



TWO DOLLARS PER YEAR. CINCINNATI, AUGUST 17, 1889. ONE DOLLAR FOR SIX MONTHS.

VOLUME 5.  
[Entered at the Post Office, Cincinnati, Ohio, as Second-Class Matter.]  
**THE BETTER WAY.**  
PUBLISHED EVERY SATURDAY.  
THE WAY PUBLISHING CO., Proprietors  
8 W. Cor. of Plum and McFarland Sts.  
CINCINNATI, O.  
M. G. YODMAN, President.  
I. S. McCracken, Treasurer.  
C. C. STOWELL, Secretary.  
CINCINNATI - - - AUGUST 17, 1889

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**THE ROSTRUM.**  
Discourse by Mrs. Nellie J. T. Brigham. Delivered before the First Society of Spiritualists of New York. (Specially Reported for The Better Way.)  
Is not the doctrine of "correspondences" involved in that of "evolution"? And would not its application to the latter greatly illustrate it?  
There sometimes seems to be in an audience a peculiar unity of enquiry. A parallelism of feelings that seems to reach in the same direction, and it always implies to us a condition which is favorable to the reception of any inspiration. Or it is a condition of receptivity, at least of harmonious receptivity.  
This doctrine of evolution is probably one as thoroughly misunderstood as any that is ever spoken upon. Some people seem to imagine that the man who believes in evolution has no place in nature for God, or the Supreme Being, or Overruling Providence, or the Divine Spirit—for people have so many names for God that we sometimes feel obliged to use more than one. They seem to think that we believe in a self-acting nature, and that evolution is that which operating by itself, in or through itself, brings from matter life to matter. We have never believed in that, and yet we believe in evolution. It seems to us that the term evolution itself is one that is sufficiently explicit to lead people to a correct understanding of it if they allow themselves to think. It is an old maxim that from nothing proceeds nothing, that where there is something it has always come from something. If this be true, why then if there is anything to be evolved there must be involution—there must have been the inbreathing, else how the outbreathing. When a child is born into this earthly life, when the first little wall is heard you know the little lungs have expanded, and it has inhaled the air, else it could not send out its little cry. That comes through exhalation, but first there must be the inbreathing, else nothing would have been heard. So in the aspiration of the soul, there must be inspiration first and then aspiration—involution and then evolution. Nature is full of changes. That which is invisible becomes visible, and that which is visible becomes invisible, changes taking place everywhere. It is as of old we read: The voice of God moved over the waters and said, "Let there be light." And there was light.  
No through all the waters of man's life, through the deep seas of human feeling in the existent soul, it is the Divine Spirit moving upon and in and

through it, and evolution is but the coming out, the coming up into our vision and understanding of that which existed before, only in another expression and form. So when you think human life a very material life, you ask the question: If there is no Conscious Eternal Entity existing, antecedent to Our Birth into Mortal Life, it must follow: that Life is evolved from Matter; that is to say that Life is evolved from Matter without antecedent Life.  
Yes, but there was conscious eternal entity existing antecedent to our birth. But it was not you as you are to day. That is, with your thought and feeling, your ability and experience. Here is a rose, full blown, in its beauty and fragrance before us to day. Was it ever a rose before? No; and yet the spirit, where was it? It was dwelling in the Infinite, blossoming in the garden of the Oversoul, there the spirit of that flower had its existence. And through the wonderful laws of attraction and assimilation, the wonderful laws of evolution, through the influences of the sunshine and rain and dew and the nourishment in the soil came the rose. It is only the external expression of what must have been before.  
Do you remember the poem of Macdonald in relation to the little child which was questioned as to its origin? As every question is asked the answer comes in that wonderful baby wisdom which is of intuition, pure and divine. The question comes, "How did it come to be just you?"  
"God thought of me and so I grew."  
"How did you come to us you dear?"  
"God thought of you, and I am here."  
All those processes that lie between you may not see, and yet in that perfect little poem lies the spirit of what we are talking about. You ask, where was that spirit? and we ask, where was that rose? and if you take our answer it will apply to both. We find this wonderful law of parallelism running through all nature. Have we not told you many times that you were ideals in the Oversoul, in the Infinite Mind, before you were children on the earth? Life is not evolved from matter; it comes up through it and takes form from matter, but you are not the product of matter. Matter cannot create or do anything, it is acted upon and through, but of itself it can do nothing. "That is to say, that life is evolved from matter without antecedent life." No; that is saying that something is the result of nothing. Do we believe in pre-existence? Yes; but we do not believe in the pre-existence of man's conscious individuality, but in the eternal existence of the spiritual. It does mean this, that out of the vast Oversoul, out of the Infinite Consciousness, out of the Spirit Divine comes that which develops and expresses itself and materializes the thought of God. That is, it evolves that which was involved and presents to our eternal vision that which existed previously.  
Do you ask further questions about this? We remember that Swedenborg took the whole Bible for examples, and we will turn to its pages for one little text to illustrate what we have been saying. We find, "First the blade, then the ear, and then the full corn in the ear." That is evolution. First the expression of that which approaches to our perception, then it unfolds and we have something further, but it is only the expression of that which belongs to divinity. Do you think because the little child has its own individuality, that as it grows older and changes very much and we have the boy, questioning little boy or girl, and this child grows older and we find the young man or maiden, and afterwards the man or woman, the father or mother, that those changes were so many distinct evolutions? Not at all. It is only the same life cultivated; it is constantly adding to its store of information and as it does it is blossoming, as all matter does, but always from the centre just as the rose does. It is the unfolding, it is the filling out of the hu-

man spirit into life's experiences, the gathering in of all that educates us and the weaving it into our life, until we develop through that which we endured or experienced.  
In passing from this life to the next, many persons appear to experience extreme suffering. Are any conscious of it?  
We are not prepared to say that none are conscious of it, for we believe that occasionally, very rarely, persons are conscious of suffering. But death itself, that which you call specifically death, is painless—it is dreamless and painless. But sometimes death comes, as you would call it, gradually, that is, there is a leaning toward it, and in that time a battle is being fought, and in that battle there is pain. But when death comes at last, in nearly every instance it comes as peacefully, as sweetly, as quietly, as the drifting of a boat that is loosed from its moorings, quietly taken out by the little waves and then by the greater billows until it goes out of our sight.  
But there appears to be a great deal of suffering often that can be accounted for in nearly all instances in this way. Your spirits are imbedded in your bodies, you are all interlaced and interwoven with the warp and woof of these bodies and it is a very difficult thing for you to escape, and sometimes, in its efforts to disentangle itself, there is muscular expansion and contraction, and this appears like pain. But it is not. In most diseases there is a subtle poison developed, and it touches the blood—it enters the brain, and it acts like an opiate. In many diseases this so acts upon the brain that there comes a condition of sleep, of coma, and they pass through this comatose condition into the other life. Gentle and merciful, after all, nature is in most of her manifestations. Sometimes when the brain is thus quiet there are groans, and peculiar expressions of the face that would indicate pain, but if you could reach through the folds on folds that enwrap the spirit to question it and say do you suffer? The answer would be "No." It is only an external appearance, it is a something that the world of spirit is not cognizant of, it is the appearance but not the reality of the spiritual existence. So it is that the battle is fought in this life, and you who sit here to day listening, most of you, have suffered more in your life now than you will ever suffer when you come to drift toward that great change which men call death.  
Death has sometimes seemed to us like a bridge. Longfellow said it was a long, dark, covered bridge, that separated life from life. It is a toll bridge, and those who transgress the laws of nature must pay the toll, and pay according to what you have done in the body. Yet when you step on the bridge the toll is paid and you go quietly and swiftly over. And you do not go alone unattended, but your friends walk by your side through the shadow, and at the darkest point in the middle of the bridge the light of the earthly shore is at your feet and light of the heavenly shore is at your feet, and they meet and softly blend just half way across.  
It is a little thing to die, after all, when you come to realize what it is, and when you know that it is not the end of life, of memory, of intellectual activity it is lovely in many respects. It is only fearful and sad to those who must wait a little longer—who cannot go now. Suppose you should be impatient and say, I will go. Yes, you may take your life into your own hands, not waiting for the coming of the angels with smiles upon their faces. You may rush across the bridge, but you will find when you reach the other shore you will be separated from those you love. You cannot be with the pure and patient until you have grown pure and patient, and you would not wait until your natures were ripened and you were ready to approach the spirit land. Have you never noticed how they bring up unripe fruit from the South-

great bunches of bananas that are green? They do not sell them at once, but hang them in sunny exposures and let them ripen. There are people who remind us of green bananas; they are not ready for life's ripeness until they have waited and learned the lesson of patience.  
If the natural body becomes diseased to that extent that suffering attends each moment, is it consistent with true Spiritualism to pray for the spirit to remain in that body?  
Certainly not; it is not consistent to desire it, neither is it consistent with true Spiritualism, true humanity, true patience to hasten it or even to wish to hasten it. Learn to do that which comes, and extract the sweetness from even that which tastes of nothing but bitterness; it is because you have not tasted deeply enough. You will be glad sometimes. When your loved ones are lingering in the shadows and weariness and pain of earth it is selfish, it is cruelly selfish for you to want to keep them with you, for you to say, "I cannot let them go." And many a time you can hold the spirit of your friend in waiting and pain, hold it for hours, for days, but it will be like a feathered bird that can only fly so far, and all this effort is pain and anguish. Love them and let them go. And loving them so you will keep them. Is that contradictory? It is true and when you analyze that statement you will know what it means.  
What becomes of the spirit of an entranced medium while under control?  
One answer would not meet all cases. Sometimes the spirit of an entranced medium goes away from the body. We do not mean that the cord of connection is broken but it is extended, and sometimes the spirit is clairvoyant and visits other places. Sometimes it is near and it listens to the words being spoken through the mediumship of the body, and sometimes the spirit is woven into that which is being expressed. The spirit of the medium is not always excluded but sometimes included in the personalities of those giving the inspiration. So you find conditions varied and different.  
The effect of spirit manifestations upon the thought of to-day.  
In the first place, we believe as a general thing the first effect is through the impulse of curiosity, through man's desire to see or hear something wonderful. If you stop there you have been but little benefited. Those who simply want to be astonished are among the most vulgar, the most useless of those who clutter the ground of spiritual things. If you are amazed make your amazement an avenue through which something grander and better can come. Through which the best elements of your nature can be roused and quickened.  
The effect of spirit manifestation upon the thought of to-day is to turn it largely to spiritual things. To make it rise above these low swamps of infidelity, this crude condition of mind, this utter darkness, this foggy darkness, wherein it is difficult to see; which as man dies, he dies like a beast, and there is no future for either. Oh! poor human nature, how do you know? If you turn to Spiritualism there comes proof. Do you know that these blank imaginations and cold denials have no basis underneath to stand on? If you make assertion, a positive utterance, there something affirmative, but when you make these cold negations how can you prove that there is no other life? So Spiritualism comes and says to the denier, we can prove that there is another life, and if you are willing to seek for the proof you will stand on positive ground. And you have a truth which take away the darkness and mist, which leads you away from the swampy land to the mountain tops, and the clear atmosphere of free thought.  
Spiritual manifestations of to-day have arrested the attention, aroused the curiosity and satisfied and convinced multitudes of people that there is exis-

