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CINCINNATI - - - AUGUST 24, 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.)

If all people would be consistent in word and deed toward their fellow creature, what, think you, would be the result?

Well, about what it is now, because when you ask this question about consistency, you do not seem to have a fair idea of what it means.

Just a few moments ago we heard of people who exhibited the traits of character of the vulture and hyena. Now we don't know but that the vulture is consistent—we would not expect it to be an eagle.

The vulture is perfectly true to its character—perfectly consistent. The eagle is our national emblem, but we must remember that the eagle tears the living, which the vulture never does.

It only seeks for what is dead and on its way to disintegration, and it simply hastens that, and grows by that which would otherwise be useless to nature, except in the way of fertilizing the soil.

You have people who delight in exhibiting that which is wrong in others, and if they would only confine themselves to the wrong and never touch the right, if they could separate the good from the evil and bring out the evil and not harm the good, it would be a very different thing.

And when men and women become eagles and prey upon the living it is a different thing. Poor human nature! Though we pity the innocent victims we find it in our hearts to pity also the creature that has within itself the wolf like element, the beak and talons of the eagle.

And yet is not it consistent with the undeveloped, awakened character? And when you realize this unawakened condition can you not be more patient and charitable because of your clearer consciousness and better understanding?

You talk about people being consistent in word and deed to their fellow creatures. Consider the man or woman whose nature is eternally narrow and full of selfishness, whose hand grasps and is never tired of grasping, who develops within himself the narrowness and greenness of the miser's character.

When you look at a character like that, dwindling day by day, shutting itself into its soul's prison, do you not think his acts are consistent with his character? God pity the nature that is so green.

If you could rise high enough you would pity your enemies and those who despitefully use you. But our feet are weary in our climbing, we are not all of us constituted so that we can breathe

the rarified atmosphere of heaven in a moment. But if you knew the anguish of the awakening, the pain of self-condemnation, its deep bitterness, you would pity them, for after a time the awakening must come.

Try to be just as patient as you can toward them. We ask all people to try to develop in their characters this beautiful and jewel-like quality of consistency, but we do not leave them there. Because it would only make the miser unveil his miserly disposition, not change it; the slanderer open in his slander, but still slanderous; the one who hates not conceal his hatred, but it would not soften it, simply reveal what was there.

Consistency is like a beautiful statue; you must clean it and place it in the right position on a pedestal, not leave it lying prone on the earth, where the mold will gather and the mildew will come and the weeds become tangled over it. Have you never heard of the statues buried in ancient Rome, full of beauty and glory? And yet the dark earth lay on their marble breasts and over the beauty of the beauty of the brow. Men took them from their darkness, cleaned them and placed them in their right position on a pedestal. So we tell you consistency is buried in the mold of selfishness and grossness. Lift it and clean it, take the mold and mildew stains from it; that is what you want to do with it.

The diamond might lie in a pool of mud. It would be a diamond, but it would not be beautiful. But take it out and give it its proper position, its radiant setting, and you have a beautiful gem. Take your diamond of consistency from the mire of the miser's life, from the mud of envy and bitterness and grossness and moral impurity of body and mind—take it and give it its golden setting.

A picture may be painted and yet locked in an attic or a cellar. Who would see its beauty there? Who would know of its glory? But give it a frame, hang it in the right light, and the world will see how beautiful it is. Take this wonderful picture of consistency, frame it and hang it in the right light, and let the world see how beautiful it will be.

Take a person who is the victim of intemperance, something that comes stealthily, whose footsteps are noiseless in their approach; the desire for some stimulus steadily increases, and the gratification keeps pace with the desire. After a time we find the finest sensibilities are blunted, the most beautiful traits of character are dulled and weakened, until the person seems changed—and he is changed. When Jesus preached to spirits that were in prison, he might have preached to some possessed of evil habits, until they are no longer open to spiritual influences. In such a person we find the light of the eye dulled, the step unsteady, the thought blurred, and the noblest, grandest and most beautiful traits all indistinct and enfeebled in their workings. "Oh, what a pity and what a disgrace!" we say. But it is consistent with the appetite, with the weakness of giving way to it.

What shall we do to find the nobler condition and yet be consistent, to find the golden setting for the diamond, the perfect light for the picture, the pedestal for our angel to stand upon?

Theodore Parker, when he gave expression to his sublime utterances that go to the heart, had no fear of condemnation and he shot straight to the mark. He heard the glory of the truth within and he was consistent. When he talked of law he said there was a higher law, and people wondered what he meant. It was almost a constant expression with him. He spoke of the constitution, of the laws by which the states are governed, and then of a higher law—that which keeps man at one with his God, which leaves no shadow of stain or pollution upon the man's spirit. That law which means to do right in the broadest and most holy sense of the

word right. This is the higher law. It is the law of eternal love and is written on the tablets of the heart. It is that which teaches us to think aright, to speak purely, to act truly, and let the law of love sanctify and glorify our life. To be consistent in word and deed toward your fellow men, not as the miser is, not as the drunkard is, not in any of these low ways of unawakened existence. But think, and think rightly; speak and speak truly; and do as you would be done by. That is the higher law. When in your heart rises the spirit of selfishness, when in your life comes the narrowness of wrong desires or inclinations, stop and ask yourselves, "Is this according to the higher law?"

Then, seeking for the better and holier conditions, remembering that none are infinitely strong, that all can be tempted, that all stumble and are mistaken oftentimes in their journey toward heaven, you would reach out a hand of sympathy and pity and help. The rule of Jesus was, to let the spirit of helpfulness reach out toward all those who are not on the same level that we occupy ourselves. He deigned to the lowest to say, "My brethren." Now, friends, there is a whole gospel in those words. It seems to us as though the whole spirit of religion was condensed and simplified in words like those. For that is exactly what it means when we ask you to be consistent, that is what we mean by the higher law.

What will be the consequence if this law is followed? If you could all do that, what would be the result? You would not sing about the "Sweet by and by." You would leave that song to rest in the ages of a remote past. Instead, you would know that heaven was within you, not far away in the future, but all around you in the mountains and hills and valleys. You could say, "We communicate with friends and we are very happy to say that they are not lonely and homesick when they come to us. They find a companionship that reassures them and makes them feel as though they breathed the atmosphere of home."

That time may be far away, but we can bring it nearer and nearer every day if we only try. It is a great thing to do the work of the reformer. But most people, when they take up this work of housecleaning, are apt to reach out from the windows of their own life and character to inspect the windows of their neighbors. But we find the best reform work is where we begin with ourselves. Where in our own lives we make sure that our vision is clear and our acts are good.

Where does the spirit go when it first leaves the body?

If you mean it to what condition it goes, we have no answer. If you mean into what place it goes, that requires another answer. A question is oftentimes like a stem which grows from a plant. You know out of the same stem on a rose bush may sometimes grow five or six roses. Thus from a single stem or question may blossom as many questions as roses. So one answer will not do for all; but we will endeavor to make ourselves understood.

Where does the spirit go when it first leaves the body? Into the spirit world. Where is the spirit world? Friends, you need not look far away and say that a certain number of miles distant is the place occupied by spirits.

On this earth there are places where cities are planted, or villages, or little scattered hamlets. So it is in the infinite space of the spirit world. There are places or parts of it where it is as though you came upon a city or village, and other places where there are smaller clusters of spirit homes. This is because people are not all alike, and the associations which would please one would not be pleasant to another. The other world is not all a dead level. Some imagine that the Divine Being, like some infinite carpenter, takes the plane of equality in the other world and smooths down everything and removes all inequalities, so that all peo-

ple may be just alike. This is not true in respect to location and spiritual condition, it never will be, and you may be thankful that it is so. You will find those who are led by the necessities and requirements of their own nature to seek association with others, and again there are those who do not care for so much companionship or for such variety of association, who have some special work thought to do, and these are naturally isolated or alone to a certain extent, and yet none are quite alone in all that boundless world. In that spirit world, wherever our spirit friends are, it whatever place—it matters not. We need not bring you the name of the cities of places where they dwell, because you would not know anything more about it than you do now. But we can give this general explanation, that they are in the spirit world. Perhaps you would like to know something about their surroundings. We cannot tell you much because we find on your planet these limitations which belong to your conditions. But we tell you they are occupied and they are harmoniously occupied, and that they find in that land that what is toil to you here on earth is the natural expression of their lives, that is joy to them which brings to you inevitable weariness because of your physical environments.

