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THE BETTER WAY

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Spiritual Discourses.

WHAT MEAN ALL THESE LONGINGS OF THE SOUL?

Delivered at Lookout Mountain Camp Meeting, Sunday, July 13, 1890, by Mrs. Cora L. V. Richmond.

If the earth were the origin and only destiny of man these longings to which the subject refers would be meaningless; if, as the materialists declare, the physical earth is the origin of both mind and body and there is no separate origin for the spirit or soul; if, as the materialist contends, human life is but the epitomization of molecular action, of chemical attraction and repulsion, and even if the mind is a continuation of that molecular action, if there is no higher plane for its origin than the physical earth presents, then man may conclude, justly, that his physical life, his existence here and all its aspirations mentally and spiritually are a sublime failure and mockery.

The material universe offers a fulfillment of every physical promise: the seed that is planted in the soil if it does not culminate individually has other sister and brother seeds that carry forward the work of perpetuating life; in every form of material existence there is stamped upon it the order of existence to which that particular thing belongs and its destiny; you can see written in leaf, and tree, and flower, in every form of vegetable life, in the flora and fauna of every clime the particular results of a distinct intention, which is carried forward to the perfection of the type or species, and nature yields the results. If many flowers fall to the earth there are some that are carried forward to fruition, and though the buds are blighted, and the leaves are destroyed by frosts, another season of life brings forth a new creation; and the giant oak yields its hundreds of harvests unto the earth, dropping the silent seeds that again shall spring forth when favoring winds and showers and sunshine win them from the earth. There is nothing in nature but what yields the promise that is stamped in the germ or bud; and the full fruition of earthly existence presents unto human observation perfection in every form of being, except man, or possible perfection of the order or type or class in which they have existence. In man alone there seems to be disappointment; in his form alone there seems to be more imperfection.

While it is true that the human race as a whole is steadily increasing in physical strength, size and perfection, owing to the intellectual achievements of man, while it is true that when man avails himself of the knowledge which his mind enables him to gather from nature he proceeds to cultivate those attributes from which he wandered in his endeavor to seek for higher knowledge; and while it is also true that the physical existence of man seems to present the possibility of perfection in the future to the whole race, as it may have presented in some of the races of the past, there is still so much that falls short of perfection in the mere physical life, so much that is disap-

pointing in most of the purposes of existence, that if we were to leave the realm of the mind and spirit out of the question, man's physical life is a failure; his choicest works vanish, the cities of his hand and thought are buried perhaps hundreds of feet beneath the drifting sands and engulfing earthquakes; he is disappointed at every turn, since that which he uprears in his pride disappears beneath the ever leveling law of change and decay. Nothing seems to be enduring save that alone which the materialist declares is not in existence.

On the contrary the mind of man has powers which are indestructible, has aspirations for which if there is no fruition they for the first time prove that nature as a creator is a mockery. This life, these aspirations and powers yield here some portion of their fruition, but point to a far deeper and diviner destiny. The intellect that can fathom the sea and gather the treasures of the mine, can analyze the substance of the earth, can trace the geological stratifications of the earth, can measure with mathematics the distances of planets, and calculate their spheres before the planets are seen. All this declares possible that which if it cannot find its fruition here makes of human existence the only mockery in the universe; for nature gives no promise that she cannot fulfill. If atom and molecule, seed and germ perfect their intention in the various forms around you; if every gradation of existence offers a satisfactory solution of that which is promised in its foundation and basis, and if nature never disappoints, but yields the fullness of all that can be expected from her, why should the reasoning mind suppose that in the realm of mind, which realm alone is capable of perceiving all this activity and fulfillment in nature, there is to be disappointment and failure? The idea of light and motion, the vibrations of every form of material existence around, even in the subtlest forms of electricity, show the fulfillment of every suggestion. The human ear is attuned to sound, but we know there are millions of vibrations of sound which the ear cannot perceive, which, if it could perceive, would drive the human being insane, which, if it could perceive, would make you aware even of the voices of these flowers and growing leaves. Some one, who in supreme poetic mood, leaned toward the earth, declared that he could hear the blossoms grow. If the ear were attuned to every sound in nature there would be no pulsation of sap through the veins of the trees, no sound whatever of blossom, of flower, or incense of fragrance floating from them that you could not hear. Then you could not bear the greater sounds of nature, they would be deafening to the ear attuned to such fine harmony. Wisely, therefore, the human ear is adjusted to a certain range of sounds, and that range of sounds is what is required by the human mind and organism for its protection and for carrying forward the purposes of the mind. The same is true of the eye. The eye is adjusted to the vibrations of light that are necessary for the use of man. In the more common walks of life you must still supplement the vision with the lens which the mind alone could invent and fashion; the microscope which discovers the minutest objects that cannot ordinarily be seen, which, if they could be seen, would so interrupt the forms of larger and general objects of life as to destroy the usefulness of existence. The vision is supplemented by the telescope to see at a distance, to examine those objects that cannot be seen by you, that are not within sufficient range to be seen by the ordinary vision; but if your vision were so magnified every day you could not see the ordinary objects around you. So nature has only given a sufficient number of vibrations for the necessary use, while the mind of man has supplemented the vision with the laws of mathematics and optics until both mind and vision can see the minutest objects as well as suns and worlds.

If the mind is the result of a combination of material elements, how is it that it so far transcends the source from whence it came? The mind alone measures mathematical distances, analyzes the vibrations of light, discovers means to supplement this physical sight that nature has given and aspires to even more perfect vision than this. We contend that even in the realm of nature,

drawing our conclusion from analogy, there is proof that man's mind (or source of his mind, which is the immortal spirit) cannot be of earthly origin. If there were no light and nothing to see, there would have been no eyes fashioned; if there had been no sound adapted to man's existence, there would have been no ears to hear; the finely strung organism, the nervous system would not be called to perform its work in vain, and the human being, adjusted to the visible universe, proves what can be done by the organism—that there is something in nature responding to that organ.

If it is true that there must be light and must be something to see because there are eyes, and if it is true that there are ears and a sense of hearing, and if every sensation is evidence of a requirement and a fulfillment in the organism, what is to prevent man from justly concluding, even without the aid of revelation, that there must be some corresponding source for the mind and some corresponding fulfillment of what the mind aspires to? It would be futile, worse than useless, to suppose that the mind is given all its splendid endowments to meet with failure, that the power of thinking is given to man with nothing to think about, and that he is given the surpassing aspirations for possibilities that are to be unfulfilled.

—Then, when we enter the deeper domain of the spirit, that spirit from which the gentleman seems to have drawn the inspiration of this subject, the aspirations of the soul and the immortal longings for truth, goodness and wisdom, and knowledge, nature offers no solution of the question why man desires immortal life. "There is nothing in the universe around us but what perpetuates itself through birth, through growth, through decay, and through perpetual returning to the seed to repeat again the image of life. It is in the realm of mind or spirit alone that man aspires to a continuation of thought, to a wish to perpetuate the higher affections; to a desire to dwell in a realm where there can be fulfillment of these immortal prophecies. The hopes of youth, that are freighted oftentimes with earthliness, are still upborne on wings of aspirations that are far beyond the fulfillment of earth. The truthfulness with which the young mind sees and is prepared to recognize in the world, is not met with; disappointments are on every hand. It is the complaint of middle age and old age that the hopes and aspirations of youth, the confidence in human nature, the trust and love for mankind, have been well nigh blighted by contact with the world, that those hopes have been disappointments, that the fruition has never been found; and yet the middle aged, and those farther advanced in years, look steadily forward to some place, or time, or condition where those hopes will be fulfilled, a realm or state of existence wherein all the aspirations of the spirit which have met with disappointment in external life may be carried forward to fruition.

The poet sees it in the redeemed earth when man shall meet the fulfillment of a higher life in a larger and diviner humanity. The humanitarian sees it in the more perfect endowment of human beings with truth, and justice, and love, and he hopes that in the larger humanity that is to come, in the greater and diviner sphere of human life that is to appear upon the earth, there will be the fulfillment of all these promises and aspirations. But there is only one realm in which there is certain fulfillment, and this must be the realm from whence the aspirations come.

We cannot conceive that the aspirations for immortal life can come from the dust, or that the clay can reveal to man anything of what the spirit requires to know. By that intuition, through which all revelation comes to man, from the inner realm the soul declares itself; and even he who reasons blindly, without inspiration or religion, may justly know that if there is an aspiration beyond what his senses, and beyond what the mere formulas of the intellect declare, that aspiration must emanate from the realm alone wherein that fulfillment shall appear.

The best argument we have to offer to the materialist and unbeliever in immortal life is, to say: Consider what your aspirations are and find in what your

answer. When Mr. Ingersoll says he does not know about a future life, but he hopes there is one, he reveals the certainty of it just as much as if he declared it. If a reasoning mind, accustomed to materialistic thoughts alone and fully intent upon not believing in a future state, can say that he hopes for a future existence, that is more than the full believer does when he declares that he knows it, for where will he find the origin of the hope? He cannot find it in the material life around him, he cannot find it in the reasoning mind that rejects the evidences of the past, and if, notwithstanding these doubts, there is still a hope, it proves that the realm of the spirit is still unconquerable; through the mists, and cobwebs, and darkness of metaphysical reasoning the light of the spirit still must shine.

Humanity has not been left in the dark. It is useless to say that mankind has no evidence of a future life; there has been no age in which this evidence has not appeared a thousandfold. The ages of the past have handed down their records; these have been substantiated by wise and good men. Every nation has its shrine and altar of worship; not first builded up as a matter of idolatry, but at first beginning in inspiration from within. The voice of the spirit has never been quenched—has never been silent. The realm of the spirit wherein man finds answer to the longings of his soul has been an open realm ever since man had a thought of religion. The ages of the past are hidden from your view, the religions of the Orient have been clouded and eclipsed by ignorance and bigotry, but the foundation of every religion has been in the attestation of a living God, of an intelligence, supreme and divine, ruling the universe; by whatever name declared, it does not matter.

In the Christian era so many of Christ's teachings have been perverted, the several different denominations have interpreted differently the meaning of Christ's life and works; still, in the midst of a material age, when the Jews had wandered from the teachings of the prophets and worshiped the letter instead of the spirit, Jesus declared the kingdom of the spirit, revealed the life that was not of earth, spoke in the plainest terms of that realm which belongs within. All His teachings were intended to take man away from the literal law and the literal record to the testimony of the spirit. His searching moral dictation, His deep fervor and admonition were all intended to prove that the spirit and not the external form is the source of every good. The Christian who truly worships, not only worships in spirit and in truth, but sees to it that the spirit responds to every good and noble inspiration. The Sermon on the Mount, those divine beatitudes that He declared, must be considered as the epitomization of the spirituality of the teachings of Christ, in contradistinction to the literal forms of the Hebrew faith; and from the spirit Jesus declared that everything that is valuable must come.

But even if you reject the letter, if you have been taught or compelled by various processes of the mind to reject testimony in the form of creed, still, as a scholar, as a moralist, you will turn to those pages and find them replete with spirituality, you will find a source of thought that does not belong to earth; and if you reject utterly the teachings of those who were called inspired in the past, what will you do with Plato, Socrates, Pythagoras, to whom scholars turn as authorities on philosophy or science, who drew their inspiration from attendant spirits or angels, and taught immortality in the midst of the material-loving Greeks? When Greece was turning toward external worship, then did Socrates declare immortality, while the divinest system of philosophy, outside of religious teaching, is to be found in the system of Plato. All these minds you turn to with pride and account their acumen and philosophy, as it is, the epitome of mental achievement. But if you reject the source from whence they drew their inspiration, if you reject the conclusions to which they arrived, then you discredit their intelligence as well as their achievements in other directions.

Who does not love to listen even to the wise counsellors, even to the testimony of those who recorded the divine sayings

of Christ? The testimony is at your door. There is no Christian denomination that has not felt some portion of this divine testimony. The Roman Catholic Church, even though it was founded under the dominion of the bloody Constantine, still has borne forward the testimony of spiritual gifts and the continual law of inspiration, while the Protestant churches, from the time of the Reformation until the present day, have borne in their most shining lights evidences of continued inspiration, or the intermingling of the two worlds.

Even so orthodox a singer as Watts has still spoken of the saints and angels that guard the bedside of him who is passing into heaven. Ministering saints are a portion of the creed in the Protestant Episcopal Church. The communion between the two worlds was taught not only by Wesley, but by bishops in the Church of England, and in the family of Wesley the communion with spirits was perfectly recognized as the daily and constant guidance. Many who have been passing from earth, or who in trance or slumber have been permitted to visit the spiritual realm, have returned to consciousness, or in the hour of passing away, have declared the visions that their eyes beheld. Every class of religious worshippers has something of this experience. Even those outside of the pale of any denomination, yet who recognize the great religious principles of the world, who understanding the meaning of Our Father, who believe in the brotherhood of man, who turn with unqualified hopes and aspirations to a broader religion that will include all human beings, these have experiences which, if they would confess them, would lead you and them to know that the realm on which this aspiration is based is the realm from whence the answer comes. Read Wordsworth's "Ode on Immortality, and see where he pictures the soul in its surpassing state to have come to the earth bringing with it the trailing clouds of glory, the light of that immortal realm, which are gradually overshadowed by the experiences of the earth, and you need no longer doubt that humanity is certain of finding the source from whence these aspirations and longings are drawn.

As in the habitation of the day man feels himself possessed of surpassing powers, yet who feels himself also limited and tethered, as each one is aware of aspirations that cannot be fulfilled here, as all must know that the aspirations of perfect love, and perfect goodness, and perfect truth can only come by experience in the realm where there is no shadow and no limitation, so may man draw the certain conclusion that the source from whence come these longings and aspirations, and the dreaming must be from within the soul, from that nature which alone can answer them, from that realm which alone is immortal. As you must know that the precious jewel is brought from some mine where jewels are hidden, yet it may be the lapidary's skill greet the sight of sense, but at last may be resolved again into its native elements. So the soul from the divine realm of infinite light, from the Father's house, is placed here in time and sense to work out its destiny, and be aware of its immortal inheritance. Through the experiences of time, through the shadows of the senses, through the great barriers and walls of temptation and crime, still the light of this transcendent kingdom is seen, and the nature that is immortal attests the victory.

There is a beautiful story told in tradition on the western coast of England: that two who were parted in heaven were placed on different planets, and finding themselves parted in the shadows and environments of matter they each wondered how they could reach each other; and from this ancient Welsh tradition we find the blessed lesson, that, finding themselves thus separated they began making lines of light with which to bridge over the space that divided them; beginning each on the planet where they found themselves: at last they met in mid-space in the kingdom of life on the archway of light which they had fashioned. So is the soul separated from its kindred and from God, seemingly, on earth; so are you placed here, and these aspirations are given you that you may

form lines and archways of light that at last will lead you to your own and the heavenly kingdom above. Is not that what you are doing daily? and if you are making lines of shadows instead of lines of light, greater is the separation, deeper the gloom. God is not separated from man, but man is separated from God by the blindness of the senses; and the external selfishness which blinds and tethers him around about. Just as soon as you begin to make lines of light, you begin to form the archway that will lead into the kingdom of light above.

Angel hands and ministering spirits on their side bridge over the dark chasm of death that divides you from their realm; by love, and sympathy, and ministrations they place the keystone in the archway that completes the higher portion of your pathway, and bending down to the earth even on the magnificent lines of light that they have fashioned, they reach out to your longing souls the message of life eternal. It comes to you in answer to prayer, it breathes out to you in the voices of little children, it is heard in the ministrations of the sainted mother, it is borne on the wings of every voice and sound of sympathy. Doubt it not, while there is nothing that separates you from God in the ministration of departed spirits, there are things that add to your knowledge of that intervening state and the soul finds that there is an archway wrought even in the intervening states of immortal life wherein each answer is given unto aspiration, wherein the petty desires and wishes of earth are cast aside, where step by step under the light of the ministrations of God's angels, and under the power that belongs to the living soul, you shall find the complete answer to the longings that are from within the soul.

Written for The Better Way. THE GREAT DAY OF WRATH. BY THOMAS COOK.

From old Bible history we read that Daniel, the prophet, foresaw in the progress of human affairs a period of time which he characterized as "the abomination of desolation." Isaiah saw beyond this, and after this "a golden age" of love, peace and equality. Jesus foresaw the same and alluded to these prophecies, and said it would "be such a time as never was nor never shall again be." A. J. Davis saw a spiritual congress some twenty years ago, whose efforts, he was told, were to bring about a "new dispensation" upon the earth, to accomplish which they had selected twelve mediums, "teachers of philosophy." Davis was told to teach that "the kingdom of heaven is at hand." And latterly Edward Bellamy has had a dream, which is not all a dream, for it points irresistibly to these prophetic conclusions! We quote from Bellamy in a late article in the Commonwealth:

"One hundred years ago, after immemorial years of repression, the human passion for liberty, for equality, for brotherhood, burst forth, convulsing Europe and establishing America. There is at hand another and far mightier outburst of the same forces, the results of which will be incomparably more profound, more far-reaching and more beneficent. Men now past middle age are likely to see in Europe the last throne fall, and in America the first complete and full-orbed republic arise, a republic at once political, industrial and social."

And shall it not be "the kingdom of heaven on earth?" All reforms lead to that glorified spiritual state, and the Spiritualist that does not see the hands of angels in all this great and unparalleled agitation coming is dull of apprehension truly.

As the old dies and "passes away with a great noise," there will arise "a new heaven and earth, wherein dwelleth righteousness," just as naturally as a new crop of potatoes comes out of the death of the old. Spiritualism is the great and potent factor in this unparalleled reform movement.

Fidelity.

Real fidelity may be rare, but it exists in the heart and cannot always be detected by outward signs. Nor does the man who possesses it toward another keep continually prating of it. Hence it follows that a man does not always know who his truest friends are, but is carried away by the noisy and brazen pretensions of those who have only their own selfish desires at heart and are really no friends at all.—Sel.

Written for The Better Way.

AUNT HANNAH—A REMINISCENCE.

BY JOHN WATKINSON.

One of the things I am sure of, is the mental phenomena of my Aunt Hannah. It would have been hard to account for her peculiarity, were it not for the manifestations of 1848, known then and since as Modern Spiritualism. No close observer of the phenomena, one who without prejudice has investigated the raps and other manifestations, said to be the intelligent action of spirits, but has found them based on facts and made them believers of their claim, or that departed spirits are the best solution of the phenomena yet attained and all who after careful investigation, like Wallace or Crooks, or others have remained so; none have back-slided.

Of the general observers of this phenomena, more or less superficial, some have had better opportunities than others, some have been more credulous; for there are great differences in peoples' organizations constitutionally on this as on other points. Many who have not been so highly favored as others, and yet having the same desire for the facts and not getting the evidence to the same extent, call it a predisposition to believe, or because such favored ones are more credulous and perhaps added enthusiasm to their statements. Some have had more opportunities of getting the evidence from private mediums, or family circles with no commercial or ambitious motives to suppose any assumption and certainly this is a great advantage in careful investigation. There is necessarily some doubt in this, as in other departments of commercial life. There is no reason why a medium who gives his or her time to it, should not be paid; the laborer is worthy of his hire, every time, in mediumship as in ministry, or any thing else; but as the poet says:

"But oh! mankind is unco' weak
And little to be trusted,
If self the wav'ring balance shake
It's rarely right adjusted."