tence after death, and then following that there is a whole host of consequences. Of attendant blessings to lift those who are lonely and weary and troubled, and let them see the beautiful reality which lies ready for your acceptance. And the thought of to-day is broadened and deepened and clarified by the influence of spiritual manifestations.  
**CASSADAGA CAMP NOTES.**  
During the past week the lectures have been very interesting, and large audiences have greeted each successive speaker. Hon. Sydney Dean, J. Frank Baxter and Rev. Samuel Watson are scholarly gentlemen, and always have something instructive to say. Mr. Baxter's tests are unusually good, and are full in description that they are easily recognized.  
Horace Wilcox, of Buffalo, N. Y., passed to spirit life from his temporary home upon these grounds last Saturday. He was a devoted Spiritualist, and, knowing that his illness was mortal, he came to Cassadaga in order that he might pass away among his own people. His funeral services were attended by Mrs. R. S. Lillie Sunday afternoon. Mr. Wilcox was about 59 years of age, and a prominent figure in the history of Buffalo Journalism.  
Mrs. R. S. Lillie gave her last lecture Sunday morning, August 4th, but she was not allowed to leave camp without a testimonial of the high regard entertained for her by her friends at Cassadaga. A special meeting was called for Sunday evening for the express purpose of bidding her God speed as she started on her way West. The auditorium was filled to overflowing, and several speakers offered some earnest remarks, appreciative of Mrs. Lillie and her work in the field. Many were the expressions of regard spoken, not only by her contemporaries, but by friends among the campers. She has a warm place in the affections of our people at Cassadaga.  
Dr. J. C. Street assisted by Mrs. Anna Olives, has opened a class for psychic culture and development. Those attending speak in high terms of the instruction given.  
President MacIlroy, of the Pittsburgh Spiritualist Society, and President Skenes, of the Scientific Society in Cleveland, are enjoying the spiritual and material hospitality of our camp.  
Major Charles E. Richmond, son of Hon. A. B. Richmond, of Meadville, is here upon a tour of investigation of our phenomena.  
Prof. George L. Cary and wife, also of Meadville, the former being one of the professors in the Unitarian Theological School in that city, are here for rest and recreation.  
Mrs. A. M. Glading is to arrive tomorrow, and will give three lectures from our rostrum. She is an excellent speaker, and visits our camp for the first time during her life as a public worker.  
The Bangs sisters, from Chicago, are now with us, and are producing some wonderful phenomena at their late writing seances. The same must also be said of P. L. O. A. Keeler and Wm. A. Mansfield, both mediums of high character and thoroughly genuine.  
The children's department is under the supervision of Mrs. E. W. Tillinghast, who is working with her usual interest and noted success. We must not forget the wedding that occurred in the auditorium on Thursday morning, the contracting parties being Morris H. Van Buskirk, of Buffalo, and Miss Minnie Bebeus, of Darien, N. Y. The ceremony was performed by Rev. Samuel Watson, of Memphis, Tenn., in the presence of a large audience. The word "obey" was omitted from the marriage service—"quite a contrast to orthodox methods," said many of the witnesses. Our hearty good wishes go with the happy couple along their journey of wedded life.  
Hon. A. B. Richmond gave a very eloquent address yesterday forenoon

upon the subject, "Spiritual Manifestations vs. Magic." He held the closest attention of his auditors for one hour and fifty minutes, and many eyes were wet when this able advocate of our cause brought his eloquent remarks to a close.  
Rev. Samuel Watson was enthusiastically received by a large audience yesterday afternoon. He is a clear, logical speaker, and carries conviction to the minds of his hearers.  
Our good friend and indefatigable worker, Mrs. Marion Skidmore, has been quite ill for several days, "May she soon recover," is the earnest, heartfelt prayer of her many friends.  
About 500 people are now residing upon the grounds, and this number will reach 1,000 before the season is over. Cassadaga has a wonderful future before it.  
President Gaston and the entire board of trustees are hard at work in their official capacities, endeavoring to make everybody welcome and to make them comfortable while here.  
A. J. Purple's news stand is a great convenience to all, and should be liberally patronized, for he has all of the leading Spiritualist journals and Buffalo dailies for sale.  
Cassadaga is alive and flourishing as never before, and the continued increase in the number of attendants indicates a great change in public sentiment in the lake region, to say the least.  
**PHILO.**  
Lilly Dale, N. Y., Aug. 9, '89.  
**A High Compliment to Hudson Tuttle.**  
When a man has done a good piece of work, it is a pleasant thing to him to have it appreciated. Such has been the good fortune of Hudson Tuttle, in the authorship of his latest book: "Studies in the Outlying Fields of Psychic Science."  
It will be remembered, perhaps, that before publishing the work, Mr. Tuttle asked his friends who were willing to do so to subscribe in advance. Among other subscribers were two European noblemen. When the book was published and sent to its subscribers, we are informed that one of the noblemen sent Mr. Tuttle, instead of the subscription price of one dollar and a quarter, a hundred pound Bank of England note! It came in a letter without any sign by whom it was sent, and Mr. T. only knows it is from one of these two noblemen. The delight that went to his heart can be imagined better than described. He had been struggling along on his farm, educating and establishing his children in business, and feeling at times at least as if his load was rather a heavy one, but this pecuniary return—a criticism on his book and a practical endorsement of it, of the highest order—operated to lighten his burden on his mind, and to fill him with that satisfaction which waits on appreciated labor.—Banner of Light.  
**After Breakfast.**  
You may take the most elegant and complete Vestibule Train ever constructed, leaving Chicago daily at 10.15 A. M. via the Chicago and Atlantic Railway. These magnificent trains offer unsurpassed accommodations for all classes of travel to New York, Boston and eastern cities. Pullman Dining Cars are a feature of this new departure and run through, in either direction, between Chicago and New York. Instead of exacting extra charges for fast time and the peerless accommodations proffered, the Chicago and Atlantic, through its own agencies and those of connecting lines, quotes fares to eastern cities from \$1.50 to \$3.00 less than is charged by other routes.  
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### THE SEQUENCE OF ORGANIZATION.

Organization is the office of spirit. The evolution of nature are the operations of spirit. All the multifarious forms of organic structure, vegetable and animal, which, in their endless diversifications, are so abundantly distributed upon the surface of our globe, and in the waters which encircle the same, are not eccentric manifestations of imaginable, indelible forces supposed to be indigenous to those forms; but they are the definite and real sequence of a universal potent influence of spirit principle manifest in organization. In tracing the apparent idiosyncrasies of organization, by the philosophical methods of induction, their causes invariably lead to motions and forces indigenous for the object and nature of spirit, by the utilities of deductive philosophy, invariably lead the anxious mind through a cosmic concatenation of effects to organization, where we begin to comprehend the design and purpose of spirit.

In all this pleasurable highway of effect to cause and cause to effect, in the zoological and botanical fields of nature the spiritually illumined traveler is exhilarated by the intelligent influx of mental potations, hospitably bestowed, by the conscious presence of the all prevailing and permeating influence of life.

Life is the result of the organization the spirit has effected. Life is the sensuous presentation of the recoulted spirit. Occult spirit could not present itself to the objective senses of materiality without material investments. Spirit is causal and not phenomenal only so far as its manifestations are objective to our external senses.

The happy blending of the philosophy and phenomena in Spiritualism, of cause and effect, is a distillation of blended truths that axiomatically demonstrate the immortality of the spirit. It is so overwhelmingly convincing that religious teachers and directors of conscience are forced to enter a general denial to Spiritualistic pleadings as the most plausible rejoinder to pacify and satisfy the pestful inquiries of an anxious laity.

The aetiological, though he may not accept Modern Spiritualism, is deeply imbued with the irresistible fact that there exists a law, operative in matter, that is never idle or listless, but eternally progressive, which exercises the sublime office of refining and sublimating matter to the culminating apex of human mind. The same law, by its analytical segregations and synthetical combinations, forces matured wisdom, using scientific knowledge as an agent, to accept nature's demonstrations as the effects of a great first cause in unfolding to recognition the incontrovertible fact of the perpetuity of the human soul. The patulum of wisdom is science and philosophy. Science investigates the nature of effects, while philosophy investigates the nature of causes.

The following briefly stated, as to the physiological conceptions of the origin and development, or sequence of organization may furnish a theme for much useful thought.

All organic matter came from inorganic kingdoms. This statement, of course, rejects the theory of the supernaturalists, that entity came from non-entity.

The prominent inorganic primates that enter into incipient organization are oxygen, hydrogen, nitrogen and carbon, elementally derived from the sun. These four primates admit into combinations so as to produce the three elemental compounds, viz: water, ammonia and carbonic acid. These elements in their combined reciprocal proportions produce a nitrogenous viscid matter, through which medium life or spirit is manifest in its incipency, when commence the exoteric laws entering into the science of evolution. This nitrogenous matter, when a vegetable is evolved, is, by physiologists, named chlorophyll, but if an animal be evolved they call the same protoplasm. Professor Oken, however, and some others after him, have named this matter "primary mucus;" while Professor Huxley has called the same, under certain modifications, "bathylus."

Without considering the discussions of the spontaneous Generationists with the Pauspermatists as to the modus operandi of primal generation, it is gratifying to know that both these celebrated schools of physiology agree that nothing is requisite but the protoplasmic speck and the forces "inherent in it," as they say, to account for all organic life found on the globe. It is gratifying because this acknowledgement is proof of the fact that one day they will discover that their "inherent forces" are spirit forces, as the philosophy of Spiritualism demonstrates.

The first forms of life, such as the zoophytes and gregarinas were, in fact, neither animal nor vegetable, but from which in a long series of concatenations in the chain of evolution perfectly organized animal life has descended. From the same protoplasmic speck, so far as any microscopic examination can determine, can be developed either an animal or a vegetable. In either event, however, it is an evolution, by sensible

gradations, from a lower to a higher formation; as from protoplasmic specks to molecules, thence to bacteria, vibriones, cilia, monads, omeobas and to fungus. If the serial progression is to culminate in vegetable, it systematically and intelligently mounts higher and higher, passing from fungus to endogamous and exogamous plants until one or both of the two grand divisions of vegetable life, phanerogamia or cryptogamia, is attained. If the serial progression is to culminate in animal, the same intelligent forces unerringly develop the progressive tendency by graduating from fungus to protozoa and thence to coelenterated, annuloids, annulosa, mollusca and thence on to vertebrates, with a systematic subordination of parts to each other, passing through their simpler orders to marsupial, quadrumanous, troglodyte, bimanous and to superior man, the epitome of all previous organic combination, the crowning effort of spirit in the grand scheme of organization and evolution. The object of all organization is attained in the accomplishment of the ultimate result: the evolution of man, not especially the physical, objective man, but the individualized, invisible spirit, the real man. Individualization, then, of the human soul, is the sequence of organization.

If life begins in mephitic pools its culmination is angelic spheres.

The psychic nature of man constitutes a spirit body, nerve spirit and spirit essence, and this trichotomy may be characterized as the human soul.

