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### THE BETTER WAY.

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### THE ROSTRUM.

#### THE ANSWER OF SPIRITUALISM TO THE HEART HUNGER OF THE WORLD.

Discourse Delivered at Cassadaga Lake Camp Meeting, Sunday, August 25, '89, by Mrs. Cora L. V. Richmond.

There is a beautiful tradition among the Buddhists: that when Buddha saw with the vision of the spirit the divine plan of the universe that reconciled Him to sorrow; when beneath the Buddha Tree He heard the whispering voice of Divine Love and understood the meaning of human suffering, that in the midst of the branches that overhung His head there appeared the image of a beating heart whose every vibration and pulsation was out of tenderness to the world, and that in the heart was imaged the love, compassion and beneficence of the Most High. While bending in the homage of the soul before that sacred image, His own heart-beats went out with compassion to all the world: He felt that He knew the way of tenderness, the way of healing and the way of light unto their souls.

It is the boast of some Spiritualists, and possibly the larger number, that Spiritualism is a hard matter of fact philosophy. Spiritualists sometimes deplore the sentiment of revival meetings and say: "Oh, that is merely transient, it is based upon emotion." They sometimes say that the Roman Catholic has great devotion, but that it is blind service, more the worship of the heart than of the head. And many are accustomed to point, as Spiritualists, with a great deal of pride to the fact that Spiritualism is not emotional, that it deals only in facts, that they have built up a superstructure of divine philosophy upon the basis of fact alone. Spiritualists publish in all their current literature, especially in the press that gives forth the teachings and manifestations of Spiritualism, that it is the human reason that Spiritualism appeals to, that nothing like the weakness of human sentiment or affection is indulged in. That in its hard-headed demonstration it is an answer to materialism, to every form of unbelief, because it has such a broad unfeeling foundation of facts. We freely admit that is one side of the question; we admit more: that it is the most apparent, but it is also the most superficial side.

Before us are scores of grey-haired men and women, possibly a hundred in this audience who were driven from the external dogmas of the church into a mild form of unbelief, possibly infidelity, who upon that basis waited for something. When the something came it was in the form of external demonstration, and the grey-haired sire, (not

so often the matron) said: "Now we have a religion or a philosophy based upon facts." He has gathered his family to his fireside, he has fashioned his seance or circle in his own family; his children, his wife, possibly some of his neighbors or friends were the companions of his investigations.

They heard possibly the raps, possibly the table would move: then perhaps one of the children would be made to write; finally a series of manifestations occurred which satisfied the venerable man, possibly the members of his household, that it was an outside power. When the outside power was demonstrated, there came the question of intelligence; when intelligence was demonstrated then came the question of identity; when identity was demonstrated then came the question to whom did this identity belong? The outward steps superficially were those that appealed to the senses and the reason. We have seen this performance repeated hundreds of thousands of times in the phenomena and the study of the spiritualistic philosophy, if it has seemed to commence with the senses, then it has penetrated into the mind or reason; and those who have investigated would have us believe that it lodged there. But we have seen otherwise. There is upon this platform a gentleman who commands your attention and respect; who a few years ago was a materialist or stood as an infidel in a material sense, who pursued the subject of human life from the standpoint of the philosophical side of existence; who came to the investigation of Spiritualism possibly through some intellectual desire, and who receiving intellectual evidence might have supposed that that constituted the evidence which satisfied him; but we have seen the same gentleman bring tears to the eyes of nearly every one in this auditorium by telling of the messages he received from his own loved ones, by describing the feelings of affection toward a son or toward a mother; and we have known that the secret of that interest in Spiritualism was not the sounds that he had received—the external phenomena that had baffled his intelligence to account for in a scientific manner; but that Spiritualism had found the way to his heart, which had been a sealed and silent sepulcher until it was awakened by this touch of affection.

You who sit here in this auditorium thinking that Spiritualism is a reasoning religion; that it employs none of the methods of sentiment or emotion, are deceiving yourselves: beneath the surface of that which challenges the mind and causes you to turn toward the phenomenal phase of Spiritualism; the one underlying motive, the one secret, silent principle, the one great longing that wells up in your hearts is the cry for the answer from your loved ones. No matron's face, no young wife who has been widowed, no daughter who has lost a loved mother, no son whose parents bend down from the skies, none indeed who have felt the heart pang of the shadow of death, but what approach the altar of spiritual investigation with the silent or spoken hope of a message of love. You may say that the phenomena are convincing, you may say that you cannot explain the slate-writing, you may declare that the materialized form is beyond the power of science to explain in any other way, but you are looking on the inside of the slate to see who wrote the message, you are listening to the rappings to know if they are for you; you gaze with ever intensified feeling at the aperture of the cabinet, thinking that the one of your heart's affection may desire to be pictured there.

It is the one great living testimony to Spiritualism: that while the head is interested and satisfied; while the reason is convinced the need is not in the head nor in the reason, but in the heart. That which the world has denied; that which creed and dogma have either killed or enthralled; that which materialism has endeavored to blot out; that which the

earth and worldly pursuits have stifled; and that which more than in any other way has grown blind and deaf under the corroding selfishness of the world, suddenly cries out for recognition and Spiritualism gives its answer.

You pass into the philosophy of Spiritualism alone, the demonstration to the senses alone, and you have the shell merely, from which the bird of immortality is just as surely flown, as the birds that have now taken flight from the nests of spring time. If you have the philosophy of Spiritualism only, without this great other background of human affection, you have nothing but an empty shell, nothing but an outer edifice, in which there is no inhabitant, nothing but language and formula in which there is no life. But if you have followed the bird, if the clear notes are in the air above you, the shell was only valuable for a temporary covering while the bird was pluming itself for flight; while it was stirring your hearts to sing the song of immortal life; while its quivering pinions were putting forth their brilliant plumage to illumine the upper air, this outward covering was needed. But ah! if you have only the outward covering far above your sight in the clear upper air the song of immortality will be sung; those will hear it who attuned to that flight, but you have emptiness and void.

People say: oh, I will believe when my mind is convinced. No you will not for no one ever believed with the convincing of the reason; you will believe when your affections, when this inner, this higher and diviner nature is reached and not until then. People will say: but do you profess to state that Spiritualism is not a reasonable philosophy? We say it is a reasonable philosophy, the most reasonable philosophy that the world contains; it is the only philosophy that withstands the test of reason in every direction. But Spiritualism is not philosophy altogether, it is not a philosophy at all, without that which underlies it: spirit, the vital life which gives philosophy the power and means to express it.

The great earth upon which you live, the seams and scars of the centuries which are placed upon its surface, the ravines and rocky cliffs that the eye may traverse; the deep terrible ravages of the elements all around you, the earthquake giving forth its horrible sound, the tornado ravaging cities and towns, the floods devastating different portions of the country, the mercilessness of the sights and sounds that afflict humanity, viewed from the outward nature are disastrous to the trust in the Divine Love. People seem to be driven through the intellect to that unbelief which is absolutely warrantable when you witness the ravages around you; while it is true that the sunshine is the benign light of to day, while it is positive that the earth seems to be vocal with praise and the heart filled with the voices and pulsations of divine trust and light, it is possible that a tornado might sweep over it in a moment and destroy the beautiful vision, it is possible that storm clouds may overshadow the heavens and the thunders speak forth the violence of the destructive elements; it is possible for as fair a scene as this to be ravaged of all its beauty. This causes man to turn away from nature, saying she is blind and deaf to the cry of humanity.

Thousands of lives perish from the face of the earth every year by the destructive agencies around you. Man is frequently powerless either to apprehend or stay their course: and but for something else man would be perfectly justifiable in saying, that the nature around him is devoid of sympathy, love or intelligence that recognizes the great agony of the world that suffers. But what is it that makes man know that it is not true when the spaces gives back no reflection of the images of their loved ones and the waters of desolation cover those that are beneath them fathoms deep and the earth gives forth only verdure and blossoms in mockery

of the great agony of those who have entrusted the form of their loved ones to rest there? If it were not for something behind, that which is beyond the visible association of man's mind with cause and effect there would be nothing but insanity: if man had his present affections and no other answer than that which the visible world affords he could not live. It would be impossible to live with the great longing and sorrow and surging desires and wishes and find no other answer but the mocking, gleaming blue of the sky, and the thunder clouds above, and the earth and its manifold destructions.

What was it that Buddha saw and felt in that divine state, transfigured and set apart from the world, that made him reconciled to the great sorrows and destruction around him? It was the Infinite compassion, the love and the light that answers the needs of the human soul. It was the reply to the question, it was the food for the hunger, it was the response to the great longing and the great need of the world.

