the almost incessant wresting of secrets from the bosom of nature, we doubt if science is any closer to the isolation or intenuation of the microbe of the magnet. It is absurd to suppose that a primary energy is impressed on a piece of hardened steel once for all. The transfer of that energy into actual work would destroy the magnetic power, yet such destruction not only does not take place, but the very exercise of power strengthens the magnet. A horse-shoe of steel may be magnetized in ten seconds by the current of a few amperes from a battery, a ridiculously small amount of energy all told, and such magnet can lift many pounds of iron in contact. But without contact it may lift and hold a pound of iron easily. It will hold that pound for an eternity, and every second of that time without end the magnet is expending energy until it foots up an almost inconceivable total of actual power. Not alone that, but the magnet of one pound lifting power today may and will be stronger to-morrow. Where does all this really tremendous amount of energy come from? By what inscrutable process does the mere magnetization of a bar of steel make of it a machine for the transformation of energy? Not a reactor or storage device, which, like a steel spring, honestly gives back approximately all it has received, but a perpetual transforming or converting machine. There is a hidden process going on of some kind; energy is going into the magnet all the time it is doing work—energy in some form. Where does it come from—gravity? atmosphere? solar rays? earth currents? who can say? It is a great problem, worthy of a lifetime of indefatigable research. It is a microbe, and it will be discovered, and the discovery will make electricity the queen of nature's forces, and steam will become a dim vision of the dark ages of the past.

A PSYCHOLOGICAL PROBLEM.

The Arena for September contains the following: A very interesting and noteworthy instance of the possession of a superior intuitional, a psychometric, or prophetic power was demonstrated a few weeks ago, the possession of which prevented a frightful railway accident, the facts of which are briefly as follows: A train made up largely of persons who had gone from Springfield to spend Fourth of July in Chicago, the entire party consisting of over two hundred lives pulled out of that city on the Illinois Central R. R. Soon the train was under speed of thirty miles an hour, when the engineer, Horace L. Seavey, scarcely knowing why he was doing so, began to slacken the train, after which the psychometric power became very vivid, to use his own words: "In an instant I saw before my eyes as plainly as though the picture was made of material objects, the outlines of the place where that bridge was located two miles from there. It came upon me like a flash. I said to myself: 'That bridge is gone and I know it.' I have had such experiences before, and I have come to rely upon my feelings to a large extent. I did last night, with the full conviction that although I had not seen the place where it was I knew it was gone. "I stopped the train just as we were within thirty feet of the bridge. My fireman looked ahead, and so did I. The bridge was in reality gone. We jumped out of the cab and made an examination of the place. Where the span had been there was a heap of smouldering embers, and there was nothing left of the bridge save the rails, which still hung over the ravine, held together by the tinders and bolts. The trestle was thirty-five feet long, and eight feet high. "On either side of the track there is a steep embankment. Rose, the fireman asked me how I happened to stop the train; I could not tell him. I do not know. I can only say that I knew the bridge was gone. Conductor Edward Collins came forward to see what the matter was, and when he looked at the swinging rails ahead, he could hardly speak. We all thought of Chatsworth and were thankful indeed that some invisible influence or power had saved two hundred people."

A Useful Spirit Warning.

In the year 1853, I made a journey around Cape Horn, in company with my wife, who one day said to me—"Can you explain the knocking which I hear so often in the cabin?" I answered, "perhaps it comes from spirits." When she again heard the knockings I went with her to the cabin, and by the alphabet the name "Lydia" was spelled out. This was the name of my wife's dead mother, and we now knew that she was with us on our journey. When it was stormy, and my wife, from the heavy rolling of the vessel, became frightened; she was reassured when she, from the knocks spelled out, "be still; there is no danger." One morning at 1:30, she woke me and said—"Knock! up! I hear knockings; maybe it means danger." Since in my former travels I have had, during the middle of the night, an experience of a shipwreck, I

am in the habit of keeping most of my clothes on in stormy weather, therefore it was not long before I was on deck. I found the head sailor on the look-out; nothing unusual had taken place, but I said to him—"In a night like this my vessel was once run down; therefore look-out sharp—examine every thing and see that all is right." I returned to the cabin and informed my wife that I had not discovered any danger. Immediately after we heard knockings which spelled out, "The ship 'Sabine' is near; therefore be careful so as not to strike together." I rushed on deck just in time to avoid a collision with the coming vessel, which passed very near with the utmost haste, so that we, in the storm and darkness, could not even "speak" her.—Rare Bits.

ORGANIZATION.

To the Editor of The Better Way. Many associations of the Christian sects have had their organizations, rules and laws regulating membership and to bind them together in one compact. This example was not set or promulgated by the humble Nazarene, and as we have ever viewed the subject of organization among Spiritualists of the present hour, we hold it acts not in unison with nature's laws. We have all along for years met some who were lately converted to spirit communion and the first word would be that we must organize. A national society of Spiritualists was formed in the east, many of the leading members were residents of New York and Philadelphia, but it was a short-lived birth. There can be no doubt that the Spiritual movement is rapidly progressing, and it will need no organization on earth to extend its boundaries over this round world of ours. The agencies through which it is now brought before the public are being constantly augmented, and they become gradually more efficient. The educational movement among youth and adults alike, will remove much short-sightedness and misconception. It is not all harmony in the spiritual ranks, and, indeed, it never will be, for as we progress we become more sensitive and farseeing. Should Spiritualists unite in a fixed form of action so long as it continues it would be detrimental to the movement. It would simply be a human power, and operate in antagonism to spiritual powers and progress as we find it in churches all over. Union is merely a spontaneous act of each person and party and compromises them with no one else. Some spiritual organizations are a force that operate from within; we can have no authoritative society, director, no ruling head. The guiding powers must come from the within of every living being or associated bodies. In a true spiritual federation there is all the mighty force as in the dominions of an emperor. Jesus united not with apostles and rulers to build up permanent or temporary edifices for worship, or organize in one body churches to hold together those who were already in the spiritual faith. Even this little suggestion, derived from pre-historic facts, is to me a gratifying evidence of progress, and tends to solve the frequently discussed question of "organization."

WHAT IS MORE BEAUTIFUL THAN THIS?

To the Editor of The Better Way. I beg your indulgence to state a case which has recently come under my observation, which is literally true as I know the party intimately and what I shall write is surely true: I refer to a gentleman, who for many years has been a successful journalist. His editorials were marvels of excellence on current topics and it was said he was the best editorial writer that ever lived in his section. Many years ago he married a poor girl who seemed to him to have all the virtues that should adorn lovely woman, but alas, in after years, after he had spent a life time in working and toiling for her after his children had been raised and educated, his own family actually treated him with such cruelties that he has often been driven from his own house, which his toil and labor created. During all these long years he has toiled at the desk writing marvelous editorials, paragraphs, sketches &c; in fact doing an amount of work far beyond the capacity of any ordinary man, until his nervous system gave way, and to-day he can scarcely write at all, so weak is his organism. He has an abundance in his brain, with which to paint the lily and adorn the flowery fields in excellent language, but alas, his hand will no longer obey the mandates of his will. Thus we find this poor man! Abused by his own family he was indeed too wretched to live and at one time did contemplate shuffling off this mortal coil and trusting to the goodness and infinite mercy of God for the balance. Continued cruelties had made the world undesirable for him to live in and the long vindictiveness doled out to him in lieu of deserved kindness had somewhat warped his better judgment. At this juncture when sadness dwelt in his whole being like the wind as it sweeps through a ruined cell, what should happen? Oh, ye doubting Thomases! A sweet spirit came to him, developed him, and now every day takes hold of his hand and writes superb

sentences and paragraphs which are highly commended as ideal creations. He could do almost as well himself, but not quite, but he daily absorbs strength and endurance from the beautiful passages which flow from his pencil. Thus his crucified life is made a little happier, and sunshine has in a great measure taken the place of gloom and despair, he has found a friend who is a friend indeed—one who will cherish him in this vale of tears and guide him in the world to come. Thus has it come to pass that Earth is Earth to some, but life is life to him, and it will be immortal. What could be more beautiful, oh ye, of little faith, ponder over it! There are more things in Heaven and Earth than was ever dreamt of in your philosophy. VERITAS.

