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Written for The Better Way.

## SIX CHAPTERS FROM THE LIFE OF A SPIRIT.

BY M. T. SHELHAMER.

### CHAPTER V.

THE NEW DWELLING.

Before long it became known who was  
to occupy that bright little dwelling by  
the crystal lake. Miss Angel had been  
sent for by the directors, and the place  
made over to her charge. She was to  
keep it attractive and bright, and to do her  
best in making it a fitting temple for the  
young souls who were to be delivered to  
her care. Shortly after this Miss Angel  
entered her new home, finding every thing  
in readiness for her reception. Daisy was  
delighted, and she, with Pearl and Violet,  
made frequent visits to the spot. Now,  
she was certain she should have "Miss  
Angel" always, and that no greater de-  
light could she desire than to pass her  
time between her school, her home with  
Martha Dune, and the pretty abode of this  
recovered friend.

Hardly had the lady settled herself,  
when an object for solicitude and care was  
brought to her little home. A tiny pallid  
boy, of seven summers perhaps, pinched  
and misshapen by the terrible abuse he  
had received on earth. The child could  
not see clearly, for the light seemed to  
blind his eye; and, taking him altogether,  
he was indeed a pitiable sight. Miss An-  
gel was at once all sympathy; she felt her  
truest and noblest impulses stirred to their  
very depths, and, with all the tenderness  
of a mother's love, she sat to work to  
treat the child so as to restore him to health  
and vigor of form and of spirit. Her  
affectionate care and magnetic ministra-  
tions, together with the clear air and sun-  
shine, wrought wonders in the child's case,  
and, in a marvelously short time, the  
pallor of his countenance gave place to a  
ruddy hue, the dullness of his eyes disap-  
peared, the little form rounded out, and  
the boy began to show encouraging signs  
of mental activity and intelligence.

Hardly had little Willie become familiar  
with his surroundings than a companion  
was brought to him in the person of Wal-  
ter, a mere child, who had, on earth, been  
maltreated and unwanted. This child had  
just been burned to death; but, through  
the smoke and flame, his little spirit had  
been taken by kindly hands and conveyed  
to the charming home and tender care of  
Miss Angel, who stood, bending over the  
little form, imparting magnetism and love  
to the child when he opened his eyes and  
gazed up into her beautiful face.

These children were both like the ragged,  
wayward flowers, with little of beauty or  
of sweetness to commend them to the  
passer by. Rude and uncultivated, the  
casual observer would have found nothing  
worthy of notice in their appearance; yet,  
even as the humble wayside plant may be  
so tended and cultivated as to produce  
rich and fragrant blooms to delight the  
senses; so, within human forms, as these  
little uncouth waifs, there might exist won-  
derful possibilities of affection and of in-

telligence, that under proper care and train-  
ing, would develop into rare traits and no-  
ble faculties for the enrichment of life;  
and, in the case of these two boys, it be-  
came the labor and the aspiration of Miss  
Angel to call forth the sweetest impulses of  
their young hearts.

It is not our purpose to go into the de-  
tails of this new life, nor to show how the  
childish hearts developed into beautiful  
expression. Efficient and thorough are  
the methods employed by wise spirits in  
restraining the abnormal tendencies to  
wrong-doing or to ignoble thinking in the  
minds that have been perverted by neg-  
lect or by the imperfect training of earth,  
and by these methods, wrought through  
the exercise of tender compassion, unfail-  
ing patience, and gentle affection, the in-  
evitable result is one of satisfaction and of  
success. Harsh discipline is unknown in  
this world, and of which we write, and the  
children who have only experienced cruel  
labors and severe repressions on earth are  
there supplied with the sunshine and fra-  
grance of earth's encouragement and of  
kindly example.

It was soon ascertained that Miss Angel  
possessed musical powers of rare ability  
and a voice of great sweetness. She had  
been an enthusiast in her devotion to mu-  
sical studies, and few possessed greater  
qualifications for training youth. In this  
department of culture she was a most dis-  
tinctly unassuming and unselfish woman.

When the conviction really forced itself  
upon her, that here also she could be of  
use in affecting beneficially the lives of the  
children in the valley, and when the di-  
rectors of the place had persuaded her  
that her services were really required, Miss  
Angel signified her willingness to open a  
class for vocal instruction in the musical  
temple that occupied a large square in the  
centre of the valley. There had been and  
were, of course, teachers of vocal and of  
instrumental music at the temple, each  
of whom had a special apartment and  
time for the work. But others were needed;  
for the wise directors of the country had  
learned, through experience, that the very  
best and fullest talents of the mind are  
drawn out most completely under the en-  
couragement and leadership of the efficient  
teachers who can be in closest sympathy  
with those minds. As, for instance, one  
teacher may be thorough in discipline and  
practical in his method of instruction,  
bringing a well-trained mind, and correct  
ideas of its pursuit to his work; but,  
while he may have the best of success  
in training, and in encouraging the ex-  
pression of their mental powers with a  
portion of his pupils, with another class he  
may only partially succeed, even though  
the latter did possess natural abilities in the  
direction taught. This is because the at-  
mosphere of the teacher blends more com-  
pletely with that of the pupils who enter  
most fully into his teachings, and does not  
assimilate as well with those who are but  
indifferently successful in their studies un-  
der his care; and, yet, another teacher  
may approach the latter case, and coming  
more directly into its sphere, afford such  
magnetic sympathy, along with his tech-  
nical tuition, as to at once raise that class  
to a clearer perception and more complete  
expression of the lessons that he presents.

And so, while there were thorough and  
advanced teachers of music in this place,  
yet there was need of others too, and Miss  
Angel had no difficulty in gathering a class  
of eager students around her. She had  
first to converse with the young people  
who had, as yet, gained no satisfactory  
advance in their musical studies; by min-  
gling with them in their pursuits and  
pleasures the teacher soon learned with  
whom she could be in direct magnetic  
sympathy, and perceive that those to whom  
the harmonious vibrations of her own  
thought responded most closely, were the  
minds that would be most beneficially  
affected by her tutelage.

In the field of instruction, as in the  
home-life of this spiritual land, it was cus-  
tomary to provide teachers and guardians  
that would enter into the very life element  
of their wards; and so there could never  
be any danger of the administration of  
false instruction or unwise discipline for  
pupils, or charges were never misunder-

stood concerning their natural ability, or  
in their dispositions by those who had  
them in care.

As every flower displays something of  
beauty, and, under cultivation, emits a sub-  
tle odor all its own, so the nature of each  
child possesses, and will, if properly at-  
tended to, express a certain sweetness be-  
longing to itself alone; now, while all the  
children of Happy Valley were not endow-  
ed with a like quality of musical talent,  
yet all possessed an inward harmony which  
might be trained to express itself in mu-  
sical terms and melodious sound. But the  
gifts of the soul are diversified; and those  
young minds, not strongly endowed with  
musical abilities, gave promise of other tal-  
ents equally as important, and, for the en-  
couragement of which, tutors and leaders  
were provided in their various departments  
of culture; and thus wide and useful avenues  
were opened for the manifestation of the  
inner harmony or natural sweetness of the  
spirit in beneficial or ennobling ways.

Among the youthful natures that came  
into almost perfect assimilation with the  
life of Miss Angel, was Daisy, our little  
friend. On earth, Betsey Brown had never  
displayed any special aptitude for musical  
expression; but then her mortal surround-  
ings had been calculated to repress, rather  
than to encourage, any refined instinct or  
gifted talent in her soul. Like other chil-  
dren, she had essayed a few street ditties,  
and, at times, hummed correctly the airs  
rung out by hand organ, or wandering  
harpist, but that was all. After she had  
fitted into the life of Happy Valley, and  
became magnetized by its atmosphere,  
Daisy had shown a taste for music, and  
had given a certain kind of satisfaction to  
her teachers in this special department of  
training, both by her desire to improve,  
and by the peculiar sweetness of her voice.

But teachers and pupil felt the lack of  
some element necessary for the better de-  
velopment of her powers. While the tu-  
tor, as felt that the child had never put forth  
her best powers in this direction, the pupil  
herself experienced a vague and restless  
feeling; for she could not express that de-  
gree of harmony and sweetness of tone  
that struggled in her breast for freedom  
and power.

Now, however, the weight had been re-  
moved. Called out by the harmony spring-  
ing from the life of her new leader, the  
harmony in the soul of the little maid  
rippled forth in answering response, and  
surprised the world by its depth and rich-  
ness. It was as though a skylark had  
been condemned to pass its days near the  
ground, deprived of the association of its  
kindred. Encouraged, and in a measure,  
led by the example of other birds, it had  
frequently essayed to utter its song; but  
while it did its best to voice its spirit, yet  
its notes were feeble and its powers weak.  
The lark could not sing adequately an  
accompaniment to the robin or to the lin-  
net by its side, for it needed its own kind  
to bring its talents forth. Suddenly, from  
the clear sky above, there broke upon the  
air a thrilling, piercing note of wondrous  
sweetness and melody. The atmosphere  
turned to light and music to the astonished  
lark; its soul leaped forth in response to  
the call, and, with one glad cry of joy, its  
pent-up song gushed forth, in answering  
power, to the call of that kindred spirit  
that had found its own.

Thus had it been with our little Daisy;  
like the lark, she had tried to sing in har-  
mony with others, but not until she found  
her lark-like teacher could her hidden gift  
of song gain full expression.

Time passes rapidly in the realms of  
spirit life where love and joy abound; and  
to our friends, days and weeks were as if  
but moments, and hours had only flung  
their golden length across a fragrant path.  
Time, measured as on earth, had slipped  
gently by until Daisy had completed her  
sixteenth year. She was now a beautiful  
maiden, sweet and pleasant, and filled with  
gracious thoughts of life and humanity.  
She had neglected no opportunity to inform  
her mind or to enlarge her natural powers,  
and the girl had become qualified to assist  
in guiding the young minds that had en-  
tered the home of Martha Dune from the  
byways of earth. Changes had come to  
that home, for Pearl and Violet had both  
departed to other scenes; the first to take  
her place in a children's hospital on earth,  
as a tender guardian, and unseen, but  
sometimes influential, attendant upon the  
restless little sufferers it contained; while  
the latter had passed out from the valley  
to other localities in spirit life, in company  
with a band of workers on beneficial er-  
rands intent.

But the home nest had not been deserted.  
Tender "Mother Martha" still opened  
wide her heart and home to such as needed  
the special elements of her particular guar-  
dianship. Other waifs had been brought  
to her care, and until now the direct asso-  
ciation of Daisy had been hers. Now, a  
change had come; the mother-element  
still strongly exercised toward Daisy, yet  
recognized the fact that the girl was needed  
in other places than in the little home,  
and so it was arranged that our young  
friend should take up her abode with Miss  
Angel, and assist that lady with her class  
in musical instruction, and in the training  
of their spiritual faculties.

Sometimes children were brought to the

valley, whose sweet natures could be best  
reached through the influence of music  
and song, and Miss Angel had opened a  
department for such minds, where the at-  
mosphere vibrated with the harmony of  
sweet sounds, and where the trickling of  
musical numbers fell upon the little rest-  
less patients of that beautiful sanitarium,  
stilling the disturbance of their lives, and  
subduing the inharmonies and discords  
they had caught from mortal associations;  
and to this musical retreat and its works,  
Daisy had come as attendant, assistant  
teacher, nurse and guide.

(To be continued.)

Written for The Better Way.

## Media, and What I Know of Them.

NO III.

We now come to a most delicate, a most  
intricate and, to many, a most wonderful  
demonstration of spiritual presence. The  
work either upon canvass or upon the  
sensitive plate, which is the creation of  
spirit artists and abstruse chemists of the  
other world, and the better to place before  
you the delicacy and intricacy of this latter  
manifestation, I will rehearse my experi-  
ence with Dr. Wm. Keeler, of Brooklyn.  
I have visited his studio in all about one  
dozen times, and now for the edification  
of all who desire valid information I shall  
describe that studio.

A room in an ordinary house, upon the  
second floor, in no manner apart from  
those who desire pictures, so furnished  
that several may wait while one sits pre-  
paratory to the producing of the picture.  
This room has one or more windows, in-  
deed it was so light that there could nothing  
have occurred without being seen, I  
mean nothing of a deceptive nature. The  
camera was about in the center of the  
room and between the two windows. The  
medium stood in plain sight throughout  
the entire production. His plates were  
prepared in an adjoining room, which was  
kept unbarred, and into which many of  
his friends had access. In fact it was, I  
believe, his sleeping apartment.

So much, my friends, for the outward  
visible sign, now I shall endeavor the best  
I can to tell you how I was photographed.

Upon a certain very close morning,  
little more than twelve months since, C.  
M. Keith and Helen Marr Campbell, my  
medium, repaired to the studio of Dr.  
Keeler. We found him engaged with a  
very unsatisfactory individual. The ladies  
were seated and waited some moments ere  
they could obtain an interview with the  
medium. When it was time Helen, my  
medium, was placed in position. Now,  
my beloved, you all doubtless know, that  
by reason of the delicacy of the lens and  
the sensitiveness of the plate, that what-  
ever is imaged is impressed upon the plate.

When all was ready I took my position,  
as well as did two others, lady and gentle-  
man, and although not visible to those in  
the room, still we came within range of  
the camera and hence were depicted upon  
the plate. Dr. Keeler possesses within his  
organism magnetic elements so disposed  
as to enable us to gather them unto us so  
as to produce our image. Dr. Keeler is  
honest and reliable, and is perfectly willing  
to give satisfaction if it be in his power to  
do so. Some other of my friends have my  
face upon the cabinet photograph, pro-  
duced by means of this medium. There  
are several photographers known to me  
who could give comfort and satisfaction in  
this were they not bigoted and prejudiced,  
among them Moses Bachrach of Baltimore.  
Why he desists from follow-  
ing a course that would do good to himself  
and humanity, I cannot possibly deter-  
mine.

Madam Edita Adela Diss Debar is one  
through whom I have witnessed many  
wonderful presentations, nevertheless I  
have not been my privilege to have been  
portrayed upon her canvass. Luther R.  
Marsh has been highly favored; that ex-  
quisite glass painting, so small in its di-  
mensions, so unique in its coloring, is a  
living witness to the beautiful and highly  
refined and artistic cultivation of the life  
beyond. The portrait of Jesus of Naza-  
reth is most beautifully and naturally out-  
wrought by these artists upon that small  
fragment of glass from one of the cathedral  
windows. To me that is the very quinte-  
ssence of chastely divine art. Never in my  
whole earth experience have I viewed

ought so lovely, and yet alas, Lady Edita  
Montez is confined in a crime she did not  
commit, and art, in its truest, fullest and  
divinest sense, is of the devil, because pro-  
duced by spirit agency. Its evidences are  
cast aside to make room for foul slander,  
unjust accusation, and the publications of  
a rabble press. Nay more, Christians who  
profess to find God in everything, deny  
His glory, His omnipotent power, His  
everlasting will to create and make known,  
even though it be through spirit artists or  
a lady medium. Men of spiritism, men  
wielded to overflowing with this divine light,  
what are you thinking of? You say, "she  
is unreliable; she has done many bad  
things." Well, so have you. The differ-  
ence twixt you is only this: that by reason  
of her peculiar organism, and her divine  
productions of spirit phenomena, her life  
has been laid bare by these would-be fol-  
lowers of Christ and spiritism. The  
smallest offense is exaggerated to its fullest  
extent, if not falsified, while you live at  
home and have lives, may be, filled with  
greater offenses. O ye men of the world,  
O ye (so called) holy of the church, ye  
may wander through realms of darkness,  
while she rises to endless light, how know  
ye? And ye women, who should be gen-  
tle, who should teach love and charity,  
have ye who have been her friends, aided  
her to rise in the scale of morality and  
religion? Ye who profess to have such  
great knowledge, did ye in the time of her  
prosperity elevate her? Did ye through  
your knowledge essay tenderly and gently  
to reprove what was amiss?

And ye, O Diss Debar, did you, with  
your soul filled with the highest and nob-  
lest thoughts of women lead her aright?  
Ye men and women of this grand great  
truth, did you stay her hand when she  
would testify before this rabble multitude  
and an unjust judge? Were you thoughts  
so kind and helpful that you could ward  
off the mesmeric control of evil spirits who  
came with that multitude to condemn her?  
Has it occurred to you, my beloved, that  
many of those words of testimony were  
peradventure forced from her lips by the  
evil beings who mesmerized or psycholo-  
gized her? What justice had she, what  
opportunity to bring forward the good?  
Endeavor, my dear mortal friends, to re-  
deem and preserve that noble instrument;  
cast about her path a golden chain of  
loving thoughts and kindly deeds; cease to  
condemn her, rather put forward your best  
efforts to reform whatever is amiss. Rouse  
ye! rouse ye! this is the first evidence of a  
terrible warfare twixt bigotry and truth.  
Send this word to that medium with my  
love and blessing, and an earnest desire to  
aid and uplift her.

Friends, I have spoken strongly upon  
this, because it is time, and high time so to  
do. Mine earnest prayer is that you, my  
friends, may realize more and more your  
duty toward your media.

My next chapter will embrace the medial  
power wrought upon the brain of individ-  
uals. Humanity's friend,  
HENRY TUDOR VIII.

## Spirit Treatise on Healing Medium- ship.

The source of all things the Creator is  
profuse in his creations and man, his spe-  
cial object, has implanted in himself the  
germ and source of spirit-life, and there-  
fore represents the active principle of all  
things. In certain mediums and under  
certain influences, man emits a vital fluid  
which is part of his own life and by his  
hands extended over a suffering person he  
directs this vital fluid and impregnates it  
in the sick organs and leaves it there for  
to heal them.

Through evocation of good spirits his or  
her perispirit is able to collect from the at-  
mosphere, the receptacle of Nature's forces  
and by the hands to distribute this pure  
strengthening, healing fluids to the suffer-  
ers. The spirits who are evoked help to  
substitute the fluids with which he is charged  
and restore the power, and by this means  
the medium is able to operate without los-  
ing strength. Friends, through the heal-  
ing medium, you are the dispensators of  
the principles of life and ministers of ra-  
tional charity. When you operate with  
calmness, good-will and confidence, we  
shall be there to support your efforts and  
give you the power which the first apostles  
had of curing by touch. Oh, what faith  
they had!

A single thought attracted to them pure  
fluids and the spirit of justice and true  
Christian charity permitted them by their  
hands to distribute the blessings in those  
days of the Christian golden age. The  
so-called Christian servants do not know  
how and are not able to cure the sick, any  
more. They have lost the art. Catholic  
and Protestant preachers instead of antici-  
pating and attending to the evils in its  
commencement they are waiting until death

is coming, and then in their helplessness,  
come with the sacrament and become mer-  
chants to sell prayers after a given tax not-  
withstanding Christ's example.

This just and pure healing medium came  
on earth not only to regenerate humanity  
morally, but also for to give instruction  
about a forgotten law, which soon shall be  
the sole sovereign master over sickness,  
namely knowledge of the universal fluids,  
its substance and healing power.

## REFLECTIONS.

The juices of a plant or of a flower have  
curing properties, although sometimes  
they are violent poisons and have a bitter  
smell, but still they are blessings because  
their virtues are known by analysis. Vir-  
tue of various quantities are taken from  
the atmosphere. Plants and herbs are  
eaten by sheep and cattle, and human be-  
ings eat their flesh which is after all con-  
densed albumen. Man respire as the  
plant, without air he dies. The same prin-  
ciples are absorbed by the same means,  
but man consumes the greatest quantity.

Man takes from the air a prodigious por-  
tion of volatile subtle matter which makes  
his body as it is, a being of superior es-  
sences and a reunion point of all the forces  
in nature. His fluid emanations are enor-  
mous for he dominates and makes use of  
all animal species. Through the imposi-  
tion of his mind and hands he can make a  
flower more beautiful, a fruit bigger and  
more juicy and heal a sick branch of a  
tree.

If man can heal and improve a plant,  
he can also assist his fellow creatures. It  
is certain that in a relative proportion all  
humanity has this quality. The non-Spiri-  
tualist magnetisers have pretended that  
the curative magnetic forces are in us,  
which to a certain extent is true, but if it  
is through absorption by eating it is not  
less so by respiration and impression. If  
we cure by the aid of fluid agents conden-  
sed in our being, we cure also by assimila-  
tion of gases.

