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# THE BETTER WAY

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## EDITORIAL.

### OURSELF.

THE BETTER WAY has an entity of its own. It has also a mission. Primarily it gathers and dispenses weekly such news as relates to the work and the progress of Spiritualism, in all its departments, philosophical, scientific, natural, phenomenal, and ethical. Its columns are free within the limits of its spiritualistic mission. It is not a political organ, with partisan political opinions and teachings. It is not a religious organ according to the sectarian definition of that word. In spite of the ironical use of the term and its application by the editor of the "Religio-Philosophical Journal," it is not "denominational," unless Spiritualism, broad, free, and progressive, is "denominational."

It is not personal in the sense that everything which it gathers and disseminates through its columns is in accord with the personal views and sentiments of its editors and publishers. It voices the opinions and reasonings of others, on matters pertaining to Spiritualism its phenomena and philosophy, when their personal signatures are attached, and when in language, tone, and length they come within its spirit and mechanical limitations. It speaks its own sentiments through its editorial columns, not dogmatically, nor with the assumption that it cannot err. It is not a socialist, atheistic, iconoclastic, or so-called free-love organ. It seeks to conserve all that is good, all that is true, all that elevates and equalizes the race.

As the medium of the incarnate, the unseen workers on the plane of humanity and its needs, it gives their messages welcome, hence it voices phenomena as well as philosophy.

This being the mission of THE BETTER WAY, its editors and publishers are simply the agencies through which its mission is sought to be accomplished. It is the organ of Spiritualism and Spiritualists. It believes that Spiritualism is the modern door through which truth, light, comfort, hope, and knowledge shall come in their full crowning to the human race. It welcomes all the spiritual-minded and spiritual-hearted who have a message of truth and true progress to its columns. And we trust that this increasing army will fully utilize their medium.

And the editor wishes it distinctly understood by all its readers and contributors that he does not assume to sit in judgment, as authority to approve or condemn. He simply materializes the weekly issues of THE BETTER WAY upon the basis set forth. The peculiar views of each contributor are to be credited to the name attached to such contributions and they appear in order that they may be examined, criticized, accepted, or rejected by its readers. It simply asks of all what it requires and receives from its editors, to wit, the kindest spirit and language and a charity which, imbuing the spirit of man, crowns him with a true God-likeness.

We are hungry for spiritualistic news from all parts of the country. Correspondents who favor us will please not indulge in learned disquisitions upon philosophy, science, psychics, physics, astronomy, geology, theology, etc., as preludes or addenda to the news items, which, in themselves, are of interest to our readers.

NOTWITHSTANDING the great length of Prof. Buchanan's article, on our second page, entitled "The Science of Spiritualism," we ask for it a careful perusal. It will amply reward the reader.

SEVENTEEN American colleges are now without presidents, the resignation of President Williams, of Cornell University, being the last. As most of these colleges are denominational, has the liberal thought of to-day anything to do with this condition of affairs?

THE government of France has deprived six Romish bishops of their salaries for interfering in the last elections by issuing addresses to the Roman Catholic electors. It is generally believed that this act will prove the beginning of the separation of the Church and State in France.

"If a man die shall he live?" Why will preachers, teachers, laymen, and even Spiritualists add the word "again" to the query? An examination of the text in the Book of Job will disclose that this word "again" was added, or supplied by the translators of the King James' version. It destroys the real meaning of the text, as it simply asks: "Is life continuous?" which is in accordance with the philosophic teachings of Spiritualism.

WILLIAM Q. JUDGE, the Theosophist, in a lecture recently delivered in New York City, defined a Mahatma as a human being perfected by repeated re-incarnations, and said that Mahatmas may be met on Broadway but not known. To the question, "Why do not the Mahatmas show themselves and thus prove that Theosophy is true?" he replied: "That's just what the Mahatmas don't want." Well!

IT is alleged that when a game of baseball is in progress at Washington, it is often possible to find a quorum of the House of Representatives among the spectators. In the emergency of not being able to count a quorum on such occasions, an adjournment of the House to the baseball grounds would perhaps be in good taste and result in a friendly feeling between opposing factions. A little touch of baseball nature may make all the Congressmen akin, if not their constituents.

A BILL has been introduced in Congress by Senator Palmer, the Alliance representative, which provides "for the establishment of an experimental station for the purpose of determining if electricity can be profitably used and applied as a motive power in the propulsion of farm machinery." Much humorous comment has been passed on this proposition, but a little more attention to the "farm machinery" of our country would be productive of more good than to the "political machinery."

A NEW Christ has appeared on the Messianic boards, but this time in the form of an old man with long white hair and beard, who made his debut in Tomachic, a Mexican village. The priest of the village has acknowledged him, and this led to a general cessation of work by the villagers and surrounding population. Government troops were sent to arrest the quondam Christ, but his disciples came to the rescue and repulsed the troops, killing a number of them. Another conflict is expected; and as the Tomachicians are mentally unhinged by fanaticism, more blood is expected to flow, for the sustenance of this new superstition.

THE "North American Review" for May contains a number of clearly defined and interesting essays on "The Man, or the Platform," furnished by a half dozen Congressmen for that magazine. While the opinions vary a preference seems to be given the platform. But the subject, touched as it has been, proves that it will admit of extended argument pro and con, though it would perhaps depend on the nation's immediate necessity, which would find the most public favor. One of the writers says "Parties never make issues—issues form parties and so crystallize individual thought into political action." Another says, "No platform, however binding, can impose any restraint on the cunning, corrupt politician or the unscrupulous spoilsman."

IT is very easy for one to ridicule astronomy or to protest against accepting anything taught concerning this science, but the objector would by his actions simply expose his own ignorance. The same can be said of him who speaks flippantly of the phenomena of Spiritualism or its philosophy. Ignorance is the underlying cause of all opposition to its claims, and if dissenters could be made to realize this fully, many would be induced to investigate through a sense of shame in not wishing to be considered ignorant.

WE ACKNOWLEDGE the receipt of a handsome brochure from Col. John C. Bundy of the "Religio-Philosophical Journal," containing the names of the members of the different press associations and their auxiliaries, the itinerary of the trip, and the program of the meeting of the National Editorial Association holding its sessions in San Francisco on the 24th to 26th inst. The little volume is finely illustrated, most tastefully gotten up, and its letter press is a credit to the National Journalistic Press of Chicago. We speak our thanks.

MISS KATE FIELD, who is advocating a repeal of the tax on foreign works of art, has effectively promoted the organization of an art association, under whose auspices a national loan exhibition of American paintings was held in Washington on the 16th and 17th of May. Miss Field says taxation is only justified by revenue and protection; but as the revenue is less under the law, and artists want no protection, a repeal is in order. As the association meets with no opposition—not even from the higher protection journals—its effort will undoubtedly be crowned with final success.

A PURE love is intelligent. It seeks and finds an object upon which to pour its wealth, or share in its unmeasured manifestations. Nature's laws provide the essential objects which are always exterior to the individual fountain. Self-love consumes, and thereby shrivels and dwarfs the nature. Love is deathless. Its service and its attachments remain a part of its being, just as one's experience becomes a part of one's conscious life. A deathless love has no earth, death, or material grave-barrier separating it from its object. The love borne by the spirit which went out from us, abides in action, with the spirit. It draws the loving spirit back to earth and to further loving ministrations. The immortal abide with the mortal. Love responds to love, sympathy answers to sympathy. Our so-called dead are with us. It is nature's, and consequently God's law of the union of spirit lives in both the immortal and mortal realms.