PASSING MATTER THROUGH MATTER.

I see that an article upon this subject, coming from the Medium and Daybreak, of England, has been going the rounds of the Spiritualist Journals. Now, we, of San Bernardino, Cal. who have been privileged to attend the seances of Mrs. N. D. Miller, of Los Angeles, (who has been spending some months here), have seen just as wonderful manifestations as those referred to. For instance, she will take her place in the cabinet with two ordinary chairs, having previously had her two wrists tied fast together by some member of the circle, often an entire stranger. At the signal, "Light," which she calls out at the direction of her spirit attendants, the curtain will be thrown back, when the chairs will be seen hanging, one from each arm, with one or more of the rungs on the inside of the arms. The curtain will be dropped for a few moments again (not long enough, however, for an accomplice to even untie her, were there an accomplice to do so), and at the given signal the chairs will be found to have reversed their position—upside down, or some other way—but still hanging to her arms. Again, and at the given signal, the curtain will be thrown quickly back, and one, or both of the chairs, will come flying into the room from off her arms, and we will see the swing of her arms which seemed to have given them their forward impetus. She says it feels to her as if the rungs of the chairs were passed through her arms, and the last time I witnessed this feat she drew her arms up, just as the chair came flying out, with an expression as though it had pained her. When this part of the manifestation is disposed of, a coat will be called for, and some gentleman present will respond by taking off his coat, and it will be placed on one of the chairs, while she takes her seat on the other. In a few moments the signal, "Light," will cause the curtain to be thrown back, when she will be revealed with the coat on her wrists still tied together, and the tye of the knot always finds, upon examination, the same knot there. Again she will retire behind the curtains for a few moments, there will be an audible swish of garments discernible, and she will re-appear with the coat on wrong side out, or upside down, or opening behind, or hanging on one arm, or with both sleeves on one arm. Finally, two handkerchiefs will be called for, and the owner of the coat will have it returned to him in the form of a rag doll, made up with the handkerchiefs. In her dark circles, hands and arms materialize, and pat and caress you; slates are written upon; sounding-kisses are bestowed; handkerchiefs exchange pockets; finger rings are taken off one hand and placed on another, perhaps across the circle; spectacles taken out of their cases in some one's pocket and placed on the nose of some other member of the circle; long beards tied together with handkerchiefs stretched across, etc., etc.; so that whenever the light is called for, as it is at intervals, a new series of surprises, and mirth-provoking situations await the company. All this while the members of the circle are tightly holding each other by the wrists—the left hand of one holding the right wrist of another, leaving the right hand of each free from the wrist to receive the caresses and hand-shakings of the materialized hands. In the midst of all this perhaps the warning will come to hold on tight, and not let go for anything, for the spirits are going to take the medium up into the air above our heads, and should the circle be broken she would come tumbling down upon us. Then we hear the rush of her garments, as she is carried around in a circle just over our heads, and occasionally a portion of her drapery slaps us over the head or face; and then she will come gently sliding breast of some one, and into the midst of the circle; and the light will be called for, and the medium assisted into her seat again. Mrs. Miller also gives private sittings for slate-writing. Her materialization seances are given under strict test conditions, and scarcely fail, with reasonable people, of producing conviction of genuine spirit manifestations. Several forms, and of different sizes, are sometimes seen at one and the same time. A year ago the writer was called upon to stand by the wall and measure the forms as they came out in quick succession one after another; and of seven such measurements no two were of the same height.—Golden Gate.

Only a Parson.

A man carefully ascended the steps of a house on Second avenue a day or two ago, says the Detroit Free Press, and turned the handle of the door as if he expected to walk right in. It was locked, and he softly rang the bell. The door was opened a couple of inches, and a female voice demanded, "Selling sewing machines?" "No." "Rugs or clocks?" "No." "Pictures or brackets?" "No." "Want to insure me?" "No." "Collecting for somebody?" "No." "Want a contribution for some asylum?" "No." "Belong to the tax or water office?" "No." "Want me to take a newspaper on trial?" "No." "You are not a peddler?" "No." "Nor a tramp?" "Well what on earth do you want?" "One of the neighbors said your husband was dying, and that he'd be glad to have a spiritual adviser." "Is that all? Why didn't you say so at first, instead of scaring me half to death for fear you were after the furniture, which isn't quite paid for. Come in."

Men Who Melt Into Air.

Nearly 200 people mysteriously disappeared from the city of Philadelphia during the year ending with the opening of the present month. This is a remarkable exhibit and one which reminds the writer of an article which appeared in a French scientific journal two or three years ago, wherein the author advances the theory that death is occasionally actual dissolution. It is a disease, the French writer maintains, but one from which there is no suffering; there is no illness or warning of approaching end; the patient suddenly ceases to exist, and as suddenly fades from sight. He says he has actually witnessed this phenomenon and that he was at one time walking with a friend who suddenly vanished and has never reappeared. With such conclusive testimony he has little doubt that many persons searched for have actually melted into thin air! He further states that at the moment his friend disappeared, a strong sulphurous odor pervaded the atmosphere.—St. Louis Republican.

The Spirit of Sound.

A correspondent of Nature gives some curious information about subjective images distinctly seen by a musical lady of his acquaintance, who is in perfect health, when certain musical instruments are played or about to be played. Thus, the sound of an oboe brings before her mind's eye a white obelisk, which is more pointed as the note is more acute. All the notes of the violinello, the high notes of the bassoon, trumpet, and trombone, and the low notes of the clarinet and viola, causes her to see a flat, undulating ribbon of strong white fibres. The blast of horn brings before her a succession of white circles of graduated sizes, and overlapping each other. Another effect is a shower of crisp, white dust seen when the violins of an orchestra strike up, and after the wind instruments have been prominent for a time. To bind one's thoughts to forms of matter is to limit the capacity of one's soul to produce higher and more complete forms. To acknowledge that All-Good is infinite in capacity, is to acknowledge its power to create an endless variety of ever-progressing types and forms. All are old worshippers who cling to existing forms and deny any progress beyond them. If we acknowledge the power of Universal Soul to create forever better forms we can see the wise purpose of destruction to make room for more advanced types. Destruction is but a mode of transmutation and is emblematical of time when human souls shall have grown so that they can immediately, by the fiat of their soul force, transmute existing forms and types into those more advanced. All methods—whether de-nominated good, bad or indifferent—are necessary to the outworking of the Universal Plan. World's Advance Thought.