Do you suppose that the mother who has lost all her children, not nearly all, not all but one, but who has lost all her children in the great disaster at Johnstown could find any reconciliation in the visible universe that had destroyed them? Do you suppose if she were to go and plunge into the waters, or to dig into their nameless, unknown graves that the earth would ever give her response, ever heal the wounds that had been made? Would she not go blindly mad into her grave, justifiably so? Yet when one of those darlings said: "you have always told me to trust in God, and I do trust in Him now." He did not mean that the body alone would be saved, though it might be, but it meant in the spirit that the child was fearless, was unconscious of danger, that the trust extended into the other world and made the lifeboat possible that set the spirit free; made it possible for the mother to rise from her trouble and grief, from the agony of that moment and lean toward heaven for answer. Could it not come? It not only could come, but must come to all who in such an hour perceive their life and light has vanished, and even though they do not know it, the all-beating and all-pervading Heart, the Heart of tenderness is there to heal the wound; to show a larger healing than that which gives back the darlings physically to the arms that are extended; the healing that brings the knowledge of immortality and the thought of the soul and its divine power.

Another thing: Spiritualists are willing to believe from what they receive, fated profess to know, that it is possible that the spirits, ministering guardians, even those whom we might denominate angels, because they are spirits of a higher order, have this divine care, this blessing, this benediction, this tenderness, this mercy for humanity; they even turn to the spirits of their departed friends for comfort, as a mother and child would turn to each other here, they seek assuagement of individual grief in words that may be spoken or written from their loved ones. It fills in the great void that has been caused by the previous unbelief, the previous lack of spiritual unfoldment that they are able thus to communicate with their friends. Turn to the Catholic church, the church of emotion which you decri; why do they pray to guardian angels and patron saints? Is it any worse to have guardian angels or patron saints in the church than out of it? Does it mean any more or less than that this great deed of affection, and spiritual ministrations to the inner nature must be answered somewhere?

If you say, your religion or philosophy is not of the emotional kind, why is it that you seek communion with your loved ones first and say: "I shall not be satisfied until I get a message from my own darling," whoever that darling may be? We know an instance where a gentleman who was a lone

materialist or infidel listened to some discourses and arguments relating to Spiritualism and at last, after hearing and reading a discourse given through our medium on the subject of immortality, became convinced that it was true; he accepted the philosophy and teachings of Spiritualism and thought that he was a Spiritualist and he said so. In about a year or two he came in contact with a medium who gave personal messages, and for the first time in his experience received a message from his departed children. It made his head whirl, it had an effect like ether. It was stimulating, as new wine, he was as one in a dream; he had thought he was a Spiritualist in every sense before, but now a new elixir poured through his veins; it was like magic, he was young again; his life had a double meaning; he not only knew philosophically that the future life was true, but he had the rare and divine talisman of affection continued beyond death; the household which had been sundered by the change was restored, his dear ones were by his side, the magic was wonderful. His face assumed the countenance of youth, his footsteps were as elastic as they had been fifteen or twenty years before; he had found, through the restoration of affection, the wonderful key to the divine life of the spirit. What is it, then, when friend is parted with friend, when the light is gone out in the form of the one most confided and trusted, what would you not give to see the familiar countenance again and have the dear guidance? When that is restored to you, when by the message that comes from the other world or by the silent communion of your own spirit you are aware of that particular friend, the light becomes glorious above you, there is a strength, a greatness, a divinity in your daily walk by the continued presence of that which you supposed was lost.

One step further: if the earth is blind and deaf to man's cry; if human justice can go on and not be redressed under the laws of the visible universe around him; if the strong may triumph over the weak; if those who are gifted with power may trample down the imperfect, the incompetent; if you may visit injustice upon one another and the elements even may aid you, there is still that in the universe, in the demonstrations of the spirit, in the giving forth of spiritual life and ministrations that testifies to a diviner love. Deny it as you will; turn away as you must from the personal God of theology; do what you will with the creed and dogma that are repulsive to your sense of humanity; if you do not trust the affection that is beyond the universe around you, and beyond the individual spirits that manifest to you, then you could not have the hope, the divine and absolute light that leads you on. It is because you do trust it; because like an over brooding presence it has manifested to you. Though the head may deny it, the all-beating heart reaches out to receive it; you are strengthened by its presence. This God of love, this tenderness of the All-father, All-mother, this pulsation that is in and through life moving angels and spirits to ministrations of love and goodness on earth, is the one divine hope and trust of the world. Whether you find it through the phenomena of Spiritualism, whether you partially find it in the ministrations of ministering spirits, or whether in the hope of the world you stretch your pinions to a broader flight and accept the song that is sung in the upper air, you still must know it. It is because of this that the sunshine has a golden glory to-day; it is because of this that the storm cloud does not overwhelm you, and it is because of this that when tempest-driven you still seek refuge in the divine harbor of safety, which is perfect love, and know that somewhere you can trust that Infidel Light that may be hidden from your mentality by the blindness and narrow bigotry of a philosophy that will not

include the blessings, that eclipses the light of the spirit altogether.

If Spiritualism were only philosophy, we would not be with you this day, no brooding presence of loved and loving friends would be in the air around you, and breathe into your innermost hearts; the life and light that fills your countenance with joy at this moment would not be visible; cold, silent and unresponsive would be the intelligence of this vast assemblage. If only upon the basis of those phenomena which may be necessary for presenting the surface, but which can never feed the spirit, did Spiritualism rest you would not be here. Let us see this subject as it stands; the greater portion of this human life is appealed to largely by the senses; notwithstanding this need the spirit world pours out its power to demonstrate and manifest, but the manifestation and demonstration include more than that which appeals to the senses; they lead you on and on into the realm of that affection which requires an answer, until when you are once there all mere methods are put aside, you do not care whether there is writing, or speaking or materialization, or sounds, so that something is said; when intelligence speaks to yours, when all superficial barriers are set aside, when it is "face to face" in loving converse with the spirit, then how is it? Are you not full of rejoicing? Is not your spirit satisfied? do you not live in an atmosphere of light continually? is not the world transformed by this which is more than philosophy? this divine life and light that transcends all outward manifestations by its own presence and behind the luminous cloud reveals the glory of the sun that makes it luminous, the all-splendor of the universe?

Many people say: "Oh, Spiritualists do not believe in God," you hear it from this platform, you hear it from every platform; it is put forth in many instances as the epitome of Spiritualism; man believes in a future life, say he knows that it is true. He believes in the manifestations of the "spirit world"; he accepts the idea of an immortality without the intelligent all-conscious and wonderful light of immortality. In other words, he accepts the day and the sunshine without the sun; he accepts creation without the source which gave the life; he accepts the phenomena without the cause and considers that in this empty shell he will float through-out eternity.

As sure as the heart beats that give response to the thoughts of love from the other world; as sure as there is the closest community of loving friends on earth when the barriers are removed that divide them, as sure as the light of the mother's eye and the countenance of those who love, are transfigured in the spiritual estate; as sure as that inner perception that dawns upon you more and more in the divine trust of the universe is this all potent, all-pervading tenderness.

Beyond the storm-cloud is the calm of the eternal day; behind the urenet of this great, dark, perturbed earth, that flutters in comparison with others like a mole in the sun, is a central, an all-moving power. Behind the heart-hunger is the great answering power that knows the hunger, that has fashioned the hunger and has fashioned the food to satisfy it. As surely as that the grain will grow to satisfy the human need; as surely as that unto your hands the earth will produce that which you need for the necessities of the body; as surely as that the sun's rays fashioned the vision which was to perceive it; as there could be no vision but for the light; so there could be no hunger of the spirit, no desire for immortality, no wish to follow your loved ones into the realm of the spirit, no seeking, no questioning of an immortal life, but for the great source from whence that hunger has come, that knows there is answer to that hunger in the very nature of the soul itself; and though upon the surface you are seeking blindly with the intellect, in the spirit the way is luminous, the pathway is made clear and the hungering and thirsting world turns its back upon the narrow creeds and dismal torture, upon the terror of annihilation and the horrors of a world and universe of matter alone, unto the light of that surpassing spirit whose love illumines and makes vocal the air, and fills the heart and life with its divine pulsations and sets you free in the midst of all your self-seeking and striving to perceive the heart-beats of the world and answer them by the voice of that love alone.

Written For The Better Way. THE RATIONAL TEACHING OF JESUS.