This chrysalid intelligence, by the mutinous incident to physical dissolution, graduates from a physical to a spiritual plane. This wonderful, or rather inevitable, metamorphosis introduces it to the esoteric conditions of spirit life. Conditions, mysterious and difficult of conception, to the incarnated spirit in the physical sphere. Spiritualists, however, are in possession of many incontestable proofs from the higher life, of many truths respecting psychic spheres, independent of the mental efforts of theology, to accomplish what might lead to unwarrantable faith. They are in possession, by an absolute knowledge as any fact can be conveyed to the human mind, that spirit is an entity, can occupy but one place at the same time, that progression is a law of its being, that aspiration for higher spheres is the motor of its activities, that volition is its all sufficient motive power, that its confinement is only limited in space to the expanded confines of the shores of infidelity, that its duration is only marked by the pulsations of the eternal eons of a limitless continuation of time, that its incipient condition as to peace and harmony, or misery and contrition, is, as the cultivation of a rectitude of the moral conduct was developed upon the physical plane, that, elementally, there re-ides in every human soul the possibilities of an angel in future realms of spirit bliss.

Life essence or spirit principle can produce organization by reason of the fact that it is functionally qualified to do so. Spirit is eternal, having neither beginning nor ending. In which it is analogous to space, time, mathematics and the several primates, and each are known by their respective functions. Can any one point to a period in time when space did not exist? It would evidently be an incongruity to claim creation of space. Such a claim implies a creator, with no place to exist prior to the creation of space, and the creator must exist before the created. The function of space is to contain matter and spirit. Time could not have had a creator for the same reasons. Is any man bold enough to designate a place, in the endless eons of time that have rolled into the eternal past, where two and two did not make four, or will he attempt to mark a period in the coming rounds of time when a combination of the same integral numbers will not produce the same sum? What is true of this numerical combination is true of every other correct proposition in mathematics. The mathematical principles employed by Adams and Leverrier in the discovery of the planet Neptune from the perturbations of the planet Uranus are of no more recent origin than the simplest combination of numbers. The science of mathematics, then, has existed and will exist co-equal with time and space. The function of mathematics is to explain the exact relations existing between quantities known and quantities unknown.

These several postulates are susceptible of being resolved into mathematical axioms.

All primal existences have specific functional offices and capabilities, and are as definite and certain of eternal continuation, having neither creation nor suspension, as this one of mathematics, music or any other, therefore it is needless to multiply illustrations.

What are called the ceaseless activities throughout the entire stellar universe is the functional employment of spirit in organization, it is constitutional with the spirit principle, and by organization we recognize it. We appreciate the sublimity of the divine plan, when the fact dawns upon the intellectual faculties, that individualized spirit, the independent ego, that intelligent entities are to live forever is the sequence of organization.

At a cafe a group of gentlemen discussing politics; a young student entered and joined in the conversation; his arguments did not please the others, and one of them said to him, "Be quiet! At your age I was an ass myself!" "You are wonderfully well preserved, Sir," was the reply.

A Stockton (Cal.) merchant, who recently had an employee arrested for stealing from him, complains that the law is a peculiar thing. "The prisoner paid a fine and was released. 'He got into jail with my clothes on,' said the trader, 'and he got out with my money. Where do I come in?'"

Written for The Better Way.

### "BY THEIR FRUITS SHALL YE KNOW THEM."

This is the monitor by which our orthodox friends measure their goodness and they say we cannot show any fruits worthy of mention. Let us examine this assertion for a few moments and see how much of truth there is in it. The abolishment of slavery in the United States was a great blessing to the republic and our orthodox friends will tell you that they did it. Now is that the truth of the case? Our answer is no. The great and illustrious Lincoln issued his emancipation proclamation at the earnest request of spirit friends and also received much good advice in other channels from the same source. Dom Pedro, emperor of Brazil, is an intelligent Spiritualist and also a very liberal ruler; under his rule slavery has disappeared from the empire of Brazil.

Alexander II, Czar of Russia, emancipated the serfs of his empire at great peril to his life and danger of dissolution of the empire. He was a firm believer in Spiritualism and pursued his policy at the request of his father in spirit life. In face of these facts, and they can be abundantly verified, how can Christians claim that slaves were freed by their agency? To do so they will have to admit that we are Christians and they will not do that.

You find the voices of Spiritualists and the whole Spiritualist press raised against unjust restrictive medical legislation. The spiritual press of the United States comprises about thirty different papers and journals. We find them pleading for temperance and the down-trodden workingmen and women. We find them teaching that God is the father of all mankind and not alone of the orthodox. We find them teaching personal responsibility—that as we sow so shall we reap and that we can be wicked all our days and then at the last hour be saved without making amends for our misdeeds. We find them pleading for a proper care for criminals and other unfortunates.

To be sure we have not heralded all advances of the world, but we have been known only forty one years and that is a short time in which to reform the world but in that time we have heralded the most important reform—the abolishment of slavery. Our orthodox friends claim to have been the instruments for bringing about the most important reforms of the world, but they have not. On the other hand they have been arrayed to a large extent against progressive innovations. Looking back eighteen centuries we find the Jewish church opposed to the teachings of Christ. Later we find the recognized church opposed to the reforms of Martin Luther.

We can be patient because we know we are right. We can do something that the clergy cannot do. We can demonstrate the continuance of life after death and thus meet the tide of materialism and infidelity that is spreading so rapidly.

Our Roman Catholic friends believe in the communication with the departed but because all spirits do not teach their doctrines, they forbid the practice, saying that the spirits that communicate the most frequently are evil spirits, hence the communications are dangerous. Some of our opponents admit all the phenomena of Spiritualism, because they have seen it all and know it to be a fact, but they say that the devil does it. Such people should have our deepest sympathy. Let us think over the teachings of Spiritualism and see if they appear as though they emanated from his Satanic Majesty. Can they get a message from some departed friend—a parent, a brother, or sister or some other dear one, and say that it came from the devil? This is what they claim. Do you think for a moment that Satan would say to us, "Do ye unto others, as ye would that others would do to you?" Yet that is just what our spirit friends wish us to do. Do they acknowledge that Satan upholds woman's rights, freedom and equality and all needed reforms and opposes injustice and tyranny in all their many manifestations? If they suppose that he teaches these things, then do they give him a character worthy of a god.

In the time of our fore-father's struggle for liberty the most eloquent champion of liberty of the cause of freedom was Thomas Paine, an Infidel, while on the other hand the Rev. John Wesley said that we had no right to liberty. In this case we see that grand character Thomas Paine standing on the side, not of the devil, but of freedom and liberty, God's gifts to man. While that powerful exponent of the Methodist church, was arrayed with oppression and tyranny, attributes of Satan himself. The church was opposed to teaching physiology in the schools on account of its being immoral. They are at the present striving to make a national religion to be taught in the common schools.

All who love freedom of thought, whether Spiritualist, Theosophist, or Free Thinker should unite to defeat this blow at our liberty. May the day soon come when we can get a just hearing and when pulpits and press will no longer misrepresent us but will tell things as they are and give the fruits where they belong.

G. S. LINCOLN, M. D.  
Camden, N. J.

Written for The Better Way.

### RE-EMBODIMENT.

Dear Mr. Editor:—We have read with considerable interest the lecture delivered by the controls of Mr. J. J. Morse on "Re-incarnation." It is, or should be, the desire of all Spiritualists to learn the truth. Mr. Morse's controls affirm they have never seen or conversed with a spirit, ancient or modern, who could say of their own knowledge that re-incarnation was a fact. It is true, so far as our experience goes, that if a medium is strongly wedded to a particular idea and obstinately bent upon upholding it, that to spirit of a different opinion will be attracted or responsive to him. Absolute truth can only be assured where there is the tractableness and humility of the little child, and desire for highest wisdom.

Regarding this doctrine we had no bias, except at first against it, but after receiving repeated communications from different spirits, through many of our best and most reliable mediums affirming the truth of it, and stating that it was a fact of their own knowledge, we were led to believe it. Now, if it is a fact in one single instance, a thousand volumes of negative testimony cannot make it untrue. There are, doubtless, a great many things we none of us know, which are facts nevertheless. And all that Mr. Morse's controls have succeeded in establishing, as we believe, is their lack of knowledge and prejudice against this truth. It is not, we confess, a subject to be clearly comprehended from a material standpoint, and we like the term, "re-embodiment," better, as more clearly expressing the fact. The soul is like a plant that continually flowers—and each flower is an embodiment. Mr. Jones as Mr. Jones does not re-incarnate; he dies from the material plane, passes to the spirit world, becomes spiritualized and etherealized and graduates through the spheres, finally vanishing from all the lower planes of earthly or spiritual life, and the individuality of Mr. Jones continually modified and enlarged and spiritualized, merges into the soul of which Mr. Jones was an offshoot.

That soul, for purposes of education and experience, throws off another portion of itself, another ray which incarnates, but is not Mr. Jones, but another embodiment from his soul. Of course this is a very imperfect statement, but it is as near as we can give the idea as it has been repeatedly given to us. The new embodiment has not necessarily either in earth or spirit life, knowledge or memory of Mr. Jones' career, but the experiences gathered to the soul make each embodiment one step higher in development. God is the great infinite soul—the soul of man is finite, while God is limitless man's soul is limited. Of the same essence and purity, yet it in the endless ages must grow from infantile goodness and sweetness to the powerful angel and become a mighty worker, some time in the eons to come a world builder even, and capable of directing the growth and development of planets and suns.

How can sufficient wisdom, strength and power be gained except by passing through all experiences, the lowest to the highest? and this as we understand it is the scheme of life. We must not view the soul as anything material—though finite—it dwells not in time or space, and knows them not save through bodily organisms. It is dual in its expression through substance both male and female, and after its advent into matter these two separated expressions of one soul rarely meet, but dwell apart for purposes of growth and experience, and never is there a permanent wedding of the two, until through progression they arrive at angelhood, when as dual angels they live and act in celestial spheres. These truths are not from the spiritual but the celestial world, hence spirits may differ as to mortals as to what truth is.

The clearest and best statement of the soul and its embodiments is to be found in Mrs. Richmond's book, "The Soul in Human Embodiments," which we advise all Spiritualists interested in the subject to read; also "Eon's Legacy," another very readable and interesting volume, treating of the experiences of dual souls in various embodiments. The idea that justice demands precisely the same experiences for each embodiment is not true; but each must learn through joy and sorrow, darkness and pain, light and hope, virtue and even vice the lessons of life. Here, once a king necessitates its opposite, the beggar that by experience the all may be rounded out in wisdom and know what it is to obey as well as rule. Also the thought that earthly and worldly ties are not perpetuated is fallacious.

Another's love exists through the spheres, but is finally merged in universal love. No love that is spiritual in its nature ceases to endure, but is strengthened and perpetuated. The mother's love'll change in the ages, as its object—save to be a care and becomes an eye. While the child is growing and struggling it will receive the care and love which its helplessness calls out; but when able to walk alone that love becomes of a more universal quality. The are spiritual or soul ties which are beyond anything earthly, and these endure, and no time or circumstance can change or blot them out. As the soul is entirely immortal, it is possible that for all external states of ex-

pression some sort of an organism of matter or substance is required. Hence must it have bodies affiliated to the plane or condition in which it for the time exists.

Our belief is that the experience obtained on physical and spiritual planes affords the soul such command over matter that it can take up at will bodies more or less etherealized and disperse them when no longer needed. Doubtless each planet which a soul embodies on, gives this power to time as far as that planet is concerned. Once affiliated to earth and the soul may take up any embodiment lived here and appear again as Plato or Paul, or whom ever it once was. It is not perhaps soothing to one's self esteem to feel that we mortals are such limited expressions of the soul, but such appears to be the fact, and only the dual angel can express what the soul truly is—when all embodiments are finally gathered to itself and wisdom has been gained, then is it a full and perfect entity, the divine expression of both masculine wisdom and feminine love—typical of that universal entity, God.