Still more our perispirit body extends in  
proportion as our thoughts are pure and  
our spirit is elevated through sacrifices and  
unveiling. In our evocation to the eter-  
nal activity and appeal to our good spirits,  
it is a perispiritual emanation in space, and  
in this receptacle of all living forces our  
spiritual body draws power from its source  
and from this same source comes a mole-  
cular disengagement which replaces in our  
organs the healing fluids so laboriously  
expended. Our body is a divine laboratory  
when we know how to prepare it for the  
visit of the principle of all things. This  
principle is represented by all the invisible  
substances which we attract through affinity  
and unselected according to the great-  
ness of our soul and our love, and our  
fraternity and of our rational spirit of jus-  
tice. To simply touch a sick organ is not  
sufficient and only in a few special cases  
can the ancient wisdom be applied which  
said: "Help yourself and heaven will help  
you." Make research for fair and honest  
people who possess magnetic power suffi-  
ciently and let them serve the sick.

Practical Guide of the Healing Medium.  
Translated from the French Spiritual  
Messenger, of Liege, the 15th of July 1888,  
by C. G. HELLEBERG.

CINCINNATI, AUGUST 2, 1888.

## Proposed Library.

To the Editor of The Better Way.

Aware of the limited opportunities  
that a great many have for progress  
through reading, I beg the considera-  
tion of the following suggestion, possi-  
ble here and elsewhere, and the advan-  
tage offered those desirous and anxious  
to profit through the use of books. I  
refer to a consulting and circulating  
library, whose volumes and matter are  
to be secured through the loan of what-  
ever may be voluntary on the part of  
persons so inclined; the use of such to  
be regulated as public libraries are. The  
ownership of books not to change, the  
use only asked until the library secures  
its own volumes or the return of books  
requested by notification. Publishers  
and compilers seeking approval and ad-  
vertisement would necessarily increase  
the number of volumes by offers of  
their samples.

H.

The happiest life is that which con-  
stantly exercises and educates what is  
best in us.

Title and ancestry render a good name  
more illustrious, but an ill one more  
contemptible.

He who well and rightly considers  
his own doing is not likely to judge  
harshly concerning another.



Written for The Better Way.

### The Summer Land Theory—Is It True?

BY M. R. K. WRIGHT.

Not long ago a very kind friend placed in my hand a little slip of paper, upon which were written these words:

"In considering the question of a future life, what evidence do you find in support of the theory of the existence of a summer-land zone, beyond the milky-way, as taught by A. J. Davis and others."

The receipt of this interrogatory did not very much surprise me as I was aware that a close reading of the harmonical philosophy would, naturally enough, suggest it. My attention had been called to the subject before, but I had thought it unnecessary to engage in any discussion in regard to the matter. The written inquiry of an anxious and thoughtful friend, however, and a direct request for my views, concerning this new and wonderful problem, caused me to change my mind, and I concluded not only to examine it more thoroughly but as well to express my opinions about it.

At first it appeared to me that this doctrine was not only a very pleasant one but one that was quite likely to be demonstrably true. But investigation soon led me to see more of romance than of reality in the many felicitous conceptions and marvelous statements which its author had seen fit to present in connection with it. It was a grand and inviting hypothesis but it would not bear the close scrutiny of reason and, moreover, it plainly contradicted the laws of nature and certain established facts of science.

Could such a theory be depended upon as, in any degree, safe or reliable? Was its production the outcome of a strong and vigorous fancy or was it the result of contemplation and design? Was it the result of clairvoyant misconception or was it to be attributed to a limited idea of creation and life? Certainly the summer-land was placed far beyond the reach of the ordinary intellect, either as regards its power to realize, investigate or comprehend.

What could be the object of a state of things, after death, so entirely hidden and mysterious? It seemed to me as though there ought to be something better in store for the sincere searcher after truth than mere hypothetical statements or extravagant views concerning the existence and condition of the dead and their place of abode. We were not in need of a new and doubtful system of theological-philosophical ethics. We were the possessors of uncertain theories enough already.

The doctrine of a spirit world beyond the starry belt of *via lactea* was too far-fetched and extraordinary to be acceptable. It gave the soul back to a state of life as replete with real change and as much subject to a continuous conflict of power and purpose as that which we now live.

It was self-evident that a world of objectivities and changing realities, beyond the grave, involved the necessity of contrariety and contention. Inequality and selfishness invariably result from the desire to obtain and possess things. Indeed, things, and the wish to have them, are the direct cause of our many evil ambitions, reckless efforts and misery in life, and we cannot avoid these consequences where they exist.

Was the spirit world to be one of objects and things like the material world? Was life hereafter to be oppressed by a continuous struggle to know who should have the most of every good? I began my examination of the sublime theory of Mr. Davis by a close study of his published writings. In his work, "The Stellar Key," I found, in the first volume and on the first page, this singular statement:

"The discoveries of the law of gravitation was not a thousandth part as important and soul lifting as the disclosure of an inhabited belt of solid spiritualized matter in the heavens, adapted to new bodies and new senses, and new necessities of men, and women, and children, who were born on this planet and who unfailingly withdraw from it through the process called death."

Then again, on page 64, of the same volume, he says:

"The most refined animal atoms enter into and support human bodies, and the most refined particles of human bodies, which are not required to construct and support the garment of immortality, ascend to form the solids, fluids and ethers of that effulgent zone, to which all human beings are incessantly hastening."

On page 107 we find a reiteration of the same sentiments, only in a different form. We quote his words without any alteration:

"Innumerable atomic emanations arise and continually ascend from the bodies of persons composing the human family—not less than 800,000,000 tons per annum—and enter into the constitution of the summer land."

But on page 115 we find the most unaccountable claim of all. Here the author of the Harmonical Philosophy has really outdone himself. He attempts to put the question, as regards the existence and location of a spirit zone on the far-away confines of space, beyond the influence of all doubt, by asserting that he had himself visited and inspected

ed this wonderful country, in a very minute and particular manner. He says:

"According to my most careful examination of the physical structure of the summer land, the fertile soils and the lovely groves and vines and flowers, which infinitely diversify the landscape, are constituted of particles that were once in human bodies."

As to the meaning of the sentences which we have quoted, there is no possibility of our being deceived or mistaken. There is no attempt at equivocation, mystification, or ambiguous expression on the part of the author. He gives his readers to understand that he has personally visited and examined the "physical structure of the summer land and the fertile soils" and the lovely groves and vines and flowers which infinitely diversify its landscape.

Magnanimous greatness! What a royal privilege it must be to be able to visit and observe such scenes as are thus described, and then we are told that all these things are the result of a union and solidification of atoms of matter that were once in human bodies! What a marvellous discovery! How wonderful if true; how romantic and ingenious if false. But is not this story too magnificent for belief? Is it not too much like the fairy tales so often rehearsed by our good old grandfathers and grandmothers to please our youthful curiosity? So it would seem. Still, it is our duty to examine and consider this question, as it is by such means alone that we can decide as to its value as a practical proposition presented in the interest of a new and highly aggrandizing philosophy.

We are told by Mr. Davis that the bodies of human beings decompose after death and rise up in the gaseous state to become merged in the soils and other productions of a vast belt of matter in remote regions of the universe. Now what, let us ask, is there about human bodies, or the elements of which they are composed, that so specially determines their adaptation to the purpose of zone building, somewhere, away off in space.

The chemical constituents of which all animal bodies are formed are essentially the same. Man is not different in this respect from the allied creatures by which he is surrounded, and vegetation itself, which clothes nearly the whole earth, differs only as a result of variation in the quantity and quality of the combining atoms which enter into its many living forms.

Prof. Silliman, in his "First Principles of Chemistry," in referring to the changes and disposition which nature makes of all animal and other matter existing in the aereform state, uses these words:

"The lifeless particles of the organic world are assimilated by plants from the atmosphere, the soil and the water. Once taken into their structure, they are transformed, by the vital force, into woody fiber, starch, sugar and proteins which afford the material for nutrition of animals, and supply the constant demand of the respiratory functions. By the regular processes of life these are again set free, in their original forms of carbonic acid, ammonia and water, and are thus once more ready to return to, or re-enter the onward current of organic life."

According to this view of the case, matter is being constantly organized and disorganized. The same material elements are embodied and disembodied, times without number. It is in this action and reaction of animal and vegetable particles that we find a most conclusive reason for the non-acceptance of the hypothesis, that certain kinds of substance withdraw from their relation to earth and air, and the many forms to which they give sustenance and life. We also find another serious objection to this supposition in the centralizing power of the law of gravity.

This overruling principle holds all matter to certain specific relations and positions in the organic structure of this and other planetary bodies. The substance of the elements of the surrounding atmosphere, are, alike, attracted toward a common center. The ratio of centralization, in any given mass of matter, is wholly dependent upon the measure and solidity of its atoms.

"A pound of water," says Prof. David A. Wells, in his Principles and Applications of Chemistry, "is attracted toward the center of the earth with a certain degree of force, and as weight is the measure of gravity, we express the exact amount of this attractive force, by saying that the water weighs a pound. If we deprive this particular quantity of water of heat, it becomes a pound of solid ice. If we convert it into steam, by the addition of heat, it will occupy a space 1700 times greater than before, yet the steam produced will be attracted by the force of gravity, equally with the water or the ice, and continue to weigh just one pound."

As the action of gravity, therefore, is never suspended, and as the smallest particle of matter cannot be annihilated by any operation whatever, we are able to test the operation of bodies, by proving the weight of the compound to be equal to the substance which produced it."

Then again, he says: "Until a comparatively recent period, it was supposed that common air, or the gaseous did not possess weight; and this error prevailed until Favonius, an eminent French philosopher, proved the contrary by carefully burning a human body, and then weighing all that was left unconsumed by the fire, and all the invisible products that escaped. He found that instead of being a loss of matter, there was an actual gain."

Thus it is easy to see that animal matter does not escape from the earth or atmosphere and pass away into space, but, on the contrary, is held to a cer-

tain position and to certain relations with other matter by the form of gravity. It is of no account as to what extent the divisibility of atoms may have taken place in given substance, the result is the same in whatever condition it is found. The dissolution of vegetable and animal bodies fills the substratum of the air with certain forms of matter in the gaseous state, and these are purified by their action and subjected to varying temperatures, and in due time they return to supply the needs of similar organizations.

The amount of matter which annually changes from the organic to the gaseous state, and vice versa, from the gaseous or insubstantial to the structural or tangible condition upon earth, has been computed at 27,000,000,000,000,000—twenty-seven quadrillions of cubic feet—of aerial substance.

The system of natural change which all organic atoms undergo, in passing from the gaseous to the structural condition and back again, is both wonderful and surprising. When we observe and handle matter in its solid condition we can hardly realize that its original state was, purely, that of a fluid, and that all visible things are developed as a consequence of its alternating action and resultant sympathies.

Matter is supposed to exist in four different forms. It has been designated as solid, liquid, gaseous and ethereal. It is also classed as organized and unorganized, animate or inert, in the text-books used in our common schools and colleges. A little attention given to the details of chemical science, reveals the important as well as interesting fact, that even in its most attenuated state, matter is still undergoing various changes. It is a principle governing all substance that activity is productive of transformation and diversity, but this does not imply the unlimited removal of matter from place to place. It is simply purified and restored within certain assigned limits.

There is no possibility of matter escaping from its fixed place, or position, as determined by its condition and the influence of gravity. It may rise or fall as a result of the divisibility or concentration of atoms, but even then, like the stretch in a rubber string, there is a limit to its power of expansion and shrinkage. The emanations from decomposing human bodies could not, it would thus appear, pass away into space either in streams or diffusion, in any appreciable quantity, and this fact is rendered doubly certain when we reflect that space is a void known to be occupied only by a class of radiant ethers, like heat, light and magnetism.

To suppose that animal matter, which, in itself, is not of the most refined character, is likely to ascend to the outer boundary of this earth's atmosphere, and from thence pass away, in great rivers into space, would be quite as absurd as to suppose that water would run up hill, or that cream would accumulate on the bottom of a pan of milk.

It is impossible for the lower and grosser portions of the surrounding air, to rise up and occupy the place of the more attenuated elements upon its outer borders. But admitting for the sake of argument, that certain matter is eliminated from our atmosphere, in the form of vast streams from the polar regions, as claimed by Mr. Davis, are we making the case any better?

It would seem not! The compressibility of matter appears to be its coerced property. Its natural tendency is to expansion and diffusion. Matter organizes and solidifies under the influence of the law of gravity and as the result of certain assimilative sympathies. It remains, however, but a brief period in the state of organic or functional confinement. Its service is soon ended and it returns to its original, gaseous condition.

In view of this tendency of matter to "go and come," as it were, in the production of life-forms and the maintenance of an atmosphere of a fixed and constant quality, it would hardly seem consistent to admit of an incessant loss, from the latter of the very elements which are required to produce and support these organizations. But admitting that the greater part of the elements, emanating from human bodies in a state of decomposition, pass away from the earth, would they not become diffused through space, as they are in the atmosphere about us, instead of passing away in the form of "celestial rivers" to regions far beyond the milky-way.

The atmosphere, according to Prof. Kane's Analytical Chemistry, is made up of two principle forms of matter—oxygen and nitrogen—with slight traces of carbon and hydrogen. Of these elements two, oxygen and hydrogen, give rise to water, while oxygen, silicon, aluminum, calcium, potassium, sodium, chlorine and iron compose the great rock masses of the earth. In the composition of animal and vegetable structures these elements also abound either in simple or complicated combination and use.

Thus we see that the component elements of earth and air, and all living things, are the product of but very few elementary substances. These are oxygen, hydrogen, carbon and nitrogen, with slight indications of the presence of other infused fluids. All the differences which exist in the appearance and properties of organized forms are due either to a variation in the numbers of combining atoms of which they are composed, or to some variation in the grouping of their constituent molecules as respects each other.

Mr. Davis claims, if we do not mistake his meaning, that animal matter from the human body is of a higher and more refined nature than that which emanates from the sub-kingdoms of creation, and that it is only this superior kind or quality of matter that enters into the soils and other productions of the summer land.

Now, such an idea is altogether untenable. It is in direct conflict with the established teachings of science. Prof. David A. Wells, in his "Organic Chemistry," says:

"Inasmuch as all animals derive their sustenance, either directly or indirectly, from the vegetable kingdom, the elements which enter into their composition are essentially the same as those contained in plants."

So far as respiration is concerned, it is a very easy matter to understand that all plants and animals, including man, breathe and receive sustaining energy from the same atmosphere. This being

the case, and the component elements of all animal and vegetable bodies being quite the same, would not the theory of a summer land zone have been better stated, had its author have said:

"The vast belt of shining ethers encircling the milky-way was formed from matter that once belonged to vegetable and animal organization or to planetary atmospheres."

Would not such a statement have been more in harmony with the general principles of nature, and more probable in view of the law, order, use and tendency of all substance, of which we have any knowledge, than the visionary, yet not unpleasant, one which he has presented.

So it would seem at least. But no; nothing will serve the purpose of land-making in the spirit world but that peculiar kind of animal matter which emanates from the decomposition of a human corpse. What a strange notion! How absurd and inadmissible! But let us examine this subject more closely and see just how far it will bear investigation.

What is a human body? Why a person weighing 154 pounds is an embodiment of 116 pounds of water and 38 of dry matter. Now, is it the water or the dry matter that passes away and becomes embodied in the "fertile soils of the summer land?" We hardly think it is the phosphates, and as for the watery part, which is principally a compound of oxygen and hydrogen, while it may evaporate and become a portion of the atmosphere, it is not more likely to return again, in the form of spray, mist or rain, than to be cast out of its aerial position into the indefinable void of space.

Water enters largely into the make-up of all organic bodies. Atmospheric air contains five grains of water to every cubic foot of its bulk. The potato, in its raw state, contains seventy-five per cent of water, while turnips embrace over ninety. Of the class of sea animals known as *Medusae*, it is estimated that at least 99-100 of their entire bodily structure by weight consists of water. They have, therefore, not inaptly been termed "living forms of water."

In alluding to this highly interesting subject, that pleasing writer, Mr. John Burroughs, very aptly says:

"It is much more likely that Caesar will flow out of a luncheon than any part of his remains will ever stop one. Our life is indeed a vapor, a little moisture condensed upon a pane. We carry ourselves in a vial. Cleave the flesh, and how quickly we spill out. Man begins as his life lasts. His food is milk; so is his last and all between. He constantly absorbs and assimilates liquid nutriment. The same is true of all organic nature. It is water-power that makes every wheel move. Without this great solvent there could be no life." [Concluded in next issue.]

How can this statement by Mr. Davis be reconciled with one made by his spirit friend James Victor Wilson, in the following words: "The seeds of discord cannot germinate here, because we have no soil in which to cast them."—Spiritual Intercourse, page 158.

It has been a serious question with chemists as to whether there really is more than one or two original elements. Prof. Lockyer thinks hydrogen is the great primary substance of the universe. A few years ago it was not thought possible to reduce the gases to the liquid or solid state. Now, however, most of them have been so changed by artificial methods. Even oxygen has been reduced to a visible form. With such opinions and evidences of progress in the field of chemical science, we are reminded of the necessity of being very modest in our claims in regard to the nature or make-up of material things.

Written for The Better Way.

### An Open Letter to all Friends of Materialization Everywhere.

BROTHERS AND SISTERS:—

For years, and now much more than ever before, a senseless, malignant and most unholy war has been and is being carried on by persons miscalling themselves Spiritualists, against materialization and its mediums.

Jealousy on the part of mediums of lesser phases—greed, ambition, and love of domination on the part of lecturers. Cussedness on the part of some editors and cowardice of some, and ignorance and stupidity on the part of others, with a morbid and insane desire to proclaim their own immaculate purity on the part of many calling themselves Spiritualists, seem to be impelling motives in this most unjust, senseless, and under the circumstances, most damnable series of outrages perpetrated by civilized men in modern times! Brutality, defamation, misrepresentation and wholesale lying have universally characterized these "clean" Spiritualists in all their efforts to "crush out" this the grandest and most beneficent boon ever vouchsafed to mortals on this planet!

No previous good character; no witness, no matter how unimpeachable; no test conditions, no matter how severe, avail anything with the mud-slinging, fraud-seeking, shrieking, howling, slander-loving, puritanical, miscalled Spiritualists.

Spiritualism has many deadly enemies to contend with outside of its own ranks; but all these are as bleating lambs in comparison with these self-righteous, self-opinionated and self-appointed guardians of other peoples' affairs. Most of these have studiously kept aloof from all materializing seances, and yet claim positive knowledge of the fraudulent character of all such. And such is their pride of opinion that, if they ever go to a seance, it is with others of their own kind, banded together for the express purpose of breaking up the seance in order to prove their superior wisdom. And here uniformly comes in for grand display—their transcendently superior powers of lying! Without doubt it would be no exaggeration to say that there has

been no attempt to prove fraud by any of these "clean" Spiritualists that they have not lied at a 220 gait!

When materialization was in its earlier stages, and only one form could materialize at a time, these immaculate Spiritualists accused the medium of playing fraud. Now that as many as a dozen, under good conditions, materialize at a time, their cry is "confederates." No matter how solid the floor and walls are, how impossible for a woman, unseen, to get into the cabinet—still the cry is "confederates!"

Let the medium give the seance in a strange home in which she has never been five minutes before the seance begins, and if more than one form appears at a time, it is confederates; if only one, and that a child or a giant, that one is the medium on her knees or on stilts. With these immaculates no man or woman's word, nor the word of any number of men and women, is of any value, unless they cry fraud; and any liar's word is unimpeachable if they do cry fraud!

In Boston they band together for the purpose, as they declare, of "crushing out materialization"—make raids like bands of ruffians, howl like savages, and then cap the climax by exhibiting paraphernalia procured by themselves and hypocritically pretending that they stripped the raiment from confederates at seances they so villainously raided! Any lie is good with these ruffianly villains and for their sympathizers to believe. Truth, in these matters, is utterly ignored by them.

In California they conspire with unprincipled parties who employ carpenters to construct "trap-doors" and "sliding panels," hire confederates, and then, at a time agreed upon, pretend to become penitent and make confession; charging that a certain well known and many times-tested medium taught them the art of that sort of trickery.