By O. S. PORTON.

If divested of all prejudice or prepossession we subject the doctrines and precepts inculcated in the new Testament to a rational analysis, we find that two distinct methods of pleasing the deity are presented whereby one may attain that condition of righteousness that will entitle him to admission to the Kingdom of Heaven, when the final judgment is pronounced on all mankind.

All the various creeds of the several churches that have existed since Christ lived and died, are based on a few texts selected from the new Testament to which an undue weight and prominence has been given by the several founders of the sects and the conclusions drawn from said texts are preached and inculcated by the clergy to the laity of the several congregations who receive them as a sound exposition of the essential principles of the Christian religion.

All the various acts including Catholics, Presbyterians, Baptists, Methodists, Unitarians, Universalists and Shakers all find ample authority in the New Testament on which to base a satisfactory argument in support of their respective dogmas and to satisfy the members of their respective churches that they have reached a correct conclusion. One method of pleasing the Deity is by a belief in the creed and ceremonies of the church called the Faith Remedy. The other method is to have regard to the golden rule, so do unto others as you would wish to be done by. To have regard to all the duties you owe to others, to be truthful, honest and just in your dealings and as charitable to the poor as your circumstances will permit, or in other words to regard the moral principles taught by Jesus. Indeed if the New Testament is to be considered as a Book of plenary inspiration and received and believed in as the word of God, I cannot conceive how any one can discredit the creed of any one of the various Christian sects supported as they are by holy writ. For if you once concede the plenary inspiration claimed for the Book, then each text and verse is entitled to the same consideration and authority and must be believed by all who concede the high authority of the Book and profess the Christian religion.

Nevertheless the diversity of doctrines that have been taught as sustained by the texts from the testament have given rise to various sectarian organizations of conflicting creeds and have been followed by fierce polemical discussions, sectarian bitterness of spirit, relentless persecutions and religious wars that have stained the pages of church history from the days of Constantine A. D. 325 when the Christian religion was declared the religion of the Roman Empire till within the memory of men now living when the inquisition was finally abolished and have done the Christian religion more damage than all the infidel writers that have ever existed.

Those persecutions for opinions' sake to which I allude have not been confined to the Catholic church though she inaugurated them. The Protestants of Europe—the church of Scotland, the Puritans of New England and various other sectarians have all evinced the spirit. Human nature has been the same in all the ages, and countries and has always sought to coerce men to think alike on religion.

If we judge them by their effects, knowing that the dogmas of the churches have produced such evils as recited why should they not be ignored and repudiated by men who desire peace to prevail instead of war—love and charity instead of hatred and sectarian strife.

I now turn from those sections of the New Testament which are supposed to teach and sustain the dogmas of the churches (some of which essential texts having been declared spurious interpolations and omitted by the late revision) to those passages that make moral precepts the essential of true religion and enquire whether the moral teachings of Jesus do not admit of a rational construction, and whether they may not be endorsed and received by all men as worthy of consideration and practice.

When you read the sermon on the mount, recorded in Matthew, you will find that it contains none of the elements that make part of the credal doctrines and articles of faith, that are declared so essential by the churches. See Matthew, chapters 5 and 7, yet Christ laid great stress on the moral precepts contained in that discourse and said in conclusion that the man who heard those sayings so uttered by him and kept them, was like the man who built his house on a rock and that the man who heard them and kept them not was like the man who built his house on the sand, that when the storm came the house of the former stood firm and the house of the latter fell. Matthew, 5, 6 and 7 chapters. Again when the Jew came to him and asked him the vital question so often attempted to be answered by the clergy

"What shall I do to inherit eternal life?"

He said to him keep the commandments—He inquired what commandments?—What was his answer?—Do not commit adultery—Do not kill—Do not steal—Do not bear false witness—Defraud not—Honor thy father and mother.

He further said when seeing he was rich. "One thing thou lackest, go thy way, sell whatever thou hast and give to the poor, and thou shalt have treasures in heaven."

See Mark, 10 and Math. 19 chapters. In other words, he only insisted on a regard for the Golden Rule—a regard for our duties to others and charity to the poor.

On another occasion Zaccheus, a Pharisee, at whose house Jesus sojourned, said to him:

"Behold, Lord, the half of my goods have I given to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold."

Upon that simple confession Jesus said to him: "This day has salvation come to this house."

In that instance Jesus certainly taught that honesty and charity entitled the man to salvation. See Luke 19:8. But perhaps the most conclusive teachings of the essential elements of Christianity are contained in the 25th chapter of Matthew, where Jesus describes the last judgment and stated the criterion by which mankind are to be judged.

He said substantially on that occasion that those who fed the hungry, clothed the naked and visited those who were sick and in prison, would be received into heaven, and that those who had neglected the discharge of those duties would be excluded from that locality.

But not one word did he utter as to efficacy of faith in atonement, baptism, or any of the church methods of salvation. He certainly, if he was the son of God and inspired to preach the whole truth, knew more than Paul or any one else whose writings the council of Nice declared inspired and as teaching the religion of Jesus Christ.

On another occasion he said to his disciples:

"The hour cometh in which all that are in the tombs shall hear his voice and shall come forth. They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." See John, ch. 5, 28-29.

In the first chapter of the Book of Revelations. It is called revelation from God to Jesus Christ which he sent and signified by his angel unto his servant John. In the 20th chapter of said book, 12-13 we are told "That the dead great and small will be judged every man according to his works."

The same doctrine is reiterated several times in same book.

In the New Testament we have a brief deposition of religion in first chapter, 27th verse of St. James, that is in accordance with the teachings of Jesus above quoted. He says: "Pure religion and undefiled before God and the father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

James was one of the apostles and I believe a brother of Jesus, and was as well acquainted with the doctrines as Paul or any one else.

The texts I have quoted I think are conclusive that on many occasions Jesus taught that a righteous and charitable life constituted the only essentials of his religion, and were alone sufficient to assure him who had a proper regard for his duties to others and was charitable to the poor, an admission to some of the many mansions in the kingdom of heaven. If they are contradicted by dogmatic doctrines recited in other parts of the New Testament, so much the worse for the dogmatic teachings.

They cannot both be true. He must have taught that faith in dogmas was essential, or the reverse doctrine, that moral actions and charity were all sufficient. One theory or the other must be accepted.

When one remembers that a thousand different religions have existed—that the Christian religion is confined to a very narrow section, though eight-hundred years of protracted effort to propagate it has elapsed since it originated; that God in his providence permitted the Mohammedan religion in the seventh and eighth centuries to supplant Christianity and substitute the Mohammedan religion in Africa, Asia and a greater part of Europe, excepting France and Italy, all of which they hold to this day, save Spain and Greece. I say, considering all those historical facts, the advocates of Christianity who claim that providence is on their side ought to show more modesty than to assert it was the only true religion, and that God would ever make it universal or maintain its existence where it now exists. We are told in holy writ that God is no respecter of persons, and history teaches us that in a larger sense he is no respecter of religions as far as they inculcate sound morals, and as in his providence promoted the welfare of Buddhism, Mohammedanism and Christianity; all of whose moral codes are very much alike.

From all the facts stated it appears to be a rational conclusion God could never have contemplated to make faith in the dogmas of the Christian churches or a compliance with their ceremonial institutions, the criterion by which mankind will be judged and graded. If he had any such purpose certainly he is conceded to be he certainly would not only have extended it over the world but would have protected and upheld it when it did exist. The dogmatic teachings to which I have alluded to in this article are substantially, that Adam and Eve were the first human beings created about six thousand years ago, that God whilst they were young and inexperienced commanded them not to do certain things, but permitted the devil who had free range on this planet to persuade them to violate the commandment of God and for that offense subjected them to death including all their posterity who also thereby became tainted with total depravity.

That after a lapse of four thousand years a plan of redemption was devised and made practical.

The only satisfactory sacrifice that would satisfy divine justice was that Jesus Christ the only begotten son of God should assume a human body and being thus incarnated should suffer the ignominious death on the cross as an expiation for the sins of those who accepted the offer; reposed faith in Christ as their savior and was duly baptized by a Priest. But the precise mode of the ceremony called baptism remains disputed and uncertain; neither the New Testament nor the Holy Spirit that was promised to be sent to teach the disciples all essential truths having failed to make the matter entirely satisfactory. Christ said no greater prophet ever existed than John the Baptist, and John speaking of himself and Jesus said that he John baptized with water but that Jesus would baptize with fire and the Holy Spirit.

