

# THE BETTER WAY

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## Spiritual Discourses.

### WILL EDWARD BELLAMY'S DREAM

Ever be Realized in This Country or What Social and Industrial Changes May be Expected in the Coming Century?

Inspirational Discourse Delivered by W. J. Cleville, at Cassadaga Camp, Sunday, Aug. 17th, 1890. Subject Chosen by the Audience. Reported by Wm. Richmond for THE BETTER WAY.

Whether Bellamy's dream as recorded in "Looking Backward" be realized or not in the course of the next century, of one thing we are certain, and that is that such mighty upheavals in the realm of thought will transpire in the next ten years, that by the year 1900 or very little later, the present industrial climax will be fully reached and a new basis be established in place of the ancient wage system now rapidly becoming estete in all civilized communities. The present strife is not in itself a calamity, nor will it end in catastrophe; it is an indication of healthy growth and marks a period of development as when a frame, vigorous though diseased, is delivered from the thrall of some internal malady through the operation of secret forces originating in the kingdom of the soul. No purgative processes are pleasant while they last, no fierce storm conveys a restful feeling while it continues, but directly it has passed by, fresher the air, brighter skies and re-invigorated sod bear testimony to its healing and reformatory intent. Among the Brahmin's of ancient days the dreadful divinity of destruction (Siva) was known only as the angel of transition, and was, therefore, designated as destroyer and reproducer in one.

The grievously pessimistic views of human nature inculcated by Calvinism, though effectually modified by Universalism at the time of its advent in the eighteenth century and still more vigorously uprooted through the agency of Spiritualism in the nineteenth, are not so far dead yet as to exercise no influence upon modern thought and action, and it is these erroneous and gloomy views of human nature and destiny that we attribute in a large measure the present critical aspect of affairs. The present strife is not in itself a calamity, nor will it end in catastrophe; it is an indication of healthy growth and marks a period of development as when a frame, vigorous though diseased, is delivered from the thrall of some internal malady through the operation of secret forces originating in the kingdom of the soul. No purgative processes are pleasant while they last, no fierce storm conveys a restful feeling while it continues, but directly it has passed by, fresher the air, brighter skies and re-invigorated sod bear testimony to its healing and reformatory intent. Among the Brahmin's of ancient days the dreadful divinity of destruction (Siva) was known only as the angel of transition, and was, therefore, designated as destroyer and reproducer in one.

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all over the country, it was scarcely ever read, or even brought before the general public. The fact that by this time well on to half a million copies of "Looking Backward" have been sold in America alone, while tens of thousands have been circulated in all the great countries of Europe, is an evidence that when a writer is thoroughly in earnest, and at the same time capable of voicing the needs and sympathizing with the aspirations of the hour, he will never lack readers; it is also a most encouraging indication for the future that round that book as a common centre cluster many of the noblest geniuses of the age, and these are confined to no special school of opinion and represent no solitary phase of society.

Henry George and all who advocate Land Nationalization simply, and consider a system of single taxation the effectual panacea for present wrongs and difficulties, are stopping at the half-way house while on the road to ultimate societary reconstruction. The single tax movement is great step in the right direction, but while efficient it fails to reach sufficiency; it does not meet all emergencies; it does not carry out the thought of equality to a full and logical conclusion.

The Australian system of secret ballot must prove a powerful antidote to corruption at the polls wherever it may prevail, but no such step can be more than introductory to greater remodelments which are to follow. It is reserved to the Nationalists or representatives of the new Commonwealth party to clearly and concisely present a platform of principles which if adopted in 1892 would at once inaugurate an era of healthful co-operation in place of the odious system of competition now rampant. Competition may be the law in the animal world, but it is the glory of men and women that they are other than animals, animality must be conquered and subdued before humanity can assert itself. Our models should not be beasts and reptiles, but angels; surely the law of evolution does not decree that the inferior types should be patterned after by the one type which alone of all the myriad types expressed on earth is permanently fitted to survive.

In the survival of the fittest we do not understand the survival of brutality, but the triumph of the angel over the brute. That man possesses an animal nature is undisputed; that the human mind and body contain all the elements exhibited in the constitution of lesser grades of intelligence and lower forms of existence, is a fact known to all students of nature; but is there not in man a dominating principle which holds what is only mortal in abeyance, and is not this emphatically human principle the sovereign over sense?

Surely no great victories in the moral realm have ever been wrought by any lesser power than that of man's love of equity; this love it is which has rendered glorious those tremendous battles for liberty, which if undertaken at the instigation of selfishness and personal ambition, would have been disgraceful proofs of conflict and brutality. There are, of course, many to-day who anticipate a great rising of the people armed for bloodshed and it cannot be denied that there are many signs and tokens of impending warfare on the earth, the very air itself all over Europe is heavy with the brewing storm which must burst long over the crowned heads of the earth in some form or other. The recent severe disturbances in England between the commanders and the military are regarded by many as evidences of the growing disaffection on the part of the troops to their Queen, and therefore it is prophesied that the day is not distant when the streets of London will be the scenes of such riots as have not been known since the days of the French Revolution. The dispute in Germany between Emperor William and Bismarck has, of course, given rise to innumerable disputes and arraignments in regard to the coming triumph of social democracy over imperialism, while the Czar of Russia and the Sultan of Turkey are two of the most unhappy men on earth to-day, in consequence of the plots continually laid against them.

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1909 and 1916; not only, according to this prophecy, are there to be great upheavals of men, but still greater disturbances of nature; earthquakes, cyclones and other terrific occurrences being the appropriate accompaniments of a storm in the human breast almost without a precedent. It is, of course, quite within the limits of possibility that some awful convulsions may occur, and still the new Utopia be established before the year 2000, but in our view of the matter the lurid picture of the almost immediate future painted by Buchanan, is considerably too high in its coloring. Were there no other agency at work, were there no other force to appeal to than the selfish, mamonloving propensities of mankind no portrait of future horrors could be too graphically drawn, but the leading thought of this age is not war but peace, not the conquest of empires by the violence of the sword, but bloodless victories over wrong in the mental and moral arena, and if this tendency of these times be kept uppermost in all your thoughts you will not only recognize that good time which is approaching, heralded by the angelic trumpeters of this hour, but you will yourselves be vital factors in the upbuilding of the future temple of humanity on earth.

It is claimed by some that selfishness is natural to man and that rivalry and emulation are essential to the development of vigorous manhood, therefore it is asserted that Bellamy's scheme, if realized, would weaken the vigor and dampen the ardor of the young, thereby leading to a monotonous autonomy, such as would soon perish of itself through lack of inherent courage to sustain it. Self-preservation is as natural to man as it is to all sentient creatures; self culture is moreover desirable, but neither the one nor the other of these legitimate emotions and pursuits in the slightest degree necessitate the present system of competition. The welfare of the race includes that of the individual, the prosperity of a nation involves the well-being of every citizen; it cannot be true that one must be in Hades that another be lifted to Paradise; it cannot be that one's gain is another's loss, or one's loss is another's gain. No mind accustomed to reasoning from analogy who views the question dispassionately can fail to see the direct parallels which run through all the expressions of nature. Is any one the healthier because another is sick, wiser because his neighbor is uninformed or more virtuous because a companion is inclined to vice? Reason answers with a decisive No!

Now, why should it be that one's poverty should bring to another wealth, or one's lack of success in any enterprise bring success to a competitor in the struggle for existence? There is in truth no struggle whatever except in so far as man creates strife by his own greed and folly. The resources of nature are practically inexhaustible, and surely in this age of manifold, marvelous and ever-increasing electrical appliances, there need be no fear that poverty will overtake the inhabitants if present methods of meeting demands shall fail. As timber becomes scarcer, coal and gas are used for fuel and lighting; if these should fail, electricity stands ready to meet every demand.

Poverty is the result of ignorant mismanagement; selfishness and improvidence are indeed barriers to the public weal, but they are not insurmountable.

The cottages and various other buildings on these grounds are, in a sense, private property, as they have been reared by individual hands and represent personal efforts; the beautiful flower beds which adorn the sward are also in a measure the property of certain individuals, because they are here in consequence of the exertions of individuals, but the earth beneath our feet is no more private property, by right of eternal equity, than the air, sunlight, water and other elements essential to mortal existence which man has had no hand in producing.

A fruitful cause of misery to-day is land monopoly. English and other syndicates claim the right of absolute ownership in vast tracts of the territory of the United States. This land, remember, is neither cultivated nor built upon in those instances where the curse of monopoly prevails; it is held for an increase in value in years to come. Meanwhile, it

must be idle that a few wealthy corporations or individual millionaires may fatten on the starvation of the unemployed.

We do not desire to demolish the elegant mansions on Fifth Avenue, but Avenue A in New York needs entire remediment. We would make no war upon the homes of the Vanderbilts, Astors or Goulds, nor would we deny to the original members of these families a degree of shrewd business ability, unmatched in many others; what we do say is, that the time has now come when further accumulation along the old lines is no longer consistent with popular advancement. The days have gone by when individual capitalists are required to build railroads across the continent and enter into companies and trusts to govern the lighting of cities and to supply the people with necessary commodities.

The question which to us appears vital is not how to oppose or punish those already in power, but how to construct a new edifice of society, in which the affairs of the nation can be intelligently conducted by the people themselves. The Knights of Labor and other societies of workingmen create strikes and unsettle the business of the country in vain and mistaken attempts to improve a system which needs to be superseded by a new order in the State. What Federated Trades and Labor Unions will never accomplish by boycotting and intimidating those who oppose them, will be done far more effectually by agencies of a totally different class. Co-operation is assuredly destined, and that speedily, to compete competition out of existence.

Should a co-operative society build a railroad from Maine to California, and transport passengers and freight more cheaply and expeditiously than the present railroad companies do, what sentimental impulse would be likely to urge the people to continue patronizing the present railroad kings? The increase of wages and lessening the hours of labor are desirable as far as they go, but they are only palliative measures at best; radical reform means doing away with the wage system altogether, not through violent overthrow, but through the steady growth of a totally different system.

General distrust prevails in every rank of life, and it is this very distrust, every man of his brother, that causes crime to multiply all over the land. Coercive legislation, prohibitory enactments, will never rid the world of the curse of intemperance or any other vice; at the same time no government should permit a revenue to accrue to it by the licensing of vice, for whatever is legalized can hardly be accounted wrong in a community! Let people talk as they will of external methods of reform, of compulsory legislation with all its ponderous machinery for transforming sinners into saints, and they will discover that their best laid plans at length prove unsuccessful, as growth to a higher morality is accomplished as the result of an impulse from within, not through pressure from without.

But, it may be asked, is not the method of Bellamy singularly external? Does he not declare that a new order of outward society will regenerate the world, and does not every individualist protest against his theory on this very account? Our answer to this blind criticism so often offered by those ignorant of the real purport of Nationalism, is that true individualism is in no manner opposed to collectivism, for is not the collectivity an aggregation of individuals, and must not the welfare of each distinct unit forming the mass be essential to the welfare of the whole? If the human body be regarded as an aggregation of minute particles, must not each molecule be in place and in a healthy condition to ensure the well-being of the institution we term the body.

No better illustration of ideal society is to be found anywhere than in Paul's epistle to the Corinthians, where he compares the mystical fraternity of the faithful to a human organism wherein all the members are duly honored. But does not the simile very plainly teach that the eye is not the ear and cannot change places with it. To equally honor all is not to confound their positions, which would destroy their usefulness, but to assign the honor due to each in its own especial sphere of action.

Now, were all the false distinctions re-

moved which now imperil the safety of society, there would be no longer any odium attaching to any legitimate employment; broadcloth would receive no recognition refused to corduroy; the mechanic would be honored equally with the most polished representative of the arts, provided only and always that the one was as good a citizen as the other.

Social ostracism to-day is the curse feared by multitudes, and were the dread of it confined to those who live dishonestly, an unwritten social law might well prove a wholesome restraint to offenders against virtue. But who are the ostracised under present conditions? Not the voracious or the licentious, for, provided they are wealthy, every door lies open to receive them. Those on whom the world looks coldly are those who have failed to carry off the richest prizes, and often their poverty is due to their straightforwardness rather than to their lack of integrity. So long as the golden calf or Diana is the popular divinity, so long will infamy ride in a gilded chariot, while integrity is clad in rags. It is not gold for which modern youth hankers, but for what it will bring to its possessor in the way of esteem and applause. Most young people are generous, very few are miserly and avaricious, but so strong is the craving for appreciation in the hearts of the multitude, that whatever will bring appreciation from others is eagerly coveted.

Now, it is only education (and by education we certainly do not mean cramming) that can raise the standard of human desire by raising the standard of approbation among men. So long as every honor is lavished on the gilded youths, so long will all youths desire to be gilded, and among those with whom the moral impulses are weak, the temptation to dishonesty may prove irresistible. But reverse the accepted standard of excellence or eligibility, declare yourselves, by acts as well as words, determined to uphold morality and intelligence, no matter whether these are garnished with external splendor of rank and gold or not, and while legitimate ambition—a desire to excel—can never be banished from the human breast, to excel nobly is not to outrival or surpass another in the race of life, but is an honest endeavor to shine successfully in that particular sphere of effort where the individual can serve humanity best.

Between man and man there need be no rivalry. Jealousy is a contemptible emotion, common to feeble intellects. It is delightfully recorded of the two greatest poets Germany has produced—Goethe and Schiller—that the one always regarded the other as the greatest poet of their time. The positive affection existing between Mozart and other musicians of his day is another instance of how true genius elevates its possessor above all the petty feuds and jangles of rivalry which disturb the serenity of those whose attainments never rise above mediocrity. Competitive examination is a mistaken phrase, and should be utterly banished from all schools and universities, for there is, properly speaking, no competition whatever necessary that awards may be made according to equity. A hundred students can matriculate with honor without the slightest recourse to rivalry or competition, for were fifty to prove unsuccessful, the other fifty would know no more and receive no higher medals. If there are five hundred undergraduates in a college, let there be five hundred medals awaiting them; if only two hundred pass their examination successfully, only two hundred medals are distributed; the other three hundred must be reserved until some one earns them. It cannot be sufficiently impressed on the minds of the rising generation that competition is savage and stupid, while co-operation is intelligent and humane.

The recent railroad strikes have not ended satisfactorily to either side, as another outbreak may at any moment occur; such wild and senseless ebullitions of angry feeling as have taken place all up and down the lines simply demonstrate to the observant mind that labor and capital entirely misunderstand each other at present, and this pitiable state of affairs can never be outgrown by mutual recrimination.

Labor is practically the act of employing capital, and capital is essentially the birthright of every individual, for by

natural instead of artificial capital we mean those resources of nature, both within and without man, which render labor possible. How could there be labor were there no earth, air, light and water, and all that the elements contain, and how could there be labor were man destitute of intelligence or of the bodily members with which labor is accomplished? An equitable law would give every human being an equal opportunity to use his talents either in cultivating the ground or in serving the community in any other way best adapted to his individual ability.