They have mountains, and between them valleys and meadows, rivers that flow in their beauty and majesty, sparkling streams, trees and blossoms—they have all they need to minister to their happiness. Homes and occupations—Is not that enough? If you ask us to enter into a detailed account it is like giving a child a watch, and when he has admired it sufficiently he says, "Won't you please take it to pieces?" "No; that is not for us to do, but when you want to know the time, look at it, and let the little tick give to you the lesson that it is running and keeping time, but it is not to be taken to pieces." So when you ask us about eternity, we give to you the watch which shall answer the beating of your hearts, but when you ask us about the little matters, the little details of their life, we say, "Wait until you go there." The important things we are glad to tell you, but the little matters can wait.

As to their condition when they reach the other world, there are some who would answer at once, that depends altogether upon the life the person has led. They would answer, heaven or hell, as the case may be. But their meanings are crude, gross and material. Their heaven is built out of the old time idol of gold. And the other place of punishment, as they call it, is the place wherein the greatest punishments are all revealed, as one might say, by a flame.

We do not tell you anything of that, because it is not true. If you ask what is their state in the other world we want you to know that God is love, God is justice, and when from the environments of earth life the spirit awakens in the other world its first thought is that it is not dead, and then of its loved ones. It finds it has left the body and will suffer from that no more; will be weak and weary no more in that. Then comes the thought, but my loved ones, what will they do and say. We tell you that the glory of God does not cover all these things, for if that is so then annihilation is true. Does the old affection die when they go beyond the shadows of the earthly life? Oh no; they think of their loved ones and they return and minister unto them, and sometimes there is a sad, strange trouble because they cannot comfort their dear ones. But you say, "I don't like to believe that." Do you like to believe that they are indifferent, and that the sorrows of the widows and little children are nothing to the husbands, who want to be sure that their golden crowns are exactly a fit? Why, those things are unnatural and monstrous, while these things that we present are natural.

Are they continually unhappy because of the unhappiness of their dear ones? No; God pierces the night skies with stars and the wilderness blossoms; and into the homes of doubt and questioning and sorrow come the beautiful stars of a higher truth and the flowers of hope blossom in this barren wilderness. But our angels love and sympathize and whisper words of cheer and comfort and our way grows brighter. And when the end comes—it may not be very long for the longest life on earth is very short—you can love and minister to them, you can fill their hearts with tenderness and pity, and when the work is all done you can take them home, where wrong can never wrest from them their rightful possessions, where floods can never sweep them away, where flames cannot destroy, where you will be together and the light will shine upon you.

Poor soul! Poor troubled heart! Look up! The stars are shining. Look down! The flowers are blooming. Wait and trust, and do the best you can, it will be all right in a little while. That is what the spirits find. When you grow you grow slowly because of the physical environments—the tired brain that will not let you think clearly always—but through earthly cares you endure and grow stronger, and the soul brighter and whiter, and by and by the day will dawn and you will find your dear ones and be together.

Forget yourself for a little time, forget the present for a moment. Think of the spirit land when your work is done. Think of what heaven will be when you see the dear eyes shining upon you with so much light and joy and gladness. Think of what you will say. Are you a wife and is it a husband? You will say, "I have done my work as well as I could, I have cared for the children, I have done everything that was in power to do; I have tried to do right, and now the end is over." Do you not think that husband will clasp you in his arms with joy and gladness? Do you not think there will be sweetness in such a welcome as that? Do you not think it will pay you for the weary time of waiting?

Suppose you are a daughter or a son, and you find in the spirit land some father or mother that you have wished and longed to see. The dear voice welcomes you and says: "I know it all, I know you have tried to do right, to live purely and truly." That will be reward enough. All this weariness and darkness will be as nothing when you find your friends.

CASSADAGA CAMP NOTES.

Since my last letter there has been a marked increase in the number of people upon the ground, and the lectures have been attended by large and enthusiastic audiences. More than 3,000 people were upon the grounds last Sunday to hear Mrs. A. M. Gladding and J. Frank Baxter, who occupied the rostrum on that day. Mr. Baxter's tests were remarkably good, and created much astonishment among the unbelievers. Those who came to scoff went away thoughtful, being deeply impressed with the logic and reverent utterances of the inspired speakers. Since Sunday our platform has been occupied by Mrs. Gladding, Rev. Samuel Watson, Walter Howell and J. Clegg Wright, all of whom have given excellent satisfaction.

On Thursday morning of this week, Hon. A. B. Richmond, of Meadville, again addressed us upon the subject of "Spiritual Manifestations vs. Magic," this lecture being supplementary to the one given by him last week upon the same subject. Mr. Richmond's knowledge of science and the fact of his having formerly been a magician, stand him well in hand now in his investigations into the phenomena of Spiritualism. His discourses are full of deep, earnest thought, expressed in logical form, and eloquently delivered. He is an earnest advocate of our cause, and is not afraid to stand by his colors as a Spiritualist.

About one hundred citizens of Cleveland, O., are now with us, among whom may be mentioned F. B. Skeels and wife, F. C. Bange and family, E. P. Menough and family, C. P. Kidder and family, H. S. Powell, Esq., Mrs. H. Day Gould and daughter, and C. Bird Gold, national secretary of the U. C. T. U. This city has the largest representation of any one place in the lake region upon these grounds.

Dr. J. C. Street departs on the 17th inst. for his home in Boston, Mass. The Doctor has many friends here, and his genial face will be much missed. He will be succeeded by Harrison D. Barrett, of Meadville, Penn., as chairman, upon whose shoulders we hope will rest that executive ability so necessary in such a responsible position.

Ex Congressman S. Newton Pettis, Hon. John J. Henderson, President Judge 26th Dist., Penn., Hon. A. A. Potter, Hon. C. M. Hayes, E. W. McArthur and Major Chas. E. Richmond were among our many visitors from Pennsylvania last week. The fame of Cassadaga has indeed gone abroad, and is attracting ministers, lawyers, doctors and statesmen to its peaceful bowers. May they find here the spiritual peace which alone brings joy into this life of ours.

J. W. Dennis, assisted by the zealous Walter Howell, has instituted a series of meetings in the parlors of the Grand Hotel, for the purpose of enabling our stranger friends to pass a pleasant and profitable evening. Messrs. Dennis and Howell are entitled to much praise for their work in this direction. They are both large-hearted men, and are constantly endeavoring to make the religion of Spiritualism a part of their daily lives.

Mrs. Anna Orvis, of Chicago, will continue the class work began by herself and Dr. Street some time since, after the departure of the latter for the East. This class work comprises a course of instruction in pneumonics and self development, and the efforts of Mrs. Orvis as a teacher are meeting with marked success.

Our little city was shocked yesterday morning to learn that Mrs. Woods, a devoted Spiritualist here, had passed to the higher life. We understand that she had been out of health for some time, and that she was surprised at the suddenness of the call. The funeral services were held this afternoon, Mrs. A. M. Gladding officiating at the request of the risen one. May the loving angels sustain and soothe those who are left to mourn her departure.

Walter Howell, the devoted friend of the children, took them out to day upon their annual excursion upon the steamer. After their return they built a bonfire off in the woods and spent the afternoon in the delightful enjoyment of a pow-wow. Corn, potatoes and apples were roasted in the cheerful flames, so that the little folks had plenty to eat and lots of fun. Brother Howell treated them to several of his choice stories, and they went home calling Walter Howell "the best fellow in the world." Mrs. E. W. Trilling has lent her assistance to the good cause.

The Bangs sisters are now with us, and have all they can do in their work as slate writing mediums. Dell Herrick is also meeting with good success as a slate writing medium.

Mrs. Mary Keeler and daughter are here from New York City for the remainder of the camp.

On the 25th inst. three great excursions are to make Lily Dale their center. Mrs. Cora L. V. Richmond, of Chicago, and Hon. A. B. Richmond, of Meadville, are the speakers for that day. A large crowd is expected.

W. J. Innis, of the Celestial City, left for New York City to day. We trust he will soon recover his health and strength. PHIL.

The provisions of the Ark did not give out. They had as much Ham at the end of the voyage as when they started.

MEDIUMS IN THE SOUTH.

To the Editor of The Better Way.

I have but just noted your editorial comments upon the above topic in your issue of July 20th. It is a timely reference, and perhaps could be made fruitful to the interests of all by a further discussion.