Jealous mediums of lower or lesser phases, and greedy, unprincipled lecturers and platform test mediums are ever co-operating and combining with unprincipled men in and out of the spiritualist ranks to put down at all hazards, and by any and every foul means, to crush out this most grand and glorious blessing vouchsafed by angel ministrations. Churches, or their members, are raising large funds for the purpose of putting down Spiritualism, and are joining forces with these blind, bigoted and unprincipled raiders inside our ranks, and these, either through cowardice and cussedness, are being aided by nearly all the so-called spiritual papers. The Banner, Golden Gate, and many others, through cowardice or for money, either keep silent or publish the raiders' side and refuse their columns to the friends of the outraged mediums. This is so in a marked degree in reference to the Golden Gate. Little or nothing can be got into its columns in defense, while they are freely open to the damnable villany of the shriekers. Owen, undoubtedly, understands the villany of their course, but fears or refuses to act differently. His bread and butter appears to him, no doubt, to lie in that direction.

As for the *File-Us Off*, and others of its kind, pure cussedness and love of the wrong seems to be the main spring of their action! They seem to love the false and hate the true, and as their patronage must certainly come from those of like sentiments, they cannot be reached; but the others may and can, and therefore, as apparently the best means of redress, I call on all lovers of truth and justice to boycott all so-called spiritual papers that will not use, and allow their columns to be used for the righting of the villainous wrongs being perpetrated against our sorely persecuted mediums, and transfer their patronage to THE BETTER WAY, which is both true and able for the great work sorely needed. Let the friends of truth everywhere concentrate their patronage on this brave and true "BETTER WAY." Let him or her that now takes it, get as many of their friends as possible to send it their subscriptions. Let all who now take so-called spiritual papers that do not actively defend our persecuted mediums, notify their publishers to stop their papers, and then subscribe for THE BETTER WAY.

Again, patronize no medium or lecturer who does not defend mediums for materialization when prosecuted, as is being and has been so shamefully done. Any paper, flying the spiritual flag, that will keep silence or actively aid the damnable conspirators in their work is fit only to be despised by every lover of truth and justice.

Brothers, we are in the midst of a death struggle between truth and error! Despotism everywhere is marshaling its forces everywhere to strike down liberty! Shall we scatter and fritter away our forces by furnishing the slaves of war to the enemies of truth and progress? Shall we lie supinely by and see the instruments through whom our angel friends meet us face to face, kiss, embrace and hold sweet communion with us—persecuted and destroyed? For one, I say not—a thousand times no! Let us be up and doing. Organize for defense, and offense if need be! Meet the enemies at the threshold and give blow for blow.

No Spiritualist at this day, surrounded by mountains of proof as he is, can honestly, even doubt the truth of materialization! "He who denies a fact asserts a falsehood!" No one has need of being ignorant of this greatest of all truths, and for a Spiritualist to deny or oppose it is little short of infamous criminality. Poor, blind dupe; how strange that they do not see they are pursuing the same tactics towards materialization that the enemies of Spiritualism are pursuing toward all phenomena. The same blind denunciation and refusal to know the truth, the same senseless cry of fraud, and ignoring the

evidence of all who have patiently and carefully investigated this great truth, and the same implicit reception of anything or everything against, no matter how ridiculous, absurd and inadequate, and the same stubborn refusal to receive any evidence, no matter how obtained or from what source, that goes to prove its truth.

For the outside skeptic these may excuse; for the Spiritualist there can be none. Again, I call on all friends of truth and justice to be up and doing.

O. B. LISHER.  
SAN DIEGO, CAL., July 24, 1888.

Materialization.  
INDIANAPOLIS, July 20.  
To the Editor of The Better Way.

About the middle of April Mr. C. E. Winans, the materializing medium, came to our city and began holding seances. Since that time he has given some thirty-five or forty public circles to more than four hundred persons; has met many skeptics in private sittings, and in all given thousands of tests of spirit's return. Mr. Winans is the most perfect instrument your correspondent has ever met in the West, and he has made reputation enough in the last three months to place him in the front rank in Indianapolis. The people who have attended Mr. Winans's seances are as acute and intelligent and observant as any in the State, and what we are about to say of these great manifestations can be verified by people whose word is never disputed.

After holding some half dozen seances at Mr. Greenrod's, 9 Elsworth st., the medium went to other places, always holding forth in a private house. Some of the most astonishing exhibitions of spirit power were made manifest at Chas. H. Richardson's 256 E. Georgia. Here the medium sat in one room and the audience in another. Skeptics are always present. People who know Mr. and Mrs. R. don't harbor the thought of fraud; however a committee is selected, the room is locked, sealed, searched, etc. The medium's bare feet are put in a pan of flour, meal placed in his closed hands, while his clothes are sewed to the chain. But all precautions are useless, and out they come. One spirit unlocked the door of the room in which the medium sits, (it had been fastened by the committee and the key taken away), and walked along a short porch, rapped at the seance door, was admitted by the audience, and proved to be the dead brother of Geo. Hofer, who lives at 140 Va. ave. At other meetings, under the same conditions, friends came, two and three at a time, and, in all instances, gave personal tests of identity. In one of these circles there was written by the materialized spirit of the daughter of D. A. Rolston, who had passed over but a few days before, the following communication:

"My dear mother and father, death has released me of my suffering. I am free and all right now. I don't want you to grieve for me, for it makes me feel badly. Just think how much better off I am, and you all know that I have only gone before, and am not dead. I feel very weak. After I get strong and feel all right, I shall commence to manifest myself to you at home. Grandfather and mother met me when I crossed the river, and made me welcome to spirit life. Remember, Pa and Ma, all is well with me. Let this be a comfort to you both, and may you both love each other, and Pa always use kind and proper words. Live so that when you come to cross over we can all meet again. Always your loving child,  
HATTIE ROLSTON."

The above communication is written in a neat, legible lady's hand in pencil. Mr. Rolston, with others, say it is "her handwriting."

The seances held at Mr. William Childs, 17 Woodlawn ave., were grand beyond the power of description, and the critic and skeptic went away dumb. In the home of Mrs. Mattie Echols, 385 Dillon street, he held many circles. Last night's meeting there were some thirty persons, selected and invited. Fritz, the control, suggested that as no skeptics were present, it would not be necessary to put the medium under test conditions. Lights are turned down, a song is sung, when the curtains are thrown back, lights turned up, and a full form materialized spirit shows herself standing by the medium, who is in a dead trance in an easy chair. Your correspondent is called to the door of the room and examines, remarking to the spirit, "I am much obliged for this view." The spirit instantly bowed, saying, in a sweet feminine whisper, "You are very welcome."

Form after form came to the friends in the room, and I don't know how many times the friends were led in to the medium, showing him in a trance. This circle was very satisfactory, inasmuch as it was so often shown that the form was not that of Mr. Winans. During the manifestations a spirit came out, and upon the lap of Mrs. Echols, with bare arms, materialized three pieces of cloth, one black, the other two white. At another time it made a ladies' gown on the floor near the feet of Mrs. Echols. It takes too much space to mention all these manifestations in detail, yet we must not omit to say that when such men as Dr. Cunningham says he would not take the world for what evidences he has had of eternal life, since Mr. Winans came here, you can, in a manner, estimate the work done here, and the investigation and interest awakened. The day is past for the skeptics to say there are no prominent people in the ranks of the "cranks" who call themselves Spiritualists.

Mr. Winans holds three more seances and then leaves for Clinton, Iowa, to attend the camp meeting. A great host of friends here send their best wishes, along with him, and also say go and see him, because the half has not been told concerning this medium. One thing is worthy of remark, and it is, that Mr. Winans is one of the best test mediums in America. The fourteen seances held at Mrs. Echols's were closed last night with a crowd too big for her room.

Truly,  
G. W. HUNTER.  
100 E. Washington street.





### The Young People's Department

Are all your matches sold, Tom—  
Then let us to the open square,  
And warm us in the sun,  
We'll warm us in the sun,  
And feel his kindling glow,  
For his kind looks are the only looks  
Of kindness that we know.

We'll tell him all our sorrows, Tom,  
We'll tell him all our sorrows,  
We'll tell him where we sleep at night,  
We'll tell him how we fare,  
And then, Oh! then, to cheer us,  
How sweetly he will glow,  
For his kind looks are the only looks  
Of kindness that we know.

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Of kindness that we know.

### An Indignation Meeting of Birds.

A True Story.

BY PROF. SAMUEL LOCKWOOD.

Much has been said on reasoning by animals. Of the fact there can be no doubt; of its nature too little is known. But I think still less is known of the emotions of animals. Take an affectionate dog; how he suffers from jealousy! Our little Prince was completely miserable if his mistress took the neighbor's baby on her lap.

Several times I have been an eyewitness to an emotion of high order among the birds—namely, sympathy with other birds in distress. Yes, and though it may challenge belief, I did once, to my own grief, see a gathering of wild birds for sympathy and indignation.

But if it is to be credited, I must narrate the particulars.

When a college student I was taken ill in my sophomore year, and, gaining strength but slowly after the crisis had passed away, the doctor ordered me into the country away from my books.

I boarded at a farm house, and gave myself entirely up to the woods and fields—in a word, I devoted myself to Nature's book.

Through an entire summer I studied lovingly the ways of the birds. I even determined to raise some young thrushes and take them with me to my city home in the fall.

My selection was a nest of brown thrushes. It was in a thick mass of bushes in a swamp. It was an entanglement of wild growth, almost impenetrable.

Every day I watched, from the eggs to the callow young. I resolved to allow the old birds two weeks; then I would assume the raising of the young ones.

At last the day came, and all my preparations were made. Taking with me a cage, I worked my way through the dense undergrowth. Very carefully I removed the nest, and was trying to get it into the cage, when the female bird arrived. She uttered a cry, almost a shriek, and disappeared, but returned immediately with her mate.

The two birds made a wild effort to drive me away, even flying at me, with every demonstration of rage and distress. Then to my surprise, they both left.

I now felt so mean and bad, that I at once set about putting the nest back in the bush; but it gave me a good deal of trouble, as I could not make it stay in its place.

What now? The two old birds are back, accompanied by a whole bevy of wild birds. The entire copple is alive with birds. They seem bent upon picking my eyes out. I have to screen my face by holding the cage before it.

As to these birds—their number and variety and conduct—altogether it was an extraordinary scene. I do not think my imagination was at fault, but it seemed to me there were at least fifty of these indignant little bodies, and perhaps a dozen species, some flying at me, and all making angry demonstrations.

There were brown thrushes, song thrushes, cat birds, and several of the warblers. Such an uproar—mewing, shrieking, twittering, and other cries—a babel of bird sounds! It all meant distress and rage. But such a mix-up! All talked at once. The one keynote of the discord was distress and indignation.

I got out of that swamp a wiser and better youth. My conscience smote me, and my only solace lay in the thought that I had done my best to undo the mischief I had wrought.

The next morning I again went to the swamp to see how matters stood. How slowly I worked my way through the bushes! How deathly still everything was! The young birds had gone. I did not want to know how the old birds had managed matters, and how it fared with the little ones.

That indignation meeting of the birds occurred a great many years ago, but the scene is still vivid to my mind.

Among the higher birds, the thrushes and the warblers, occasionally occurs an interesting exhibition of sympathy for one another when in trouble.

One winter, just after a snow-storm, a bevy of snow-birds appeared near my house. I fed them crumbs, and they stayed with us several days. They got a little bold, even coming up to the kitchen steps to get their rations. There was, however, one exception.

A fence separated the old apple orchard from the house lot, and I observed that one bird kept on the fence rail, never venturing nearer to the feeding place. To my surprise and delight, the reason of this was soon made plain.

The poor little fellow was lame of one wing; so he must not be too bold, as, in the event of danger, he must have some vantage for escape. So an old bird took him crumbs at every feeding time.

But the most remarkable act in my knowledge of a bird in sympathy with another in distress was performed by a robin not two hundred yards from my house. It was a deed of daring, and in the highest degree heroic.

A sparrowhawk had pounced on a poor sparrow in the street, and was bearing it away. A robin from his maple tree witnessed the act, and instantly started in pursuit.

High in the air the noble little fellow caught up with the buccaneer, and one could hear the short, jerky cries of the hawk as the robin was "pegging in" and making the feathers fly.

The hawk dropped his prey, and the robin returned to the maple tree, where he had left his mate. The sparrow made the best of time to get back to his kind.

Was that not nobly done for the robin—so brave and so magnanimous, too?

### First Anniversary.

A Soul Communion Festival Day.

August the thirtieth, 1887, was the date of the first observance of Universal or Whole World Soul Communion. Thereafter the 27th of each month, beginning in the United States at 3:01 p. m., Washington City time, (corresponding to 12 m. here at Portland, Oregon), and across the Atlantic at 8:11 p. m., London time, the communion to extend over thirty minutes, was permanently fixed upon, and the time-table adjusted to this arrangement is now understood in all the capitals of the world.

Swift as "the lightning cometh out of the east and shineth even unto the west" has been the progress of Soul-Communion, and as noiseless as the footfalls of angels. Aside from its deep religious significance, the movement embraces points of interest to all intelligent people—all who have made a study of the human mind, the relation of thought to effect. The first communion was observed in the capitals of North America and Europe, in Jerusalem, Constantinople and St. Petersburg, and the principal cities of South America; and the idea has since been extending and gaining adherents among all classes.

Assuming that thoughts increase in power by affiliative unions, and, like water in aerial suspension, that there may be no practical limit to their expansiveness (as consciously realized to the human mind), have we not in Universal Soul-Communion the test of their value and power as factors in human progress? Hereby may we not consider as demonstrable, if not as yet actually demonstrated, Swedenborg's declaration that water is the material correspondent to spiritual truth? In pondering over this the spiritual seeker runs no risk in premising that thoughts are entities, or actual individualizations of force, for are not the proofs of this in well-attested cases of telepathy or thought-transference abundant and conclusive?

Though not a penny has been expended in missionary ways on its account, the idea of simultaneous Soul-Communion throughout the world, with universal peace and inspirations of spiritual truth as its objects, has been extending and strengthening from its first promulgation. By its own impulse or inherent power it has moved on as a growing and living organism—and this it is. Universal Soul-Communion is the Evangel that comes to build up on the good that is within and outside of all faiths; and, coming in this gentle spirit, truly spiritual natures cannot repel it, and are feeling its quickening power at all shrines and in all climes. The time each month of simultaneous Whole World Soul-Communion is a term of household familiarity and is pleasantly looked forward to from Reyjavik in Iceland to Kimberley in South Africa, from San Francisco in London, and on eastward till the circuit is closed with the seaports of China and Japan. From written and printed reports that have come to hand from all parts of the world (saying nothing of those better evidences, to us, that come not verbally) this much we know of the spread and propagation of the Soul-Communion idea. What a grand moral conquest is this, all unaided by the ordinary auxiliaries and instrumentalities of advancing and upholding institutions of civilization! Is it not alone convincing evidence of the supreme power of human thought, when soulfully evolved and unselfishly directed? Taking for his text the 28th verse of the 5th chapter of Matthew, and holding up this record of less than one year's making to illustrate and confirm, with what cogency and clearness the Christian expounder may descend upon the power of thought, for good or evil!

The evidences of the elevating and regenerating influence of Universal Soul-Communion are becoming a matter of common observation on the part of those who have intelligently watched and studied the current of events in relation to the progress of the movement. Are not new inspirations of truth invigorating while harmonizing thought as never before in all departments and schools?—the New Spirit of Concord and Liberty, as manifested to the general view, having descended upon Press, Pulpit and Public Platform. The adverse exceptions go to confirming rather than disproving the advance of better conditions, being natural expressions of antagonism on the part of those who, for the first time, begin to realize the restraining and directing power of harmony, the supremacy of love over hatred. These spirits of discord will gradually disappear as the Morning advances. The elements of happier conditions are in the air; they are clearly sensed by the sensitive natures of the higher thought-planes. The religious and the fraternal organizations are drawing closer together in sympathy. The Peace Sentiment is becoming a natural impulse with the peoples most advanced in civilization, and international courts of arbitration are at last being thought of as moral necessities of the stage of civilization reached, along with schools and public libraries.

There are now in progress and in contemplation, in the United States, Europe, and on both the Atlantic and Pacific seaboard of South America, organizations that are pivoted, as is Universal Soul Communion, upon soul-thought-centres. This is according to the philosophy of organization as briefly outlined in the preceding issue—these sub-organizational movements are all external manifestations of the esthetic principle of harmonic unification, so often elaborated in these columns, that is now expressing itself through Whole

World Soul Communion more powerfully than ever before among the inhabitants of this planet. A central truth or axial thought, once grasped in its fullness of significance, will illuminate all the dark places around and appertaining to it. What is consciousness? It is the totality of all knowings in a spiritual unity intellectually realized—particular consciousness unified and subordinated to the control of a directing center or general consciousness. Could a vein running all through the human body grow as a perfected vessel from the earliest embryonic stage? No. It is formed of an infinite number of molecules. What but the selfhood force of inherent consciousness carried each of these myriads of minor consciousnesses harmonically combined, is a spiritual unity, and that consciousness is the essential principle of individual being. Consciousness being spiritual, it rises through and over matter as a dominant condition—the world matter here to be understood as all that is subjected to the uses and purposes of a higher or dominating soul-consciousness. The sub-organizational movements referred to are as branches to the vine, the soul or central principle of each representing its altitude or degree of advancement towards the Universal Consciousness, the Universal Unity, the Infinite.

We purpose taking one day for gratulation over the results—with which as members of the growing Unity, we are well satisfied. The day we shall thus observe will be the anniversary of the first whole-world session of the Communion—August 30, 1888; and, spirit not being subject to the restrictions and barriers of time and space, we invite all so minded to unite with us in observing that day, the first anniversary of Whole World Soul Communion, or the afternoon hours thereof, as a resting or festival time, in which to sing the sweetest songs and send forth the purest and brightest thoughts as tokens of love and peace for all humanity.—[World's Advance Thought.]

A young man who was about to start in business on Michigan avenue went to an old retired merchant the other day to secure business advice.

"How much cash have you got?" was the blunt inquiry.

"About \$900."

"How much stock will you put in?"

"About \$2000."

"Um! Then your first move must be to engrave your name on a flagstone in front of your store, your next to paint your signs on all the fences for ten miles around the city."

"And why, oh, Sage?"

"That the public, six months hence, may recall the fact that you went into business instead of going into a lunatic asylum! Good morning sir!"—*Detroit Free Press.*

### Believers.

If we take the word in the common acceptance, and mean by a believer, an adherent of the Bull Apis; if we mean the man who, without having a clear idea of what he believes, believes he believes; in this sense there are many believers. Every belief has its martyrs. He who pretends to a revelation ought to die in the maintenance of what he asserts; that is the only proof he can give of its truth. It is not so with the philosopher; his propositions must be supported by facts and demonstrations. The belief of fanatics, always founded on imaginary, but powerful, interest in heavenly rewards, constantly imposes on the vulgar;—and it is these fanatics that we must attribute the establishment of almost all general or vulgar religions.—[Helvetius.]

### How to Form Spirit Circles.

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

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

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

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

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

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

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

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

8. Afterwhile the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will afterwards strengthen. Should the question, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as "Spirits out of the body have all the virtues and all the failings of spirits in the body."

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

The best manifestations are obtained when the medium and sitters are all in a comfortable and happy frame of mind, and are thoroughly comfortable and happy, the manifestations are born of the spirit, and shrink somewhat from the lower material influences of a cold or feverish condition. The best manifestations are usually the best.

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

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## WHOLE WORLD

## SOUL COMMUNION

AUGUST 27, 1888.