You may talk as much and as loudly as you please of free education for the children of the millionaire and the pauper alike, but so long as there are paupers how can their children enjoy the educational advantages freely offered to them provided they could be supported during the school terms. Factory laws may be passed excluding child labor, but how are the boys and girls of very poor parents to be supported, say from twelve to sixteen years of age if they attend school during that period? We have known of many instances where bright, studious boys and girls, admirably adapted to succeed in the most useful and beautiful pursuits for which they were evidently intended by nature, compelled to relinquish their studies and do the very drudgery of domestic work or sell papers in the streets to earn enough for their actual maintenance. A widow may be industrious as well as respectable and capable, but if she has a large family and is dependent upon her own exertions for their support, she is often utterly unable to keep the elder children at school.

Here then is a case for state assistance but not interference. The state must recognize the right of those children to food, clothing and shelter as well as to schoolhouses, teachers and books, and it must supply the former demand along with the latter, not by removing the children from their mother but by allowing her a certain income for their maintenance until they reach the age of sixteen at least; under such an administration school laws could easily and properly be enforced. If any young people are deliberately idle and vicious they must take the consequences of their own folly and crime, but the laws at present press very lightly on scoundrelism if the offender be wealthy, while the poor are often made to suffer vicariously. Whether the identical plans suggested by Bellamy will find fulfillment in the next century is not the vital question, the vital point is whether justice shall be done; whether reward shall be proportioned to merit; whether ability and goodness be more highly prized than gold, or whether the mere possession of a considerable slice of mammon shall entitle the holder to deference and adulation. We know of no power or influence in the world so calculated to raise the thought of mankind to a higher and purer level than the unadulterated philosophy of Spiritualism by which we mean, not merely an acknowledgement of psychic facts calculated to inspire those who accept them with a belief in future existence, but genuine spirituality which signifies the conscious realization of the spirit as the real man. If the present transitory and uncertain span of existence the whole of individual life then there are no other joys than those of sense, no other treasures than the earthly, but immediately the mental horizon widens and the world beyond displays its unending vistas of spiritual attainment, the sordid acquisitions of the mundane sphere pale into contemptible insignificance. There are no crimes committed or bad habits indulged on earth which did not and do not spring from some mistaken idea of the source

## MOUNT PLEASANT PARK.

To the Editor of The Better Way.

Matters at Mt. Pleasant Park are progressing finely. The attendance is large, and the second week of the meeting bids fair to be one of the very best in point of interest.

Saturday, August 9th, at 9:30, there was a business meeting of Mt. Pleasant Park Stock Co. Hiram Eddy was elected one of the directors, to fill the unexpired time of B. A. Cleveland. L. P. Wheeck and Mrs. A. B. Dobson were each elected for three years. Mrs. McCarroll, of Ottumwa, Iowa, elected treasurer, and Will C. Hodge, secretary, for the coming year.

The conference at 3 p. m. was interesting, and was participated in by Lois Waisbrooker, Professor Van Horn, Mr. Foster, Dr. Aspinwall, Mrs. Colby Luther, Mr. Walser, of Liberal, Mo., and Dr. J. H. Severance, of Milwaukee, Wis. The topic for discussion was "Liberty." Most of the speakers made vigorous protests against the imprisonment of Walter E. Reid and what is known as the Comstock law, Dr. Severance declaring that the law was simply infamous and would not have been tolerated even during the rebellion. There was full attendance and a very interesting session of the Progressive Lyceum at 9 a. m. Sunday morning at ten o'clock we had the great pleasure of listening for the first time to Lyman C. Howe, who took for his subject, "Shadows and sunshine, or the lights and shades of human life." He maintained there was no miracle nor supernaturalism, but that all things, good and bad as well, were under the domain of law. It was a splendid effort and was thoroughly appreciated by his audience. He closed with a fine inspirational poem.

At 2:30 p. m. the well-known radical, Mrs. Luther, under the inspiration of Thomas Paine, spoke upon the topic, "The future of the American Republic." She declared that if we survived as a nation we must elevate to office men who are thoroughly imbued with a love of liberty and justice, and that all children must be educated in the public schools. She declared that children educated in the parochial schools could not be loyal American citizens, and that the encyclical letter of the Pope was an insult to every American, and it is the duty of government to demand that it be recalled, or that parochial schools be removed beyond the boundaries of the republic.

The mediums' meeting at 4 p. m. was very well attended, and some very fine phenomena presented, among which was slate writing by Ollie A. Blodgett, and messages by occult telegraphy through the instrumentality of Dr. Rothermel. This is a new phase of the phenomena to most of our campers, and was received with manifest interest. A lecture by Lyman C. Howe at 8 p. m. closed the exercises of the day.

Monday opened with a conference at 10 a. m.—Dr. Brown, of Milwaukee, Wis., introduced the question of social science, which proved to be an interesting subject, and was debated by Professor Loveland, Dr. Baldwin, Mr. Walser, J. H. Randall and Mrs. Luther. Earnest pleas were made for liberty, justice and equality and for the complete liberalization of woman from all bondage as the only hope of our salvation.

At 3 p. m. Lyman C. Howe again addressed the people, choosing for his topic, "Moral Leverage." Mr. Howe bids fair to establish himself as a favorite speaker with our campers.

Fact Meeting on Tuesday at 10 a. m., opened with the reading of a poem, "The Parson's Loudest Call," by Vice-president Wilkins, followed by A. Markley, of Topeka, Kas., who gave an interesting account of his experiences in the church, as well as in Spiritualism. Speeches were made by Will C. Hodge, Mr. Seeley, Foster, Baldwin, Mrs. Litler, Mrs. Pruden, and Dr. Rothermel, all of whom gave interesting experiences in mediumship.

At 3 p. m. Thomas Paine, through the instrumentality of Mrs. Luther, gave an account of his reception and experiences in spirit life. It was intensely interesting, and held the undivided attention of one of the largest audiences of the season. Mrs. Luther is a speaker of great power, and we regret that her engagement is drawing to a close. The camp has assumed the largest proportions in the history of the association, and if any are apprehensive that Spiritualism is dying out, a visit to Mt. Pleasant Park will convince them to the contrary.

Wednesday opened with conference, which proved a very interesting session. The participants were Professor Loveland, Dr. Baldwin, Mrs. Luther, Mr. McCarron and Lois Waisbrooker. Mr. Rheewoldt, of Clinton, gave an interesting account of the practical workings of the co-operation and the principles of Nationalism in other countries.

Mediums' meeting at 3 p. m., which was largely attended, and many fine tests of spirit presence given by Mrs. Blodgett, Mrs. Aspinwall, Dr. Rothermel and Will C. Hodge. The program for the day was closed by a camp dance at 8 p. m.

Thursday was devoted to various media and their Indian controls. At 10 a. m. Osceola, the guide of Dr. J. C. Phillips, gave an address of welcome, and was followed by the guides of Mr. Van Horn, Mrs. Cade, Mrs. Pratt, Mrs. Thayer, Mrs. Blodgett and others until the noon

hour, when an adjournment was made until 1 p. m. Vice-president Wilkins, under the influence of Black Hawk, was master of the ceremonies, and he certainly makes a good Indian, with his red blanket and feathers. Mrs. C. D. Pruden, Mrs. A. H. Sain and others addressed the pale faces. The meeting closed with the green corn and feast dance. Lyman C. Howe addressed the people at 3 p. m., answering questions propounded by the audience. He elicited the closest attention, and the closing portion of his lecture was specially fine. He closed with an inspirational poem.

Friday, 9:30 a. m.—Business meeting of the Mississippi Valley Association, for the purpose of electing officers and amending the constitution. At 2 p. m. lecture by Lyman C. Howe on "Man and his environments." A grand entertainment was held in the evening, consisting of songs, recitations, instrumental solos, plantation songs and dances. We are fortunate in having the assistance of Byron Stillman and his talented sister, Lillian, in our entertainments. They are both professionals and on this occasion, were assisted by Amos O. Cole, who as a violinist, has few superiors in the United States. The singing of the Camp Quartette, under the leadership of Frankie Cole, is always good. Mrs. Walser, of Liberal, Mo., recited 'Osler Joe in good style.' Mrs. Cade and Woodward are doing a fine business as test and healing mediums. Prof. Severance has a fine class in physical culture and has been very busy also in exercising his psychometric gift. Dr. J. C. Phillips is a fine healer and psychometrist and is doing his share of the business. Mrs. Pruden and Stowell are also among those giving readings, while many are loud in their praise of Mrs. Fritz, the voice medium. Mrs. Aspinwall's seances for materializations are largely attended and general satisfaction is expressed. Those attending the seances of Dr. Rothermel express themselves as satisfied, while the boy, Joe Cannon, is giving good satisfaction as a rapping medium. Mr. Foster, spirit photographer, is having a rush of business, and has obtained surprising results. Mrs. Ollie A. Blodgett, with "Bright Eyes" and "Pansie," are, as usual, in great demand, and cannot give one-half the sittings demanded by the public. The camp is full and more are coming, and the question is, what to do with them? A hotel is sadly needed at Mt. Pleasant Park, many were pleased to meet the Secretary of The Way Publishing Co., and regret that he could not remain longer. Among late arrivals are the mediums, Mrs. Kingsbury and De Wolf, of Chicago.

J.M.

Written for The Better Way.  
WHAT ARE THE GREAT USES OF SPIRITUALISM?

BY H. S. BROWN, M. D.

In the forty-two years of the existence of Modern Spiritualism it has improved the priests of Christendom from being the worse of citizens. So they are no worse than their following and financial supporters, and these are a great deal better now than they were then and the manners and sermons of the priests show this great gain. Since the murders of the Salem witches, public opinion backed by scientific progress had prevented the murders until the advent of Spiritualism.

But the horrible doctrine of eternal damnation was still the burden of their sermons. This, Spiritualism has effectually silenced among all but ignorant fanatics and a few of the fanatical teachers, who hold to hell's tortures because without them their occupation would be gone.

This is one of the great uses of Spiritualism as appears in the past, and shows its great power to influence people to make just social relations in society generally, and adopt the true worship of the true God among all people. It teaches that true religion is social justice.

One of the greatest uses of Spiritualism is its adoption of scientific methods to prove true all its declared principles. It is the spirit child of the sciences, and the scientific God is the Spiritualist God and the worship of the Spiritualists is the same as the worship of the scientists: devotion to truth. This has special reference to religious and social truths and justice. This is an entirely new principle in religion, to take nature as God and the natural man as the God man, and is the whole cause of the opposition of the priests of all denominations. They would not only kill mediums for the same reason they killed astronomers, if they could, but for the additional one that they were directed to do it by Moses; and this law was sanctioned by Christ. Spiritualism not only wipes out of existence all such cruel, infamous laws, but establishes a worship that is in accord with a just God and the common sense of the best and most intelligent people. This is one of the great uses it is bound to establish.

The spirits teach us heavenly wisdom united with earthly wisdom. Guided by these teachings all religious, political and social associations should be taxed to pay their pauper and criminal bills the same as rum sellers are taxed, by high licence, to pay for the injury they do in society. Take the Catholic church, which is a political religious party. The priests fish large sums of money from the poor members, and when they are once made paupers, as a great number of them are, the people are taxed to support them, when the

property of the church should be taxed to pay these bills. The large number of Catholics in our penal institutions indicate that the priests are doing more harm than good, and should be taxed to pay their portion of these bills. All other societies should be taxed by the same rule to pay their share of such bills. The state should see to it that the good, hard working people are not burdened with unjust taxes to support the idlers in their expensive wickedness.

The spirit teachings are that the people should tax all evil persons and principles out of existence that can be reached in that way. Human nature and human laws are so made that some are born rich and others lucky, and as long as the rich child is allowed the use of his riches, the lucky child should be allowed the use of his luck in lotteries, because there is no more innocent speculation than buying lottery tickets. Speculation in land monopoly, money monopoly, grain monopoly and other business has done more damage to the poor in this country than lotteries ever did, and so long as the government allows these, the worst speculations to go untaxed the best of them should have the same rights.

Lotteries are the poor man's place of speculation and his hope and comfort. It cheers him to do his hard work. It should be remembered that nine-tenths of the people spend their earnings as fast as they get them, and the people knowing this frailty in human nature should make laws consistent with it, so that when want comes upon the faithful workers the government should give them work and needed support.

As long as speculations are allowable on the earnings of the working people, well regulated lotteries under government control is one of the best ways to get the means to put people to work and give them needed supplies in times of want. When we consider that work is worship and the best work to sustain human beings is the best worship of the boy, Joe Cannon, is giving good satisfaction as a rapping medium. Mr. Foster, spirit photographer, is having a rush of business, and has obtained surprising results. Mrs. Ollie A. Blodgett, with "Bright Eyes" and "Pansie," are, as usual, in great demand, and cannot give one-half the sittings demanded by the public. The camp is full and more are coming, and the question is, what to do with them? A hotel is sadly needed at Mt. Pleasant Park, many were pleased to meet the Secretary of The Way Publishing Co., and regret that he could not remain longer. Among late arrivals are the mediums, Mrs. Kingsbury and De Wolf, of Chicago.

J.M.

Written for The Better Way.  
WHAT ARE THE GREAT USES OF SPIRITUALISM?

BY H. S. BROWN, M. D.

We are on a higher plane of thought to-day and can dip deeper into the fountain of wisdom, and our mode of teaching should be in harmony with our advancement. Consequently, I claim that to teach the philosophy of life, we have no need to use the word "Christ." The word, in connection with Spiritualism is misleading, in that it is made to appear that the Spiritualists, in some way, acknowledge the virtue of a "Vicarious Atonement." Nor is there need to say that the Spiritualism of to-day is identical with that of the ancient pagans, for if it be, it is more worthy of us to quote from our own inspirations than from theirs.

This tendency of some Spiritualists to lean toward the church, and adopt its symbols and illustrations as expressive of the highest thought of to-day, is rather distressing to me. Some go even further than this and contend that we, as Spiritualists, should have a form of worship, not seeming to know that "worship" is a form of expression of idolatry. "Worship" is not man's duty, but to harmonize ourselves with all that is great and good, is a duty that we owe alike to humanity and ourselves; the only road of progress, the road that leads to happiness.

By adopting our own modes of teaching, by drawing on our own fountain of knowledge we but aid ourselves. And instead of revolving around some ancient teacher as a center, we revolve around our own interior being, we thusly qualify ourselves better to teach the people of to-day. But in as much as we fail to do this, we fail to do our duty to the age in which we live.

It is a question that history does not clearly settle in my mind, whether such person as Jesus ever lived. The most direct history we have of his existence is that he was born without a human father, a claim which at once disqualifies a belief in his real existence. But suppose his biographers falsified in this respect? May they not have in other respects? Yet for the sake of argument we will admit his natural birth and existence, and that he was crucified for crime, such does not make him a moral reformer. The moral precepts and examples that were said to be his, were more probably found in those "sacred writings" which St. Augustine was made to say "became ours." But let the origin of those precepts and examples be what it may, it does not follow that Jesus is superior now in spirit life than many others of his day. Plato was a man of more intelligence, Socrates was a wiser philosopher, and in my humble opinion, Plato or Socrates either, radiates a far wider extended progressive influence over earth people to-day than does Jesus, and is just as worthy of our affections. But neither of these was a god, nor should we choose either of them as our radiating center of progress. But rather we should endeavor to draw out our own interior thoughts, which thoughts will always be found to be in harmony with the progress of the age.

Written for The Better Way.  
ORTHODOX CONFESION.

BY WM. PHILLIPS.