There is much to say about the service and treatment of mediums in all sections. There are differing conditions to be met by the mediums, as they go from place to place, and there are differing conditions desirable to mediums. In the East there are too many mediums, and in the South and West too few. The concentration of them in the East is the result of design in congregating, but the result of development and home support.

The South and West are repeatedly calling for mediums. Making such a call is like the cry of an infant for food: it feels the want and shows only the one means of supply, viz: from others by request or as a living duty. It has not arisen to that mental and physical estate of self dependence. In its weakness it has found birth that within itself lie all possibilities. But with growth comes this realization. This is the parallel of localities asking for mediums. True it is that Boston and other eastern cities could well spare many mediums, but they have homes there and cannot afford to leave. Suppose they do go out on a missionary trip? The results are that they find great difficulty to meet expense; are criticized, judged, tried, examined as to character, suspected as to honesty, socially ostracized, and in many ways made uncomfortable. These results of honest efforts enjoin to the laborer in every section where the person is a stranger.

Mediums are sensitive and shrink from a critical public. It is quite usual to read in some local report lines like these: "The medium seemed to be honest"; "We have decided this medium to be worthy"; "Her manifestations satisfied our critics"; "We have tried this medium and found her worthy of the reputation she enjoys," etc., and mediums.

What right have people to set themselves in judgment? Mediums should have credit for what they do. It is not a quantity of gift that makes a medium so much as quality. And quality is not the only true essential for us to say a person is entitled to representation as a medium. Any and every kind of mediumship is of use, and we should be thankful for its least forms of expression. But mediums must give a large number of startling tests on all occasions when wanted, else they are frauds or no account and are not wanted. The public demand is for the sensational spiritual mediumship is not so desirable with the multitude as is the physical. Mental mediumship is advancing into greater force and quality, as the demand increases. Mediums possessing any gift of the spirit whatsoever are now finding some utility and admirers, hence development ensues.

Too many rush to the platform or seance room before their powers are sufficiently ripened. And yet many a possibly useful medium has receded from the processes of development because local, camp or other associations have denied them opportunity and encouragement. Spiritual societies in the East and speculators in mediums' meetings have given mediums public opportunities. Localities in that section have encouraged mediumistic development. Thus a small army of sensitives for local work has resulted and laborers sent abroad.

Our friends South and West ask why there are so many mediums East and so few in their separate sections. The solution is known when applied development and local support are quantitatively considered. As you say, Mr. Editor, "the Southern people, on the whole, are spiritually inclined, and take to it kindly." The field is fertile, the climate spiritually congenial and many mediums willing, but the Spiritualists there are not willing to give financial aid. Mediums in the South have found more encouragement without than within the ranks of Spiritualists. I know whereof I write when I say the Spiritualists of the South have not properly encouraged home mediumship, and hence do not receive, nor will they sustain visiting mediums.

My knowledge differs a little from your assertion. Mr. Editor, that there are too few Spiritualists in the separate localities of the South to sustain the work or make up an audience. I can tell you of a number of Southern cities where there are ample numbers but no public work done, and no attention given to development of mediums. Should a medium visit some of these localities the Spiritualists would occasionally be found who would say, "I cannot take a public part in the cause for my business would suffer," or would ask the medium to let him in at the back door for a sitting, or to visit his family quietly, for they never visit a medium.

A bold and aggressive activity will win in the South, while fear and trembling, mixed with hypocrisy, will bring public approbrium. In the North we find many places where a precious few Spiritualists have the work in hand, and from whence come excellent reports of achievements. The public work seems to succeed best when a few guide it, and to the contrary when the many are bickering to have it their way. All that our Southern friends need to do is to do something—the first thing possible to present the philosophy or phenom-

ens, and not wait for just what they want, which is likely to be just what is not the best to first present, viz: materialization. They should hold conference meetings, developing circles, social meetings, and in many ways make it possible for mediumship to exist. Some cities we know of have permitted mediums to hold meetings and pay all expenses without helpful contributions, and then complain because they did not do more, or probably left for more congenial fields. The cause in the South can be built to excellent proportions and conditions, but the first thing to do is to develop, encourage and sustain home mediums. Fraternally,

G. W. KATERS.

Philadelphia, Aug. 8, 1888.

TEST THROUGH ELSIE REYNOLDS.

As Strange as Fiction, Yet True—Recognized Her Materialized Spirit.

To the Editor of The Better Way.

Having seen in a recent issue of your paper a letter from Mrs. Elsie Reynolds, sending her the good news of her purpose to come East this season, I want to tell you of a test I received through her. I do this because some of the friends still write so dubiously about the materialized forms and their "lack of natural look" as to feel rather than attract seekers for the truths concerning the power of spirit over matter, and the important duties which they reveal.

At the time of Mrs. Reynolds' last visit to Philadelphia, I was residing in West Philadelphia and my attention was absorbed by the serious illness of a friend, so I only learned of her being in town the last day of her stay. I entered her seance room that evening an entire stranger to the medium and to every member of the circle save my landlady, who accompanied me, and who had never been in a seance of any kind before. The marked characteristics of the forms which came was their life-like naturalness; stature, features and complexion being so pronounced and clear that the moment the curtain opened each knew their own, and the exclamation of surprise and welcome were as decided and as spontaneous as when the door of our drawing-room opened and an invited guest grasps the hand of cordial welcome we offer.

During my last term of school at the "Friends' Institution," Providence, R. I., I had for my room-mate a beautiful young woman, Michael Johnson, of Richmond, Indiana, and we came to love each other very much. The links of mutual interest were afterwards kept bright through correspondence. When I returned from school to my home in Massachusetts and she went West to her's, we did not know that we should meet again in mortal life. Destiny saw otherwise, and a few years afterwards we were living side by side in Richmond, married, and each with two little ones. The intimate association, so unexpected, renewed, deepened our attachment until it came to be one of those precious, sweet, bright, strong experiences which to enjoy once in a lifetime, should make us rejoice at the privilege of being, however hard, toilsome and thorny all our pathway otherwise might be.

Again life's shuttle threw me eastward, and soon after I became a Spiritualist, while Rachael wrote me that she could no longer find the free expression of her soul-life, which she needed, with the "Friends," and had joined the Methodists. Then began her anxiety for my "conversion" and her "sleepless nights of prayer that I might be saved through Christ." I found that all I had to write her of the "Savior" I had found, the new floods of light and joy and beauty which filled me, from the revelations concerning life and its responsibility flashed on me from the spirit spheres, only deepened her anxiety, and weighted her more heavily with sorrow at my "dangerous" state. In mercy to her heart and brain I ceased writing to her, and had had no letter or tidings from her for ten years, until the night of which I am writing. She had been well and strong when I last heard from her, so judge of my surprise when the curtains opened and she stood in perfect naturalness before me! Her tall, queenly figure, her large dark eyes, her fair skin, her fine features, the peculiar regal poise of her head, the serene, conscious power, were all so truly, my friends' that I at once exclaimed: "Why, my dear Rachael! that is certainly you: is it possible you have passed to spirit life?" Three quick heavy raps came in answer.

The pressure of the quick thought of all our delightful acquaintance and the strain of the self-imposed silence, which had both belonged to our past, was so great I could only command myself enough to speak twice, and she could not at all. I said, "I am sure you understand me better now, Rachael," and again the vigorous raps, her face all aglow with the joy of my quick recognition, and then the lovely vision was gone.

Going home, I resolved to write at once to her sister in Richmond for corroboration of her passing away. I needed none for myself, but wished it as a convincing test to tell others. My invalid friend grew rapidly worse and passed away in a few months, and I thought so constantly engaged in attending her that my resolve passed entirely out of my mind, so that three months after her release it had not yet occurred to me.

A medium from Brooklyn called to see me one day, and while we were sitting at lunch, suddenly laid down his fork and exclaimed, "Who is Rachael? I hear Rachael is here," and she wants to know why you do not write." He had never met me before, and I am sure knew nothing of Rachael or her

materialization, and my unspoken resolve to write about her. I then wrote to her sister asking if Rachael was still living, and soon received her reply that "she passed away Centennial summer." She enclosed a printed note also giving account of her passing away in "full Christian faith," with her favorite passage of scripture.

Could a flatter test be desired? and will the reader please bear in mind that I was not called to the cabinet; her name was not spoken, I simply knew her at once, as I would know any familiar friend whom I met on the street, without having dreamed of her being on that side of life. O her friends came whom I knew instantly from their life-like appearance, but I also knew they had passed through the transition gate, so that the test of their recognition would not be so conclusive to others. Yours for investigation,

OLIVIA F. SHEPARD.