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PSYCHIC SCIENCE, BY HUDSON TUTTLE. This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection by referring them to common cases and from them arise to the laws and conditions of man's spiritual being. The leading subjects treated are as follows: Matter, life, mind, spirit; What the senses teach of the world and the doctrine of evolution; Scientific methods of the study of man and its results; What is the sensitive state? Mesmerism, hypnosis, somnambulism; clairvoyance; Sensitiveness proved by psychometry; Sensitiveness during sleep; Dreams; Sensitiveness induced by disease; Thought transference; Intimations of an intelligent force superior to the actor; Effect of physical conditions on the sensitive; Unconscious sensitiveness; Prayer, in the light of sensitiveness and thought transference; Immortality—What the future life must be, granting the preceding facts and conclusions; Mind cure; Christian science, metaphysical, their psychic and psychological results; Personal experience and intelligence from the spheres of light. It is printed on fine paper, handsome 7 bound, 222 pages. Sent, post paid, \$1.25. Orders promptly answered by THE WAY PUBLISHING CO., Cincinnati, O.

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When out of order, involves every organ of the body. Remedies for some other derangement are frequently taken without the least effect, because it is the liver which is the real source of the trouble, and until that is set right there can be no health, strength, or comfort; in any part of the system. Mercury, in some form, is a common specific for sluggish liver; but a far safer and more effective medicine is

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A. F. MELCHERS EDITOR

CINCINNATI - - - SEPTEMBER 6, 1890

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NOTICE TO SUBSCRIBERS.

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THE RATIONALE OF IT.

There seems to be a general verdict in favor of allowing the spirits to "run Spiritualism," to use a popular term.

Now, some minds will grasp at the former and become ready to give up everything pertaining to the cause, to spirit guidance—including their private affairs because it is possible to seek spirit advice in these things also.

A line should be drawn between these two points in order to find the true course to pursue. Mediums are not the slaves or servants of spirits any more than they are of mortals.

So it may be applied to the other extreme. Those who will not take the advice of mediums or consult the spirits in matters pertaining to Spiritualism or any undertaking in which they desire or expect spirit aid must fail finally.

People who take any interest in the cause of Spiritualism therefore, and are not fully conscious of being under spirit guidance themselves, should be cautious in their mandates pertaining to the cause.

the nature of the philosophy that is to be preached as Spiritualism in it. All good deeds and kind acts from mortals are acknowledged by the spirit world...

But for all that, mediums should preserve their individuality under all circumstances. Rational spirits do not require them to give up this for perfect work.

IT IS NOT FEAR.

Our Chicago contemporary, The Progressive Thinker, intimates that there is but one Spiritualist journal in America, beside itself, that does not fear to cross the path of the Religio-Philosophical journal...

Amen, Brother Cotemporary! Though we like nothing better than a little newspaper war, we avoid it for the cause's sake.

One may fear the superior pen of another. But if a medium and his cause is just, has he not the spirit world to aid him? Then what is there to fear?

"UNCONSCIOUS CEREBRATION."

A separation of man and wife, caused by a clairvoyant, has caused a happy family to be broken up at Lima, O., says the Cincinnati Enquirer of recent date.

This is a clear case of thought-transference, or so-called unconscious cerebration. Being a sensitive, the clairvoyant takes on the conditions of the one consulting her and unconsciously gives what is, may be said, asked for.

Ostracising every executioner from society in America as it does in Europe would probably be the means of having capital punishment abolished; for people dislike to remain unrecognized in this country.

THE RIGHT SPIRIT.

To the Editor of The Better Way. I am just seventy five years old to-day Aug. 27. I don't think I can celebrate my birthday any better than to send five dollars to your Co. to help spread the light among the people.

I am a great lover of nature, and am in full sympathy with the poet who; "Finds tongues in trees, books in the running brooks, sermons in stones, and good in every thing." Fraternally Yours,

W. REAVIS.

BRAZIL'S NEW CONSTITUTION.

It is said that Brazil copied our Constitution. It would be well for this country if we copied her's. Here are a few extracts from it that show political wisdom:—

The following persons will not be allowed to vote at Federal or State elections: Those who live by begging, those who cannot read and write, and soldiers and clergymen.

The Republic will only recognize civil marriages, which shall always take place before the religious ceremony. The cemeteries shall be secular, and shall not be controlled by any religious sect.

WHO ACKNOWLEDGE US.

The independent political papers—among them the Farmers' Alliance—are about the only ones that admit notices without stint in their columns concerning Spiritualism, and allow favorable comments to be made on the same.

MRS. COLBY LUTHER

Will greet Cincinnati Spiritualists next Sunday at G. A. R. Hall. All are invited to attend. Admission free. Mrs. Luther is a forcible and radical speaker, and those who like to hear the truth put down in that way, should not fail to attend.

Let individuals develop conscientiousness and the world will become better.

Nothing melts another's heart so readily as to acknowledge one's wrongs to him.

"Progressive" before Spiritualist is an unnecessary adjunct. Spiritualism is progressive in itself and he who does not progress with it, is no Spiritualist, simply.

If intuition would be but permitted to manifest properly it would do as much toward proving the soul's immortal nature as the phenomena of Spiritualism can do.

Force a man to praise another when as much to the contrary can be said, and he is very apt to tell both sides of the story. Caution should always guide the boycotter.

Too much material indulgence finally reacts for months of illness. Mediums must either lead a spiritual life here or they will become spirits very soon. Chicken wings are sometimes preferable to angels' wings.

We can only prove another's belief wrong by proving that he is deprived by it, and our own right by showing how much liberality and charity we have for him in consequence. But simply negating a thing is not disproving it.

The House of Representatives at Washington last week was the scene of a rather warm debate between two Congressmen, which ended in Billingsgate and Sullivarianism. Whom the gods would destroy they first make mad. A change is in sight.

As the sunlight is reflected according to the purity of its outer envelope—its photosphere—so the light of soul is reflected according to the purity of its outer envelope—its spiritual and physical bodies. Mediums who preach purity in one direction should be sure that they are living it in others.

No man can lay himself under obligation to do wrong, even for his best friend.

PERSONALS AND LOCALS.

Next Sunday Mrs. Luther will open the season at G. A. R. Hall. Do not forget this fact.

W. W. E.—Your article accepted with thanks.

Mr. Wm. Phillips, author of "Nirva," writes from Clackamas, Oregon, that their state camp begins at New Era on September 18th.

Mrs. Charles A. Thayer passed to spirit life from Boston, August 23d; and Mr. Henry H. Brown, of Port Huron, Mich., departed from the latter place on the 18th ult.

Mrs. J. H. Stowell has returned to the city and will be pleased to see her many friends at 468 Baymiller street.

Mrs. Rufin, Wright and Kibby have also returned from their summer vacation, having been last at Cassadaga camp. Mr. J. H. Wright, our worthy treasurer, who recently took a flying trip to said camp, returned on Sunday in good health and spirits.

Readers of the Spiritualist press cannot fail to notice the names of many of its brightest writers figuring in this issue of THE BETTER WAY. More such are promised in the near future.

Mr. I. S. McCracken and daughter, Cora, have returned from their Eastern trip, much pleased with their visit. All are welcome at home.