In reading THE BETTER WAY for July 19th, I was surprised to see how far some Spiritualists would kneel to Christianity. Christianity consists in a belief "in the fall of man;" in the crucifixion of Jesus for the redemption of the world from sin. And when we pander to church authority or leadership, we unwittingly foster those pagan ideas so tenaciously adhered to by the church of to-day. From whence did the Christian religion come? It was compiled from the sacred writings of pagan nations who existed long before the time of St. Augustine, for St. Augustine is made to say: "Their sacred writings became our sacred writings."

From whence did the pagan nations derive their religious ideas? From observation and experience, and they instituted the allegories of the fall and crucifixion to illustrate their ideas. And the more progressive Jews were the last people to adopt the allegories as illustrative of their religious belief. What condition of soul the pagans intended to illustrate by their allegories is not plain to the people of to-day. In fact, these allegories have been personified to such an extent in late years that their true meaning and worth have been lost sight of.

But it is plain to me that the originators of these allegories intended to illustrate by them the philosophy of life. It was the best, perhaps, that they could do. But shall we adopt their form of teaching as universal truth? Rather let us go as direct to the fountain of knowledge and wisdom as they seemed to go, and learn for ourselves.

The living get credit for what they might be quite as much as for what they are. Posterity judges a man by the best rather than the average of his attainment.

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Written for The Better Way.  
DOES DEATH END ALL?

TO THE EDITOR OF THE BETTER WAY.

In your issue of May 17th, I notice an article from the pen of J. Wagner, "Does death end all?" He says, "I hold if we are possessed of life principles, force, energy, consciousness, we possessed the same before entering the physical, only not perfectly developed."

What is life principle? What is life force? If they existed before entering the physical, why not conclude there was perfect development? If one can see only expression of this principle of force, through matter or physical, what are we to assume? Must we take the ground that matter as physical holds the solution of development? Matter makes rapid changes when spirit principle, as force is divested of it. It is simply the covering of the different degrees of intelligences, or conscious individualities. To many of the human family who do not reason beyond the material, death is synonymous of a farewell of all the eye can see, the ear hear, "Death has ended all." Science steps in and declares matter to be subservient unto spirit or intelligence, when the physical dissolves partnership with the spirit or principle. Where does this principle or intelligence go to? matter remains divested of animation, the result of the soul or spirit, the covering as it were, like a useless garment, laid aside. The question arises, "Has death or this change ended all?" Does the soul survive this separation? Well authenticated facts answer yes. Hazard, Dr. Wolf, John Wetherbee and hosts upon hosts of reliable men and women can testify to spirit phenomena both in America and Europe. I have in my own home witnessed materializations of spirits of my beloved friends, who have passed the change called death. Seen them in sufficient light to settle every question of doubt as to their genuineness, heard their sweet voices, and felt their light and tender touches; forms, faces, voices and sweet dear words of comforting advice and enabling communications. Oh! yes, proofs piled higher than "Solomon's Temple," are now standing as monuments for the materialist to view, the unbeliever to wonder at. We live in an age of universal inquiry, ergo of universal skepticism. The prophecies of the past, the dreams of the philosopher and scientist are being daily realized. The attitude of mankind is one of disbelief of all that treats of supernatural and unseen. Theories that are struggling to be recognized are only building a wall of skepticism and

cynicism by intellectual thinkers every nation, that nothing but mighty truth of Spiritualism proves that "death does not end all" or break down. Believing does prove a theory, but absolute through experiences cannot be done set aside by sane and reasoning. And the highest and best minds of the present epoch have grasped the undying knowledge of immortality of all souls. The "Oh, for the touch of a vanish and the sound of a voice that . The wail of a lonely, bereaved lieving soul, and may all likewise be blessed by the touch dear hand from the realms of the land just over there.

Fraternally, ROSE L. BUSH,

OUR REPUBLIC MENACED.

Prof. Geo. P. Randolph, ex-priest,

Progressive Thinker:

Every system—religious, social, pol-

—teaching or promulgating doc-

—methods contrary to or subversive

—existing form of government of a

—or country, is rebellious and in its

—natural purport anarchistic. The Ameri-

—can evangelical alliance and its satellites,

—National reform association and

—Women's christen temperance

—have for many years taught and sys-

—tematized promulgated doctrines

—methods which are opposed to our

—of government, and aim to put this

—American nation under a system of

—moral guardianship, which not only s

—of, or resembles, but in reality sur-

—the Roman papacy.

The efforts to pass the Blair bill

amendment to our constitution, by w

the christian doctrine is to be made

**Lookout Mountain, Tenn.**

Our program for July has been so broken up by the non-arrival of parties engaged that we have been obliged to substitute the services of other speakers or mediums.

From Sunday 12th to Saturday 23d—Conferences meetings, seances, socials, etc., were given, in which Mrs. Helen Stuart-Richards, Dr. Fuller and Mrs. Mott-Knight were the principal actors, the former delighting with her rare talents and the latter with her gift of slate writing.

Mr. and Mrs. Robbins, of Robbins, Tenn., arrived here Sunday, the 17th. They are general Spiritualists.

Mr. Jerry Robinson has returned from his western trip in good health, and with good news of our next camp.

Mrs. McInnes, of Augusta, Ga., left on Tuesday for home. We have only words of regret open, for Mrs. McInnes has been the center of appreciative groups of friends while here.

Next year will behold the establishment of a library here, and we ask mortal co-workers to contribute to it such literature as their means may afford.

Mr. A. C. Ladd has been untiring in his efforts as usual.

Mrs. Helen A. Haddock has purchased two beautiful lots here.

Dr. Eldridge, Mrs. Clancy, Mrs. Ulrich and other mediums here are in demand for sit-

The Cincinnati Trio continues to please the lovers of music. Mrs. Ross, the pianist, and Miss Minnie Bertrand, the organist, have become social favorites; Mr. Cooke, the violinist, has a host of friends here.

GEORGIA DAVENPORT FULLER.

**Mantua Station, O.**

The session of the Michigan, Ohio and Indiana Spiritual and Religious Camp Association, held here from July 19th to August 4th, was a decided success, and the result was the permanent organization principally through the effective and earnest endeavors of D. M. King of the Northern Ohio Department, with a charter membership of about eighty, all active, earnest workers, officered as follows: Lewis King, President, Mantua Station, Ohio; C. M. Danforth, Vice-President, Hudson, Ohio; F. G. Wilson, Secretary, Mantua Station; L. E. Bolley, Treasurer, Mesopotamia, Ohio. Nine Trustees: Lydia C. Howe, Fredonia, N. Y.; J. H. Robinson, Lockport, N. Y.; D. M. King, Mantua Station; Miss Lillie Lane, Braceville, Ohio; Chester Clapp, East Claridon, Ohio; Alfred Reichard, Blanco, Ohio; Ezra G. Ohl, Middlefield, Ohio; Joe Gilbert, Shalersville, Ohio; Mason Tilden, Garrettsville, Ohio, with the other officers, constitute a Board of Management, who hereby give notice of a meeting at 1:30 p.m., September 7th, at Middlefield, Ohio Town Hall, that being the annual meeting day of the Spiritual societies of that section. A camp location for future meetings will demand the especial attention of the management, and all other members or parties interested are requested to be present, that the greatest good to the greatest number may result.

It would not be just or proper to give a report not placing honor and credit to all those connected with and aiding this movement toward a higher culture and elevation for man: To the managers, the lecturers and mediums, all of whom have done unspeakably and so well; to the musicians and singers, who lend such a pure and helpful inspiration, harmonizing any and all impairing conditions, is especial mention due. The quartette thus noticed consisted of Prof. F. Plum, Mrs. Jessie G. Barber, soprano; Mrs. F. Barber, alto; and Mrs. B. B. Wilson, soprano and pianist. The Clair Tuttle Dramatic Company proved to be all and much more than advertised, and finer or more effective stage work is seldom seen or heard anywhere, and contributed much to the general success.

Professor George Flint, court reporter of Mr. Vernon, Ohio, reported the entire proceedings of the session—lectures, seances, etc.—and will issue the same soon in pamphlet form, at ten cents per copy, or less in quantities, and is a most valuable and interesting annex to aid this tri-state association, and worth many times the small expense. Prompt notice will be given when this report is ready for sale and copies can be had of the publisher or the Secretary.

To the editor of the Mantua Herald and citizens of Mantua, Ohio, and vicinity the sincere thanks of the managers is extended for their cordial and generous support of this primitive effort to establish this much needed work in Northern Ohio. May it continue in a greater and more earnest degree as the future may bring the necessity for prompt and proper encouragement.

The BETTER WAY, that pillar of spiritual strength, bright light, honest and true exponent of modern religious and moral progress, occupies a high position in the favor of the present camp management. May their way ever be thus broad, clear and clear, and success in good words and works must as surely follow.

"The proper study for mankind is man," both here and hereafter, and, with this aim in view, we most respectfully submit this report. For any further information as to the camp or of becoming a member for the ensuing year, thereby securing the benefits and privileges it will bring, address FRANK G. WILSON, Sec.

LEWIS KING, Pres. Mantua Station, O.

**Cassadaga, N. Y.**

It is for the benefit of those readers and friends of THE BETTER WAY who find themselves without the opportunity of personally visiting the beautiful grounds of Cassadaga, there to breathe its invigorating atmosphere, witness and test the manifold phases of phenomenal manifestations presented, and drink, as it were, large draughts of the very cream of the spiritual philosophy so continuously flowing from that free rostrum from a never failing spring that we desire to present a few facts relative to that foremost camp in which all the Spiritualists of the country take a national pride.

The meeting now in session is the eleventh annual convention of the Cassadaga Lake Free Association incorporated, held on their own commodious grounds at Lily Dale, which is located on the shore of one of a chain of three beautiful lakes in Chautauqua County, New York, about forty-five miles southwest of Buffalo and midway between New York City and Chicago. The camp covers about fifty acres of ground, which is owned by the association, who also own the parks, auditorium, with a seating capacity of about twelve hundred, large hotel, library hall, office building, etc.

There are now on the grounds about one hundred and fifty private cottages, many of which are plastered throughout and furnished fit to make comfortable homes for all seasons of the year. The average value of these cottages is \$100, while many of them cost two and three times that amount, and the association will not grant a building permit for a cottage having a taxable value of less than \$250. Lots can be leased from the association for ninety-nine years at a low rental, and to prevent speculation in lots every lease requires the tenant to build thereon within two years from date of lease. There are thirty-five families permanently residing on the grounds and the camp ground alone constitutes one of the public school districts of the State of New York. The regular population of the camp this summer,

that is, those who stay a week or more at a time, is running about nine hundred, while on Sundays and other days when special excursion trains are run in, there are from three to four thousand transients.

The Grand Hotel is under the able management of Mr. C. H. Gregory, who run it last year, and so long as he continues in the successful policy he has so far followed, the guests will all unite in desiring the management to retain him for years without number.

Three steamboats ply upon the lakes, and ample accommodation is also furnished for bathing, fishing, sailing and rowing, and the most beautiful white water lilies are to be found in abundance, and it is from this fact the post office derives its name of Lily Dale.

While the patrons of this resort come from Maine to California and from the great lakes to the Atlantic, the principal cities are New York, Buffalo, Pittsburgh, Cleveland, and Cincinnati, while many also come from Chicago and Boston.

For the general success of Cassadaga, as an institution, too much credit cannot be bestowed upon the Board of Directors, of which Mr. A. Gaston, of Medina, Pa., has for several years been the president and managing head. The fact that at the annual meeting of the stockholders just held the entire old board were re-elected speaks for itself.

Prof. Harrison D. Barrett is serving his second term as chairman of the rostrum. He is an efficient official, and his sterling character, intellectual ability, courteous treatment of all and the zealous manner in which he performs his duties make him deservedly popular with all. He was not proof against cupid's darts, however, and since last camp he has taken unto himself a refined and cultured better half. May the blessing of the angel world ever attend them both.

Almost every shade of mediumship is represented. Of the many mediums for private sittings we have space to mention but a few. There are several for independent slate-writing; but as remarkable a manifestation as has taken place this season was through the mediumship of Will A. Mansfield, Mayor F. W. Bond of Wethersfield, O., called upon Mr. Mansfield one day to secure a slate writing without having had an appointment for the same. Two common school slates were taken from the slate of slates, and being therefore naturally soiled were washed clean. After Mr. Bond sat in the presence of the medium a few minutes with his slate, a spirit contrived Mr. Mansfield, and said: "Now is the time to get the oil." Mr. Mansfield explained to Mr. Bond that the spirits had directed him some days before to secure a small quantity of linseed oil, and having learned to follow their instructions, he obtained it, and had been patiently waiting for further directions regarding same. One side of each slate was then rubbed with the linseed oil; they were tied together with a handkerchief (the oiled sides in), and in a few moments they were again directed to open the slates, when to their astonished vision there appeared on one of the slates a beautiful oil portrait of a lovely girl, and written beneath the same a communication for Mr. Bond, signed by his spirit daughter, Eva, stating that the picture represented her as she would have been by this time had she lived on the earth plane instead of passing into the spirit world in infancy. This picture was also the fulfillment of a promise made to Mr. Bond several years ago through a different medium. It is but just to state that Mr. Bond's reputation is by no means confined to northern Ohio, where he has for so many years been a prominent citizen and successful business man, and he delights to emphasize the fact that during the entire sitting the slates never for an instant left his reach or sight. Mr. Mansfield has been on the grounds for several years, and by the wonderful manifestations produced through him and his own integrity of character has earned for himself an excellent reputation for honest mediumship.

Among the other private mediums with whom the writer came in personal contact may be mentioned J. M. Temple, of San Francisco. This gentleman is one of the finest clairvoyants we have ever had the pleasure of meeting, and also possesses marked powers as a magnetic healer.

Mrs. J. H. Stowell, of Cincinnati, is also a worthy instrument in the hands of an intelligent band of spirit guides, who scatter spiritual counsel and blessing upon all with whom they come in contact.

Probably the most prominent business medium this season is Mrs. Francis Cooper, now of New York City, but for many years a resident of California.

Mrs. Maud Lord Drake, of Los Angeles, Cal., but whose fame as a medium is national, is scattering spiritual blessings and tests without number, right and left, wherever she goes. In one circle, at a single sitting, she gave over two hundred names correctly. She is taking a practical and commendable interest in the children and young people of the camp.

Mrs. E. Wallace, of New York city, was with us a couple of weeks scattering good cheer and happiness among all, and every body seemed sorry when she was suddenly called home on business.

Among the platform mediums and speakers, whom the management have secured for this season, special mention should be made of Willard J. Hull and Hon. Sidney Dean, as they were new speakers to Cassadaga audiences, and each won the sincere friendship and admiration of all.

The sterling character of the individuals and the importance of the public work of Jennie B. Hagan, J. Frank Baxter, Edgar W. Emerson, Elizabeth Lowe Watson, Mrs. R. S. Little and Mrs. Cora L. V. Richmond, are so well known that any comment from us would be superfluous.

Among the most prominent and popular attendants at the camp is the Hon. A. B. Richmond, and all readers of this letter will be pleased to learn that his ready pen will write for THE BETTER WAY during the coming year.