Princeton, Mass., Aug. 4, 1889.

Indian Occult Power.

The Eastern traveler and historian, Maurice, tells the following experience with an Indian Yogi: "The old man said, 'If you will take your seats I will say my prayer; then I think I shall have power to move any object in this room.' He prayed. I saw on the table a manuscript book, also some peacock's feathers. Having gone through the prayers and burned incense, 'Now,' said he, 'I have the power to move by my will. If you will please to call it, I will command anything in this room to move.' I said, 'Will you please to move that book on the stand?' He pointed to it and said, 'Come this way.' The book trembled, fell to the floor, and slipped along the floor to his feet. He told the feathers to come. They leaped around the room. I was astonished. I said, 'Tell me how you do this.' He said, 'You an enlightened man, ask a poor Brahmin heathen how he does this! I believe in Brahman, the one living and true God. He moves all material things, and just as far as I become Brahman-like, just so far as I control my passions, subdue my earthly nature and live in the divine, in the same ratio have I power to move anything within the range of my voice or my radiations. And so, I said, 'by prayer, by holy life, I obtain this divine power from Brahman.' And then he told me how he lived—about his bathing, about his food, about his prayers—a most devout life."—Golden Gate.

Meeting of the Army of the Cumberland at Chattanooga.

For meeting of the Army of the Cumberland at Chattanooga, September 18th and 19th, rate of one fare for round trip, \$9.75, will be made from Cincinnati; tickets sold Sept. 12th to 16th, good for return to Oct. 10th, via the Queen and Crescent Route. This is one of the grandest scenic lines on the continent, passing as it does through the beautiful blue grass region of Kentucky, crossing the famous High Bridge, which spans the Kentucky river at an elevation of 285 feet above the channel, passing through the pretty towns of Lexington, Danville, Nicholasville and the fruit counties of Lincoln and Pulaski. In the mountains at Point Burdette, where the line crosses the Cumberland river, the scene is one of picturesque grandeur beyond description. This is the only direct line running entire trains through without change. Three Express Trains Daily leave Central Union Depot, Cincinnati.

GOD-MAN-PROGRESSION.

To the Editor of The Better Way.

I am often receiving, by impression, thoughts, and ideas new to me through a faculty which I name spirit psychometry or psychogony, by which may be traced any rite, ceremony or paraphernalia now in use, along the line of alterations or reforms, to their beginning in prehistorical times.

The very ancient sun-worshippers, who once peopled the whole habitable earth, were in fact what we denominated materialists and were far in advance of our astronomers in a knowledge of the workings of our solar system. Solomon meant to have said that there was then no new idea that the ancient sun-worshippers were not familiar with, which was and is a plausible fact. They believed that the sun and earth contained within themselves in intelligence sufficient to direct their movement; this is shown in the true reading of the ten hieroglyphics of the signs of the zodiac which were of their invention. They also believed that the sun was the creator of the earth and all it contains, thus making the sun, our creator, preserver and bountiful benefactor. This fact is proved by our scientists' spectrum analysis showing that the sun's rays contain the stuff from which the elements of all known matter are produced. Scientists also assert the belief that the protoplasm of all life and energy is contained in matter. All the forces in nature and all life are probably dependent upon the impalpable, all-pervading ether of space.

Where is God?—that wonderful word pronounced by John to be God—also in the Mohammedan creed, "God is God," thus showing that the name or Word of God is all the rational explanation it can have:—the rock is sometimes called God. The original granite rock is said to contain within itself all the elements of matter, so I assert that the interminable space is filled with the knowledge of all past, present, and future in a disintegrated condition from which is drawn by all living, both animal and vegetable, sufficient intelligence to fulfill the two grand and persistent requirements of nature, viz: their sustenance

and the reproduction of their likeness; these two requisites are alike incumbent on plant as well as animal life, for plants contain an intelligence sufficient to send out their roots in a direction toward the fountain of food and drink.

Our brains may be compared to glands absorbing from this ocean of intelligence, producing thoughts, the quality of which will be according to the quality of our absorbing brains. These thoughts are rounded out sufficiently to be compared to the different kinds of rock boulders which we find near or on the surface of the earth, they having been rolled about and worn by attrition in the floods of antiquity. When these boulder-thoughts are projected antagonistically at a sensitive they hurt like the rock boulder; as the harmless Ed. S. Wheeler remarked in his last platform lecture after being martyred on the Lake Pleasant platform, "antagonistic thoughts strike me as solidly as brick-bats."

These rounded thoughts either from souls in the spirit world, or embodied, continue to float and are caught by those minds whose capacity they fit. The inventor's thought is often caught and perfected ere the original thinker has perfected his invention. When the bones of Roger Williams were sought for removal no bones were found but instead the fibres from the roots of a distant apple tree were found in the exact form of the skeleton. The inference is that the living tree had more intelligence in finding its food than the dead bones had to inform the tree where to search.

When a prophet prophesies of the future without forethought and in time the prophecy proves to be true that knowledge must have been derived from that fount of knowledge of the future or have been projected into the mind of the prophet by a spirit who had searched it out.

Nearly every child is taught by its parents or others about a great God, unseen but watching with its great moony eyes and knowing every action of itself and others. No other idea can be in instilled into them than that God is in form and likeness of a gigantic human being, with every organ and faculty of a man. This idea will present itself in the imagination every time the name is spoken during life in spite of enlightenment and rationality. Now we know that such teachings are false and ought to cease, for all proof of such an organized being is wanting and evidence to the contrary is accumulating daily. Laws to my mind are as dead as the statutes in a lawyer's library which never act except when enacted upon by an intelligence other than the printed code. Rules of nature, facts of nature and truths of nature should be substituted for laws of nature.

A personal God having all the attributes given to it by men could not think—could not reason nor purpose nor plan—a knowledge of all the past, present, and future would preclude the use of these faculties. All such knowledge may be obtained by an organized mind whose faculties are sufficient to absorb and draw out of it from that great ocean of knowledge existing in space where all things are. There is nothing true but nature.

The idea is prevalent that the proof of a great knowing God is seen in the fitness and adaptability of things in nature which no human mind could possibly accomplish, but we did the parents of the greatest and more honorable to be more perfect than those born of men. How about the breeders of stock, pomologists, of florists, etc.? Do they rest with expectation that they will succeed in producing something of greater perfection than was existing before? The mechanism of a watch is of no referred to as showing the necessity of mind with human faculties together with fingers and tools to perfect it; therefore, in order to create a mosquito and sharpen its lance, and adjust its suction pipe, an infinite, all-pervading, organized God, must pay special attention to, and with mechanical faculties work out this beautiful lot, and invest it with sufficient intelligence to live, to sustain and reproduce its own likeness, but this idea is incomprehensible to the unborn senses of man and must be laid aside.

People in all ages have sought to find out their creator. The most ancient went no farther in their search than certain organs which were worshipped and held sacred together with the cataleptic blood. "Remember thy creator in the days of thy youth," etc., was considered a religious duty; Ed. 12. Later on with the use of the microscope it was found that the first appearance of moving life in the embryo was in the form of the wriggling serpent; so the serpent was endowed with great wisdom and worshipped as a God. Moses set up its image for that attribute and as so represented in scripture. The same serpent was the temptation of Eve, but it was finally proven that the sun was the prime creator of all life on earth and therefore was worshipped as God, the great Creator and this idea has never yet been refuted with facts.

Now, in conformity with the foregoing idea of God, speakers and writers should make use of the words, "I don't know" seven times out of ten, instead of the word God. This would leave the minds free to use their own judgment instead of being mystified.

Now, as to Jesus or Savior, the oldest record extant of the want of one is found in the baby cry of Cain, the murderer, who cried, "My punishment is greater than I can bear." The scapegoat which comes next should read scapegoat; this difference is accounted for in the prophecy of Moses to change everything in name of Egyptian usage whenever possible for his own purpose. The Egyptian Arles is pictured in the signs as crushed to earth by the great weight he is carrying away of the pun-

ishments of the world at the solar crossing every year on March 20. This is the solution of the great Egyptian myth of the lamb of God carrying away the sins of the world. This was probably made up to pacify the grumbling Arrians who demurred against the displacing of the fishes into the sheep which they had added to the ten signs of the zodiac. The original intention was that the sheep was bearing the weight of the world itself upon its shoulders it being placed under it. This was not the duty of the fishes when first placed there; their true and wise significance is known only through spirit psychogony.