WHAT is it which continues the separation of the great Methodist Church in this country? It was divided some half century ago on the slavery question, a bishop of the Church having married a wife who held slaves by inheritance. But slavery has been as dead as Julius Caesar for nearly a quarter of a century, and yet the two organizations with substantially the same policy, continue. Spiritually there seems no cause for this double-headed religious machine. The causes are found almost wholly on the material plane. A double set of bishops, secretaries, and office-holders, all with plethoric salaries taken from the Church treasury, a constant tax upon the pockets of the membership, make the separation desirable to those who lust for earthly things. A secular paper admonishes these Churches to get together, and very pertinently suggests that "heaven has in it no North or South, and no Book Concern." What some of our good Methodist leaders, editors of Church papers, agents, and secretaries will do without a "Book Concern" in heaven is a conundrum.

### BLIND BIGOTRY.

THE year 1892 will be marked by two important events in the theological world, to-wit, the sessions of the General Conference of the Methodist Episcopal Church, and the General Assembly of the Presbyterian Church, both bodies holding their sessions in the West. Both will be cast on a rough sea of unrest, and even now the former body is wrestling with practical questions growing out of evolutionary processes. The clergy-

men of all denominations are comprehending the fact, that the race of Canutes, who aspire to control nature in her orderly processes, passed into the oblivion of history centuries ago.

If these theological bodies, and all others would accept, and not attempt to check the ordinary evolutionary processes of the universe of mind and matter, there would be less disturbance in their respective folds, and religious philosophy would keep pace with the disclosures of science and psychic laws. The attempt of stubborn conservative natures to bind the free, growing thought of the age to dead formulas, to an antiquated code begotten in a condition of dense ignorance compared with the present, and to confine both the minds and hearts of the Churches of to-day to a belief in the false theories of a crude, ignorant, and superstitious though honest-hearted age, is the cause of all this wrangling and bitterness. It is the attempt, condemned by the medium philosopher of Nazareth, to "put new wine into old bottles," and it will fail. The clerical fossils will die in their futile struggles, but the truth, like the soul of John Brown, will "go marching on."

An angel ministry is one of the facts of this age. And these angels are those intelligent human beings whose love, friendship, and humanitarianism have survived separation from their earthly bodies. Whether Methodist Conference or Presbyterian Assembly acknowledge the fact or not, the human family is a unit in both existences, and is so manifesting. The Protestant folly of attempting to steady and direct the forces of nature in her evolutionary processes, is akin to the impotent papal bulls which frightened the ignorant into submission to sacerdotal tyranny, or to king Canute commanding the waves of the ocean to retreat.

### SOUL SEEING.

The study of nature, on her beautiful side, gives the soul not only a grand, but the sweetest and purest of education. The symmetry, variety, perfume, and true beauty of a flower when fully studied, appreciated, and absorbed by the soul, works an upward spiritual evolution of the soul nature. A garden or conservatory of nature's beautiful works, builded as they are by unseen fingers, is a paradise to a pure, sweet, tender soul. God is in the beautiful in nature an attractive and loving force, which only the pure and chaste can fully comprehend. The Nazarene expressed the same truth in one of the beatitudes of the sermon on the mount, "Blessed are the pure in heart, for they shall see God." The eye of the soul must be clean of earth's passions and lusts, to discern a spirit-loving God, pervading all of a universe builded by unseen fingers.

### THE TRUE BASIS.

Given a fact, and the study of its causes is in order. Build a philosophy, or theory, and if it be true, its truth will find voice in manifestations after its kind. The reasoning from the fact to the philosophy is upward, in logic *a priori*. The reasoning from the philosophy to the fact, which may or may not be disclosed, is downward or *a posteriori*. Spiritualism has its facts, constantly recurring facts, through various channels and modes; not stale, old, historic, belonging to an age which is dead as are all the living witnesses, but present, palpable, observed facts, attested by thousands of living witnesses. Hence the philosophy of Spiritualism is builded *a priori* upward from present known and established facts. Spiritual mediumship with the living ministrations of our angel friends behind it, voicing continue life and its laws of intercommunion, is the true basis of Modern Spiritualism.

### THE FREE SPIRIT.

Why should an intelligent mind, accepting the theory that the infinite spirit, without body or parts, dipped his spirit fingers in chaos, and in six of our solar days materialized a world such as ours, discredit and utterly refuse to accept the correlative statement that spirit can intelligently manifest itself through this very materiality thus formulated or made? How can we reasonably accept the greater phenomenon and reject the lesser which is embraced, both in the

laws and forces of spirit manifested in the former? If spirit is so superior to matter that it can create matter out of the chaos of nonentity, ought it not to possess the force to manifest through the matter thus created?

But our creedal friends object that the spirit thus creating is infinite in both wisdom and power, and he—the holy spirit of the Jewish and Christian Scriptures—can do what lesser and subordinate spirits can not do. Well, granted but it is simply a question of degrees of intelligence and power, not of the nature of spirit itself. Our good brethren of the creeds have always admitted the immanence of God, the spirit, in all mundane affairs, even to the possession of their own physical bodies, as in inspiration in prayer, exhortation, hypnotic conditions known as the losing of one's strength by spirit influx.

Nay, all the sacraments of the Church are defined as "the outward, visible sign of the inward spiritual grace," or the divine spirit working in and through the material life. If the creating cause is spirit, and we are his children by a general confession, are we not also spirits, possessing the qualities and forces of spirit, lesser in degree but not in nature. because we are effects and subordinate to cause. If the infinite spirit can build a world in six days from nothing, cannot a subordinate spirit, of the same nature as the creating spirit, touch, vitalize, and move an atom or atoms of matter thus created? Can it not within the scope of its own finite powers, inspire a fellow spirit and thus manifest through the material form?

Is it unreasonable, or illogical to assert that certain phenomena which must find cause either in the work of intelligent, disembodied spirits, or in the creedal crypts of "Mystery"—a gehenna for man's mentality used by all dogmatists and credidists—are true, according to the evidence of the senses? For what were we endowed with the five senses except that we, as intelligent spirits, might bring into our consciousness a knowledge of this strange and beautiful world of matter of which we form a part? Do not all the credalists use these senses in all their relationships and attachments to the mundane? Is not life, action, and judgment with them predicated upon what these senses report? Why then should these senses, with their reason and judgment, be placed under ban of an unreasonable creed, and reject spirit manifestation through matter though it find voice through every sense with which we are endowed?

Churchianity is a tyrant. It matters little what may be its form, whether Papal or Protestant, Episcopal or Congregational. It is bigotry, concreted in numbers and acting the tyrant over the individual thought and conscience. It tyrannizes over nation and people when the ignorance of the latter will permit its exercise. The spirit is free. Permeated with intelligence it breaks creedal chains and stands erect in the image of its spirit creator, free.

To a world of mental and moral slaves, couching in fear of religious teachers and masters, the great Nazarene medium and teacher said, "The truth shall make you free." He whom the truth maketh free is free indeed.

### "THOU SHALT NOT COVET."

Late reports from the Methodist General Conference in session at Omaha indicate a contest between the conservatives and the aggressives, not to call them progressives. The trouble seems to arise out of an undue itching for office with its power, honors, and emoluments. A half score of D. D.'s want to be made bishops. This class of officers, of late years, live luxuriously and die leaving respectable fortunes; hence there is a certain monied taint of earth about this itching for the bishopric. In a spiritual-minded body it appears unseemly. In a political convention it would be deemed proper. The conservatives, including the bishops themselves, affirm that the Episcopal bench is sufficiently full now. But we think these breakers of the tenth commandment given by Moses relating to coveting, will win, and then the scramble will begin. Who was that wise philosopher who desired "a Church without a bishop, and a State without a king

### A JUST LEGAL DECISION.

The Supreme Court of Ohio has given an important decision touching the question of the public and parochial education of American youth. The steps which led to this decision briefly stated are: One Patrick F. Quigley, a Romish priest in charge of a parish school at Toledo, Ohio, declined to furnish the Board of Education of that city with a list of the names of the pupils, their ages, and residences as required by law. The ground of his refusal was that the law is unconstitutional in that it interfered with parental rights. Mr. Quigley was arrested, tried, and convicted in the lower court, and an appeal taken to the Supreme Court. The latter and final authority for the State has decided that the law is constitutional, and that the State has a right to compel the education of its youth.