### ALL MANKIND

### WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

### 30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

### THE WORLD'S SOUL COMMUNION TIME-TABLE.

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

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

Austin, Texas.	1:43 p. m.
Boston, Mass.	3:28 p. m.
Burlington, Vt.	3:18 p. m.
Buenos Ayres, S. A.	4:18 p. m.
Buffalo, N. Y.	2:55 p. m.
Columbia, S. C.	2:48 p. m.
Cape Horn, S. A.	3:43 p. m.
Cape of Good Hope, Africa.	9:28 p. m.
Chicago.	2:20 p. m.
Detroit, Mich.	2:38 p. m.
San Francisco, Cal.	8:43 p. m.
Frankfort, Ky.	2:33 p. m.
Frederickton, New Brunswick.	3:43 p. m.
Haiti, N. S.	3:18 p. m.
Harrisburg, Pa.	3:03 p. m.
Howa City, Ia.	3:08 p. m.
London, Eng.	8:11 p. m.
Leamington, Kan.	1:48 p. m.
Little Rock, Ark.	2:03 p. m.
Mobile, Ala.	2:18 p. m.
Memphis, Tenn.	2:13 p. m.
Nashville, Tenn.	2:23 p. m.
New York City.	3:15 p. m.
Norfolk, Va.	3:05 p. m.
Omaha, Neb.	3:11 p. m.
Philadelphia, Penn.	3:11 p. m.
Pittsburg, Penn.	2:51 p. m.
Rome, Italy.	9:01 p. m.
Savannah, Ga.	2:48 p. m.
Santa Fe, N. M.	3:23 p. m.
St. Domingo, W. I.	3:53 p. m.
St. Paul, Minn.	1:58 p. m.
Santiago, Chili.	3:28 p. m.
Sioux Falls, Dakota.	1:48 p. m.
San Francisco, Cal.	12:01 p. m.
Vienna, Austria.	9:21 p. m.
Vera Cruz, Mexico.	9:48 p. m.
Wallis Wallis, Wash. Ter.	11:18 p. m.
Augusta, Maine.	3:33 p. m.
Baltimore, Md.	3:08 p. m.
Berne, Switzerland.	8:41 p. m.
Berlin Prussia.	9:09 p. m.
Constantinople, Turkey.	10:11 p. m.
Cincinnati, Ohio.	2:46 p. m.
Columbus, Ohio.	2:36 p. m.
Caracas, Venezuela.	3:46 p. m.
Charlottown, Prince Edward's Island.	3:58 p. m.
Dublin, Ireland.	7:46 p. m.
Edinburgh, Scotland.	8:06 p. m.
Dover, Delaware.	3:09 p. m.
St. Kearney, Neb.	1:53 p. m.
Georgetown, British Guis.	4:18 p. m.
Havana, Cuba.	2:51 p. m.
Honolulu, S. I.	3:51 p. m.
Jerusalem, Palestine.	10:31 p. m.
Lisbon, Portugal.	7:49 p. m.
Lima, Peru.	3:04 p. m.
Milwaukee.	2:18 p. m.
Indianapolis, Ind.	2:28 p. m.
Montreal, Canada.	2:53 p. m.
New Haven, Conn.	3:18 p. m.
Newport, R. I.	3:28 p. m.
New Orleans, La.	3:21 p. m.
Ottawa, Canada.	2:11 p. m.
Panama, New Granada.	2:53 p. m.
Paris, France.	8:19 p. m.
St. Petersburg, Russia.	10:11 p. m.
St. Louis, Mo.	2:11 p. m.
St. John, New Foundland.	3:38 p. m.
St. Paul, Minn.	1:58 p. m.
Smithtown, Jamaica.	3:36 p. m.
Springfield, Mass.	3:21 p. m.
Salt Lake C. v. Utah.	12:43 p. m.
Tallahassee, Fla.	2:33 p. m.
Vicksburg, Miss.	2:08 p. m.
Wilmington, N. C.	2:59 p. m.
Washington, D. C.	3:01 p. m.



## THE BETTER WAY.

THE WAY PUBLISHING CO.  
EVERY SATURDAY.L. BARNEY, EDITOR.  
CINCINNATI, AUGUST 11, 1888.

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

We are told to believe in Christ in order to be saved, but what we are to believe about Christ is so variously stated that the seeker is hopelessly bewildered.

Grand Army Hall services by the Society of Union Spiritualists and the Children's Lyceum are discontinued till the first Sunday in September, when they will reopen with fresh courage and accelerated enthusiasm.

Worship of God can do good only as it elevates the mental faculties to aspire toward a superior conception. Reverence for the powers of nature and an enthusiasm for the progress of humanity may produce as good effects upon the mind, and may lead to better results for the world.

"Uncle John" Robinson, the veteran showman, passed quietly to spirit life last Saturday, at the ripe age of 81. He was an honest man, a good citizen, and highly esteemed for the aims deeds which he did. His funeral on Monday, which was very numerous attended, was an impressive and instructive service.

Upon the third page of this impression of THE BETTER WAY will be found an excellent suggestion from *The World's Advance Thought* for "A Soul Communion Festival Day" on August 30, instant. This is a grand good article and it should be read by every Spiritualist, whether or not he approves of soul-communion. There is food for reflection in it, and an incentive to earnest thought.

The car-drivers in Brooklyn inaugurated a strike last week, and then used violence against the men who took their places. The community is not in sympathy with violence, and the strike therefore proves a failure; whereas, had gentle measures prevailed, it would have promised success, and probably could have achieved it. Sugar catches more flies than vinegar.

We are requested to state that Munkacsy's painting, "Christ on Calvary," will remain at the College Hall till 20th instant. It is said that its patronage is increasing, but why this is true we are at a loss to understand, for it is poor in conception and effect, and would be scouted in every school except the French. Undoubtedly it is one of the poorest of Munkacsy's creations, and the best is none too good for the critical "rowdy West." He has a better canvas at the Centennial.

The great Centennial Exposition in Cincinnati is now complete in every appointment, and will prove a joy forever in the memory of its visitors. All departments are systematically arranged, and in each there are many remarkable and unusual attractions, which cannot fail to interest and instruct visitors of intelligence. A display of equal value to art and industry was never before made in the United States, and it will be many decades before we can expect to look upon its like again. Do not fail to see it.

There should be pleasant and commodious grounds near Cincinnati for Spiritualist camp meetings. No locality in the country would support such an enterprise more liberally than this, and there is plenty of good territory, well watered and shaded, available for the purpose. Any point within twenty-five or thirty miles of the city, on a first-class rail line, would respond to the demand, if eligibly located and blessed with good natural advantages, and now is the time to find it and begin preparations for a good camp meeting next season. Who will inaugurate preliminaries to this end?

John Crawfish Bundy publishes a garbled exhibit of his correspondence with Henry J. Newton, of New York, relative to the *File-Us-Off* label upon Mrs. Wells, and calls it "The Wells Bore." Very likely this business has become a decided bore to J. C. B., but he ought to have known that his lies would return to plague him. They always do. He shows very bad judgment, however, in the publication of only that part of his correspondence which suits his taste. It is his own proclamation of defeat, as we will demonstrate by the publication of the letters complete in next week's BETTER WAY. They are very epic.

The Bible is the product of men's minds like other books. All ideas about God and the various doctrines of religion are likewise the product of men's minds. There was never a revelation of God to man of final truth, given directly and all at once, by either word or vision. Every human idea of religion is the result of a progressive development of man's mind, in accordance with the laws of evolution which pervade the universe, through which all growth in nature and all progress in man are promoted by the working of what men variously call "the inscrutable force," "eternal matter," "the first great cause," "the eternal and infinite spirit," "Almighty God," "Jehovah, Jove or Lord." How

If the question were asked, "What ought you to do for the advance of light and knowledge in spiritual things?" could you reply with ordinary promptness? Have you studied the problem? Then what is your conclusion?

You have not studied it sufficiently? Then there is no reply. But who is ready to respond exhaustively and with desirable clearness? An explicit answer would be beyond rubrics.

What ought you to do?—For the advance of light and knowledge? You do not know, but certainly you should lose no time in finding out. It is your duty to know and to act.

"Conscience is harder than our enemies, knows more, accuses with more nicety, nor needs to question rumor if we fall below the perfect model of our own thought." Thus says George Eliot, and it seems to us a royal gem of truth. The dictates of conscience, if obeyed, will withhold man from wrong, and it is certain that the promptings of this inward monitor must be heeded, unless man is willing to prove untrue to himself. What if the steam engine were to be heedless of its "governor"? It would run to utter destruction in very little time. Conscience is relatively the governor of human action, and, unless heeded, mankind must run into disorganization and moral ruin. No one can afford to disregard "the still, small voice" of conscience.

Physical manifestations in Spiritualism are not intended to satisfy idle curiosity or minister to the superficial entertainment of the rabble, but to sustain the doctrine of immortality by proofs which address the physical senses in a way that cannot be misinterpreted. This was their object in the time of Moses, Abraham, Samuel and Joshua, who were mediums of exalted type, and their direct communion with the spirit is a historical fact of great significance and undoubted verity. No one questions the biblical record of Spiritualism to the extent of discredit for it all, and, if it was a verity at any time, by the inevitable law of evolution it has made progress and is a larger truth to-day than ever before. Its object is instruction and the disenchantment of humanity.

Smoking in, upon or about the street cars is an abominable nuisance, and especially so is it upon the pretty open summer cars. Upon some of the cable lines it is done not only in the company of ladies, but by men and boys sitting in immediate contiguity to them, and most of the cigars and cigarettes are made of something which emits a villainous odor. The smoke and stench are too much for the olfactory of any decent male biped, and ladies show good judgment in seeking a line where this abomination is forbidden. Why not forbid it everywhere? It is becoming so impudent and sickening that soon it will be regulated by a special statute. Like any other attempt at poisoning, it should be classed as a grave misdemeanor, and punished accordingly.

## SHERIDAN.

General Philip H. Sheridan passed to spirit life on Sunday evening last, 5th August, at 10:20 o'clock, aged 57 years. His memory is immortal.

Dead! May, not so. They never die whose fame is fair and full, whose gain'd immortal name Among the heroes of a grand empire Whose inspiration never lags, whose record never dies.

He was born at Somerset, Perry County, Ohio, March 6, 1831, of Irish parents, and was reared in the Catholic faith. Admitted to West Point in 1848, he graduated in 1853, and performed service on the frontier till the outbreak of the civil war, with some slight intermissions. His record since 1861 is so closely identified with the history of the country, and therefore so well known, that recapitulation here seems useless. His fame is secure in the grateful hearts of his countrymen and in the esteem universally felt for a brave and noble soul.

Spiritualists and inquirers should remember that only three weeks will intervene till the reopening of the Grand Army Hall, in this city, for one of the grandest courses of lectures ever delivered upon Spiritualism, to be inaugurated by Mrs. Cora L. V. Richmond, of Chicago. As an inspirational speaker, her superior is not known anywhere. She will speak every Sunday morning and evening during the month of September. In October Mrs. Adeline M. Glading will occupy the rostrum. She has spoken for the Society of Union Spiritualists for two seasons past, a month on each occasion, and her lectures and tests are inimitable. In November we shall have the alert and versatile Walter Howell, who drew the largest audiences of the season during nine successive weeks last winter at this hall. He will be cordially welcomed and duly encouraged. Let Spiritualists see to it that these excellent speakers do not lack plenty of attentive hearers.

Too many people who are Spiritualists appear to prefer that their children be taught according to the old, out-worn superstitions of orthodoxy, rather than in a Spiritual lyceum; taught those things which are known to be false and fraudulent, all of which must be unlearned, rather than the truth as it is known to be in this age. The condition is anomalous, and its outcroppings are like the concretions of several absurdities which these good people expect to dissolve in milk and water, but they are liable to find them proof against the strongest acids. "As the twig is bent the tree's inclined." How

many thousand Spiritualists have found this tree in their own cases, and how much more emphatic will it become after they eat humble pie by instructing their offspring in all the superstitions of the creed! Reform this abuse without delay.

Our private advices from the various camps of Spiritualists throughout the country are of the most cheering character. Good, strong, effective work is going on all, especially at Cassadaga, Onset, Lake Pleasant, Sunapee, Parkland, Mount Pleasant and Haslet Park, the reports stating that at each of these scores of inquirers have found the better light of truth and rejoice in knowledge of immortal life. It is a busy time for speakers and mediums, and all of these who are competent to engage in effective work are putting in their time to the best advantage. The summer work promises to add considerable numbers to the membership of societies when the season again opens for indoor meetings, and, if this result is realized, it will be felt that camp work has proved both pleasant and profitable. Correspondents are kindly urged to furnish accounts for publication with larger detail. Let us have facts, incidents, and abstracts of good lectures.

Kellar, the wizard, played his legender-mane tricks for a season of five nights and a matinee at Heuck's Opera House this week. On Monday evening he professed to show how fraudulent spirit mediums perform their deceptions, and the show was quite interesting, but everybody knows who knows anything about it that spirit mediums are not prestidigitators, and not one in a thousand could be taught to do the Kellar acts, no matter how long a time was devoted to practice. Furthermore, the offer by this gentleman to duplicate anything done by a spirit medium, under a forfeiture of \$500 for a charitable object, made last year, was accepted by a Cincinnati Spiritualist, but when the pinch came Kellar declined to put up the money! On Monday evening he virtually reiterated this offer, making the figure \$1000. This sum will be put up on the conditions mentioned, we are informed, by a gentleman who means business, and another stands ready to wager \$500 that Kellar will not come up to the scratch this time. He is in the habit of challenging for buncombe, without an idea of being put to the test, and thus he aims to score a very cheap triumph, but he will be cornered and made to do that which he so airily proposes, at no distant day. Then his "exposure of Spiritualism" will be discovered too thin for consideration, and a fraud of frauds in itself.

## MONEY-MAKING MEDIA.

An investigator says he would be more inclined to accept Spiritualism if mediums made no charge for their services. Then it would be divested of all appearances of a money-making scheme.

Money-making! No good medium would follow the business professionally if he or she could do otherwise. Mediumship is at the command of the spirit-world, and under no conditions volitional. Then what is a medium to do for subsistence? The service performed is worth something and ought to be paid for in the end that the medium may have food and clothing. Most mediums go upon a very short allowance of these necessities, and, if any change is to be made in their remuneration, it should be doubled. They are a hard-working and painstaking class, employed in long and unseasonable hours, with work never done, and finally they reach an age when no medium can work. Meanwhile they have enjoyed a bare subsistence. Is it a money-making scheme?

There is no work more exhausting; no work which subjects the toiler to greater inconvenience; no work which is more wearing upon the brain and nerve forces; no work which the community more inconsiderately demands or less adequately compensates. Were its cost doubled the whole proceeds would amount to only a pittance, and in no business sense would it then be remuneration. Those who enjoy its benefits should be ashamed of the calculation which counts the coppers in the poor dole which they look upon as its "cost." A money-making scheme, indeed!

## WHAT IS GOODNESS?

In what does goodness consist? It is worth knowing.

There are differences irreconcilable in its acceptance. That which the South Sea Islander is willing to accept as goodness, the average Bostonian would wholly condemn. The devotee of Romanism sees nothing good in the Quaker, and so long as time shall last the twinededum of the Baptist will continue unreconciled to the twinededum of the Presbyterian. It has not been proved that there is genuine goodness in either.

The greatest good of which man can form any conception is that which will most largely benefit humanity, and to ascertain just what this is involves the all-absorbing problem of life. Every person seeks a practical answer, and the results are as various as the people who find them. Forty-nine fiftieths of them find naught. And still the question arises, What is goodness? Can any of our readers make it plain?

It may appear impudent in the priest of orthodoxy when he tells us that the infallible recipe of goodness is contained in his creed, and we are often inclined to the view that neither himself nor his pupils know how to mix the ingredients, but when we turn to his critics and learn they

have nothing better to propose, the prime difficulty still confronts our minds and will not be resolved. "Love God and serve Him faithfully" is an admirable rule, and it works well under a fair conception of what God is—the principle of goodness; but every man makes his own God, and some make him from poor materials indeed—more worthless than those adopted by "the heathen in his blindness." All the God you have or can have is within you, and if your God is good you can learn what goodness is by introspection, but if He is not good, it is useless to say "God help you."

## "PRIFYING SPIRITUALISM."

Our kind brother Blodgett sends out a protest from his Florida home against abrupt judgment of Spiritualist mediums and speakers, and especially against the distinction we propose to make by the publication of a list of names in THE BETTER WAY. His well-written and thoroughly wide-awake communication will be found elsewhere in this paper. But he misunderstands our position. We do not appoint ourselves to judge of the fitness of anybody, but solicit the testimony of those who are in possession of facts and who are known to be reliable people in the community where they live. Furthermore our inquiry does not extend to the class of offences about whose immorality there can be two opinions among civilized men, and thus friend Blodgett's criticism takes the wrong range. But on general principles it is good, and we publish it with no little pleasure.

There are some unspeakable crimes in this brilliant nineteenth century, and they are quite too dirty to think about. Long ago information, so called, came to us that some Spiritualists were guilty of these crimes, which we could not believe. Less than six months ago proof was brought to the writer that certain speakers upon Spiritualism and a few test mediums were thus nastily criminal. These people are not Spiritualists, whatever they may profess to teach; therefore we do not want them in our list of Spiritualists, and, furthermore, none like them shall be in this list beyond the time when proof of their unworthiness comes to us. Is there anything wrong in this determination?

We thank brother Blodgett for calling attention to that old parable of the wheat and the tares. "An enemy came and sowed tares." The enemies of Spiritualism are those who profess to be its servants, but do not its works, and they are sowing tares through evil example. Those which are already sown will come to maturity in some degree, but it is to prevent the sowing of more which enlists our attention. Perhaps this will not be accomplished, but something toward it will certainly be done.

## WHAT IS SPIRITUALISM?

Spiritualism is a philosophy which teaches man how to live, so that when he passes from this mundane sphere, he will have accomplished his mission in conjunction with matter, so far as suffering further trials, humiliations or physical pain is concerned. Not all reach this state, and for the simple reason that they have not attained soul-perfection, or that reopening of the spirit which frees them from the environment of earth life and its material attractions. Blind belief, or faith so-called does not effectuate it, and those who rely on this, are building on sand. Spiritualism has come into the world to inform man of this great fact, and one well worthy of being considered seriously. To believe in a future heaven or hell, for good or bad deeds done while in the body, is believing what is true, only that they must not be understood as localities. They are conditions of the spirit body—a counterpart of the physical body, and the soul's habitation in the life hereafter. Whatever misdeeds are done while in the flesh, impress themselves on the spirit body, and whatever passions are indulged through the flesh, because a part of the spirit, and crave indulgence in the life to come. Such is a spirit's hell. Freed from the flesh, and no avenue through which to indulge the material passions not yet overcome, is suffering. Deprived of wealth and power, and naturally attracted to beings who were formerly despised, is humiliating. And being avoided in consequence of carrying the stamp of misdeeds on its exterior, is misery. Such an existence may be expected by all who have not endeavored to overcome their passions; by all who have misused their wealth and power in earth life; and all who have been selfish, avaricious, hateful or uncharitable towards their fellow mortals before passing over. Now, Spiritualism has no beliefs, nor codes by which to regulate human life. It simply advocates self-study, because every individual is constituted differently, and thus needs a strictly personal training to attain happiness in the hereafter, or reach heaven so-called. Heaven is a condition of the spirit body. Freedom from passions releases the spiritual being from human wants, desires and cravings, and thus becomes happy in the indulgence of the mental, the intellectual, or the spiritual generally—this including an open vision to the beauties of the other world, whereas on the other hand, its spiritual sight remains closed until purified from these earthly feelings. Humanity beautifies the spirit body, and makes it welcome to the abodes of the happy—though not deprived of the power to return to earth at pleasure and visit its loved ones, whereas to the contrary it is drawn away from its earthly ties, and by natural affinity is

forced into the society of strangers, and perhaps very uncongenial ones at that. Thus Spiritualism is no religion in the worldly sense, but a philosophy which teaches man how to live—not how to die, and to live by the teachings of Spiritualism is to prepare for happy future as an immortal being.

## "THE CLUB OF X."

A single issue of a folio sheet has been made at Des Moines, Ia., under the broad title of "Spiritualists' Examiner and Camp Reporter." It is intended to show the decline of Spiritualism through the false manipulation, bad faith and double dealing of John C. Bundy and the poor critics who play second to his cracked bazaar. The work appears supererogatory, for there is nothing indicating decline in Spiritualism. Bundyism, however, is in *extremis*. It always had suicidal tendencies, and for years has been sawing away at its own throat, while it imagined it was killing somebody else by every rasp of its dull file. Its vitality is exhausted, and what has it to slow in exchange? Nothing. Remorse will come later, and plentifully.This paper professes to be issued by a club of ten persons, five of whom reside in Boston, one in New York, one in Chicago, one in St. Louis, one in Cincinnati and one in San Francisco. It grew out of things which occurred at the first and second camp meetings at Lake Pleasant, in which Bundy was Sanhedrim, or power of 72, and Grand Concrete Figurehead of the sublime pomposity. The story of the cuss words he used and the "d—d lie" he gave out in public comprise the introductory incidents in the "Examiner." Other things equally playful and nodulous follow, with scraps of editorial matter denouncing mediums and various people, (from the columns of the *File-Us-Off*) to afford a pleasing variety. And then the statement is assumed to be proved that Spiritualism is in a decline.