The Christian churches further hold that though God knew that Satan had induced Adam and Eve to commit the original sin "That brought death and war into the world" and though God destroyed at one time all the human family by a great flood on account of their wickedness, (save Noah and his family,) yet he never has destroyed Satan nor curtailed his power, nor removed him from this planet but graciously permits him to go about seeking whom he may devour seducing and destroying even the souls of men.

Paul describes Satan as the prince of the power of the air. Indeed the devil would seem to be the great minister plenipotentiary of God acting under his commission and waging war against the family of man. But being the agent of God he certainly would be responsible for his acts knowing his past and present operations, and with power to annihilate him by his mere whim. Truly if mankind have to contend with an inherited depravity to fight the lusts passions and appetites of their nature and besides that the machinations of an omnipresent devil and his great army of imps the chance for salvation is reduced to cipher.

I protest in the name of common sense against such dogmas as a blasphemy against all the attributes accorded to the supreme Being. On the contrary the rational men and women of the present century believe in a God that reigns supreme in every atom of matter and spirit and that has never created a malignant spirit known as His Satanic Majesty, nor given such Being authority to reign in his place and stand on this planet and destroy the souls of mankind.

Nothing but a credulity of the grossest character could accept such dogmas of orthodoxy—and such credulity can only exist in its fullest measure where ignorance prevails and the light of science has never shed a ray.

None of the dogmas of the churches allowed to contain any principle of morality, nor teach a single duty we owe to others. They have caused end less strife, undying bitterness of spirit, the most barbarous persecutions and bloody wars, and men saturated with every crime have professed by faith in them to be made saints.

On the other hand teach every child from its infancy that true religion consists in duty performed and the practice of charity towards those who may need assistance, that character is not only valuable in society but will grade us when we reach the spiritual spheres—that we are responsible for all deliberate wrongs and will suffer for the violation of moral law as we do for the violation of the physical laws of our being—and you will lay the foundation broad, deep and lasting for a generation in which the higher Christian virtues will blossom and bear fruitage.

If Christianity survives the crucial tests of the coming age it will be by ignoring all dogmas of the past consigning the devil and all other myths of former ages to the sea of oblivion and declare the moral teachings of Jesus their living creed.

Then truth, justice and charity will become the only trinity and a religion pure and undefiled, be made practical to bless mankind and ensue peace on earth and usher in the golden age of righteousness.

A LOOK AHEAD.

The ones who so loudly cry for the protection of American industries appear to be protecting them with Pinkerton's or other gangs of detectives. That thousands of armed detectives should be employed in this country to compel wage-earners to labor at starvation wages is a disgrace to the entire country. The political power of this country is controlled by fewer than 300 men, about equally divided as the heads and planners of the two old parties. These planners are working only for their own interests. The welfare of the millions is of no account to them. They drive voters as butchers drive cattle. The farmers' organizations as gaugers and keep out of politics. The Knights of Labor fall into the same fatal error. The millionaires grow richer and more heartless, and our happy prosperous America is on the road that ends in revolution and confiscation of homes.—Pomeroy's Advance Thought.

Men are made or marred by the environments of the parents during prenatal life.—J. R. Newton.

Written For The Better Way. FROM ANOTHER REALM.

Through Mrs. E. S. Fox, Scribbler for the Sun Angels Order of Light.

Although it is not the purpose of the guides of an Order to enter into controversy with the children of men, still in giving to those who expect from us the guides and workers unseen the very bread of the kingdom, we may seem to be answering various objections to that which is from the nature of things proven truth. Eona cares not to enter into controversy but she would bring the light of a deeper wisdom to shine fully upon the pages of revelation that all may know and understand, and when the light of knowledge shall reveal the laws of life all mysticism and unreason shall have passed away, Sadie has repeatedly said she cared not to satisfy wonder seekers; she comes not to lead the children she loves by means of a blind faith, but she would become a teacher in every true sense of the word, she would that through discipline the heart and mind become receptive to that which is spiritually understood. Therefore she asks not blind faith nor servile worship, but would open wide the book of wisdom, and bid all read and understand. She has said that incarnation is a law of necessity, and also that many times her spirit has worn garments of mortality. She has been sent forth upon long pilgrimages of unfoldment, but she never dwelt in the form her dual must wear. She has always been the Sadie you see while he who was at times her guardian Angel, her other self, remained in the spheres to be her inspirer and help, her Angel.

It is worse than folly for spirits to assert that which has no foundation in truth. Eon and Eona have dwelt together as Dual souls on the earth plane and in the spheres, but always as Eon Eona, two yet one in the real and the true. And those who were our own have come to us with their love as little ones, making home bright; we have accepted and cherished them and if death came, given them back again, knowing that the love we bore for them would never die. In the land of the real and true we met them as dear ones who have blessed our lives with their love, but we have no right to retain them in our home, holding them as treasures which have no power to bless other lives as well. The love of hearts never fades nor dies; those who have loved us, have nestled close to our hearts, never cease to love us. Ages roll by and we meet them again and again, they are seeking as are we the Father's house, the home of the soul, and should we dare hold them as our own while they too as must we, must gain the heights of unfoldment where love and wisdom abide? Rather would we send them out to gain that for which life will prepare each and every child of the Infinite, their own immortal possessions bequeathed by the All-Wise, earned and owned by each child of His love and care. There are myriads who can tell truly of their many lives, as is being testified to daily. Earth spirits are long in waking, but they are waking to the realities they have met, waking to know that love rules the Universe and the hearts of its children. Eona censures not the teachers of the age, but she asks the children of men to look high for truth and wisdom, assured they will find that they seek. Mid the ceaseless wars of thought they will be enabled to find that on which to rest, and dear ones you will find no permanent resting place upon this planet. War of thought, confusion and unrest are a necessity of the present, through this, peace will eventually come. Back through the ages comes the war-cry of opinion, it reaches our ears, we remember times of even blood shed for faith's sake; all this has been the parent of crime and sorrow which angels like not. The sorrow and sighing, the prayers and cries have given their results to the world. Evolution has brought from chaos order to a certain extent and still war wages; the minds of the nineteenth century reach out for a light on which to depend. Hearts long for a true foundation on which to build their life happiness. This is a greater need of humanity, to know how to live that the world may become better and its people happier. Mortals and immortal fire of the ceaseless struggle of life of the warring and clashing of opinion; it gives no clear atmosphere in which angels may live, and we would that the weapons thereof be forever sheathed, while peace, the white robed angel longs to surround the planet and bless every heart, but look abroad, look into the faces of mankind and say—how can angels reach every soul? How can the pure and wise best minister to all hearts? Can it be better done than by giving as we can our records, our truth? Let us be received as they may, we will give from the storeroom of our wisdom to those who love us. We will bless all who will receive our silent ministrations, and thus build for future generations a fortress that will be enduring and true. Looking into the future with prophetic vision Eon sees the light to wane then grow bright; sees the hearts of those she loves and trusts become brave and strong as they reach out still more for the knowledge from far away. She sees doubt and uncertainty fly before the certain light of the spheres, and knowledge slowly but surely extend over all the earth. But time will not be filled with pleasure, sunshine will not baptize the earth at all times. This cannot be in your world in its present state of unrest, for while the thought atmosphere will be troubled to its depths. There are minds that will not rest until the jewels of knowledge are their own, and angels recognize in such minds their greatest stronghold; to them we are able to reveal that which otherwise we could not give. Therefore dear ones be ye valiant and strong always at your post and you shall receive the bread of life and wine of the kingdom. Fear not, meet what you will, the steady march of truth shall bear you on toward the golden gate which in due time shall open wide, and you will pass through into the mystic realms beyond. Meantime look not for perfect peace while you dwell in the mortal. Look for light search for truth and you will meet your reward. May the angels bless each and every one with the love of Eona. J. B. Fayette, President and Corresponding Secretary of the above Order. Oswego N. Y. June, 1939.

Written For The Better Way. IS SPIRITUALISM BASED ON NATURAL AND SCIENTIFIC LAWS?

MRS. CELIA LOUCKS.

To prove that Spiritualism is based on natural law, we will say that all expression of thought must have for a basis a natural and therefore a scientific law or a true fundamental principle that is the impelling thought which takes on different forms. Within all life is the creative force of spirit; it is the active principle, therefore the life.

We are apt to think that life aside from human beings takes no thought for itself; that it exists first because it is here, a rose, a tree or an animal. Wherever the force of spirit generates a substance, there, too, is the almighty thought that is the master builder. Vegetable life seeks the necessary conditions whereby it thinks itself into material existence, and so with the minerals.