The original of the word religion was the same as psychology or mesmerism. Its meaning is found in the following words: to enchain, to enslave, to influence, to control, to govern the mind by an operator on the subject. Its principal use was in ruling subjects, especially in commanding an army. Its exhibitions either by professors or by preachers at present is to cause a belief in their subjects in absurdities yet it may be possible to thus prevent a thief from stealing his neighbor's property, or a drunkard from a love of intoxicants. These thought influences have their effect whether intended or otherwise.

M. L. PECK.

Pawtucket, R. I., July, 1889.

"SOUL, SPIRIT, AND MATTER."

To the Editor of The Better Way.

We notice in July 6, the heading "Spirit, Soul, and Matter." If it will not be thought a waste of time and space, please insert the following from Lux, coming from the other side.

We do not always think the spirits communicating know the exact truth any better than we on this side. They only know what they learn and learn what they are taught, and all things and circumstances are teachers.

Matter and mind are the two prime substances of the universe. Soul and spirit are the forms of expression. Soul, from the Greek *psyche*, means creature, hence is individualized. Spirit is the sublimed condition of matter with the inner thought giving expression to mind of ideas. Ideas are the simple entities of which thoughts are composed and thoughts are ideas in motion.

If these postulates be true the entity man is a genus only among the universes of ideas, and with his possibilities the universe of mind and matter has to do only by peculiar combinations to evolve the involved possibilities to conscious intelligence.

The theory that matter is solidified spirit, we think is not correct, as matter is matter *per se*, and spirit is matter carried up by sublimation through combination with mind, or by the action of thought upon it and becomes intellectualized by transmutation of ideas by the processes that give concepts and becomes identified in its individuality as a soul or creature, both in the crude etheric and astral or luminiferous etheric substance; half material and half immaterial substance. And thus we have an immortal condition. The body being adapted by form and material to serve the necessities of expression by the awakened and intelligent ego.

The spirit must necessarily be the *Of* matter quickened by the mind and when partaking largely of the more gross and unbalanced matter, it becomes tangible to the senses of nature. But when highly refined it fails to convey the lustre of the luminous conditions pertaining to the astral sphere. Spirit as apprehended is composed of two entities, and is the manifestation of the one entity, ego. The body is the *homo* but not the ego. In the early stages of gestation of the body, from various causes the homo may be aborted and the ego return to the fountain and there remain for a renewed attempt at incarnation. We apprehend that in this lies all there is of reincarnation.

Magnetism is the force of cohesion slightly correlated for the purposes of holding the substances of form and keeping the interspaces in statu quo; hence cannot be spirit *per se*, but the leverage by which the spirit form may be had and maintained.

Mind and matter are co-eternal and co-existent, but distinct entities, and mind cannot become solidified; but does quicken all solidified matter. Matter as perceived is solidified from the luminiferous ether by aggregation of its particles around one central point which is the nucleus, and from that centre arises the specific form of individuality. That point is the heart and the thoughts giving it form are there seated or controlled and are the heart thoughts. In man the saying becomes significant, "As a man thinks in his heart so is he." As a man thinks in his heart so is he. As a being man is an entity, that by unfolding evolves through bodies composed of material substance. First, the terrestrial; second, the etheric, and third the celestial or astral. These conditions blend in some and in others, they become distinct spheres, without a trace of connection between them.

GEO. W. CARPENTER, M.D.

South Bend, Ind.

NASHUA, IOWA, Jan. 25, 1888.

We, the undersigned, have been treated (magnetically) by Dr. J. C. Phillips, during his recent visit in this city, and were greatly benefitted thereby.

H. H. HOPKINS.

MRS. C. M. BENTLEY.

MRS. O. H. LIVERMORE.

MRS. JOHN COLEMAN.

E. F. HOPKINS.

NASHUA, Feb. 8, 1888.

Having been for some years afflicted with partial paralysis of the optic nerve, and having the aid of the most skillful physicians in the country, besides using patent medicines, all to little or no purpose, I was advised by friends to go to Dr. Phillips for treatment, and did so. Although not entirely cured, my eyes and general health are very much improved. I feel safe in recommending the Dr. to the public, and shall be gratified, if by this statement, I may induce others who are afflicted, to try his treatment.

LOUISA ROBINSON.

Written for The Better Way.

The Universal Soul.

R. T. LOCKWOOD.

None Eternal Infinite! Vast, Omnipresent Whole, Whose presence is the universe, Whose spirit is the soul, Since such doth make immensity, Embracing "all in all," 'Tis otherwise impossible, Than I'm (part) of this vast all!

For outside of immensity I could not dwell or be, Then I'm a factor of it, Or else there is none of me, Then this God immensity That fills universal space, Is made of things created, Else have these things no place.

What! Nature's nature created? Of things in nature found? This wrecks the mind in sophistry, The thought is too profound! Causation and evolution Bewilder human sense, And aboriginal science Unfolds with firm pretence.

Then of this God-life nature, Each human soul's a part, Hence, within, the divinity, That sways the mind and heart. Be the modes operant! Of life's esoteric laws, And reveals the status of this "All-Soul" As but effect and cause.

KIND WORDS.

To the Editor of The Better Way.

Kind Sir:—Enclosed please find my subscription, which I forward as due on my paper. To say your paper interests me does not express its real worth. I am unfolding into new life and light through thought which reaches me in investigating its columns of treasure. Soul food is what the masses are reaching out for longingly and what can more fully satisfy the craving than the bountiful spread which is placed before us week after week, when we receive the paper heavily freighted with enough of the purest and best thought for all. It indeed proved to me a Better Way.

Twenty years of my life were in the unrest of Orthodox belief, living here and there for the "still water" and the "peace be still." Early teachings held me away from that pertaining to liberal thought so blindly and despairingly I wandered on hoping in that which should satisfy and be a light unto my path, until weary and deheartened, I turned away from all, and drifted out on the great expanse of Atheism with no compass to guide. A friendly hand extended led me into Universalism and there I anchored long enough to catch a glimpse of the sublime uplifting truths of Spiritualism where I have found a safe harbor.

For two years I have rested here, calm and trustful, unfolding spiritually and developing as a medium. The dawning of a new day has come to me; the long dark night is passed and now the light and truth of Spiritualism, my path is illumined with rays far more beautiful than earth life can bestow. I reach out tenderly and helpfully to those who are still in the desert dreary and lone and would lead them to the refuge I have found, which shall be to every one as the shadow of a mighty rock, where the way may beget the tireless journey in meeting and greeting loved ones whose angelic smile smooth away the furrows of care, as voices long silent respond to our telling of rest and home beyond.

Oh, for a renewed consecration I take place in the heart and life of every true Spiritualist, so our work is done and well done. Let us all shine out bright and clear this light which ages have not dimmed nor can it be dimmed by a shadow. To each one I would say in your small corner secure though it may be, reflect it here and there as the penetrating ray from the light-house sends far out on the dark waters its golden sheen. Some weary one may be guided safely home if you are true and loyal, faithful as the needle in the compass—always pointing true.

God bless our cause and its band of no le workers. Our labor is not in vain; we shall reap an abundant harvest if we live for the good that we can do.

MRS. N. E. BURN.

Youngstown, Ohio.

After Breakfast.

You may take the most elegant and complete Vestibule Train ever constructed, leaving Chicago daily at 10 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 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 charged by other routes.

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Humility is most serviceable in undergarment, and should never be worn as an overcoat.



The Best Prayer.

He prayeth best who loveth best
All things, both great and small;
For the dear God who loveth us,
He made and loveth all.

—Coleridge.

The Cause of Mirages.