The idea is unquestionably preposterous. No sane man acquainted with the facts regards John C. Bundy as a Spiritualist. There are meetings of Spiritualists where his paper is not permitted to be sold, for it is looked upon as an enemy of the cause, Jesuitical and systematically untruthful. But it is as impotent to injure Spiritualism as a flea to combat an elephant. Greatly to Bundy's surprise, he cannot try conclusions with the spirit world, not even a little newspaper to echo his platitudes and billingsgate, and among mortals he has long ago posted as a falsifier. The "Examiner" is a shot wasted, after the game is dead and partially decayed, for it was never worth a liberal charge of ammunition, and this weapon of the "Club of X," is a double barrel fuser. Its concession that Spiritualism is declining will please Bundy, for he is a credulous mortal and will imagine he has played thunder, whereas he has simply made fools laugh and the judicious grieve. Yet we are not sorry that the "Examiner" has sounded the note of danger, for it will lead Spiritualists to guard against some other things which menace, and we hope they will heal everything like dissension in their ranks.

Occasionally one of our good correspondents stumbles upon the notion that the editor of THE BETTER WAY maintains a personal grudge against John Crawfish Bundy, which is a mistake indeed. We have never, never seen him, but his paper is public property, and that will be made the subject of adverse criticism by all honest people so long as it is mainly devoted to gross misrepresentation of spirit mediums. How can he expect anything better?

## MURDER OF SERVETUS.

Many apologies have been made by Calvinists for the burning of Servetus, but the damning fact remains that Calvinists put him to death for the crime of "heresy." It is interesting in this age to inquire wherein he was heretical, and for what particular shade of absurdity he deserved the fagot; for surely Presbyterians were not induced to take the life of a fellow mortal without grave reasons. They must have felt in their hearts that they were serving God by putting such a man out of the world.

Servetus was a scholarly gentleman of the first half of the sixteenth century, a man of persistent investigation and reasoning powers of unusual brilliancy. After this announcement we marvel greatly that he became a Presbyterian, but his religious affiliation was instigated by inherited prejudice and the teachings of his youth. He became a great physician, a discoverer in anatomy and physiology, a writer upon "advanced" theology, and the steadfast friend of John Calvin, who at length posed as his sanctified murderer. Who can give a fair reason for his death?

It came about in this way: He disagreed with Calvin on the doctrine of the Holy Trinity, and when ordered to shape his views to the more orthodox ideas of the subject, he frankly declared his inability to comply. He was "labored" with ineffectively, and then the Presbytery of sixty Swiss churches declared that he must promptly recant or suffer death! It seems he did not regard them as earnest in this conclusion, but they were, and the great Calvin urged expedition. The stake was set up, the devoted man chained to it, the fagots lighted, and his body was burned away from the free soul amid the songs and shouts of the Presbyterian rabble, among whom Calvin was one of the noisiest and most active.

These are facts of history. It is claimed by modern Presbyterians that Calvin took

no part in this murder. The best records prove that he procured the arrest of Servetus, that he left no scheme untried to insure his conviction, and that he claimed special credit for his death! Reformer Farel was one of the bitterest enemies of Servetus, a sour and implacable ecclesiast, but Calvin appointed him the spiritual adviser of the condemned heretic, and he pestered him continually with exhortations to "repentance", even in the last agonies of departing mortality. Farel and Calvin were enthusiastic in collecting the books and manuscripts of Servetus to burn with him, and they constituted a considerable part of his funeral pyre. It was an age of lights we are told, when religious freedom had gained a remarkable foothold, and yet the first man who was brave enough to do his own thinking was burned at the stake. Such was Christianity in the sixteenth century.

It would be the same to-day were the mass of mankind as ignorant as they were then. The world has learned reason through intellectual activity, and the majority in every community insist upon doing their own thinking. This was Servetus's crime, and it is still a crime in the estimation of Calvinism; but in truth it is a prime virtue, which will eventually emancipate the race from ignorance, superstition, and the sad enthrallment of ecclesiasticism. God hasten the event!

## SPIES AND MORALS.

Spiritualism has been more frequently wounded in the house of its friends than by all combinations of its enemies, and this suicidal policy is continuous, unceasing, mad and unaccountable. As heretofore noticed by us, its worst impediments are the spies in its camps, who leave no means untried to bring it to discomfiture, and these disreputable scamps are busy at placing clubs in the hands of orthodoxy to beat our brains out. If this policy is permitted to continue, we ought not to have any brains, for they are rapidly becoming superfluous.

There are too many professing Spiritualists who are without one spiritual aspiration or the suspicion of a desire for the mental and moral elevation of humanity, and this rabble exerts a very sad influence upon investigators and skeptics, for, while they are acquainted with our phenomena and know them to be true, their habits of thought and action are dishonest and unclean. These people are not Spiritualists, but sensual wonder seekers, whose selfish hearts are untouched by the glorious promise of immortality to their fellows, and they are willing to accept this promise for themselves without an effort to prepare for its enjoyment. And they hinder the preparation in which others desire to engage, by unsound advice, carelessness of public opinion and deeds of ill repute.

We repeat that persons of this sort are not Spiritualists, and it is proper to add that they are the deadly foes of Spiritualism, and that they work constant and almost irreparable injury to the cause. It is well to remember that the cause of Spiritualism is not to be judged by the character of those who profess to believe in it, but by the truths which it demonstrates and emphasizes to the comprehension of humanity; by the light it reflects in the dark places of the world; by the millions of souls it has raised from despair and triphantly introduced into the vestibule of a better life and a holier love; by the soul progress of its adherents and their earnest work to make themselves and their associates better men and women. Unless it exhibits these characteristics, it is not Spiritualism, whatever the claim for it may be. Unless it is clean, self-abnegating and charitable, it has no conception of the mission of Spiritualism.

We have to some extent found out what a spy in the camps of Spiritualism is capable of. One, who publishes a "make believe" Spiritualist newspaper, wrote a confidential letter to a public speaker a few months ago, and threatened that if he, the speaker, did any work for THE BETTER WAY, he, the spy, would denounce him, and do everything in his power to bring him to calamity. He wrote in the same threatening terms to an eminent medium, and at the same time indulged his passion for untruth and *nauseum*. The person who stoops to shift of this kind, to help himself or injure another, is a conscienceless bandit, who is kept from the commission of actual murder by cowardice alone, and yet some people look upon him as one of those playful darlings who mean well, and who would do much better if he knew how! So would the rabid canine; but we are not called upon to pet and coddle a mad dog—at least, not seriously.This pretty fellow has written confidential advice to a large number of our subscribers, requesting them to drop THE BETTER WAY and take the *File-Us-Off*, which would be sent on trial four weeks as a gratuity. Doubtless some have accepted this offer, but many more declined it and forwarded the liberal propositions to us. It may be a good way for some kinds of newspaper makers to obtain subscribers. We want none on these terms.

Correspondents occasionally express the apprehension that we are becoming too moral. No danger, good friends. We are not so moral as we look, and if at any time our improvement appears too rapid, we know how to modify and bring it back to its normal state; which please do not forget.

We are under more than ordinary obligations to many prompt subscribers.



## PERSONAL.

Mrs. U. D. Page, the renowned and only telephone medium in St. Louis, has now located at 238 North 14th street.

Mrs. Jesse Wannall Lee, the veteran spiritualist and writer, is now industriously engaged in working for the cause.

Mrs. Sallie Seville has engaged the Hall at Ninth and Franklin avenue, St. Louis, Mo., where she will lecture and give tests every Sunday at 3 p. m. Seats free. All invited.

Mrs. M. S. Allen, the indefatigable spiritualist worker, has engaged Xanthi's Hall 2311 Olive street, St. Louis, Mo., where she will give lectures every Sunday at 3 p. m. and sessions at 8 p. m. Seats free; all invited.

Prof. C. W. Peters, the renowned independent slate writer and spiritualist scientist and lecturer, of St. Louis, Mo., is now in Cincinnati, and is ready to give tests and lectures. He can be addressed in care of THE BETTER WAY.

Our enterprising friend, Willis, materializing medium at No. 19 Broadway, is sitting up a larger and better room, adjoining that now used by him, where he will have additional accommodations for his warm visitors to the excellent seances he holds nightly.

Geo. W. Kates and wife, the eminent speaker and medium, are in this city, stopping for two or three days only. They are en route to Mt. Pleasant Park, Clinton, Iowa, where Mr. Kates speaks and Mrs. Kates gives tests next Sunday, and, probably, during the remainder of the camping season. They are grand accessions in the work of Spiritualism at every gathering of intelligent inquirers.

Dr. J. K. Bailey informs us that his health has been quite poor since January last, but that he has lectured at various points during the spring and summer; in Michigan, Illinois and other states. In June he spoke at St. Louis, Mo.; Wheeling, W. Va. and Irwin, Pa. In July, at Stroudsburg, Pa., New Haven and Niantic, Conn., Attleboro and North Attleboro, Mass. He will respond to the calls for the fall and winter, either in the East or West. Address him: P. O. Box 125, Scranton, Pa.

Our alert and efficient agent, Dr. J. C. Phillips, is at Mount Pleasant Park, Clinton, Ia., where he is selling the grand inspirational songs of our good friend, C. Payson Longley, and taking subscribers for THE BETTER WAY hand over hand. He is also devoting a little time to the clairvoyant examination of disease, which he treats magnetically; and he gives psychometric readings upon the principle of full satisfaction or no charge. And we can promise that he will do anything else in his power for the advancement of the cause of Spiritualism upon a rational basis.

## ANNUAL MEETING

A MEETING OF THE STOCKHOLDERS OF THE WAY PUBLISHING COMPANY will be held at Latonia Hotel, Covington, Ky., at 10 a. m. on Saturday, August 11th, 1888, for election of officers, annual reports, and the transaction of any other business found necessary when met. L. BARNEY, Sec'y.

## SOCIETY OF UNION SPIRITUALISTS.

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

Hasket Park Camp, PINK LAKE, MICH., Aug. 3, 1888.

To the Editor of THE BETTER WAY.

Friday morning we opened our Camp with a Conference meeting, and a fine one it was. In the afternoon we marched in a body to Mrs. Knapp's cottage and dedicated it. Mrs. Baude, of Cape, delivered the address. She was followed by several others; and the occasion was one of great interest.

Saturday evening we dedicated Mrs. Merrill's new tent. Mr. and Mrs. Lillie had arrived. Mrs. Lillie sang, and Mrs. Lillie dedicated. She was followed by Mrs. Orvis, of Chicago, and the occasion was one long to be remembered.

Sunday dawned clear and bright, and with it came a large crowd of people, all intent on being at the dedication of the Auditorium. The opening speech was made by G. H. Brooks, the presiding officer, who reviewed the work of the past camp, and announced what was intended for the present season. He welcomed one and all to the ground, and all its privileges.

Mrs. Lillie, under her control, then proceeded to dedicate the auditorium in the most practical way, and that was by raising money to pay the indebtedness. After raising several hundred dollars, she proceeded to dedicate. Those who are familiar with her words of eloquence may know that this occasion was one when she could gather the greatest inspiration, and grandly did she do so.

In the evening Mrs. Orvis opened the conference, which was full of interest. Mrs. Orvis has added much to our meetings by her music, and by her flow of inspiration, and has won the hearts of all.

Monday the Lyceum opened; then reading circle. In the afternoon another conference, and then circle by different mediums, and then circle in the morning, conference or lecture in the afternoon, and other meetings in the evening. The attendance is good. Many more camps are being held, and we are sure to have a very successful season.

## CAMP MEETINGS.

Cassadaga Camp Meeting opens July 21.

Iowa State Camp convenes July 1st, and continues for five weeks.

Sunapee Lake Camp, at Newbury, N. H., commences July 25th and closes August 25th.

Camp at Vicksburg, Mich., from July 15 to August 14.

Hasket Park, Mich., meeting will be held for five Sundays, beginning July 25.

Verona Park, Maine. From August 12th to 20th.

Queen City Park, Vermont. Meetings begin August 21st; continue till September 15th.

Lake Pleasant, Mass., August 1st to September 3rd.

Mississippi Valley Spiritualist Association will hold a five weeks camp meeting beginning July 29, at Mount Pleasant Park, Clinton, Iowa.

Prof. J. M. Allen lectures in St. Louis, August 8, in Vicksburg, Michigan, August 15, 16, and 18. Address, Vicksburg, Mich. Care W. S. Wendell.

The Parkland, Pennsylvania, meeting camp opened on Saturday, June 30, and closes Sept. 5, 1888. Their fine galaxy of speakers and mediums, the beautiful grounds, and great facilities will make it very popular.

Warren Chase is at Mount Pleasant Camp Meeting, Clinton, Iowa, where he will remain till last of August. From 1st December till April, '89, he will reside at St. Louis and lecture there and at places easily accessible from that city.

## Movements of Mediums.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mrs. Nellie Coffin is located at Onset.

A. Willis, materializing, No. 19 Broadway, Mary L. French is open for engagements for 1889.

J. W. Fletcher will speak at Parkland, Pa. and Sunapee, N. H. Camp Meetings.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

A. S. Pease will make Saratoga his home for the summer.

Mrs. Mary J. Jennings, of Camden, N. J. is attending the Parkland, Pa., Camp Meeting, and will give sittings.

Fred Evans, independent slate writer, of San Francisco, leaves, August 23d, for Brisbane, Australia.

Mrs. L. A. Logan conducts meetings Sunday evenings at Harmony Hall, Denver, Col.

Mrs. Fannie Ogden, 6 S. Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

The "Parker Circle" has adjourned its meetings until September 15th, when they will resume again at 221 Walnut street.

Mrs. Clara Field is at Lake Pleasant, but can be addressed for engagements, care of Banner of Light, Boston.

Mrs. Mary C. Knight can be secured for lectures or grove meetings, by addressing her at Fulton, Oswego Co., N. Y.

Mrs. T. J. Lewis, speaker and test medium, 235 Harrison Ave., Boston, will answer calls in the Eastern States.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Mrs. A. D. Webster, the renowned trance, test and platform medium of the East, is now located at 1804 Pine street, St. Louis, Mo., where she can be addressed in regard to lectures and sittings.

Mrs. Sallie Seville, the well-known psychometric reader is again in the city and can be found at No. 1415 Olive street, St. Louis, Mo.

August 4th Annie Lord Chamberlain expects to go to Onset Bay Camp for a few days of needed change and recreation.

Mr. Geo. V. Cordingley, the wonderful boy trance and test medium, has returned to the city, and is now located at 1620 Pine street, St. Louis, Mo.

J. W. Kenyon will answer calls to lecture and attend funerals anywhere in the United States and Canada. Address, 51 Boswick street, Grand Rapids, Michigan.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbby, 727 Twelfth st., Louisville, Ky.

Mary A. Charter's engagements for the summer months are at Adrian, Detroit, Lansing and Monroe, Mich., and South Bend, Ind. She can be addressed at Carleton, Mich.

Edgar W. Emerson, Aug. 13, visits Sunapee Lake, N. H., Camp Meeting; 18th to 22th, Cassadaga, N. Y., Camp Meeting; September, at Buffalo, N. Y., and October at Troy, N. Y.

G. W. Kates and wife are engaged for the grove meeting at Hicksville, Ohio, August 11 and 12, and Clinton, Iowa, camp meeting, August 19 and 20. They would like to make engagements in the West for months of September and October. Address, Chattanooga, Tenn.

Helen Stanton-Richings is the guest of Mrs. C. P. Meskimen, East End, Pittsburg, Penn. She has still some unengaged dates for next winter, and can be directly addressed during July at West Alder street, E. E. Pittsburg, Penn., while her correspondents are reminded that her permanent address is "General Delivery, Boston, Mass."

J. Frank Baxter, during August goes to Mantua, O., Yearly Meeting; Cassadaga, N. Y., Camp Meeting; Niantic, Conn., Camp Meeting, and Lake Pleasant, Mass., Camp Meeting, respectively. September he continues with Etna, Me., Camp Meeting; Madison Lake, Me., Camp Meeting; then to Williamstown, Conn., for the third Sunday of the month; and to Lynn, Mass., for the fourth and fifth Sundays, and on continuously in other places into the fall of 1889.

Miss Jennie B. Hagan will lecture and give rhythmic improvisations—August 6th to 12th, Onset Bay, Mass., Camp Meeting.

August 13th to 21st, Sunapee Lake, N. H., August 22nd to 25th, Queen City Park, Vt., Camp Meeting.

August 26th to 31st, Etna, Me., Camp Meeting.

September 2nd and 9th, Bridgeport, Conn., Camp Meeting.

Miss Hagan's time is all engaged up to the Camps of '89.

Parties wishing to engage her for fall and winter of '89 may address her, or F. A. Bonelle, Business Manager, South Framingham, Mass.

## CINCINNATI MEDIUMS.

Mrs. J. H. Stowell, Trance. 232 Findlay St.

Mrs. M. Reinhart Trumpet Medium, 513 W. Court St.

Mrs. S. Seery, 31 Gest street, Trumpet and State Writing.

Dr. J. F. Williams, Vital Electro Magnetic Healer, No. 223 West Ninth street.

Mrs. A. G. Koball, 393 Baymiller street, between Poplar and Findlay streets. Trumpet.

J. D. Lyons, 187, Richmond street. Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Egbert, Trumpet. 67 Marshall Ave.

Mr. Stewart, Trumpet and Independent State Writing. 10 Addison street.

Mrs. Anna Cisena, Independent Slate Writer. 83 Mill street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slate Writer.

Mr. and Mrs. S. J. Winchester, 371 Elm street, Trumpet.

Notice to Spiritualists of Wisconsin.

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

## THE WAY PUBLISHING CO.

61 Bostwick, St. GRAND RAPIDS, MICH., July 9, 1887.

B. F. Fode,

Dear Sir:—It gives me great pleasure to inform you that your Malted Peppermint Spectacles reached me all right. They fit the eyes perfectly. I can read No. 10 of "Direction" with perfect naturalness. I have laid my eye on spectacles one side, as I find I can use them for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass required for anyone's eyes. With heartiest thanks I am Dear Sir, Respectfully, J. W. Kenyon.

## Cassadaga Camp.

To the Editor of THE BETTER WAY.

As at date of July 23 of "THE BETTER WAY," there does not appear any letters from Cassadaga. I herewith forward a brief one containing an important incident of the meeting. It was stated in letters of last season, that twenty acres additional had been purchased by Mr. Innis, of Oil City, one of the board of trustees. Also, that there is a new president, A. Gaston, of Meadville, and hotel keeper of the same place, Mr. Wycant, who is running the Grand Hotel, redited last year successfully.

Most of the new ground is cleared; off of which, tons of hemlock bark, corals of wood, and quantities of valuable timber have been disposed of. The smoke of its bush burning was extinguished at the beginning of the meeting, Saturday July 1. It would seem that the fire would have destroyed all lesser plant life, but the squaw berry raises its large leaves and crimson branches defiantly over the blackened, but rich earth, and the delicate white blossom of the pear wintergreen looks up innocently, as if it had a native right there, after all the storms of destruction that have swept by.

The building now of note, since it has been dedicated, is the first educational one, except the auditorium, a tent having been used heretofore. Donations of books, pamphlets, magazines, etc., are now solicited, and in order. The first floor is a fair sized hall for lectures, the second has a library room, front and rear rooms back of it. Mrs. Welles is librarian. An interesting entertainment was that of the dedication. Geo. Chabney had already hung illustrative maps on the physical and psychical culture upon its walls, and had commenced a course of instruction to a fair-sized class, when from the auditorium one day, boys were seen passing with small hemlock trees, pine boughs and great clusters of ferns, as if they were about constructing a wigwam for their own private amusement.