Quite likely these ideas will provoke self love and be stoutly combated, and perhaps in this life they can never be absolutely proved, except as they appeal to reason; but one thing is certain: the soul or life principle is not material. It expresses itself through bodies more or less refined, and will doubtless occupy material ones so long as there is anything to be learned on material planes. Eternity is a long time, and the soul, for aught we know, may live on myriad different planets, gathering up some truth on each. The earthly body is simply an organism stimulated and invigorated by the soul. It sleeps in infancy, laughs and plays through childhood, and as it matures becomes more and more a fit instrument for the soul to express itself through; but is never more than a faint expression at the best. Let us realize that it is the soul that is enduring, and which distinguishes man from the animal. Matter is the mould and plaything of its thought, through which upon external planes internal ideas are made manifest. God and the soul are everlasting, the father and his child. Let us look within for the deep fountains of living wisdom from whose waters we may draw and never thirst. As the soul receives from the father so may we receive from it until we become in outward expression typical of the divine humanity.

WM. H. RANDALL.  
Boston, Mass.

### The End of Madame Diss Debar.

Mme. E. L. Diss Debar has, for the present at least, disappeared from the public gaze, and will seek within a convent's walls a refuge from the cares and troubles of a "spook" by a priestess life. For about six weeks she has been living at No. 135 Waverly Place, N. Y., where she rented the ground floor from a woman whom she introduced to every one as Mrs. Parker. Here she made occasional small sums by giving sittings and selling pictures painted by spirit hands. With her extravagant tastes, however, the few dollars that she received in this way were entirely insufficient to support her wants, so about ten days ago she moved to No. 21 West Thirty-first street, in which fashionable neighborhood she hoped to draw more numerous and liberal patrons.

It seemed, however, that the public had grown tired of her and her spirit manifestations, and she did little or no business, and last Thursday was compelled to leave the house. She did not pay the rent, not having the wherewithal to do so, and she is not remembered with the kindest of feelings by her landlord. She returned to her home in Waverly Place, but on the following day the door was again shown her. Some admirer had given her several bottles of wine, and although she had hitherto not been a lover of strong drink, her load of trouble drove her to seek forgetfulness in the wine. Her actions of late had not been of the most gentle and amiable kind any way, and with the added stimulus of her potations, she became so untractable that Mrs. Parker's son grew tired of her treatment of his mother and made her leave the house.

Some friend, hearing of her plight, took her to a Brooklyn convent, where she will be cared for as long as she chooses to stay. Only a few people know to what convent she has been taken, and they refuse to say which one it is, as their object in sending her there was to give her a retreat from the gaze and comment of the public.

Mme. Diss Debar is a Roman Catholic, and has always professed the strongest faith in her religion. She said that it was by means of this and a cross which she always had with her that she was able to command the inhabitation of the spirit world.

Mrs. Parker said yesterday to a Tribune reporter that she believed that Mme. Diss Debar was insane from being "hounded by the press and the public."

"The madame had her faults," continued Mrs. Parker; "she was extravagant and borrowed money that she could never pay, and then she lied terribly, but she certainly was a remarkable woman. Lately there has been no getting along with her, and sometimes she was worse than others. The truth of the matter is she is out of her mind, and in taking her to a convent her friends did the best thing possible for her."

An Iowa man told a love sick girl that he would marry her if she would commit to memory the whole of Webster's dictionary. He didn't suppose she could do it, but she did, and now he will have to take the consequences for the rest of his life.—Burlington Free Press.

White:—How'd yo' like de sermon on "Charity," deacon?  
Hardscrapple:—Dat was 'r werry touchin' sermon.  
Klu yo' lend me 'r dollar?—Judge.

Written for The Better Way.

### A Song of Silence.

BY EMMA J. RICKMOND.

Silence invites to mind none have expressed  
Deep recessed secrets, realms of mystery,  
Flides and reveals the wonders she has stored  
In Nature's womb; creates all history.  
Wouldst thou learn of her, O man?  
Read yesterday.

Here temples rise; here wit and wisdom reign;  
Here ruins mould and crumble in decay  
Here kings and paupers spend their weary days,  
And mingle dust in common destiny.  
Wouldst thou hold the record scroll?  
'Tis in to-day.

Her bells resound with the songs no lips have sung,  
Her sails are filled, with thought's invisible  
sails.

Whose eagles cleave the air to pierce the sky,  
Lulled on the boom of immortality.  
Wouldst thou hold the feathered clan?  
She gives to thee.

To-morrow waits to crown the patient brow  
We build in silence life's great trophy.  
Carve and predict the future in the now;  
By slow gradation fashion only.  
O silence, sleep!  
Still lives eternally.

### "MODERN SPIRITUALISM."

The New York Herald's leading article on Sunday discussed the subject of "Modern Spiritualism," and expressed a strong belief in its decadence. "Humbuggery," it says, "has captured the field of enterprise, and the moiety of truth in the bewonderment is as difficult to find as a needle in a haystack."

But is there even "a moiety" of truth in it? If there is, then the hundreds of cases of fraud that have been proved are of little consequence. What the world cares about is not the fraud, but the truth. One grain of truth on such a subject is worth knowing and preserving—say, it is worth infinite pains and research to find it—even though it be hidden in two bushels of chaff. "A glance at the advertising columns," the New York Herald continues, "shows that where there were twenty announcements ten years ago there now are scarcely more than four or five." But suppose that it does it prove anything? The thing alleged by the Spiritualists and the Theosophists, if they are true at all, must be facts in creation; facts in nature. If they are true at all, or if "moiety" is true, then the truth would remain truth even though not one human being on earth believed it. That moiety that is true, supposing any such moiety to exist, must have been true ever since the creation of man; and must remain true as long as the human race exists. Whether these claims are true or false is not a question that can be settled by majority vote. If it be a fact at all that man is a never-dying being, and that after the change called death there are means whereby he can still communicate, however imperfectly with those whose change has not yet occurred, then it is a fact unalterable, and our beliefs, opinions, desires and prejudices about it will not alter it in the least. The falling off of advertising, therefore, can hardly be taken as itself conclusive evidence of the falsity of the claim.

Now the fact about the so called "spiritualistic phenomena" is simply this: That while an ocean of fraudulent imposition has been explored, there remain some little rivulets of what has thus far baffled keen investigators. May it not be some as yet unappreciated force in natural dynamics? The now familiar phenomena of electricity appealed to the superstition of the credulous for ages before the true nature of the electric fluid was known—if it is yet known. In much the same way, it was recently very ably shown by an article in the New York Herald, written by Rev. R. Heber Newton, the very same so-called "spiritualistic phenomena" that we know to-day were familiar to the ancient Romans, and to people of still greater antiquity. There is scarcely a savage tribe that is not more or less familiar with them. Now it would seem an unreasonable thing to say that in all ages and countries this has been merely a money-making fraud, and nothing else. Is it not possible that there is something in nature which science has not yet apprehended, and which, when known, will explain these phenomena?

The fact can be lightly brushed aside that many millions of people, probably as intelligent on an average as any other millions, believe that these phenomena indicate the immortality of the soul and the possibility of intercommunication. It is claimed that there are more than 10,000 of them in Boston. We cannot easily suppose that these people are all fools and dupes of mere vulgar trickery. Granting that they are deceived, may it not be because they have got hold of the projecting end of some kind of a half-truth which might deceive any intelligent person? It is proverbial that half-truths are more difficult to straighten out than pure fabrications.—Boston Globe.

(When the secular world begins to quarrel as to whether Spiritualism be true or not, we may take a rest and look on. To interfere would spoil it, and like man and wife, would both pounce on us.—Ed. B. W.)

Spectator (to defendant)—"Well, I guess the jury will find for you. The Judge's charge was certainly very much in your favor. Don't you think so?"  
Defendant (noodly)—"Oh, I knew all along that the Judge's charge would be all right. It's the lawyer's charge that's wronging me."





**Little Merry-Makers.**  
Little hands clapping with gladness and glee,  
Little hearts thoughtful and careless and free,  
Little eyes beaming with joy and delight,  
Little folks—all of them—merry and bright.

Bright little faces and bright little eyes,  
Pure little hearts that have naught to disguise;  
Dear little children, so innocent, true,  
Would that we all in this world were like you!

Like you in freedom from sorrow and sin;  
Like you in freedom from all cares within;  
Like you in innocence, happiness, truth—  
Better for all if we were, in good sooth!

Enjoy, while you may, then, the joys of the earth,  
For the sorrows will soon, too soon, have their birth;  
Be happy and merry, and laugh while you may,  
And enjoy, while you can, your life's holiday.  
—Once a Week.

**Starting Symptoms.**  
"How do you do, little boy?"  
"Got a cold in my head."  
"Oh, I guess not. What makes you think so, little boy?"  
"Cause my eyes leak and my nose don't go!"—L. Well Citizen.

**Department.**  
"Minnie has been in to see me to-day," said the five-year-old, "and she has had a lady."  
"And I hope you did, too," said her mother.  
"Yes, indeed I did; I turned somersets for her on the bed."—Boston Beacon.

**Signs of a Lazy Mother.**  
In a school in York County last week a lady teacher put the following question to a boy: "Peter Green, what is a safety pin?" "A safety-pin is a little thing that comes together at both ends." Teacher: "What is it used for?" "It is used to keep pantaloons from coming down."—Littiz, Penn., Express.

**Making Baseballs.**  
The baseball of to-day, as produced at Natick, in this state, is made by hand, writes a Boston correspondent. The laborers employed in the work are nearly all girls. The spherical core of the very best rubber, is first carefully wrapped with a given amount of the most costly yarn. When the ball was thus grown to about two-thirds of the size it is to be, a leather cover is stitched on with a needle and waxed thread. This cover has the effect of keeping the ball compact and in shape, and of regulating its elasticity. Then more yarn is wound upon it, until it is found to turn the scales at precisely the right point. Finally the outer cover of horsehide is sewn on and the ball, after being stamped and again weighed, to make sure that it is just five ounces, is wrapped in tinfoil, put into a box with five more like it and declared ready for sale. The cover, as an examination of a baseball will show you, is stamped out of the leather in but two curiously shaped pieces, which sewn on the ball, together actually cover it. This device was not invented until 1885. The cheaper grades of baseballs are made of poorer yarn and rubber scraps, the latter pressed into a pulp by powerful machinery. The less expensive ball, the less yarn and more scraps will be used in its manufacture—until, when you get to the "Small Boy's Own," price five cents, there is nothing to be found inside the flimsy cover but melted remains of rubber shoes.

**A Boy Who Became Famous.**  
A boy, only six years old, was sailing with his father down the Danube. All day long they had been sailing past crumbling ruins, frowning castles, towering cliffs, quiet villages nestled in sunny valleys, and here and there a deep gorge that opened back from the gliding river, its hollow distance blue with fathomless shadow, and its loneliness and stillness stirring the boy's heart like some dim and vast cathedral. They stopped at night at a cloister, and the father took little Wolfgang into the chapel to see the organ. It was the first large organ he had ever seen; and his face lit up with delight, and every motion and attitude of his figure expressed a wondering reverence.