Bro. Brooks has been lecturing at Summerland.

Those of our correspondents who object to having the phraseology of their MSS. altered—and which often necessitates the omitting of whole sentences to insure intelligibility—should pay a little more attention to their grammatical construction in writing.

The Union Society opens its services next Sunday with Mrs. Luther on the rostrum.

Rev. M. C. Lockwood, pastor of the First Baptist Church of Cincinnati, has been asked to resign. It is supposed to be on account of the admission to membership of someone objectionable to part of the congregation.

Mrs. Carrie Twing's address until Sept. 14th, will be Queen City Park, Burlington, Vt.

Mr. C. C. Stowell has returned from camp and again entered upon the peaceful duties of his office labors—though we hope that peace will be somewhat disturbed by renewal of subscriptions.

Dr. S. S. Baldwin, of 34 East Fifth St., has opened an office at 145 W. Fifth St., 2d floor, in the rear, where he gives magnetic and electric treatments.

The new gas well at Summerland is down over sixty feet, with an increased pressure of gas. Already there is talk of piping the gas to San Francisco.

Senator Quay is fifty-seven years of age, was born in Pennsylvania, and is of Scotch-Irish parents. At seventeen he graduated and became a lawyer. Later he entered journalism which led him into politics.

STATE OF OHIO, CITY OF TOLEDO, ss. LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATHARRH CURE.

Hall's Catharrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75 cents. Sept. 6

NEWS ITEMS.

Free Thinkers are advocating representation at the World's Fair.

The total debt of the United States is now below a billion. Last July it touched \$999,009,000.

A double-deck electric car, capable of carrying 175 persons, is being experimented with in Pittsburgh.

Among the noted people in Paris this week were Mrs. Langtry and Lord Lurgan. It is said that his Lordship has settled £10,000 upon the Lily.

Stanley says that Mohammedanism is on the decrease in Africa, and that within five years there will not be one Mohammedan in Central Africa south of the equator.

Davis Dalton, an American, has accomplished the feat of swimming the English channel from Grimsby to Folkestone on his back in twenty-three and one-half hours.

A permit has been taken out in Chicago for the erection of a Masonic Temple, which is to cost \$2,000,000. It will be of 15 stories, and the roof will be 240 feet from the pavement.

Belgian workmen demand that universal suffrage which is enjoyed in France and Germany, and of which they are as destitute as the Russian peasants. They will strike September 1st unless it is granted. Trouble is apprehended.

A Virginia woman who has had thirty-seven children was found by the census man. Her name is Martha Gray, and her record is thus given: Six triplets, eighteen; six twins, twelve; seven singles, seven; total, thirty-seven children.

Presley Brewer, of Greene county, Ind., while working in the woods pasture hid his pocketbook containing \$103 under the roots of a tree. A cow grazing near by came upon the treasure and devoured it before Mr. Brewer could rescue it.

The suppression of religious guilds and the reclamation of their property will necessitate the closing in Rome alone of twenty-eight or more churches. Some will be turned into cafes, theaters, factories, etc., and some will for the present merely be razed.

Church of England missionaries protest against the way in which Catholic missionaries follow up the advance work of the former in all foreign lands and get possession of the missions. They say the conduct of the Catholic and Protestant missionaries is "a scandal to Christianity," and desire the government to stop it.

It seems that the idea of the single tax party is not new. Like many other notions it comes from China, where, according to a floating paragraph, all the land belongs to the state; a trifling sum, which has remained the same for centuries, is paid as rent. That is the only tax in the country, and is amounts to but 60 cents a head of population.

When the Americans residing in St. Petersburg asked permission to celebrate the Fourth of July the authorities peremptorily refused them the privilege. But the Frenchmen of that city and Moscow were allowed to celebrate the establishment of the first republic of France on July 14th with great pomp and public demonstrations.

Count Tolstoi, a Russian soldier, author, earnest Spiritualist, and once a man of the world, gives up worldly honor, renounces literature, and goes to live among his peasants on his great estates and to put in practice real Christianity instead of the religion which he sees allied to war and despotism.

Mrs. S. Dick, a fine trance medium of Boston, while sitting recently in the auditorium at Onset, became aware through her gifts that a stranger gentleman by her side was "of the clerical cloth." So strong was the impression that she said to him: "Excuse me, sir, but are you not an orthodox minister?" "I am," he replied. "I came here to note what the Spiritualists have to say. How did you know that I was an orthodox clergyman?" "Well," she replied, "I smelled the brimstone around you." A sardonic smile was seen to pass over his countenance when he left.—Golden Gate.

Says F. W. H. Myers: And would there not be something childish in the notion that the unseen world must consist of vague and glibly objects—

Mockeries and masks of motion and mute breath. Leaving of life, superfluous of death.

Simply because the apparitions which form at present our clearest indications of that world's existence are by their very nature fugitive and strange? As well might Columbus have turned back when the first driftwood floated out to him from America, on the ground that it was useless to discover a continent consisting only of dead logs.

The salvation army posts in the city, in common with those throughout the world, was celebrated recently the twenty-fifth anniversary of the organization. The chief celebration, however, was at the Crystal Palace, in London,

where representatives of the army from every country on the globe assembled and where 50,000 soldiers were in line. The army was organized by General Booth, in the East End of London in 1865. It did not, however, take the name of "The Salvation Army" until 1876. In 1881 the total number of its officers was only 332. At present it has 8,646 officers and 2,749 corps or stations. In 1882 it had in the United States only eleven officers and five corps, it now has 1,020 officers and 399 corps. Its work is carried on vigorously in France, Germany, Italy, Holland, Sweden, Australia, Tasmania, South Africa, India and all over the world. The policy of the army is to live on the country wherever it goes, but General Booth declares that he is supported from an entirely independent source.

Under the caption of "Political Spiritualism," the Golden Gate says: "In view of the injustice of the courts upon all questions affecting Spiritualism, or the practice of mediumship, and the general disposition of Legislative bodies and public officials, to treat Spiritualism with contempt, and its believers with suspicion of unsoundness of mind, we think the time has come when Spiritualists, who constitute a very respectable and numerous class of our voting population, should assert their belief by their votes, and to resolve henceforth to vote for no bigot or religionist, who cannot treat Spiritualism fairly. Had the Spiritualists of Michigan known the kind of men they were voting for, no such narrow, unfair and unscrupulous Dogberrys as the Judge who sentenced, and the other one who confirmed the sentence of Dr. Reid to one year's imprisonment for the crime of sending answers to sealed letters through the mails, could possibly have been elected. To prove that he was not a fraud, it will be remembered that Reid offered to read letters in the Judges pocket, in open court, and was denied. The court also refused to hear the testimony of a large number of witnesses to his genuineness. In our approaching State election it is important that Spiritualists know how their candidates for the Legislature stand on the question of licensing mediumship and a medical monopoly law. No men at all shaky on these questions should receive their support. Spiritualists can make their power felt in this way, and the time has surely come to act."

LITERARY.

El Precursor. Organo de la Sociedad Espirita de Mazatlan. Sinaloa.—Revista dedicada a la propaganda y defensa de la Filosofia Espirita.

Freethinkers' Pictorial Text Book. Published at the Truth Seeker Office, 28 Lafayette Place, New York. This book contains the illustration that have appeared in the Truth Seeker from 1886 to 1889 with a page in large type descriptive of each illustration. Price \$2. Address as above.