As one of the speakers on Temperance Day he made an earnest and eloquent appeal for temperance. He is one of the ablest criminal lawyers of Pennsylvania bar, and he stated that in seventy of the eighty-one murder cases that he had tried liquor was the prime cause of the crime.

The harmonious influence of good music is fully recognized by the management, and the celebrated Northwestern Orchestra and Brass Band of Medina play sweet strains daily, and the vocal music is in charge of the well-known Boston singer, John T. Little. "Jack" knows what the people want and he gives it to them to their satisfaction and delight.

Mr. Henry H. Warner, the lecturer of Saturday, took for his subject "The Evolution of Spiritualism." "I omit the term modern," he said, "for there is no such thing as Modern Spiritualism. Spiritualism is as old as the world—there is no other life; there is no veil between you and the other world, for there is no other world. In the early time men worshipped the sun, the work of God, the trees, the flowers, the thunder on the mountain crests; all these he worshipped, not as one God, but as godlessness. There came a time when man claimed to be the vicegerent of God, and we are just beginning to grow out of that old paganism. We have climbed the steeples of time to a more spiritual realization, and we know that one part of nature is as grand as another in its power. Our Spiritualism of the present day has taken the foundation from the old Presbyterian creed. The evolution of Spiritualism

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Three steamboats ply upon the lakes, and ample accommodation is also furnished for bathing, fishing, sailing and rowing, and the most beautiful white water lilies are to be found in abundance, and it is from this fact the post office derives its name of Lily Dale.

While the patrons of this resort come from Maine to California and from the great lakes to the Atlantic, the principal cities are New York, Buffalo, Pittsburgh, Cleveland, and Cincinnati, while many also come from Chicago and Boston.

For the general success of Cassadaga, as an institution, too much credit cannot be bestowed upon the Board of Directors, of which Mr. A. Gaston, of Medina, Pa., has for several years been the president and managing head. The fact that at the annual meeting of the stockholders just held the entire old board were re-elected speaks for itself.

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## Ladies' Department.

Written for The Better Way.

MARIE BASHKIRTSEFF.

"What Am I? Nothing. What Do I Wish to Be? Everything."

By L. DUC.

In Two Papers.

II.

Thursday, March 3, 1881:

"I am very ill. I cough very much, breathe with difficulty, and there is a sinister rattling in my throat. I believe it is called phthisis laryngitis. I opened lately the New Testament, neglected for some time past, and twice, in the space of a few days, I have been struck by the appropriateness with which the lines my eye happened to fall upon answered my thoughts. I pray again to Christ. I have returned to the Virgin, to miracles, after having been a deist—after days of absolute atheism. But the religion of Christ, according to His own words, resembles but little your Catholicism, or our own orthodoxy, which I abstain from following, limiting myself to following the precepts of Christ, without embarrassing myself with allegories, which pass for realities, superstitions, and various absurdities, introduced later into religion by men, for political or other motives."

Sunday, May 8th:

"Now, I am almost happy to see that my health is affected, because heaven will not give me any happiness. And when I am totally wrecked, everything will change, perhaps, but then it will be too late. Each one for himself, it is true; but then my family affect to love me so, and they do nothing. I am no longer anything, and there is a veil between myself and the rest of the world. If we only knew what there is on the other side, but we do not; however, it is that curiosity about it all which will make death less frightful to me. I cry out ten times a day that I want to die, but that is simply a sort of despair. We say that we want to die, and it is not true; it is a way of saying that life is horrible; but we want to live, notwithstanding, and in spite of it all, especially at my age. Moreover, do not be disturbed, I shall still last some time. No one is to be blamed, it is God's will."

Sunday, May 15th:

"However, in spite of everything, I will go to Russia, if they will wait a week for me. It would be terrible for me to be present at the distribution of prizes. That is a very great sorrow which no one knows of except Julian. I go away on that account. I went, *incognito*, to consult a great doctor, C.—. My ears are not incurable, the right lung is affected and has been for a long time, and my throat is in a bad condition. I asked him in such terms that—after a thorough examination, he had to tell me the truth. I must go to Allevard and submit to a course of treatment. Well, I will go on my return from Russia, and from there to Biarritz. I will work in the country. I will study in the open air, that will do me good. I write all this filled with anger. But here at home the situation is fearful. On one side, mamma is grieved to go, and I am overpowered by the thought of remaining with my aunt. And on the other side, my aunt, who has only us, only me, in the world, says nothing, but is wounded to the heart to see that I should suffer in remaining with her."

"This is beyond my strength. I remain all day with my teeth firmly set that I may not weep, a choking in my throat, buzzing in my ears, and a queer sensation as if the bones would pierce the flesh, which is growing less. And that poor aunt, who wishes me to be cheerful and talkative, and to remain with her. I say to you it is beyond my strength; that I believe in nothing, and yet believe all possible. To remain or to go, matters not to me; but I think if I were to go, they would not stay there so long. After all, I do not know. It is the mention of the medal to Breslau which makes me want to go away. Ah! I have luck in nothing. I must then die miserable. I, who believed and prayed so much. Well after the most affecting scenes in the world, the departure is fixed for Saturday."

Monday, May 16th:

"I went to see Julian, and we had a long and serious conversation. He says it is folly for me to go to Russia. 'The doctors send you to the South and you go to the North.' He said such wise and sensible things to me that I am still more undecided. And that I may not think it is a question of shop, he advises me to go outside of Paris, to work in the country where it will be warm and where I will have plenty of air and sunshine all day. I must then make a large landscape with figures during the summer, and a studio painting in the winter; that will give me two very different subjects. He does not wish me to walk in the footsteps of anyone, neither Bastien nor another (meaning Breslau); I am one of those who must retain their individuality. In short, he thinks well of me and always gives excellent advice, good and encouraging words. And very severe withal; therefore I am obedient. I open my heart to him, and I believe he is flattered."

"But then, to be able to paint well, I must take care of myself. I know that well. Julian squarely advises me not to go to Russia, although it would please

my family. 'Your family will afterward regret it.' He said the same to mamma at the risk of angering her, when she came for me. The whole thing troubles me! Ah! I am not happy—but I will take care of myself; I will leave for Allevard; to remain five weeks; that will take me into July. Then I will pass a month in the forest of Fontainebleau—no, I will remain in Paris until June 15th; on the 15th I will go to Allevard until July 20th, then a month at Fontainebleau, frequently coming to Paris to show my studies; about August 20th, return, prepare my clothing, and reach Biarritz on September 1st; after one month of Biarritz, return here and work, at the same time taking care of myself. And hang Russia."

Friday, May 20th:

"In two words, I have begun to hesitate again! Potain came, and I counted on him to save me from going to Russia without vexing my father too much. Good, I need not go. But it was Bojidor who brought the fatal word: 'The committee examined the 'Salon' to-day and greatly admired Breslau's painting.'

"Oh, misery! The tears which had already been flowing now poured in torrents. My father and mother thought that I was grieved by what Potain said, and I could not admit the truth, but wept incessantly; no wry face or sobs, but big silent tears in profusion, which fell like a summer rain, without leaving many traces on my face. In fact, Potain has not said much of anything new, and he has given me the means of remaining here; but it is Breslau's painting! That is terrible! In short, what can I say? One day—I requested Potain to exaggerate my state and to say, simply, to my family, that the right lung was affected, that my father might not be vexed if I remained. And here they are both in the deepest grief, walking on tiptoes. Ah, misery! Their consideration for me wounds me; their concessions exasperate me—and no point of support! What shall I grasp at? Ah, painting is a simple fate! You know, in moments of anxiety, we are never despairing when we can see a luminous point in the horizon. I consoled myself, saying: Wait a little, painting will save me. Now I doubt everything. I believe neither in Tony nor in Julian. Is it by shedding tears that I hope to learn how to paint well?"

Monday, May 23rd:

"At last everything was packed and we went to the station. Then, at the moment of departure, my hesitation took possession of the others; I began to weep and mamma with me, and then Dina and my aunt; and my father asked what was to be done. I answered with tears; the bell rang, we ran to the carriage, for which they had taken no ticket for me, and they entered an ordinary compartment, which I would not do. At last, however, I tried to enter, but the door was closed. I had no ticket, and they left without even saying good-bye. You see we abuse and say we detest one another, but when it comes to separation we forget everything. On one side mamma, on the other side my aunt, and in the middle my father. He must be furious, although he behaved very well; but this useless journey, this loss of time, and then I know not what more. I wept to go, and I wept to remain. Breslau has but little effect on me, but in short—I no longer have any ideas, but I really believe that here I can take better care of myself, and then I ought to lose no time."

Monday, July 7th:

"I have had three candles in my room several times since I have been here. Am I going to die then? There are moments when this idea turns me cold. But when I believe in God, I fear less, although I still wish to live. Perhaps I shall become blind; that would be the same thing, for then I would kill myself. What is there on the other side? But this useless journey, this loss of time, and then I know not what more. I wept to go, and I wept to remain. Breslau has but little effect on me, but in short—I no longer have any ideas, but I really believe that here I can take better care of myself, and then I ought to lose no time."

"What undoubtedly prejudices God against me is, that I take into account the least movement of my soul, and I cannot help thinking that such a thought may be set down to my credit, and another on the wrong side of the ledger; for from the moment that I recognize a thought is good, there is no merit in it whatever. If I have any impulse that is generous, or good, or Christian-like, I perceive it at once; consequently I feel satisfaction, in spite of myself, in thinking of what it should, in my opinion, yield me, and in these considerations, the merit fades away. Thus, a little while ago, I thought of going down and throwing myself into mamma's arms and humbling myself before her, and, naturally, the thought which followed this one was one of self-praise, and the merit of the impulse was lost. Then I felt that it would not pain me much to act thus, and that, in spite of myself, I long to believe in God. Is it not natural to seek for some miraculous power that can help you when all is wretchedness and misery, and there is no loop-hole of escape anywhere? One tries to believe in an Omnipotent Being. Whom one has only to appeal to, to be

think that I was acting a part."

Tuesday, December 26, 1882:

"Well, it seems that I am ill; the doctor who examined me does not know me and has no interest in deceiving me; the right lung is affected, and will never be completely cured, but, if I take care of myself, it will not grow worse, and I can live as long as any one. Yes, but the progress of the disease must be arrested by violent measures, burnings and blisters, everything delightful, in short. A blister means a yellow stain for a year. I shall have to conceal the mark in the evening by wearing a bunch of flowers high upon the right shoulder. I will wait a week longer; if the complication continues and I am no better, I will consent to the outrage. God is wicked."

Thursday, December 28th:

"This, then, is what the matter is—I am a consumptive. He told me to-day: 'We must try and cure you; take care of yourself, or you will regret it.' My doctor is a young man and seems very intelligent; to my objection to the blisters and the other atrocities, he answered that if I did not consent I would regret it; that he had never in his life seen so extraordinary an invalid, and that no one would ever guess from my appearance the nature of my malady; and, indeed, although both lungs are affected, the right being much the worse, however, I look as healthy as possible."

"Incidentally, Julian asked me what my ideas were regarding heaven. I told him that heaven had treated me very badly. 'As to my ideas regarding it,' I added, 'I care very little about it.' He thinks, however, that I believe there is another life. 'Yes, it is possible.' I read him then Musset's 'Hope in God,' and he recited to me Franck's invocation, or imprecation, 'I Must Live.' I, too, wish to live. This position of being sentenced to death, as it were, has something of the ghastly humorous about it. It is an emotion, a sensation, a chance to pose; I am a mystery; death has touched me with his finger; there is a certain charm about it, and it is a novelty, at all events. To be able to talk in earnest of my death is interesting and it amuses me. It is a shame that I cannot conveniently have any other audience than my confessor, Julian."

Saturday, December 30th:

"The disease is progressing. There! I commence to exaggerate again; yet, no, it is true that I am worse and shall never be well again, and the good God—no. He is neither just nor good, although He will probably punish me all the more for daring to say it—God frightens me so, that I am going to submit to His will, although He will not count it in my favor, because it is a submission impelled by fear. I cough a great deal, and there are strange rumbles in my chest. Well, let us put off everything until the 14th. If I can only keep moderately well, without fever, and my face with a healthy color! That is the difficult part of it. Perhaps it is too late; this particular disease makes such rapid progress. Both lungs; think of it! Ah! misery!"

Wednesday, November 28, 1883:

"I have painted Dina's portrait, a harmony in white, and it is superb. A young girl who was here yesterday, while rummaging through my portfolios, found an old drawing, 'The Assassination of Caesar.' The subject seized hold of me. About four o'clock I went out to catch the harmony of colors presented by the Aurora Borealis, which, for the last three days, has been visible in Paris. I took a cab, and painted as I drove about. I wanted only harmonies of coloring. That done, I returned home, and began eagerly to read Suetonius and Plutarch. Montesquieu adores the history of the assassination as related by Plutarch. What a rhetorician he was! It is a careful and eloquent piece of writing; but Suetonius, in his recital of the same event, makes one shudder. It is an arraignment that sends cold shivers down the back. How great men live beyond the grave! At the end of many centuries, the stories of their lives and deaths make us tremble and weep. I wept for Gambetta. Every time that I read history I wept for Napoleon, Alexander and Caesar. But Alexander died a natural death, while Caesar—. I will paint that picture for myself for reasons of sentiment, and for the crowd because the subject is a Roman one, and there will be in it studies of anatomy and blood. Other reasons for painting this subject are: I am a woman, and women have never done anything classical on a large scale. I want to use my faculties of composition and drawing, and it will be very beautiful."

"It is two o'clock. The new year has begun, and at midnight, at the theatre, with my watch in my hand, I made a wish in one single word, a word which is beautiful, sonorous, magnificent, intoxicating, whether written or spoken: FAME."

Thursday, May 29th:

"I have had a fever all night, and I am frightfully irritated and nervous. It is not the medal alone, but that combined with a sleepless night. I am so unhappy! I long to believe in God. Is it not natural to seek for some miraculous power that can help you when all is wretchedness and misery, and there is no loop-hole of escape anywhere? One tries to believe in an Omnipotent Being. Whom one has only to appeal to, to be

heard, and Whom one can address without fear of humiliation or coldness. Then one has to resort to prayer. The doctors are powerless, and we ask for a miracle, which does not happen; but while we are asking and expecting it, we are somewhat consoled. It does not amount to much. God can only be a just God; but if He is just, why does He allow things to be as they are? A second's reflection, alas! is all that is required to destroy our belief. What is the use of living? What is the use of dragging on such a miserable existence? Death presents this advantage, at least—it is a means of finding what this famous future life really is; that is, if there is any future life at all."

Friday, May 30th:

"I think I am very stupid not to devote myself seriously to the only thing that is worth the trouble—the only thing that gives happiness and makes all sorrows fade away: Love—yes, love, of course. Two beings who love each other believe each other to be morally and physically perfect—morally especially. A being who loves you is just, good, loyal, generous, and ready in the simplest manner to perform the most heroic deeds. Two beings who love each other believe in a wonderful and perfect universe, such as philosophers, like Aristotle and I, have dreamed; and that is, I think, the great attraction of love. In our relations with our family, our friends, our acquaintances, we discover indications of the sordid side of humanity. Here, there is a suspicion of avarice or of stupidity; there, there is a hint of lowness, envy or injustice; in short, our best friend has his thoughts which he never tells to us, and, as Maupassant says, man is always alone, for it is impossible for him to penetrate the thoughts of his best friend, even in the most confidential moments. Well, love accomplishes the miracle of the mingling of souls. It is an illusion, of course, but what matters that? That which we believe to exist does exist! Tell you so myself. Love makes the world appear to be what it ought to be. If I were God—Well, what then?"