"Father," said the boy "let me play!" Well pleased, the father complied. Then Wolfgang pushed aside the stool and, when his father had filled the great bellows, the elfin organist stood upon the pedals. How the deep tones woke the sombre stillness of the old church! The organ seemed some great uncouth creature, roaring for very joy at the caresses of the marvelous child. The monks, eating their supper in the refectory, heard it and dropped knife and fork in astonishment. The organist of the brotherhood was among them, but never had he played with such power. They listened; some crossed themselves, till the prior rose up and hastened into the chapel. The others followed; but, when they looked up into the organ-loft, lo! there was no organist to be seen, though the deep tones still flowed from the new harmonies, and made the stone arches thrill with their power. "It is the devil," cried one of the monks, drawing closer to his companion, and giving a scared look over his shoulder at the darkness of the aisle.

"It is a miracle," said another. But,

when the boldest of them mounted the stairs to the organ-loft, he stood as if petrified with amazement. There was the tiny figure, treading from pedal to pedal, and at the same time clutching at the keys above with his little hands, gathering handfuls of those wonderful chords as if they were violets, and flinging them out into the solemn gloom behind him. He heard nothing, saw nothing besides; his eyes beamed, and his whole face lighted up with impassioned joy. Louder and fuller rose the harmonies, streaming forth in swelling billows, till at last they seemed to reach a sunny shore, on which they broke; and then a whistling ripple of faintest melody lingered a moment in the air, like the last murmur of a wind-barp, and all was still. The boy was the wonderful musical medium, John Wolfgang Mozart.

**Magic in Egypt.**  
The Khedive sent to me one evening and said: "I have something curious to tell you. There is a Turk here in Cairo who wears a ring which he pretends is gifted with magic virtues. I have seen him and the ring—it is a plain band of gold set with a red stone, which is said to have come from Mecca. The Turk also showed me a plate of silver engraved with verses from the Koran. He explained that he could not work the charm himself, but required a child under ten years of age. The child takes the ring, the silver plate is put on his head, and in a little while the color of the stone changes to white. Thereupon the child looks into the stone and sees in it visions, and can answer any questions." The Khedive went on to say that being quite incredulous, he asked for permission to take the ring home and try it in private. The owner consented. So the Khedive took the ring to Ismailia Palace, where there happened to be a little girl eight years old belonging to an old nurse—an ignorant child unable to read or write.

When the plate of silver was laid on her head and the ring given into her hand, almost immediately she cried out, "The stone has turned to white!" The Khedive then asked questions about persons whom the child had not seen, and received correct descriptions. Another person present asked, "How many children have I?"

"Two sons and a daughter."  
"That is right. What is the elder son like?"

"He wears a coat with a row of buttons down the front, and striped trousers, and has a sabre."

"What is the second son like?"  
"He has a coat with two rows of buttons in front, little gold cushions on his shoulders, and an anchor embroidered on his cuffs."

The one was in the English army, the other in the Turkish navy, and both were absolutely unknown to the child. Collusion was impossible; for even a wizard would find it hard to penetrate into the ladies' apartments of the Khedive's palace. Moreover, the questions were too rapid and too varied to admit of shuffling or guessing answers. The Khedive's conclusion was—"I cannot believe it, and yet I cannot understand it."

After some talk about English mezzotints and clairvoyants, the Khedive related that once, before he came to the throne (Tewfik was the speaker), he consulted a soothsayer in company with the Minister of War. "What is the news for Egypt?" he asked.

The soothsayer demanded two minutes' delay, and then replied, "War with Abyssinia."

"Will the Egyptian army conquer?"  
"Give me six minutes," replied the soothsayer.

At the end of that time his face became very troubled, his voice faltered, and his whole body shook as he answered, "The Egyptians will be defeated, and their army destroyed; only a small remnant shall be left." The Prince laughed at the prophecy and forgot it; but two months later the same Minister of War showed him a dispatch from Upper Egypt, stating that the army had been utterly routed and four battalions of out of six annihilated. After showing the dispatch, the Minister remarked, "Do you remember our friend, the soothsayer?" And the Prince recollected. Now, as Khedive, he regards the thing as a curious coincidence.

Here Tonino Bey entered. The Khedive invited him to remain and told him in French the story of the ring. I thus heard it twice over, and the two versions tallied exactly. Before I left the Khedive promised that he would try to get the ring again, and that I should witness some experiments. A few days later His Highness told me that he had seen the man with the ring, and asked to borrow it again, but the man became suspicious and alarmed. One of the Pashas at the Court had offered him \$500 for the ring, which was 100 times its intrinsic value, but the offer was rejected. At the Khedive's second demand the magician was thoroughly frightened, thinking he should never see his treasure again, and bursting into tears he implored the Khedive not to take it away. Thereupon the Khedive said, "You are mistaken in thinking that I believe in the powers of your ring, or in things of the kind. I wish you good morning." The man's name was Ahmed Agia, but though I hunted Cairo over, I could find no trace of him; he was probably scared away from the city. But I heard another curious thing about him. The people said that he cured many sufferers of rheumatism by thrusting needles into their legs and neck, or shoulders. No blood was let by the process, and no pain inflicted.—Alfred J. Butler's Court Life in Egypt.

Written for The Better Way.  
**SHALL WE DRAW THE LINE AND WHERE?**

It is well known that Spiritualism, like all new movements, is burdened with a vast amount of drift, which has become a great disadvantage. One of the great questions confronting us is: How far can we tolerate mediums and leaders of immorality?

Conceding, as we must, that men and women are just what they are made; that crime is a disease (unbalanced condition of mental forces); that it is the product of the compact called society, I am prepared to make liberal allowances for human frailty and especially the frailty of mediumship. But as society has a right to protect itself from the vices which are the logical sequences of its own existence, I think that every movement for the improvement of men and society is entitled to protection from those teachings and acts which tend to defeat the main object. While we have no right to injure the offenders, we have no right to allow or help them to injure others; that is: It is our right and duty to protect ourselves; and if in so doing we hurt the offenders it is no fault of ours.

If I endorse a medium or speaker who is intemperate, untruthful, discards commercial obligations, or is otherwise grossly immoral, without stating their vices, do I not place it in their power to injure the innocent, and the cause? Is not the suppression of the truth in such a case equivalent to general endorsement?

An illustration: A medium comes to my house, is my guest, holds circles in my house, and is by me publicly endorsed as a medium. Taking advantage of this, he obtains from my friends under fraudulent pretences, hundreds of dollars. If after this is known, I remain silent am I not morally responsible for the results? Now I know a number of such, who smoke, drink, are untruthful and dishonest, and yet the mediumship cannot be doubted. Am I justified in publicly endorsing such as representatives of the facts and science of Spiritualism?

Is it not time that we should exact the decencies and proprieties of life in those whom we endorse? We have no creed, no special standard of morality by which we can try and expel offenders, but we can affix personal and popular condemnation to the immoralities of those who set themselves up as the agents of the departed.

"A burnt child dreads the fire." We have suffered so much from such causes that it seems to me that we should let it be understood, that we will not countenance fraudulent pretenses of any kind. In three instances this society has been imposed upon by speakers, who were grossly intemperate; in numerous instances we have been imposed upon by mediums whose moral standards are far below par. In such cases, when the facts are known as they will be, the evil more than overbalances the good of their mediumship, and we are losers.

To bring it down to a fine point, mediums who disregard the common moralities are not to be trusted in their mediumship; they necessarily excite suspicion and need constant watching. If possible they should be reformed; if not then they should be shorn of the power for harm. So it seems to me.

Washington, D. C.  
[Well, it is passed and seldom happens any more. People have learned by experience and such mediums are being ignored generally. We disliked to publish this article, but did so to show how badly it looks to reiterate the discredibilities of the past, and hope it will serve as a lesson to prevent others in the future from pre-empting such ugly pictures of ourselves to the world.—Ed.]

To Whom it May Concern:

This is to certify that last June, 1887, my wife had been sick for three months. To us the symptoms indicated Quick Consumption. She coughed and "raised" a great deal; was having several coughing spells each night. Her feet and limbs had begun to swell like a person in the last stages of that dread disease.

We had become alarmed and felt that unless she got relief soon there would be no help for her to pass to the spirit world. We consulted one of the best physicians in northern Wisconsin. His diagnosis was "Abscess in lower portion of right lung; organic disease of the heart, with probably water collected around it." His prognosis was "the chances are very much against her recovery."

He furnished her with medicines, which she took for some days without receiving any improvement. Meanwhile she wrote to a Clairvoyant and Magnetic Healer, Dr. J. C. Phillips, of Omo, Wis. She simply stated that she was sick, inclosed lock of her hair and asked if he could help her. This letter was all the clue I had to her case, yet though his diagnosis was radically different from the physician whom we had consulted, he gave so surprisingly accurate a description of her symptoms that she at once went to Omo, and took his magnetic treatment for two weeks. A perfect cure was effected. She is now well and does work enough for two women. We cheerfully join in testifying that we know Dr. Phillips is a genuine clairvoyant and healer; that we have found him to be a true gentleman; and that many in the past have been as whole as many in the future will be, restored to health through his powers. Thankfulness to him, as well as sympathy for the suffering and their friends induces us to present these facts to the public.  
C. W. AND S. A. COOK.  
Neenah, Wis., Dec. 21, 1887.

## People Wonder

WHEN they find how rapidly health is restored by taking Ayer's Sarsaparilla. The reason is that this preparation contains only the purest and most powerful alteratives and tonics. To thousands yearly it proves a veritable elixir of life.

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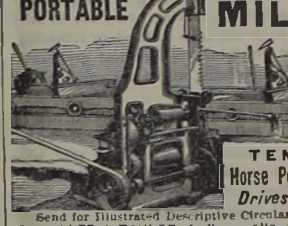
"My brother, in England, was, for a long time, unable to attend to his occupation, by reason of sores on his foot. I sent him Ayer's Ointment, and the testimonials it contained induced him to try Ayer's Sarsaparilla. After using it a little while, he was cured, and is now a well man, working in a sugar mill at Brisbane, Queensland, Australia."—A. Attewell, Sharnot Lake, Ontario.

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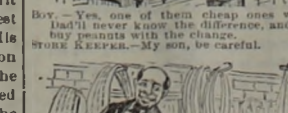


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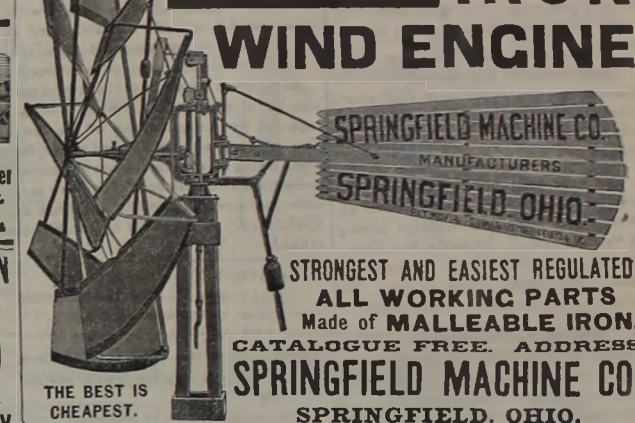
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CINCINNATI, O. • • • August 17, 1904

A. F. MICHIE • • • EDITOR

At Two Dollars per Year in Advance in the United States. For Foreign and a half to any Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application. In the United States this paper is sold for one month for \$1.00.