The Arena for September is noticeable for the strength and variety of its contributions. The opening paper is by Senator John T. Morgan of Alabama on the Race Question, a striking presentation of the problem from the standpoint of a Southern statesman. Rev. Samuel W. Dike, LL. D. contributes a paper of great ability on Marriage and Divorce Laws. Psychological Research by Richard Hodgson, LL. D., is a notable paper treating the subject of apparitions of the living and the dead, and haunted houses in a critical and scientific, but very entertaining manner. One of the strongest features of this issue, however, is found in Prof. Chas. Creighton's paper on Vaccination. Robert Owen at New Lanark is a most delightful paper contributed by Walter Lewin. The Dominion's Original Sin is a bold and brilliant attack on the methods resorted to in order to bring about the present Canadian confederation. Divine Progress, the No-Name poem this month, is a reply to Progress and Pain. The Greatest Living Englishman is a brilliant and entertaining sketch of the life of Gladstone by James Realf, Jr. A splendid photogravure of Gladstone forms the frontispiece of this issue. The Notes on Living Problems of the Hour are very valuable. Allen B. Lincoln, editor of the Connecticut Home, writes on High License and Tariff. Sylvester Baxter on the Legislative Degeneracy in Massachusetts and J. De Perry Davis on Municipal Government. These, with Editorial Notes, make the Arena the peer of monthlies.

A New Thought

The following remarkable analogy between man and the planet he inhabits is made by the World's Advance Thought, at the same time giving some light or calling attention to a fact that is worthy of consideration or reflection: "To the spiritual vision the earth is like a tree, whose roots are buried in the dark currents of magnetism at the South Pole, and whose blossoms revel in the wondrous Light of the Central Solar Forces at the North Pole. Look at a world map, the continents all point South or downward to the beginning of life, and their expansion is to the North. The currents of dark magnetism and the central solar forces permeate the brain of man and bear the same relationship to each other there as they do in the earth brain. In the North man is progressive, liberal and enlightened; the night of ignorance grows darker for him as he descends to the South or lives in the shadowy realm of his lower brain."

Correspondence.

Lookout Mountain, Tenn.

Helen Stuart-Richings concluded her engagement here last Sunday, August 24th. A large audience greeted her and general regret was expressed that she could not remain through the meetings.

South Haven, Mich.

The Spiritualists of Southwestern Michigan met in convention at South Haven, Aug. 24th. The first day was taken up in picking tents and preparing for a good time.

Vicksburg, Mich.

We wish to inform the friends of the camp at Frazer's Grove that the intellectual and spiritual feast we enjoyed was a grand one.

Haslett Park, Mich.

Thinking an account of this meeting for the past ten days might be of interest to some of your readers, I submit the following report: I arrived here Friday morning August 15th.

At 10:30 p. m. Mrs. R. S. Lillie spoke on subjects from the audience.

At 10:30 p. m. presentation of a set of colors to the steamer Belle Haslett. Mr. S. D. Pace, American consul at Sarnia, Ont., presented them with a short but appropriate address.

At the conclusion of these exercises an adjournment was made to the auditorium, there to witness the christening of the first child born at Haslett Park, little Daphne Haslett Turner.

At 10:30 p. m. Mrs. Lillie again spoke at both services.

At 10:30 p. m. Mrs. Lillie made her farewell address, leaving that evening for Mt. Pleasant Park.

At 10:30 p. m. lecture by Dr. U. D. Thomas, followed by psychometric readings.

At 10:30 p. m. lecture by Mrs. Carrie Firth, of Cold Water, Mich.

At 10:30 p. m. lecture by Mrs. Bible. Subject: Equal suffrage.

At 10:30 p. m. lecture by Mrs. Firth. Saturday, p. m. stompatory, free for all.

At 10:30 p. m. lecture by Mrs. Firth. Sunday, the 24th, at 10:30 a. m., lecture by Miss Emma J. Nickerson, who was followed at 2:30 by Mrs. Adah Sheehan, of Cincinnati, O.

On August 14th Mrs. Wiley lectured on "Spiritualism." The meeting was held in the grove and was well attended, quite a number coming from various points about the lake.

Friday, August 15th, Mrs. Consett, of Vermont occupied the platform as speaker. Her lecture was interesting and practical.

until they were gradually led to an understanding of the sublime truths of Spiritualism.

Monday evening, August 14th, an interesting conference was participated in; it was addressed by Mrs. Crossett, Mrs. Stevens, Mr. Cobb and others.

Tuesday, August 15th, Mrs. Abby W. Crossett occupied the platform. The meeting was held in the pavilion, which was well filled by the time service began.

Wednesday, Aug. 20th, Mrs. Crossett bade her friends at Sunapee good-bye and left for Queen City Park on the early morning boat.

Thursday, August 21st, was the last appearance of Edgar W. Emerson, who again made many hearts glad with his "supper."

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Sunday, August 31st, was the last appearance of Edgar W. Emerson, who again made many hearts glad with his "supper."

Monday, September 1st, was the last appearance of Edgar W. Emerson, who again made many hearts glad with his "supper."

Tuesday, September 2nd, was the last appearance of Edgar W. Emerson, who again made many hearts glad with his "supper."

Wednesday, September 3rd, was the last appearance of Edgar W. Emerson, who again made many hearts glad with his "supper."

Thursday, September 4th, was the last appearance of Edgar W. Emerson, who again made many hearts glad with his "supper."

That grand worker, Lyman C. Howe, gave a lecture at 10:30 upon "Spiritualism," that was both interesting and instructive.

At 10:30 Edgar W. Emerson gave a test séance to a large audience, and gave unbounded satisfaction. His tests are absolute and convincing.

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spended in a most happy manner, expressing her pleasure at meeting many old friends, who had known her from childhood, and we feel sure she will make many new ones, whose hearts are just as warm as the old, and who enjoyed her introductory address with characteristic enthusiasm.

In the afternoon we had another treat from Mrs. Lillie, in which she asserted that the only difference between ancient and modern spiritualism, with its phenomena and philosophy, is the difference in time and the unfolding of which naturally belongs to the different ages.

Thursday evening your correspondent attended a séance given by Mrs. Leslie, a platform test medium and speaker, who entertained her audience in a charming manner, giving a number of very good tests.

Wednesday evening Edgar W. Emerson held a test séance, and "Sunbeam" was in her happiest mood, and gave excellent satisfaction, proving to several doubting Thomases that there is a conclusive existence beyond this expression, and that the door is not barred between the two worlds.

Friday p. m. Walter Howell entertained the audience by discoursing upon the subject of "Marriage, as it relates to the present and to the hereafter." He said, as he had never been married, of course he could not talk well upon the subject.

Friday evening we attended a combination séance at the Alden House, conducted by Messrs P. L. A. O. Keeler, Herrick and Barnes. We never attended a better séance for physical manifestations, and were surprised at the success in such a very large circle.

Saturday part of our Cincinnati friends and many others left us, and a sense of sadness would steal over us, as it began to look as if the camp was thinning out fast; yet the auditorium was well filled at the last conference of the season, and in the afternoon to listen to Mrs. Elizabeth L. Watson on the subject, "Husband and wife in home and State." It was a forcible argument for woman in every department of life.