Sunday, June 1st:

"I read, sometimes lying upon the divan and sometimes walking up and down on the balcony, the preface to Lucrece and the book itself, *De Natura Rerum*. Those who know the book will be able to understand me. To understand everything in this book demands the closest attention. It must be difficult reading, even for those who are accustomed to grapple this subject. I understood it all; at times the meaning escaped me, but I read the lines over and over until I forced myself to comprehend them. I am obliged to feel a great respect for Sully Prudhomme, because he has written things which were so difficult for me to understand. The handling of ideas is as familiar to him as the handling of colors is to me."

"Then he ought to have a deep veneration for me, too, because with a few 'muddy colors,' as the unsympathetic Théophile Gautier says, I make faces which express human sentiments, and pictures in which are seen nature, trees, atmosphere, distance. He probably thinks himself a thousand times superior to a painter, because he rummages in the mechanism of human thought. What does that teach him or others? It teaches how the mind works, perhaps, by giving names to all the swift, elusive processes of the intellect. To poor, ignorant me, it seems that this subtle philosophy will teach nothing to any one. It is a research, a delicate and difficult amusement; but what is the use of it all? Will learning to give names to these abstract and marvelous things form great geniuses, and make them write and think, rule this universe?"

Wednesday, June 25th:

"Read over the pages of my journal for 1875, 1876 and 1882. I complain there of I know what; everywhere are aspirations toward the indefinite. Every evening I was wounded and discouraged, longing furiously and desperately to find something to do. Should I go to Italy? Remain in Paris? Marry? Paint? What should I do? If I went to Italy I should not be in Paris, and I had a thirst to be everywhere at once. What wasted energy was there! If I had been a man I would have conquered Europe; being a young girl, I exhausted my strength in exaggerated language and eccentric follies. Misery! There are moments when we ingeniously believe ourselves to be capable of anything. If I only had time I would be a sculptor, a writer, a musician. An inward fire was and is devouring me. And death is the inevitable end of all things, whether I consume myself with vain longings or not. But if I am nothing, if I never shall be anything, why did I have those dreams of fame ever since I can remember? Why did I have those wild aspirations after greatness, which appeared to my early imagination in the guise of rank and wealth? Why, since I was first able to think, since I was four years old, did I have vague but tremendous longings for glory and splendor?

"In my childish brain I imagined myself to be all sorts of things. First I was a dancer, a famous dancer, whom St. Petersburg adored. Every evening I would make them put a low-necked dress on me, with flowers in my hair, and I would dance in the Salons, very grave and serious, while every one in the house looked on. Then I was the first singer in the world. I sang and accompanied myself on the harp, and I was born in triumph, I don't know where or by whom. Then I electrified the masses by my eloquence. The Emperor of Russia married me in order to keep himself on the throne; I lived in direct communication with my people; I made speeches to them explaining my policy, and both people and sovereign were moved to tears. And then I fell in love. The man I loved was false to me, or, if he were not false to me, he was killed by some accident, generally a fall from a horse just at the moment I was beginning to feel I loved him less than before, then I loved another. But all my love affairs were very moral ones; my lovers either died or were false to me. I consoled myself for my dead lovers; but when my lovers were false to me I became desperate and miserable, and finally died. In short; in everything, in all the ramifications of all human pleasures and feelings, my dreams have been greater than the reality; and if they are never to be realized, it is better to die."

August 30th:

"This, then, is the end of all my troubles! So many aspirations, so many desires, so many plans, so many—to die!—to live. The world is full of escape anywhere? One tries to believe in an Omnipotent Being. Whom one has only to appeal to, to be

everything that was necessary to my life. He will give me death. There are so many years, so many! I have had so few and the end is nothingness!"

Wednesday, October 1st:

"I am filled with sadness and dissatisfaction. What is the use of writing? Bastien Lepage goes from bad to worse. And I cannot work. My picture will never be finished. Just think of it all! He is fading away and he suffers greatly. When we see him, he seems a being beyond this earth; he is on a higher plane than us; there are days when I feel as if it were the same with me. I see people, I speak to them and they answer; but I am no longer a part of this world; I am a calm indifference to everybody; there is no sorrow attached to it, but it is something like the dreamy state which opium produces. In short, he is dying. I go to see him only through the force of habit; he is the shadow of himself, and I, also, am half a shadow. What is the use of anything? He takes little notice of my presence, and I can do him no good. I have not the power to bring the light into his eyes. He is pleased to see me, and that is all. Yes, he is dying, and I am indifferent. I do not realize it; I only know something is gradually failing before my eyes. All is over at last. All is over. They will bury me in 1885."

Her last entry was made under date of October 20, 1884, she died eleven days after.

\*An artist of great talent. Recipient of several medals.

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**Bible Stories No. 1.**  
BY JAMES H. YOUNG.

**Has the Sun Moved?**

An East Machias lady, having noticed in our paper a Farmington man's account of the sun's shining a part of his house that it never touched before, tells us of a similar phenomenon that has come within her own observation. "My father's house," she says, "face the south-east. Exactly opposite the front windows in the sitting-room are two doors—a kitchen door and a closet door. When I was a child, in the shortest day as the sun arose it came squarely into the room, shining on the kitchen door from the window opposite that door. Now, in the shortest day, when the sun rises it shines from the window opposite the kitchen door on the closet door, that is opposite the other window." The lady is positive as to this change, and thinks the "sun must have moved north" or the earth have changed its relative position. Who will explain?—*Lewiston Journal*.

**Mrs. Dr. Thomas, of Cardington, O., the Recipient of a Royal Degree.**

On Friday last Mrs. Mary Thomas, widow of the late Dr. Thomas, of Cardington, received notice from the president of "The Parisians Inventors' Academy, of Paris, France," that her late invention (an electric battery support), had been examined by the Academy and that it had conferred upon her the honorific title of Corresponding Honorary Member of the Academy of Inventors. It has also awarded her a medal and diploma, which will be forwarded free of charge. This is all the honor which the Academy had power to confer, and the reception of the news was a great surprise to Mrs. Thomas, as well as an inexpressible gratification, the honor conferred having been wholly unsought. The Academy is composed of the most scientific savants of France, and its report that the Thomas Electric Battery Support is superior to and excels all other inventions in that line is a compliment to American industry of which the *SEN-TINEL* is extremely proud, especially since it is a Morrow county affair.

**A Traveling Mountain.**

A traveling mountain is found at the Cascades of the Columbia. It is a triple-peaked mass of dark brown basalt, six or eight miles in length were it fronts the river, and rises to height almost two thousand feet above the water.

That it is in motion is the last thought which would likely to suggest itself to the mind of any one passing, yet it is an established fact that this entire mountain is moving slowly but steadily down the river, as if it had a deliberate purpose some time in the future to dam the Columbia and form a great lake from the Cascades to the Dalles. The Indian traditions indicate immense movements of the mountains hereabouts long before before white men came to Oregon, and the early settlers, immigrants, many of them from New England, gave the above described mountainous ridge the name of "traveling mountain" or "sliding mountain."

In its forward and downward movement the forest along the base of the base of the river have become submerged in the river. Large tree stumps can be seen standing deep in the water on this shore. The railway engineers and the trackmen find that the line of the railway which skirts the foot of the mountain is being continually forced out of place. At certain points the roadbed and rails have been pushed eight or ten feet out of line in the course of a few years.

**A MYSTERIOUS AFFAIR AT CLAP-HAM, ENGLAND.**

An extraordinary occurrence (a correspondent says) is causing much excitement in the neighborhood of Hafer road, Clapham Common, where the windows and conservatory of the house of Mr. Piddock, a gentleman of private means, have been wrecked in a most mysterious fashion. The house is situated in Hafer road, and bounded on the back and side by Limburg road and Battersea-rise respectively. The attack on the premises began about eight o'clock Monday evening, when a stone was hurled from some undiscoverable quarter, through the conservatory into the dining room, which it alights. The stone, which weighed over a pound, was followed by four others in rapid succession. Mr. Piddock and his servants endeavored to discover whence the missiles were hurled, but in vain. Inquiries were made at all the houses which overlooked the premises, but to no purpose. In about an hour afterwards the stone-throwing was renewed still more vigorously, the continued crashing causing great excitement in the vicinity. The police, who had been communicated with, could not detect whence the stones came. This state of affairs was continued with short intervals up to 12.30 Tuesday morning. Mr. Piddock and his family were in great distress, as Miss Piddock was all this time lying in a dying state in a bedroom on an upper floor. All day on Tuesday the police had the matter in hand, but failed to trace the perpetrators of the outrage. About three o'clock in the afternoon the stone throwing re-commenced, and by six o'clock the conservatory was completely wrecked, and many of the windows were broken. Again every effort was made to discover the miscreants, but without result. The stones kept coming in, sometimes five or six in succession, and then single stones at intervals of from half an hour and a-half.—*St. James' Gazette*.

**Written for The Better Way.****MASONIC SPIRITS.**

BY L. D. KENON.

Permit me, through the columns of your valuable paper, to give to its readers the result of a series of seances given by C. E. Winans, of Edinburg, Ind., at the residence of L. O. Edson, Hartford City, Ind., witnessed by eight intelligent citizens of said city. The medium being under the strictest test conditions as being seated in the chairs, hands filled with oatmeal, feet bare and placed in a bowl of flour, with no out or inlet except by the room in which the guests were seated. A music box was placed near the aperture of the heavy damask portiers, separating the medium and audience. The German control Fritz, briefly stated the medium's different phases, which are materialization, personation, trance figuration, etc., after which the audience sang the old familiar "Sweet By and Bye," bringing forth the desired results, so soon we were greeted with loving words and familiar faces and forms of our friends of the past.

The first to bring greeting was an aged relative, who came to one of the sitters leading him from the circle to a chair near the aperture at the curtain, where he was greeted by other spirit friends, holding a lengthy conversation with each other. Two forms frequently appearing side by side and at either side of the curtain. Little children came to their parents lisping audibly, Papa and Mamma. One form came in the full dress of a Knight Templar, giving the signs and grips only known to the Order, which were eagerly and readily responded to by the gentlemen of the circle. Also a lovely female came wearing the insignia of Daughters of Rebecca, the medium not being a member of any secret organization dispelled all thoughts of its being her. Others came who made the most beautiful lace-like fabric by manipulating the carpet, dematerializing the same in view of all. One stood in the circle singing Beulah Land, another kept the music box in running order, making in all thirty full materialized forms in one evening's seance. Then came the crowning feature of the evening. A sitter to our hostess who had long since passed over, came into the circle greeting each with a hearty grasp of the hand and a good evening, finally seated herself on the sofa by our host saying, "Would you like to see me go out doors," to which we responded "Yes." She passed into an adjoining room, unlocked a screen door, walked across a porch, down a board walk fifty feet from the medium and under the ray of a full moon plucked some flowers, returned to the circle, presented the flowers to the ladies present; thus proving beyond a doubt the beautiful truth of spirit return.

I could write columns on the evidence of spirit return as demonstrated through the mediumship of C. E. Winans, during this, his third, visit to our city, but fearing to trespass on your forbearance will desist for this time.

**REMARKABLE MANIFESTATIONS IN A FAMILY.**

At a spiritual meeting in Huddersfield, Eng., a gentleman in the audience asked to be allowed a few words. He went on the platform, and said he had read all the spiritual literature for years past; he had admired its philosophy, but been puzzled about its phenomena; had attended its meetings, but received nothing of a satisfactory character; had been for a long time in possession of a planchette, but instead of anything sensible or of a satisfactory character he had simply become more puzzled; until a few weeks back, his daughter who was resident in one of our northern watering places, came on a visit, bringing a friend with her. On this occasion, when the daughter and her friend laid their hands on the planchette, messages were written that quite surprised them, neither of the ladies knowing anything of Spiritualism.

Once they were promised direct writing if they would leave a blank sheet through the night in a certain place. This they did, and being suspicious took the key out of the room into their own bedroom, which they locked, and when morning arrived and the key was wanted it had disappeared, and very much to the gentleman's annoyance he had to leave for business without several articles he would require during the day. He said if this was the trick of spirits, I am not at all thankful for their attentions. The ladies were as much annoyed as he was, that they could not get into the room, but during the day one of them put her hands on the planchette, and was told that the other one had touched the key. Away she went up to the gentleman's bedroom, and found the lady engaged in putting things straight, but knew nothing of the key; but on turning over the bed found it between the bed and the mattress. They immediately went to the room, and found the promised writing, with quite modified the feelings of all parties. The ladies soon afterwards return to their home in the north.

The gentleman proceeded to say that he had that day, June 30, received a letter from his daughter, saying that the previous Saturday they had been promised through the planchette, that the spirits would bring them a flower on the Sabbath. Their expectation was great when part of the day had gone they began to be doubtful, and putting their hands on the planchette again, they were told it was on

a chair. Turning round they found, as stated, a beautiful fresh full-blown pink, as if it had just been plucked. Their astonishment can be better imagined than described; and following the general principle, the more you get the more you desire, they appealed to planchette again asking if they could not have another to keep it company. The answer was, We will try. So on retiring to rest at night they left the little flower in a glass on the dressing table, and when morning arrived, there in the glass, along side the flower, was a fine piece of some foreign grass. Both were sent along with the letter to the gentleman, also the paper on which was the planchette writing, and which were shown to the whole audience.

Thus came evidence from an unexpected quarter, at an unexpected time, to one who for years had earnestly sought, but sought in vain, for some definite proof of spirit power and presence. This came as a fitting conclusion to our Flower Services, for while we with our spirit friends were busy about flowers in Huddersfield, their spirit friends were working 60 miles away, giving them proofs of their presence by bringing flowers from God's eternal garden. The above are facts that require no comment, but which I trust will encourage the doubting one to persevere, and victory and satisfaction are certain. That it may be so is the wish of yours in the cause of truth and progress.—Medium and Daybreak.

**TORTURED BY A SPECTRAL HAND.**

The family of E. Redding, of this place, is being subject to a singular persecution from a phantom visitor, taking the form of a bloody hand, which reveals itself to them at all times and places. It

appeared first about a month ago, when seated at the breakfast table, they saw the hand turn the knob of the front door, opening it. It then approached each of them, and gave them a friendly greeting by the way of tapping them on the cheek. As may be imagined this familiarity on the part of a hand without the body, and from which the blood was dripping at the stump of wrist, so frightened Mrs. Redding that she fainted. Miss Redding was prostrated for days and little Joe Redding was threatened with convulsions. But since then, so frequent have the visits of the spectral hand become that while still very much annoyed and worried over it they have ceased to feel any great terror of it.

After its first visit it next was seen

scrawling in blood some unintelligible marks on the wall, which are still to be seen. The hand appears to have been severed a few inches below the wrist by a sudden and unskillful blow, which left the flesh mangled and hanging in shreds.

Why this family in particular should have been selected for it to tease and persecute is not to be explained by any event of circumstance in their history. At least, such is the statement of Mr. Redding, who seems much perplexed by the singular specter's persistence for them, which threatens to destroy the peace of the household.