I know there are public mediums who are incarnations of honesty and I know others whose only object is the dollar, honestly if they can, but get it any way. It has been my privilege, or rather my experience, to have had sittings with both kinds, and some also of the half and half. And though I value the genuine highly, I very much question whether public mediums would ever have converted me. And certainly argument would not, that is, the testimony of others, for I should naturally have said, why not I get such? I need such evidence, am open to conviction, why should A and B have such wonderful experience and I not, who need it and desire it so much? The fact of my want and their get, would make me doubt their get. I should naturally and reasonably think they had strained their testimony. I would not, however, for any consideration, have public mediumship go into eclipse, for half a loaf is better than no bread to a hungry man, and the world is very hungry for this thought. I know I have had proof of the survival of the real man as a spirit through public mediums, but I have been fortunate also with private mediums in the family circle, which could not be otherwise than what is claimed for it. Phenomena in my own family circle, or tribe, have become rational common sense facts, where it has become a fact as the poet says: "That the spirit world lies all about us." And I am one who considers it no small advantage to feel that Socrates, the father of philosophy; that Martin Luther, the reformer; that Swedenborg, the seer, who had supermundane influences, that they were not idiosyncrasies, mental weaknesses, and in a smaller way, to feel that some of my own ancestral tribe were also sound under similar transcendental manifestations.

Unquestionable evidence in the home circle strengthens the evidence of public manifestations; and all genuine phenomena throw a respectability on matters or instances that have been considered curiosities in human nature. If we find an intelligent *daemon*, or spirit influencing one to-day, we then have no doubt that one guided Socrates 2,300 years ago.

Perhaps with these reflections as introductory, it will be proper to speak of the singular manifestations of Aunt Hannah, my mother's sister, which were in my mind at the commencement of this article. She was never married. I remember her first as a kind of dreamer, had singular dreams which were sometimes premonitions. As she often told her dreams, we considered the telling of them made her dream the more. She believed in ghosts, said she had seen them, and the ghostly traditions of our tribe were always facts with her. When she was about 45 or 50 she became quite deaf and remained so the rest of her life, which was 20 or 30 years. As the sense of hearing grew feeble her spirit ears were opened, and she heard sounds and voices which were inaudible to others. She knew often whose voices they were, always dead relatives. Hampden Keith, a cousin, who had been dead many years was a prominent voice. He was a wild young man, not a very creditable citizen, and there were many others. She always heard them behind her; she called it jabbering and it was very annoying. She spoke of them as "the devils." When I

doubted their personalities she would say, "don't I know their voices? Can't I tell Hampden's and Martin's and William's voice as well as I can tell your's without seeing them or you?" She knew her uncle Abel's voice, he was a wealthy relative who had remembered her and others in his will. He seemed to be friendly, drove these "devils" away. She would hear him say, "clear out, you have plagued her enough;" they reluctantly left her, laughing and jabbering as they went; she could always tell Hampden's laugh, it was so like him. Sometimes, after this exodus, she would hear them titter at a distance, but generally that was the end of it, at least for a spell. They were all afraid of uncle Abel, she said, just as they were when they were all alive; he had money and no children and so made them do as he pleased, and now that they were dead did just the same as he did when they were alive. That they were intelligencies and no illusions she had proved. She had heard these voices when walking in the street; one talking to the other, sometimes commenting on the physical surroundings; sometimes speak of an individual that had just passed her; speaking often by name, sometimes making sarcastic remarks; sometimes she would know these people, sometimes she would not; sometimes she would ask a stranger if his name was Jones or Simpson or any name the voices mentioned, and she would find the names correct; then the voices would comment on that, saying, "you found us right, didn't you?" or, "the man is wondering now why you asked him." Aunt Hannah could only hear audible sounds with the greatest difficulty, but these voices she could hear very distinctly and it was about all the sounds she could hear. It was clear to her that these unseen talkers were distinct personalities from herself and so they did to me on her description. I could not see how they could be any thing else but spirit voices and heard by the spirit ear. One time she came to me to drive the "devils" away; said uncle Abel had told her John could do it and to go to him if she was annoyed, and so she had come. I am not conscious of having any exorcising power, nor do I know whether I succeeded in driving them away. I only know the fact and consider it very remarkable and very convincing of itself of invisible, or departed spirits. I remember once of her saying (when I had taken upon myself the authority of discharging them) "Hampden is saying you think yourself of some consequence, John, don't you?" Of course I did not hear any voice but Aunt Hannah's. Hampden may have said it, but it would be only hearsay evidence. But with the facts in this connection that I know are actual, I am inclined to think that Hampden said what she said she heard him say.

In these days of psychical researches, when hypnotism is scientifically received, when as mesmerism it was not, when efforts are made to get statistics of mental phenomena, of apparitions and other things on the borders of the spirit world, what an item Aunt Hannah's experience would be; they would be so unmistakable and definite. Well, I am a "research committee" at large and though the evidence is not all in, I am perfectly satisfied.

MOUNT PLEASANT PARK.

To the Editor of The Better Way.

Never in the history of the Mississippi Valley Association has there a camp meeting opened under more auspicious circumstances than the eighth annual meeting now held. The grove was never more beautiful, and the attendance for opening of the meeting is unusually large. Every tent and cottage is rented, and workmen are busily engaged in erecting more platforms and tents in order to accommodate the people. The heat and dust, which, for a season, was a source of great discomfort, has given place to a purer atmosphere, and the grounds are now all that can be desired. At 9 a.m., Aug. 3d, occurred the accustomed flag raising. After music by the band and singing of the "Star Spangled Banner" by Mrs. Frankie Cole, the guides of Mrs. Cora L. V. Richmond and Mrs. Colby Luther respectively gave a short and eloquent address befitting the occasion, when the emblems of religious as well as civil liberty was flung to the breeze, and Secretary J. H. Randall, in a few well chosen words, declared the present session now open. At 9:30 a Lyceum was organized under the leadership of Mr. Randall. At 10:30 the people assembled for the opening lecture by Prof. J. S. Loveland, President of the Association. After a poem from Byron and the song, "The Region where Roses ne'er Wither," Prof. Loveland announced for his topic: "The higher life and the means of attainment." He declared that in man was centered all the potencies in the universe, and only by studying man can the universe be correctly interpreted. It was an eloquent plea for love and justice to all humanity. The closing song, "They will Welcome us Home To-morrow," was finely rendered by Frankie Cole, Mr. and Mrs. C. L. Harris and Herbert Nixon, and was highly appreciated by the audience. The mediums' meeting at 1:30 p. m. was opened by words of welcome by spirit "Bright eyes" and Mrs. Olive A. Blodgett, of Davenport, Iowa. She was followed by Mrs. Sain, of Des Moines, Ia., J. S. Loveland and Will C. Hodge with description of spirit friends. Dr. J. C. Phillips gave tests and a number of psycho-

metric readings, which were pronounced correct in every instance. Prof. Van Horn also gave tests and exercised his gift of healing. At 3:00 p. m. Mrs. Richmond addressed the people upon "The flight of the soul," declaring that all that humanity had attained was but a prophecy of the yet to be, and at the command "Be ye perfect" was not impossible of attainment; that as nature is ever intent upon perfecting the lower orders of creation, it is not logical to conclude that humanity will be an exception. At 8 p. m. Mrs. Luther delighted a large and expectant audience by speaking upon the topic: "How can we prevent future generations from suffering the ills of the present?" She is a pronounced radical, calls things by their right names, and in a forcible manner enumerated the things which now affect society, and that the remedy consists in educating our daughters. They must be taught that motherhood is the divinest thing in existence, and that when humanity is rightly generated they will need no regeneration; that pauperism, disease and crime will cease when we care to propagate them, and in order to attain this desirable result woman must cease to be the victim of a false education and of priestcraft in all its forms. August 4th, to a. m. conference. This was participated in by Dr. Baldwin, Dr. Brown, Mr. Devroy, A. B. Severance, Will C. Hodge, Mr. Rhewoldt, Mrs. Luther and G. H. Walker, of Liberal Mo., who, with his wife, are visiting our camp for the first time. Each speaker chose his own theme, and the session proved very interesting. At 3 p. m. Mrs. Richmond, under control of her guides, answered various question propounded by her audience, in a manner that was both pleasing and instructive. She also spoke upon the encroachments of Roman power, capital and labor, and closed with improvisations upon subjects by the audience. "The flowering of humanity" and "Happy Homes." Tuesday, August 5th, to a. m. Fact Meeting, at which many interesting things were related. Miss Judson, a daughter of the Rev. Andronam Judson, who, for many years was a Baptist missionary to Burmah, is visiting our camp for the first time, and she related some of her wonderful experiences since coming out of credal bondage. At 3 p. m. Mrs. Luther spoke upon the topic: "The true and the false in mediumship." She argued there was no such thing as false mediumship; that any manifestation of life is true, to the condition that produces it, and that a perfect mediumship would be useless, as there are none who are perfect to receive it, and that it must always partake in greater or less degree of the nature of the human brain through which it is manifested, and that the spirits anxious to communicate would use any avenue at their command. She said, mediumship is, and we cannot prevent it. It is not only here, but has come to stay, and no power can prevail against it. It was one of the most forcible and eloquent expositions of the subject ever given from any platform, and it is to be regretted that the lecture could not be reported in full for publication. At 8 p. m. the first public dance was held at the pavilion under the supervision of Prof. Severance. The attendance was large, the music good, the best order prevailed and every body seemed happy. August 6th, conference at 10 a. m. Song by Frankie Cole, "In Heaven we'll Know our Own." President Loveland introduced the following topic for discussion: "What can save us as a nation from the accomplishment of the avowed purpose of the Roman Church?" This proved one of the liveliest conferences ever held on these grounds, and was participated in by Prof. Loveland, Mr. Walser, Will C. Hodge, Mrs. White and Mrs. Luther. The conclusion reached was, that it would be necessary for the formation of a new political party, as both the old parties were willing to cater to the power of Rome for votes, and that we should educate the entire people in principles of American citizenship, and demand that every person whose allegiance to the Roman Church was greater than to the government under which they live should be excluded from the right of suffrage. Mediums' meeting at 1:30. J. S. Loveland gave a message and descriptions. Mrs. Blodgett gave fine tests, and spirit "Pansey," through the mediumship of Blodgett, gave a short talk and recited a poem. It was her first attempt to address an audience, and she had timidity that a child in the form would manifest under like circumstances. Mr. Goodman, Devroy, Prof. Van Horn, Foster, Will C. Hodge and Mrs. Sain also gave tests. At 3 p. m. Mrs. Richmond gave the closing lecture of her engagement, taking for her subject, "Spiritualism the renovating power of the world." She advocated Spiritualism, pure and simple, claiming that the prefix Christian would exclude the Brahmin, the Mohammedan and others who were not Christians. She scored the Agnostics and so-called scientists, who declare that because they know nothing of a spirit world, that therefore such world does not exist, and no spirit has ever yet communicated, and declared them to be in turn as bigoted as those whom they condemn. She closed with improvised poems, subjects: "Nationalism and Bruno." It is with regret that we part company with this able exponent of Spiritualism, and the best wishes of one and all go with her to other fields of labor. There was a camp dance at 8 p.

m., participated in by a goodly number, and which was a success in every respect. Thursday at 10 a. m. Factmeeting, which proved of great interest. Dr. Baldwin related several instances of the discovery of crime through mediumship. The Rev. Mr. Loomis related many things of interest, thus answering his own question, "Of what use is the relation of these facts." At 3 p. m. lecture by Prof. Loveland, "How much we may know of Spiritualism." He claimed that if we know we should be able to tell how we know, and that we should be educated to comprehend the laws that govern in mediumship. 8 p. m., entertainment, consisting of songs, recitations, instrumental solos, character sketches and tambo-line dance by Lillian Stillman, who, with her brother, Byron Stillman, have, in past seasons, done much to make these entertainments a success. Friday at 10 a. m., conference, which was opened by Vice-president Wilkins, who was followed by Lois Waisbrooker with a ringing protest against the imprisonment of Moses Harmon, Walter E. Reid and others. You will doubtless receive this for publication in THE BETTER WAY. She was followed by Dr. J. H. Severance, who declared that the Protestant Church every whit as bigoted as the Catholic, and in vigorous language uttered her protest, not only against the encroachments of ecclesiastical powers, but also against the lethargy of Spiritualists, who were forever singing of summer land and the sweet bye-and-bye, and doing nothing for humanity, right here and now. She declared that our so-called courts of justice were simply courts of inquisition, and that it was high time that Spiritualists began to do something for this world, inasmuch as we are compelled to live here, and try and make it a place where humanity can grow and develop the powers within them. Speeches were also made by Mrs. Aspinwall, Pruden, White, Mr. Walser, Roberts, McCarron, Pratt, Laybourn and Will C. Hodge. At 3 p. m., lecture by Mrs. Colby Luther. Subject: "Watchman, what of the hour." It was a scathing rebuke of the social, political and religious hypocrisy of the age, and was listened to with intense interest from beginning to end. The people are pouring in, many from distant localities, and the number of strangers are noticeable. Quite a number are attending a meeting of this kind, and all express themselves as delighted with our camp. There are many mediums upon the ground, among them are: Ollie A. Blodgett, Dr. A. B. Dolson, A. B. Severance, Prof. Van Horn, G. F. Parker, Dr. Ira Mills, Dr. Aspinwall, Dr. J. C. Phillips, A. B. Cooper, Will C. Hodge, Wm. Sears, G. A. Goodman, Joe Cannon, J. Devroy, Lois Waisbrooker, Mrs. Cade, Harvey, White, Sain, Fritz, Martin, C. C. Stowell, Dr. Swanson, Pruden, Partridge, Bartholmes, Bessie Aspinwall and E. N. Foster, spirit photographer.

EXECUTION BY ELECTRICITY CONDEMNED.

Men of science have lent their best efforts to humor the whims of a few cranks and "world betterers," who imagined they could make legal murder a fine art, and enforce into it an element of sentimentality which might rob it of its atrocity.

While we allow that electricity has been a success as far as the killing is concerned, we must also admit that we have gained little, if anything, over the ordinary method of execution by hanging. The preliminaries of electrothanasia are far from pleasant to contemplate. Alongside of those, for hanging they are pretentiously horrible. There is something more than weird in the preparation of the machine; the deliberate fixation of the victim, the adjustment of electrode, and the "thousand deaths in contemplating one," which more than offsets the quick though damnable "taking off." The horrors, though hidden, are nevertheless felt. There is something else to be thought of than the near quickness of death. While the latter might have been triumphantly done, the agony of the criminal during the preparations must be terrible as compared with that of hanging. It becomes a serious question if humanity is not paying too dear a price for instantaneous demolition. The awe and mystery of death are intensified a thousand-fold in anticipation of what this instrument of subtle power may do as compared with either the noose or rope, the grip of the garrote, the smart of the knot, the bore of the bullet, or the chop of the ax. And yet to harness the lightning and bolt it through a human body is thought to be one of the advances of the nineteenth century.

The experiences in the Kemmer case, in spite of all the precautions taken, have shown many difficulties in the way of a general adoption of the method. It is far from simple in its application. It requires elaborate and careful preparation; it multiplies machinery, which without expert manipulation is liable to fall in its working and bring about disastrous result; it may be a source of danger to the executioners and spectators; it increases the expense of execution; but worse, than all, in the necessary preparations of the victim there is crowded upon him in a few seconds an amount of horror and suspense which has no comparison with any other form of rapid

demolition, save those of being thrust into the muzzle of a loaded cannon or tied to a dynamite bomb.

When it is assumed that the ends of justice and humanity are reached by the contrivance in question, and when it must be admitted that even this method can not be divested either of cruelty or barbarity, the way seems to be open for the abolition of capital punishment altogether.

From physical, humanitarian and judicial standpoints, the time is ripe for its consideration. We venture to predict public opinion will soon banish the death chair, as it has done the rope, and imprisonment for life will be the only proper punishment meted to a murderer. This is, indeed, the only rational method which science, justice and religion can consistently recommend. The death chair will yet be the altar from which this doctrine will be preached.—Medical Record.

Written for The Better Way.

"ONE WORLD AT A TIME."

Its Influence upon Organization and Division.

BY DR. M. E. COSGROVE.

The one world at a time of the Agnostic is a sentiment that has not stood and can not stand the test of time.

When expressed by the gifted "Ingersoll" in connection with other sentiments which are clear and self evident it sounds very well, taken by itself it is only a part of a truth and is thoroughly misleading.

One world at a time in a broad and absolute sense is a thought large enough to challenge even the attention of an angel.

One world, and that only the material, does not command the serious consideration of the thinkers in a my age.

The growing thought is broad enough to include causes and to place causes and effects in their true relations. In this arrangement the material is considered an effect. The "One world at a time" is a natural outgrowth of the theological dogmas of the past; it is not a new thought, only a positive clear announcement of an old idea.

Jesus condemned the materialism of the Jews, and under the inspiration of his life, mediumship, and example, the shadows were dispelled more or less for two or three hundred years. The material will ever antagonize the spiritual, that is its nature, it must be so; we can always know the cause of the antagonism, no matter under what ism, or name the opposition may assume; it is the one antagonistic influence, only differently expressed. Jesus could just as truthfully have said "these signs shall follow those that disbelieve," they will always be found antagonizing spiritual manifestations. The church has taught the one world theory, lived and thrived in its promulgation, has repeatedly declared nothing was known or could be known of any world but the material, except by faith, thereby denying the positive spiritual evidence of continued life as taught by their text book the Bible; in this and many other respects, the church is in perfect accord with our materialistic friends. A surprise!

The assumptions of some of those calling themselves theosophists are truly surprising; had they studied the subject of spiritual manifestations sufficiently to qualify them to assume so much, they would hesitate to put themselves in such a ridiculous position. Just so far as any of these isms or ists antagonize the orderly manifestations of the spirit world, this world, (and not one in a hundred are disorderly in a broad and true sense) they are entering to the selfish and material—shadowy—side of life.

Take a common illustration and my position can be readily understood. Spiritualism is the Tree of Life. Theosophy, Christian science, spiritual science of Healing, &c., &c., are branches merely. We might truly say the fruit (some quite green) of the tree; this view is the only just and comprehensive one to be taken of Spiritualism, any view less than this of the most glorious, the most divine blessing ever given to humanity, would be false to the truth of history for all time.

The tendency of the spiritual in all ages is toward unity. Jesus taught one God not many, one common brotherhood for the race. The inspiration of all the religions of the earth are uniform in regard to their tendency towards unity. Divisions are only necessary to modify the extreme expressions of ignorance. Kindred spirits naturally meet and act in unison. Spiritual kinship is coming to be recognized by the spiritually unfolded. The material view invites discord, division, and inharmonious. It is not less spirituality, religion, or Christianity, that is wanted, but more. If Spiritualism signifies anything, it means the uplifting and regeneration of humanity by spiritualizing the daily life here and now.

Spiritualism in its best and truest expression accepts all that is good, true and valuable in all religions, and discards the dogmas of all organizations, not omitting those of the agnostic, Theosophical, or Buddhist schools. An impartial view of ancient and modern history—the facts—is what we want, and I believe there is sufficient intelligence and spiritual development at this time to demand that all the books be opened, let us have the whole truth so far as possible. Miracle belongs to the history of the commencement of the Christian Era,

and in as much a portion of its pages as most important portion) as Modern Spiritualism is an all important part of the history of the close of the 19th century.

The spirit manifestations of the three centuries of the Christian era and the last half of the present, are certainly quite as important as any we have any record of; and it is because of the spiritual manifestations and their recognition by so many people, that gives them importance. The label of miracle, other more modern designation of spirit phenomena, is of minor importance, we can not afford to cavil or stumble before shadows. We should remember what age of the world we are living in, and the circumstances which engendered. We are expected to be broad enough to accept of all the truth of the past and present.