Sunday, a cold, disagreeable morning, clearing and growing warmer after noon, one of the largest audiences of the session assembled to greet Mrs. Lillie in the forenoon and Mrs. Watson in the afternoon. Both were grand discourses; the latter, on the subject "Sunrise in Religion," was a masterpiece of eloquence and logic, and held the audience spell-bound.

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Summerland, Cal.

Early last week again for this is my third visit found me on my way from my desert home to our prospective home in this lovely angel selected spot to attend immediately to the wants of my beloved husband, who came hither with my niece, Miss Young, to accompany a large camping party, and who, three weeks ago, hid themselves to the mountains to fish and hunt, and enjoy themselves as only a band of bright, happy and upright persons can.

Thursday evening your correspondent attended a séance given by Mrs. Leslie, a platform test medium and speaker, who entertained her audience in a charming manner, giving a number of very good tests.

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MRS. S. SEERY, Trumpet Medium

31 Hydraulic St. DAYTON, O. Arrangements made for public or private sances.

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PSYCHOMETRY.

Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit friends. Send lock, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

J. W. DE HOOG, Magnetic Healer,

21 E. Tenth St., Covington, Ky., Will give treatment on Monday and Friday Evenings from 7 to 9 o'clock.

PROF. J. D. LYON, BUSINESS AND TEST MEDIUM.

SITTINGS DAILY. 188 Richmond Street, Cincinnati. Letters by mail, photographs, or lock of hair successfully diagnosed. Circles Sunday at 2 1/2 and 7 1/2 p. m. Forty years' experience.

A. L. STANFORD, DEVELOPING MEDIUM

120 Plum Street, Cincinnati, O., Public circles Thursday evenings at 4:30 W. 7th street, at 8 o'clock for trance. Trampet circle Monday evening at 8 o'clock, at 437 West Court street, assisted by Mrs. Josephine Ropp, Trumpet Medium.

A NEW DEVISE. Christian WHIPSOCKET



Agents Wanted In Every County in the United States. A quick seller and a large profit. Send us \$1.00 and get one with circular by mail, post paid. It is the best you have seen for the purpose. Address The Christian W. & B. H. Co. 234 W. Third St., Cincinnati, O.

FREE! FREE! FREE! All sufferers, whatever their troubles may be, and especially the so-called incurables of medical practitioners, are invited to send leading symptoms with date of birth and five cents in postage stamps for two FREE absent treatment, terms of instruction in National Physical Science, &c., to Dr. W. W. Edwards, Valdosta, Ga., who gives successful absent treatments.

MRS. ELEANOR MARTIN, TEST MEDIUM,

Famous in Sealed Letters, PRICE, \$2.00; Satisfaction Guaranteed. 73 LAUREL, COLUMBUS, O.

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Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free. Address, J. C. BATDORF, President of the Magnetic Institute, GRAND RAPIDS, MICHIGAN.

AN ASTONISHING OFFER.

Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

MRS. A. A. COOPER, MAGNETIC-ELECTRO HEALER,

830 Court Street, Cincinnati, O., Rheumatism & female diseases specially. Will give treatment on Tuesdays free of charge. Board and lodging furnished if desired.

MRS. LILLIE'S GREAT BOOK.

Two Chapters FROM THE BOOK OF MY LIFE, WITH POEMS, BY MRS. R. SHEPARD LILLIE.

This book contains the experiences of the author as a medium, including a selection of her poems, about eighty in number—varied in style and subject, and replete with inspirational truths. Price only \$1.25; postage free. TO BE HAD AT THIS OFFICE.

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THOUSANDS TESTIFY THAT MY MELTED PEBBLE SPECTACLES

Restore Lost Vision. The Spectacles that I send are large eyes mounted in a FINE STEEL FRAME. Sent by mail in a nice wooden box—Low or Breakage at my risk. State age and how long you have worn glasses, or send them up for full directions how to be fitted by my New Method of Clairvoyant Sight. Price of Spectacles \$1.00. Address B. F. POOLE, Clinton, Iowa.

Mrs. Margaret Fox Kane, Rapping & Writing

TEST MEDIUM, 367 W. FIFTY-SECOND, NEW YORK, Second Floor, Rear.

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MRS. J. H. STOWELL, TRANCE MEDIUM,

No. 488 Baymiller St., City, Sittings daily for information and test from 8 a. m. to 4 p. m.

MRS. E. M. SHIRLEY, TRANCE & TEST MEDIUM,

Also Magnetic Healer, 291 W. 7th St., Cincinnati.

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By a Reliable Clairvoyant and Magnetic Healer Send four 2-cent stamps, lock of hair, name and age, and I will diagnose your case free. Address DR. J. S. LOUCKS, Worcester, Mass.

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N. B.—Pamphlets will be mailed to any address on receipt of 15 cents in stamps, or two copies for 25 cents. Address as above.

THROUGH THE CRUCIBLE. An Inspirational Story. BY J. WHITEHORN, M. D. CHAPTER XVI. (Continued.)

After the doctor had boarded in the family about two months an incident occurred that tested the spirit of the household pretty thoroughly. Mr. Falsom had a very nice watch, a present from a brother who had recently died, and which he valued very highly. One cold morning after he was ready to leave, Mrs. Falsom said:

"Husband, you haven't got your watch." "It's sprung to get it for him. It was hanging on the wall about as high as she could reach. As she took the watch down it slipped out of her hand, and in an effort to catch it she hit it instead and threw it into the open grate glowing with red hot coals. Before it could be gotten out it was ruined and partly melted. Etta seemed heart-broken and wept bitterly.

"O, see what I have done! 'Twas Uncle Albert's last present to pa; what shall I do! I must have been careless! O, so careless!"

"Mr. Falsom said: 'Don't cry, dear, it can't be helped. Let it be until it gets cool. We can keep it still to remember Uncle Albert by all the same.'"

Then he kissed her, saying: "Accidents will happen the best we can do." Then he went to his work.

The whole family strove to comfort the girl just as if she had received an injury instead of having done a careless act. Her mother said:

"You know your Uncle Albert knows all about it and won't blame you, dear, for an accident."

This all seemed strange to Dr. Harvey, especially about her dead uncle knowing all about it. He stood wondering at the scene with moistening eyes. He had learned before that the family were Spiritualists, but such familiarity with the departed was new to him. He said to himself:

"Spiritualism has anything to do with making such families as this there must be good in it."

From this spirit he saw no exception. And the same kindly spirit was manifested in their intercourse with others so far as he could discern. In this house he also found a new class of literature. Books, pamphlets and periodicals were abundant and various for a family of moderate means. Phrenology, Spiritualism, woman's rights, free thought and liberalism in all its forms were represented on the parlor tables and book shelves. And notwithstanding the busy lives of the family he found them diligent readers. Harvey had never given much attention to religious matters. The most marked specimens of religious zeal he had met were Louis La Rue, Julia Grant and his mother, and he craved none of that kind in creed or life. He had heard much sneering at woman's rights' advocates and kindred reformers, and he already knew the general estimate he had formed of women.