They had, however, been pressed into the service of the good and devoted Vice President, Mrs. Skidmore, who assisted by other residents upon the grounds, attends to the platform decorations. After the afternoon address at the auditorium, by Walter Howell, the services of the evening were announced; but few were prepared for the fairy scene, as at eight o'clock they entered the open door, Evergreens, wreaths, ferns and pond-lilies everywhere.

The Meadville band at one end of the platform, officers of the association at the other, while circled in the center, were a fine appearing bevy of youthful women, with the chairman, Dr. C. C. Sweet, at their left.

What had they to do with such an occasion, that has usually been presided over by long black coats and elongated faces. We shall see. First, music by the band, then a poem by Jennie B. Hagan, whose pearls ornaments over oshes of roses, set off the beaming features of the dark haired, fair-browed improvisatrice. You of Cincinnati know what these poems are when delivered by herself, we can only recall that it ended in the name of "Liberty Hall."

Mrs. Cora L. V. Richmond followed in a classical address, describing an ancient service, dedicating a magnificent temple to Isis, the God of the earth. In closing it was said, in substance, that "They would not exchange the ornamentation of this plain, new hall, for the more complex architecture of the ancients. That it was nearer to the true genius of nature, because less invaded by man's design. The brief but learned discourse was well worthy of preservation."

There followed two recitations by Misses Dean and Atkin, bearing upon temperance and equal rights, themes dear to the present generation. The last named lady, has great power and compass of voice; and as in imagination she crept with bleeding hands across the ties of a railroad bridge to save a train, everyone thrilled at the recital of "Kate Shelley's Heroism."

Walter Howell gave one of his humorous talks, when the trustees were called upon for speeches, and between them, they produced much merriment; as they were not of those "who crieth Lord, Lord, but doers of the word." The retiring Vice-President, Mrs. Skidmore, was also urged forward much against her will, to stand by the side of her co-worker Mr. S., where as the oldest and most faithful laborers in the vineyard for humanity, they made a noble picture long to be remembered.

LEWIE OLIVER.

(From Another Correspondent.)

LILLIE DALE, August 6, 1888.

Cassadaga has had good seasons before, but this year the camp is surpassing all its previous records. It is believed that there are more persons here for the purpose of investigating the phenomena than ever before. The slate-writing mediums are kept busy. Mr. W. A. Mansfield and Mr. Keeler being in special demand. Hon. A. B. Richmond, author of "Review of the Seybert Commissioners' Report," has been here several days, and has secured work.

Many on locked slates for Mr. Keeler, and communications of an extraordinary nature through Mr. Mansfield. He is going to write an appendix to his late book, and is collecting material for it now.

Several gentlemen of the legal profession have come here through the influence of Mr. Richmond, and are deeply impressed by what they have witnessed. A man that has tried thirty-three murder cases must be an expert in sifting evidence, and when such a one declares in favor of the phenomena of Spiritualism, his opinion has weight with those who know him.

Miss Jennie B. Hagan is very popular here. At a gathering held to give the servants at the Grand Hotel an opportunity of learning something of Spiritualism, Miss Jennie was presented with a purse of \$30.00 by admiring friends. It was on her birthday. Library Hall, a very pleasant building erected during the past year, was dedicated with appropriate exercises last Wednesday evening. A. B. Richmond Esq. was chairman, and addresses were made by Cora L. V. Richmond, Jennie B. Hagan and Walter Howell. The occasion was much enjoyed by those present. The building contains a library, lecture and reading rooms, and meets a want long felt by the association.

Friday there was an entertainment in the amphitheatre given by the Children's Progressive Lyceum. In these quiet, woodland places one feels that the God of all spirits is indeed present, and we are moved to say with Bryant:

"Thou art here, Thou silent  
Solitude, Thou art in the soft winds  
That run along the summit of these trees  
In music; thou art in the cooler breath  
That, from the inmost darkness of the place  
Comes, scarcely felt,  
Here is continual worship. Nature here,  
In the tranquility that thou dost love,  
Enjoys thy presence."

GRAPES.

## Grand Army Hall.

The attendance at the Mediums' Meeting last Sunday was good. Mr. Grooms occupied the chair, and addresses were delivered by Mrs. Sheehan and Mrs. Kibby. The subject proposed to Mrs. Sheehan's guide by the audience was "The Value of Prayer," and the Doctor accepted it, giving an apparently well-prepared disquisition on the subject, when of course, was impractical. It has been only three weeks since Mrs. S. appeared upon the platform, and already she acquires herself in a manner which many old speakers might envy.

She is a lady from Brockton, Mass., to join her husband who is located in business there. We regret to lose so valuable a worker in the cause of truth, and can assure the people of Brockton that our loss will be their gain.

## Remarkable.

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

## Sunapee Notes.

Reported for THE BETTER WAY.

Once more as the year comes round we find ourselves again upon the borders of beautiful Lake Sunapee, drinking in the inspiration of the grand old hills, and breathing the life-giving air as it comes with invigorating coolness from the surface of the lake. The camp meeting season at Sunapee has opened most auspiciously. The cottages are all occupied, the hotel also is well filled with guests. Many new cottages and tents dot the grounds which are extended this season much beyond their usual limits. The services thus far have been very interesting and well attended.

The opening day, August 29, Dr. H. B. Storer, of Boston, President of the association, gave the opening lecture. Your correspondent was not present at the morning service, so cannot speak from personal knowledge as to its merits, but from those I have heard that it was a good lecture and that I lost much by my non-attendance. In the afternoon Mrs. Juliette Yeaw gave a very fine address that was listened to by a large and interested audience.

Miss Sheehammer and a party of friends from Sutton, drove over during the day and were here at the afternoon service, and she was heartily welcomed by the audience and the campers in general. I think she was pleased with her short visit. In the evening a National Development circle was held at Capt. Churchill's cottage. The attendance was satisfactory and the powers remarkable.

Monday, July 30, was by the campers, devoted to getting the cottages in order, and by the association in getting things in working order for the season. Tuesday July 31, Mrs. Cradick, of Concord, lectured in the afternoon; in the evening an interesting conference meeting was held. Dr. Storer was the happy faculty while conducting the conference, and all felt at home in the evening, and their thoughts or give their experience for the benefit of others.

Wednesday August 1, Mrs. Yeaw gave another of her good lectures. The subject was "Ladder Building." It was very practical, and each present could be benefited by the advice contained therein. In the evening another interesting conference meeting was held. Many tests were given and mediums influenced to speak. Mrs. Chandler, of Boston, addressed us under control of brother E. S. Wheeler. Mrs. Yeaw, who leaves us tomorrow, spoke a few graceful, fanciful words, and then the conference was over.

Thursday August 2, Dr. C. H. Harding was the lecturer of the day, after the address he gave a number of psychometric readings, all of which were pronounced correct. In the evening another National Development circle was held at Capt. Churchill's cottage, with fair attendance. Great spirit power was manifested throughout the circle. A dance was also held in the hall for the benefit of the association. I was quite a success and much enjoyed by the young people.

Friday August 3, a Fair Meeting was held in the grove, at which many interesting and wonderful feats were narrated. Among the arrivals on this evening's boat, we note that of Mr. and Mrs. Fletcher, of Boston.

A conference meeting was held in the evening, larger in numbers than any preceding. It was made very interesting by the change of control from one medium to another of the same spirit, showing his identity perfectly through both mediums.

Saturday August 4, The State Association of Grangers will occupy our camp grounds. Meetings will be held in the grove during the day. In the evening an entertainment will be given in the hall, which promises to be a very enjoyable one. Fraternally, DOUGLASS.

## Onset Letter.

The weather during the week has been cool and pleasant except Saturday, when the lecture was held in the Pavilion, the Temple being engaged by the People's Theatre Co. The conference and feet meetings have been well attended and much interest manifested.

We have some of the first mediums in the spiritual ranks on the grounds this season, coming from all parts of the United States, among them are Dr. and Mrs. Rogers, spirit artists from New York, and Dr. Stansbury from California, Mrs. L. S. Caldwell, materializing medium, of New York, Mrs. Carrie E. S. Twigg, Mr. Lewis F. Jones, spirit artist, Dr. Tyson, artist for spirit portraits, Mrs. M. E. Williams, of New York, materializing medium, Mrs. Wallace from the Parker Hotel of New York, also Mrs. Moss, Mrs. Conant, Mrs. Pennell, Mrs. Beste, artist for independent voices and singing, Mrs. Bliss, Mrs. Stevens, of California, Mrs. Lewis, Mrs. Shirley, and many others, all good in their places. It has been of much aid to us.

Bishop Beale lectured in the afternoon to a large audience. His subject was "The transference of blood and the transference of intellect are two important subjects of our age."

Friday afternoon the Whole World Social Communion was held at Dr. S. E. Hervey's, and a pleasant and harmonious meeting was enjoyed.

Sunday morning opened pleasant and cool. The cars brought many people to the grounds for the day to listen to Sarah Bryne's discourse of the morning and Bishop Beale's in the afternoon. The exercises opened with a concert by the celebrated Middleboro band. There were over two thousand people at the auditorium in the morning. Mrs. Bryne's subject was "Change." In the afternoon the subject was "The dependence of the church on Modern Spiritualism," followed by tests from Edgar W. Emerson. Mr. Emerson has been in the city for a trip across the country where he was highly appreciated. It gives us great pleasure that he is so well appreciated abroad as we know he deserves to be.

A. A. Wheelock's subject for Tuesday is "The Bible the only book of authority."

Horatio G. Colby, well known throughout spiritual ranks, holds circles for physical manifestations every evening at his rooms in Hall's Block. The subject, "Emotion, vision and change of bells are handled with skill as well as vehemence. The hands coming through a solid curtain while the medium is under the control of the subject, is a sight to be seen by a stranger in the audience, voices talking and whistle, forms materialize, etc.

The noble number of the Soul, for June and July, will be issued in a few days.

It has been voted by the Directors to continue the camp meeting till the first of September, the Middleboro band in attendance.

Prof. Caldwell holds forth each morning at 9 o'clock, shaking rink, showing the power of mind over matter.

Sunday evening a grand and convulsive seance was held in the Temple by Mrs. Twigg, Mrs. Whitney and Dr. Stansbury. Five hundred persons were present, and the seances were very interesting.

A face simile of the state of the world can be seen in the next issue of THE SOUL.

GUSTIE F. HOWE.

HEADQUARTERS' OFFICE, July 30, 1888.

## A. WILLIS,

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CASSADAGA.

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Camp Meeting, Friday, August 10th, via Erie Railway, leaving Central Depot at Vicksburg (Train 72) 8:30 a. m. Round trip ticket \$3.50, on sale at Depot and following stations: Newburgh, Mantua, Garrettsville, Leavittsburg, Kent, Ravenna, Warren, Youngstown. Those who will accompany the excursion will receive tickets good for any train within Ten Days.

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## Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

## Our Country.

GEN. U. S. GRANT.

Oh! thou in whom such calm and power agree,  
If immortality ever dawn

On mortality, of thyself it now were true!  
That the great spirit of Lincoln looks for thee

Where files of shadowy soldiery are drawn,  
Waiting their mighty Captain's last review.

—Edgar Fawcett.

What prominent American citizen has  
ascended to a higher condition of life?

General U. S. Grant.

When and where was he born?

April 27, 1822, at Point Pleasant, Clermont county, Ohio.

Where do we find him in 1860-61?

In the leather trade with his father and brother at Galena, Illinois.

Where is he in February, 1862, at the commencement of the Great Rebellion?

Demanding in the name of the United States the immediate and unconditional surrender of Fort Donnellson.

On July 4, 1863?

Assigned command of all the armies of special order of President Lincoln.

On April 9, 1865.

Received capitulation of General Lee of the Confederate Army at Appomattox Court House, Va.

On July 25, 1866?

Appointed General of the United States Army.

On May 2, 1868?

Nomination for President by Republican national convention.

On March 4, 1869?

Was inaugurated President of the United States.

On March 4, 1873?

Was inaugurated President for second term.

On March 4, 1877?

Retired from Presidential chair.

On March 17, 1877?

Sailed from Philadelphia on steamer "Magenta" for a tour around the world.

On September 20, 1878?

Reached San Francisco, Cal., on his return.

On July 23, 1885?

Ascended from earth to spirit life at Mt. McGregor, N. Y.

On August 8, 1885?

Buried at Riverside Park, New York City.

Where now is his place?

Among the nation's heroes, and he now begins to live in the memories of the American people.

What have we seen at critical periods of our history?

Men who have stood forth as the embodiment of a principle that needed incarnation in our national life.

What was the mission of Washington?

He made the political unity of the American colonies a possibility by securing their independence as the free states of the new world.

Lincoln's mission?

He stood between the living and dead and struck the shackles from the slaves, while his eye was fixed in the direction of eternal right.

What great mission did General Grant perform?

He made permanent what Washington made possible, the unity of the whole country.

Who carefully laid his mortal remains to rest?

Soldiers, statesmen and citizens.

Why do we remember him?

Because of great conflicts won, of great deeds done, of a noble life and a noble death.

What will ever be his crowning glory?

His great character and imperishable love of country.

What declaration did he make as he entered the war?

That he warred only with armed rebellion; that he had nothing to do with political parties or opinions.

Where have we seen him?

In the fury of battle, in the glory of victory, in the chair of state, the guest of the world, honored by crowned heads and sceptered hands, by renowned warriors and eminent statesmen,—the result of the fame of honorable deeds.

When were his supreme moments?

When long-maturing plans are to be consummated, and long-deferred hopes are to be realized.

What excited the admiration of mankind and caused the applause of the people?

The workings of his master mind which were hidden beneath the silence of his lips.

What was the desire of the Republic in its dark days?

One dominant spirit mighty to grasp, strong to execute, powerful to inspire.

How did he fulfill this desire?

By moulding, controlling, and inspiring a million of men to think, feel and fight as one man.

What was the result?

The nation felt her mighty change and the rebellion went down beneath the power of this wonderful man.

How was he the greatest of soldiers?

He did not fight for empire, for glory, but for justice, liberty, peace and law, order and civilization.

How did he regard war?

As a ghastly monster whose march is to the music of the widow's sighs and the orphan's cry.

How did he save the country and prevent the greater effusion of blood.

By an energy that never knew defeat.

Who will mankind honor as heroes?

Only those who drew the sword in defense of human rights and in support of the constitutional authority.

What did he say to the brave foe when the conflict was over?

We accept your muskets, those you will no longer need, and we return to you your swords, tokens of the courage and fidelity with which you have sustained a mistaken cause, and let them be the emblems of the honor of your parole and your fidelity to peace as they have been in war. It is spring-time, you will need your horses in the culture of your fields, which awaits you.

What did he say to the vast armies whom he had so gloriously directed?

Soldiers, we have done our duty together, we have conquered, return to your several avocations; substitute for the weapons of war the implements of handicraft and husbandry.

Within ninety days what did the world see?

The first example of a million trained veteran soldiers quietly dissolving and returning to the avenues of peace.

Should we rend the veil that obscures our vision, how would we see him?

In his better form of immortality, with all his mighty faculties in full play; unchanged in his individuality, the same calm, earnest, sincere soul, purified and exalted, and intent on the realities of his better life.

In the years to come how shall we be reminded of this man?

Some comrade in arms shall speak of the splendor of his martial genius; some statesman shall review the majesty of the civil administration; some historian shall place him on the pedestal of his renown; some minister of religion dwell upon that great character, which will ever be his crown of glory.

What was the source of his strength, the power of his action and the glory of his achievements?

His individuality, which was most intense.

What was Washington's mission?

Secured the freedom of the colonies and founded a new nation.

Who was Lincoln?

The prophet who warned the people of the evils that were undermining our free government, and the statesman who was called to the leadership in the work of extinction.

Who was Grant?

The soldier who by victory in the field gave vitality and force to the civil policies which Lincoln devised in his Cabinet for the regeneration and security of the Republic.

Why will his name survive?

Because it is indissolubly connected with the greatest military and moral triumph in the history of the United States.

What if the Armies of the Union had failed?

The vast and beneficent designs of Lincoln would have been frustrated and he would have been known in history as a Statesman and philanthropist who in the cause of humanity cherished great aims which he could not realize and conceived great ends which he could not attain, as an unsuccessful ruler whose policies distracted and discredited his country.

What if Grant had failed?

He would have taken his place with that long and always increasing array of great men who are found wanting in the supreme hour of trial, but, as long as the American Union shall abide with its blessings of law and liberty Grant's name shall be remembered with honor, as long as the slavery of human beings shall be abhorred and the freedom of man cherished.

What of Lincoln?

In the cycles of the future the story of Lincoln's life can never be told without associating Grant in the enduring splendor of his own great name.

What is the history of this man?

That he contended for as great a stake as was ever in issue in human history, that those great campaigns, where the greatest armies mustered, officered by illustrious generals were moved by one man, and were marshalled to victory by his genius.

How shall we honor and respect this man?

As a representative American soldier, whose example and inspiration were stirred by American history, quality and faith, but America bowed her head in grief when she buried him in that proud metropolis by the bank of the historic river, with martial music and stately procession.

What was the grand example of Grant's career?

To the spectacle of the Confederate General writing in respect to the Hero's memory and showing by their presence that the North and South clasp hands across the casket that contained the mortal remains of the truest, noblest and grandest Soldier of modern times.

Having served and saved his country, what did he become?

Its Chief Magistrate and then a private citizen.

'Tis morning and the promise of a brighter day. The trumpets of the skies are sounding the reveille. Their notes have reached the earth. Their notes have reached the General's ear. He has gone to join the triumphant host. 'Tis morning in the spirit land.

## SILVER CHAIN RECITATIONS.

He will be best known in coming ages as the foremost soldiers of the Republic.

Unknown generations will read his battles with wonder and admiration.

The time will come when men everywhere will recognize the greatness and beneficence of his administration as President of the United States.

Duty to his conscience and his country was his standard of successful manhood.

In two and a half years he was advanced from the command of a single regiment to the supreme direction of a million of men.

The Union was saved by the victory of the army commanded by General Grant.

We can except the immortal Lincoln and say that to Grant more than any other man that our Country survives.

Lincoln and Garfield by some mysterious fate were called to ascend higher but Grant lived to complete his work and saw the Rebellion vanquished, and his prayer for peace answered.

He commanded armies larger than were ever handled by any general before or since, and under his command those armies saved the life of the country.

He was called to the chief Executive power in a time of unexampled difficulty and with that power he preserved his country's honor, and subdued to affection and reverence the hatred born of a great civil war.

As his body left Mount McGregor for its last resting place, a throng of princes, nobles, warriors and statesmen gathered at Westminster Abbey, the holiest spot of the proudest empire of the world, to do him honor.

In accepting from President Lincoln the commission as General of the armies of the United States he modestly said that whatever success attended him, would be due to the gallant armies he was appointed to command.

## Spiritualism.

This doctrine is working its way into the churches. Mrs. Abbie Burnham says:

The world is hungry, and we must not feed it on husks. As Spiritualists we should seek for a wider and higher knowledge of ourselves and of the world; we should see to it that our lives are blameless and without reproach, and thus fit ourselves for the kingdom of heaven, which Christians say is somewhere in the skies, but which we believe is in the heart and of the heart. "Behold, the kingdom of heaven is within you."

Mrs. Burnham related a case in which a member of a Baptist church was expelled for cherishing Spiritualist views and was followed out of the church by 125 other members, who avowed themselves also as Spiritualists. Some day the Christian churches will wake up and find that nine tenths of their adherents are firm believers in Spiritualism. This is certainly the drift of things to-day.

## SPIRITUALIST LECTURERS.

Mrs. N. Andross, Dalton, Wis.

Mrs. R. Augusta Anthony, Albion, Mich.

Mrs. M. C. Albee, Barton Landing, Va.

Wm. H. Andrews, M. D., Cedar Falls, Ia.

C. F. Allen, Stoughton, Mass.

James Madison Allen, Peoria, Ill.

Mrs. Nellie J. T. Brigham, Colerain, Mass.

Mrs. E. H. Britten, Chesham Hill, Manchester, Eng.

Mrs. W. Scott Briggs, 18 Alken street, Utica, N. Y.

Bishop A. Beals, 88 State street, Albany, N. Y.

Addie L. Bailton, 759 Market street, San Francisco, Cal.