Emil Sorel, in La Nature says: "There are days on which, in certain weather, and despite the curvature of the earth, the distance of visibility is doubled, or more than doubled. This phenomenon is explained to us by a well-known law of physics. If we throw a coin into an empty vessel it will be hidden by the edge of the latter, at a certain distance; but if we fill the vessel with water, the coin will become visible. We have here a case of refraction, such as is explained in elementary works on physics. Every one also knows the theory of the mirage put forth by the celebrated Monge, who explains the phenomenon as due to a diminution of the air's density in contact with the superheated earth. A contrary theory will explain the mirage at sea. When the sun is making the atmosphere intensely hot, the sea and the strata of air in contact with the water remain relatively cold, and these strata become superposed in the order of their density. A luminous ray emanating from the sea will pass from one stratum into another of less density, there will be a refraction, and an object beneath the horizon will be seen above it. This theory supposes two conditions, to wit: a heating of the atmosphere while the sea and the earth remain relatively cold, and a calmness of it to permit the strata to become superposed in the order of their density. It is precisely when two conditions are fulfilled that the phenomenon of the mirage occurs. On such days ships rise instead of descending in measure as they recede. As the horizon is perceived by direct visibility, a ship is finally seen above the horizon as if it were suspended in the air. It is the famous 'phantom ship' familiar to sailors—a visible ship in its natural, upright position. If atmospheric conditions were favorable, a second ship would be seen above the first, etc. Certain mariners worthy of credence have assured me that they have seen as many as seven superposed ships."

The Value of Metals.

Fully 99 persons in every 100, if asked to name the most precious metals, would mention gold as first, platinum as second and silver as third. If asked to name others, a few might add nickel, and a very few aluminum, to the list. Let us see how near to the truth they would be. Gold is worth about \$240 per pound, silver, \$130, and nickel about \$12. Nickel would be quoted at about 60 cents, and pure aluminum \$8 to \$9 to the pound.

We will now compare these prices with those of the rarer and less well known of the metals. To take them in alphabetical order, barium sells for \$975 a pound, when it is sold at all, and calcium is worth \$1800 a pound. Cerium is a shade higher—its cost is \$160 an ounce, or \$1920 a pound.

These begin to look like fabulous prices, but they do not reach the highest point; chromium brings \$2000; cobalt falls to about half the price of silver, while didymium is the same price as cerium, and erbium \$10 cheaper on the ounce than calcium, or just \$1698 per pound.

Glaucium is worth \$250 per ounce; indium, \$168, iridium, \$658 a pound; lanthanum, \$175, and lutetium, \$160 per ounce. Niobium costs \$128 per ounce, osmium, \$1000, and platinum, \$1000. Rhenium, \$1000, and ruthenium, \$1000. Scandium, \$1000, and selenium, \$1000. Strontium, \$1000, and tantalum, \$1000. Tellurium, \$1000, and thorium, \$1000. Vanadium, \$1000, and zirconium, \$1000.

Thus we see that the commonly received opinion as to what are the most precious metals is quite erroneous. Barium is more than four times as valuable as gold, and gallium more than 162 times as costly, while many of the metals are twice and three as valuable. Aluminum, which now costs \$8 or \$9 a pound, will eventually be produced as cheaply as steel. When this can be done it will push the latter metal out of a great many of its present uses, as it possesses great strength, toughness, and elasticity, with extreme lightness of weight. Its sources of supply are inexhaustible, and its present high cost arises from the difficulty of its extraction in a metallic form. Iridium seems to be chiefly used for pointing gold pens, and many of the metals mentioned have but a limited sphere of usefulness.

SUBMARINE CABLES.

How Breaks are Located with the Aid of the Galvanometer.

When the Poncey-Quetier, a French steamer built expressly for laying ocean cables, was in Boston harbor a week or two ago, many pleasure seekers, as well as news-gatherers, boarded her, intent upon learning something about cables and men who care for them. One inquiring person buttonholed the first officer and plied him with questions.

"How do you know, when the cable lies way out in mid-ocean, when you have to repair a break?"

"Oh, that's easily explained. Deeply buried as these cables are beneath the trackless level of the ocean surface, the exact path in which each of them lies is well known by series of chart indications which were made at the time of their construction. By means of computations based upon these sources of information a captain can guide his vessel to any spot along the line in mid-ocean, where no guideposts but the lights of heaven exist, and know of a certainty that he is within a very short distance of a point directly over the cumbent cable hundreds of fathoms below."

"You said a little while ago that if there was a break in the cable between Cape Ann and Ireland that the approximate position of the break could be ascertained by the operator at Causo. Now, how could he tell anything about it except that communication was stopped?"

"Well, it is by one of the marvelous things in modern invention that he is able to accomplish this. The delicate instrument called the galvanometer will tell him in the space of a very few seconds of what spot in the hundreds of miles length of cable, down among the dark recesses of the ocean's bed, the accident to the wire has occurred. The acuteness of the instrument lies simply in its ability to register with unflinching accuracy the amount of resistance the broken wire gives. With this information, and knowing already the other conditions of the size of the wire and the amount of its resistance per mile, the operator can calculate the distance from the station at which the break has occurred. If there should be two breaks he, of course, can give information regarding the first one only, since the electric connection is stopped there. If the operator at the outer end should make a similar test of his broken portion, and it should be found, upon comparing the two results, through some other perfect cable that they did not supplement each other's distances, then it would be evident that there were at least two breaks at a known distance from each other. Such instances have not occurred, however."

—N. Y. Star.

Pure Instinct.

During the hot summer months the "mud wasp" builds mud cells in clusters of from two to four for its offspring, each cell being precisely the size of the full grown chrysalis, from which the young emerge in due course of development in the early summer; and yet the egg from which the young is produced is hardly larger than the point of a pin. When the cell is about completed, the egg is laid at its further extremity, and the cavity usually filled with spiders, then it is finally closed for the winter; the parent wasps dying off, and never living to see their young emerge. The mud cells are always placed where it is dry, usually under a roof, secure from rain and snow, as absolute dryness is essential to the development of the young. The spiders are placed in the cavity as food for the larva during its growth. This process has been going on for centuries, and still continues, without the mud wasp ever seeing its offspring. Is this a case where instinct is superior to reason, or is it an evidence of the working of a higher power than either reason and instinct? Would reason continue to operate for thousands of years without seeing the slightest result? It cannot be supposed that the mud wasp knows anything about its offspring, or that it will ever have any. —Greeley.

Written for The Better Way.

OF WHAT USE IS SPIRITUALISM?

We often hear the question many times, "Of what use is Spiritualism? Even if it is true what good does it do?" We would answer those who ask the question in this wise: Is it not satisfaction to know that your spirit lives after the death of the body; that it still has a conscious existence after it has laid down the casket that enshrouds it? Does there not come to you a feeling of joy and peace to be thus assured that death does not end all, that life will still continue on and on to all eternity; that there is a never ending future before you in which to attain to grand and glorious heights of spiritual perfection? Think you Spiritualism has done nothing? Had it done no more than give this positive assurance to mankind which assurance it has given over and over again, the fact of immortality, it had done that which no church or creed was able to do in proving this grand truth. All that they could say was, "have faith and believe" and for eighteen hundred years poor, starving, suffering humanity was forced to be satisfied with the dry husks of a faith that could prove nothing.

But Spiritualism asks no blind faith; it says come to me and I will give you positive evidence that the dead still live; that those still forms who have placed in the cold and silent grave are not dead; I will bring them to you that you may know that there is no death of the spirit and as they live, you shall live also. Immortality, thou blest gift of divine love to man, thou art one of the blessings that Spiritualism has made manifest, and if no other benefit follow in thy train methinks that one great boon were enough to make thy home forever honored among the children of men.

—MRS. W. H. CHURCHILL.

Mrs. Harris (looking up from a letter): "I'm so glad that we sent Harry to Yale. I knew he would make his mark. He says that he is already considered one of the best scholars in the college." Mr. Harris: "Let me see the letter." That isn't scholars, it is 'scullery'! —Chicago Herald.

Spiritualism.

Mr. Editor:—I am unable to decide whether Spiritualism is an advantage or not, because I don't know whether, if it be true, it is going to be a benefit to me or otherwise. I notice, however, the following in a spiritual paper, but I see nothing important in the statement:—

"Spiritualism, in its modern form, has come at the very time when, if it be what it claims to be, it is most imperatively needed." —Rev. R. Heber Newton.

Whether Spiritualism is desirable or not, may depend on circumstances. It seems to be better for this life than any kind of sectarian religion, as it is more liberal and free from bigotry and intolerance. But whether it would be satisfactory, all things considered, for another life and an eternal one, may be a question that "must give us pause." We know nothing of the future, and as for the present we have seen men who were not fit to live anywhere, neither in this world nor any other.

So if another life is to be at a second edition of this, with all its aches, pains, troubles, etc., it may not be desirable; and if it is to be something entirely different, we may not know ourselves. A man who has had the rheumatism day and night for five and thirty years, let him be entirely free from it for some time, and he would hardly know himself, or whether he was John Smith or William Thompson. Thus as living again is not yet a 'fixed fact,' let us all live here as long as we can, and do as much useful work as we can while we do live.—Boston Investigator.