The paper is not to be used for any purpose except for the honest of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once terminated. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy in action.

When the post office address of The Better Way is to be changed, our patrons should give us two weeks previous notice, and not fail to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as The Better Way goes to press every Wednesday.

## NOTICE

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., South West Corner of Plum and McFarland, CINCINNATI, O.

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Those who only seek errors lose much that is valuable.

Beware of the silent man's revenge. He is very apt to ignore you.

The man who laughs at his own jokes robs others of this pleasure.

Never "give a man away." It is not generous. Give anything else away.

The loftiest inspirations are responses to the highest aspirations of man. He who desires truth must ask for it.

Seek not praise for yourself, but for your work, though if this be well done it lauds its maker without solicitation.

We often misjudge people by thinking of their past, or by thinking of them in the past. The present is the only true psychometer.

When calling on a business man at his place of business, make your visit short. Every minute lost listening to "talk" puts him back as it does a housekeeper with her dinner.

The little fault finding that we have been subjected to seemed not to have affected us, for new subscribers kept coming in "all the same." Probably this advertised us, or attracted the aid of the spirit world in our behalf. Well, be it so. As we are not the losers, we will say, let well enough alone.

Some religious papers are noting it as a curious fact that the bigger a clergyman's salary is the longer is his vacation.

Well, what of it? A clergyman with a small salary can not afford to take a vacation now; he might as well be earning a few more laurels for the future by ministering to the other stay-at homes.

"Touchiness is an effect of two much self-love or good opinion of self, feeling personally 'touched' by every remark inadvertently made by others. A little more love for others neutralizes this form of sensitiveness—such love being either developed by self-exertion or by trials imposed on us by our spirit friends.

"The Sequence of Organization," (Individualization of the human soul), in this issue is from the pen of one of our most worthy and intelligent Spiritualists of Cincinnati, and we appreciate it for other reasons besides its intrinsic value. It is a pleasure to receive contributions that are perfect from the clairigraphy upward.

Though it is folly to follow the dictum of spirits to the letter, or like a young robin gulp down everything they say as "gospel truth," it is equally detrimental to doubt during the communion, for it disturbs conditions and often discovers the connection entirely. Be passive during the communion and doubt (analyze) afterwards.

Because a man needs reform in a certain direction, it is no reason why he should become fanatical or selfish enough to believe that everybody else needs reforming in the same direction. It is time enough to try his reform measure on others after he passes the crucible and knows that he can hold it himself without any backlash.

Spirits sing praises to us as we solicit them. No better school for a knowledge of self exists than to see oneself reflected through the messages obtained. A desire to know our faults has a more wholesome effect in the end than to know our virtues. The latter manifest best when we are unconscious of them. Self-admiration overshadows the highest of virtues or talents.

When one healer cannot reach a patient it is well to try a combination with one or two others; and when no regular healer is present, the combined action of several persons often proves beneficial. As the intermingling of different elements in nature creates another, so the combination of human auras creates one that is entirely different in its effects. The science of this combining of human auras and human magnetisms will have to be understood to perfect healing mediumship.

## SPIRITUALISTS TO THE POLLS

In spite of having a charter from the Ohio state government, with the privilege of issuing certificates to mediums to act as their spiritual advisers or ministers, a Spiritualist organization was ignored by a police court in the city of Cincinnati—a direct violation of the law which guarantees protection to a religious society.

Such is assuming personal responsibility by an officer of the law, or a power possessed only by one holding office under a despotic government, and not under a republican form of government, which gives religious freedom to its citizens.

Ohio has a large number of Spiritualists—a sufficient number to turn the tide of an election, as has been proven a few years ago when one party offered to strike the word "medium" from the law pertaining to the licensing of fortune tellers in which this word occurred, provided they gave their vote in order to aid in their election. The Spiritualists voted the ticket in question, and it was elected. The party in power kept faith with them and, shortly afterwards, by an act of Legislature, had the word "medium" stricken from the statute. Not long after this a move was made in Cincinnati to force mediums to take out a license. A case was pleaded before one of the city judges, and upon conveying to him the fact as herein stated, he acquiesced, and the mediums were permitted to practice unmolested until within a few weeks ago, when one was arrested and fined for not having a license. On this occasion, however, the court would not acquiesce; the police judge saying that, had he been Secretary of the State, he would not have granted a charter to the society that was pleading the case of the medium in question—which literally means he would have disobeyed the State law in granting equal protection to all religious organizations.

When such men are put into office it is time for the citizens to look after their right as citizens, for if one law is ignored by them, freedom is to an end. When citizens disobey a law, the thumbscrews are put on them without ceremony. Citizens ought to have equal privileges with those instated to fulfil the law. And if this privilege is not accorded them, the polls offer the means by which to enforce it.

As Spiritualists we have the law on our side, but of what good is it when it is disregarded by the guardians of the law? This is as bad as anarchy; and worse, for peace loving citizens can obtain no redress under these circumstances. Thus we say, show your strength as politicians if not as Spiritualists. A favorable opportunity is at hand.

## CHRISTIANITY vs. ORTHODOXY.

A friend writes: "If Spiritualism is true, the Christian system is an error."

Not necessarily so. Why not say—supposing ourselves 1,500 years back—"If Christianity is true, the Jewish system is in error."

This application may be continued. Judaism is one thing and Christianity is another. And so Christianity is one system and Spiritualism another—both founded on facts, though the former have lost the proofs to make good their claims. We have nothing to do with Christianity as a religious system, either to defend or antagonize it. As long as Christians hold to their "faith" we dare not touch them; only when they make comparisons with Spiritualism, claiming superior spiritual manifestations to ours, as if ours were of the "devil," or in a barefaced manner announce to the world that we have no spiritual manifestations at all—that it is all trickery—then we can easily shut them up by requesting them to prove their spiritual claims. We have no doubt they are true, or may say, we know them to be true; for such stories as the Bible relates could not have been invented except mediums at one time existed through whom they were produced. Or it is very strange that mediums to-day should produce manifestations just as they are related in the Bible. If we do not believe them to have taken place, or by doubting them, we admit to the Christian world that our mediums are imitating the Bible stories. We can only give credence (i. e. by preaching) of our manifestations by acknowledging the Bible or Christian miracles to be facts. And admitting this, we acknowledge Christianity as a truth and not an error. An error cannot exist or thrive. Christianity has done both.

That Christianity dislikes to acknowledge us is quite natural. Judaism did the same for Christianity, and Spiritualists will do likewise some day in the future; for it must not be believed that Spiritualism (in its present form) is going to be the highest revelation or highest truth mankind shall ever have. Christianity is true, but Orthodoxy is an error, and is what many mistake for Christianity. We can believe Christianity true by its biblical record, but Orthodoxy is not Christianity, and has no record. It can prove nothing. It is a man-made system without spiritual foundation, and as such must eventually die. Christianity will live as Buddhism has lived; but Spiritualism will become the leading religious system as Christianity now is. But as Christianity is the only tree from which we can hope to gather our crops (in which we of course include materialists, atheists, etc.) it is folly for us to antagonize it—the inferior must succumb to the superior—that's all.

Remember, that valuable as is the gift of speech, silence is often more valuable.

## A QUESTION FOR THE SPIRITS.

Under the above caption, a subscriber sends us the following question:

"If re-incarnation is an error what evidence have we that the future life, which Spiritualism has demonstrated, will have no end. In other words, can a being with a beginning have no ending?"

"If re-incarnation be an error," it cannot be an error. If it is not true, it is a misapplied word. We cannot prove it either way to the satisfaction of any one. Out of nothing comes nothing. If man is an evolution from the plant or the animal, the plant must have evolved from something else first. There is no spontaneous creation. By going back far enough we will eventually touch upon spirit, from which all effects are said to be evolved.

If it is true that all material effects are the counterparts of facts that once existed in spirit, or as they exist in spirit, then man had no beginning. He is simply individualized through matter, and spirit is thus re-incarnated from one condition of matter into another until it reaches so-called individualization.

As we know of no higher material evolution than man, this must be the aim of life's purpose. But if the spirit of a plant can become the spirit of an animal, and the spirit of a lower animal that of a higher animal, there is a possibility existing that the spirit of a lower mortal being can become the spirit of a higher mortal being, and thus make re-incarnation a fact. But if man is not an evolution from animal nature, the question is, how did the first human bodies come into existence?

If he was, and not followed by the animal spirit, then special souls may have been created to inhabit these human bodies, or human souls are a natural evolution through the process of gestation. In the latter instance man may be said to have a beginning, or it may be believed that these souls ever existed, but minus the experience necessary to individualize them.

We advance no special theory on the subject, but simply give these thoughts suggestively, leaving every one to believe as he or she feels inclined, or according to that which induces the most gratification.

"Can a being with a beginning have no ending?"

Well, it is generally asserted, that that which had no beginning can have no ending. According to this logic that which has a beginning must have an ending.

That spirits exist for a time, after leaving the body we know to be true by absolute demonstration. But whether they live forever time must prove. Many spirits believe and assert that they do; but if we cannot accept what many spirits say of re-incarnation, we cannot accept the theory of eternal individuality either; for it has not yet been proven by absolute demonstration to our satisfaction.

In the meantime we should become our own judges in the matter, trust to our reasoning and intuitive powers for a solution and leave the rest to fate. Personal conviction belongs to the individual alone; and though he may be happy in his belief, he may make others miserable by forcing his conclusions off them as the only existing and absolute truth. Thus believe what you choose as long as it makes you happy.

## FAITH, HOPE AND CHARITY.

A prominent Christian minister recently wrote, that Christians do not presume to say that they have a scientific knowledge of the unseen world or of the future, but they say that they believe them, and believe them mainly on the assurance of Jesus Christ.

This is honest, even if they have no evidence that such a being as Jesus Christ ever lived and only believe him to be a real personage on the assurance of the Bible. The Bible exists—a fact—whether as a correct record of the past or as a fable. On its teachings the Christian religion is founded, and when carried out in good faith, with the hope of attaining future happiness thereby, and the practice of charity as taught by their Master, we can not antagonize it or say it is not true.

Christianity exists—a fact founded on a book, its hero and his teachings; thus it is true and cannot be gainsaid. To say that Christianity must be wrong because Spiritualism is right, is not a Spiritual argument; for all that is good is right, and all that is bad or evil is wrong, whether it be found in Christianity or Spiritualism. Dogmatism is wrong in both, and it is very dogmatic for one to assert that the other is all wrong or that only they are right. This is selfish, for it is the desire or assumption to have all the glory to oneself—Spiritualists not wishing to share their heaven with Christians and vice versa.

Let each work out their own salvation. If Christianity chose to pervert their beautiful religion by orthodoxy it is not our business, or our fault, either. If we chose to pervert Spiritualism with illiberality or an uncharitable spirit, we don't suppose Christianity would cry over it. Let us present our best side to the world so that neither Christians, Infidels, Agnostics, nor Materialists can find fault with us, by every Spiritualist becoming an example of the Philosophy he represents or the religion he professes—faith in God or the spirit world, hope in a bright future, and charity for all mankind.

It is said, all is honorable in war. Then honorable is the child of its own parent, and no better than its father.