You say, have you proof? Yes; more proof that they do this than you have that they do not. Why? Because they are here in our land and could not be here if it were not for the subtle and invisible thought that is within, causing growth, color, etc.

To grow proves there is life, and where there is life there is thought or spirit. Their language is the voice of God, that constantly says to all in the lower spheres of life, come up higher. Through constant change the elements of life grow into different forms of beauty and use. Daily, life is becoming filled with the ideal or spiritual expression, which is ever teaching us that every attribute in nature and nature's children (human or otherwise) partakes of God. "There is a divinity within that shapes our ends, rough hew them as we will." Truth climbs step by step the infinite pathway of natural development.

Spiritualism gives a knowledge of spirit forces or natural law. Many who investigate phenomena do not stop to reason as to the cause that make possible the return of the beloved ones from the spirit land. They get that which is to them unmistakable proof of the identity of their spirit friends, and that satisfies them. Others wishing to prove Spiritualism a humbug, seek to do so with all the power their small souls can bring to bear upon it. To such ones we would say, as the God of nature says to the lower order of life, come up higher; and they will in time, because they cannot keep from doing so.

There is another class of investigators who seek to learn of the laws that govern, of the cause that produces effects. Nature's strongest argument is in the mighty silence of growth. Down in the night of earth are the atomic possibilities which through constant vibration of father and mother nature give birth to plant life. The lily appears above the surface of earth, its tender green leaves and stalk, then the kiss of sun and wind and rain do their parts, and lo! the flower follows. But when its brief season of bloom is over where is it? Not dead, but living to blossom again, because next season there will be more lilies for you to admire. So you see the spirit lilies are somewhere.

Can man die? And we answer by saying, can you prove that anything dies? In the chemistry of thought is the soul of things. And what is thought? The dictionary says it is "that which the mind thinks." How profound! Analyze it, O man, with creed bound beliefs and your material science; try, and you fail. Liberty of thought and speech is the dual power that shall harness the steed of progress and ride down the priestly ignorance of today, and open to the knowledge of man the spiritual laws that, like a vast network of electrical wires, permeate all life.

The spirits come to you because the law of life is an eternal principle that never dies. Life is connective; it is an endless chain of magnetic and electric forces. The daisy in the green field is connected; by this living chain to the twinkling worlds whirling in the immensity of space. Throw off the shackles of ignorance and learn to recognize the angels you entertain unaware. Learn to manipulate the sensitive keys of thought. And know that if one blade of grass died to live never again, then, too, might the spirit of man die. Learn that whatever you see in material nature is but the reflection of the real and undying soul.

Nationalism.

It is thought by many social scientists that the tendency of society in America is towards anarchy. This inference is drawn from the rapid aggregation of wealth and power in the hands of the few at the expense of the many. The remedy for this condition of things is thought to be found in Nationalism. Great trusts can be safely vested only in the hands of the Government, and never in those of individuals whose aim and ambition is self-aggrandizement. Thus it seems that William's "Looking Backward" is something more than a dream. The Government owns the public lands; it owns the vast postal system; it owns the canals (now coming into disuse), and the great highways of nature—Why should it not own the telegraph and railway systems? Why not control, for the best good of its citizens, the manufacture of cloth, lumber, iron and leather? Why should it not own the coal mines, and the oil deposits and supply the same to the people at a minimum of cost? Corners in these great staples, for the benefit of individuals, would then be at an end; and it really seems to be the only remedy for these evils. Prices of any given staple, under our present system, are not regulated by the supply, but by the ability of a few men to control the supply, and make the prices suit themselves. This is a crying evil, and one that cannot be safely trusted to competition for its correction. Its only cure is in placing said staples beyond the reach of corporate trusts. Why not?—Golden Gate.

Written For The Better Way. AN INTERESTING EXTRACT.

In 1885 I corresponded with a prominent French Spiritist, Dr. Wahu, of Nice, who made me a present of two of his works, one having this title:

"Le spiritisme dans l'antiquite et dans les temps modernes, expose chronologique des diverses religions et des croyances relatives aux Esprits chez les peuples anciens et modernes par Le Docteur Wahu, Officier de la legion d'honneur, medecin principal des hopitaux militaires, Retraite, Paris, 1885." A most valuable work; and the other:

"Consolations and enseignements—choix de dictes esprits par Le Docteur Wahu, officier de la legion d'honneur, medecin principal des hopitaux militaires retraite, correspondant de plusieurs Academies et societes savantes, nationales et etrangeres. Lege and Bruxelles, 1884"

This last one he informed me are spirit communications coming to him through private mediums and good friends, and many given in his own home from a particularly dear spirit friend who controlled his own hand to write. I have at random picked out one that was given the 12th of June, 1886, and translated it to show the readers of THE BETTER WAY some of its teachings:

"Show to the contemporary people that you have unlimited confidence in God, for that is to give them the most beautiful example possible, for if all the people were persuaded that God always protects them they would not so often lose their courage and let themselves fall, as they do for the most part. Consider, also, that if man weakens so often it is because he recedes from the thought to conquer obstacles. It is not to be doubted that very often weak spirits inspire him or her and show difficulties where a little perseverance would overcome the trouble, especially if the source was known. People of the present can have no idea of the influences the spirits exercise upon them either for good or bad. Every minute goes from your earth a vast number of spirits, among whom many are bad or very little advanced in goodness. Those that are bad do not change their mode of life by the fact that they have left their earthly body, for many of them retain their evil habits for many long years. It is only when they are tired of the keen moral pains they have to endure that they understand that they can ameliorate their position only by repentance and correcting themselves by doing good; and then they are less dangerous for mortals in the flesh. Many are made to commit bad deeds from undeveloped spirits whom they have known on earth and who then were their enemies through some thoughtless act. These spirits, too little advanced to comprehend charity and pardon injuries, revenge themselves by using their occult influences. They comprehend their power because they know what they can do, when the people in the flesh never think of anything of this kind. They breathe in many bad ideas, and thereby often profit by their position and revenge themselves. If this were generally known, do you, my friend, believe that so many people would do wrong? Many do it only in consequence of bad inspirations. It is also from the same reason that man can have aid from spirits who already have succeeded in elevating themselves to a certain moral degree. We seek to impress on people, especially those we have loved, good thoughts. We try to make them reflect on their future life and direct their conduct to good deeds, which will permit them to advance after they have left their mortal envelope."

C. G. HELLEBRG, Mount Auburn, Clu., O., September.

Written for The Better Way. True Friendship.

M. J. VIERKA. Let friendship, pure and true, Go forth on the waves of life; Let harmony be 'er in view, Let us be free from earthly strife.

Let men be brethren indeed, Ready to do what they can, 'Tis their duty in time of need To help a brother man.

Life is short and we must pass Sooner or later to the land above; Let friendship be to the last, A blessing crowned with love.

Lived to Spite Them. A certain maiden lady was twice in her life engaged to be married, and each time some unforeseen event interposed to destroy her hopes of matrimonial bliss. Her's was a sad case. Time began to wrinkle her fair brow and no new suitors appeared. To add to her distress she became sick right upon death. The assistant clerkman of the parish—a bashful youth—was sent for. The sick room was well filled with sympathizing neighbors when the young divine made his appearance, and, after some remarks, proceeded to read a portion of the Scriptures. He fell upon the chapter in which the woman of Samaria was introduced. When he read the words, "Go, call thy husband," the sick woman groaned a little; but when he uttered the words, "The woman answered and said, 'I have no husband,'" the old lady rose upright in her bed, and, with flashing eyes, squeaked out, "I'm no' gau to stann sic impidence frae onybody, preacher or no. I winner ye no' ashamed o' yersel', ye rascal. I've had two chances for a man, and I'll never to see another—see if I don't." And she did.

When the Shades of Night are Falling.

When the shades of night are falling, I hear gentle voices calling, In love's sweetest tone...

CHINESE NATAL SCENES.

No sooner is a Chinese boy born into the world than his father proceeds to write down eight characters or words, each set of two representing respectively the exact hour, day, month and year of birth...

The pat-teez having received the first attention, the father prostrates himself before the ancestral tablets, and there offers up thanksgiving for the birth of his boy.

The father next visits the temple of the goddess called "mother." She is supposed to look after the welfare of all children until they arrive at the age of sixteen.

Meanwhile a bundle of leaves of the artemisia is hung up over the door of the house. This answers the double purpose of frightening away demons and of warning visitors that they must not call.