It would be preposterous to write the history of our century of the Christian era with Christianity left out, we cannot leave out the dogmas of the Church, the more thoroughly left out the brighter the pages would glow, but we cannot afford to leave out one ray of light and love that has struggled up through so much darkness to reach us.

An Spiritualists we cannot accept of the methods or follow the line of teaching of any of the thousand organizations that confront us on every hand; ours is a new light, a new inspiration, and will be limited by the superstition, errors, and prejudices of the past or present. It seems to me that we are broad and strong enough to accept of the good in all the past and to ignore only the false and erroneous.

One world and its environments may be quite comprehensive enough for us all, if not limited, by agnostic shadows. The light and life of all, is not recognized by the know nothings, hence the weakness of their position.

DANGERS FROM ELECTRICITY.

The continuous current is like a snake which strikes once and loses its fangs. The alternating current is a snake which can strike again and again. The latter current is coming into use in electric lightning, and it may yet be employed in the transmission of power. Theory indicates certain advantages in its use over that of the continuous current. The dangers from its employment are very great, and will need careful safeguards.

It is not, however, the possible risk to life in the contact with the overhead system of electric propulsion, that constitutes the most serious danger from electricity. What is most to be feared is the ease with which extensive fires can be started in cities by the means of bare or poorly insulated electric currents, of which the earth forms a portion. The electric current seeks to return to the generator which produces it by the path of least resistance. If, therefore, a telegraph or telephone wire, or any metallic conductor, should come in contact with a bare wire conveying a powerful current, the current would seek the ground by every possible way; and if the telegraph or telephone wire should be connected with the ground, the powerful current would be directed through telegraph or telephone instruments in offices and houses to ground connections.

It is said, in reply to this view, that lightning frequently entered houses by telephone and telegraph wires, and, has merely burnt out a cell or fused a wire, and has not caused any serious conflagration. A sudden discharge through a circuit, however, is not as dangerous as a slow, insidious heating, which might go on for several hours before it is discovered. This heating could easily be produced by a portion of a powerful current leaking into houses and offices from a wire which has fallen upon a bare metallic circuit through which a circuit is flowing. What is to prevent, it may be asked, a great city being set on fire by electricity, in a hundred places at once, on the night of a blizzard? The inquiry is certainly not a frivolous one. The elements of danger are with us, and the question of safeguards demand the most careful consideration by our municipal authorities.—March Atlantic.

An Appeal.

Mrs. Dr. S. C. Smith, of 100 Leavenworth street, San Francisco, Cal., makes an appeal for relief. Her husband, Dr. C. A. Smith, is an invalid, having met with an accident on the street in which his back was severely injured and from which there seems little hope of recovery. Dr. Smith was once a fine clairvoyant and trance speaking medium, and served the cause in the fullness of his mediumship. Those who feel disposed or impressed to donate anything, may send it to the above address.

The undersigned endorse these facts and recommend Mrs. Smith to the kind consideration of friends of the cause: S. G. Anderson, 115 Kearney st.; Julia Schlesinger, Mrs. E. P. Thorndyke, Adelle L. Ballou, Mrs. Edna Smith, S. H. Depuy, Mrs. M. E. Fair and Mrs. S. B. Whitehead.

Reforming the World.

Caller—I supposed I would find your parents at home at this time of the day. Both out, are they?

Small boy—Yes'm. Mother ain't got back yet from the women's every afternoon temperance meeting, and pap's gone to Gusling's free lunch saloon to get his supper.—New York Weekly.

WHAT A SKEPTIC SAW AT ONSET.

IV.

Having witnessed repeatedly Mr. Emerson's remarkable success in giving tests in public, of some intelligence besides his own, and which he and other Spiritualists claimed was the intelligence of disembodied spirits operating in some way through him as a medium or channel of communication, I had a strong desire to have a private sitting with him, to see if he could be as successful in giving facts relating to me, as he had been in giving them relating to many others who claimed to be entire strangers to him.

Upon inquiry I learned he had refused all applications for private sittings, while under engagement to give daily tests from the platform. But I so strongly desired to test his power in my individual case, that I concluded to try, and induce him to break his rule if possible. I accordingly wrote him a note, stating my desire, and urging him as strongly as I was able to grant my request, but giving no clue whatever as to who I was. A lady lodger in the cottage where I had a room kindly consented to deliver my note. She met him while out walking and delivered it, and waited for his answer. After reading it he said: "That man's wife is standing here by my side." He had no visible means of knowing whether I was a man or a woman, or ever had a wife or not, as he had never met or heard of me. He told the lady he had refused to give private sittings while engaged on the platform, but after her urging him to deviate from his rule in my case, he consented to see her again the next day and give a final answer. She saw him and he said his spirit control had instructed him to give me an interview and set the hour when I might call.

I called at the hour named, which was the first time he ever saw me. I told him nothing, except that I was the man whom he had consented to see at that hour. After being seated in his room, he said he could give me no assurance what would be given me, as he was unconscious during the time and whatever would be told me, would be by his spirit control. He was soon entranced, and his control, like those of nearly all other mediums I met, was an Indian. They seemed to control that line of business as well as the mediums. A truth told by an Indian is as valuable as the same told by a white man, but why it is that Indian spirits come to give white men communications so much oftener than our white brothers do, is beyond my explanation.

What he said seemed to come in two ways. Part of the time it was as if my friends were talking to me personally, and then as if he was reporting what was said to him, or giving impressions received from those friends.

He said I came from a long way off, over mountains and desert. That I saw many red men on my journey. Your mind is much exercised in your investigation of the phenomena of Spiritualism. Sometimes you think the evidence you see is proof of its reality, and then again you doubt it. I see a light is gone out from your home, a loved one has passed away, and you are sad.

He spelled out slowly Almira Pratt; said it was the name of my wife. She is now here by your side and wants me to say to you that when she awoke to consciousness in spirit life your little boy was the first one she saw. He gave an accurate description of her character and of the disease that took her off. He described the scene at the funeral; said she was there and quoted verbatim a remark made when we last viewed the body. He described and gave the names of several spirit friends who were there present, and also gave the name of a sister of my wife residing in New York State, and said she was then sick with the same disease my wife had, but it would not very soon prove fatal. She is still living, although at that time she was not expected to recover. He put his hand in my breast pocket and said your wife tells me you have something of hers in here; it was her photograph that I always carried there.

He talked a half hour or more and told much that was interesting to me but would be of no interest to others. His communication was in the main, though not all things, correct.

Mrs. Etta Roberts, of New York City, is a very successful materializing medium. Some of her seances during the spring of '89, reported by Henry J. Newton, were very remarkable. She was repeatedly taken forth and back through a thoroughly secured wire cage without injuring her or the cage, and fifteen materialized forms at one seance also came through the wires. That was witnessed by twenty-five persons whose names and residences are given.

Mrs. Roberts came to Onset and secured rooms at the cottage where I was stopping. Having seen the account of those remarkable manifestations in New York, the guests at the cottage were anxious to have a seance at our own residence. She readily consented and the dining room was used for the seance. We improvised a cabinet by simply hanging curtains across one corner of the room, free from door or window. The circle consisted of eighteen persons, most of whom were guests of the cottage, and all but two I think were

strangers to the medium. One of those two was the medium's brother-in-law, J. W. Roberts, and the other a Mrs. Allen, also of New York City. When the circle met a committee of ladies was selected to disrobe the medium of all white apparel and present her free from a single thread of white. We wanted to be certain that if any white-robed forms came from behind those curtains that it was not Mrs. Roberts.

The room was about 12x20 feet, so that those on the sides of the room were within reaching distance of a person in the center.

The conditions under which the circle was held seemed to me to preclude the possibility of deception or fraud, even had the medium desired to practice them.

Those present were at home and acquainted with each other with two or three exceptions, while the medium was a stranger in the house and to nearly all present, and had had no control of the conditions of the seance, and had been a guest in the house but two days.

After the circle was seated Mrs. Roberts was conducted in, and to the cabinet by the committee of ladies, after which the lights were turned down and we were ready for manifestations.

After ten or fifteen minutes a man's voice was heard in the cabinet. He greeted those present with a "good evening ladies and gentlemen" and some other unimportant conversation. It was said to be the voice of the controlling spirit, who claimed to have been a Catholic priest in this life and an Italian by birth. He lived and had charge of a church somewhere in Pennsylvania, and from there departed to spirit life. Soon the curtains parted and the apparent form of a woman, clothed in pure white garments stepped out and passed to the farther end of the circle. From her hand there hung a gauzy white shawl or mantle reaching nearly to her feet. As she passed she threw the ends of it to those on either side apparently for examination. I took it in my hands and felt of it. It appeared to be of very thin material, not much more substantial than mosquito netting and extremely white. She made no attempt to communicate with anyone, but passed the length of the circle and then slowly returned to the cabinet, giving all who desired an opportunity to examine her apparel. A little girl said to be one of the cabinet spirits came out and shook hands with some with whom she seemed to be acquainted, and whom she called by name in an audible tone of a child's voice. After she returned to the cabinet, the controlling spirit said a woman who gave the name of Myra and had with her a little boy by the name of Summer, was trying to materialize to communicate with her husband. That announcement interested me, as Myra was the abbreviated name I always called my wife, and I lost a little boy named Summer aged seven years some twenty-five years before. She did not come then however. The controlling spirit himself came out dressed in his priestly robes with an illuminated cross hanging from his neck. He was a real, or excellently good imitation of a Catholic priest in his sacerdotal robes. He talked in an audible voice as he passed out into the circle. A lady knelt as he passed, onto whose head he put his hand and gave her a priestly blessing.

After he returned to the cabinet the form of a woman came out and towards me, but no name having been announced I did not rise and she retired to the cabinet. The controlling spirit spoke saying, "that was Myra who wanted to see her husband." She came again soon after and towards me. I rose and met her, took both her hands in mine and asked who it was. She gave her name and also my name, and answered in a whisper several questions I asked. Her head and face were covered with some gauzy material and the only means of recognition I had was from her conversation. She said she was weak and could remain no longer, and retired to the cabinet. I put my hands on the parted curtains to prevent their closing as I desired to see what became of her or it. The form gradually shrank downwards, until nothing but a little heap of illumined something not larger than a man's hat remained on the carpet. I continued to look in blank astonishment at such a disappearance, when soon that little illumined mass began to rise and develop until it again assumed the form of a woman; stepped forward and put her arms around my neck, and mine around her waist and conversed with her again. When the form first appeared I noticed that while the upper part of the system seemed fully developed the lower part was hardly visible. It seemed to taper down to nothing. I felt of the head, face, shoulders and breast and all seemed to be perfect, but on the side and back there were great vacancies, not nearly filled out. She again said she must go and retired between the curtains, which I again held from closing and watched the gradual disappearance till nothing visible remained. Just before she retired to the cabinet the last time I said to her: "I am nearly convinced of the reality of what I have seen." After I took my seat the voice from the cabinet announced to the circle that I had long been a skeptic, but was now nearly convinced of the reality of spirit life.

Many more forms came and were recognized by their friends, but I felt little interest in them, as I had already seen more than I could account for or explain by any law I knew anything of. That what we there saw was not fraud or deception I am as certain of as I am of any evidence ever presented to my senses, of anything.

To sum up the evidence. A woman without the possibility of an accomplice, comes to a strange house, among strangers and consents to give a seance, the conditions of which are arranged by those acquainted in the house and with each other and nearly all strangers to her. She goes into a corner of a room behind curtains not near to any openings through which accomplices could enter, clothed with not a thread of white around her, and then to have form after form come from behind those curtains in human shape, clothed in pure white and speaking words conveying an intelligence in an audible voice, and intelligence too that was impossible for the medium to have. What possible explanation can be made of such phenomena as that, without admitting that it is what it claims to be, a manifestation of spirit life and intelligence.

The evidence of identity was not however satisfactory to me, although the names given and the answer to some of my questions could not have been known to the medium. The face being covered looked suspicious, especially to one not already convinced of the reality of materialization. But whether those forms were the ones they claimed to be or not, the fact of their being there at all, under such circumstances and appearing and disappearing as they did, was very good evidence to me that they were not mundane mortals, such as we are.

LOCKED BY UNSEEN HANDS. A strange story is reported from the little village of New Stark, in Ohio, which, while probably explainable on reasonable grounds, causes the gentleman who gave the particulars to the Dispatch correspondent much worry and apprehension. This gentleman is Jacob Stonehill, who conducts a small undertaking business in the town where he lives. His stock of coffins occupies a room adjoining his residence, which is also used as a work shop. A few weeks ago he went to Stark county and exhumed the remains of his father, who was buried there, and brought them to New Stark to be reinterred. They were inclosed in a strong metallic casket, which was placed in the undertaking room until the details of the second funeral could be arranged, and several days elapsed before he attempted to enter the room where the remains were resting.

When he attempted to do so he found the door was locked on the inside. This was astonishing, as no one had been in or about the apartment since the casket had been placed there. The only way in which he could enter the room was through a window. During the next few days he made seven different attempts to gain an entrance into his shop, but always found the door locked on the inside. He inquired of every one around the premises but could find no evidence that any one interfered with the lock or had even entered the apartment since the remains had been placed there. The strangest part of the story is yet to come. When Mrs. Stonehill went to the room with her husband it opened as soon as she pressed the latch, and she was the only one to whom the door would yield. To the husband it was always locked, but to the wife the latch responded readily. The condition of affairs continued until the funeral of the elder Mr. Stonehill, since which the door has given no trouble.—Pittsburg Dispatch.

SPIRITUAL PHENOMENA. Somewhat Ancient, But Worth Repeating. In the Banner of Light of Nov. 25th, 1871, was published an interesting letter from New York, given an account of the physical manifestations which took place in Mr. Beecher's church. A copy was sent to the New York Herald, and that paper endorsed the account in a lengthy article, from which was taken the following extract:

There are three reporters' tables standing against Mr. Beecher's platform. The middle table, directly in a line with Mr. Beecher, is an innocent-looking affair of pine, stained to imitate black walnut. Some four or five weeks previous to Mr. Beecher's summer vacation, I noticed an unusual commotion in the little circle of reporters, and, as I had been seated by the usher in a chair very near their table, I could not avoid seeing all that was going on. Mr. Beecher was in the middle of his long prayer sermon. As he uttered the words, "Let the whole earth learn the power of love such as brought Christ to earth to die for men," the table moved slowly and deliberately toward one of the ladies, and pushed so violently against her arm that she was obliged to move back. Then it moved as deliberately to the lady opposite. You should have seen the faces of the reporters. They had evidently seen table-moving before, but were not prepared for a seance in front of the immense congregation of Plymouth Church. Their eyes said plainly, "What shall we do if this table keeps moving?" But keep moving it did, back and forth, with a slow monotonous slide, till the prayer

was finished, and then it gave three emphatic tips by way of "amen," undoubtedly somebody up stairs endorsing Beecher," said I to myself, my eye still on the table. Then the hymn was given out. It was about adverse winds, and cares and troubles, but each stanza closed with this line:

"As my day my strength shall be."

When that line was sung the table tipped so that pencils lying upon it rolled to the floor, and the reporters, who had evidently forgotten the spirits for a moment in the music, gave a little involuntary start, and a look of horror to a looker-on was irresistibly comic. They controlled themselves perfectly, however, and took their paper upon hymn books in their laps and began to write. Meaning to do their best, they all moved back, so that not the hem of a garment touched the table. They even laid their gloves upon the projecting rim of the platform. Mr. Beecher preached one of his most radical sermons that day. He spoke of the power of brotherhood and of the love that hoth all things, believes all things, endureth all things. He spoke of the cruelty of society in its prisons, and all its disciplinary machinery, and deplored that self-sacrificing love alone could regenerate the world. The table seemed alive. At the very point where a radical reformer would have wished to applaud, the table would push with great force one of the reporters and travel to the opposite side as though to say, "That's so; that's the truth." That the table was not touched by even the reporter's raiment during the sermon, I would take my oath before any court in the country.

"How long did this go on?" "Until the church closed for the summer, and one or two Sundays after the re-opening."

"How do you account for it?" "I suppose the reporters all to be more or less mediumistic."

"What do you mean by mediumistic?" "So organized that spirits can penetrate their atmosphere. Mr. Beecher has the same organization, only in a greater degree, and he stood where he could form a part of the circle. There were well-known Spiritualists in the immediate neighborhood, and the condition were right for manifestations."

"You never heard any rappings there?"

"Yes; once. During the whole of one sermon, there were low but distinct raps, not in the table, but in the platform. Mr. Beecher must have heard them if he had not been so earnestly engaged in his sermon."

"How do you account for the cessation of the manifestations?"

"The thing was attracting so much attention that the reporters had decided to leave the table and sit separately in the audience if it went on; and I suppose (of course I don't expect you to agree) that their spirit-friends did not wish to annoy them, and so they restrained their wish to communicate."—Banner of Light.

Remarkable Theory of the Origin of Two New Zealand Peaks.

The islands comprising New Zealand are 800 miles from the nearest continent, and the largest boat the natives have is no bigger than an Indian canoe. Then they resemble neither the South American Indians nor the natives of the Australian continent. Their own theory is that the Great Spirit was fishing one time and threw his line down from the sky to hook a whale. The hook stuck in the ground and he pulled and pulled until he drew a mountain up to the skies, which is now called Rangareri. He flew along the clouds in a rage, and tried his luck 600 miles away, with no better success. For this time he brought up Mt. Egmont, a peak 10,000 feet above the sea level. Both these snow-capped peaks may be seen to this day by mariners far out at sea as proof of the correctness of the tradition.

It is not easy to convert the Laori, but once converted he is a pious and intelligent Christian. They all ride on horse-back and are very fond of fine and brightly colored clothing and jewelry. It is nothing uncommon to meet a Maori lady coming into town in complete riding habit, astride of a fine horse puffing away at a black clay pipe under her veil.

Two Good Things to Do.

When you write to a business man, or any other man, on matters concerning your own interests, and when he is not personally interested also, enclose a stamp for a reply. If the reply wanted is not worth two cents, don't write at all. Members of Congress have to pay their own postage, and one ought to enclose stamps in writing to them, either on public or private business. When you send a newspaper to a man and wish him to see any particular item in the paper, be sure to make very eligible marks around the item. Few people in these busy times find any recreation in reading the whole of a large sheet to find if there is a little paragraph aimed directly at them.—Printers' Album.

A daughter of General Lyon, the Connecticut hero, who served in the Mexican and civil wars, and who left all his property to the government to assist in carrying on the latter war, has been found serving as a cook in a grader's camp near Denver, Col., where her husband, an invalid, was a workman.

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not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewistown, Iowa.

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A. F. MELCHERS EDITOR

CINCINNATI - - - AUGUST 23, 1890

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TIPPING.

Of all the obnoxious systems that ever disgraced the civilized world and made men slaves to custom is that of tipping or being forced to pay for what has already been paid for or will be.

It is not the mite that one objects to giving as a token of affection or reciprocity for value received. It is the speculative view with which we are aided, whether we desire it or not, all the time realizing that it has to be paid for, or, at least, that something is expected for it.

But, after all, it is a small matter compared with the national or legislative tipping that has been done in this country, and is probably still being done.