Every new State in this Union has followed the example set by the original thirteen States, and established public schools, providing the necessary funds for their support. These funds being invested, their interest only has been annually appropriated and disbursed by an officer of the State. Each school district and school, complying with the law relating to the school fund, has annually had its proportion, apportioned according to the number of youth of school age, within the limits of the district. Where the sum received from the school fund of the State has been insufficient to meet expenses, a law requiring the levy of a tax upon all the property within the district, supplies the deficiency.

The underlying theory of the fathers of the Republic was that an uneducated citizenship was a menace and a danger to a republican form of government and all its social institutions. To perpetuate an educated citizenship required that a popular system of education should be established and endowed by the State, so that the poverty of parents should not deprive their sons, the future members of the government, from that educational preparation essential to the proper administration of a republican form of government, or permit the creation of caste and classes in society, so characteristic of monarchical, papal, and Mohammedan governments, which would ultimately mean the destruction of the republic. It was for these reasons that the education of our youth was made compulsory.

The Papal Church, as a Church, with assumptions to the exercise of civil power and administration in Italy, and the decision of civil questions in the monarchical States of Europe, has always been in antagonism to our school system. A very large proportion of its American communicants and membership are, however, in quiet opposition to the views and demands of the Papal Court. They are in full accord with the principles of democratic republicanism in all civil governmental affairs, and not monarchists or advocates of sacerdotal supremacy.

Since the supremacy of the citizen in the quasi republic of United Italy, and the relegation of the Pope and the Roman Consistory to religious affairs purely, the attempt to subvert the American system of popular education, by the placing of parochial schools under the charge of priests and nuns—who make religious sectarianism the important feature of their teaching, as it is the prominent characteristic of the curriculum—they have demanded that the embryonic citizen should be committed solely to their care for his education; have required exemption from the civil law applied to the education of all American youth, and in some instances have demanded a *pro rata* share of the public funds, sacred to unsecular and popular education.

We are glad that in Ohio these religious, sectarian schemes have met their Waterloo. We trust that an honest, unsectarian judiciary in every State, representing the true genius and teachings of our republic, and alive to the dangers which have always arisen from the bigotry, intolerance, and inflamed religious zeal of an uneducated and priest-ridden people, will meet this demand for a change in our principles, polity, and practice with a prompt and effective denial. The system and the laws enacted to enforce it are constitutional, because the very constitutions of the States were prepared and adopted under the system as it has existed for more than a century, and now exists.

SCIENCE OF SPIRITUALISM.

The word "Spiritualism" is so vaguely comprehensive and indefinite a term that I do not often use it. Hence "The Science of Spiritualism" partakes of this indefiniteness. In one idiom it may imply that spiritualism is but the name of a science which is not true as its popular use embraces much more than science. In another idiom it may imply the amount of science which is contained in Spiritualism—in other words all that is scientifically known concerning spiritual matters. This is the sense in which I take up this phrase of which I am requested to give an exposition.

There is a great—a very great mass of substantial and well-verified knowledge (entitled therefore to be called scientific) which has not received the imprimatur of any university or college or pulpit, or fashionable cyclopedia, review or magazine, and which our social and scientific leaders would therefore say was not scientific, because fashion is their standard of science, and they think themselves entitled to treat with contemptuous indifference whatever the colleges have not yet endorsed and made fashionable, entirely forgetting the fact that the best knowledge of every century is that which is freshly developed and has not yet been able to make a breach in the wall and gain admission to the colleges, which always have been and are to-day, notwithstanding their old learning, the fortified Castles of Ignorance, in which Old Ignorance has had a more dominant power than modern science; for while modern science has something of modesty and honesty of purpose, and is willing to be questioned, Old Ignorance is utterly intolerant of all difference of opinion and all free investigation, and every college defends its dominant Ignorance with far more zeal and combativeness than it uses in behalf of any truth. Therefore do I rightly call them Castles of Ignorance, into which the surging multitude of the enlightened must break by battering down their walls if they wish the priceless science of the immediate present brought within the reach of the coming generation of young men and women.

Every progressive thinker knows the familiar story of the college warfare to defend Old Ignorance against Galileo, Harvey, Newton, and a score of other free thinkers, and we as students of spiritual science know the shameful treatment of Elliottson in England, Hare in America, Willis at Harvard, and fifty other brave champions of truth who have been crying like Themistocles: "Strike, but hear me." and whom the college authority not only refused to hear, but assailed afar off with stones, with mud, and with angry howls and insidious slander, until they found it best to keep their peace, whisper their slanders privately and try to paralyze the coming sciences with dead silence.

But what real thinker cares for their silence, their repression of truth, and their unreasoning bigotry when he finds that spiritual science is as irresistible as the march of destiny and has this characteristic by which all science is tested, that every rational being who becomes acquainted with it comes to the same conclusion and accepts the well-arranged facts or science which more than a hundred thousand have recognized, scrutinized, and endorsed. What need have we of college endorsement? If a new island is discovered in the Pacific Ocean we do not wait for the faculty of Harvard, Cornell, or Johns Hopkins to condescend to appoint a commission of observation and acknowledge its existence. Every sailor is competent to report so conspicuous a fact and the entire community of honest and intelligent people is competent to report the equally conspicuous and stupendous facts of Spiritualism. But for those miseducated people who think that only a trained professor can be a competent witness, we can offer the testimony of a score of professors who make the same reports as everybody else, and whose scientific authority, as in the cases of Professor Hare, of Philadelphia, and Professor Crookes, of London, can not be excelled in the ranks of scientific professors, authors, and discoverers. Why then do our Castles of Ignorance still close their doors against modern science, amply authenticated, and still fill the minds of their students with antiquated falsehoods? Is it not because they have not yet heard the thunder of popular denunciation or been struck by the lightning of popular anger against their intellectual crime? And is it not time that we, the people, should make our voices heard and bring the modern barons of corporate authority to a realizing sense of their responsibility to the common law of intellectual honesty? Long enough have we borne with insolence and slander.

Spiritual science came to the world as Liberty came through centuries of blood and war, until it crossed its Rubicon in 1848, on its road to conquest. Its first great messenger was crucified, and ever since the angels have been driven back by the earth-devils, for those to whom they approached most nearly and through whom they would have reached mankind, have been slaughtered, hung, drowned, or burned as heretics or

witches by the hundred thousand almost into the present century, making an array of victims so vast that the history seems almost incredible, and what is equally marvelous, the entire horrible devastation and murder was achieved by the power of that theological priestcraft which assumed the name of Jesus Christ while trampling on all his principles, following only the malignant energy of their true leader, Constantine. The Church of to-day is not responsible for this, but we must not forget the great lesson of history—the melancholy truth—that the animal-man, whether he poses as a tythe-gathering priest or as a salaried professor, has in his animal nature an intense hostility to the ministrations of the angels and is therefore not fit to be entrusted with the education of our youth. We need a college in which the highest and holiest truths shall not be trampled down and spiritual science shall hold its exalted rank above physical science, which is all that colleges tolerate to-day as science, especially in the medical profession—the College of Therapeutics being the first presentation of science that combines the spiritual with the physical as the true basis of medical philosophy.