Around the boy's neck is next fastened, and to it are attached certain charms. An other red—i. e., lucky—cord about two feet in length is fastened to his wrists, one end passing around the right and the other around the left.

On the thirty first day the mum yat or full moon ceremony is performed. To this feast all the friends and relatives of the family are invited from far and near.

The next, if not the same day, the child is carried out for the first time, on which occasion it is taken into a temple, and to see its grandmother. All unlucky objects are removed out of the child's sight.

At four months the child is taught to sit up in his pretty red chair. When he goes out—that is, if the family be poor—he takes the air comparatively strapped up in a bundle upon his mother's back.

Can Spirits See us on Earth.

To the Editor.—Sir,—Will you or some of your able readers inform me and others, through the medium of your paper, the general belief amongst Spiritualists as to the position of spirits in the spiritual world around us, i. e., can they see on earth as we see one another, or are we hidden from them the same as they are from us?

We do not presume to answer for everybody, nor do we possess all knowledge on the subject, but we will offer a few observations as an opening which others may feel inclined to follow.

First, it must be observed that the powers of spirits are as varied as those of mortals, and possibly more so. Spirits cannot see by solar light as man can. Therefore, unless the spirit has in development that class of perceptions peculiar to the spirit world, that spirit must be in darkness, and unable to see, or travel and acquire knowledge.

The various spirits "around us" may greatly vary in power. Spirits may occupy the same position as to space, yet be widely separated as to state, which is equivalent to "space" in the spirit world. Such being the case, the outlook of spirits will vary greatly, and we must appear differently to spirits according to their plane of development.

If spirits do not use solar light, how do they see physical objects? That spirits do see physical objects, we have had many proofs. But in seeing a man, there is more seen than a "physical object."

I shall now take you step by step to the different localities I visited in this sphere, whose various classes of spirits I felt a great interest in, and had therefore a curiosity to see, which feelings I was enabled to gratify through the help given me by the higher ministering spirits.

jects not seen by the medium, and yet not controlling the medium, but giving the information clairaudiently. On one occasion a slightly different case occurred. The medium was on a common trying to pick up a few flowers late in autumn.

Spirits certainly see what we are doing, as they often tell what is going on at a distance. But be it noted that they do not seem to take cognizance of all objects and people as a mortal observer would, but only that which is related to the person for whom they are in search.

These remarks, partly from experience, and partly speculative. We shall be glad of the experiences and thoughts of those of our readers who have had an opportunity of dealing with the question.—Medium and Daybreak.

OF A CHANGE OF SPHERE.

Received through a trance medium, and edited by Hugh Junor Browne, of Melbourne.

The laws which govern man are also, in a certain degree, but in a higher state, made to govern the spirit. Man cannot perceive that the same laws operate on the two. A spirit passing from the second to the third sphere finds the changes have to come over it ere it can enter the latter.

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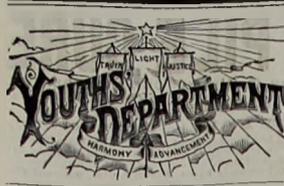
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YOUTH'S DEPARTMENT

A Recommendation.

In reply to an advertisement of a merchant wanting an office boy, fifty boys presented themselves. The merchant quickly selecting one of them, dismissed the others. One of his friends said: "I would like to know why you chose this boy, who had no letter of recommendation?" The merchant replied: "He had wiped his feet before entering the room, and having entered closed the door; he is, therefore, careful. Without hesitation he gave his chair to that old man, which shows his kindness of heart and attentiveness. He took off his cap when he entered, answered quickly and without delay my questions; he is, therefore, polite and of good manners. He noticed the book which I purposely placed on the table, while all the others kicked it aside or stumbled over it. He waited quietly, and did not push himself forward, which is evidence of his good behavior. I noticed also that his coat was carefully brushed and his hands and face were clean. Do you not call this a letter of recommendation? I would give more for what I know of a boy after having him under my eye for ten minutes than for what is written in high sounding letters."—Grocers' Advocate.

A Court Scene.

"William, look up; tell us, William, who made you?" "Who considered a fool screwing his face, and looking thoughtful and somewhat bewildered, slowly answered: "Moses, I s'pose." "That will do. Now," said counselor Gray, addressing the court, "the witness says he s'poses Moses made him. This certainly is an intelligent answer—more than I s'posed him capable of giving—for it shows that he has some faint idea of scripture, but I submit it is not sufficient to justify his being sworn as a witness qualified to give testimony." "Mr. Judge," said the fool, "may I ask the lawyer a question?" "Certainly," said the judge, "ask him any question you please." "Well, then, Mr. Lawyer, who'd you s'pose made you?" "Counselor Gray, imitating the witness, said: "Aaron I s'pose."

Habits of Wasps.

The subterfuges resorted to by animals in search of food have been regarded by the general reader as the most interesting and instructive portions of the works of naturalists. An incident illustrative of the cunning of the wasp was recently related to the New York Ledger by an observing gentleman. A blue wasp, known as the solitary wasp, because it lives alone its little clay nest, was seen to hurl itself upon the strong wheel-shaped web of a spider. Here it set up a loud buzzing, like that of a fly when accidentally entangled in a similar web. The spider watching at the door of his silken domicile, stole cautiously forth. His advance was slow, for he evidently felt that he was approaching common enemy. The apparent desecration of his web, the spider's free in itself encountered the spider and here it flew forward. But when within some three inches of his intended victim, the wasp suddenly freed him from his mock entanglements, and darting upon the poor spider, in a moment, as it were, pierced him with his deadly sting in a hundred places. The wasp then bore his little gotten spoil to his lovely home. This home is built of clay, (thimble-shaped) and originally containing but one apartment. In the lower part of the cell a sac the wasp deposits its eggs. Immediately over them it draws a thin glutinous curtain. Upon this curtain it packs away the proceeds of its hunting excursions, such as spiders, flies and all other insects which it regards as suitable food for its young. Consequently when the young escape from the ova, they find above them a well stocked larder, and gradually eat their way through the choice depository, finally appearing to the delighted world in the agreeable form and stature of perfect wasps.—Ex.

The Velocity of Light.

Light moves with the amazing velocity of one hundred and eighty-five thousand miles a second, a speed a million times as great as that of a rifle bullet. It would make the circuit of the earth's circumference, at the equator, seven times in one beat of the pendulum. For a long time light was thought to be instantaneous, but it is now known to have a measurable velocity. The discovery was first made by means of the eclipses of Jupiter's satellites. Jupiter, like the earth, casts a shadow and when his moons pass through it they are eclipsed, just as our moon is eclipsed when passing through the earth's shadow. Jupiter's shadow far surpasses in magnitude that of the earth. His moon revolves around him much more rapidly than our moon revolves around the earth, and their orbits are nearly in the plane of the planet's orbit. Consequently they are all, with the exception of the fourth and most distant satellite, passed through the planet's shadow, and are eclipsed at every revolution.

SLAVES OF THE OPIUM PIPE.

The Slaves to be Witnessed in a Smoking Den in Hong-Kong. The smoker lies curled up, with his head resting on a bamboo or earthenware pillow about five inches high. Near him stands an opium lamp, the flame of which is protected by a glass shade low enough for the point of the flame to project above the top of the shade. The smoker takes a wire and dips it into a little box containing prepared opium. A small quantity adheres to the point of the wire, which is then held over the flame of the lamp until the heat has swollen it to about ten times its original size. This is rolled over and over on the flat side of the clay bowl, the opium all the time adhering to the wire. When it has been rolled to a soft solid mass, it is again applied to the lamp, and this alternate rolling and rolling is kept up for at least ten minutes, by which time it is in the shape of a pill and ready for use. The aperture in the pipe is so small that it can only receive the smallest quantity, and the most careful manipulation is needed to transfer the tiny ball of opium from the end of the wire to the bowl of the pipe. The point of the wire is inserted into the hole of the pipe and worked round and round till the soft opium forms into a conical-shaped ring around the wire. By twisting the wire the drug is gradually detached from it, leaving a hole through the opium about as large as the hole of the pipe bowl, with which it communicates. The pipe is now ready, the bowl is held over the lamp so that the opium comes in contact with the flame. A spluttering noise ensues as the smoker sucks at his pipe. After each successive draw he jets from nose and mouth a volume of smoke, the very smell of which is enough to turn a horse's stomach. By the end of the fourth or fifth whiff the pipe is empty. The smoker now scoops out another dose of opium, rolls it into a pill, and repeats the operation with the same patience as before, and smokes away until the pipe falls from his hands and he is lost in dreamland. One thing is very certain, that if tobacco smoking were only half the trouble, tobaccoists would soon have to shut up shop.