It was once customary in South Carolina to be elected to the legislature with this aim in view—namely, to be tipped for voting a measure either in or out of the House—to make it a law or not. Ignorant negroes openly aspired for a seat in the legislative hall to enrich themselves on tips—enjoying a childish delight at the prospect in view and speculating in advance on the new home they would establish after the harvest. And this in addition to their \$9 per diem and five cents mileage fee. Bills for the public good hardly receive a hearing and had to take their chances of being passed when there was absolutely nothing else for the House to do to earn their wages. And then the sessions were extended to their utmost limit in order to increase these.

What enormous sums have been expended on simple aldermen to have a street railway charter granted is still fresh in the minds of the people of New York; or to what extent money can purchase human honor will be remembered as long as a surface railway shall be seen wending its way through the most popular thoroughfare of New York City. It was accomplished through a mode of tipping.

In a certain large city of these United States there was once a detective bureau—attached to the regular police department, and all hands, from the Chief of Detectives down, were salaried officers, paid out of the city treasury from tax payers' money—and whose duty it therefore was to attend to certain labors demanded of the citizens without extra charge.—Well, if robbed during the night, a citizen might make his charge at the bureau; enter it on the books under his own signature; and even be invited to speak over the matter with the clerk in charge, or with his honor the chief. But that was as far—or as near to the articles stolen—as he ever got. Without a tip of \$10 with the promise of more, no movement was further instituted in the matter, so far as ordinary citizens were concerned. In the case of a prominent citizen a couple of "detectives" were sent to "investigate" the premises and look for "signs." But they never looked for the stolen goods except for a bonus. And to employ so-called "deputies" at \$1.50 to \$3 per day would often make the robbed citizen's bill for "legal services" exceed the loss sustained by robbery. Tipping was needed to induce men to do the work they were being regularly paid for. If such isn't the most despicable form of robbery selfishness is no crime.

But who is to blame for the tipping—he who tips or he who permits himself to be tipped?

It is true, some people are underpaid for their services, and need help to make ends meet—thus are forced to institute it for their family's sake. Such are to be pitied. Among the latter are railway porters, hotel waiters and a host of other people struggling against large family expenses on small incomes. A law forcing corporations to pay married men salaries in accordance with the number they have to provide for, would shut out the latter from obtaining employment, or induce single men to palm themselves off as married. Selfishness would make

the law a dead letter or lead to impositions on the part of designers. No law can prevent tipping as it is practiced in hotels, railway sleepers, or other public places where guests are at the mercy of waiters and porters, and because the guests themselves will do it. That is, a very small percentage; but enough to establish a nuisance that is fast becoming national.

Of course, it is but a small affair compared with bribing so-called; but it is the father of the latter nevertheless. It is the parent of a crime that has done more to damn humanity, civilization, religion and every thing else sacred to the world. It is the mote which has grown to powerful dimensions—buying and selling kingdoms, empires, republics; turning men into traitors, patriots into cowards, kings into scoundrels; making honest men subservient to acts which cause them to blush in silence—duty towards their families compelling them to bow to the damnable inevitable or be branded as idlers and starve besides.

Giving a miserable mite in money is not the only tipping extant. The promise of a reward, of an office, of employment, to do certain things—good and bad—is a form of tipping that may lead upward or downward according to circumstances. An honest or well meaning man who is compelled to serve a scoundrel in some underhanded game or to further some selfish scheme for the sake of gaining bread for his family, is most to be pitied in such cases. And while tipping is to be condemned, consideration should be given to the circumstances which permits it or makes it a bread want; and withal see that we as individuals are not guilty of it in a way that may give the incentive to a wider field, though committed unwittingly and with kind motives behind it. Much evil has arisen from smaller things even than this, and mainly through thoughtless action. But none has been so thoroughly developed and utilized for good and bad purposes as that known as tipping.

ELECTROCUTION. It is asserted by "eminent" physicians, is or produces a horrible death. How do they know—have they ever tried it on themselves? Well, they know it instinctively—intuitively. Physicians are more or less psychometric, and contemplating over it, they come in rapport with the case at hand, involuntarily shudder and judge from that, that despite its short duration, it must be a terrible ordeal for the one under sentence.

Such is true. Death by electricity is one of the worst on record. Hanging is more brutal though not so painful. Drowning is not so bad as hanging, except where suffocation is experienced by those of strong physical build and who hang tenaciously to material life. Otherwise it is a sweet passing away—the struggle for breath is forgotten or remains unobserved on account of the mental action that the first surprise of being in a new element occasions. This is followed by a feeling of resignation and unconsciousness. Shooting depends on circumstances and the parts affected. Poisoning is horrible according to the nature of the stuff taken, the most rapid being that caused by Prussic acid, and the pleasantest that by morphine or chloral. But all arbitrary deaths affect the spirit in the same comparison that it does the body. What the body suffers or has suffered, the spirit suffers and continues to suffer long after its release from the body. And Spiritualists who know anything know that the spirit is more keenly alive to sensations after it gets out of the body than while in it.

Death by electricity racks the spirit to its core and leaves it in a state of nervous prostration and horrible suffering a long time after physical death, which is as nothing compared to it. Electrocution should therefore be abolished as soon as possible. Imprisonment for life should be substituted for all death penalties. The only natural and painless death, and one that has no detrimental effect on the spirit in the disintegration which is produced by nature's laws. Moral suicides are almost as bad as physical. Soul ripening is a process of nature which, though it should come with age, does take place in youth, childhood and infancy occasionally. But most of the latter deaths are due to the lack of proper treatment in physical diseases. Every disease is curable, but not yet understood. For this physicians cannot be blamed. But they can be blamed for much on account of their contemptuous treatment of those who lack the material to inspire them with awe when visiting the bedside of a patient. A physician who cannot diagnose a case properly should turn it over to another immediately on this discovery. But pride prevents and he would sooner sacrifice hundreds of human lives than acknowledge his inability to cure all. Lack of sympathy and interest makes other legal murderers. And avarice blinds many to the real nature of the case. A conscientious physician can prescribe more correctly by an intuitive sense or psychometry than the most "eminent" can when professing to know too much or allowing pride of profession to darken their reason—their intuitions. Sympathy makes psychometric, and this is going direct to the cause. And knowing the cause is the great secret of all healing. Psychometry not only reveals the secrets of disease, but of all that pertains to the spir-

itual of man, and follows him from this life into the next—thus giving him the information concerning the effects of physical death on the spirit as herein revealed, and of which the latest is the effect that electrocution has on it.

THE REID CASE.

The following communications, concerning the above, were received in reply to our letter published in last issue.

EXECUTIVE MANSION,
WASHINGTON, D. C.

Mr. A. F. Melchers,
Editor of "THE BETTER WAY,"
Cincinnati, O.

Sir: I am directed by the President to acknowledge the receipt of your letter of the 1st instant, in behalf of the pardon of Mr. Walter E. Reid, and to inform you that it has been referred to the Attorney General for attention.

Very respectfully,
O. L. PRUDEN, Assistant Secretary.

U. S. SENATE,
WASHINGTON, D. C.
Aug. 12, 1890.

A. F. Melchers, Esq.,
Editor BETTER WAY.

My dear sir: Your favor of late date is at hand. I have interested myself in behalf of Mr. Reid, but up to the present time without success. The Department of Justice has recently advised me that for the present, no affirmative action will be taken in the matter of a pardon, owing to the adverse recommendation from the District Attorney who prosecuted the case. It may be, however, that favorable action will be taken if the application is strongly pressed, notwithstanding.

I enclose you a copy of a letter just received from the Department of Justice bearing upon this case.

Yours very truly,
M. S. QUAY.

(Copy)
In re Application for Pardon of Walter E. Reid.

DEPARTMENT OF JUSTICE,
WASHINGTON, D. C.
Aug. 8, 1890.

Hon. M. S. Quay, U. S. Senate.

Sir: The papers in the above case have been referred, in accordance with Department practice, to the U. S. Attorney for the Western District of Michigan for his consideration, and he has reported adversely thereon, being of the opinion that the case is not one in which executive clemency should be exercised.

In the absence of a counter showing, the report of the U. S. Attorney will be considered as disposing of the case.

By direction of the attorney General.
Very respectfully,
(signed) E. F. SCHOTT,
Clerk of Pardons.

PARTY PREJUDICE.

Even on Tolstoi's "Kreutzer Sonata" party lines are drawn in this country. Republican papers denounce the book as coarse and vulgar, and that the Purists had a right to exclude it from the mails, while Democratic papers see nothing in it beyond a mere hint at the impurity of some of our marriage relations, and which too, is a matter of taste. So far as the book is concerned, it is hardly worth the prominence that has been given to it. But because the Postmaster General happens to be a Republican the book is denounced and the action of the Post Office Department sanctioned by party papers. Can any sensible Republican see the suppression of thought menaced on such trifles? We doubt it. When people become so sensitive to party feeling, it is no longer patriotism, but fanaticism—the lack of love or charity as individuals. Highmindedness rises above such petty affairs and no party can stand intact that is governed by personal prejudices of its adherents. Love is the cement that binds worlds together. It is the law of attraction—the law of gravitation. Without it, neither religious, political nor social organizations can hold together. Disintegration must follow sensitiveness of this order; for such is based on self-love, and self-love is the antipode of human love or divine love so-called—meaning the in-born feeling of sympathy and humanity that constitutes the basis of all that is good, progressive and brotherly. It is certainly not found in the politics of today, and it seems the more unprogressive a man is, the closer he sticks to party prejudices, and the more tenaciously he battles its worn-out platitudes over and over again. Let party feeling be relinquished and light will dawn on every mind what is needed to make this land happy. New ideas must be understood to be accepted and prejudice shuts out light at all times. New parties must rise on the good it has in store for the people at large, and whether they evolve from the old, or are made up of the disaffected ones of other parties, is indifferent—the grand aim, after all, must be, like in universal matters, to work one for the other individually. Self leads downward, Love points the way to heaven—prosperity, peace and happiness.

Perfect health neutralizes all discontent.

Whatever can make us think must be intelligent—i. e., have intelligence in its nature; for it requires the friction of thought to create thought—a like condition or entity to create its like.

ALL THE SAME LIFE.

"Is pain intelligent?" Not in the sense that we speak of reasoning; but as a sensation a physical consciousness. Spirit or intelligence is the prime essence of the universe. To create consciousness it must be conscious. Sensation or pain are effects of this cause, and effects partake of the nature thereof. Sensation or pain are therefore forms of intelligence and as such must be intelligent or conscious. The plant is conscious, though not sufficiently to sense it—either as pain or pleasure. The oyster is more so, but experiences as yet no sensation. Even the worm or grub that writhes under our heel hardly suffers any so-called pain. Pain is extreme consciousness, but of a perverted nature, man sensing it in comparison to his spiritual or so-called mental unfoldment. As he is enabled to sense the spiritual—and which he can only do psychometrically—he is enabled to sense the opposite—one being a pleasurable and the other a miserable sensation, or consciousness, although mostly due to discords in his own being, either in the physical or spiritual body. The souls acts for a purely spiritual or intelligent effect. In passing through the brain it reasons; in passing through the organic system, it senses, as it were, but is the same force (spirit or intelligence). When it meets with impediments as bile, aural impurities or filth, it produces pain instead of pleasure in those parts where the obstructions lie; but it is the same life principle, whether it manifests as reason, sensation or pain. It is intelligence; and reason, sensation and pain are all forms or modifications of this intelligence. The question as it was asked was simply a mode of attracting attention and inducing reflection on the subject. Otherwise it has no purport.

PROTESTANTISM IN GERMANY.

A Berlin correspondent of the Pall Mall Gazette writes: "There can be no doubt that the orthodox Protestant party, so long ill treated by Bismarck, and neglected for the more powerful Catholic Centre, is rapidly gaining ground. The Evangelical Social Congress, held a few weeks ago, is significant in this respect. The Evangelical Church has not for many generations made itself so much felt in all departments of public life as it does now. It is the decided ambition of the emperor and the empress to make the imperial crown a Protestant one, just as that of the Middle Ages was a Roman Catholic one depending on the good will of Rome. As yet the imperial dignity is not a Protestant one by constitution, but only in so far as it is connected with the Prussian crown, which can only be worn by Protestants."

GOOD ADVICE.

Hypnotism is a simple phenomenon. It may be practiced by anyone upon a willing subject. It is harmless, as a rule, though like all other human doings, it might, possibly, be turned to evil ends. And now the doctors are clamoring for a law that no one shall practice it but "regular" physicians. Oh, ho! The doctors want to add another legal monopoly to their practice. Why do not mediums get a law passed that nobody shall practice table tipping, etc., but recognized mediums? Mediums ought to take lessons from the doctors, so that instead of being hounded they would be "protected."—Twentieth Century.

Deprive a man of his just authority and you often rob him of his energy, and inventive power or genius. Add to his authority or encourage him to be authoritative and you not only lend him backbone so-called to assert himself effectively, but bring out his hidden faculties besides. This is especially applicable to sensitive or persons who are mediumistic to any degree.

Progressive minded people live more or less in the future—ahead of their times—thus their lack of interest in things around them. Not because these are in the present, but because to those who look ahead, things in the present seem stale or as if they should be substituted for something new. But we must have such too to pioneer the way for others to progress.

Pools rush in where angels fear to tread, is best exemplified by the would-be prophets and christi that are manifesting all over the world. Some people love to be glorified, but, oh, the nemesis!

Spiritualists recognized neither class, country, creed nor condition in their fellow workers. To them "all men are born equal."

We all represent something. Morally and intellectually what we have made of ourselves, and materially but a lump of clay.

As we admit radicalism into Spiritualism the phenomena will be thrown out. Beware of it.

STATE OF OHIO, CITY OF TOLEDO,
PLANK COUNTY.

I, FRANK J. CHENEY, make 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 cure of CATARRH that cannot be cured by the use of HALL'S CATHARTIC CURE.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1890.
A. W. GLEASON,
Notary Public.

Hall's Cathartic 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

PERSONALS AND LOCALS.

Mrs. Cora L. V. Richmond's new book entitled "Psychopathy" is one of the finest in our library. See literary notices.

Jas. V. Mansfield, the venerable spirit post master, has recently taken to himself a wife.

The work of boring for oil at Summerland has commenced, a syndicate of capitalists having the matter in hand.—Golden Gate.

Dr. G. B. Crane, of San Francisco, recently celebrated his 84th birthday. May he celebrate many more.

C. We are not "adverse to publishing spiritual and progressive poems," if they are poems and not compounds of ungrammatical sentences with neither rhyme, rhythm nor reason in them, as the majority are that are sent to us for publication. Remember the three R's.

The winter session of the American Eclectic Medical College of Cincinnati commences this year on September 2d, a month earlier than usual. See adv. on fifth page.

THE BETTER WAY surprised its readers by coming out in an entirely new dress, head and all. It is certainly a decided improvement upon the old style, and we congratulate the editor, proprietors and publishers on the liberal patronage they have received which has made the new dress possible. Their paper was deserving the success it has attained, hence it receives our hearty congratulations.—Carrier Dove.

An English historian declares that the poet Cowper spelled his name Cooper. Then his was not Cowper, simply. Did Jones ever spell his name Smith?

P.—We receive but one copy by exchange and that is so mutilated by the editor's shears that little of it is left. Send direct to their office for sample copy.

F.—Please send us your former address, as we cannot change it until we know this, it being impossible to remember the address of thousands of subscribers.

In his address on "The Higher Life and the Means of Attainment" at Mount Pleasant Camp Meeting, Prof. J. S. Loveland said that in man was centered all the potencies of the universe, and only by studying man can the universe be correctly interpreted.

According to the increase in population in the South since the last census, she will have eighteen additional representatives in Congress provided the ratio be raised to about 200,000 as it was intended. But if left as it is, 150,000 she will gain about thirty Congressmen.

Gerald Massey has met with another sad bereavement in the death of his daughter Elsie, aged sixteen years, having passed to spirit life from London, England, on the 22d ult.

Rev. Adin Ballou, one of the early advocates of Modern Spiritualism passed to spirit life from Hopedale, Mass., on the 4th inst.

Train Robbing, in which thousands of dollars are always captured, seems to us, is becoming of too frequent an occurrence, to be accidental. Why do not engineers and conductors be prepared for such emergencies, since they may be daily expected? Or, are they willing captives and thus share in the plunder?

Mrs. Adah Foye has changed her address to 1519 Curtis street, Room 7; Denver, Colo.

Mr. C. R. Bennett is our authorized agent at Lake Pleasant Camp.

Mr. I. S. McCracken, our former treasurer, but still a director in the Way Pub. Co., will go on a tour East, visiting Philadelphia, Brooklyn, New York and principally New Jersey, where he has his mother living, whom he will devote most of his attention to. May his journey be a gratifying one and his return a safe one.

NEWS ITEMS.

The area in corn in the United States this year is about 83,570,000 acres.

A homing pigeon flew from Spartanburg, S. C., to Baltimore, 420 miles, in fourteen hours.

A woman buried at New Madrid, Mo., a few days ago, weighed 750 pounds. There were sixteen active pall-bearers.

John G. Whittier, the venerable poet, has left Danvers, where he has been spending the winter with his cousins, and has returned to his home in Amesbury.

Ng Soo, a converted Chinese belonging to the Western avenue Baptist Church, of Chicago, is about to sail to his native land, to labor as a Christian missionary.

No man owes support to a party. He who thinks otherwise is a slave to a vicious custom that has ground out hundreds of millionaires and millions of tramps.—Home Advocate.

Benjamin P. Shillaber, better known to middle-aged and elderly people as Mrs. Partington, celebrated his seventy-sixth birthday last month in a quiet manner with the younger members of his family in Newton, Mass.

A diver, who was working at the foundation of a railroad bridge near Boise City, Idaho, gave a signal to be hoisted quickly. When he got to the surface he held fast to a sixty-five pound

salmon that he had caught by the gills. "The salvation army in Paris has been reinforced by a salvation navy. It is a floating temple on the river Seine, near the Pont de la Concorde, and is called "The Herald of Mercy." In the hull amidships there are accommodations for 200 persons.

E. H. Heywood, the Princeton publisher, recently convicted of an alleged misuse of the mails, was sentenced Thursday to two years in the State Prison. But his trial in the Federal Court before Judge Carpenter was a travesty on law and justice.—Boston Democrat.

Count Tolstoi's new book, the "Kreutzer Sonata," has been decided by the "prudent prudles" to be immoral, and hence unworthy to be sent through Uncle Sam's mails, along with the Police News, Gazette, et id nauseum! And yet Tolstoi's book, while grappling with the social question in a particularly vigorous way, abounds in expressions of the grandest morality and truest divinity of life.—Golden Gate.

The farmers are rising all over the country, and the Ohio contingent has just put in an appearance. The Ohio farmers are a power, and can easily turn the scale up for the Democrats and down for the Republicans, or vice versa. They will, therefore, assuredly be objects of distinguished consideration in the coming campaigns. They have many grievances. The point will be—will the Republicans or the Democrats make the farmers the most liberal overture?—Post

Congress has plenty of time to pass a bill appropriating \$100 a month to the widow of Gen. Hazen, a woman who has an estate valued at half a million dollars. But it has no time to appropriate money to pay pensions already granted. The general's rich widow has gold shovels into her overflowing pockets, while the private soldier's widow must slave over the wash tub, or in the potato field, unable to obtain the pittance which has been grudgingly declared to be her due.—Statesman, Oswego, Kas.