The hand meddles in every thing, from the bread-making into which it will very inconsiderately plunge itself and spoil completely by the blood which drops from it, to the piano-playing of Miss Redding, which it frequently interrupts by banging on the keys, and sometimes as if displeased by her efforts, will slam the lid of the instrument down and hold it.

The members of the family are often awakened during the night by the touch of its icy fingers on their faces, clasping their throats and tugging at their feet, though it never assails them rudely, with the exception of little May Redding, age 10 years, to whom it seems to have taken a violent dislike. It torments this child by jerking her about the hair, slapping her cheeks and tripping her up. It has a spite also against Bruno, the dog, whose tail and ears it twists, and sometimes belabors it with all its might, causing the animal to run wildly about seeking some refuge from its persecutor, which it can not, however, escape from until the hand is itself tired of the sport.

These manipulations stopped entirely for some days, and the family began to hope that they had ceased for good, when the hand again returned and insisted on giving each of them a hearty shake. Since then hardly an hour has passed but that it appeared to one or the other, though seldom to more than one at a time. Hundreds have called on the Reddings and seen the antics of the hand, to which they can testify. The blood which drips from the hand has been examined under the microscope of Dr. Elliott who pronounces it to be beyond a doubt real human blood. The hand appears to be that of a woman or young boy, being small and slender, with pretty, tapering fingers, on one of which can be seen the mark left by a ring. If there is any fraud about the matter it is one of the most remarkable and ingenious that could possibly be devised.—*De Wittville (N. Y.) Cor. Globe-Democrat*.

"What do you think of the clothing trade?" said the tramp to the scarecrow, after swapping hats with him. "I like it better than I do the stationary business," answered the scarecrow.—*Puck*.

Hope and fear are affections; are forms of affection, the strength of which potentially modifies the acts of human beings.—*Reconstructor*.

**A SEANCE WITH MISS LIZZIE BANGS.**

To the Editor of The Better Way.

If you will kindly allow me the use of the columns of your valuable paper, I will recount in detail some manifestations which occurred in the presence of Miss Bangs, and some 15 or 16 ladies and gentlemen, all strangers to me except one a friend who accompanied me. It was in June of the present year I visited Chicago, for the purpose of seeing or communicating with a very dear sister, who had perished on the Prairie of Colorado on the 24th day of April. I therefore attended a seance at Miss Bangs for the purpose of seeing and talking with her personally if I could. Well soon after the seance was opened, my sister came and called me by name and said she was glad to see me, and also glad to have such a grand opportunity to converse with me. We shook hands and kissed each other at meeting and again at parting. Every one in the room saw and heard her as well as I. After she disappeared several other spirit forms walked out of the cabinet at one time. Miss Bangs the medium and four others were standing in plain sight, and one lady stepped to the piano and played for her friend. If I mistake not it was her mother who requested her to play. One gentleman talked with many in the room; he also talked with me notwithstanding I was a perfect stranger to him, never having met him in earth life. A Mrs. Turner, if I remember the name correctly, came and had a long talk with her husband. Mrs. Turner dematerialized in presence of the whole audience for my benefit, by request of her husband as he had the impression that that was the first materialization I had ever attended. As it was—the first I had ever seen in that way.

But strange as it may seem, in the year of 1842, being then a child, I saw a hand turn the knob of the front door, opening it. It then approached each of them, and gave them a friendly greeting by the way of tapping them on the cheek. As may be imagined this familiarity on the part of a hand without the body, and from which the blood was dripping at the stump of wrist, so frightened Mrs. Redding that she fainted. Miss Redding was prostrated for days and little Joe Redding was threatened with convulsions. But since then, so frequent have the visits of the spectral hand become that while still very much annoyed and worried over it they have ceased to feel any great terror of it.

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Now, since C. Columbus, Esq., is having to take back seat as a discoverer, and J. Christ even is being dethroned by some of his adherents, will not some hardy son of a Spiritualist go forth as a crusader in search of truth?

Yours truly, AN ICONOCLAST.

[Modern Spiritualism is rightly dated, as it refers to the modern and practical intercommunication with spirits. Spiritualism per se cannot be dated for this planet until we obtain authentic record of the first spiritual manifestation, and that is out of the question just now or under present circumstances. Psychometry may reveal it some day.—ED.]

There is an almost solid mountain of iron in Tulare county, California.

**BRONCHITIS.**

Is an inflammation of the bronchial tubes—the air-passages leading into the lungs. Few other complaints are so prevalent, or call for more prompt and energetic action. As neglect or delay may result seriously, effective remedies should always be at hand. Apply at once a mustard poultice to the upper part of the chest, and, for internal treatment, take frequent doses of

**Ayer's Cherry Pectoral.**

C. O. Lepper, Druggist, Fort Wayne, Ind., writes: "My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery. Our family physician, a skillful man and of large experience, pronounced it useless to give her any more medicine, saying he had done all it was possible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with most happy results. After taking a few doses she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This indisputable evidence of the great merit of Ayer's Cherry Pectoral has given me unbounded confidence in the preparation, and I recommend it to my customers, knowing it cannot disappoint them."

"Ayer's Cherry Pectoral cured me of a bad enough and my partner of bronchitis. I know of numerous cases in which this preparation has proved very beneficial in families of

**Young Children,**

so that the medicine is known among them as 'the consider of the afflicted.'—Jaime Rufus Vidal, San Cristobal, San Domingo.

"A short time ago, I was taken with a severe attack of bronchitis. The remedies ordinarily used in such cases failed to give me relief. Almost in despair of ever finding anything to cure me, I bought a bottle of Ayer's Cherry Pectoral, and was helped from the first dose. I had not finished one bottle before the disease left me, and my throat and lungs were as sound as ever." Geo. B. Hunter, Altoona, Pa.

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—Jaime Rufus Vidal, San Cristobal, San Domingo.

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A. F. MELCHERS - - - EDITOR

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## TYRANNY vs. CONSCIENTIOUSNESS.

There is as much tyranny practiced to-day as there ever was. This, like many other abominations of past ages, has passed from public into private life. And though still practiced publicly in other forms, it has taken such subtle forms in private—individual life, that it is often difficult to cognize any relationship with its past condition. But, it exists, and is one of the same branch nevertheless. The tyranny of to-day stands in the same relation to that of the past as tipping stands to bribery—one an evolution of the other.

To begin: it is an effect of selfishness, though in many instances unconsciously (unwittingly) committed. A father will tyrannize over his children, causing them to have a fear or dread instead of love for him. This is a form that many do not see because they think they have a right to demand respect from their children through this means. Like attractions like; i. e., love begets love and the cause which produces fear—being selfishness or the opposite of love—produces a selfish regard in children for their parents—a regard or respect which is more or less accompanied by ill-will or ill-feeling because it has been forced by a lack of conscientiousness on part of the parent in question. The effects of this in after life is self-evident. At first such children—boys who have been tyrannized over by their father, and girls who have been thus treated by their mother—develop a desire to get away from home. The first named by going on wild-goose chases, as it were, and often have to return humiliated, and the other by seeking matrimony under any conditions and meeting with a similar fate—the innate aim of both being to find love, sympathy, or anything that will give momentary heart's ease, comfort or soul gratification of some kind. Had they received this at home, where it is supposed to be dominant, the boys would have listened to their father's advice and probably procured employment in their native health, thus laying the foundation in the offset for a prosperous future, while the girls would have preferred home to society and made better matches in the end. In both cases the old adage "a rolling stone gathers no moss" might be applied in some way.

But under the rule of tyranny all this is changed. Harsh treatment, if but in the form of fault finding or scolding so-called, we will not take into consideration here. That already belongs to the lower strata of human society. But there is a form of tyranny that is accompanied by etiquette, we may say, in which not even the voice is raised beyond its ordinary pitch, or inelegant terms of any kind are used. It has simply a sternness on its face, accompanied by a rigid discipline in carrying out its wishes, desires, demands. Mothers, who are thus constituted, have been regarded in the past as exemplary matrons. Fathers of this category as being "strict" with their children and spoken of in praise. It may be still regarded as praiseworthy, but is it? Is it love? Do not children crave more for the gentle, the amiable, the affectionate, the sympathetic, the conscientious? Do not boys and girls as they near maturity, feel an individuality rising within themselves that craves companionship rather than dictatorship from their parents? Do we not all feel the desire for one's friendship rather than one's authority exercised over us, in whatever condition or position we may find ourselves? Would it not be better for all those in authority to gain the love or good feeling of those in their employ, or under their guardianship, than simply their cold obedience?

Authority can command nothing more than what is strictly due for value received. Companionship, or, at least, a sense of consideration accompanying authority, always obtains more than what is

asked for. Every mortal is sensitive or intuitive enough to feel this; and however much worldly consideration is shown, we can never gain the love of others except we extend it in some way from our interior nature. Conscientiousness—placing ourselves temporarily in another's situation—is the quality needed to overcome the tyranny we all are more or less unwittingly exercising over those in our power. One over his family; another over his employees; and both of these having it exercised over them by nature in proportion to extending it. Of the latter we are not always aware—attributing our troubles and aggravations to accidents and environments. But law or nature requires harmony in all life conditions, and harmony in nature is what love is in man. As we lack consideration for others, we are in discord with nature, and the latter acts on us pleasantly or unpleasantly in comparison to our accord or discord with it. There is no intelligence in nature needed for this—supposing that we will not credit nature (God) with being intelligent. But it acts though it were intelligent, nevertheless. And he who believes he can outwit nature, dwells in darkness. Psychometry has revealed to us that nature is all sense, and that which we feel as pain, disturbance, restlessness, melancholy, discontent, etc., are the effects of nature acting on us for causes implanted by ourselves. Do right, be conscientious, and nature will treat you gently. Do wrong, be tyrannical, and nature will treat you ungently—one producing cheerfulness and boyancy, the other gloom, oppression, pain and sadness.

## THOU ART GREATER THAN I.

Could our mediums but see this in one another, feel this one for the other; acknowledge this of each other, how much greater all would be in reality—in fact. What is true greatness in this world but genius accompanied by modesty? Those who see only themselves reflected in the mirror of life, see but very little—but an atom of infinity. Those who only see greatness in themselves see still less, for it is equal to an endeavor to hide ourselves from the sight of men—self-love overshadowing one's talents, and without these in sight man is overlooked in the great whirl of human affairs. To feel one's greatness over that of others is to shut out the admiration and with it the attending pleasing influences of the spirit world—this leaving the soul void of that which cheers it up and makes it happy. And those who cannot acknowledge others greater than they, are in a sad plight, indeed, for they have reached the summit of their passion for human glorification, and with it a localized hell of misery, discontent and frequently bad health, physically—extreme self-love producing negativity of spirit and causing general inactivity of the physical functions with results detrimental to physical health.

Jealousy does not trouble those who acknowledge themselves inferior to their brethren in the cause, for the incentive—selfishness—is lacking to produce this emotion, this truthfully named green-eyed monster. Envy is the silent tongued sister of jealousy. She is not so demonstrative, but like a canker worm eats into the soul of the possessor; and while she may at times bestow a little praise on a fellow worker, it is with an effort and sparingly given, fearing that it might possibly serve as a recommendation for the other's elevation. No fear, an influence with a "string tied to it" is not far reaching; and besides, one who deserves the world's approbation, does not need that of a little soul cramped by envy. Even jealousy, as zealous as it may be in its effort to crowd out or defeat a fellow mortal, is but short lived, reaching the end of its own rope finally and often succeeding in elevating the one aimed at—especially if that one has been passive during the interval and restrained from returning evil for evil.

Evil must succumb to good like mist before the sun, fading away like darkness in the light and leaving the injured one in the light while the defamer is swallowed up in a mist of his own creation from which he can only arise as he sees, feels and acknowledges his own inferiority, and says to his fellow man "Thou art greater than I!"

## BREAK AWAY FROM THE OLD.

At a recent farmers' meeting in Indiana a number of Republicans refused to recognize the president of the society because he was a Democrat. The consequence was that the meeting had to adjourn without carrying out the design for which it was convened.

As long as sectional feeling is so strong it is useless to make an attempt to organize an independent party, and such had better return to their old mother Rep. or Dem, and remain there until they have outgrown their political swaddling clothes—have learned that there is something higher needed in politics than sectional feeling to begin with. Those who cannot forget that they have been Democrats or Republicans had better stay at home by the fireside; they belong to the old fogies and grannies like the dyed-in-the-wool orthodox Christians. Such are not the kind of patriots that are wanted to lead the people out of their trouble to a better condition of affairs.

People who cannot forget their past political creeds and in consequence still exhibit animosity towards those of an opposite belief, have also partisanship

enough left to betray a new party into the hands of one of the old ones. Beware of such. A new party, though it be made up from the elements of the old parties, must forget the past or what they have been. It can no more be successful as a hybrid measure than Spiritualism can be if allied to the orthodox church on one hand with the atonement doctrine thrown in, or radicalism on the other with the phenomena thrown out.

Let the new party, whatever its name, stand on its own foundation—its own principles; and let those be so far above all others of the past, that every member must naturally forget that he was a Democrat or a Republican. But as long as they have nothing better to offer than the present, let them keep out of the newspapers and not make themselves odious to the public in their incipiency. In the meantime let them outgrow partizan feelings and dead issues, just as the orthodox churchman has to outgrow superstition and dogma before he can accept new ideas or comprehend new issues. When the right chord is then touched it will be universally responded to.

## AS WE SOW WE SHALL REAP.

Wasted energy or life substances through the medium of excess or lust return to the general fund of universal life or over-soul so-called, and the being who wastes, impoverishes his spirit body as well as weakening or diseasing the physical. The soul or spiritual energy needed to bear up against the suffering which this causes replenishes the loss to the extent that man is enabled to hold himself in the body. If death so-called overtakes him in the struggle or before he has been restored to health (if but for a short while before death) he becomes a weak spirit—earthbound and endeavors to draw vitality from mortals by obsessing them—being attracted to those who have the same passions or habits. All vitality and energy therefore saved by leading a temperate life in the body, passes over into the spirit body, and is that much to man's credit in the next life—making him vigorous and active or strong as a spirit, and in comparison to this he will be free to roam where he pleases, and happy, of course. Spirits who wander in darkness are mostly of the first named order and may attribute their condition to their own past follies, while those of an opposite nature may thank themselves for what they have reaped. Man therefore is the arbiter of his own misery or happiness in the future life.

## INDEPENDENTS, WATCH!

From newspaper hints it appears that the President and Senator Quay with those who sympathize with the latter and other such bright lights in the administration party are inclined to part company. Whether this means that an anti-administration party with more liberal views and higher and truer republican ideas is to spring out of the old, or a coalition of this wing with the Democratic party for the next campaign is contemplated, must be seen. It is at all events a significant stir that points to a big change in the politics of the country. It would be wise for our independent political agitators to watch this movement and see how it will fit into their program. It might prove to their advantage to make some sort of concession that will afford them recognition if not yet strong enough to go it alone. However, vigilance is not out of place just now.