After a little while we turned a corner and passed into a back room. Here were the same scenes, the same filth, the same withered faces, and the same spluttering of opium pipes. These seem to be secret smokers, who had come here to avoid detection, where they seemed every facility to evade the search of their friends. We were not surprised to find in this room mere youths, who, judging from their silken robes, must belong to wealthy families, and who were here beginning a career which must end in ruin and disgrace. On entering the den we were surrounded by half-a-dozen emaciated looking objects, who implored us to give them medicines to cure them. Every foreigner in China is believed to be a god, to kill and make alive. He has a great reputation as a medicine man. We were fortunately able to direct the poor fellows to the missionary hospital, where they would get weaned from the drug. One man told us that he had become in mind and body a mere wreck. He spent three-fourths of his family earnings at the den, and the cringing was become so intense that he feared that before long all his money would go in opium. It is only a very common example where the mother of a young family will toil early and late to support an opium smoking husband and father. A beginner has only to pay two or three visits to the den, and the place has a wonderful fascination for him. "Three weeks' smoking," at a couple of hours per day, and the man left to himself, is bound a slave to the pipe as long as he lives, held down by chains stronger than iron, from which only death can release him.

Witchcraft. The arrest, attributed to Mr. Wana-maker, the Postmaster General, of a prominent Michigan Spiritualist for using the United States mails for fraudulent purposes, in that he gives out that he receives certain communications from the spirit world and takes money for these communications seems a roundabout method of proceeding against witchcraft. Such an arrest submits to a jury of citizens the question whether the belief of certain persons is based on a matter of fact, a somewhat singular matter to submit to a jury. It will probably be said that the jury has nothing to do with their belief, but with the fact that a man takes money for a pretended commodity which he cannot supply. It would be most interesting, in case a verdict should be given to this effect—and what other would lead to. The next thing would be to arrest every priest who receives through the mail, as every priest does remittances for masses for the souls of the dead, and then submit to a jury of twelve good and true men the question whether the priest or the masses really did affect the souls in purgatory. Here, again, the only true verdict would be that the money was received entirely on false pretenses. The cases are exactly parallel. We therefore, advise the Roman clergy, in their own interests to use all their well known and ubiquitous power to see that the case against a spiritualist falls through. It would, perhaps, be for the purification of faith if all receiving of money for traffic with the spirit world were declared unlawful, but, of course, it is necessary to draw the line between the necessary support referred to by one apostle who defended his right to receive "carnal things," to wit: daily bread in return for spiritual things, and the direct spiritual service concerning which another apostle said: "They money perish with thee because thou hast thought that the gift of God may be purchased with money."—Montreal Witness.

Ayer's Hair Vigor

It is the "ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silky; and imparts a delicate but lasting perfume. "Several months ago my hair commenced falling out, and in a few weeks it had almost all fallen out. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my hair was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color, and for dressing, it cannot be surpassed."—Mrs. Geo. La Foy, Easton, N. J.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—Mrs. Geo. La Foy, Easton, N. J.

"My father, at the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and in three months he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

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Written for The Better Way.

Hindered Lives.

BY EMMA J. NICKERSON.

How many mid' Life's shadows grow  
Afrail to fear, afraid to hope;  
For lives are tangled at the best,  
And hearts by sorrow oft oppressed  
That know no easing;

But even thus, we learn to say:  
"The hindered purpose of to-day  
Makes stronger our to-morrow."  
O hindered lives! O weary souls!  
The sun is shining on your goals;  
Above this tempest of unrest  
Glad songs are waiting your behoast,  
That have no ceasing.

Look up! and with brave spirit say:  
"Night shadows roll in mists away  
To greet the golden morrow."  
How many those, who, all unknown,  
Share burdens none may bear alone—  
By sorrow's hand God's gold is tried;  
And all souls must be purified  
Through Faith's affliction.  
The world awaits Love's light to-day,  
And all unconscious, while we pray,  
'Tis breaking for to-morrow.

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Written for The Better Way.

The Better Way and Spiritualism.

The more I read THE BETTER WAY, the greater becomes my desire for that knowledge which it imparts. Its perusal feeds me with pleasure, and whets my appetite for more, and I know it does the same for others.

As Spiritualism proves to us the reality of a future life, the natural result is, that we become interested as to the nature of that life; and as we investigate we are brought to a comprehension of some of the laws governing the same; we come to understand that our future happiness depends on our lives here, being as cause and effect, and the knowledge of this bringing us at least to try, if not, to become better men and women. There is no system of religion which equals Spiritualism in this respect. It is with difficulty that we can interest any ordinary man (Spiritualists excepted) to discuss this subject of a future life. All religions resting solely on faith and being merely a matter of belief, such indifference is not to be wondered at. But as Spiritualism has grown and is better known, this question has become more prominent, has gained more attention and from an abstract metaphysical problem it has become and is to-day a living topic, a matter of fact, a reality, and this is entirely the work of Spiritualism.

Until immortality is a fact to men, until it rises above faith and becomes conviction, men are prone not to waste time uselessly discussing or even considering it. Although they may on Sunday from force of habit or environment, perform the religious ceremonies of the sect to which they happen to belong, yet during the week in their ordinary life immortality is a fable handed down from antiquity which like the children's Santa Claus they have outgrown and religion can form no part of their business life.—It does not exist. This cannot be so with true Spiritualists, for as a man learns to understand the laws of health, he will not wantonly disobey them and injure his physical body. No more will he disobey the spiritual laws, if he comes to recognize and understand them: he may have less apparent religion on Sunday than the churchist, but he will have it spread out over all the week; embody it in his every act in business or social life. And while it does make no difference to God in what religion we die or whether anyone is converted to Spiritualism or not, still for the reasons stated, the convictions of the reality of a human life is the main impulse to raise humanity above its low material level to make men wiser and better and this conviction is only possible through Spiritualism.

ALPHABET.  
Cincinnati, Ohio.

Bunyan.

Perhaps no book ever exerted a greater influence than 'Pilgrim's Progress,' written by one who in his youth was wild and godless, a tramping tinker and rough soldier, uneducated and unversed in literary inventions. He possessed in a prominent degree the sensitive temperament, as his portrait shows, and a fine mental endowment, however uncultivated it might have been. So long as Bunyan was a part of the jostling world he was like other men. His sensitiveness could only be made valuable by isolation, and that came to him in an unlooked for manner by his incarceration in jail. There his spirit gained freedom. It became susceptible to the thoughts of another sphere, and he wrote that remarkable book which has pleased and strengthened millions of struggling souls. Afterwards, when liberated, he became one of the fanatics among whom he was, and his writings and speech were of no value except as they faintly echoed what he had written in his 'Pilgrim.' Once only had the conditions essential to sensitiveness been his, and then it was forced upon him, and the result was one book of value, and no more. The success of that book destroyed the conditions for the reception of anything as pure bringing around him the jar of religious fanaticisms.

—TUTTLE.  
There is but little doubt that aluminum is destined to be the metal of the future, and will displace iron and steel as sure as electricity is displacing gas and steam. Aluminum exists wherever there is a clay bank. Formerly the cost of reducing it to metallic form was excessive, but now the electric current is utilized in its production, which is daily being effected at a cheaper rate. Aluminum is a soft, white metal which never rusts. It is little more than one-third the weight of iron, and, combining well with other metals, it becomes, when alloyed with copper, harder than steel.

Psychic Science.

To the Editor of The Better Way.

I have read this valuable work with the usual interest I have in works by the able author, and while I endorse all that J. Clegg Wright says about it there are some points he has left for me. When Bro. Tuttle says there are no dreams in sound or perfect sleep he says what he cannot prove and I do not accept it. It is a well established fact that all dreams to be brought to the normal condition of consciousness, must be brought through some organ of the brain not in a quiescent state of sleep and hence by and through the active organ. The character of the dream, their fragmentary imperfections, but when all the organs of the brain are in rest and sleep, the dream may be a complete spiritual activity which often conveys to distant friends or strangers, the phenomena so frequent that are not known or recollected in the waking state of the dreamer. This is as yet an unexplored region and it is not safe to set bounds to it as we all too often have done to these possibilities.