Postmaster General Wannamaker has taken a step which may bring down upon his head the wrath of the farmers. He has excluded from the mails at Detroit the Guide, the official organ of the grangers, on the grounds that it is a secret publication and is barred from circulation by the postal laws at present rates. The Guide had to pay \$200 postage at regular rates before the August issue was allowed to be circulated. It is said that the Guide is a publication of general circulation, and more entitled to pound rates than hundreds of journals somewhat similar in style. It was with the Guide as with Tolstoi's "Kreutzer Sonata." Somebody made a protest and its circulation was impeded.—Post

No one is fatigued after the exercise of forbearance.

LITERARY.

Psychopathy; Or Spirit Healing. A Series of Lessons on the Relations of the Spirit to its own Organism, and the Inter-Relation of Human Beings with reference to HEALTH, DISEASE and HEALING. By the spirit of Dr. Benjamin Rush, through the mediumship of Mrs. Cora L. V. Richmond. Published by Wm. Richmond, Rogers Park, Chicago, Ill. The contents are: Lesson, 1. The Physical and Spiritual Basis of Life; 2. The Influence of Spirit over the Organic Functions of the Body; 3. The Influence of Food, Raiment, and Surrounding Conditions, and Atmospheres upon the Human Organism; 4. Psychology, Mesmerism, Magnetism, and Electricity as Healing Agencies; 5. Social Life—including marriage and parentage; 6. The Actual Magnetic Poles and their Corresponding Nerve Centers; their Relation to Psychopathic Treatments; 7. Volition; 8. Psychopathy; Resume. 200 Pages; illustrated, large type; stout paper; good binding; muslin cover, with gold embossing. Price \$1.25. This is one of the finest books that can be had in the spiritualistic library.

New England Magazine.—Not every American has heard that Valley Forge, the scene of the suffering of Washington's army, is about to become the site of a large brewing establishment. This sacrilege on patriotism will be consumed unless the government steps in to prevent and convert the scene and its surroundings into a national park. Allen Eastman Cross, the young poet whose recent verses in the New England Magazine attracted such favorable attention has been stirred to raise his voice against this outrage and his lines will be found in the August or Grand Army number of the New England Magazine.

The God's by Robt. Ingersoll, and "What would follow on the Effacement of Christianity" George Jacob Holyoake, received from H. L. Green, Publisher Free Thinkers' Magazine, Buffalo, N. Y. Price of first named 20 cents or 8 copies \$1. Of latter 10 cents or 12 for \$1.

Problem of Life for August contains an elaborate editorial on Christian Science Cure, and several others of like nature. Address W. J. Colville, Editor, 9 W. 14th st., N. Y.

La Fraternidad—Revista Mensual Bonaerense. Se publica el de cada mes. Administracion: Calle Junin 633, Nuevo Buenos Aires.

Correspondence.

Lake Pleasant, Mass.

This, the largest camp meeting in New England will close on the 27th of July and has been in session since the 17th of July and has during that time, been instrumental in doing much good towards the grand aim of Spiritualism, namely, a brotherly feeling of one for the other and the forgetfulness of self in the little aggravations of this life. Among the speakers have been the Hon. A. B. Richmond, Mrs. R. S. Little, Hon. Sidney Dean, J. Frank Baxter, F. L. J. Willis, Rev. M. J. Savage and others of like brilliancy. Those who would like to spend the week at this popular resort will have the pleasure of hearing Messrs. Willis and Baxter. The following railroad and steamboat lines will issue excursion tickets to Lake Pleasant and return at greatly reduced rates of fare, in most cases being about one-half regular tariff. Fitchburg railroad, Central Vermont railroad, Green Mountains, New York Central railroad, Shore railroad, N. L. Northern railroad, Norwich and New York Steamers Transfer Co., Connecticut River Railroad, New Haven and Northampton railroad, Boston & Maine railroad, Bennington & Rutland railroad, Hoosac Tunnel & Wilmington railroad, Old Colony railroad, N. Y. P. & Boston, Worcester division. Mr. J. Milton Young, the general Secretary of the association, and a man of broad views and liberal disposition, will readily furnish special information concerning this camp. Address him at Lake Pleasant, Mass.

Haslett Park, Mich.

The subjects upon which J. Clegg Wright has lectured since he came on the camp ground, August 2d, are as follows: "Body, Soul and Spirit," "Man and His Relation," "The Soul," "Mediumship," "The Soul and Mystical Philosophy." He has been with us two Sundays and the intervening week days. Four of the lectures were illustrated. They were all of a purely scientific order and character. His readings of mediatic character received much attention, most mediums being read. The readings showed how to improve and develop mediums. Wednesday the friends were agreeably surprised by the arrival of Moses Hull, of Chicago, who stopped off on his way to fill an appointment at Chesaning. He gave four lectures in his own inimitable style, which gave much satisfaction.

Saturday Mrs. Lena Bible gave an instructive discourse. Subject, "Indian Controls." Among the arrivals from abroad are: Mrs. J. W. Palmer, Chicago; Mr. and Mrs. Alonzo Thompson, Maryville, Mo.; Dr. and Mrs. Kate Cleveland, Detroit; Mrs. Spinnery, wife of Dr. A. B. Spinnery, son and daughter, Dr. Harriet Spinnery, Detroit; Captain and Mrs. Anson, Detroit; Dr. and Mrs. Whitney, Battle Creek. Dr. and Mrs. Westfield and Mrs. Brandon, of Anderson, Ind., in company with Professor C. W. Peters, the noted slate writer of England, who is a reliable medium for that phase and for physical manifestations. In the dark seance he sits in the center of the circle, with hands filled with flour, and very satisfactory results are obtained. Those who have attended his seances say they are wonderful.

Mrs. Maltby Wright, M. D., has during the week rendered some choice selections of music in a most acceptable manner to the people.

Mrs. Sheppard Little will be with us Tuesday day, to remain one week.

We are favored from time to time with fine selections of instrumental music given by Professor H. J. Walker, assisted by Miss Letta Buck, of Lansing. Yours for progression, MRS. A. E. SHEETS.

Lookout Mountain, Tenn.

Sunday morning August 10th, a conference meeting was held, in which speakers and mediums participated. Mrs. Helen Stuart Richards delivered an address in the afternoon, and Dr. George A. Fuller appeared as orator of the evening. The three services were highly instructive and spiritually enjoyable.

Monday morning conference meeting at 10:30. Evening exercises consisted of music, speaking, recitations and slate writing. Mrs. Mott-Knight being the medium used.

Tuesday morning conference meeting at 10:30. In the evening a farewell reception to Mrs. Glading. Mrs. Richings, Mrs. Graham, Miss Laura Seaman and Miss Sophie Albert contributed fine recitations. Mrs. Ross and Mrs. Richings sang a beautiful duet. Mr. Cooke, Miss Bertrand and Mrs. Ross together rendered some exquisite instrumental selections. Mrs. Glading was controlled by "Hoo-lah" and "Wino-lah," two Indian guides, and spoke in a touching manner of the love and sympathy bestowed upon the medium by those present. Mr. McCook, a guest here, paid the lady an eloquent tribute as a woman and medium. Dr. Geo. A. Fuller followed with a farewell address, after which the orchestra played "Auld Lang Syne," the audience uniting in singing while passing Mrs. Glading and bidding her adieu.

Wednesday morning Mrs. Glading and her sister, Mrs. Weeks, left for the North. Conference meeting at 10:30, and the evening services with Mrs. Richings as speaker made up the program of the day.

Thursday morning conference meeting at 10:30. In the evening, owing to the heavy rain, the dance was postponed and a social circle in the hotel substituted. Mr. John Haskins was voted in as chairman. Col. Tom Fort, Mrs. Richings, Mr. McCook and Dr. Fuller spoke in the interest of the home. Mrs. Clancy, under control of the late Mrs. Tolbert, blessed all assembled in a few words of tender import. Two surprises occurred during the evening. Mr. A. C. Ladd, in the names of the mediums present, passed a beautiful silk umbrella into the hands of Dr. Fuller as a token of their esteem, and Mrs. Richings in the names of the same parties presented Mr. McCook with one also, as a mark of the regard in which he is held. Both gentlemen responded in fitting words, while struggling against the emotions called up by the generous action of the donors.

Friday morning conference at 10:30. A. C. Ladd, speaker of the evening.

Saturday evening Mrs. Richings will give an entertainment.

Dr. George A. Fuller has been acting as president of this week, owing to the absence of President Albert.

Our crowd has thinned out, as the weather proved too rainy and somewhat cool.

Mrs. Richings is a host in herself. She is a favorite socially and in demand on and off the platform.

No news of Mr. George P. Colby yet. We have been put to a great deal of inconvenience by the non-arrival of expected mediums.

I notice that in my report to THE BETTER WAY last week a certain sentence reads: "Fun and mirth, past and present, follow in her wake." It should have read: "Fun and mirth, past and present, follow in her wake." A slight change only, but exceedingly queer to those not intimately acquainted with "the ways that are dark and the tricks that are vain" of ye composer. I forgive him, however, as I enjoyed a good laugh over the blunder.

GEORGIA DAVENPORT FULLER.

Improve the nutritive functions of the scalp by using Hall's Vegetable Sicilian Hair Renewer, and thus keep the hair from falling and becoming gray.

Onset, Mass.

On a recent afternoon Mrs. Sarah A. Byrnes, called by some "the Beecher of the Spiritual platform," lectured, taking for her subject "The educational tendencies of the hour," she said:

We need awakening. We need vigor. We are sitting to-day invited guests at nature's table—its pass-over—and although we sit at this great feast we are unenjoyed, because we have not grown to the adaptation or appreciation of it. We are only partially civilized, because only partially unfolded. However generous your conception may be, you are limited according to your own power of receptivity. Be rational, consistent, logical thinkers. It is the unfolding of innate properties that make a sensible man capable of growth. Thoughts stimulate according to man's moral nature. Controversy coming out of contentions leaves behind it the force of thought, and thought means investigation. I deny that Spiritualism has done anything to break up families; it is the inheritance within ourselves, for the teachings of Spiritualism are to make us more harmonious. It has opened the door into the kingdom of spiritual and scientific research, and though Modern Spiritualism bears with it all the stigma that can be cast upon it, it stands firm and will throughout eternity.

The issues of the hour are educational. Spiritualism has no new thought; it is the old thought revived. What are we doing for the ages to come that will be dependent upon us as we are dependent upon the ages past? When the years shall elapse and we meet in that adjourned meeting may we bring our credentials that shall not be for naught. Make your lives accord with your Spiritualism. Live such lives that you will not be ashamed to meet your spirit, and the educational tendencies of the hour ought to inspire you in that direction. Make your bodies a fit abiding place for the soul and your children will not be ashamed to call you Spiritualists, because you will give to Spiritualism a spirituality.

Mrs. E. C. Kimball followed the lecture with tests; her last appearance here this season.

Mr. Joseph D. Stiles is expected this week for the remainder of the camp meeting.

Mrs. Etta Roberts and Mr. Archer are here from New York. Mrs. Lillie A. O. Moody, of Chattanooga, Tenn.; Mrs. S. Combs, of Nashville, and Mrs. P. P. Baker, of Topeka, Kas.

There was a clam bake "Over Jordan" on Sunday. A young man from the West, one who had never seen the seashore, arrived at Onset a few days ago, and was much charmed with its appearance. While walking along the beach at a very low tide with a friend, he stepped near a large clam hole, when instantly a little stream of water ejected with such force as to arouse his curiosity, and he exclaimed, "there may be a spring here." He stooped over to examine the spot more closely when quickly another stream more forcible, gushed up and struck the philosopher between the eyes, which caused him to spring backwards. After the laugh and explanation, his friend remarked that the "spring" seemed to come from quite a different source.

Mr. Fred Wiggins, of Salem, gave some good tests at the conference on Monday.

Mrs. Ida P. A. Whitlock lectured on Tuesday. Her subject, "Change and what it brings to us," the substance of which we should be glad to give to your readers in this letter, but fear we shall trespass too much upon your valuable space.

Mr. Bennett, is here from Worcester, taking subscriptions for THE BETTER WAY. Mr. Henry J. Newton, of the First Society of Spiritualists New York City, is at Onset.

AUGUSTA FRANCES TRIPP.

Sunapee, N. H.

Thursday, August 7th—The services to-day were held in the Pavilion. Mrs. Kate R. Styles interested the audience with one of her good, practical talks. The subjects were given by the audience, and were as follows: "The past and future of Spiritualism," "Home of the soul and soul of all things." The past of Spiritualism consisted largely in convincing through the phenomena, the future would have more to do with working all the reform and humanitarian movements, whether in the ranks of Spiritualism or outside of it. The Nationalist movement was heartily endorsed and its purposes and principles clearly defined by the speaker, who, being a member of the Second National Club of Boston, could speak with authority on the subject.

Friday, August 8th—Mrs. Addie Stevens addressed the audience in the grove. At the close of her lecture Mrs. E. K. Morgan gave a number of very good tests. This lady bids fair to become a fine platform test medium.

Saturday, August 9th—The meeting was held at 10 o'clock this a.m. as the grove was engaged by the New Hampshire State Association of Grangers, who held their annual picnic at Blodgett's Landing. Mrs. Craddock of Concord, was the speaker of the morning, and discussed on the "Immortality of the soul." Dr. Prentiss was early in the woods and fields, and gathered their choicest beauties to adorn the speakers' stand; designs and symbols mingled with the evergreen of the forest adorn its walls; huge baskets of moss, filled with ferns, cat tails and graceful running vines, blight with starry blossoms, extended from the extreme length of the platform, hanging baskets of gorgeous bloom and bouquets innumerable covered the stand into a grove of floral loveliness. The day has not been as pleasant as usual, being cloudy most of the time, with a decided chill in the air, still no rain has fallen, and I doubt not the grangers have had an enjoyable time, at least we judged so from the smiling faces we noted among them. At 2 p.m. they gathered at the auditorium and listened with evident interest to speeches by their prominent members; readings and singing were also among their exercises. Saturday evening an entertainment was held in the hall, the best that has been given this season; it was well patronized and netted the association quite a sum.

At the morning service on Sunday Mrs. Addie Stevens occupied the platform and gave a good discourse. "Truth as authority," was the subject; it was well treated, and her hearers were interested. Mrs. E. K. Morgan followed with tests, convincing more than one that their departed friends were present and able to communicate with them when opportunity offered. Mrs. Sarah A. Wiley was the speaker of the afternoon. She took for her subject the "Comfort of Spiritualism as a religion." Her audience was large and attentive, and evidently agreed with all that was said of Spiritualism as a comforter. Mrs. Morgan again exercised her gift as test medium, affording pleasure and satisfaction to the people assembled.

Monday, August 11th—The annual meeting of Lake Sunapee Spiritual Camp Meeting Association for the selection of officers was held at 9:30 this morning. Dr. H. B. Storer of Boston, was elected President; N. P. Batchelder of Ashland, N. H., Vice-president; N. A. Lull, of Washington, N. H., Secretary; G. H. Whitney, Franklin, N. H., Treasurer; G. A. Hubbard, of Boston, Auditor. A business committee of five was elected, consisting of the following: Dr. H. B. Storer, George W. Blodgett, Mrs. E. K. Morgan, G. H. Whitney, W. H. Churchill.

Mr. E. V. Brockway, treasurer of the association, resigned his position. The chair appointed G. H. Whitney to fill the vacancy. As there was no further business to transact the meeting then adjourned. A trip around the

lake on the commodious and staunch steamer, Edmund Burke, was enjoyed by a large number of the campers and cottagers during the afternoon. On their return trip they were treated to a most beautiful sight of sunshine and shower. Half the lake was covered with a cloud from which the rain gently fell, the other half was bathed in the glory of a gorgeous sunset. It was a picture to hang on memory's walls, among the choicest treasures.

Wednesday, Aug. 11th—The Ladies' Aid Fair is in progress. Quilts, cushions, tidys and other dainty handiwork is on sale.

Thursday, August 11th—The fair has been well patronized—the tables fast cleared, not much remained by evening, except the larger articles that were disposed of by guessing or by taking shares. At the distribution one of the quilts was drawn by a number against Brigham Young, Salt Lake City, who proved to be one of a party of young and merry campers who have pitched their tent at Blodgett. Another bed spread became the property of a Universalist clergyman who is rustling at this place. The entertainment in the evening consisted of singing and recitations, speaking by Mrs. Brockway, the elocutionist, and other talent on the ground. Fraternally, DOUGLASS.

Cassadaga, N. Y.

Monday morning W. J. Colville gave the first lecture in his course on the "Science of Spiritual Health and Healing," which will be continued through a course of ten lectures.

Monday afternoon we had a very lively conference, at which Mr. Bond, of Willoughby, gave an account of a marvelous sitting he had had in the morning with W. Mansfield, at which he had received an oil painting on his slate with a message from his spirit daughter, in which she said the painting represented her spiritual condition. We understand it is the first picture of the kind Mansfield has ever obtained. The picture was on exhibition.

Tuesday morning, instead of conference, the Hon. A. B. Richmond gave us a lecture on "Magnetism," which the audience highly appreciated. We believe he has more yet in store for us.

Tuesday afternoon, W. J. Colville was our speaker, and we were all charmed and, I hope, instructed upon the subjects, "The World's Greatest Need" and "Oriental Religion," handed him from the audience, followed by an improvisation upon several subjects.

Wednesday p.m., Jennie B. Hagan delivered her last lecture for the season, in her own pleasing manner, interspersed and followed by poems from the fountain that seems inexhaustible, and whose "pump never runs dry."

Thursday's Conference was made interesting by the discussion of the question, "How shall we best reach our young people and bring them into the light and work of Spiritualism?" A number of persons took part in the discussion, giving personal experience, etc. The discussion was followed by a Methodist minister, H. L. Snyder, of Geneva, N. Y., who announced his conversion the previous evening at a seance held by P. L. A. O. Keeler, at which he received five communications from friends who are in spirit life. Part of these were written upon paper and thrown over the curtain and part on slates under conditions which thoroughly satisfied him that they were from the parties whose names were signed—his mother, another his wife, one a D. D. friend, etc. This same gentleman pursued his investigations by attending a materializing seance (Mrs. Effie Moss, medium) on Thursday evening, at which, he told me in the morning, his mother and daughter came to him so unmistakably, with caresses and loving words, that he could not doubt, the recital of which nearly overcame him in the morning, at which time he left the grounds, leaving behind his benediction on Cassadaga, to which we feel like adding a good round, Methodist Amen! At the same conference another gentleman, A. G. Wilkins, brought forward several messages received on a typewriter under unmistakable test conditions in a seance with Miss Lizzie Bangs. Your correspondent examined the messages, and certainly they are the best finished and punctuated specimens of typewriting I ever came across. Names of spirit friends are signed to these messages, and all pronounced correct. By these new methods we are led to see the spirits through Jennie Hagan, answered the question correctly when they said that Spiritualism had not reached the zenith of its power. What will come next?

Thursday p.m., W. J. Colville gave us a grand discourse on the "History of the Lost Continent, Atlantis." The subject was decided upon by vote of the audience, so Mr. Colville could not have made preparation for it, yet he, or (as I suppose) his control showed himself familiar with the ancient history of this planet, the many changes it has undergone externally and internally, the people, climbing up, changing with the planet, etc. It needs to be heard to be appreciated.

Thursday evening, a concert in the auditorium by the Sicilian Quartette. Appreciated by the lovers of music.

Mr. Powell's lovely boats, "White Wing" and "R. S. Little," add greatly to the enjoyment of the visitors, and are well patronized, and I am sure if kind words and grateful thoughts draw the blessings of angels, the genial owner of the boats must feel their presence and sometimes hear the flapping of their wings.