As for stating what spiritual science is, I must omit the voluminous detail and say that it is that mass of diversified knowledge which has become familiar to the readers of the spiritual press, by which it is scattered as a refreshing shower to fertilize the world as far as it is received. There is no literature so rich and instructive. He who carefully preserves his files of spiritual papers has the richest and cheapest cyclopedia of modern wisdom that the world has ever known. I look at my pile, ten feet high, and regret that I have not the time I wish to consult it as often as I would, but our children will have time to read it as they grow. Keep it for them.

Briefly defined, spiritual science is the knowledge of the spiritual or eternal man as he leaves the earth, dwells in the spheres of eternal progress and happiness, and returns with love to reach and uplift his brethren and descendants who are struggling through earth life, too often blindly and erringly.

What relation does it bear to the great mass of science as taught in colleges? Apparently none. Collegiate science does not recognize it and looks with contemptuous indifference on the theological schools in which traditions of ancient Spiritualism, but half understood and wholly misinterpreted, completely becloud the mind and seem to prove old Spiritualism a delusion by enveloping it in a mass of horrible and blasphemous falsehoods which makes the spiritual deity an unlimited devil of malignity. That mystified and poisonous form of Spiritualism represents but the shadows of a departing night, which another century will fully disperse, and which, as it vanishes, leaves behind that dismal desolation of agnosticism which stands in the space between the physical and spiritual sciences.

Are spiritual thinkers aware of the great hiatus between the physical science of earth and the spiritual science of heaven? They stand apart and do not meet as one compact and all-embracing science, each supporting and explaining the other and satisfying the earnest demands of the soul for the divine wisdom which comprehends all.

The abyss between the two worlds must be bridged by that comprehensive science which embraces both in its grasp, develops their inter-relation and welds them into one around their unitary center. It is neither in matter alone nor in divinity alone, nor in the discrete contemplation of each that we master the problem of the universe and apply its wealth of wisdom to human needs.

The two worlds as a matter of science have a center. That center is where the highest possible organization of matter intermingles and combines with the organized manifestation of spirit, so that spirit, embodying all spiritual law, and matter embodying the laws of physics may be profoundly studied in their union and co-operative action in which the relations and laws of the two worlds (which make the universe) may be fully revealed. That center is in man and its most organic center is in the brain of man, from which the soul commands the body, and from which the soul, when it needs the body no longer, takes its departure by a definite law to the separate spiritual realm. The science of this combination—the human constitution—is the science of man—Anthropology—a science so little known as a science prior to my experimental demonstration of the brain, that the word Anthropology was little used, and some educated men did not even know its meaning. Nor do the colleges feel inclined to tolerate it now because its admission involves the full admission of spiritual science, since Anthropology comprehends man in the two worlds—the physical world in which we trace his embryological evolution—his temporary co-operation here with heaven, and his final existence in a grander world under laws which become apparent here.

It is through Anthropology that the agnostic may reach his clear understanding of the better world and the Spiritualist may learn the ultimate laws of both worlds in which there is a divinely

mathematical simplicity never before suspected.

Anthropology unifies and combines spiritual science with all other sciences, demonstrating (without calling upon mediumship) the existence of high spiritual faculties in man, showing where they lie and how they operate in the brain, how they may be cultivated and utilized in this life, and how they may be employed, not only in the cultivation of all sciences, upon a higher plane than heretofore, but how they enable him to explore the spirit world for himself, understand what it is to-day, and trace the true or false foundations of all ancient religions. But for these rich spiritual endowments to which I have given the name of psychometry and endeavored to show its almost limitless applications and uses in the "Manual of Psychometry," lie generally neglected and almost unknown in the constitution of humanity, although they are as demonstrable as any form of science, and when Anthropology has made all this known I have had no hesitation in pronouncing "the dawn of a new civilization."

I do not feel that I can make this conception of philosophy clear in any brief essay. It will dawn upon the student of psychometry when he has realized its vast range of power. It will become still clearer when he has mastered Sarcognomy and understood the relations of spirit to the human form in this world and the next. And a new world of ethics will open before him, fundamentally changing the current conceptions of religion, when by the true science of the soul, accessible only as we find it through the human brain for analysis and evolution, he acquires an insight into divine wisdom accessible by this mode alone. The divine wisdom has not deeply hidden the laws of the universe for which so many have looked in vain, and from ignorance, of which so many individuals and nations have traveled the path of disaster and ruin, but has given us in the constitution of man and in the facile methods of its study a plain way to the higher wisdom.

Yes, reader, though volumes may be required to manifest it fully and clearly, Anthropology, the spiritual and all-comprehensive science, of which Psychometry and Sarcognomy are conspicuous portions, is the science that will emancipate man from past illusions and combine spiritual truth with all other forms of positive knowledge.

When I reflect how simple are the experiments that reveal the brain and soul, illustrate Psychometry and establish Sarcognomy and thus lead us into a higher civilization, while revealing the past and future for knowledge, of which man has suffered so long, I am reminded of the fable of a traveler in the night who fell down a mountain side, bruised and bleeding, but saved himself from apparent destruction by clinging through the night in despairing agony to a projecting ledge of rock, until the morning revealed that he had fallen into a beautiful garden lying twelve inches beneath his feet. If, kind reader, these few words have not made my meaning clear, rest assured my pen shall not be dropped until the ample science of Anthropology shall be at least outlined clearly.

A CONTRAST.  
IVAR LANGLAND.

I believe in the law of evolution as explained by Spencer, Darwin, and other scientific minds of our age.

There is little doubt that in the ages past the human race had an age of civilization and scientific disclosure almost as grand as our own in certain branches. But never in the history of the world have we had such an influx of knowledge in its different branches as in the present age.

All past nations have had their seers and prophets who were mediums between God and man, but never before have we had such a spiritual baptism as at present. It seems to me as if the best thoughts of all past ages have concentrated in our own century, spreading their light over the whole civilized world. Even the savages have received their share of spiritual illumination. Compare the present conception of religion with the religious thoughts of the dark middle ages and note the difference. To-day the most orthodox Churches have revised their creeds so as to keep pace with the present stride of civilization. The creeds and dogmas of the past are fast crumbling to dust and a brighter, more cheerful religion, one more in keeping with the present intellectual thought, is taking their places.

The contrast was more fully pictured to my mind by witnessing two different religious meetings—one conducted by the Salvation Army, the other by the Unitarian denomination. The Salvation Army doctrines remind me of the relentless Calvin who scared his congregation to heaven; in fact it is a very little improvement on the old middle-age doctrines. The Unitarian is composed of men and women with brains, who probably were educated to believe the dogmas of Calvin, but by developing their intellectual powers have outgrown the superstition of the past.

Spiritualism is, I claim, a further advancement in religious thoughts than any other religious movement. It is a

philosophy so vast and grand that narrow-minded, selfish individuals can not grasp it. It is this philosophy which in all ages has given an impetus towards a more perfect morality than ever before existed.

We as Spiritualists should, in our lives, show a more perfect manhood and womanhood than the other, because the angel world has given us a more perfect light than is accepted by others.

The question is: "Do we live up to these beautiful teachings which come direct from the celestial spheres of life?" I am afraid we are not all living an exemplary life for others to imitate; that we are not walking in the light that we teach. Therefore I have a premonition that our beautiful teachings and phenomena will be taken away and given to those who will appreciate them.