Dr. Jas. K. Bailey, P. O. Box 123, Scranton, Pa.

G. H. Brooks, 802 Hoyt street, East Saginaw, Mich.

J. R. Buell and Mrs. D. Buell, Indianapolis, Ind.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. S. A. Byrnes, Mill & Adams st., Dorchester, Mass.

J. Frank Baxter, 181 Walnut street, Chelsea, Mass.

Mrs. L. E. Bailey, Battle Creek, Mich.

Mrs. Abby N. Burnham, 50 Appleton st., Boston, Mass.

Mrs. Emma J. Bulene, Denver, Col.

Miss W. D. Bailey, Louisville, Ky.

Miss L. Barnicot, 175 Tremont st., Boston, Mass.

Prof. J. R. Buchanan, 6 James st., Boston, Mass.

Mrs. Ellen M. Bolles, Edge Park, Providence, R. I.

Mrs. H. Morse-Baker, Granville, N. Y.

Mrs. S. E. W. Bishop, 510 High st., Oshkosh, Wis.

Mrs. Nellie S. Bande, Capuc, Mich.

Warren Chase, Cobden, Ill.

Dean Clarke, care Banner of Light, Boston, Mass.

Mrs. Hettie Clark, Onset Bay, Mass.

George W. Carpenter, Kendallville, Ind.

Mrs. Marietta F. Cross, W. Hampstead, N. H.

Mrs. Belle A. Chamberlain, Eureka, Cal.

Dr. James Cooper, Beldenville, O.

A. C. Cotton, Vineland, N. J.

Eben Cobb, Hyde Park, Mass.

James R. Cooke, 1881 Washington st., Boston, Mass.

Mrs. Lora S. Craig, Keene, N. H.

Mrs. A. E. Cunningham, 429 Tremont st., Boston, Mass.

J. W. Odwell, 401 Center st., Meriden, Conn.

Mrs. E. B. Craddock, Concord, N. H.

Mrs. Abbie W. Cressett, Waterbury, Vt.

Mrs. L. A. Coffin, Park st., Onset, Mass.

A. E. Doty, Ilion, Herkimer Co., N. Y.

Mrs. C. A. DeLafolle, Hartford, Ct.

Mrs. S. Dick, care Banner of Light, Boston, Mass.

Miss Carrie E. Downer, Baldwinville, N. Y.

Anson Duffell, Chesterfield, Mass.

Carrie C. Van Dux, Geneva, O.

Mrs. A. Jesmer-Downs, North Springfield, Vt.

John N. Eames, Boston, Mass.

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Miss L. Lizzie Ewer, Portsmouth, N. H.

Edgar W. Emerson, 240 Lowell st., Manchester, N. H.

O. A. Edgerly, 52 Washington st., Newburyport, Mass.

J. Francis, Sackett's Harbor, N. Y.

Mrs. Clara A. Field, 59 Clarendon st., Boston, Mass.

George A. Fuller, Dover, Mass.

Mrs. M. H. Fuller, Saratoga, Santa Clara Co., Cal.

P. A. Field, Barnardston, Mass.

Mrs. Addie E. Frye, Fort Scott, Kan.

Dr. H. P. Fairfield, Box 347, Rockland, Mass.

Mrs. Sue R. Fales, 13 Front st., Cambridgeport, Mass.

N. S. Greenleaf, Lowell, Mass.

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## SPIRIT MESSAGES.

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

## Questions and Answers.

**QUESTION.**—What is the requirements of the life beyond; that is, speaking of it in a general way, and of yourself in particular?

**ANSWER.**—The requirements of our life are these: Purity of thought and motive, love to God and humanity, freedom from malicious desire, truth of statement in every case; in short, to do unto all men exactly as we would desire them to treat us. Regarding the requirements of my individual life, my earth life having been an absolute failure, my requirements have been and are to recompense every individual whom I had unjustly treated; to outlive the disgrace which my wilful acts fastened upon me; to atone by deeds of love and mercy, every prejudicial thought from the minds of men; to come back amid a perfect vortex of hatred, to work out mine own salvation. I am content to do it; God's law is within my life.

**HENRY TUDOR VIII.**  
Q.—Is there a limit to space? Where does matter end?

A.—Regarding matter and space, they never had a beginning, consequently can never have an ending. They are, because God is. H. T.

Q.—I'm your (spirit) life; is there any weariness; that is, is spirit so constituted that it needs rest?

A.—There are resting seasons; those of us especially who are progressing become very, very weary. The rest is in this: We seek quiet and put away from us all thought, remaining perfectly passive, though at will we can be conscious of all things around us. It is a dreamless sleep, or a voluntary cessation of every faculty. While this is being enacted, the life essence flows in upon us, and we are the more refreshed. HENRY VIII.

1.  
I am Mary Louisa Randall; I wish to reach Vinie Randall and Mrs. Cox. O, sweet Jessie, how I would like to meet her; I mean Jessie Cox. Dear Tiny, I remember you all. What has become of Charlie? I mean Charlie Wright. When I last visited, he and Win came together; I mean Win Kirk or count P. H. This will convince any of you who remember me. Six and one-half street was a happy place to some. I am happy, beloved ones. I hope to have made myself known to you. Give my love to Mary, and tell her I have met her husband, and he is doing better. Once more, I hope I have made myself known, and that this will give you comfort. Dick Siffelle has not done as his mother would have liked him to.

2.  
I am Mabel Franz. I live in Elmira, New York, with my aunt and uncle, Mr. and Mrs. Stahl. I want to reach Miss Gertie, my teacher. She knew me when she knew Harry Page. Don't you remember Miss Gertie. I used to have headaches, and the professor gave me to you. I was ten years old. Miss Gertie I never did learn all the scales, because the next year I died with diphtheria here, for I think Aunt Milly always wanted to get rid of me. I see Cousin Willie and Cousin Marian whenever I go to earth, and Marian plays well with Miss Gertie. Now my darling sweet teacher, good bye; you were the only one very kind to me. Miss Gertie I never did know your last name, but Professor does, and so does Harry.

3.  
I am Percy Hewitt; I wish to reach John H. Hewitt, my father. Father, Rashe is not doing well; his own mother and my heaven mother send you this word. Please sir, look after him, and please thank Rosina many times for her goodness to me. Your little son, Percy Hewitt, whose earth life lasted but about ten months.

4.  
I am J. Thomas Talliaferro; I desire to reach relatives of mine in Lynchburg, Petersburg, Richmond and Washington. Eleanor, a rest is absolutely necessary to your well being. I am so glad to see that my brother has so much better and much more steadier employment. I see Elizabeth very often; she is happier than when she lived upon the earth. Live right, do right, and your life will be crowned with success.

5.  
I am Polly Ann Haskell; I have a beloved one upon the earth whom I would reach. O, could you but see your own Jessie, how bright and beautiful she is. John and Mary unite with me in love. Annie is well, and George W. is glad to communicate with you. The little baby boy who went from earth so small is developing rapidly. I will write you a private letter at Casagada. Please do everything you can to make an opportunity for us; so many of us want to come to you. An old friend of yours, Dr. William C., wishes to be remembered; he says you must go back some years to recall him.

6.  
I am Carlotta Rosalia Roth; I wish to reach Anita, a promising relative. Anita, follow your profession; you will certainly have success. Don't seek a position under government any more. As for John—well, the world is full of others, and you are young and have your voice and your powers of elocution. I will take care of you and Lydia. S. Thompson will keep you, if you apply to her.

King Henry reconstructed the above, as it contained too much which he did not deem fit for publication. C. M. KEITH.

Written for The Better Way.

**The Home in Heaven.**  
DR. CHANDLER.

That anyone could question that there is life "beyond the grave" was more than I could understand when in earth life because there has ever been among mankind very much evidence that there is no death to the real I am; the real person. You, in earth life, do not doubt a person who tells you of seeing a spirit walking through a cemetery, no, you do not doubt that, "because there are many buried there who cannot rest," but when we come to you in any other place you doubt and insist that we make ourselves visible to your eyes; one fact is worth very much and I would that those who do not accept our evidence in the family circle be content to meet us in the cemetery; in either place we will do all in our power to clear away the mists, so that this truth, of life beyond the grave can be clearly understood. Fear not, but rejoice rather, that the way has been opened, so that we can come to you with this new religion.

The thought that occupies your minds more than any other at this time appears to be, "will my loved ones there remember and know me when I also pass into that wonderful country," and I am glad to come with this message from your loved ones here. Fear not; for having once known and loved you, we cannot forget nor forsake thee, and though we may not be the very first object your vision may rest upon, we will be the first to welcome you to this home where such doubts cannot enter. Then you will learn that your loved ones are with you, and retain their individuality as in earth life, hence you will recognize them, and they will know you, because the process that you call death works no change in you or them.

In reference to the "House not made by hands, eternal in the heavens, prepared for you to enter, after we have laid aside the mortal form;" in one sense that house is the one your soul will occupy in the new life; and yet there is another house not made with hands, eternal in the heavens, and that is the one created by your every-day walk and conduct while in earth life; this house will be truly your own, and may possibly disappoint you in some way, because you have been taught that it will be prepared for you by some one else while the truth is, your journey along the every day paths of earth life has given you the opportunity to furnish the material for its erection, and hence it will prove more like a home to you individually than one prepared for you by some one else; the most beautiful pictures upon the walls will be those representing the deeds of loving charity bestowed upon poor wayfaring mortals found along your journey there. I wish you to remember that earth life is a primary school, and efforts for good there will form a very pleasing feature in the house you will occupy upon this side of life.

There is life upon this side of the grave, and there is also individuality; so there is also a real world here, as with you, and no one can describe this world so well as those living here. When we return to you with the story of this life and try to explain what this world is like, we are at once aware that our descriptions must appear so very much like scenes in earth life that you may be led to imagine that we are describing things of earth instead of the spiritual world; all who attempt to tell the story of this life are aware of this difficulty and endeavor to give only as much as you would likely to accept, for mortal eye hath not seen the beauties of the spirit world. We could write a full description of all we have seen, but it would be very different from that heaven where the blessed are supposed to have nothing to do except to sing glory to the Lamb, etc.

There is now no excuse for any in earth life to preach of heaven and hell as was the custom before I passed into this life, for then the angel ones had not returned in such force as now, to tell the story of life and resurrection upon this side of the grave. One other mission we have had before us, was to explain the truth that all who pass out of this life enter this to find enjoyment here, measured by the real efforts for good there. Then I was taught of two places; one a home of happiness in heaven, and the other, a place of misery, where all would go who doubted the preachers' idea of the future home of mankind.

Did it ever occur to you that there is a beyond, that occupies our thoughts here? All thoughtful persons in earth life wonder what the beyond has in store for them, at least that was my experience there, and it is the same with me here, for thus far I have not entered into complete happiness, and cannot until all my loved ones in earth life join me here; when all are together here, there may come the desire to pass on and into the beyond of this life.

I find that none are content to stand still in this life, nor are any anxious to pass beyond the realm of love where dear ones dwell; love in earth life is strangely binding, but is very much more here. Love here is so strong that all are constantly looking for some way to make others happy; consequently this is a world of great possibilities for good deeds; it is a poor possibility for those who come from the realm of selfishness; the least persons who come into this life are those who lived, wholly for self, and it is a sorrowful sight to witness their early life here.

ADELAIDE SQUIRE BROOKS, Medium.

## What is Said of Spiritual Phenomena.

J. H. Fichte, the German Philosopher and Author, "Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London, "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things which cannot be explained by a rational being to be capable of explanation by the posture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers, "I have for many years known that these phenomena are real, and distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—Extract from a Letter to A. Russell Wallace.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania, "I am about to publish my confidential notes in the references respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidence of that agency than those given in the work in question."

Professor Challis, the Late Plummerian Professor of Astronomy in the University of Cambridge, "I have resisted the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses, and I have not been less scrupulous in my examination of the facts, than either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—*Church Journal*.

Professor Torneboem and Eiland, the Swedish Physicists, "Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forth important results is already made clear to us by the revelations of natural history in all ages."—*Aftonbladet* (Stockholm), October 30, 1879.

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

Lord Brougham, "There is but one question I would ask the author, is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the various lines of mind which divers circumstances produce are found those who are not materialists, but who are spiritualists. The author addresses himself, But even in the most clouded skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature," by U. O. Groom Napier, F. C. S., The London Dialectical Committee reported: "I, that sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on the present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell P. Varley, F. R. S. E., "Twenty-five years ago I was a hard-headed unbeliever. I was a spiritualist, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude much as circumstances would permit, the possibility of trickery and self-deception. . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have been observed, proving the existence of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Française, "I do not hesitate to affirm my convictions, based on personal examination of the subject, that the scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about, and also any uneducated man who, in his professional avocations, to scientific observation—provided that his mind be not biased by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in insisting that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is 'impossible'—may acquire a radical and absolute certainty of the reality of the facts related to."

Alfred Russel Wallace, F. R. S. E., "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not a matter of quibbling that can deprive any of them, but only facts and accurate deductions from those facts. When the opponents of Spiritualism can record the results of their researches approximately in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the same cause and able men have referred to them, then I will be content to give up my position. I have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for the spiritualists to produce evidence of the facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—[Miracles and Modern Spiritualism.]

Dr. Lockhart Robertson, "The writer" (i. e. Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, or the sense of pain inflicted upon him. As stated above, there was no chance of any legendary or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing any one by a mere narrative of events, apparently in accordance with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice to those whose similar statements had been elsewhere doubted and denied, and who, with the desire of hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and the door is opened to a world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, and is a world of evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

James H. Hyde, "No one can doubt that phenomena like these (Phenomena, Homeopathy and Mediumism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mediumism, or by any other name, the science which proposes to do this is a new science of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematizers; their errors and defects may impede the progress of the science, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mediumism will be distributed in defined classes, and found subject to accurate laws in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the *Spiritual Magazine*, 1884, p. 386: "We have only to add, as a further proof of the attainments and honors of Mr. Seiler, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home's first and only guest, and Mr. Seiler made a secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under his name, of the striking incidents there given, which happened to a near and dear member of his family."

Baron G. du Peul (Munich) has said: "One of the most striking facts of the psychographic phenomena has been described to a transcendental origin. We shall find: (1) That the hypothesis of prepared plates is inadmissible. (2) The place on which the writing is found is in the center of the plate. (3) The medium is in some cases the double state, securely locked, leaving only room inside for the tiny morsel of slate pencil. (4) That the writing is actually done at the time. (5) That the medium writes with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being read, and the answers are exactly pertinent to the questions. (8) The language of human beings, frequently such as is unknown to the medium. (9) It strongly resembles a human being, well as in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (10) If they speak, they do so in human language. (11) If they are asked who they are, they answer that they are beings who have left this world. (12) When these appearances become partly visible, perhaps only the hands, or the hands and arms, of human form, they should look upon myself as a coward if I did not openly express my convictions."

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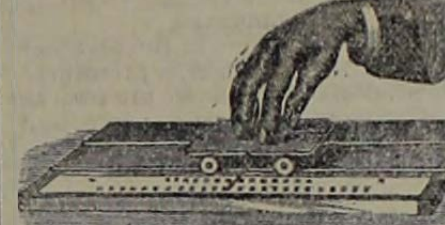
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Autobiography of Henry C. Gordon, and some of the Wonderful Manifestations through a Medium Performed from Childhood to Old Age, by Thomas H. Hazard.

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## The Reformer.

All eyes, and all ears, and all hearts,  
I saw a strong one, in his wrath,  
Smiling the goddess of the sun,  
Along his path.

The Church, beneath her trembling dome,  
Easy'd in vain her glided chain,  
Wealth shook within his gilded home,  
With strange alarm.

Fraud from his secret chambers fled,  
Before the sunlight bursting in;  
Stoat drew her head, or her head  
To down the din.

"Spare," Art implored, "you holy pile,  
That grand, old, time-worn turret spire!"  
Meek reverence, kneeling in the aisle,  
Cried out, "Forbear!"

Grey-bearded Use, who, deaf and blind,  
Groped for his old accustomed stone,  
Laid on his staff, and wept to find  
His seat o'erthrown.

Young romance raised his dreamy eyes,  
Gazing with holy looks of awe,  
"Why, then," he asked, in sad surprise,  
"The fair—the old—the new?"

Yet louder rang the strong one's stroke;  
Yet nearer flashed his axe's gleam.  
Shuddering and sick of heart, I woke,  
From a dream.

I looked; aside the dust cloud rolled;  
The water-sprayed the builder, too;  
Up-springing from the ruined soil,  
I saw the new.

Twice but the ruin of the old,  
The wasting of the wrong and ill;  
What's over of the old time had  
Was living still.

Calm grew the brows of him I feared;  
The frown, which once had passed away,  
And left behind a smile which cheer'd  
Left breaking day.

The grain grew green on battle-plain,  
Or sowed war-mounds grazed the cow;  
The slave stood free from his chains  
The spade and plow.

Where frown'd the fort pavilion gay,  
And cottage with lowly locks of wheat,  
Looked out upon the peaceful bay,  
And hills behind.

Through vine-wreath'd cups, with wine once red,  
The lights on brimming crystal fell,  
Drawn, sparkling, from the rivulet head,  
And mossy dell.

Through prison walls, like heaven-sent hope,  
Fresh breezes blew, and sunbeams stray'd;  
And with the idle galleys' rope  
The young child play'd.

Where the doom'd victim in his cell  
Had counted o'er the weary hours,  
Said school-girl, answering to the bell,  
Came crowned with flowers.

Grown wiser for the lesson given,  
I fear no longer, for I know  
That where the share is deepest driven  
The best fruits grow.

Take heart, the water builds again—  
A channel to old foetness hath;  
The faros may perish, but the grain  
Is not for death.

JOHN G. WHITTIER.

## Mélange.

To the Editor of The Better Way.

As there is little of special interest to write about our city, except Congress, and that is a body of dead beats, most of whom are more concerned about personal and party interest than the performance of their sworn duties, who will be attended to in due time through another channel, and as there is much suggestive matter in your last number, I have concluded to give you a sort of "running commentary" by way of digression:

## ORGANIZATION.

I am glad to find attention turned to this subject. As to the necessity, there can be little difference. About the mode there is a difference. Professor Kiddle is right in holding that we must comprehend more than these two facts. The church has substantially accepted it and taught those facts all the time, as shown in its authorized works. Christian Spiritualism is a misnomer. Under Dr. Chase's generalization we should have a crude, undigested mass called chaos. There could be no possible unity, and no progress. If the erroneous doctrines, the real evil, are allowed to stand, what have we or the world gained? In any progressive organization the creeds must go, and the living truths be substituted.

They both omit the most vital objective point, to wit: that the primary object is not to resist aggression, but to guard against the inevitable tendency of organization to despotism. The irresponsible exercise of power make despots. Here we find the basis of all civil and ecclesiastical abuses.

It is not the knowledge of continuity of life and of nature, that is destined or powerful to regenerate or generate the world, but the law of a true life. Doctrines have more to do with it than facts.

Hence we have choice of two objects: 1) For general enforcement of personal rights. In this all might join, but the churches and the materialists will not, in large numbers. In the one case, because it is a death-blow to their strong hold, blind belief. In the other case, lest a quasi confession be made that there is another life.—2) For the enforcement of personal rights, offensively and defensively, and the inculcation of cardinal ethical teachings as unfolded by the new dispensation.

It is better to take the chances and let the few suffer for the many than to organize disorganization or despotism.

I send you a copy of our efforts in this direction, entirely too prolix for merit in the main good, which you can publish if you like:

Christianity in my opinion, did not overcome Paganism (not yet overcome) but only maintained its own claim to life.

## ECCLESIASTICISM.

While attacking the Catholic Church, which is bad enough, and would be worse if it could, it is well to know that in this country the danger is not from the Catholics, but the Protestants; that the Protestants already have hold of the machinery of legislation, and have the

politicians well in hand, as they can at pleasure retire any one they choose from President down. There is no doubt that "Rom, Romanism and Rebellion" ruined Blaine.

Bro. Danforth seems not to be aware that there are no principles to this government, and no guarantees of personal rights, no legal means of redressing government wrongs; that there is a marked discrimination against the citizen, and that "the king can do no wrong" is more of a fact here than under the British government.