## IS HANGING A FAILURE?

A spirit that was launched into eternity by hanging, shortly afterwards manifested through a medium and gave the following account of himself.

"I was indifferent to the proceedings—didn't seem to realize that something very serious was going to happen to me. Suddenly I felt a tingling sensation throughout my whole system—somewhat akin to that of one's foot going to sleep—followed by a benumbing sensation, neither of which was disagreeable. Then I felt my hand touched and I thought I heard whispering, and immediately after which I seem to be let down while some one was feeling my pulse. But as I touched the ground I walked off, no one preventing me, and here I am, and I suppose will have to go through the ordeal again. I feel a little sore against the sides of my neck, and am now sorry my hanging was a failure. I wished they had been successful, for it would have been all over by now, and I would have been dead."

The first thing in this message that will strike the notice of the investigator is that the spirit still believes himself alive in the mortal body, and consequently thinks that the hanging was a failure and that he is to go through the ordeal once more. To Spiritualists this is but natural. There is no death; what seems so is but a sweet transition of the spirit into another realm or entity of existence—one invisible to our gross sight, yet without debarring the spirit from cognizing earthly things or speaking to mortals as of yore. But often, to a spirit's surprise, there is no response from the mortal side of life, and through this fact only many come to a realization that they are spirits and not mortals any more. Now, mediumistic persons, and particularly developed mediums, realize the presence of a spirit instantaneously and are enabled to enter into a communication with the same by voice or impression. These kind of mediums are to be found in every community, but naturally timid to exercise their gift for strangers and unbelievers. Thus the slim progress that Spiritualism makes in some places. But better so than have their mediumship perverted or destroyed by unharmonious conditions. Slow and sure will prove the better way in the end. And by keeping freed from contamination with the skeptical world, the best results, for both physical and mental manifestations, are obtained. The above message comes through such a medium, and in addition to the verbalism of the same, the medium experienced the sensations undergone by the spirit while giving it, thus having as perfect a comprehension of the hanging as if it had been attained by experience. But the medium knew more than the spirit, and had to instruct the same relative to his true condition, telling him that he had really undergone a physical death, and that the hanging was such a perfect success as to cause him no further inconvenience than what he had expressed in regard to the soreness of his neck where the rope had chafed him, and which was now only felt because he was controlling a live human body, spirit frequently taking on old aches and pains when coming in contact with mortals, and especially when only recently passed over.

Asking the spirit how it came that he had not lost consciousness during the whole process, he said he didn't know, only feeling somewhat benumbed after the tingling sensation, and which benumbedness seemed to increase with each second of time, although not robbing him of his intelligent consciousness in the least, he knowing from the moment that the tingling sensation began until he walked out of the body what was going on, as far as he was personally concerned.

Another spirit, who was with the aforementioned, now took the place of the other and said that he was present at the hanging, and with others who had also ended their physical existence on the gallows, were making it their duty to attend all executions in the United States, in order to both aid the spirit in freeing itself from the body and relieving it from the suffering which hanging or any arbitrary death has on all persons. In doing so they throw a magnetic envelop around the physical body of the one to be hanged, which acts as an anesthetic, and in comparison to a spirit's freedom from physical suffering or pain, consciousness is retained, and one may see himself pass out of the body—except when the spirit is too gross or undeveloped spiritually to realize this and continue to believe himself a mortal, as in the above case. Otherwise, there is no acute suffering, as it was formerly; the tingling sensation spoken of by the spirit is an effect of the breaking of the neck bone, this severing the marrow and sends a nervous thrill through the whole system. Just before the trap is sprung we throw our magnetic influence (our anesthetic influence) over the body in order to deaden the shock and the horrible sensation or acute pain that follows until deprived of consciousness, which often takes from ten to fifteen minutes, according to the resistance of the spirit in overcoming physical suffering. But having no pain to undergo, the spirit did not lose consciousness, and as the body itself becomes benumbed and in no more danger of affecting the spirit we let up" as it were in our action on the body and gradually transfer it to the new spirit, or the one that is being born. The moment the body touches the ground we give the spirit an impulse to move away from the scene, because it is of no benefit to a spirit to be lingering

around the place where it met with an arbitrary death; (or often it does harm to itself by becoming fascinated to the place, and at other times it does harm to others by obsession. Now, whether hanging be regarded as a failure or not, we hope to see the time when it will be dispensed with. It is not a pleasant way, by any means, to be sent over here, even if we can relieve the spirit of the attending suffering. But the preparation before the execution often weighs heavily on a spirit for years and retards its progress. Lifetime penitentiary service now has quite the reverse effect on a spirit, and is frequently more beneficial than if it has escaped punishment altogether, either by flight from justice, or by mistrial or otherwise.

## CAN SPIRITS INFECT US WITH DISEASE?

They can. But this is no reason why we should blame them for all our little ailments. If the germ did not exist in us at the time of the spirit's presence, we could not have been affected, man being positive to all evils that do not constitute a part of himself—physically and spiritually considered. Contagious disease even may be ward off by a temporary positive (spiritual) condition—denying self some physical want, if but to slake the thirst, occasionally. This requires soul energy to continue any length of time, but during the same it makes the physical positive to material influences, even preventing infection by mortals or spirits of the germ we have in us, and which, in consequence of this self-denial, throws off the germ in another form than physical disease. In some it is converted into gastric fluid, causing a little unusual digestive activity; in others it is expelled in the form of ethers or auras, and in very active natures as impure magnetic emanations, these being attracted to where they find similar conditions, mostly in matter, but also in domestic animals and even human beings, the latter two, under these circumstances, virtually appearing as if they had taken the disease from the sufferer. Animals frequently die from the effect, and undoubtedly accounts for the belief among the ancient Hebrews, and many of to day that the death of a favorite animal has been the means of saving human life—of one of the family ill at the time.

In this manner spirits may infect us with diseases from which they have not been cured in earth life. And in this manner they may act on our dormant passions, leading us into habits never before troubled with. "Lead us not into temptation" may well be said under these circumstances, and if man's will is strong enough to resist it there is no danger. Either is analogous to abnegation or self-denial and often constitutes it in fact. All evils, whether in the form of diseases or passions or habits are curable through this process. It is that principle in Spiritualism known as self knowledge or "Man, know thyself." As all physical diseases are effects of dormant passions, a freedom from the latter also results in physical health and prevents the spirit from taking earthly conditions with him into the next life and thus may avoid continued suffering there of debilitating mortals with their evils.

Such may be regarded as a little philosophy of curing diseases, which has been sailing under various names, and like theosophy, a branch of Spiritualism with another label on it, yet all of the same spirit in the end. But what's in a name? All is truth, and facts by any name that will benefit mankind are truths that may be applied whether with a Buddhist, Christian, or Spiritualistic prefix or affix. All that we wish to know is how to become healthy and consequently happy.

## REFORMING.

A writer in the "National View" gives some good hints to users of tobacco, and the good result that would accrue were the habit entirely abandoned by the human race, closing with what appears to be his individual opinion of those who constitute "a fool at one end and fire at the other." In his philosophizing on the same he asks, "Who ever saw a real gentleman smoking in the street?" Speaking of a smoker kissing his lady love, he says: "Fancy the pleasure of her receiving a kiss upon her ruby lips, even though it be artificial, from the salivated lips of such a coxcomb, whose breath would poison a serpent."

Facts without comment always strike home. The writer's object is no doubt to reform the tobacco user, and to reform them, he must expect his article to be read by them. But will they believe what he says about the detrimental effects of tobacco to be true? When a reformer tells intelligent people that their "breath would poison a serpent," or that they are not real gentlemen who smoke in the street, etc., does he exert any moral influence in connection with his advice or teaching? Hardly. A tongue that can utter such expressions or a heart that can think them is not one that can move the better nature of man. Without charity there is naught. Without sympathy or love no reformer can succeed. Like the thoughts so the soul, and it becomes a question as to whom is the worst of the two: the one with the poisoned breath—part of the physical or exterior man, or the one with the poisoned soul—the whole interior man?

Of Postmaster General Wannamaker, who is ready "to convict," mediums "at any cost," the Cincinnati Enquirer says, that "he is seriously thinking about putting an end to licking postage stamps on Sunday." He ought to bring the preacher under the common labor law, and have them earn their salary during the week as others do.

## GAGGED PRESS EFFECTS

A foreign exchange says that the Liberator (Eng.) Sunday Chronicle has devoted whole pages of its large and progressive journal, on the horrors of poverty and degradation of the slums of the great city of Manchester—Jubbed by reality on its recent visit "The Modern Athens"—a city of more churches and wealth, dirt and misery, crime and wickedness than any other in the kingdom.

Had they a Comstock law in England this would not be permitted. The prominent gents who play an important role in such affairs would not have been exposed. Not that we are in favor of gagging the press with such details, but in the country for that purpose, it looks so at all events. Let it be suppressed in order to prevent social crimes.

Wanted—to know, how many mediums claim Mary, Queen of Scots, as their controller, guide, guardian, etc.?

We have heard from various persons who make this claim, and are satisfied that if any of them are right, but one can be. Now, who is? Or who is being deceived? Echo answers, all! If they want to claim their grandmothers as their controllers or guardians, the majority would come nearer to the truth.

We have also heard it said on rare occasions, through different mediums, that Mary had been reincarnated. Great Scott—where is Mary now? Echo answers—"In the soup!" Or are some of our mediums there? Modesty attracts unpretentious spirits.

Conventionality, when carried to excess becomes obnoxious. That which is pleasant, burdensome or injurious to others is unlawful. Conventionality, to a certain extent, is a false sense of duty, and the result of self-love or conceit, we believe ourselves wanted where we are, and often causing embarrassment instead of pleasure. Forethought should precede all conventional customs, in which even intuition will prompt whether the inclination shall be carried out or not. If reluctant to proceed, we should desert or postpone our intention for another time, and continue this until irresistibly prompted to act. Such is intuitive guidance and never leads wrong.

Living below the natural desires of the physical is degrading. Living above them is elevating. It is true that nature prompts correctly, but we may require nature to prompt a little in favor of the natural and thus quiet our conscience that we are not doing wrong. But why not also wish nature to prompt for the inconspicuous effect? A little abnegation is both healthful and an aid to new inspirations.

The first impulse we feel toward a stranger generally indicates his most active qualification. Because it happens to be a bad one is no reason why we should feel poorly. It is better to be charitable, for most of man's evils are due to spiritual ignorance, and those who are sensitive enough to note their weaknesses are all more or less spiritually blessed and should therefore be generous enough to be forgiving.

From Our Reporter's Note Book.

## LOCAL ITEMS.

Ho for the Pic-Nic! A quiet, but none the less sure, program is manifest in Spiritualistic circles in this city. Quality not quantity.

The subject for discussion in the Liberty Group, Sunday, will be Healing Mediumship. The Lyceum opens promptly at ten o'clock a. m. All are invited to attend. The occasion promises to be one of especial interest.

Mrs. A. E. Kibby, of this city who returned home from Lookout Mountain to attend the funeral of a grandchild, has resumed her work at Lookout Mountain where she is giving general satisfaction as a test medium.

Mrs. Adah Sheehan is enjoying the breezes of Lookout Mountain and furnishing the campers with spiritual food for thought. Her many friends here hope she may return in September, with renewed health and added inspiration.