I do not mean to assert that there are none in our ranks who are doing their duty. I say there are not only a few, but thousands of those who do, but there are those in our midst who have done more harm to our philosophy than all the outside foes combined. Friends, let us be true and honest to our best thoughts and aspirations; let us seek for the very best of gifts and when we receive them let us use them wisely.

Let us not encourage fraud and deception within our ranks, but use our own reason with discretion so that we may not be duped by charlatans and deivers. Let us not encourage mediums who give false communications, because it will be a detriment to our cause to do so, but let us encourage everything which is true; may it be ever so little, it will be worth more to a truth-loving individual than all the communications from false mediums put together. May "the brotherhood of man and the fatherhood of God" always be our motto. Let truth reign supremely and then we will soon cleanse our ranks from impurity, which is not yet all eliminated, though it bears no comparison to what it was a decade ago.

The central ideas in William Brady Adams' system of organization are the provision of a solid financial basis, and the protection of the rights of the individual.

The first of these is a necessity for comfort and subsistence, and deals with the economic structure of society.

The second makes each a sovereign in his own individual right. It differs from our best ideal of government, in that the same consideration is given to a minority which is accorded to the majority. In our governmental system the majority has all rights, while the minority has none. Under this system each member, as stated, is a sovereign in his own right. Its basis is thus a regard for others' rights, the protection of the weak against the strong, and a declaration against the brutality of might making right. All measures are by common consent, and a member can withdraw at any time, taking with him all he has previously deposited. It causes no disturbance in consequence of family ties, religion, politics, nor of other organizations or belongings; as no beliefs, or other legitimate action, is in any way brought in question—the matters only of economic betterment, and individual protection being the objects in view. As nature would indicate, woman here takes her rightful place as equal with man in every respect; there being no right or benefit for man but to which she is also justly entitled.

In man's primitive condition he soon learned the necessity of associative action, for educative growth and development; and this resulted in the close relation of the clan or club, limited to a few persons only, who could thus from near acquaintance fully understand each other. And so, following nature, Mr. Adams begins the work with a club of ten congenial persons, five of each sex. This club is duplicated by ten more similar clubs, which thus makes a union. Ten unions make a confederation, when the organization is matured [to a point where it can engage in active business.

No expense is at first incurred by a club; but the union will require a place of meeting sufficient for one hundred persons, which is beyond the capacity of the residence. The sum paid by each member of the club is five cents a week. This makes a deposit of fifty cents a week by each club, five dollars by each union, and fifty dollars a week by each confederation.

After the organization has been in existence one year, a relief fund for sickness and the event of death can be maintained, giving a benefit sum not exceeding \$1,000.

With the accumulations of capital from business, each member withdraws at stated times his or her apportioned dividend; it thus being a perpetual joint-stock and saving institution.

In this way Brother Adams views the true spirit of fraternity, and of the "Peace on earth and good will to men," which has ever been voiced from the angel world, proposes to make practical the grand old doctrine of our forefathers' Declaration of Independence, that "all men are created free and equal, and are endowed by their creator with certain unalienable rights; among which are life, liberty and the pursuit of happiness."

And we pause to inquire, what is life without the means for a comfortable subsistence?

WORK AND ORGANIZATION.  
H. W. HOOPER, NO. 4.

The time is surely coming when this turmoil and strife for earthly gain shall cease; when the treasure of earth shall only be sought as a means to develop the true man, and with every faculty developed can be ought but a member of the true home—an earthly home which shall be a living type of the spiritual.

Written for The Better Way.  
AFFIRMATIONS OF PHILOSOPHY.  
H. H. HARRIS.

Permit me to offer some suggestions which may enable your philosophical contributors, Bemis, Palmer, and numerous others, and your readers to understand each other better. The universe is dual, material, and spiritual. The spirit realm is co-extensive with, and interpenetrates the material; hence the vito-psyche nature of the atom. Hence also the vito-psyche character of all organic forms.

From the spiritual realm organized spiritual forms are evolved in manner analogous to the evolution of material organizations, and so far as we know always in connection with material organizations.

There is no reason to suppose that either the material, or the spiritual realm antedates the other; each is eternal. All organized forms are the result of union in different degrees, of the spiritual with the material. Motion is inherent in matter; there is no atom of matter absolutely quiescent. Most motions in nature are rhythmic, and most are curvilinear, or vibratory. All effects, material, spiritual, moral, social, or religious, are motions. Light, heat, electricity, chemical affinity, and magnetism, are modes of motions.

Life is not a substance, or thing; it is a condition. There is no such thing as dead matter. Death is only predicable of organic forms—not of their constituent atoms. Death is only predicable of something which has been living.

Chemistry furnishes the key to the origin of forms, sometimes called creation. It is no more unreasonable to suppose that under proper conditions atoms may of their own motion combine to form the primordial cells of organic forms than that they should combine to form a crystal. It is not proper to speak of spirit as matter; it is substance. There are also material substances. Many of these affirmations are almost axiomatic, and if writers would keep them in view there would be less misunderstanding among readers.

Glenwood, Kan.

Professor Lewis Swift, of Warner Observatory, reports a dispatch dated San Francisco, quoting Professor Barnard as saying that his recent observations of the new comet reveal a remarkable state of affairs. Spreading out from the head is a complicated system of tails. At least a dozen distinct branches can be counted on the photograph, some of which present remarkable curvatures. One telescopic view exhibited the fact that in less than twenty-four hours the third tail had formed to the extent of about 100,000,000 miles, while the northern tail had entirely disappeared. Portions of the tail were seen to form an abrupt angle with their original source.—Scientific American.

THE TRUE HOME.

Not long since we picked up a paper and read the request made by the editor of that special department, that the readers should write short articles on "What constitutes a home." What paper it was or where read we can not recall, but the question has kept coming again and again to us, each time with added force, until we feel we can not escape, or find peace, without we try, in our feeble way, to express views in regard to what constitutes a home.

We have in our mind many answers that have from time to time been given by others. We all realize that four square walls, be it the palatial residence of the rich, or in the lowly sod house of the pioneer on our western prairie, does not constitute a home. Riches can not give to us that peace and rest found in the true home. Neither does poverty help us in our search. The true home is where the best type of manhood and womanhood is evolved. Where every member of the household is developed morally, intellectually, and spiritually. This is the true home, it matters not whether it is found in palace or hotel. When all are brought to realize that this life is but a discipline to fit us for higher and better life in the future, that we are each day making or destroying the beauties of the home of the great tomorrow. And while all are obliged to look for the means to sustain life while in the body and must have interest pertaining to this world only, yet how much more happiness might be realized in all homes if more thought were given to the future life; if this world's goods were looked at and treated as but helps to form steppingstones to our better development. In looking about us how often we are forced to ask ourselves a question, in the language of the text, "What shall it profit a man if he gain the whole world and lose his own soul?"

But, perhaps, it is not best to always judge the future by the past, although we are prone to do so. Surely light is breaking. Many eyes now see and ears hear that have hitherto been blind and deaf.

The time is surely coming when this turmoil and strife for earthly gain shall cease; when the treasure of earth shall only be sought as a means to develop the true man, and with every faculty developed can be ought but a member of the true home—an earthly home which shall be a living type of the spiritual.