In looking over the abundant reading matter his first impression was, nothing worth reading. One day he found a new book on the table on mental healing. This was much in the line of his thought and practice. It was written by a woman. This led to a more thorough examination of other works of liberal culture, and he found himself reading with avidity before he was hardly aware of the fact. He began to study the family more closely, and to spend more time in the house after his meals. And when his office was closed at an early hour of evenings, instead of spending the later hours at the club-room or more questionable places, he often went home to read or converse. This was a new experience. He had devoted most of his life and energies to the study of medicine and kindred branches, and hardly knew he could make himself interesting or interesting others on other topics. On medicine and surgery and general physical science he was a good scholar and an efficient teacher. He was well versed in general history, ancient and modern, philosophy and ethics. And while in Paris he had learned a little of the art of conversation, but out of the range of science and philosophy he was usually reticent. His loneliness in early life made this almost necessary. He was astonished to find the wide range of subjects upon which Mrs. Falsom was able to converse, and even to instruct him in many things. And even the girls were proficient in many things to which he hardly thought such young girls had given any attention. Really he found himself in this family more a pupil than teacher. He had just completed the reading of a book on "Love and Marriage" which he had just looked over at first and laid down as not worth reading—then read it through with great interest, when he noticed a book written in the French language, entitled "The Evils, Temptations and Crimes of Celibacy." Thought he, this is a queer book to be found here. Then he wondered if any of the family could read French. Next he found one of Allen Kardec's books in the same language. He was astonished when he found that Mrs. Falsom was a good French scholar, and that Mr. Falsom and both the girls could read and write the same language well,

but could speak it only indifferently. In the pronunciation of French Harvey found himself a welcome teacher.

The book on celibacy was an eye opener to Dr. Harvey. Never before had he been so thoroughly ashamed of his life as it had been for the last three years. One morning the doctor came into the parlor some time before breakfast was ready, and was looking over some pamphlets rather listlessly, when Mrs. Falsom came along and asked:

"Have you seen Miss Chase's articles in that magazine, doctor?"

He replied: "No ma'am, I have not."

Then she selected the three numbers containing them; the first was "The Slavery of Girls in High and Low Life," the second, "The Slavery of Wives and Divorce," and the third, "The Ideal Family Under the Reign of Mutual Love, Liberty and Equality."

[To be Continued.]

MARVELOUS CURE

By Dr. J. S. Loucks, Now of Worcester, Mass.—An Unsolicited Testimonial.

Sumner, Bremer Co., Iowa, Oct. 21, 1885.—Dr. J. S. Loucks:—Dear Sir:—I have been sick about three years, a great part of the time confined to my bed. During this time I received treatment from three of our best physicians, with very little benefit, when I accidentally heard of your wonderful magnetic cures, and was induced by a friend to send you my address and a lock of my hair. I did so, feeling more curiosity than hope, I must confess, for it did not seem possible that you could tell what my disease was and treat me at such a distance. I was very much surprised upon receiving a letter from you describing my case accurately, and locating all my aches and pains as well as I could myself. I have been treated by you for disease of the stomach, liver, spleen, kidneys, female weaknesses, headache and rheumatic pains. I was so cold and lifeless, having to have something warm to my feet in the hottest of weather, could not sit up but very little when I began your treatment. Every magnetic paper which I applied seemed to give me more strength, and I have now, after three months' treatment, become so well that I can ride many miles without being tired, and work considerably. I am gaining flesh some and expect soon to feel perfectly well again. We consider your prices very reasonable and within reach of the poor as well as the rich. I have been a pretty good advertisement for you, as your patients from this way testify, and they keep sending to me for your address, from Fayette, Sumner, Fredericksburg, and even as far as Keokuk, and I am ever grateful for what you have done for me.

Mrs. G. L. CONGDON.

See ad. in another column.

TID BITS.

The Senate committee has put brimstone and sulphur on the free list. That's only fair—salvation's free.—New York Herald.

Seek not to enforce upon your brother by legislative enactment that virtue which he can possess only by the dictates of his own conscience and the energy of his own will.—John Quincy Adams.

Alice and Phoebe Cary were wonderfully intuitive natures; finely organized, very spiritual in nature, they both possessed the clairvoyant power in a marked degree. On one occasion Phoebe said: "I know that the dead come back, just as I know I think, or see, or know anything else. It is no more wonderful to me that I should see and perceive with my soul than that I am able to discern objects through my eyeballs."

To ignore the judgment of others entirely is to arrogate to ourselves that we know it all.—S.

Come out of yourself and do not bury yourself within yourself. Forget self and you will not have so much cause to pity yourself.—E. X.

I would rather (says Bacon) believe all the faiths in the Legend and the Talmud and the Alcoran, than that this universal frame is without a mind.

Nothing is more terrible than ignorance with spurs on.—Goethe.

Indianapolis, Ind.

The Medium's Home Society opens at English's Meridian-Street Hall, Sunday, September 2, 1890. D. A. Balston, manager.

Speakers under contract are: September, Mrs. A. M. Gladding; October, Mrs. Colby Luther; November, Mrs. Helen Stuart Riching; December, Mr. J. Clegg Wright; January, Mrs. Jennie B. Hagau. Order or call for season tickets.

Wentworth Grove Meeting.

The usual annual grove meeting for Paulding and DeWane counties was held on August 23d and 24th, this year, at the Wentworth Grove, near Hicksville, Ohio, and was a great success. It was estimated that 2,000 persons were present; perhaps there were more, as there seemed to be incessant coming and going. A better idea will be obtained when we say forty acres of woods were filled—packed full—with people and vehicles. The crowd seemed to be an outpouring of the surrounding country. Close attention was paid to all that was said. Lyman C. Howe and G. W. Kates and wife were the speakers. The lectures by each of these were of a highly intellectual order, and have made a deep impression. The spirit tests and psychometric readings by Mrs. Kates excited much interest, and were nearly, or all, recognized. She is a pleasing little lady upon the platform, and an impressive test medium. It has been fortunate this year in the speakers and mediums—and the weather clerk failed to order Jupiter Pluvius to baptize the Spiritualists with copious showers as some good Christians earnestly desired. The weather was clear and sunny, as were the lectures and tests.

Pine Lake, Mich.

Sunday, August 10th, J. Clegg Wright gave two lectures. Subject: "Progression" and "Sounds from Home." He seemed to draw directly from the fount of inspiration, and all felt lifted out of every-day life. At the close of the afternoon lecture the friends assembled at the cottage of Miss E. J. Nickerson where Moses Hall made some excellent remarks, announcing the name of cottage to be "Liberty Lodge, Health Hill." Miss Nickerson gave the history of the reason for the erection of the cottage. Mrs. J. H. Haslett recited poem, "The Rosary of my Tears." Remarks were made by Mr. Potter and others, which closed the dedicatory services.

Monday was a day of needed rest. Tuesday Mr. Wright gave his farewell discourse and went to other fields of labor. In the evening Mrs. Lillie came in time to enjoy with us the festivities of the annual camp fire, which were enlivened by the Indian contrab.

Wednesday Mrs. Bible lectured to an attentive audience in the afternoon. Subject: "Sympathy," which was handled in a masterly manner, with conference as usually in the morning.

Thursday Mrs. Lillie gave us her first address. She is so well known and loved that no words of mine are needed to tell you how much she was appreciated.

Friday she again lectured to a good audience. A merry dancing party was one of the features of the week, and was enjoyed by nearly all, either as lookers-on or participants.