Friday was "Temperance Day," at which several good speeches were made, one of which was from our old friend, A. B. French, whose voice for many years was familiar to Cassadaga audiences, and whose tones to-day were pleasant, loving memories of the days that have slipped by into the eternal past, in the minds and hearts of his hearers. May the sunset of his life below be crowned and blessed by angel ministrations, even as he has blessed others.

The children of the camp had a boat ride and then a picnic in the woods, their elder brother, Walter Howell, taking them under his wing, and by the echoes which reverberated through the air, we are sure the angels of health and happiness hovered over the rollicking group.

Mrs. Catter, one of our good workers on the rostrum, made our camp a flying visit on her way to Parkland Camp, near Philadelphia. We hope it will be her last visit.

Mr. E. C. Goddard, of East Saginaw, Mich., arrived on Thursday, having visited some of the eastern camps, and saving Cassadaga for the last, as the heat of the sun. His genial face and courteous manners are always welcome. The newly erected octagon wigwam was dedicated on Thursday evening with appropriate ceremonies, participated in by Mrs. Stearns, Mrs. Agnew, Mrs. Souney and others. There's room for all.

Mr. C. C. Stowell arrived Saturday evening, and now we expect our loved BETTER WAY to have a boom.

The trains on Saturday brought crowds of earnest, thinking men and women; we cannot mention names, for our space is limited and we would be sure to leave out some one who would feel hurt by our negligence. All are welcome.

The hotel and cottages put us in mind of beehives, and the numerous groups gathered here and there all over the grounds, of the swarming occupants.

Sunday the grounds were thronged, as usual and the auditorium filled with eager listeners to the inspired words from Mrs. Cora L. V. Richmond and W. J. Colville.

We were blessed by a needed rain toward night, which laid the dust, and nature's smiles are as sweet as ever Monday morning.

Vicksburg, Mich.

The camp at Fraser's began its session August 10th with cool weather and a fair-sized audience to greet our speakers and chairman, Speaker Mrs. Cora L. V. Richmond, the queen of the rostrum.

Chairman, D. M. King, a noble, harmonious, genial gentleman.

Mrs. Richmond remained with us until Thursday evening, when she departed for Cassadaga Camp, to remain a specified time, to again yield herself to the divine influences.

Mornings at 10:30 are devoted to conference meetings, which have been very gratifying and instructive. One medium talking in a very ancient tongue, Mrs. Richmond's control interpreting, it being a very instructive lesson, also to the skeptic and materialist, that they could not gain. Mr. King has given psychometric readings that have been acknowledged perfect and complete, psychometry being beautifully developed in him.

We have some excellent mediums on the grounds: Dr. George H. Ferris, of Cleveland, O.; Mrs. Virginia Rowe, of Jackson, Mich.; T. G. Barney, Vicksburg; Mrs. T. D. Hanson, Chicago.

Our meetings seem to be steadily increasing in number, and very harmonious.

No better equipments anywhere than we have here for running the camp.

Our president, W. S. Wandell, will soon erect a large pavilion, assisting in beautifying and making the grounds seem home-like and pleasant.

MRS. EMILY P. DEMING.

Pine Lake, Mich.

Moses Hull writes: By a kind of accident I was enabled to spend four days this year at the Pine Lake, Mich., camp meeting. They have as yet a ground there as any of our camping grounds; better than many of them. There were 300 or 400 campers there, mostly residents of the Wolverine state. I. Clegg Wright was the "regular preacher" the day I was there, speaking every day. Dr. Thomas, of Grand Rapids, handles the gavel and does it well. Mr. Wright needs no words of commendation from my pen. Every reader of THE BETTER WAY has read from him. There were many mediums on the ground however, not so well known. Mrs. Lena Bible is just entering the lecture field, and if the one lecture I heard from her is anything of a sample she ought to be kept constantly at work. Her lecture was full of the spirit of Spiritualism, thoroughly reformatory, and permeated through and through with just such facts and statistics as this world needs.

Miss Emma J. Nickerson is a great favorite with the campers. She is not only a born and an educated orator but she is a good psychometrist and a good test medium. I did not hear a regular discourse from her but her happy fits in conference and her remarks at the conclusion of one of my meetings leads me to regret that she is determined to leave the field of active spiritualistic work for a time.

I was urged to deliver just one discourse, and then another and another until I delivered four. One on "Jesus and the Mediums," one on "Death and its To-morrow," one on "The Moral Tendency of Spiritualism," and one on "Biblical and Modern Spiritualism."

My discourses were so unlike anything else they ever heard that the people could not get enough of them.

Mrs. Hull and myself are now attending the South Haven, Mich., camp meeting. The grounds are beautiful and the people interested, but this is the first camp meeting here and consequently the preparations are meager and crude. Mrs. Hull will report at the proper time.

Delphos, Kan.

As there seems to be no reporter here for THE BETTER WAY I will send you a brief report of the meeting at this point. The Kansas Association of Spiritualists, with headquarters at Delphos, has been fortunate in securing, by purchase, the finest grove in this section of the State. It is situated about eleven and one-half miles from the town, and is indeed a beautiful spot. One noticeable feature with the people, is the absence of jealousy and bitterness on the part of the church people toward the Spiritualists. We were surprised to find many of the church people on the grounds, and seeming just as anxious for the success of the movement as any body else.

The people here without regard to creed seem to be all united in wishing for each other's good. The meetings began Saturday evening with a conference meeting on the grounds.

Sunday afternoon the first lecture was given by Mrs. Flora Brown, of Portland, Oregon. Mrs. Brown is the regular pastor of the First Spiritual Society of Portland, and after listening to the eloquent and attractive speaker, one cannot help mentally congratulating the people of Portland who have secured for a permanent speaker so eloquent a speaker, and the management of the camp for having secured her for these meetings. About 1300 people listened to the first lecture of the week on the subject of "Materialism."

Monday night Mrs. Brown, after the lecture, which a large audience listened to with marked attention, on the "Uses of Spiritualism," gave tests on the platform of independent slate writing. A committee of unbelievers was chosen from the large audience who watched with the greatest care the two examples given. The committee acknowledged at the close that there was no attempt at fraud on the part of the medium; although, of course, they were unwilling to admit that it was spirit power. They admitted that they were unable to account for the strange, to them, phenomena. It was as good a test of slate writing as ever we saw.

Tuesday night, after the hour spent in answering questions from articles handed up from the audience. These readings surpassed, if possible, the slate-writing tests of the night before. The wonderful exactness of delineations given of the character and occurrences in the lives of the parties to whom the articles belonged being freely acknowledged, even by the unbelievers who were present. Mrs. Brown is destined to do much to establish the truth of Spiritualism, as well as the philosophy in the week during which she is engaged to speak here.

Next week Rev. James Deluchmanne, Ph. D. is engaged to speak. The doctor is an inspirational and trance speaker of a great deal of prominence, and it is expected he will be as satisfactory in his line of work as Mrs. Brown. There are conference meetings every morning, speaking every afternoon and evening, so that all can find something to suit their various needs. Many good mediums are present; but we notice the absence of all spiritual "fakes" on the grounds. The management of the association is doing everything possible for the comfort of the campers, and everybody is having a good time. Mrs. Brown, who is accompanied by her husband, will occupy the rostrum once or twice every day this week. They are both gaining friends every day and are becoming endeared to the people by their social and sterling qualities.

Dr. Hallon is president and Mr. J. N. Richardson is the secretary, both of Delphos. More next week.

CRITERION.

A temperature of 220 degrees below zero has been produced by a bath of carbon bisulphide and liquid nitrous acid.

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WINTER SESSION

Of Twenty Weeks Commences Sept. 2, 1890

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BY L. BUCK.

In Two Parts.

II.

Friday, July 5, 1878. Marie, in company with her family, have been at the Russian Bohemian Concert. She did not wish to go, but was persuaded.

"We went home on foot, it was such a fine evening. M—, calmed somewhat, spoke to me of his love—it is always the same thing. I do not love him, but his fire warms me; it is what I took for love two years ago. He spoke well; he even shed tears. As I neared home I laughed less. I was softened by the beautiful night and by his song of love. Ah! but it is good to be loved! There is nothing so good in the world as that. Now I know that M— loves me. It is impossible to be deceived in that. And if he wanted my money, my disdain would have instantly rebuffed him; and then there is Dina, who is believed to be as rich as I, and many other rich girls he might marry. M— is not a beggar, and he is a perfect gentleman. He would have found—he will find—someone besides me.

"M— is very well-bred. I may have been wrong in forgetting my hand in his at the moment of our parting. He kissed my hand. I certainly owed him that. And then he loves and respects me so much, poor man! I questioned him like a child. I wanted to know how it happened to him, and when? It seems he loved me at first sight. 'But it is a strange love,' said he; 'the others are women; you are above humanity, it is an odd sentiment. I know that you treat me like a hunchback—buffoon—that you have no kindness, no heart, and still I love you. And I—I have, so to speak, no sympathy for you, while adoring you.' I still listened; for, to tell you the truth, words of love are worth all the plays in the world, excepting those to which we go to show ourselves. But then, the theatre is a sort of melody of loving manifestations; you are looked at, you are admired, and you bloom like a flower in the sun."

Monday, August 19. The writes having consulted some of the most skillful and prominent throat and lung specialists of Paris.

"I have a terrible disease. I am disgusted with myself. It is not the first time that I detest myself, but it is none the less terrible. To detest another whom you can evade is one thing; but to detest yourself, that is torture."

In the entry of August 29th she recorded the death of her grandfather. A being to whom she was, as she claims, sincerely devoted. It is rather long, but I give it in full:

"I do not know by what good chance I was late, and at 9 o'clock I was not yet dressed, when they came to tell me grandpapa was very much worse. I dressed and went in to see him several times. Mamma, my aunt and Dina wept. Monsieur G— was walking about the room; I said nothing to him, there was no time to lecture him during these awful moments. At 10 o'clock the priest arrived, and ten minutes later all was over. I remained there until the end, kneeling, now passing my hand on his poor brow, then feeling his pulse. I saw him die—poor dear grandpapa—after so much suffering. I do not like to repeat common-places. During the service which took place at the bedside, mamma fell in my arms and had to be carried to her room and placed in bed. Everybody wept aloud, even Nicolas; I wept also, but quietly. He had been laid on his bed, badly arranged. Those servants are abominable. They proceed with a zeal which is not always admirable. I fixed the pillows myself, putting on a covering of cambric, edged with lace. I draped a shawl around the bed which he loved—an iron bed—and which would appear poor to others. All around white muslin—that whiteness is appropriate for the integrity of the soul which has flown and the purity of the heart which beats no longer. I touched his brow when it was quite cold, and I felt no fear nor disgust. We expected the blow, but we were, nevertheless, overcome. I directed all the dispatches and letters announcing his death. But care had also to be given to mamma, who had a violent nervous attack. I think I behaved exceedingly well, and although I did not weep aloud, my heart is not worse than the others. I cannot distinguish my dreams from my real sentiments."

"We had to go in search of mourning, etc. My family would think it dreadful not to wear exterior mourning; not understanding the mourning of the soul, and thinking that the more crepe you wear the better mother, daughter, inconsolable widow you are. The atmosphere is laden with a frightful mixture of flowers, earth and incense. It is warm and they have closed the blinds. At 2 o'clock I began to paint the portrait of the poor dead, but the sun came into the room at 4 o'clock and it had to be interrupted; it will be but an outline. I do not know how I should act, but I try instinctively to observe the rules of etiquette, while keeping up a good heart. At every instant I open this book to register some event. Real life is a detestable and wearisome dream—yet how happy I could be with only a little happi-

ness! I possess in a supreme degree the art of making much out of nothing, and then nothing which affects others affects me."

Five days later than the above her mind has forgotten funeral arrangements: "Kant pretends that things exist only through our own imagination. That is going too far, but I admit his system in the domain of sentiment. In fact, our sentiments are produced by the impression made upon us by persons or things; and since Kant says that objects are not such, or such, that, in a word, they have no objective value, and no reality, except in our mind, why— But to follow out this line of thought, I ought not to be in a hurry to go to bed, nor to have to think of the hour I must commence drawing to finish for Saturday."

"Ordinarily, imagination is considered to be something different from what I think it; people use the word imagination to express folly and stupidity; but can love exist otherwise than in the imagination? It is thus with all other sentiments. This philosophical scaffolding is certainly admirable, but a simple woman like me can demonstrate its falsity. Things have a reality only in our mind! Well, and I—I say to you that the object strikes the sight, and sound the hearing, and that these (let us say things) determine everything—otherwise nothing would need to exist, we would invent everything. If in this world nothing exists, where, then, does anything exist? For to affirm that nothing exists, we must have knowledge of the real existence of something or other, no matter where, were it only to demonstrate the difference between objective and imaginary values. Indeed—inhabitants of another planet, perhaps, see otherwise than we do, and in that case we are right; but we are on the earth, let us remain on it, and study what is above or under, and that is quite enough."

"I become enthusiastic for these learned, patient, extraordinary, tremendous follies—these reasonings, these deductions, so concise, so learned. There is but one thing which grieves me, and that is, I feel them to be false, and I have not the time nor the inclination to find out why. I should like to converse about it with some one. I am all alone; but I assure you that what I advance is not intended to impose on people. I candidly give my ideas, and I would willingly accept all the good arguments that any one else could make. I long, without making myself ridiculous by too much pretension—I long to listen to the discourse of learned men. I want so much, so much, to penetrate into the learned world; to see, to hear, to learn—but I know not to whom nor how to ask it, and I remain here stupid, amazed, not knowing what direction to take, and catching glimpses on all sides of treasures of interest—histories, languages, science, all the world, in fact. I want to see all together, and to know all, to learn all."

The new year of 1879 finds her as impatient of restraint as ever. She is staying with her family at Rome:

"Where are you going, Marie?"

"To see the Coliseum."

"But you have already seen it! Let us go to the theatre, or take a drive, where there will be a crowd."

"And that is enough to bind one down to the earth. That is one of the great reasons why there are no women artists. Oh, sordid ignorance! Oh, savage routine! It is horrible to think of it all! Even if we said sensible things, we would be assailed by the vulgar and ancient ridicule with which the apostles of woman's emancipation are overwhelmed. However, I think there is certain cause for laughter. Women will never be anything but women. But, however, if they were brought up in the same manner as men, the inequality which I deplore would not exist, and there would remain only what is inherent in human nature itself. Ah, well! whatever I may say, women will shout and make themselves ridiculous (I will leave that to others) in an effort to obtain equality some time during the next century. I will try to aid the cause by showing myself to society as a woman who has become something, notwithstanding all the disadvantages with which she is overwhelmed by society."

Marie is suffering from despondency. She makes the confession that "If painting does not give me fame soon, I shall kill myself, and so end it all. I resolved upon that several months ago. Even when in Russia I wanted to kill myself, but I feared what comes after this life. I shall kill myself at the age of thirty; for, until we are thirty years old, we are still young, and we can hope for luck, or happiness, or fame, or—no matter what. It is all settled, therefore, and if I am sensible, I will torment myself no longer—either now or in the future."

She has been laboriously at work. Ten and twelve hours a day at the easel. Her work has been submitted, and "The competition was judged this morning by the three masters in full conclave. Lefebvre, Robert Fleury and Boulanger. I reached the studio at 1 o'clock, to learn the result. This time the big ones had competed. And the first words they said to me as I came in were:

"Well, Mademoiselle Marie, come and take your medal!"

In fact, my drawing was hanging on the wall, with a pin, and bore the word—Prize. This time I should not have been

so surprised if the skies had fallen. You must understand clearly the importance and signification of the competition. Like all competitions, these are useful; but the prizes are not always a just indication of the talents and powers of the individuals. For it is undeniable, for example that Breslau, whose painting was placed fifth, is in every way superior to Bang, who is placed next the medal. Bang goes piano and sano; her work is good and honest carpentry, but it is always well placed, because woman's work is in general a thing which sins by its softness and fantasy, when it is not altogether childish. The model was a youth of eighteen, who in form and color, might be mistaken for a cat's head. Breslau has painted pictures which would easily gain the medal, but this time she has not been successful; and then, what is most appreciated by the judges is neither execution nor charm (for the charm has nothing to do with the study, it being in you or not in you, and execution is only the complement of other more serious qualities); but, above all, correctness, energy and truth to nature."

"They make no allowance for difficulties, and they are right; thus a moderately good picture is placed after a really good drawing. What is it, after all, that we are doing here? We study, and it is only from this point of view that these heads are judged. Mine is as effective as possible. These gentlemen despise us, and it is only when they find strong and even brutal workmanship that they are pleased, for that particular vice is rare among women."

"They said of my picture: 'It is the work of a boy. It has strength. It is nature.'"

"I told you that we had a strong fellow up there," said Robert Fleury to Lefebvre.

"You have the medal, Mademoiselle," said Julian, "and you have gained it easily; the judges did not hesitate."

"I ordered a punch, as they always do, and Julian joined us. I was much congratulated, for most of them thought that I had arrived at the goal of my ambition, and that they would soon be rid of me. Wick, who gained the medal the time before last is eighth; but I consoled her by repeating the true phrase, which is, after all, the most scrupulously exact definition of such things. It was Alexander Dumas who said, 'that a poor work was no proof of a lack of talent, whilst a good one was a proof of its possession.' A genius may produce a poor work, but a fool cannot produce a good one."

On political constitutions and conditions, under date of September 1, 1879, she expressed herself thus:

"Ancient dynasties are the negation of progress and of intelligence. They cry out against mere men; but why? Men disappear and can be got rid of when no longer useful. They say that the Republican party is full of men of tarnished characters. Some months ago I explained my ideas about that. They speak of absurd hate against the persons of kings. That is not the question. It is not that the man is bad, but that the function is useless. I respect illustrious families; they always have existed, exist now, and will exist. The country ought to honor them; but between that and stupidly carrying on one's back forever a man and his posterity—No, none of that. I am not speaking against the power of race; on the contrary. Caesarism copies the Romans. Why copy? If the people are deceived by intrigues and disloyal maneuvers, it is their own fault; but with kings there is no necessity for intelligent effort; they cannot even choose, nine times out of ten. It is the uncertain, the unknown, routine, imbecility and cowardice. If the people be stupid and choose badly, they merit nothing better. These reflections are answers to the usual remarks against the republic. But understand clearly. My republic is a republic enlightened, polished and aristocratic. What shall I call it? Athenian he called it. The word aristocratic requires reflections and explanations. Birth, manners and education, even if there be no great intelligence, are the attributes of aristocracy. Yes, for in social relations there are things the influence of which cannot be denied. Besides, there is only one possible equality—equality in the eyes of the law—all other equalities are but poor comedies, invented by the enemies of liberty or begged for by the ignorant."

The following does not correspond with the ambitious desires of the young artist. She, in company with a lady friend, have been out shopping, and, among numerous other things, the following entry is made, under date of December 14th:

"I have not spoken of a very innocent couple who were with us in the street car. We made them stare by telling all sorts of stories, such as the one of a young girl, who, in a collision on a railroad, had such a severe shock that her knees were forced through her chest and came out through her back."