Much has been said about "low" spirits. What must we understand by that—that some spirits are higher than others, or that all spirits is the same, and that what men call low is merely undeveloped? Shall we call a diamond low, because it is surrounded by a dense body of matter and is hidden in obscurity, and can not be developed and wrought out by contact with other bodies until the outer surface is removed, and its hidden beauties are brought to light, its brilliancy given to the world to be admired and to adorn a monarch's crown. Shall we pass it by because it is covered with a rough exterior, or shall we develop it? How much more, then, should we help to develop a more greater jewel—one which is to live and shine forever! Shall we deny the cup of cold water to the parched lips of one who calls for it, because his garb may be ragged, or his exterior rough, or his accent different from our own? "Oh, ye of little faith! how would I have gathered you as a hea gathereth her chickens, and ye would not." Because a thing is not according to our minds or liking, must we denounce it as unclean? Because we have seen the light of day, and been permitted to bask in the sunshine of knowledge, shall we deny to a brother the privilege of advancing, if he comes not as we would wish, but when his opportunities allow him to do so? Situated in an atmosphere where he could not develop until now, he still wishes to improve; must we welcome him as an erring and undeveloped brother, or rudely repulse him as being too low? Must he not be admitted to our circle or sphere from fear that we should be contaminated by his influence? Such sayings do not bear on their face the right kind of religion. It looks as though we stood on slippery places, and that our houses were built upon sand, liable to be washed away by every storm, instead of upon a rock, firm and enduring.

Let us examine ourselves and see what is to be understood by "low" spirits—God is a spirit. He has given a portion of his own to every man. Is not that pure? and can man ever make God's spirit low or unclean? He may cover it and darken it by outward vice and sin, until it is hidden from view; but still it is there, and will remain so long as God remains, because it is a part of him. But its possessor has not developed it, or adorned or beautified it, or added any luster to it, but has kept the beautiful germ hidden and obscured, until it seems lost; and perhaps never again is it permitted to shine until his materiality is laid aside and the spirit is freed from its tenement of clay. Feeling lost by being so long obscured, and beginning to awake to a sense of its own being, and to understand and feel its want of development in earth life by being kept in darkness, for the first time he is told by spirits that, to progress, he will have to return to earth—thereby acknowledging the errors which draw him to earth—and that by so doing he commences to progress to a higher and more enlightened sphere. Who shall say we are too far advanced in spiritual truth and goodness to refuse any soul seeking for knowledge, whether in this world or the next? Shall we always preach and never practice?—Carrier Dove.

THE MICROPHONE AS A DEATH TEST.

Some particulars of a remarkable case of revival from apparent death are reported from St. Petersburg. A lady who had been suffering from a violent nervous attack sank into a state of syncope, and after a time ceased, as it seemed, to breathe. The doctor who was attending her, certified that death had resulted from paralysis of the heart. For some reason, which is not explained, another medical man, Dr. Loukhmanow, saw the body, and, having been informed that the lady had suffered from attacks of hysteria and catalepsy, thought it worth while to make a thorough examination. After trying various other means, he applied the microphone to the region of the heart, and was enabled by this instrument to hear a faint beating, which proved that life was not extinct. Everything was done to resuscitate the patient, who shortly afterwards recovered consciousness.—Light.

THE MAGNETIC PROPERTIES OF OXYGEN.

Commenting on Professor Dewar's recent experimental verification of the magnetic properties possessed by liquid oxygen, M. Guillaume points out in *L'Industrie Electrique*, that if we accept the values found by Edmond Riquelme for the magnetic constant of oxygen, it ought, when in the liquid state, and in a field of medium strength to possess a magnetic moment per cubic centimeter one-third that of iron, and a magnetic moment per gramme twice as great as that of iron. So that the strange conclusion is forced upon us that oxygen is the most magnetic of substances. M. Guillaume also points out that liquid oxygen might be made to give a faithful and delicate representation of the distribution of the lines of force in a magnetic field, the liquid being heaped up in the strong places.

Religion is not as good an endorser of a note as dollars and cents.

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...The earliest years of my life were...  
...passed near the old cathedral city of...  
...Casterbury, one of the most picturesque...  
...spots of "Norman England's" garden...  
...country.

...whispering all kinds of strange things...  
...as they fled past my ear, or went through...  
...the thick darkness, while a distant...  
...woodpecker seemed to bring that...  
...rumor to my very throat, knocking and...

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APRES LA MORT—AFTER DEATH. LEON DENIS, NO. 2. [Excerpt translated by P. F. De Gourmay.]

THE MISSION OF SPIRITUALISM: The present hour is one of crisis and renovation. The world is in a state of ferment; the tide of corruption is rising...

Whence will the light come? the salvation? the redemption? Not from the Church. The Church is powerless to regenerate the human mind.

Not from science. It does not trouble itself about characters and consciences, but only about that which strikes the senses, and all that goes to form great hearts and strong societies...

Now, this conception, this teaching, exist already and are becoming every day more widespread. In the midst of the wranglings and ramblings of the schools a voice has made itself heard—the solemn voice of the dead.

The teaching they bring is going to reconcile all inimical systems, and from the ruins, from the ashes of the past, it will cause a new flame to spring. We find in the philosophy of the spirits the hidden doctrine which embraces all ages.

Such a doctrine will transform peoples and societies by carrying the light where ever darkness prevails by melting with its genial heat all that is frozen and selfish in the soul...

WHITHER ARE WE DRIFTING?

Whither are we drifting? Is it upward and onward toward a true spiritual independence, or are we drifting slowly, certainly backward toward a fossilized, organized Churchly condition?

It is rather early in the day to begin to dictate as to how we shall receive our proof of a future life. He or she who says that they accept their proof by the philosophy only, simply say that they are just where the Christian stands, who takes his proof by faith, and by faith alone.

So, Mr. Editor, allow me in closing to say that I accept all and want all phenomena, philosophy, through nature's laws or through such sources that to me are a tangible proof of a future life.

MEDIUMISTIC EXPERIENCE. To the Editor of The Better Way. Having just read "A Study in Mediumship" by Charles Dawbarn in THE BETTER WAY of May 7th, I feel constrained to write you on the same subject.

Having just read "A Study in Mediumship" by Charles Dawbarn in THE BETTER WAY of May 7th, I feel constrained to write you on the same subject. Perhaps my experience may aid beginners to avoid the shoals and quicksands over which I have been compelled to travel for want of knowledge.

We soon had raps, and asked many questions which were answered. Once or twice the answers were wrong but we thought it a simple mistake for we never dreamed of any spirits being nearer to us than our own friends.

COUS. EMM'S REJOICING.

"Cous. Emm has gone." "Mother passed quietly away." The boys telegraphed sadly. Oh! the subtle, insidious poison quickly permeated all her system.

Then why mourn, loved ones? Rather rejoice; give thanks; sing praise for that your dear one has the new birth, forever to live and progress, often to come again to you as one more beautiful guardian angel.

Our "Cous." Emm was a sweet child-like spirit. Her life was smiling, joyous, giving so much happiness; like some laughing, splashing rill, rejoicing with delights.

What then, oh, sorrowing doubting mortals, forget The fears and weakness. List the glad welcomes The excellent re-unions in the summerland know Of the delights and realities of spirit life.

AERIAL NAVIGATION.

The impression grows stronger daily that the Germans have at last solved the long-studied problem of aerial navigation. There is no doubt that the steering apparatus, whatever it is, is admirably adapted for its purposes.

A SKEPTICAL DOCTOR.

A doctor at Antwerp was allowed at a seance to impose his own tests; the object of the seance being to demonstrate vision by abnormal means. He said beforehand, "If the somnambulist tells me what is in my pocket, I will believe."

Chicago has a training school for firemen. The first printing press in this country was set up in Harvard in 1639.

NEWS ITEMS.

Ten thousand foreign Jews in Odessa have been ordered to leave Russia forthwith. The Jains of India frequently undergo fasts of forty days, partaking during that time only of warm water.

The King of Siam has recently prescribed that no prophet shall be entitled to public confidence unless he has the gift of sitting unharmed in the midst of a hot coal fire for the space of at least half an hour.