As long as Christians do not uphold the principles of their religion by laying aside prejudice for other isms, they are not true representatives of their belief, of which charity is an important stay. As long as Spiritualists do not uphold their principles, of which liberality is one of the main pillars and lay aside their prejudices against Christianity, they are not true representatives of Spiritualism. Finding fault with Christianity is not teaching what Spiritualism is, and to lay aside charity in order to hate Spiritualism is not Christian doctrine. Both of such are materialists, for prejudice, unliberality and hatred belong to matter—not to the spiritual of existence.

All the palaver about organization does not organize. The question is simply, can it be done, and if so, why is it not done? Local organization is already effected and is doing its good work everywhere. But general organization has as yet proven a failure. When the right chord is touched; i. e., when the spirit world gives the incentive, it will undoubtedly be accomplished without much trouble. Will it be public or private, is the question. The latter seems to us, would be more in accord with the phenomena—the foundation of Spiritualism. As the cause so the effect.

Some say, give blow for blow. So do we, but wait until you are struck. At the same time we do not propose to take up other peoples' quarrels and take the blows which are intended for those who provoked the enemy into striking. We invite upon ourselves just what we give. A peaceful attitude and charitable feelings attract their like. So nature operates.

If you hate an evil be careful not to hate the individual in whom it exists also; for nature did not intend you to exercise your intelligence that way.

## THE RIGHT SPIRIT.

Lyman Kellogg, a subscriber, writes: "Dear Sir—Enclosed find two dollars for which please send me THE BETTER WAY another year. I am not able to read much on account of bad eyes, but I can let those that are not able to take it have it to read so that it will help the cause along."

While Congress is attending to the Louisiana lottery it should not forget to put a veto on the wheat lotteries in which speculators are allowed to rob the people in a similar way. If the poor man shall not be allowed to speculate by spending a few dollars for a lottery ticket, the wealthy merchant ought not to be allowed to speculate by cornering the wheat and then raising the price on it for which the poor man has to pay.

The indiscriminate use of peoples' names in newspaper criticism has been the cause of much discord and trouble to both publishers and correspondents—the latter often forgetting that the former too are entitled to a reply and can reply, and thus thoughtlessly rush into dangers or into places where angels even fear to tread. A hint to the wise is sufficient.

False manifestations sustain the same relation to true Spiritualism that counterfeit money does to true coin. Did you ever know a person so silly as to refuse to accept genuine money because there are counterfeits in the world? Yet many persons sustain just such relation to spiritual manifestations.—Reconstructor

The more parties we have represented in Congress the better. For a majority is always needed to carry a measure, and in making concessions one to the other for each other's aid, the people get the benefit.

## PERSONALS AND LOCALS.

Mrs. Colby Luther will greet the Spiritualists of Cincinnati, on Sunday morning, September 7th, at G. A. R. Hall, the meeting place of the Union Society of Spiritualists. A large attendance is already promised.

The Spiritual Register of England asserts that Count Tolstoi is a Spiritualist.

The American Health College at Fairmount, this city, commences its fall sessions on the 10th of September and its alumni meets the day before to celebrate the seventieth birthday of the founder of Vitapathy.

Rev. Moses Hull lectures in Indianapolis during September.

People should not forget that journalists who are proscribed to tell the good of a man against whom as much evil can be told, is generally impelled to give both sides of the story under such conditions. Silence should be preferred under the circumstances.

B. P.—We have no objections to your telling all you know. It may prove of interest or value to somebody—even to that interview.

Mrs. J. E. Garrett, of San Diego, Cal., if attracting much attention as a fine medium for slate writing and clairvoyance. She is a mother of three children, the youngest of which is not yet two years old.

San Francisco has half-a-dozen spiritual meetings running every Sunday despite it being summer.

E. R.—Yours will appear some time next month.

H. B. Allen is giving seances for physical manifestations in Summerland, Cal.

The Reconstructor of our Spiritualist colony, Summerland, has the true ring of a Spiritualist paper throughout, and we hope it will rise with the colony where it is at home.

Prof. H. H. Kenyon, author of "Beyond" has passed to the beyond. He was an untiring worker in the spiritualistic cause and has been for forty years. He will be missed from the earthly plane where he was best known, but his spirit will still manifest instead. There is no death in the beyond, and he will now realize what he was once inspired to write.

Dr. F. H. Roscoe may be addressed at 430 Broad street, Providence, R. I.

Dr. J. B. Campbell, the founder of Vitapathy, will celebrate his 70th birthday on the 9th of September next. At the same time the 20th year of the Vitapathic System will be commemorated at the American Health College, Fairmount, Cincinnati. All graduates and students and friends of Vitapathy are invited to participate in the event. We congratulate Dr. Campbell and hope he may be able to add another score to his numbers.

The Golden Gate writes: Read the advertisement of that grand old pioneer and fellow laborer, the Banner of Light. If you can't afford but one Spiritualist paper, take the Banner. We will manage to pull along some way.

Very generous of the Golden Gate. We would be rather inclined to say, take THE BETTER WAY first and some other fellow next. But Bro. Owen is nearer the "Golden Gate" than we, and can afford to be generous. He longs for the spiritual. We still need the material. Therefore please remit.

Mr. P. H. Conant, of Smithland, Ky., passed to spirit life on July 13th in his 82d year.

Mrs. G. W. Martin, of Boston, passed to spirit life on the 2d inst.

The Zion Day Star of Corry, Pa., G. F. Lewis, Editor, has removed to Lily Dale, N. Y.

The Queen City Park camp meeting, Vt., will continue to Sept. 14th; Parkland, Pa., to Sept. 12th, and Niantic, Ct., to Sept. 10th. The rest close with this month.

A two days Spiritualist meeting of importance will take place at Lima, Fayette, Co., Iowa, during the latter part of this month.

We feel sorry that we have been compelled to leave out some of our correspondence this week and care unimportant matter out of others. It is as much an impossibility to crowd six columns of matter into four, as it is to crowd a number six foot into a number four shoe. Our friends must be liberal with us as we are trying to be with everybody else. All will see the light eventually, and matters that are for the future can be repeated in other communications.

## NEWS ITEMS.

The Bakers of Berlin, Germany, are instituting a strike.

Mrs. Vanderbilt of N. Y. has had a \$20,000 bath tub put up in her private residence for her own use.

The porter of a train was arrested at Pendleton, Oregon, the other day for robbing a Chinese passenger of \$250.

30 violent deaths took place in Chicago week before last. Among the causes were the bullet, fire, stabs, drowning and street car accidents.

On the night of the 9th a meeting of the Young People's Literary Society of the Grand avenue Methodist church, Kansas City, broke up in a free fight.

Rev. W. H. Boone, a colored preacher of Gordon county, Ga., put rat poison in the food of a family, of ten, to get possession of their crops. Three are dead.

W. S. Williams, of Cherokee County, Alabama, is the father of twenty-eight children, the eldest of whom is forty-nine years old and the youngest six. Mr. Williams is in his seventieth year and is still hale and vigorous.

The Russian minister of the interior has ordered the local authorities to prevent foreign missionaries from carrying on their religious propaganda among the Jews to the detriment of the exclusive right of conversion possessed by the Orthodox church.

The body of the queen of Corea, who died June 4, is still kept in brine, the process of embalming being unknown to the people of that far-off land. The body will be kept four or five months, according to the custom of the country, and then interred with much pomp and ceremony.

The Chicago Herald, under the head of "Spiritism to become a National Issue," says Spiritualists are organizing to take a hand in the next presidential election and regard the movement not without gravity. It wouldn't be a bad idea. If we cannot organize on spiritual principles, let it be on political ones—or secretly.

San Salvador has beat Guatemala in six engagements. The latter, it is said provoked the war with the design to take possession of Salvador, and then extend her despotic sway over Central America. Nicaragua, Costa Rica, and Salvador were aiming to model their republics after the United States, and dislike Guatemalan despotism.

Two colored churches in Toronto, Can., the African Episcopal Methodist church of the United States and the British Methodist Episcopal church of Canada, are struggling over the possession of a church building. One party arrives early and bars and bolts the doors and windows, when

Written for The Better Way.  
THROUGH THE CRUCIBLE.  
An Inspirational Story.  
By J. WHITTEMORE, M. D.  
CHAPTER XVI.

A good example works reform and prepares for a pleasant surprise.

A new election in the United States and a new President, according to the customs of American politicians in giving the spoils to the victors, recalled the embassy from France to give place to some favorite of the ruling party. So Dr. Harvey returned with his principal to Washington. He concluded to remain there through the present session of Congress. He had never seen Washington before. He had no necessary business in New York. Through friends he readily found all the professional business he wished, and opened a medical office in favorable location in the city.

One of the families who employed him as a physician became one of especial interest to him. Every member, one after another, and sometimes two at a time, were stricken down with a prevailing fever. All very happily recovered, while many of their neighbors and friends died with the same disease. Mr. Falsom, the head of this family, was a sub-clerk in the treasury department, with rather a small salary. He told the doctor at the beginning that he could not pay him for his services at once, the pay would come just as he could earn it, and that would depend upon the health of himself and family.

This family consisted of five members, the father and mother, a daughter of eighteen years, a boy of sixteen and another daughter of thirteen. The father was forty-three and the mother thirty-nine years of age.

The family was evidently in moderate circumstances. Before sickness came upon the family they had a few boarders, fellow clerks with Mr. Falsom. When in usual health the eldest girl, Fida, assisted her mother, and the two younger children, Albert and Etta, were kept in school.

Some little time after the family had so far recovered as not to need the constant attention of the doctor, Mr. Falsom called at the office and put into the doctor's hand a five dollar bill, saying:

"I am sorry I cannot pay you more to-day; after Mrs. Falsom gets a little stronger and can take back her boarders I can pay you faster."

The doctor took the money, saying:

"Mr. Falsom, you need not distress yourself to pay me, I'm in no pressing need of money, take your time, sir."

Mr. Falsom thanked him and remarked: "Wife thinks by keeping Etta out of school awhile she could manage to keep a couple of boarders even now. But I fear she is not gaining as fast as she ought to, and if we were not already so much in your debt I would like to have you see her; I think she needs something to build her up faster."

"Never mind that, sir, I will go right along home with you now; I owe you a complimentary visit."

So the doctor went home with Mr. Falsom and two days later he left his hotel and was duly installed as a boarder in the family, where he remained four months.

In this family the doctor came under an influence entirely new to him. He had before, in the time of sickness, been impressed with the harmony and mutual kindness which reigned in the family. He had never heard a harsh or bitter word from one of them; and then they all endured sickness and pain so uncomplainingly and were ready to help each other that he admired their spirit as something remarkable under the circumstances.

Now as a boarder he saw more of them in the daily rounds of life. He noticed that the most perfect order reigned without fretting or hurry. Then there was uniformly manifested such a loving interest in each other's good and happiness as he had never before seen. This spirit of kindness was extended to him by every one of the household. He had never before enjoyed such a feeling of home content.

The children manifested the most loving respect for their parents, and the parents none the less for the children. The good morning greetings and the good night kisses from pure lips were charming to him, and never before was he so thoroughly impressed with the difference between true love and guileless passion—between the spontaneous and gushing of true and mutual affection and the selfish form of flattering deceit, too often miscalled love. This was all a sharp rebuke against the life the doctor had led for a few years past. Then he said: "There is really such thing as a happy family. There really must be something pure and good and noble in this mother and these daughters—this is family felicity. But can it last?" He waited to see some misstep or accident, or difference of interest that would cause commotion and a storm that would cloud the sun of peace.

[To be Continued.]

When there is a general disregard of any law, institution or custom of society, it is of itself demonstrates that something is wrong in the system of which it forms a part. It proves that the legitimate wants of humanity are not appropriately met by the system in question.—Reconstructor.

### THE CONDENSED ISSUE.

To the Editor of The Better Way.

Written for The Better Way.

#### DEATH.

By C. P. CHRISTIAN.

Friend, death to us is life,  
Or to whom man has no control;  
The spirit is the active part  
That operates the whole.  
While Nature comprehends her work—  
In life as well as death—  
She receives us to her bosom  
When the spirit takes its rest.  
In life she is our friend,  
With all her vast resources;  
In death she still is true to us,  
As we give back our forces.  
Then, as the casket's laid away,  
And Nature claims her own,  
The spirit speeds its onward flight  
To that eternal home.

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Mr. C. H. Mattison very kindly writes that the trouble referred to concerning Dr. Rothermel some time ago was due to the fact that a resident of that place urged the latter gentleman to diagnose his wife, which he did, and inadvertently told her to drink mineral water. This was made an excuse by the regular fraternity to have him arrested for practicing medicine without being registered, and which the doctor would have gladly done had he any idea of doing business—the registration fee being only 25 cents. \$20 bail was demanded by the judge, and to his utmost surprise Mrs. John A. Sherman offered to furnish the same to any amount the judge may wish to name. In view of this fact it is believed that nothing will come of the trial. Since then the doctor has been there again and located gas, water and oil and formed a company ready to work.

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We have had with us J. M. Allen, inspirational speaker and test medium, who proclaimed the uplifting truths of philosophy to appreciative audiences, and to quite a number that never before heard them publicly proclaimed.

Brother Allen left a good impression here by his gentlemanly bearing and most excellent lectures, and our cause here has gathered a new impetus, and a new inspiration has come to some, we think.

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Now is a favorable time to come and view the land and see for yourselves.

Excursion rates can be procured during the fall months.

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For any further information in regard to us here, or the country, write to

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At our regular meeting of the First Independent Club on Friday night last our exercises were somewhat varied by an opening address from Mr. Hirsch, who was formerly a Mormon and a member of the Church of the Latter Day Saints at Utah. Mr. Hirsch has recently become a Spiritualist, and being an honest, earnest man, his experiences, as narrated, were unusually interesting and entertaining. Mr. Hirsch was followed by the medium, Mr. Clifford, detailing some very interesting experiences while traveling in India with Madame Blavatsky and others, making the meeting more than ordinarily entertaining.

The Brooklyn Spiritual Conference was opened by John D. Graham with experiences of interest, followed by Mrs. Blake with tests of spirit presence, after which Rev. Mr. Swackhamer related his experiences, some of which were very fine, and then again the medium, Mr. Clifford, gave a number of good tests, and the meeting was closed by Mr. Bowen with biblical quotations and spiritualistic comparisons.

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The heated term does not seem to reduce the attendance. The halls are well attended, and the work goes bravely on. Doctor.

#### Lookout Mountain, Tenn.

The following resolutions were adopted in an open meeting of the Lookout Mountain Camp Meeting Association of Spiritualists, held August 10, 1890.

To the officers and members of the Lookout Mountain Camp Meeting Association of Spiritualists:

Your Committee on Resolutions appointed to present suitable expressions of the high regard in which the late Robert W. Patterson, of Chattanooga county, Ga., was, and is held by this association, beg leave to submit the following:

Recognizing the fulfillment of all destiny, the ultimate evolved conditions obtained through a condition of matter, by which lives are brought into nearer relations to the unfolded good, which has marked the earthly career of our brother, a synopsis of which we gleaned from those who knew him best, which we herewith submit for record.

Robert W. Patterson was for forty years prior to his second birth a citizen of Halicoa, Chattooga county, Ga. He was from early manhood to twelve years ago a consistent and devout member of the M. E. Church, South, leading in all of the important exercises of his church. He was a man of strong individuality, above the medium in intellect, progressive in thought; in fact, a leader in all the questions pertaining to State, county and neighborhood, which won for him true men and women which bear testimony to his strict integrity, square and upright dealings with his fellow men.