Here is another fact worth bearing in mind. The government of the United States cannot establish any forms of religion, but any State can. It is a right claimed and exercised by the Colonies, and hence the restraint placed upon Congress retained that right in full power, and it may be at any time exercised.

In addition to what I have heretofore said in proof of the practical working union of church and state I now add: that while the name of God does not occur in the Constitution and no provision is made for the employment or pay of chaplains, they have been employed and paid out of public funds from the beginning of the government, a gross injustice and clearly without authority. Nor does it stop here. Quite a number of these straight breasted white choker gentlemen are on the pension list at your expense and mine.

In a late contest before the House P. O. Com. on a law further encroaching upon personal rights, I was confronted with the representatives of an immense Baptist convention then in session at this city who openly avowed that they intended to use the secular arm to enforce their behests, and denounced in the vilest language that decency would permit.

## ALL LIBERALS.

Only a few days ago, in the presence of an immense audience, a prominent revivalist declared that we are soon to have a religious temperance party, and was applauded to the echo.

The protestants have such control over all legislative bodies that they can command the measure they want, and all the parties stand in such awe of their influence at the ballot box that they dare not oppose or repeal. There is not a Catholic chaplain in public service, notwithstanding they outnumber nearly every other sect, and have been largely deprived over their rights on the Indian reservations earned by having expended more money and labor than all the Protestant churches together.

There is not to-day, and would not be if the Vatican were transferred to this city, any danger from the Catholic church. It would require overwhelming numbers and a bloody fight with the government in the hands of the Protestants.

Our institutions, ideas, religion are English, not Roman, and from the first dissenters till now the opposition to the domination of Romanism has grown stronger, until it is constitutional. The influences and tendencies thus derived have controlled and directed our government.

The attempt now to use the secular arm to put God into the Constitution, to enforce the Christian sabbath all over the United States, as in the pending Blair bill, is but a confession of the waning power of the Church, and an effort to prolong its dying gasp a few years.

What I have thus said shows the importance of understanding the whole subject before we undertake positive declaration or excite unnecessary fears. Much more could be said but I forbear for the present.

## EXPURGATION.

By all means let us free ourselves from all possible clogs, but at the same time let us be careful that we do not injure the innocent. Better that a thousand guilty should escape than one innocent suffer. Before we get up raiding parties, searchwarrants and vigilantes, to find the faults of others, it would be well to cast out all our own moles, splinters and beams, and see that we are without spot or blemish.

There are two things in the report of the California vigilantes which seem strange to me: 1st, they assume the fraudulent character of all materialization, and show their views by the bluff of a bet; 2nd, they accuse a well-endorsed medium publicly on the testimony of a confessed criminal. Now, I cannot think such persons, two or ten thousand, fit to expurgate anything.

When we ourselves become so pure that fraud cannot come into our presence; when our spiritual nature is as developed that we can lift up and strengthen the downfallen, we shall have less frauds all around. There are a great many impostors, and they should be exposed whenever caught.

There are a great many mediums who are the helpless victims of constitutional defects, and evil influences in and out of the body. In their lives they simply reflect the average condition of society, of which their judges and prosecutors make a part.

There are mediums who are dishonest commercially, obtaining money under fraudulent pretences, going from place to place, always leaving a dirty trail; untruthful, sometimes drunken and lewd. To these we should give no private or public endorsement, as none such are to be trusted in their manifestations, and yet there may be valuable mediumship in them; but we must always be on our guard. An effort should be made to reform them, but until reformed they should be kept off our platform.

There can be no arbitrary curriculum for mediums; no "take thou authority" or endorsement can guarantee results. It has been tried and failed, as it always will. We can only guarantee what we know now, not what will be hereafter. The whole society here, including many congressmen, once endorsed an out and out impostor, and became angry at one or two of us who refused to be gulled. Afterwards his exhibitor

who was seeking just such an opportunity, exposed him publicly under the auspices of the Church. Then I exposed the expositor, at the same time and place, made him admit that I had not lied him of the character of the boy, and both went down and never attempted the business again.

A number of avowed Spiritualists in this city are at the outs because of the exposure of a manifest fraud, caught beyond a peradventure. This woman was protected by the very best of our people, and to day they believe it was a "job," notwithstanding the fact that ample opportunity for vindication was given and refused.

In New York a committee undertook this diploma business; it condemned the genuine and endorsed the fraud, and finally abandoned the task.

In some cases I publicly expose, in others privately, and in others leave the fools to their folly, as per judgement. When we know just what they are we can protect ourselves.

In music, art, poetry, and the sciences generally, the world owes much to man of doubtful morality. If we are to reject all facts and teachings coming through imperfect mediums, where will we land? Sinless humanity is very rare. If we are to accept imperfect humanity where shall we draw the line? Perfection has been the curse of the world and imperfection the stimulant to all progress. Evil is as good and a little better if we know how to use it. If there were no evil there would be no progress; hence I would kill the devil, as that would land us back to tropical gardens and figleaves. It is manifestly my right to protect myself, and others, provided they wish protection. But sometimes the protected turns and rends the protector. If you don't think so, thrash a man for beating his wife, and you will find out.

It is a large, delicate, dangerous subject, and it behooves all self-appointed guardians to go slowly.

Fraternally,

J. B. WOLFE.

WASHINGTON, D. C.

## After Death.

To-day, the man is all activity, is all interest in his business, and feels, and acts as if he was going to live forever, and makes his plans accordingly, even his family and his friends see him from day to day, and as much expect to see him as they expect to see the sun rise to-morrow. And so it is with almost every individual, their mind is absorbed with the things of life, and they say to themselves: "To-morrow will be as this day." But to-morrow comes and we find one and another snatched away from the things of earth, and what do we find left? The cold and lifeless remains of what was once the active busy man. And what has become of him? Where is he, and what has produced this sudden, this wondrous change?

Death, that any one knows must come, must take place sooner or later, and which comes not only to the living left behind, but to the dead as well, for the change must be even greater for them than to the living, who, it is true, lose a friend, yet are mixed up in the same surroundings. But the man that is dead, let us attempt to analyse him; his body, that was once so active, is laid in the grave going rapidly to decay, and that is all there is left of him on earth, except his memory which may be dear to those who loved him, if he was fortunate enough to have done something to cause others to love him. Then, there is his soul that has gone on to another condition. It has entered that world as naked as it did this, except that the "deeds done in the body" have followed it, and will either cause it to shine as a star in the firmament, to shrink away from the light of eternal justice, the judge of which is located in the innermost of himself and will tell him by every throb of his spiritual body, just what he is and where he belongs.

It will require no judge or jury, or officer to take him to his place, for he will gravitate to it, just as surely as the needle to the pole, and much as he may feel humiliated, still he will see, and feel, the justice of the law that governs in the world of spirits.

The man who has taken heed here to the things of the spirit, will feel at home there and meet many, that being on the same plane of thought, will take him by the hand and call him "brother," but the man who has been so busy with self and the things of this world, will find himself comparatively a stranger there and with little capital to begin life.

All the accumulations of earth, all the pomp and pride and circumstance of life here, ends with the gorgeous funeral trappings and the flowers scattered over the grave. And if the man has not been careful to cause flowers to grow in the path of others while here, he will find little to welcome him there but barren soil, as barren as his heart was to the happiness of others. O, it is not all happiness over there, even for those who have been guilty of no heinous crime, other than the crime of neglect, of omission.

Good deeds constitute the wedding garment, and the man who has been wrapped up in self will find his covering one of rather cold comfort among those who have lived a life of self denial, and who have had all their lives, an aspiration for all that was holy, noble and good.

Take heed in time and try to lay up treasures in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal. B.

Voltaire says:—"That ever the whole globe was at one time totally overflown with water, is physically impossible. The sea may have covered all parts successively, and this could only in gradual steps very slow as to take up a prodigious number of ages. That the water at one and the same time covered the whole earth, is a physical absurdity which the laws of gravitation, as well as those of fluids, demonstrate to be impossible. The universal deluge was a miracle—that is, a lie.

## A Miracle—Dr. 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:

Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it effected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor, Michigan. As we were preparing to send her to that institute, a Mrs. Potter of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating that he had cured her, and believed he could cure our little girl. We said we would not send her to Ann Arbor until we first consulted the humbug at Maquoketa, Iowa. We wrote to Dr. Dobson, he answered immediately, calling her disease a fearful case of St. Vitus' Dance.

We lost no time in sending for his so-called spiritual remedies and in two weeks after she commenced taking them she was perfectly well and we soon sent her to school. This naturally created an excitement, and the sick flocked to us, asking who cured our child. We told them, and his address, and we wrote him many letters ourselves for the sick in this place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November, for two days. He came and so did the sick; and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little girl met the doctor several times (she and we would naturally love the person that brought health to our child). Whether this cure was done by spirit power, we know not; one thing we do know that our little girl was terribly affected unto death's door, and now she is as well as any member of our family; and by getting well it has been the means of many more in this town sending to him and getting cured. If you have any doubts of the above facts write to us or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL.

MARY KIMMEL.

Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian Church, of Mason, Ingham County, Michigan.

Hundreds of such cases as this Dr. Dobson and his band are curing monthly; among them many old school physicians. —[Maquoketa Record.

## Purity of Media.

To the Editor of The Better Way.

The suggestion of M. in your issue of July 21st, that a committee be appointed to investigate every spiritual medium, also their controlling influences, and then another committee be selected to investigate the investigators, opens up a subject for deep reasoning. The church not only claims authority to place a mantle of morality and holiness upon the human form, but to take it off again. Now if a Spiritualist committee could successfully accomplish such an act, our ism would pass Protestantism and soon become a powerful rival of Romanism. There is not the least doubt that individuals are honest in believing that they are perfectly pure as soon as the church officially casts its holy mantle over them, and the same class of unreasoning and egotistic minds conclude that a little progress in Spiritualism, a ray of light from the so-called dead, has illuminated and purified every particle of their material environments. Questions grow serious when through policy facts are ignored. Communication between the seen and unseen world was commenced and is being kept up by and through the best channels the present state of humanity furnishes. If every good investigator is repelled by a medium who is impure in act or thought, how would it be for an exalted medium, bound and held to earth, doing duty among those who need it the most, and daily coming in contact with a defiled public? Justice only demands that mediums or teachers be a grade higher than their pupils. According to all accounts, Madame Dis Debar was good enough, both as a medium and moralist, for the society in which her labors were performed. One of the privileges of individual life is the right to choose our associates; but because we choose not to associate with certain persons, be they mediums or not, is no reason that said persons are not fit companions and chosen friends of millions entitled to the same rights that we are. The cause of Spiritualism and the ownership of mediums is one thing, and the best way and means of elevating a common humanity is quite another. The first is a matter of temporary and local pride, to a certain extent, and the latter involves the question of universal benevolence.

Fraternally,

W. W. JUDSON.

OAKLAND, CAL.

The More Light the More Doubt. The farther we go in philosophy and religion the less dogmatic and positive we can be. If we see but one point, one side of truth, we are apt to assert most vehemently that we are right, and we alone. But, if our vision is extended—if we see more than one side—we grow less positive. Our belief is less narrow and intolerant. In one sense, it is undoubtedly true that the more light we have the more we doubt. We see this exemplified everywhere. The quick, acquainted with but one set of symptoms, and with no knowledge of all the complicated influences which may affect the disease of the patient, is the most positive of men. The broad, cultured physician is much less certain.

—Stoddard, in New Falch.

## Purifying Spiritualism.

To the Editor of The Better Way.

It pained me exceedingly to have you make the announcement that there is a terrible moral leprosy infesting Spiritualists, especially among mediums and teachers, which you proposed to doctor by discriminating against those having the malady; keeping their names from your list of those offering their services to the public, and I have been feeling worse and worse as the time passes on. Finally, I am impelled strongly to make a few comments thereon, which I trust you will publish. I do not know any reason why Spiritualists should be more foul than other people, unless their belief makes them so, and if it is a fact the best way to cure the ill is to stop propagating the ism. Far better that Spiritualism should die, than that the world should grow worse under its influence. Yes, if it is not the cause of the world growing better, lay it to rest now, I say, for it is not worth preserving. And taking the view you seem to, why you are its zealous advocate, is one of the wonders of the times. I want to tell you that purifying the ranks of Spiritualism in the manner you are attempting to do it can't be done. You cannot be personally acquainted with one-tenth part of them to a degree that you can determine their moral status. In fact, your most intimate friend might show a blemish that would disappoint you. You must depend on common report. Just think of it, you going around inquiring of Mrs. Grundy about the esteem she may have of this one, or that one, before adding their names to your list. All will have their friends, and all will have their enemies, and many times you will get the real facts in the case, and then, possibly your prejudices for and against might make your judgment something less than immaculate. Do you not know that this old lady, which you must depend upon to post you up, is not favorable to Spiritualism, and that her greatest delight is in finding some one to slander? I do not doubt there are unworthy Spiritualists, but she does not reckon any of them as worthy. You are going to get some unworthy people in your list the best you can do, and what is worse, your assuming to keep them out, make you a personal endorser of every one. And then the worthy which you will proscribe for fear something is wrong, or because you are disqualified for a just judgment, is a worse feature still. In the absence of any explanation to the contrary, we have the right to assume that your standard of moral purity is the popular one, determined by the fiat of this old lady I have been speaking of, a most false and vicious standard, as I will show. She frequently brands as the most heinous crimes a mere departure from conventional usage which neither wrongs nor harms any living person, and she follows such with relentless cruelty. Now, I wish to say right here, if individuals have any rights, they have a right to such deviation. Every one has a natural inherent right to think and speak his thoughts on proper occasions, and to live his own life, within harmless bounds, and all Spiritualists ought to be liberal enough to maintain it, no matter if every social convention is violated in doing so. Other folks may worship that old hag that murdered Socrates and Jesus, and many other me, because they loved humanity too well, and were too enlightened and noble to keep within her prescribed bounds, but I am willing it should be understood that she commands none of my reverence. If we think our friends are going wrong we ought to tell them so in all kindness and charity, but Mrs. Grundy does not know the difference between a little irregularity and a great crime, and more than that, she is liable to get her suspicions aroused when there are no grounds for it, but it is the same to her as if it were proved. Marriage is like the Sabbath, or any other institution, in this; it was made for man and not man for it. It seems singular to you that the spirit world can use the instrument it does, and you think it involves its chief misfortune. I think it perfectly natural that spirits should use the best at their command for the objects they have in view, and I would suggest another thing. From their advanced condition they see us swayed by the same impulses, wearing the same kind of garments, and doing the same things, and I suppose it all looks childish to them, but they cannot realize that it is such a horrid crime for one to wear his dress a little more loosely than the regulation standard. I suppose they look at all subjects less from the lower law of usages, and more from the higher law of usages. And as long as they will look at it so, we must "make the best of it." What shall we do with the vile? Surround them with good precepts and examples; work honestly for their reformation; and do as the spirits do; use them for what they are good for and be glad they are good for something. And above all, learn to have charity.

"The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, the enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servant of the householder came and said to him, sir, didst thou not sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. The servant said unto him, wilt thou then that we go and gather them up? And he said nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." I commend this bit of wisdom to you in all sincerity, and ask you, if on mature consideration, it does not seem to you to be the better way?

SAMUEL BLODGETT.

GRAHAMVILLE, FLA.

## The Key of Death.

Showing How a Medium Revived His Dead Wife.

About 1600 a stranger named Tebaldo established himself as a merchant in Venice. He became famous as the daughter of an ancient house, and asking her hand, was rejected. The young lady being already affianced, he set himself to plan revenge, and being a skillful mechanic, he invented a formidable weapon. There was a large key, the handle of which could be turned easily. Being turned it discovered a syringe, which, when pressed, sent out from the other end of the key a poisoned needle of such fineness that it entered the flesh and curled itself there, leaving no external trace.

With this weapon Tebaldo waited at the church door till the maiden he loved passed in to her marriage. Then, unperceived, he sent the slender needle into the breast of the bridegroom, who, seized with a sharp pain from an unknown cause, fainted, was carried home and soon died, his strange illness baffling the skill of the physicians. Again Tebaldo demanded the maiden's hand and was again refused. In a few days both her parents died in a like mysterious manner. Suspicion was excited, and on examination of the bodies the small steel instrument was found in the flesh. There was universal terror; no one felt that his own life was secure.

The young lady went into a convent during her mourn; after a few months T. begged to see and speak with her, hoping now to bend her to his will. She, with instinctive horror of this man, who had from the first been displeasing to her, returned a decisive negative, whereupon Tebaldo contrived to wound her through the grate. On returning to her room she felt a pain in her breast and discovered a single drop of blood. Surgeons were hastily summoned to attend. Taught by the past, they cut into the wounded part, extracted the needle and saved her life. Tebaldo was suspected, his house was searched, the key discovered and he perished on the gallows. —[From American Notes and Queries.

## Mount Pleasant Park.

CLINTON, IOWA, AUG. 13, 1888.

This camp meeting was opened one week ago to-day, and this has been the most enjoyable and beautiful day thus far.

At 9 A. M. there was a children's lyceum in the pavilion, which was formed by the conductor, to be very promising for the first one of the season.

The Hon. Warren Chase delivered an address at 10:30. It was a masterly effort, and like all his lectures, terse, logical, and withal practical, and was well appreciated, for the people never tire of listening to this father of Spiritualism.

Mrs. Blodgett, H. H. Warner, Mr. Dodge and others gave tests. The well-known Spiritualist, E. V. Wilson, Controlled Dr. Phillips and spoke a few words. Many grand tests were given, and with one or two exceptions all were recognized. In every instance the diagnosis and reading were pronounced correct, and those who received treatment declared themselves benefited thereby.

This was a grand opening in this line of work, and if the following are as satisfactory as the first mediums' meeting of this year, there is promise of a glorious success.

## MEDIUMS' MEETING.

At 1 P. M. there was a mediums' meeting held in the pavilion. Professor Loveland says it was the best of the kind ever held on this camp ground, if not the best he ever attended. There were fifteen magnetic healers present: Dr. J. C. Phillips, Dr. J. Granger, Mrs. F. Schubert, treated from the platform, and Dr. C. Tackett diagnosed disease and treated from the platform and in the audience. Dr. Phillips also gave readings.

In the afternoon Moses Hall delivered a lecture, which surpassed many, if not all his previous efforts. He showed clearly and logically how Christianity and the church has always opposed education in all its departments. He spoke of all the revolutions in learning, of the master minds who have inaugurated these new ideas, and of the persecutions they were compelled to bear from the church and the priests. Mr. Hall quoted passage after passage of the scriptures, giving verse and chapter, in which the assertions made were in direct opposition to the present ideas of geography, astronomy, etc. The Bible (says he) teaches the earth is flat, oblong in shape, etc.

H. then cited the persecutions of Galileo, Kepler, Copernicus and other pioneers in thought. The old dogmas of superstition were shown up in the light of truth. He debated at some length the contest between science and religion.

It would be impossible to give any idea of the eloquence of Mr. Hall's address without a verbatim, and even that would not reproduce the fire, the majesty of delivery and his personal magnetism.

Those who were present enjoyed a great treat, such as they will not often have opportunity of listening to.

There were many present from the city of Clinton, and the spiritual effort cannot fail to make some impression even on "brain cells of orthodox theology." Dr. Juliet Severance addressed the camp in the evening, her subject being "Practical Spiritualism." Those who have had the pleasure of hearing her speak need not be told that it was grand. I can only mention a few of the points touched upon. She showed very clearly the need of education, and declared that all pain and suffering, crime and poverty were caused by ignorance and ignorance alone. To reform humanity, she said, "we must begin with the preceding generation." During the course of her remarks Dr. Severance declared that this was the only camp meeting which holds an absolutely free platform. On the whole the exercises of the day were a grand success.

## Annual Meeting, 1888.

The Friends of Human Progress will hold their thirty-third annual meeting at Forest Temple, North Collins, N. Y., August 30, 31, and September 1 and 2.

Mrs. Lillie, Inspirational speaker; E. W. Emerson, platform test medium, and J. P. Lillie, vocalist, have been engaged, and others will be added to the list as soon as arrangements are complete.

Reduced rates on the Buffalo and S. W. R. R.

All visitors will be cordially welcomed.

EMMA TRAIN, Sec'y.

## Indiana Association.

To the Editor of The Better Way.

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

DR. BRICK, Pres., Delphi, Ind.