The coldest dinner set ever made was by Tiffany, of New York. Mr. McKay brought from his mines \$75,000 worth of bullion, and this the jeweler made up into a service, asking \$20,000 for the work.

The longest electric railway in the world is to be constructed in Russia. The project is being considered of constructing a line from St. Petersburg to Archangel, a part of the White Sea, a distance of more than 800 kilometers (498 miles).

So great has been the development of the petroleum fields in Peru that pipeline have been run from the main wells to the coast. The opinion is expressed that the Peruvian field will soon be able to supply the demand of all the west coast of South America.

A newspaper in the Arabic language was recently started in New York City, which is the only one in existence outside of Asia and Africa. The type for printing Kawkab America was imported from Syria, and the compositors came from the same country.

WHAT IT IS THAT GETS DRUNK. What it is that gets drunk when one takes too much whisky, his body or his mind, or more comprehensively, his soul? Everyone has seen a man's body drunk while his mind was sober; that is to say, he could control neither his arms nor legs, but he could control his thought, and be entirely capable of transacting business safely.

THE last husband of Mrs. Frank Leslie seems disposed to lay down his pen and give himself up to idleness. That is not American. Idle husbands in this land of advanced thought and action are no honor to their wives, and a true American woman takes especial pride in having a worthy husband.

All that Spiritualism demands from investigators is a fair, candid, honest, and impartial trial. The more honest, the odds how crucial the conditions. It would be honest in its purpose, and has not pre-judged the case at the dictation of unscrupulous prejudice.

OUR EXCHANGES.

The science of religion is just as properly a science as the science of government. Each particular science is but a segment of the circle—a division of knowledge—made by ourselves for our convenience. All phenomena are related, and all sciences are but portions of one science—the science of the universe.

Men sense the delicate perfume of the flower and do not doubt the existence of its subtle odor, although they can neither explain its origin or processes to any one, nor demonstrate its characteristics to one devoid of the sense of smell.

I may, perhaps, remind my readers of a series of articles of mine on the subject (Spirit Photography) which appeared in "Human Nature" (James Burns). I have wondered that this method of communication has been in abeyance and should wonder more, but that I know that "the wind bloweth where it listeth."

Most people have a very crude idea of the trinity—body, soul, and spirit. We contend that the body physical is simply the covering of the spiritual body, that the latter is a fac simile of the earthly form, in which we live while existing in the mundane sphere of life.

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Catarrh Can't be Cured. With Local Applications, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you have to take internal remedies.

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Correspondence.

Boston, Mass.
Sunday May 19th, the Sunday services were held at the various halls in the customary manner.

Brooklyn, N. Y.
The Brooklyn Progressive Conference had a fine audience on Saturday 7th.

New Orleans, La.
Large audiences are the rule at the meetings of the New Orleans Association of Spiritualists.

Brooklyn, N. Y.
The Brooklyn Progressive Conference had a fine audience on Saturday 7th.

Notes From Onset Bay.

After a rain and windy night, the sun shined brightly on the morning of May 20th.

A general air of thrift pervades the grounds in the auditorium.

For the last three years no licenses for the sale of liquor have been granted in Wareham.

There are few watering places in New England where so many comparatively poor people gather to enjoy sea bathing, boating, etc., as at Onset.

The cottages now number about 500. Another hotel will increase accommodations for transient visitors.

The cottage of Mrs. Ross, materializing medium, fronting the bay on South Boulevard.

The program of the season of 1929 will be issued about June 10th.

Massachusetts Valley Spiritualist Association.

The meeting of the Massachusetts Valley Spiritualist Association was held on Sunday May 19th.

The speakers of the evening were Willard J. Hull, A. B. French, W. M. Lockwood, Mrs. Colby-Luther and others.

The Northwestern Spiritualist Association will hold a campmeeting beginning July 1st.

The sixth annual convention of the Connecticut State Spiritualist Association held in City Hall, May 7th and 8th.

Hartford, Conn.
The sixth annual convention of the Connecticut State Spiritualist Association.

Grand Lodge, Mich.
Miss A. E. Sheets writes that her lecture tour for the month she stopped at Owosso and Chesaning, Mich.

St. Louis, Mo.
A correspondent writes that the Spiritualists there have been enjoying a revival.

Watertown, N. Y.
In a correspondent's report from Watertown, N. Y., in our paper of the 7th inst., an erroneous impression was created.

Lookout Mountain, Tenn.
The directors of Lookout Mountain Campmeeting Association of Spiritualists have decided to hold no camping this year.

TRY A BOX OF LADY POOR'S OINTMENT.
For PILES, STOPS THE ITCHING AND BLEEDING, quickly heals all Ulcers and Ulcerated Surfaces.

Liberal, Mo.
G. H. Walter has issued a circular indicating that the second annual encampment of the Liberal Spiritualist Association commences August 20th and closes September 19th next.

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Psychometric Reading, \$1.00.
Magnetized Paper for Healing and Development, 20 sheets, \$1.00.

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Will send by letter a life-reading of the Past and One Dollar.

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May be Addressed Until Further Notice. GLENORA, YATES CO., NEW YORK.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
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LOOKOUT MOUNTAIN, TENN.

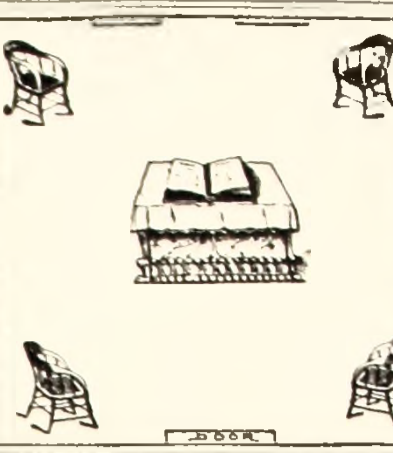
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In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roder, Vineland, N. J., for Catalogue. Swedenborg's works and New Church literature in English, German and French in stock.

Women's Corner.

THE WORLD. MYRA P. FAIRBANKS. We hear a great deal about this world, the next world, another world, the spirit world, etc., and my thought has been trying to analyze, separate, classify, and find out what the terms signify.

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LA MARECHALE. General Booth of the Salvation Army, has appointed his eldest daughter to succeed him at his death on the supreme command of that great organization.

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A SUNNY EXPOSURE. If you are happy enough to contemplate building a house, don't forget that for nine or ten months of the year you will need all the sunshine you can gather in every corner of it.

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THE DEATH-BED. AN OLD FAVORITE BY THOMAS HOOD. We watch'd her breathing thro' the night, Her breathing soft and low.

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MOTHERHOOD. On an elevated train the other day a glimpse was had of a kind act, the doer of which little suspected that she was noticed.

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MISCELLANY

Some very interesting archaeological discoveries have just been made at Argos, Greece. The work of excavation has long been pending in the ancient capital of Peloponnesus, on the site of the historic temple of Hera, where the foundations of the Homeric temple...

Some of the most curiously elaborate ballot systems known were developed in the small governing bodies of the middle ages. One of these is the form for electing a pope, which has continued to our own time...

A ballot is taken every morning, followed by another, to give an opportunity for changing votes. Each cardinal receives a printed blank. He first signs it, then folds it over so as to conceal the signature, and seals it.

FEAR AS A MOTIVE

Edward Everett Hale in preaching lately gave expression to the inadequacy of the whip fear in modern theology in the following words: "The question for you, who are to be the leaders for the next sixty years, is which form of appeal you shall use to influence your flock...