Prof. Van Horn will speak to-morrow, Sunday, at G. A. R. Hall, 117 West Sixth Street. Morning service at 10:45 and evening at 7:30. Subject for the morning service, "Rational Spiritualism" and for the evening, "The Environments of Mediumship." Spirit tests after each lecture. Admission as usual.

Smith—Where are you going in such a hurry, Jones. Jones—I am going home to get ready and take my wife and children to the Complimentary Pic-Nic the Society of Union Spiritualists give to-day at Mt. Lookout Park. The admission to the grounds can be had by obtaining tickets of J. S. McCracken, at the n. w. corner of Fifth and Walnut streets, free of charge. The only expense you will be at will be your fare there and return, and your refreshments which will be furnished on the grounds. Jones—How will I reach the grounds? Smith—Take the Pendleton Street Cars, or Steam Cars, Pearl and Butler Streets, at 2:30, 3:30, 4:15, and 5:17 p. m. City Time, for Delta Station, where you take the Dummy which lands you at the grounds. Better go and have a royal good time.



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## METEORITES.

Interplanetary Detachment of Foreign Matter.

BY JESSE S. HALLSTAD.

From the earliest dates of chronological facts or fiction down to the threshold of the era in which we live, the heavens have symbolized many of the most noted epochal events recorded in the pages of the world's history, and fired the soul with the spirit of veneration.

In the home of the thunder and lightning, amidst the myriads of twinkling stars, a disintegration of planetary matter is taking place, incalculable for the loftiest thoughts of the most learned men to fully comprehend. Though the scientists of today differ somewhat in opinions, the theme of perennality of planets by the majority is lessening.

Each and every particle of animated matter has within itself an organism of susceptible magnetism, more commonly called by the unthoughtful, electricity. So long as this organic magnetism is held within the quantity of matter impregnated just so long will that matter live, be it what it may.

Before carrying our theory to the meteoric interplanetary stream let us analyze this theme with nature on our own sphere, and classify our theory into parts.

Every corporeal of matter is sustained by matter in a weaker and more susceptible form by laws of magnetism, which is a form type of gravitation. In the animal the same law governs, namely, devour to sustain life. This law is traceable into our every day business life. One financial transaction sustains another, and is unmistakably clear in the injury when youth and old age are room-mates. Constant drawing on the vital forces of the child by its elder sibs blights forever the promising bud.

The tides also are authentic for this theory, thus: Tides are caused by the unequal attraction of the sun and moon upon different parts of the earth by universal gravitation, by which all bodies or masses of matter attract all other bodies, as heretofore illustrated, each according to its weight when they act on a body at the same distance. But when different distances are reached, the force increases rapidly as the space is diminished. Hence the force of attraction is four times as great for half the distance, and one hundred times for one-tenth the distance.

Universally the force of attraction increases in proportion as the square of the distance diminishes. Such force as this by the sun and moon upon the earth causes the tides by raising the water above its level. The authentication of this philosophy is, when it is low tide at one point it is also low at the point opposite, or vice versa, varying in height from 2 1/2 feet (the average) to 60 feet, and is fifty minutes later each day, governed by the moon coming to the meridian fifty minutes later daily. The closer proximity of the moon with that of the sun overbalances the latter's greater gravitational power. The result is the moon governs the high tide, while the low tide is ruled by the sun.

Through astronomy, chemistry, physiology, botany, geology, and, in fact, in all the sciences, this germ is traceable. Seek where we may, that law of attraction in pre-typical phases is predominant.

In a concise form, dear reader, we have sub-classified the magnetic powers of our sphere, thus preparing us to fully comprehend the empyrean forces and the magnetism of celestial bodies, more properly termed planets, and their relations with fire rocks, or meteoric disintegration of non-electrofiable planets.

Astronomy is the oldest science in the world. It was cultivated among the ancients chiefly for the purpose of astrology; its disciples professing to foretell by the stars, from one's birth, their destiny through life. Then the appearance of a comet or the falling of a meteor was considered the wrath of God.

In this enlightened age we are less superstitious, though some fanatically look up in reverence only to the heavens, instead of cultivating the grandest of studies, and adding their mite to the book of science.

Every floating star in the broad realms of space is performing a certain function, whether it be domicile or in action. This function is composed of five periods of indefinite lengths, throughout its evolution namely: The beginning, its growth, the turning point, its decrease, and lastly the final disintegration. For every particle of tangible matter, be it animal, vegetable, or planet, it forms into shape, completes its special function and dies.

Let us now classify the five periods in the following order: In the first period we will take Pallos, Juno and Vesta. These new bodies lie in a cluster between the orbits of Mars and Jupiter, invisible to the naked eye. Mars, Venus and the earth are midway of the first quarter of the second period, with Mars in the lead and Venus following. Mercury is thought to be in the latter part of the third period while the moon is hastening through the fourth. Science fails to penetrate as yet into the mysteries of the disintegrating planets of the fifth period, for the telescope reveals them only en masse, or in meteoric streams, commonly termed. Before the planets of the first period become visible to our planet without the aid of the telescope, our sphere will be in its latter period with no vestige of life remaining, while the moon which is now in the third part of the fourth period, will be a disintegrated mass of matter, whirling through space, until the particles are one by one drawn by

the law of magnetic attraction, to the nearest planet which they may become susceptible thereto.

We fail to discover life in any period other than the second, or the one of growth; the cause we will here explain. In the first period, or the formation, it is impossible for animal matter to be sustained, for the reason that it has not material enough to maintain life, the germs being too meager.

The second, or the period in which our planet is passing through, has animal life, having come to maturity and possessing the magnetic attraction to feed itself. Just as long as the planets in this stage of existence are able to draw sufficient food by the magnetic power of gravitation, and are able to attract disintegrated matter to its sphere, that planet will remain in its second period. Dear reader, do not misconstrue my meaning by the words, "attraction of disintegrated matter." I do not mean meteorites, but a disintegrated mass of matter that is constantly falling in the shape of animalized atoms. The atmosphere we breathe is full of life. Minute particles of animalcules, the oxide of hydrogen (water) that we drink, under powerful microscopic analyses, reveal animality in every drop. Matter is also attractive in the shape of dust or earth which often can be seen in the atmosphere. Other attractions are vapors, gases and electrical fluids. All this is food absorbed by the planets; and the meteorological and atmospheric phenomena of recent years, the increasing activity of seismic influences resulting in earthquakes, cyclones, freshets, plagues and epidemics is not the foreshadowing of a general breaking up of the earth's surface.

It is that this planet is passing through a sub-period, or from the first quarter to the half of the second period, caused by a slight change in the inclination of the earth's axis with that of the sun in its combat with the gravitational powers of other planets. This changes the currents of atmosphere, and attracts different matter to its sphere. Through this deviation is the cause of the seismic and animal perihelion; yet it is so slight that the sun still continues its appearance from north to south of the equator, the seasons will duly follow one after another, and the poles and equatorial regions will remain almost the same. That is, as long as the earth maintains its relative position as regards the sun, the center of terrestrial cold and heat.

Our sphere is fast accustoming itself to change, and the perihelion of the currents of atmosphere which has caused the recent destructive storms, will soon cease. They are due to the displacement of vacuum by electricity, and the meteoric stones are none other than the metallic or mineral substance of the disintegrated planets, that when sloughed off from the dissolving sphere, instead of falling in minute particles, naturally would melt and run together en masse, forming different shapes, as the shot from a shot tower rounds by falling, so are, most meteors, until lastly they explode from the over generated gas within.

Then, in this golden period of existence and enlightenment, so bountifully blessed by nature's gifts, think not, dear reader, of an approaching millennium, for the period of life is just turning its second quarter so gently, while combating with the opposing forces, at the same time providing the elements of life for its children, that we should look up in reverence to nature's cherished laws.—Golden Gate.

## THE OLIVE BRANCH.

To the Editor of The Better Way.

I notice in a late issue of THE BETTER WAY that you gave a kindly notice to the suspension of the Olive Branch, issued for the past year or more by a publishing company. I also learn that the paper has never been a success financially, as it was not coupled with advertisements which assist in defraying expenses of printing a paper to a large extent, but was mostly devoted to reading matter, which necessitated a large subscription list to make a success financially.

The paper was monthly and the third spiritualistic paper in all before the public in the United States. The management, in starting out in the issue of the paper, depended on the aid of incarnated spirits to give food for thought by and through mediums, and gradually it increased in circulation until it became well and favorably known to thousands in all portions of the United States.

For the past years it has not depended upon the invisible spirits as much as it did upon the spirits in the material form, Rev. E. P. Powell turning one of his common sense sermons for each paper; and if they were not out and out in their advocacy of the return of re-incarnated spirits, nearly all of the readers of the paper considered that the sermons were worth of themselves the price of the paper, and thousands to-day, including myself, miss the monthly visitation of the Olive Branch, and wish that it could continue on its accustomed visits that it has followed for some more than seven years, at a loss to those paying expenses attending the publishing of the paper.

The paper filled its own niche in advocacy of the cause of Spiritualism, and it pleased all, or nearly all, who have had the pleasure of perusing its pages. The management opened its columns to all sides of the various issues connected with the subject, having no fear that the truth could be obliterated by candid, honest criticism from all sides of the subject it was devoted to. If the Spiritualists advanced publicly to a skeptical people doctrines that would not stand the test of criticism, its pages were open for ventilating them for public good; doing thus that the authors of them might see the argument made use of in the same light.

I have only this sincere remark to make in closing: That I hope that some one that has plenty of capital that they feel to pay out for the cause of Spiritualism, will come forward and continue on the issue of the Olive Branch in its usual visits, even if there is not a dollar gained thereby from its publication. I sympathize with those who have labored so long and have expended so much money in its publication without pecuniary reward, and I am satisfied they will never regret their course of action or the money expended in the cause of Spiritualism.

A. S. HAYWARD.

Boston, June 6, 1899.

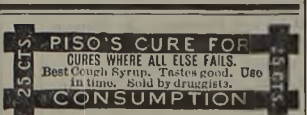
## How They Were Converted.

To the Editor of The Better Way.

If you will kindly permit me, an earnest believer in Spiritualism to send a few lines for your valuable paper, I will first explain how myself and wife became Spiritualists. A friend of ours Mr. George N. Graubner of 1316 Warren street this city had been speaking about this beautiful philosophy of communicating with our departed loved ones for the last four or five years, but not until last November did I give myself up to investigating it. Mr. Graubner is a developing clairvoyant, and his wife is a splendid trance and clairvoyant medium. They succeeded in getting me to attend one of their private circles, but being raised a Christian in the M. E. church which I always believed to be the way to heaven. I did not think that such foolishness, as I used to call it, could ever change my belief. But the first sitting I attended I was convinced of spirit return, as my dear departed relatives and friends took possession of the medium Mrs. G. H. Graubner, one after another, some to write messages and others to speak which we all recognized. And we have been members of that little band ever since. I was very much affected at first, and could not understand how it would be possible. But your valuable paper THE BETTER WAY which I was requested to take, by a spirit friend, has given me enlightenment and would not do without it. Mr. and Mrs. Graubner are doing a most noble work for the cause, as they open their doors to the public thrice a week; Tuesday, Friday and Saturday evenings are free. We welcome every body. This I think is very noble as the poor have an opportunity to learn as well as others in favorable circumstances.

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