Friday, July 23, 1880:

"Who will give me back my squandered, stolen, vanished youth? I am not yet twenty, and the other day I discovered three white hairs. I am proud of them, for they are a terrible proof that I have exaggerated nothing. Were it not for my young figure I should appear old. Is that natural at my age? No! There arises such a storm in my heart that I will cut the whole matter short by telling myself that I can always put a bullet through my head before pitying glances are cast at me. I had an extraordinary voice. It was a gift from God, and I have lost it. Song for woman is what eloquence is for man—a power without limit. I saw to-day Madame de Rothschild, with her horses, dogs, etc., in the park, which my window overlooks. The sight of that happy woman made me ill; but I must be brave. Besides, when suffering becomes too severe, deliverance is at hand. When it has reached a certain point we know that it must henceforth diminish. It is while awaiting this crisis of the heart and soul that we suffer; but the crisis once reached, we are relieved. Then we call to our aid Epictetus, or we pray; but prayer is too emotional. I am better for some days, perhaps, but during those days bitterness mounts, mounts, mounts again; then there is another outburst, another abasement, and so all over again."

Friday, August 19th:

"Two o'clock in the afternoon. I console myself by thinking that my troubles are only the equivalent of those of every kind which artists in general have to conquer, as I have neither poverty nor the tyranny of relatives to suffer from, and that is what artists usually complain of, is it not? I shall not get rid of my troubles because I have talent, unless I produce a work of genius. But works of genius have never been produced after only three years' study, and there are so many to-day who are talented. My intentions are good, but suddenly I commit follies, as in a dream. I despise and detest myself, as I despise and detest my family and everybody else. Oh, my family! Listen! On our journey my aunt employed twenty little stratagems to have me sit on the side opposite the open window. Tired out, I consented on condition that it should remain open, and I was no sooner asleep than she closed it. I awoke, exclaiming that I would break open the window with my heels, but we had reached our destination. And then, at breakfast, what looks of anguish and what theatrical frowns because I did not eat! These people evidently love me, but it seems to me that when one loves one ought to know better than to do such things."

"Sincere indignation produces eloquence. When a man is indignant, or thinks himself indignant with a government he mounts the tribune and wins renown. But a woman has no tribune at her disposal; moreover, she is besieged by fathers and mothers, stepfathers and stepmothers, who worry her all day long; she becomes indignant, and she is eloquent before her dressing-table. Result—zero."

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"And then mamma talks all the time about God. 'If it is God's will!' 'With the help of God!' When one invokes God so often, it is only to excuse the neglect of all sorts of little duties. This is not faith, nor even religion; it is a mania, a weakness, the cowardice of the lazy, the incapable and the indolent. What more indelicate than to cover all one's shortcomings by the word 'God'? It is not only indelicate, it is more, it is criminal, if one believes in God. 'If it is ordained that such a thing shall happen, it will happen,' she says, to avoid the trouble of exerting herself and to ward off remorse. If everything were foreordained, God would be only a constitutional president, and free-will, vice, virtue, meaningless words."

Friday, September 10, 1880:

"They say that my manners are perfect; the old Bonapartists told Adeline so. But what difference does it make? It seems to me that misfortune is always hanging over me. I am always afraid of being slandered, humiliated, pointed at, and there must be some reason for it, whatever one may say. You see, my family does not know what it has done to me. My sadness alarms me only because I fear to lose forever all those brilliant qualities which are so indispensable to women. Why live? What am I accomplishing here? What do I possess? Neither fame, nor happiness, nor even peace!"

"Deep emotion for my aunt to-day! Doctor Faivel, who examined me a week ago, and found nothing the matter, examined me again to-day, and found my bronchial tubes affected. He seemed serious, moved, and a little confused at not having foreseen the grave nature of the malady; then he prescribed the usual remedies for consumptives, cod-liver oil, painting with iodine, warm milk, flannel, etc., and finally advised me to see Doctor See or Doctor Potain, or to call them in to consult with him. You can imagine my aunt's face! It only amused me. For a long time I have suspected something of the sort, I coughed all last winter, and I cough and choke now. Besides, it would be astonishing if I did not have something the matter with me; I should be well contented to have something serious that would end it all. My aunt is terrified, but I rejoice. Death has no terrors for me; I would not dare to kill myself, but I long for the end. If you but knew—I shall not put on any flannel, nor will I paint myself with iodine. I do not care to be cured. Without that, I shall have health and life enough left to do what I want to do."

(Concluded Next Week.)

The illiterate inhabitants of Portugal are officially stated at 82 per cent. of the whole.

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

Dr. Harvey had read of his divorce, and wished to know more of the particulars about it, but he determined not to introduce the subject himself, but nevertheless hoped that Grant would in some way allude to it, but he did not that evening. Finally, the doctor got up to leave, saying:

"Continue this medicine to-morrow as you have to-day and by the time it is gone you will be out again."

"Do you think I will ever be well again?"

"I mean that you will be over this attack, and able to proceed on your journey south, but you will not be well for some time yet."

Grant looked earnestly into his face and said:

"I am aware of that. Now, I want you to come again to-morrow morning, then I will settle up, and you can give me some insight into my disease and advise what I had best do in the future."

"Very well, I will come soon after breakfast."

Next morning the doctor found his patient up and waiting for him. He reported that he had eaten a good breakfast and was feeling first-rate. He greeted Harvey with a hearty shake of the hand. Then he said:

"Harvey you have done a good thing for me so far, yesterday I thought my last day had come, and I didn't know but you would finish me up out of revenge. Now tell me honestly what you think; shall I ever get over this?"

The New York doctors do me no good, and I have taken lots and lots of medicine and paid them thousands of dollars all told. Now, honestly, what do you think?"

Harvey had made up his mind to be faithful to the man, even at the risk of offending him. He would not be rude even to an enemy, but he cared for his own sake very little whether he were pleased or otherwise. So he said:

"Yes, Mr. Grant, you have taken medicine enough; of some kinds altogether too much. It is not medicine you need. Except in acute attacks like that of yesterday you are better without a drop of medicine."

"You think I take a little too much stimulant, do you?"

"Yes; leave the word little out. Now, I have no motive to deceive you, and do not incline to frighten you, but I will tell you in plain terms, if you expect to get well, or to live very long, or to enjoy much of life while you do live, you must not only be careful, judicious and temperate in what you eat and drink, but you must give up all other excesses as well; you must curb your animal passions. You have lived too fast—you are as old at thirty as you ought to be at fifty. It is for you to say whether you live or die, your destiny is in your own hands."

"Well, Harvey, God knows I mean to do that very thing. But I have done lots of hard work in my life and have had lots of trouble first and last in my short life. I suppose you know that my wife has left me?"

"Yes, I read a statement of the fact in a New York paper, but I know nothing of the particulars."

"Don't you hear from her, Harvey?"

"Not a word since I left New York, only through the papers; is she married again?"

"Not that I know of. She has changed her name, however, now, Harvey, I wish to God you had got her if you wanted her; she has led me a hell of a life."

"What was the trouble, wasn't she true to you?"

"Why yes, for all I know; she had extreme notions of purity, but she was always devilish jealous of me from first to last."

"Was there any thing appeared against her in the divorce case?"

"No, nothing really against her. You see that we found your letters to her and found out that you were at the mask ball, and we got them in as evidence to cut her the alimony. It wasn't anything against her character, of course, but we made it look suspicious to the court. She put in for a million, and would have got it if it had not been for that little trick."

"How much did she get?"

"Only ten thousand—I had all the costs to pay, so you see that little dodge saved me \$90,000."

Harvey had forgotten the letters, and it was painful to think what use had been made of them—two little formal business notes. He said to Grant:

"Why, those were simply business papers."

Grant replied:

"Of course they were—they were nothing in themselves, but they worked like a charm with some other witnesses. By the way, Harvey, I served you a damned mean trick about that watch. The fact was Marion wanted it, so I let her have it. I believe she's got it yet. Maybe she's keeping it for you."

"Do you regret marrying her, Grant?"

"Well, I might be sorry if I hadn't made so good a job of it. I got a half million out of it besides the ten thousand I had to give her—and the cost of court, that pays for some trouble."

Harvey questioned in his mind what this world needed such a man for, and what kind of a God made him. But Marion stood higher in his esteem than she had for several years past. On the day following, the miserable millionaire was on his way to Rome. For a little time he was benefitted by the plain talk of Dr. Harvey, but not long.

(To be continued.)

Written for The Better Way.

The Extent of Prejudice.

BY GEORGE W. KATES.

It is supposed that prejudice and intolerance—even ignorance—exist within one's neighbor. It is never a personal quality. What should be done, always belongs to some else than the person speaking or writing. We cannot see our own faults. A spiritual person overlooks; a worldly minded individual resents seeming wrongs and slights. In the work of developing spiritual truth, as in worldly enterprises, we are prone to find fault. Even workers grow jealous and thus in prejudice seek to injure. The broad spirit will not resent little nor great acts of injustice. The spiritual teacher should learn self-government, and employ charity. When we cease to be hurt by little acts that prejudice cause, we will grow into useful, perfectly careless of little shafts of opposition.

When will the human family learn to be harmonious within the perfected selfhood, and thus usher in love and charity instead of prejudice and intolerance? The possession will only be the sovereign cure for prejudice. Prejudice, hence, is limited by ignorance. Alas! its limits are too extensive.

Dr. Loucks' Cures.

ALLEGHENY CITY, PA., Dec. 12, 1889.—Dr. Loucks, Kind Friend:—At the age of two years I had fever and ague, and my parents had me treated with mineral medicines, and I never used any other until I was about thirty years of age, and it (the minerals) was the means of laying the foundation of diseases of different kinds in my system, which has caused me to suffer all my days, and I felt that life was near its close, when I went to a spiritual lecture and was presented with a spiritual paper, THE BETTER WAY, where I found the advertisement of Dr. Loucks' great skill, the half of which had not been told. I have had the liver completely so bad that I spit up rotten liver and matter. I had a fright about twelve years ago that shocked my nerves so bad that I had terrible fits for seven years and the dropsy so bad that I could hardly walk, and the least exercise would make me so short of breath; also very bad pain near my heart; had kidney complaint and neuralgia, catarrh, and the black and putrid erysipelas over my body, and salt rheum and tetters, and dyspepsia so bad that I threw up all my food every time I ate anything; but as soon as I began using your magnetic remedies, I have not been troubled with spitting up my food any. After the third day's use I began to feel better, and have improved ever since, and to-day I am feeling like a new person; and it is about seven and a half weeks since I began treatment, and I am willing to testify to the above, if any one wishes me to do so, or any one wishing to write to me I will be glad to answer them: No one can tell how happy and thankful I am to Dr. J. S. Loucks, of Worcester, Mass., for this most wonderful cure.

EMILY S. ANDRUS,
 No. 2 Delaware street.
 See ad. in another column.

Undoubtedly.

To the Editor of The Better Way.

Do you not think that a College for the development and education of mediums would be a great benefit to our cause? Mediums, as a rule do not understand the laws of mediumship; and it is reasonable to presume that if they were better understood and their requirements more fully met, better manifestations would be the result. What is the opinion of the Editor?

H. C. MOREHOUSE.

Erle, Mich.

On August 3, 1890, relatives and friends of our esteemed friend, Levi Lewis, met at his residence, in Bedford, Monroe county, Mich., to celebrate the eighty-first anniversary of his birth.

Mr. Lewis is one of the old pioneers of this section of country, having settled here in 1814, and may be considered a pioneer in Spiritualism, as he has for nearly forty years been a close observer of its phenomena and an earnest investigator. He, with his estimable wife, who has arrived to the age of seventy-nine, have ever sustained the cause by keeping a house always open for mediums, where the public has been often invited to gather for public meetings.

They, having past the point where the minority reach, have a wealth of experience which makes the future not a question of doubt, but a certainty, the evidence of which is to them a daily experience.

Mrs. Palmer, a trance medium from Deerfield, Mich., was present upon the occasion, through whose mediumship the friends from the other side of life came to bring glad tidings from the beyond.

Having passed a day, which was in every way enjoyable, the visitors retired, expressing the kindest wishes for the happiness and prosperity of the aged couple.

Who are waiting, only waiting. Till this mortal life is o'er. When the light of morning breaking Shall reveal the other shore.

Which, in beauty, far surpassing All that mortal eye hath seen. With its knowledge, in its power, A land arrayed in living green.

When the spirit shall forever Ascending to higher spheres, Gain its knowledge in its power, As was the case in former years.

C. BARNARD.

IN MEMORIAM.

"I died when I was born, and I was born when I died!"

BY G. KATES.

As the day dies at birth of the low eventide. So I died when I was born, and I was born when I died. And as night dies in turn, at the birth of the morn. I was born when I died, and I died when I was born.

Thus the day and night both resemble in turn. What is fully betokened by the cradle and urn. And so is our life, or, at least, so it seems— For when born to the light, we are dead to our dreams.

And when to the arms of sweet morpheus we're borne. We are dead to the world with its praises and scorn. And who knows but our life, were it seen as a whole Would be found without starting point, zenith or goal?

For, 'tis said, that a line with one end must have two; And the same of all things, 'tis affirmed, is as true. If this affirmation is true, then is man The possessor of life, which, indeed, is a span.

But should it be found that he lives beyond the earth. It is equally proven he lived before birth— To which life he died, when to earth he was born.

As truly as night does at birth of the morn. And, at time, when our life shall flow out with our breath— We are born to another new life at our death.

"These lines have been discovered amongst some unpublished manuscripts of my father since he passed to spirit life, and it seems too appropriate at this time to present them. To any one thus looking at life, he sees no terror in death."

G. W. KATES.

Brooklyn, N.Y.

Brooklyn is having an apparent spiritual love-feast. At many of the meetings are well attended, and each attendant seems deeply interested; coming as the people do in a spirit of honest and fair inquiry, they bring with them that spirit of harmony so necessary to a good meeting, and all go away at the close of the service, feeling that it was indeed good to have been present. Naturally, the extreme heat of the past week would have been expected to show its effects in reduced attendance, but it has not done so. There was a good turnout and a splendid meeting at the Independent Club on Friday evening. There being no program for the evening it was devoted to experiences and social enjoyment.

The Brooklyn Spiritual Conference was opened by prayer and short address from the guides of Mrs. Addie Vignale, during which the guides, to some extent, illustrated life from a spiritual standpoint, claiming that spiritual manifestations, were, as yet, simply in what might be termed the primary class. As we grow in harmony and love with each other and with them the manifestations would be proportionately greater, after which Mr. P. Clifford was called upon, who gave some thirty-six tests, almost all were given by full names, or some positive means of identification. Seven were not acknowledged. Most of the spirits gave, in addition to their names, messages of love and advice to their friends. The guiding spirit of Mr. Clifford gave also some practical thoughts and illustrations of spiritual life, explaining the old time favorite question of skeptics, "Why is it that my spirit friends do not come to me direct?" by the illustration of the beautiful voice of harmony of one of the greatest songsters of the day. Why are we not all great singers. Why have we not all great talents alike? Mr. Clifford is a grand medium and one worthy the confidence and patronage of all who are interested in the truths of Spiritualism.

The tests several other speakers were called upon and responded. The meeting closed with prayer by Mrs. Judge Smith, and with general harmony and good feeling to all.

At Mrs. Blake's, Colonel Graham made a short opening address, explaining to some extent the phenomena and giving a few personal experiences, at the close of which Mrs. Blake, for over an hour, gave tests, with messages from the spirit friends of those present, almost every person in the room getting some message or token of love from friends in the beyond. Very few of which were not fully recognized. These meetings are particularly attractive to strangers, being mostly devoted to the phenomena—the spirit friends doing much of the talking, hence the rooms are always full.

DOCTOR.

Topeka, Kansas.

Mr. A. Markley, of this place, writes that Bro. G. W. Kates and wife closed their two months' engagement on the 27th of July, to the satisfaction of everybody, and otherwise praising them for their courtesy, kindly feeling, etc., towards the people in general.

As a token of their appreciation the following resolutions were passed in their behalf, the same being adopted by a rising vote, without a dissent.

Whereas, Mr. and Mrs. G. W. Kates, who have been with us for the past two months, have endeared themselves to this Church and to its attendants as pure Christian workers in the field; and

Whereas, They go from us very soon to new field of useful labor; therefore

Resolved, That we take great pleasure in recommending Mr. and Mrs. Kates to the people, wherever their lot may be cast, as true Spiritualists, who are earnestly working and doing all in their power for the cause they represent.

Resolved, That our good wishes go with them, and that their guides may soon see fit to return them to us.

The society takes a vacation during August, but will resume labors the first Sunday in September under the ministrations of Mrs. M. T. Allen.

Obituary.

L. L. Suydam was one of Liberal's Mo.'s best and most highly respected citizens, man of sterling integrity, honesty and probity, active in all good work, laying aside self and working for the good of mankind in all that appeared to him to reach to that end.

He was born in Binghamton, New York, March 2, 1825, and was, therefore, at the time of his death, sixty-five years, three months and twenty-three days old.

When a young man Mr. Suydam engaged in the mercantile business in his native town, remaining there until 1860, when he removed to Hamilton, in this State, entering the real estate business there and remaining until about four years ago when he removed to this place. A number of years ago Mr. Suydam espoused the cause of Spiritualism, and up to the time of his death was an earnest and zealous advocate of and believer in its doctrines, dying in the full hope of a conscious existence in the land beyond. He was one of the incorporators of the Spiritual Science Association of this place, assisting in the organization of that body and building of their hall, and up to the time of his death was president of the association.

He was in the manner, honest in his nature, he lived up to the maxim "Malice toward none, and charity for all," and left behind him, wherever he was known, hosts of friends, and not a man in all the community of whom it could be said, he was his enemy. Rest in peace.

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Capt. D. B. Edwards, Orient, N. Y., writes "I had communications (by the Psychograph) from many other friends, even from old settlers whose grave stones are moss grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me my least the great comfort to the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made the name familiar to those interested in psychical matters, wrote as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

A. P. Miller, Journalist and poet, in an editorial notice of the instrument in his paper, the Worthington (Minn.) "Advance," says: "The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

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TRUTH.

To the Editor of The Better Way.

My attention was again called in that direction by an article in No. 4 of THE BETTER WAY, on the first page, entitled, "The True and the False." The question there asked, "What is truth?" It would seem any one might answer, "Conformity to reality" (Webster).

Taking this as the guide, there is no difficulty in the premises. A great many get a very erroneous idea about it; seem to think that it is some far off, wonderful affair that has either an objective existence or a very obscure principle which requires great effort to understand. It is certainly not an object, and if a principle, easily understood. It lies all about us. We are seeing it constantly, looking at it and treading on it. We see a rose. That is a truth. But in what and where does truth lie? Why, simply in the fact that what we see is a rose. It has so many petals. That is a fact—truth. It is of a certain shade of yellow, or red, or pink; a fact or truth. What would be falsehood? To report what we see to be a pig-weed, that its color was blue. If the one reporting really thought they were telling the facts, then it would be falsehood, but if the reporter knew he was telling what was not a fact, that would be lying. Apply this to everything, and we have the truth or its opposite, falsehood—lies.

So with a religion. A religion is true so far it must have a certain basis to rest upon. This forms its creeds and beliefs. Then there is not an item in the construction but has an existence abstractly, either as an ideal of the mind or an entity in nature. Where in this religion it has reference to positive things outside of man's ideal, then it may be true or false. Take the Christian religion, which has its basic idea in the reported fall of man. This is given in the Bible and how it was accomplished. Now, such a scenery and event, with the stated consequences, did or did not occur. We might infer that some writer in the past attempted to account for the wickedness there was in man's action, but that we do not know certainly. The inference might be truth and it might be false, but the fact remains that mankind are wicked—that is, mankind do things which are universally admitted to be wicked acts. Then this is fact—the wicked acts—and the inference was that the supposed creative power became so displeased that He turned man off entirely from His respect, sympathy and care, etc. Now, this is or is not fact—truth. Next steps in the selection plan, with its stated results. All know what that is, belief and salvation, if not in this physical, in the spiritual realm. This in its wholeness is either truth or falsehood. Then again there may be some item of fact in it, viz., the wickedness of man. Then there is so much truth.