Bro. Tuttle handles reincarnation very tenderly, unlike his dealing with some other ancient ideas of a religious nature, but of pre-existence he evidently sees the necessity if his oft admitted eternal life is to be accepted for the human soul or spirit as he calls it, while ignoring the term soul which I think as great an error as leaving out the sound sleep dreams. His psychic ether theory to me seems reasonable. I can see no reason why it is not true nor why it should not account for the connection of the two states of existence, the spiritual and the physical, even for the wonderful phenomena of the Theosophists, but there is one class of phenomena, well established as facts that it, Tuttle's book, do not account for, viz: the foretelling of events not in the line of any known working causes such as a railroad collision when neither train was made up, no arrangement for starting made or the meeting at a crossing, and many other events which at the time of foretelling are not in the line of causes.

An old lady by the name of Marsh, in Canada in the year 1789 foretold accurately, the line of our presidents, with the death of Gen. W. H. Harrison, Gen. Taylor, Lincoln, and Garfield; of the states that should and did furnish the president and many other events and this was published in the Vermont Chronicle in 1813 and copied once since in a New York paper by some of her descendants; of which I have an imperfect copy.

We have many evidences of such actual foretelling of events not at the time in the line of active causes, which to me go to show that in the infinite and divine economy there is neither time nor space but that all events are in the now and here to the infinite, while we are the moving objects towards places and events all of which are now events the same as places. Bro. Tuttle's thought wave and permanent record of past or passing events would not apply to this class of phenomena, even if, as some writers assert, thoughts are things. Spiritualism has truly opened a wide field for mental and psychical research, and Bro. Tuttle is an active worker in it.

WARREN CHASE.  
Cobden, Illinois.

The Medical Law.

The old doctors have obtained a law giving them a monopoly for caring for the sick; if they had not their business would have been gone. Read the following:

ANOTHER MIRACLE.

Dr. A. B. Dobson, Maquoketa, Iowa—My Dear Friend:—I esteem it not only a pleasure, but a duty that I owe, not to yourself alone, but to the public, to set forth some facts respecting my mental and physical condition during the past year. In the early part of the year 1883, my nervous system became very much affected, so that I was unable to sleep. This restless and sleepless condition continued to that extent that many nights in succession I was unable to close my eyes, all of which was reducing my physical powers and also affecting the mental; in fact, the whole structure was gradually becoming weaker and weaker each succeeding day, and during all this time I was seeking the various patent medicines, and consulting the best medical ability that I could find in Michigan and northern Minnesota, but of no avail; and finally I was advised to cross the continent, and in October I took a trip to Puget Sound, returning home about November 1st, having received little or no benefit from my journey.

Upon returning home I again consulted an eminent physician, who informed me that nothing but temporary relief could be afforded me; and thus I went on until November the 25th, when a friend, hearing of my situation brought me one of Dr. Dobson's circulars, advising and urging me to try the magnetic healer of Maquoketa, Iowa. I finally consented, under protest, to send for a diagnosis of my case. This was November 25th; on the 27th I slept some, but from the latter date up to and including December 4th, I did not sleep, all told, twenty minutes, at which time my mind and memory had become so weakened, and with a distracted brain, I was on the verge of insanity. At the time of the arrival of the first month's medicine, December 5th, I had about fully made up my mind that my case was hopeless and my restoration doubtful in the extreme, as it had been the skill of the most eminent physicians in different sections of the country. I commenced your treatment on December 5th, and ere I had taken the first month's medicine I could readily perceive a marked change in my mental and physical condition, and before the second month was ended, to my surprise, and that of my friends, I regarded myself fully restored, both mentally and physically, to as good a degree of health as I have enjoyed in twenty years, and for the same I express my heartfelt thanks to Dr. Dobson, the magnetic healer, of Maquoketa, Iowa, to whom I am indebted as the restorer of my health.

Very respectfully,  
SAMUEL MAFFETT.  
Maquoketa, Michigan.

From Our Reporter's Note Book.

LOCAL ITEMS.

There will be a meeting of Nationalists at Douglass Hall, Saturday evening. Spiritualists are invited.

The Society of Union Spiritualists extend a cordial invitation to all strangers having the true interests of humanity at heart to attend the services at the Hall 115 West Sixth Street, every Sunday at 11 a. m., and 7:30 p. m.

Mrs. Adah Sheehan is lecturing to fine audiences at Douglass Hall every Sunday afternoon at 3 o'clock. The lectures are marked for the depth and sublimity of thoughts presented. The psychometric readings at the close of each lecture are marvelous in their fulness and accuracy.

The talent engaged by Society of Union Spiritualists for the ensuing season is as follows:

- October—Mrs. R. Shepherd Lillie and Mr. J. T. Lillie.
- November—G. H. Brooks.
- December and January—Mrs. Adelaide M. Glading.
- February—J. Clegg Wright.
- March—Mrs. Helen J. T. Brigham.
- April—Mrs. Ada Foye.
- May—Mrs. Helen Stuart-Richings.
- June—Edgar W. Emerson.

The social dance at G. A. R. Hall was well attended and was an enjoyable affair. One of the features of the evening was the exquisite rendition of Tennyson's Bugle Song from "The Princess," by Miss Emma J. Nickerson. She is an elocutionist of no mean ability. Her voice was clear and resonant, even the faintest note of the echoes penetrating to the farthest corner of the Hall. On next Wednesday evening another social party will be given to which the admission will be 25 cents, including refreshment.

The Children's Progressive Lyceum has commenced its regular sessions at 9:30 a. m. The Lyceum needs teachers—those who will attend regularly and punctually. The older people will find a Liberty Group organized which now numbers some fifteen regular members. In this group are discussed every phase of Spiritualism and its relation to humanity. The subject of next Sunday's lesson, will be "What shall we do for the children?" also "Spiritual Gifts." In the children's groups Miss Emma J. Nickerson, is giving attention to the physical as well as the spiritual needs of the little ones training them in the proper movements of their bodies. Parents send your children and come yourselves.

On Wednesday of last week was held the first session of the class in the "Laws of Spirit Control," under the instruction of Miss Emma J. Nickerson. The underlying principle of her work as applied to Mediumship is based upon the nine Laws of Correspondence of the Delsarte System. She has discovered the evident relationship of the Delsarte Philosophy to the basic principles of mediumship. In her investigations she has made a careful application of her theories to herself and having thus thoroughly tested the accuracy of her work, she presented them to the class for their consideration. She is thoroughly analytical in her work, presenting her thought in a style simple and pleasing to her hearers. The class, which numbered more than forty, listened with the most careful attention throughout the entire lesson. A member of the class, a professor of mathematics, said to the reporter at the close, "Miss Nickerson is a philosopher," and in that brief sentence struck the keynote of her work. There should be a large attendance.

The "Two Worlds" says: "An American minister had been invited to fill a vacant pulpit. He was the guest of a leading member of the church; and his host said he hoped he would avoid saying anything in his sermon to offend the Spiritualists, as there were many in the town who attended church. Walking down the street, another leading light of the church was met, who hoped he would not say anything to offend the Universalists, as many of them attended their church. Just as he was entering the pulpit one of the deacons button-holed him and said: "The largest liquor dealer in town is here in his pew; I hope you will not find it necessary to refer to that business." The perplexed minister then inquired, "What shall I preach about?" "Oh," said the deacon, "give it to the Jews, they haven't a friend in town!"

Obituary.

Mrs. J. M. Jackson Buck, died July 30th, 1889, in Brooklyn, N. Y., age 70. She was one of the pioneers in the spiritual cause for 40 years in its early days—she had a room devoted to mediumship in her own house in N. Y. City—for many years, investigated there and had mediums come to develop their gifts in her house and had an open door always for mediums she had been out of the work about twelve years before departing this life, but remained true to her belief to the end. I feel it is fitting she should be remembered at this time and have a notice in some of the spiritual papers, as she was such an earnest worker in the line when all were martyrs who ventured to espouse the cause of communion and truth.

HARRIET E. DEACH.  
17 w. 19th st., N. Y.  
Passed to a higher life from Montrose, Colo., Mrs. M. E. Snyder, on the 26th of August, 1889.  
Mrs. Snyder was a devoted Spiritualist and a medium, and thus received much comfort during her last days on earth. She frequently referred to the happiness that awaited her in the hereafter, and the rejoicing of meeting with her loved ones again.  
Her physical death was caused by a tumor. She was very patient during her illness, and would frequently see spirit friends around her. At the funeral the old custom of wearing crepe was dispensed with, and flowers were used instead, this being regarded more appropriate for the occasion; for her's was a happy transition.

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