REVIEWS.

"Sketch of the Life and Public Services of the Hon. John A. Collins, by Monroe Thomson," a 20 page pamphlet, issued by the Carrier Dove Publishing Co., 841 Market street, San Francisco, California. Mr. Collins is a well-known Spiritualist and now in his eightieth year and still practicing law in California. He has been an active worker in many religious and political reforms during the past and still hopes to do good before his departure from this mundane sphere. Address 'Carrier Dove' for the above pamphlet. Price, 15 cents.

"Summerland Songs and Hymns," a choice collection of new, original and selected music and words, including sample pages from celestial sonnets, temperance and labor songs, by B. M. Lawrence, M. D. Dr. Lawrence is a true bard, and his songs contain the true inspiration needed to harmonize elements and lead the soul to higher aspirations. The book contains over thirty songs set to music and a like number without. It is just the thing for the circle room. Price 25 cents, or \$1 per dozen.

"A Lesson from Nature," an inspirational poem by H. Day Gould, M. S. Cleveland: C. Bird Gould, publisher, 306 Sterling Avenue, Cleveland, Ohio. The poem contains 115 stanzas but divided in sections, with subheads, which makes it more interesting. The versification and language are good—the former being in conformity with the rules of poetry and the latter containing good rhetoric. This makes it both easy and gratifying to read.

"Atlantic Mirror" is a weekly newspaper published at Hammon, N. J. Although not a new paper, for it has reached its twelfth volume, we see the name of Dr. J. M. Peebles at his head as proprietor. We judge from this that Dr. Peebles has enlisted under the black flag, and we welcome him to our ranks. Every little helps the cause, and the Atlantic Mirror is already reflecting a little spiritual light.

A Modern Fable.

A newspaper editor while reading his exchanges one day, noticed that the "Thunderbolt" had an article advocating temperance, and in a neighboring column advertised a new brand of *Spiritus Frumenti*. Forthwith he hurled a vigorous editorial at the inconsistency of the "Thunderbolt" for advocating temperance in one column and advertising whisky in another, but forgetting that he too had to depend on the patronage of advertisers for an existence, and in his eagerness to give vent to his brilliant ideas, publishes it without first having examined the columns of his own paper, in which unfortunately were a half-dozen saloon advertisements. The result might be imagined. The moral of this is clear: Fault finding before self-study.

Generous Compliment.

To the Way Publishing Co., Gents:—I must congratulate you on your success in establishing and maintaining a spiritualistic paper in which the spirit and editorial character are superb—wise, dignified, pure, philosophic, emphatic, consistent, benevolent and considerate. Those are its superior elements which make it of matchless worth, and I felicitate with the wisdom of the editorial management, also with Secretary Stowell for his gentlemanly kindness and justice towards me. I sense that the spirit world is aiding you and that THE BETTER WAY will live—hence a renewal of my subscription—and may it be mine to enjoy reading it until my translation, aye, as a final reading. Hoping that you may not only be appreciated but duly patronized, very respectfully yours,

K. T. LOCKWOOD.

The following was written by a spirit girl in answer to the muse of her earthly lover, who, in the lonely silence of night, burst forth: "I love even your shadow more than all else in this world!"

"I did not know three short words had power to transmit درد to god and earth to heaven. But since thou didst say, 'I love thy shadow,' even as touched with sunshine life burst into flowers. The very breeze that whispers in my ear is full of conscious joy, and each day breaks like a new born blessing on my way. The night is friendly and the stars seem near. Oh magic words! I say them o'er and o'er. No song of lark or thrush could be so sweet. And when I pause I hear my soul repeat the charming cadence sweeter than before. What he can send I will gladly greet, since these dear words are mine forevermore."

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

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed." —Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff." —J. W. Bowen, Editor "Enquirer," New Albany, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant." —Mrs. M. V. Day, Colosse, N. Y.

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THE WAY PUBLISHING CO.
H. W. Orr, Plum & McFarland Bldg.
CINCINNATI - - - AUGUST 24, 1890
A. F. MCLACHLAN - - - EDITOR

At Two Dollars per Year to Subscribers in the United States; Two Dollars 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 the price will be sent *free* to those who send their names to the publisher. The publisher will not undertake to return for the money of its many subscribers. Advertisements which appear free 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 discontinued. 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 of notice.

When the post office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not only 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 or Wednesday, 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.

Religion is the science of good.

Spiritual debts: Conscience pangs.

Reform self before trying to reform others.

Spirituality is an effect of self-culture, not of years.

If you have nothing good to say of anybody keep quiet.

It is easier to see the faults of others than our own, isn't it?

To get rid of one who is selfishly demanding favors of you, ask some in return.

We never receive an answer as to why we suffer until we desire to know what our weaknesses are.

Receipt for subscription is indicated by the change of date on the tag of the wrapper. Please examine it.

It is easy enough to say what to do with other people's children, but why not apply the same advice to your own?

Love only can incite to reform. Without that we are like unto hypocrites or "the devil quoting scriptures."

The oldest in the cause should be the chief representations of that which Spiritualism can lead to—examples of benignity and purity.

Some people imagine they are favoring others by putting them to unnecessary trouble. Self-knowledge would point to a phase of selfishness as the incentive.

No religious system can thrive without love. The latter vacates as pride is permitted to enter. Love is the fundamental principle of good, and religion is its science.

Human weaknesses or passions and the physical ailments or diseases of man are so closely allied, that a thorough study of either will lead to a knowledge of the other.

Thinking well of others is generous; of self is vain. Self-love is not self-respect. The latter is to do—in the eyes of the world. The former is to be—in our own estimation.

As long as we can feel a delight or have the animus left to use harsh terms against a fellow mortal, we must not expect to obtain a certificate of sainthood. Love animates for an opposite effect.

Stubbornness is mostly an effect of pride or conceit; resentment an effect of selfishness or hatred. Where both exist conjointly we have the brute nature in man, only to be held in abeyance by superior legislation or brute force.

Man is in this world to prepare himself for the next; but as long as he is not considered fit to live in this world he is far from being prepared for the next. And when he begins to realize that this is a fit world to live in, he will be ready to go to the next. Not before.

Illinois has brought forth a new messiah who believes himself to be Jesus Christ. His maiden name is G. J. Schweinfurth, and an improvement on the original Christ, being married, having children, takes pay for his services and owns a \$25,000 farm. He is doing a thriving business as a messiah and outwits all the false prophets of the past.

Sensitives feel towards people just what they demand or as nature acts on them—the impulses of the former unwittingly taking shape as they exist in those people with whom they come in rapport. By this instantaneously knowing their good and bad qualifications, and principally that qualification which is most active in them, be it good or bad. If a feeling of love overcomes the sensitive at the first meeting of the aura, love is that person's highest virtue, if the reverse hatred is. If repelled, it is malice; if disturbed it is arrogance; if a feeling of reverence manifests itself it is modesty or genius; if congeniality it is purity of mind; and if feeling like being in the presence of an angel, he or she is one in heart or soul.

Our Spiritualistic audiences seem to dislike the old Methodist style of standing while singing congregational hymns. They regard singing as a mere harmonizer of elements, and the disturbance, which the rising and sitting makes, more than counterbalances the harmony which the singing creates.

Contempt for an evil-doer or for one who has a weakness, will not induce reform. Kindness will only touch the human heart; for without that we stand no higher than the one we would reform. Contempt or hatred for a mortal being is as great a crime, or as much of an evil as intemperance or vice.

If the spirit is willing, the flesh is—except where physical defects prevent. The flesh has no will, therefore can be neither weak nor strong. But the spirit is often too weak to act in accordance with conscience, the divine impulse in man, or the life principle acted upon by law—God or intelligence so called.

Man should not allow himself to be governed by either prejudice or favoritism if it concerns a brother mortal's public career. Both are liable to err, and where it may affect the character of one, it may incite to vainglory in the other, thus interfering with the progress of both. Let intuition alone guide in such instances.

Vanity attracts spirits who tell us only of our virtues, and often of those we do not possess. Modesty attracts truth-loving spirits who tell us of that which will be of benefit to us spiritually and morally. To progress spiritually, we must know our weaknesses, not our virtues. The latter will manifest themselves unaided. And so do our weaknesses; therefore it is well to know them in order to be able to curb them.