Take any subject one pleases, and in it we find some of these phases, except such subjects as are before us demonstrated fact, as a house, horse, dog, etc. But much we call philosophy is a compound that stands relatively as the Christian religion stands, and so is there much in spiritual teachings and philosophies. We have well demonstrated the fact that man lives after the death of the body, and as a personal entity, in a condition and realm we call spiritual. Also that what the Christian religion has taught us about the conditions of that realm are false, and many other things are given us that all are agreed about, but there is a vast amount that is speculation, and belongs with the do-not-know-whether-it-is-so-or-not class, and in that class belong the God idea, spirit and matter, and the mind problem.

Truth always has reference to things that are in their evolution, that is, what is, what is done, and how it is done.

F. SKINNER.

Reported for The Better Way.

PSYCHIC RESEARCH SOCIETY.

On Sunday, August 17th, Douglas Castle Hall was filled with the friends of our own Mrs. Sheehan. As she leaves for Haslet Park on Thursday morning, we feel to say our loss is their gain.

We listened to a lecture on this occasion replete with good things, forcibly and earnestly delivered. The train of thought suggested by the guides as they took up and discussed question after question, being at once high and ennobling, the subjects covered a wide field and brought out beautiful and practical lessons in social and political economy, moral ethics and spiritual attainments. The guides who use this instrument are never dogmatic, never authoritative, but come week after week into our midst full of love and light that shines strong and steady into our hearts, until the good that is inherent in us is warmed into life and usefulness. At the close of the lecture the guides improvised a poem, "The Power of Love," the subject for same being suggested by a member of the audience. The beauty of this inspired production, as it flowed from the lips of the entranced medium, moved the audience to generous applause at its close. Mrs. Sheehan's guide, "Prairie Flower," then controlled her "chum" and tenderly thanked a little girl in the audience who had presented her medium with a beautiful white chrysanthemum, after which many friends came forward to clasp the hand and say "God speed you" to our medium.

On next Sunday Mrs. Waite, President

of the class for Psychic Culture, will preside at the meeting; all mediums are invited to be present and assist. Many have promised to sing, give recitations, and repeat their experience in spiritual phenomena. A general good time is expected. All are invited to participate. Seats free.

DORA KRUCKEMEYER, Sec'y.

Amazed at the Remedial Powers.
Blairstown, Iowa.—Dear Doctor Dobson: We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us that it was not on account of your being a Spiritualist that you cured him, it was the magnetic force, and we told him we would like for him to perform such a cure. We will give praise where praise is due. Some who hooted at Spiritualism when you had that seance here now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WEBSTER ELLYSON,
GRACE A. ELLYSON.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands, these magnetic remedies that restore health. They come unsolicited from all parts of the world. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures and relieving sufferers by scores and hundreds. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellowmen.—The Record, Maquoketa, Iowa.

See ad. in another column.

Contributions to the Walter E. Reid Fund.

Money sent to this office for the above purpose will be cheerfully acknowledged.
Thomas Atkinson, Oxford, Ind., \$.25

Summerland, Cal.

A four weeks' camp meeting will be held in Summerland, commencing the first week in October next. First-class speakers have been engaged, as well as some of the best platform test mediums. Many other good mediums have signified their intention to be present. A grand time is expected. A detailed program will be announced in a few days.

Friends can spend the winter here or return at any time on their return ticket. If they will remain all winter we can assure them of better health and an escape from the severe winter that is likely to follow the mild one just passed.

October was chosen as the time to hold this meeting, so as to enable the friends who wished to do so, to spend the winter here, and as all Eastern meetings would be over, they would be free to come, although at this season of the year the country has on its winter garb of vegetation, and our State is not looking its best. On the contrary (which is the time to examine a new country), but in no other locality could a camp meeting be held at this season of the year.

If two hundred will come from the East, the A. T. & S. F. R. R. Co. will run a special train from as far east as Boston for the sole accommodation of Spiritualists to Summerland. A novel train, and yet a notice to the world that there are many Spiritualists in it and that they are making an effort to establish a colony to aid in the uplifting of humanity, and make themselves felt in the management of its affairs, and to receive recognition as a society of liberal-minded, progressive thinkers. It will be good, as well as the right thing, to get up this train.

Visitors can return after the meeting at will or in the spring, at the same rate or price paid to come here. Tickets and all information can be obtained of the following agents of the A. T. & S. F. R. R. at the points named.

Chas. Simonson, General Eastern agent, 261 Broadway, New York.

S. W. Manning, New England agent, 332 Washington street, Boston.

P. A. Draper, 124 James street, Montreal, Canada.

H. A. Bray, 29 S. Sixth street, Philadelphia, Pa.

R. E. Breder, 5 Exchange street, Buffalo, N. Y.

J. S. Bastedo, 40 Young street, Toronto Ont.

George T. Gunnip, 165 Walnut street, Cincinnati, O.

H. P. Sisson, Southern passenger agent, Chattanooga, Tenn.

F. T. Hendry, 94 St. Clair street, Cleveland, O.

J. M. Cornell, 213 Clark street, Chicago, Ill.

G. H. Gilman, 58 Griswold street, Detroit, Mich.

T. A. Whitmore, 116 N. Fourth street, St. Louis, Mo.

S. M. Osgood, 130 Fourth street, Des Moines, Iowa.

W. M. Woodard, 235 Temple Court, Minneapolis, Minn.

George Haganbunch, 1050 Union Ave., Kansas City, Mo.

C. F. Zimmerman, 1700 Lawrence street, Denver, Col., and all agents along the line of the road.

It is important that all intending to come shall hand in their names as soon as possible, for unless as many as 200 come, a special train cannot be had and regular excursion trains will have to be used. As soon as it is known a special train will be made up, also the time at which friends living west of Boston can join it. It is not necessary that there be two hundred out of Boston, but there must be that many tickets sold for the train, in order to secure a special one.

Tents and rooms can be rented for the winter or during the meeting. Bring your bedding with you.

H. L. WILLIAMS.

Clinton, Iowa, July 6, 1890.

B. P. Poole—Dear Sir: Your Mailed Pebble Spectacle received. I can read or look at a distance as well as I could before my eyesight failed. They are perfect. If I could not get another pair from you like them, \$100.00 would not buy them.

Yours truly,

MARTHA W. HILLIER,

15 Prospect street, Kansas City, Mo.

PUNGENT PARAGRAPHS.

A DEMURRER.

I want to be an angel bright
And dwell up in the sky.
But, 'pon my soul, I'm really not
So anxious to die.—N. Y. Herald.

The latest in dentistry is to have all hollow teeth discernable from the front filled with diamonds.

"I'm afraid, Johnny," said the Sunday school teacher rather severely, "that I will never meet you in heaven."
"Why? What you been doin' now?"—Ashland Press.

Rosa Bonheur is sixty-seven. She says she still has work in her mind to fill two lifetimes. She sold her latest picture for more than \$10,000.

Because a physician dresses fashionably, is it necessarily said that he is "dressed to kill."

Mrs. Garfield lately sold a farm near Prestonburg, Ky., to speculators for \$7,000, which Gen. Garfield bought during the early days of the war for less than \$700.

"Take heart! The Master builds again—
A charmed life old goodness hath;
The tares may perish, but the gain
Is not for death.—Whittier!

Mrs. Gertrude Russell, of Lawrence county, Ohio, has been arrested by the Federal authorities on the charge of counterfeiting.

A CLINCHER.

Brown—I tell you I paid that bill months ago.
Tallor—You're entirely mistaken.
Brown—Then you won't take my word for it?
Tallor—No sir.

Brown—Well, then, I have only one other proof to offer.
Tallor—What's that?
Brown—Your receipt.—The Epoch.

For a time the first Russian newspaper was edited and managed by Peter the Great.

The Persians claim that the human race originated in Iran; the Chinese contend that the first pair were dumped on celestial soil; the Hindoos assert that the progenitors of our race, Adimo and Iva, made their debut in Hindoostan; and the Mexicans demand the same distinguished honor for their country.

The longest day of the year has nineteen hours at St. Petersburg, seventeen hours at Hamburg, sixteen and fourteenth hours at London, fifteen hours at New York, and three and one-half months at Spitzbergen.

THAT DECISION AGAIN.

"I have had a delightful evening," he said, as he took his hat and rose to go. "May I call again?"
"I shall be pleased to see you," she replied with a blush.

As he walked out into the hall he saw in the mirror of the hat rack a reflection of "the roughish girl" throwing a kiss at him, and he turned back.

"I must have that in the original package," he whispered.

He was a Kansas young man and he got it.—Chicago Tribune.

A Hunt sunk an artesian well 180 feet, two miles from San Bernardino, Cal., recently. The water rises thirty inches above the top of the casing, and stones of eighteen pounds weight are occasionally thrown out.

THE "SPORTY" DEACON.

The deacon loved a quiet game,
And took a great delight
In playing cards for large-sized stakes,
And sometimes he got tight.

He played one night until he felt lost
His very bottom sou.
Then home he walked, and he'd, of course,
Particularly blue.

Next morning he went into church
To teach his Bible class,
And when the plate was shoved at him,
The deacon said, "I pass."—N. Y. Herald.

Lewis Ralston, a Cherokee, is the first Indian to be granted citizenship under an act of Congress approved May 25, 1890.

There are about a thousand elk killed in Oregon and Washington every year, the antlers from most of which are sent to England for ornaments.

"Throat cut from ear to ear" heads the advertisement of a Chicago merchant offering baby carriages for sale. This is rather a horror-inspiring method of calling a reader's attention to an "ad."

HAPPINESS.

First Anglomaniac—Just think of it, Chawles! I saw the Prince of Walthe as he was going into the Victoria Hotel this morning.

Second Anglomaniac—Weally, Gawge! And I saw him as he was coming out.

First Anglomaniac—That is honor enough for one day. Let us return to our hotel.—Yankee Blade.

Faith may move mountains, but one hasn't moved in this country for a long time now.—Washington Star.

The new book monopoly assures the public that it contemplates no increase in the price of its publications. Time only can show whether this assurance is fact or fiction.—Phil. Press.

A—So Brown's dead. Why, he must have lost his head to blow into a gun before seeing whether it was loaded or not.

B—Yes, he did lose it—while blowing into the gun.

A Frenchman has developed a new explosive for military purposes. It is a condensed, liquid gas. Three hundred drops of this compound are contained in a small steel receptacle under the rifle barrel, and each time the trigger is pulled one drop falls into the breach behind the bullet. Contact with the air causes this drop to volatilize instantaneously with an expansive force far exceeding that of gunpowder, which expels the bullet with terrible velocity, accompanied by neither noise nor smoke.

Of course a man who would "hook" a fish would like to hook it.

ARTEMUS WARD'S LAST JOKE.

Joseph Jefferson, in his autobiography in the August Century, relates what was probably the last jest of Artemus Ward.

When the famous wit lay dying in Southampton he was tended by his devoted friend "Tom" Robertson, the English playwright, who was also a friend of Jefferson.

"Just before Ward's death," writes Mr. Jefferson, "Robertson poured out some medicine in a glass and offered it to his friend."

"Ward said: 'My dear Tom, I can't take that dreadful stuff.'"

"Come, come," said Robertson, urging him to swallow the nauseous drug: "there's a dear fellow. Do now, for my sake; you know I would do anything for you."

"Would you," said Ward, feebly stretching out his hand to grasp his friend's, "perhaps for the last time?"

"Then you take it," said Ward. The humorist passed away but a few hours afterward."

GETTING ROUND IT.

She told me she would be my sister,
And class me with her brothers;
It wouldn't work, so I dismissed her.
She had so many others.

Their number I have never known,
There must have been a dozen;
But now I'm in the field alone
As her adopted cousin.—Chic.

MOVEMENTS OF MEDIUMS.

G. W. Kates and wife may be addressed at Greenville, Darke county, O., during August.

Mrs. Carrie C. Van Duzee will accept engagements for the fall season in the West. Address at Geneva, O.

Bishop A. Benla can be addressed at North Clarendon, Pa., for month of August. Desires engagements for the fall month.

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

Moses Hull speaks for the Spiritual Society of Indianapolis during September. September 30th he and Mrs. Hull start for California via the Northern route.

Frank T. Ripley can be engaged for lectures and platform tests anywhere for fall and winter season on liberal terms, by addressing him care of Banner of Light, Boston, Mass.

Will C. Hodges desires engagements as speaker for the fall and winter months, commencing with September. Address during August, Mt. Pleasant Park, Clinton, Iowa. Will answer calls for funerals.

Mr. A. E. Tisdale is at Lake Pleasant August 24th. Queen City Park, August 28th, 29th and 31st; September 7th, West Duxbury. Societies wishing his services for the fall and winter months can address him at Merrick, Mass.

Mr. J. Frank Baxter will lecture on Sunday, August 24th, at Verona Park (Maine) Camp; and Sunday, August 31st, at Lake Pleasant, Mass. Camp. Several week days are secured with most of these places preceding or following the Sundays. For the seasons of '90 and '91 address him at 181 Walnut street, Chelsea, Mass.

Having been called to the home of my father to pay the last tribute to him, Mrs. Kates and self were compelled to cancel our engagements in Colorado for August and September. It also causes us to postpone once more our much desired visit to the Pacific Coast. We desire to hear from local societies east of the Mississippi River relative to serving them during the coming fall months. Both of us lecture, and Mrs. Kates give tests. Address us at Greenville, Darke county, O.

Mr. Lyman C. Howe will speak at the Mantua (Ohio) Camp July 24th to 27th, and Hillsville, O., August 24th. He is engaged for Sundays of November in New York, and for December in Philadelphia, Pa. He is yet free to engage for September and October, wherever first called, but would prefer engagements in New York, Pennsylvania or New England, as being nearer relations to New York and Philadelphia. He is also free to engage January, February, March, April, and May, 1891. First call first served. Address Box 379 Fredonia, Chautauqua Co., N. Y.

Hull's O.

June 25, 1890 was a memorable day to Mr. William Frost and wife of Meigs county, Ohio. Their many friends and relatives met at their home to celebrate their golden wedding. After the friendly and affectionate greetings were exchanged and a general social time and good cheer, the tokens of love and affection in the form of beautiful and useful articles were presented to the happy old couple.

Time for dinner arriving the tables were spread with the substantial and delicate edibles of the season in ample supply. When dinner was announced and the guests seated at the table, an original poem to the bride and groom of fifty years ago, was recited by Mrs. Eunice Brown, sister of the groom. The assembly was entertained by some excellent music, and towards evening gradually dispersed. The events of the day leaving many pleasant memories.

MARY A. FROST.

Meetings in Brooklyn, N. Y.

The First Independent Club of Brooklyn meets at Bradbury Hall, No. 290 Fulton street, every Friday evening at eight o'clock. A cordial invitation is extended to all mediums visiting our city and the public generally. Seats free.

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

SAMUEL B. BOBERT, Pres.

Mrs. Jennie C. Blake holds meetings at her parlors, No. 24 Franklin Avenue, every Sunday evening at eight o'clock. Good speakers in attendance, and the public cordially invited.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 7:30 o'clock. Good speakers and mediums always present.

PORTER E. FIELD, Sec.

Advice to Mothers.

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

AN UNPRECEDENTED OFFER!

PREMIUMS!

PREMIUMS!

PREMIUMS!

TO OUR AGENTS

And Others

SOLICITING SUBSCRIPTIONS

—For—

THE BETTER WAY.

Those sending us new subscribers with the accompanying cash will be entitled to the following premiums till further notice:

1. Club of three subscribers for six months each—Copy of "Rays of Light," a book of poems and biographical sketch of Mrs. R. B. Little, or "Startling Facts in Modern Spiritualism," by Dr. N. B. Wolfe.

2. Club of six subscribers for six months each—One illuminated copy of Hydeville chromo; size, 8x12 inches.

3. Club of ten subscribers for six months each—The above picture handsomely framed in white and gold, with glass, measuring 40x20 inches.

HYDEVILLE CHROMO.

Is a beautiful illustration of the home in which the first Spiritualistic rappings were heard. It is printed in thirteen different colors, and exquisitely accomplished, making it a suitable picture for any parlor or library.

This affords all friends of THE BETTER WAY an opportunity of benefitting themselves as well as the paper.

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Headquarters of the MOYER, the Earliest, Best, Reliable Raisin Grower. Also SMALL PRICES, FREEDOM, ILL. Sample vines mailed for 16 cents. Illust. Descriptive Price List free. LEWIS ROESCH, FREDONIA, ILL.

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PEONIES, LILIES, PHLOXES, PINKS; VINES AND SHRUBS, (50 sorts of bl. Lilacs); the NEW RED CLEMATIS, KERMINUS, BECONIAS, finest collection in the country, BRUNAT RACE of GERANIUMS, splendid new family of sun proof bedders.

CHRYSAETHUMS, all prize taking varieties. FLOWER and VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper.

HILL & CO., RICHMOND, INDIANA.

Legal Notice.

I have been appointed and qualified administrator in the case of Ella M. Burdge, deceased, late of Hamilton County.

ROBT. CARROLL, Att'y, Johnson Bldg.
JONATHAN E. BURDGE.

NEW BOOK FOR LYCEUMS.

LYCEUM LESSONS.

BY G. W. KATES.

Being a Series of QUESTIONS AND ANSWERS in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies.

Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The engagements after train will find much to instruct. It is so written that all minds may find the lessons of practical utility.

Bristol Board Covers 10 cents each. 100 per dozen; \$7.50 per hundred. For Sale at this office.

MOSES HULL'S BOOKS.

Your Answer of Your Life; or the riddle propounded by the American Spiritist. An intensely interesting statement of dangers which threaten our Republic and civilization. 100 pages; 25 cents.

All About Devils; an inquiry as to whether Modern Spiritualism and other great reforms come from the Satanic Majesty and his subordinate in the Kingdom of Darkness. Price 25 cents.

The Irrepressible Conflict; or the battle between the rich robbers and poor prodigals. Price 15 cents.

The Christ; Who and What is it? or some of the Spiritualism and mediumship of the Bible compared with that of to-day. 10 cts.

Wayide Jottings; Essays, sketches, poems and songs, gathered from the highways, byways and hedges of life by Mattie Hull. Price \$1.00.

Progressive and Spiritual Songs; a collection of original and selected songs, adapted to popular church and social sing, edited by Mattie and Moses Hull. Price 35 cents.

For sale at this office. Make P. O. Money Order payable to The Way Publishing Co., Cincinnati, O.

DR. FELLOWS

Is a regularly educated and licensed Physician, and the most successful in his specialty as his practice will prove. Send 10c. for his "Private Casebook," a book for young and middle-aged men, suffering from that life-wasting weakness as the result of youthful follies, indiscretions and excesses. It sets forth an External Application.

POSITIVE CURE. The book is worth many times its cost. It is sent by mail for 10c. to the reader of this advertisement.

AN HONEST STATEMENT. "I have used Dr. Fellows' medicine for several years, and have been cured of my weakness and other ailments. It is a most valuable remedy, and I can recommend it to all who are afflicted with similar troubles."—The National Free.

Address, Dr. R. P. FELLOWS, VINELAND, N.J.

What We Know of Dr. Fellows. Inquiries are frequently received asking what we know about Dr. Fellows, of Vineland, N.J. First, we know that he is a gentleman of rare professional skill, who