Saturday—Exercises, a little out of the regular order were indulged in. Dr. Pace, of Port Huron, presented a set of colors to the steamer "Belle Haslett" in compliance with the wish of spirit "Belle." Dr. Pace made the presentation speech, which was responded to by Mrs. Lillie. The other event being the christening of the first baby born at Haslett Park. Mrs. Lillie was chosen to christen the little stranger of ten months, and it was a most impressive scene. Three little girls in white stood as sponsors. It was a beautiful scene—Mrs. Lillie holding the little black-eyed baby in her arms, calling down upon the child's life the benediction of the innumerable throng of angels and friends. The baby was crowned with a wreath of white flowers, and presented by the ladies of Haslett Park with a silver cup lined with gold. A sum of money was raised to be deposited in the bank to accumulate for the little one.

At the annual meeting of the bondholders Mr. Potter and Mr. Briggs retired. Mr. Potter positively refused to be a candidate for re-election. Mr. A. A. Whitney, of Battle Creek, and Dr. A. W. Edson, of Lansing, were put upon the board.

After the Sunday afternoon exercises the Medium's Home was dedicated. Mrs. Lillie conducting. After singing, Mrs. Bible offered an invocation and made a few appropriate remarks, when the following words were repeated in unison by the mediums of the home: "We dedicate our mediums' home to the high and holy gift of mediumship, and to our spirit friends who endowed us with this gift. We dedicate our home to harmony, fidelity, love and truth. Let us not forget in doing good to each other we reach the highest good for ourselves." Then followed remarks by each medium in the home, telling how much of benefit and inspiration the home had been to them.

Mrs. H. N. Read is the oldest medium in the home, and has worked hard for its erection. Dr. Edson, President of the enterprise, told how he had fulfilled the promises made to his guides long ago, in the erection of such a home. It is so far as known to this writer the only one of the kind in existence at present.

Mrs. Lillie's address was full of loving kindness and inspiration, and, by the way, no speaker or medium has left the monuments of their work upon this camp ground more than this grand instrument of the spirit world.

A liberal amount was donated, and the association felt confident of success, and there has been planted here seed which will blossom and bear fruit in the interest of mediumship.

Mrs. A. E. SHEETS.

Obituary.

Dr. John Ulrich passed to the higher life from Buffalo, New York, the 18th inst. He had been a sufferer from a chronic disease for years. He was a magnetic healer of note, a kind, loving husband, an indulgent father, of unblemished integrity, and always anxious to do all the good in the world that lay in his power. For years he had been a firm believer in the spiritual philosophy, and what we call "death" had to him no terror.

Some years since he married Mrs. E. J. Marker known all over the continent as a most excellent medium in nearly every phase, including materialization.

The following was given to her by her controls as applicable to the occasion, so said to her and the relatives and friends, but so blissful to him, as ushering him into a life free from care and pain and where the opportunities for doing good so much surpass those of earth:

"Oh, how happy, our dear one, As the soft peace fills his mind, For the spirit has left it The pain-laden casket— The weary some body behind.

Ah, the day of affliction, And the nights full of pain, And the bright crystal river In his view following ever Past God's city, over the main.

Dear one, we surely will meet thee, When life's brief day has sped, And the time of our sorrow Will end on the morrow, And parting tears no more be shed." Yours truly, F. N. FITCH.

Grayville, Tenn.

When I saw THE BETTER WAY in its new dress, I could not help saying I am sorry they have taken the picture from the title page. I used often, when weary, to read and study that picture, wondering how many people realize that some one is pointing or leading us on to a better way, though it may be ever rough and stony ground, and then dropping a few flowers in our pathway, and just a little distance beyond there is one who has received light and knowledge from the spiritual side of life. In the distance stands the light-house, a "beacon light" to all. Now THE BETTER WAY makes its way to us, with title page clean and white, indicative of its purity.

Many minds there are to please, so I will not scold the editor for the change, so long as the contents remain good.

Will say in this, that if any good medium feels disposed to accept Mr. Alter's invitation to call at Stuttgart, Ark., that they will find in his family noble friends, as also that of Mr. Thomas, as I can testify from experience. Respectfully, Miss MARIANA WALKER.

Recent discoveries among ancient tombs in Etruria unmistakably show that dentistry was practiced as far back as six centuries before the Christian era. Several of the skulls examined had false teeth, carved from those of some animals; while many of the natural teeth had gold filling.

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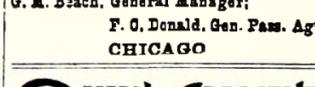
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THE PSYCHIC RESEARCH SOCIETY.

This society kindly extended the use of their hall on August 14th and 15th to the Ladies' Society for Psychic Culture...

August 29, 1900. Haslet Park, Pine Lake, Mich. To the officers and members of the Psychic Research Society and friends...

Dr. Dobson and \$2,000. Friend Chaapel: Like the man in scripture history, this day do I remember my fault...

The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and the Websters...

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The man was a stranger to me, and so I made further inquiries. While in Pleasant Valley, visiting with the Benedicts and the Websters, I spoke of the matter, and found that they knew both the man who was cured and the man who advised him to apply to Dr. Dobson...

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PUNGENT PARAGRAPHS.

Frank Snow fell in Colorado recently. Fifteen years ago when a gentleman began the culture of bees he suffered severely from stings...

The present cost of maintaining the Federal Government is \$1,000,000,000 a day. True wit is like the brilliant stone dug from the Indian mine...

A patriotic gentleman in Newman, Ga. lately received a surprise from his wife in the presentation of triplets. He has named them Red, White and Blue.

Can you see that poem of mine on Venice? Oh, no. No one but a true genius could have rhymed gondolier with colza as you have done.

There is a real floating island in Norway Lake, Me. It has an area of one and one-fourth acres, formed of a quagmire made up of a mass of roots, weeds and fibers...

Algeria two thousand French soldiers, aided by twelve thousand natives, are combating a grasshopper plague. A single case of hydrophobia will stir the authorities to kill every unvaccinated dog on the streets...

Rev. Dr. Harcourt told a San Francisco audience that the funeral of the present time cost more than the public schools. Is it possible that this is true? Are the American people such fools?

Willie-Papa, the papers to-day said Uncle wouldn't get an office and that he is only a peasant politician. Why do they call him that? Papa because he gets roasted, I suppose.

It always bothers a Freshman who is learning English to read one day that a murder has been committed and the next day that the murderer has been committed.

MOVEMENTS OF MEDIUMS.

Bishop A. Brau speaks at Toledo O for September. Address: 204 Locust street. G. W. Kates and wife may be addressed until further notice at 7124 Frankford Ave., Philadelphia Pa.

Moses and Mattie E. Hull are open for engagements for grove or camp meetings. Address Chicago Terrace and West Fortieth st., Chicago Ill.

Henry H. Warner inspirational speaker and test medium. is engaged for 1900 as follows: Cambridgeport, Oct. 12th, 19th, Brockton, Oct. 20th; Fitchburg, November 9th and 10th; Brockton, December 14th.

Dr. James A. Bliss will be able to travel, visit the New England States, remain during the greater part of the fall and winter. He would like to give treatments, lectures, sittings for development and hold circles anywhere...

Mr. Lyman C. Howe will lecture on the Sundays of November in New York and during December in Philadelphia, Pa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England...

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

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