HEALING

A case of healing by electric shock is thus narrated by Mr. Robert Johnstone in "Medium and Daybreak." It suggests that the power of healing, the formation of physical and psychical batteries, and the laws governing the medium operator, are not yet fully comprehended.

REMINISCENCES OF DEATH IN THE EAST

The powers of the fakirs, or fakirs of India and Persia of simulating death are marvellous and almost incredible. Several sects in these countries regard the art of apparent death as a part of their religious ritual, and practice it assiduously.

BURIED TREASURES

Prof. F. W. Putnam of Harvard University, the famed archaeologist and ethnologist, has recently received a letter from his assistants in the Honduras expedition at Copan with the intelligence that everything is going well.

JUDAISM DEFINED

Under this superscription it is stated in THE BETTER WAY of last week (May 17th) "We can not but believe that Judaism has more true spirituality in it than its offspring—Christianity."

OBITUARY

Asahel Armstrong, aged 74 years, passed from his residence in East Cleveland, O., on April 26th, out of the mortal tenement into the home of the spirit. Through his long life he had been unable to accept the orthodox teachings...

AT THE CAPITAL

Political Excitements Largely Over-shadowed. A Most Interesting Interview with a Member of Prominent Officials—How the Strains of Public Life are Overcome.

REMARKABLE SPIRIT MANIFESTATION

By DR. EUGENE CROWELL. This is a most remarkable and valuable record of a phenomenon occurring in the world from the time of Christ down to the middle of this century.

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By FLORENCE MARRIOTT. A compendium of spiritual manifestations as witnessed and vouched for by the daughter of Capt. Marriott, the writer of sea tales.

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By EMMA ROOD TUTTLE. This volume contains the best poems of the author and some of the most popular songs with the music by eminent composers.

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By DR. E. W. STEVEN. The history of Atharal, chief priest of a band of Al-Aryans. An outline history of man.

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From the Standpoint of a Scientist. Pamphlet. Price 15 cents. For sale at this office.

LECTURES ON MEDIUMSHIP

By PROF. J. S. LOVELAND. Large, clear print and neatly bound. An invaluable amount of solid information.

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Where through developed media they may commune with spirit friends. Compiled by JAMES H. YOUNG. Price 20 cents. For sale at this office.

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By DR. E. W. STEVEN. A narrative of startling phenomena occurring in the case of Mary Lyman Venable.

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By MRS. E. B. DEFFEY. A narrative of personal experience of after the change called death. Pamphlet, 101 pages. Price 25 cents. For sale at this office.

A New Scientific and Philosophical Treatise upon the ORIGIN, DEVELOPMENT, and DESTINY OF MAN

By THOS. P. FLETCHER, Elk Falls, Kan. Contents: Spiritual evolution; Fundamental principles. Matter, force, and spirit.

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This work essays to utilize and explain the vast array of facts in its field of research, which hitherto have had no apparent connection by reason of their being taken from and from them arise to the laws and conditions of man's spiritual being.

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The past has been the Age of the Gods and the Religion of Pain; the present is the Age of Man and the Religion of Joy. Not a servile religion to the Gods, but a knowledge of the laws of the world, belief in the divinity of man and his eternal progress toward perfection is the foundation of the new religion.

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THE CARRIER DOVE

An illustrated monthly journal, devoted to Spiritualism and Reform. Each number will contain portraits and biographical sketches of prominent mediums and spiritual workers of the Pacific Coast and elsewhere.

Cincinnati, O. Last Monday evening was not a typical one of merry May. Heavy rains and lowering clouds interfered with the usual devotees and seekers after spiritual food.

PERSONALS. Miss Florence Maryann is lecturing on Spirituality in English terms. The Union Society picnic takes place on Saturday, June 12th at Conroy Island.

PUNGENT PARAGRAPHS. A LADY WRITES: My Aunt - Kitchen Guy - Broome Guy - Golden Lyle - Brooklyn Eagle.

MOVEMENTS OF MEDIUMS. Dr. A. W. Rothermel may be addressed at 210 Broadway Avenue, Kansas City, Mo. for engagements.

LaGrippe Influenza LUNG BALSAM. It quiets the Bronchial Irritation, soothes the Throat and Eases the Chest.

The Electric Diadem. An absolute mental success and a marvelous wonder. Its action is positively that of a stimulant and will, in all cases, augment and increase general functional activities.

Cincinnati, O. The speaker did not think that the spirit had another change to undergo analogous to the one in physical life known as death.

Ft. Wayne, Ind. Standard Hall was crowded on the evening of the 18th inst. to attend Mrs. Ada Foye's services.

NEW YORK College of Magnetism. An Institute of Refined Therapeutics, including the Sun Cure, Vital Magnetism, Electricity, Mind Cure, and a higher science of Life.

AGENTS. Wanted to sell Eucalyptus Tablets and Cream. Address: DR. STANBURY & CO. OAKLAND, CAL.

FOR YOU. Send four cents postage, a lock of your hair, nose, ears, and receive a complete diagnosis of your disease.

THE SPIRIT HANDS. With the B. F. POOLE Clinton, Iowa. Send me your address and I will send full details.

Lowell, Mass. Mr. O. A. Egerly, of Newburyport, Mass., has lectured and given tests for the First Spiritualist Society May 1st and 8th to very good audiences.

Battle Creek, Mich. Mrs. I. Lillie Piper writes: We have had for the past two weeks Dr. H. Stanley, of Hoosick Falls, N. Y., as lecturer and test medium.

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GAS and GASOLINE ENGINES. STATIONARY and PORTABLE. All Sizes. Dwarfs in Size. Giants in Strength.

Sturgis, Mich. The Harmonial Society of Sturgis will hold their annual meeting in the free church at the village of Sturgis on Friday, Saturday, and Sunday, the 17th, 18th, and 19th of June.

Haverhill, Mass. The annual campmeeting at Lake Pleasant, Mass., will be held July 24th to August 28th inclusive. List of speakers includes the best; also test mediums.

Table of Contents. FIRST PAGE-Editorial. SECOND PAGE-Science of Spiritualism. By Dr. J. R. Buchanan.

Dr. Greer's ELECTRIC CORONET. CURES ACUTE, CHRONIC AND NERVOUS DISEASES. WITHOUT MERCURIES.

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50 STORIES 100. 100 4 PIECES OF MUSIC. To any sending 10 cents, the WATERBURY MAGAZINE will be sent for four weeks.

A Miracle-Dr. A. B. Dobson Again. If the following cure had been performed in Bible times it certainly would have been called a miracle. We will leave the father and mother of the little girl to tell the story.

Table of Contents. THIRD PAGE-Fremontary Spiritual Phenomena. Dr. W. F. Harlowe Nichols; Another Boy Medium, Mrs. T. Gansby; A Painting Seance; Was it God; A Methodist's Testimony; Advs.

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MRS. ADA FOYE. INSPIRATIONAL SPEAKER, and Platform Test Medium. Will Lecture For The Society of Union Spiritualists.

Elmira, N. Y. Mrs. Thilie U. Reynolds, of Troy, N. Y., was engaged to speak for the First Spiritualist Church of this city three Sundays in April, commencing the 10th. Her lectures were the first given here under the re-organization of our society.

Table of Contents. FOURTH PAGE-Excerpta from "Après la Mort." by J. W. Dennis; Mediumistic Experience; "Cous" Emma's Rejoicing, Sylvanus Lyon; Aerial Navigation; News Items; Our Exchanges; Personals.

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Jackson, Mich. Dr. P. J. Curtis writes that Jackson has many warm-hearted and earnest Spiritualists who, while they have not a regularly organized society, have had regular Sunday meetings for the last year.

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