Twelve years ago he commenced the study and investigation of the philosophy of Spiritualism, and was convinced of many truths which were made clear to his mind, proving to him beyond question that immortality and progression were established facts, as well as the communion of the denizens of both worlds, the material and the spiritual. From that hour up to the time of his leaving the natural to take his place in the spiritual, his talents were devoted to gathering spiritual food and giving to others, as well as doing all the good that lay in his power for man's elevation. A few moments prior to his birth into spirit life, realizing the change that was near at hand, he called his eldest son, Mr. John W. Patterson, to his bedside, and said: "That he wished to say to him that his stay in the body was brief, and while he had the strength he wished to impress upon his family the importance of the religious life, that had preceded him here; that he wished to say to them that he had the strength to do this; that he wished to say that he felt and knew that the great fundamental principles of Spiritualism were true, and that it was no longer for him to doubt the reality of what he had heard, that he had strength to live, but remained conscious until he left his body." Therefore be it.

Resolved, That we join his family and host of friends, in congratulations to him and them, upon his successful and useful life here and throughout the period of time he has been in full health, and that where he can more affectionately fit the high mission allotted to him.

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C. C. LADD, on

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## WILL BELLAMY'S DREAM, ETC.

Concluded from Page 1.

cern the true method of solving the problem of the hour. If man's lower passions are appealed to by scheming demagogues, what possible reform can follow the excitement of the pugilistic element in man? Nihilists and anarchists often have more right on their side than is on the other, but their methods are false, their policy is therefore suicidal. How can atheism, materialism or pessimism reform the world when no such system of thought has anything but barren negation to offer? It may be stated that the church has adulterated her bread so that it is now an unwholesome compound, but can persons therefore live on no bread at all? Possibly even stones have been given instead of bread to the famishing masses, but if that be the case, bread is yet the more hungrily demanded. If such views as those put forward in "Looking Backward" be estimated at their true value, it will surely be made plain to all who are really in search of wisdom, that the very basis of societary re-organization is the recognized divinity of mankind, not the solitary divinity of the one great teacher whose name alone is the synonym for divinity in Christendom, but the essential uprightness of human nature, for if these truths be not everywhere made plain, what is there to build upon in human nature? St. Anthony's sermon to the fishes, according to the mediæval legend, was fruitless of result because his funny audience was composed of creatures who were living according to their inborn instincts; the crab and the carp could not be expected to live out the teachings of the saint because there ~~was~~ <sup>is</sup> nature led them in a different channel, therefore, though

"Much delighted were they  
Each went his own way."

Now what is the average would-be reformer's real estimate of human nature? That is the important question of questions when the likelihood of the success of his efforts is under consideration. Bellamy credits humanity with sagacity and good feeling. Over and over again the dialogues between Julian West, the hero of the tale, and Doctor, Mrs. and Miss Leete, his kindly entertainers, prove the author's sincere conviction that humanity has evolved through present circumstances of discordant strife to the halcyon days of the future. The gigantic trusts and syndicates of to-day, ever becoming larger and fewer, the tendency of wealth to absolute centralization and all the other discouraging phenomena of the present are assigned their true position as factors in the evolution of a purer and wiser state. Now, there are but two ways of settling present difficulties, and it remains with the people of this land to decide whether the peaceful paths of evolution or the bloody road of revolution shall be traversed in the next half century. Do not stand aside and shirk the issue or refuse to play your part in the impending conflict. Remember every vote counts and what is more, every thought, even though unuttered through the mouth, goes forth as a palpable presence, a living, working reproductive power in the mental atmosphere of the world. Do not, as Spiritualists, leave everything blindly to the unseen forces, realize your own co-partnership with those higher intelligences you so constantly invoke, and whose presence and ministry you declare afford you so much comfort and strength.

The children are here to be educated; how shall they be instructed is the question? Shall they be brought up to regard private, personal belongings as exclusively their own, or shall they be taught to enjoy nothing save as they share it with companions? An unselfish child becomes an unselfish man or woman, and it is the tender twig which can most readily be bent in the right direction, and it is to the influence of home far more than to the church or school that we must look for the proper training of the youthful mind. If competitive strife be encouraged in the nursery, if selfishness be fostered in infants, may it not be hard indeed to uproot the Upas tree after it has been permitted to grow strong and tall. Business does not require that men should violate the Golden Rule, which they declare is the very essence of religion; things sacred and secular are not in the order of nature divided off one from the other by an impassable barrier, to be successful as a man of affairs one need not be heartless.

Let these sentiments be inscribed into the heart and mind of every youth and maiden, and the day will not be long in coming when the alleged miracle of the multiplication of loaves and fishes and the gathering up of twelve baskets full of fragments after a famished multitude have been fully satisfied with food, will receive a practical exemplification in our midst. Let the bread represent all the earth will yield, the fishes all that can be gathered from the ocean; let Jesus stand for the inspired director of man's work, who can point out a way to feed all without stint, and still provide an abundant remainder for all that gratifies the artistic and aesthetic demands of humanity, and the old legend will receive a new interpretation as the ethics of the Sermon on the Mount are recovered from the custody of dogmatical ecclesiasticism

and presented in their fullness as a guide to life and rule of conduct in every practical affair.

We will not undertake to mark out in this discourse the particulars of the new regime, but we do say that "Looking Backward" is an inspired prophecy, and that the keynote to victory of liberty over greed, of humanity over selfishness, has been struck through the agency of the pen of Bellamy, so as to reverberate through the length and breadth of this and other lands, till poverty, disease and warfare shall depart as darkling shades of night before the auroral beams of the new day, when liberty, equality and fraternity shall be vastly more than words in the world's republic.

**Who is This Marvelous Man Dr. A. B. Dobson?**

This question has been asked by many. The following letter will throw some light on the question:

Long Lake, Hennepin County, Minn.  
Dr. A. B. Dobson, Maquoketa, Iowa.

Dear Doctor: Your remedies and pictures received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance, but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet.

I did not believe in spirits or Spiritualism, but I do now. I am gaining so fast that the neighbors can hardly believe that it is myself.

I have sent you a great many patients and will send many more.

I had twenty calls on Monday to see your picture and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man that can work such wonders?" Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell the sick of the whole world what you have done for me. God bless you is my prayer.

Truly yours, HELEN MASON.  
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

Clinton, Iowa, July 6, 1890.

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

MARTHA W. HILLIKER,  
15 Prospect street, Kansas City, Kansas.

**Delphos, Kan.**

Sunday, August, 17th.—The morning dawned bright and beautiful, and a spicy, vivifying air permeated the spiritual aura of mother earth. The morning service opened with a circle in which the entire camp participated. Mrs. F. A. Brown, being the principal medium, rendered many tests of convincing worth. She was followed by local mediums who gave convincing evidence of spirit return. At the hour approached for the lecture people thronged the grove till a vast sea of faces gathered around the auditorium. At eleven o'clock, Rev. James De Buchanan, of St. Louis, was introduced by the president and his subject announced. "Our Occupation and Labors in the Spirit World."

Brother De Buchanan is a fluent talker, possessing a fund of knowledge, and his pleasing way of expressing ideas won for him the admiration of the audience. His soul inspiration lifts the man from out the material and carries with a convincing power the truth of immortal light. Brother De Buchanan has won the true spirit love of all who have come to know him. His self-sacrificing selflessness, his willingness to assist in every department to help further the noble cause of Spiritualism, has made for him an immortal name in the hearts of Delphos Spiritualists. We shall, in another letter giving a full and complete account of our meeting, give a more extended notice of Brother De Buchanan's works.

SECRETARY.

**National Camp Meeting.**  
At Hawk's Grove, one and a-half miles east of Waterville Village, near Chicago and West Michigan Railroad.

This meeting will be under the management of the Michigan, Ohio and Indiana Spiritual and Religious Camp Meeting Association. We can furnish a good camp outfit.

Camp opens September 6, 1890, continuing over two Sundays.

**PROGRAM.**

Sunday 7, 10:30 a. m.—Welcome address by B. F. Merrifield; 2 p. m., Mrs Carrie Birth; 7 p. m., D. M. King.

Tuesday 9—Lessons in mediumship.

Wednesday 10—Campers' day.

Thursday 11—Mrs. Carrie Birth and D. M. King.

Friday 12—Soldiers' day.

Saturday 13—Dr. George A. Perris and Mrs. Carrie Birth.

Sunday 14—Mrs. Carrie Birth and D. M. King.

Evening devoted to farewell addresses and social.

It is expected there will be good mediums in attendance, from Cleveland, Chicago, Grand Rapids and other cities.

P. S.—The aims and objects of holding this session is to establish a yearly camp meeting, all those interested in this great movement are cordially invited to be present. There will be a small fee charged to defray the expense of the meeting.

Admission 10 cents a day; membership tickets \$1.

D. M. King, Secy.

**Boston, Mass.**

Frank T. Ripley lectured and gave tests to large audiences at Harris' Grove, Chelmsford, Mass., Sundays, August 3d and 10th. His lectures are very fine and his tests were truly wonderful, giving them, as he did, to entire strangers. Mr. Ripley makes a specialty of tests after the lectures.

## PUNGENT PARAGRAPHS.

The miners of Great Britain are making arrangements to fight for the eight-hour day next winter.

The nizam of Hyderabad recently purchased in Madras a magnificent diamond for 10,000 rupees, known as the Gordon-Orr diamond. It is said to be the purest and most brilliant stone known to connoisseurs.

A happy medium—the summoner of spirits when business is good.—Washington Post. This does not apply to genuine mediums.

Pat 'who is being lowered into a well—Stop, ye, Murphy! I want to come up again.' Murphy, still letting him down—Pat fort? Pat 'Oil show ye. At ye don't stop lettin' me down Oil'll cut ther rope!

## EPITAPH ON A QUACK.

He advertised to cure all ills  
That make us blue;  
Diseases decamped before his pills,  
And life went, too.

The German newspapers report the discovery at Cairo of a Coptic manuscript which throws much new light upon the famous council of Ephesus in 431. The book consists of a series of letters written from Ephesus by Cyril, patriarch of Alexandria, to his legate at the court of Theodosius II. in Constantinople.

An infant grows eight inches during the first year.

## SNIP'S ALL RIGHT.

Well, Mrs. Brown, how does your daughter get along on the piano?

Law sake, Mrs. Jones! You know I ain't no musician myself, but I did hear her teacher say only yesterday: "Emma, my child, you're quite ten ya' ahead!" so she must be makin' some progress, mustn't she?—Jury.

There are not far from 120 commercial and business colleges in this country, and about 30,000 students.

The Salvation Army has adapted the tune of "Little Annie Rooney" to the work of salvation of sinners. The familiar words of "She's my sweetheart, I'm her beau; she's my Annie, I'm her Joe," have been translated for the purposes of the Army to read:

"He's my Jesus, He's my Lord;  
He's my Saviour, He's my God."

Some people may have an idea that this is a bit sacrilegious, but the Army believes in "anything to save sinners," and so "everything goes."

There are 536 authorized guides in the Alps.

Three asteroids which have been discovered since the first of January, 1890, bring the number of these worldlets that have been identified up to 290. Most of the more recent discoveries seem to have been made by specialists who pursue the search for asteroids as their chief work.

The Louisiana legislature has passed a bill forbidding prize-fighting in the State upon the ground of its immorality.

## A LAW-ABIDING CITIZEN.

Drowning man—Help! I am drowning! Stranger on bank hastily divesting himself of his clothes—Horrible! Can you swim? Drowning man rising to the surface, and for the last time—Of course I can. But don't you see that notice on the bridge: Swimming strictly forbidden here—Dusseldorf Zeitung.

The tongue of the giraffe is nearly a foot and a half long.

A prisoner in the jail at Huntingdon, W. Va., has developed into a remarkable sleeper. He has been there four months, and on no one day that time has he been awake more than four hours, while he often sleeps three or four days in succession, it being impossible to rouse him. He wakes with a start, looks about wildly for a moment, then he appears to be perfectly at ease. His appetite is good, and he doesn't seem to lose flesh.

## NOT SENTIMENTAL.

Why dost thou gaze so pensively, Oh, maiden! o'er the sea? Does yonder ship with snowy sails A lover bring to thee?

"Why, no," she said; her tones were curt, "That vessel carries freight, And if I'm pensive it's because My baggage is late."—N. Y. Mercury.

One of the most brilliantly colored snakes that exist has just been added to the reptile house at the Zoological Gardens, Philadelphia. It has black color, with regularly arranged rings of yellow and red, the texture and colors together producing an effect much like that of a strip of freshly cleaned oilcloth. This snake is one of the most venomous, and its bright hues may be regarded as a warning of its dangerous qualities.

About 450 B. C. the Ionians first introduced the present system of writing from left to right. Previous to the above date from right to left prevailed, although the method called "boustrophedon" (that is, alternately from right to left and from left to right) was somewhat extensively practiced. The ancient Hebrew and Greek languages were written from right to left until about 450 B. C., when the form of the Greek letters were changed from the unicursal to the curvilinear, and the manner of writing changed from right to left to left to right.

## HE GOT EVEN.

He—And so your answer is final? You will not mince.

She—Yes, absolutely. But, pray, don't go and blow your brains out.

He—it would be an idle attempt. People say if I had my brains I never would have proposed to you.—Boston Transcript.

Mr. Frederick Leighton, the great English artist, claims to have discovered a language derived from English.

A singular occurrence is reported from Tokia-Aradz, in Hungary, where an aerolite of eighty pounds' weight is said to have fallen with such force that it opened a spring of water in the earth. As the neighborhood was badly supplied with water, the inhabitants regard the occurrence as providential.

Saleman—I suppose you will allow me to sell him, Up & Co?

Principal—I'm somewhat afraid of their credit, Mr. Valence.

Saleman—but you know they failed about a year ago and settled at ten cents.

Pr. Valence—is that so? Then they must have money. Sell them all you can.—Jeweler's Circular.

Describing a lady's plants as being the prettiest in the village, I dropped out while the form was being put to press. The lady's husband has sued for a divorce.

HYDESVILLE CHROMED.

It 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 benefiting themselves as well as the paper.

Remit by Express, Postal Note or Post Of-

ice Money Order, making the same payable to

THE BETTER WAY PUBLISHING CO.

## MOVEMENTS OF MEDIUMS.

G. W. Kates and wife may be addressed in further notice at 2234 Frankford Ave., Philadelphia, Pa.

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

Bishop A. Beals can be addressed at North Clarendon, Vt., for month of August. Desires engagements for the full month.

Moses and Mattie R. Hull are open for engage-

ments for grove or camp meetings. Address Chicago Terrace and West Portlith, Chicago, Ill.

Rev. James DeBuchanan, Ph. D., and In-

spirational and trance speaker, will make en-

gagements for the fall and winter. Address:

Bonne Terre, Mo.

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

months on liberal terms, by addressing him care of Banner of Light, Boston, Mass.

Lyman C. Howe is engaged at Buffalo, N. Y., for October, at New York City for November, and at Philadelphia for December. Free to en-

gage for January, March, April and May.

A. E. Tisdale is at Queen City Park Aug. 28th,