Heaven needs no titles, for they neither add to happiness nor man's standing as a spirit—as an individuality. Deference gained through such appendages becomes burdensome rather than pleasant to carry, for such are debts we owe to mortals which sooner or later must be canceled, and until they are we will feel unsettled and be attracted to earthy regions. Elevated spirits never refer to their prefixes or suffixes, nor even their names except for spiritual purposes.

CLAIRVOYANCE ON TRIAL.

Some time ago a man disappeared at Ripley, Ohio. No information as to his whereabouts could be obtained until a clairvoyant medium in New Albany, Ind., had been consulted. In trance she located the dead body of the missing man some eight miles from Ripley on the banks of the Ohio river. A reward had been offered for the recovery of the body, should the man be found dead. Those who were directed by the clairvoyant found the body where indicated and naturally claimed the reward, and obtained it. Now the medium makes a claim for the reward on the ground that without her guidance the reward party would not have found the body.

This will prove a queer case for a court to decide. Those who actually found the body and delivered it are entitled to the reward by law; yet it belongs to the medium, or at least part of it for locating the body. A court cannot decide in favor of the former without being unjust, nor in favor of the latter without acknowledging clairvoyance as an absolute fact. And in so doing it recognizes Spiritualism, clairvoyance being one of its main features; one of the first gifts that led to it; a phase of mediumship that proves the existence of spiritualism, and Spiritualism being based on mediumship it cannot recognize one without the other. Mediumship and Spiritualism cannot be separated.

MEDIUMS IN COURT.

Puerile criticism is no argument against an existing truth, and exhibits a rather discreditable spirit when exercised by the daily press against Spiritualism, and most especially so when blaming the public against a case in court where Spiritualism is on trial. Of all the religions Spiritualism costs the government the least, there being seldom a Spiritualist to be found on the criminal record anywhere. This may be accredited to its moral teachings. A case in court in this city at present is one that is not even due to any criminal offense on part of the defendant, but a "put up job" on the part of those styling themselves Christians, though we doubt whether they are recognized by them or could obtain a membership in any church if it were applied for.

However, the object is to wrench a license fee from a medium who is, by the laws of Ohio, exempt from such. The case, so far as the law is concerned, is already won, if a judge can be found who will recognize the law pertaining to mediums. It was not before the police judge who tried the first case, but in the face of all the evidence fined the medium \$50 for practicing without a license. An appeal was made and the case will be tried in the Court of Common Pleas at an early date, and it is hoped that justice will be given there and thus put an end to those petty persecutions which only Spiritualists, as yet, are subjected to. If this government accords religious freedom to all people, let Ohio show its loyalty to this principle.

He that would stand the best in life must not cast others down. Live for a noble purpose; not merely to exist.—A. B. Norton.

SPIRITUAL PURITY IS DEATH TO BACTERIA.

Unchecked the deadly bacteria continues to sail or swim in the air or water, in the globules of the blood and the tissues of the muscles, and doctors can't be prevailed on to destroy them. And we may add, the more poison they use with a view of putting an end to their existence, the faster they increase, for they are an effect of noxious and venomous causes; poison therefore being food to them.

The spiritual or aural emanations from man create life when coming in contact with certain conditions of matter—be it the dust secreted in the crevices of furniture, partitions, or clothing, or filth accumulated on the human body itself, or within it. When the latter it may be credited to filthy habits, for as man thinks or acts so he is—both in spirit and body, the spirit containing the life principle and the body the material or negative entity necessary for the creation of life individualized. When the spirit becomes purified, the emanations will be in accordance with it, and this, purifying the physical conditions, will stop the creation of bacteria as far as the human system is concerned—it being understood through that the spirit cannot become pure as long as man indulges in impure habits; i. e. eating gross or animal food, tempting his appetite beyond the dictates of nature, being intemperate, etc. Bodily cleanliness has an old adage attached to it, which might be better applied to interior cleanliness, for godliness is an effect of spiritual purification. Keeping the dust out of crevices and furniture will perhaps depend on circumstances, poverty and filth generally being boon companions, although the most would-be aristocratic cannot prevent bacteria or other household vermin, as black beetles, roaches, bugs, ants, fleas, moths, etc., from being attracted to them if they do not lead spiritually pure lives, the aura surrounding them affording good conditions for such—inviting them as it were.

That every individual must eventually purify his own surroundings has become an accepted doctrine with Spiritualists—an effect of observation, self-study and experience, thus a scientifically established fact. And a purified aural condition is death to bacteria and other vermin.

PHYSICAL AND SPIRITUAL HEALING.

To follow the various healing or curing methods from their most primitive forms, upward, we find, that like other sciences, they gradually assume a spiritual or mental form.

The medicine-man of the uncivilized races is strictly material in his practice, and learns the art of healing by experience and experiment—as those of our modern physicians do who have neither genius, originality nor intuition.

Then comes the college physician whose method takes a scientific form, though not unmingled with much that is theoretical, the latter taking the place of actual knowledge in comparison to the lack of experience, and frequently running into hobbyism—not crankyism—regarding the former as a somewhat reasonable theory, but selfishly or blindly excluding others, and the latter as theory mixed with unreason, so much so at times as to belaud the theory entirely.

A specialist is not a hobbyist. To perfect himself in a special study or theory it necessarily takes up his whole attention, but such do not combat other systems as wrong or become blind to other existing truths. All systems of healing are right, but cannot be universally applied, the various condition of the human race requiring as many methods to be reached.

The Indian method would prove too gross for the average refined individual. In the same comparison the regular medical treatment affects the spiritually refined individual, and in particular mediumistic persons. Here magnetic treatment becomes necessary. Not exclusively, but in conjunction with the former, until a natural aversion for medicine makes itself manifest. Then the purely mental treatment may be instituted, or in conjunction with outward applications of liniments or spirits, according to desire or as intuition dictates. Following this comes the strictly spiritual treatment or self-cure, exercising abnegation, the method needed for relief and final cure for physical ailments.

Though Spiritualism teaches all the latter named methods in their simplest forms, various side-issues have sprung up under the head of sciences, and made specialties of them.

Christian Science teaches physical abnegation as a curative. Mental healing or mind cure is about the same thing. Magnetic treatment needs an operator, with and without medicines. Dr. Habbitt's solar method and Dr. Campbell's Vitapathy are specialties which have filled a much needed gap in healing, and reach persons that no other method can. Homeopathy is a strictly material method, but will be superseded by a spiritual form of homeopathy in which only external remedies will be employed; and may also be classed among the self-curing methods when in conjunction with abnegation.

However, they all find advocates and adherents and prove them to be needed reforms or sciences, and therefore must do their share of good in the world. We disfavor none of them, because we see their value in all of them, but cannot undertake to become a champion for either, or especially advocate one as the method.

Spiritualism is the mother tree of many branches, and all the healing methods may be found in this philosophy—the majesty, in fact, owing their birth and existence to it.

WAS IT PROPHECY?

Rummaging among some old letters and papers, partly for the purpose of seeing if we could find something of interest among them and partly to get rid of that which should prove valueless, we came across several spirit messages which we had received in years gone by. One was dated March 1883 and one April 6, 1883. As the latter was a good proof of spirit existence, and the first contained, as we have lately discovered, a prophecy, we shall give our readers the benefit of them.

Coming from Boston by rail, on the night of April 4th 1883, where we had obtained many startling proofs of spirit power through materialization and otherwise, we mentally desired to get into communion with Robert Dale Owen. In midst of this we fell asleep and never thought of this spirit again until we received a message from him. This occurred two days afterwards during a sitting with a medium in New York. We called on her about ten o'clock in the morning. Neither of us were known to each other. She went into trance, and besides describing some of our spirit friends correctly, she gave us many consoling messages from them. Suddenly she was made to say: "Here is a stranger who desires to send you a message by independent or direct writing. If you have paper in your pocket, lay a sheet on the underlay of the table and exclude the light by the table cloth."

We took from our pocket a note book, tore out a blank sheet, and wrote our initials and date on one side of it; laid the paper as told and awaited results while sitting at the table and the medium at least seven feet away from it. In about thirty seconds we heard writing on the underlay of the table. To convince ourselves that no hand was being thrust up from the floor, we looked all around and under the table—being able to do this, as the cloth did not quite touch the floor. While looking for fraud (?) the writing ceased and three loud raps were made under the upper lid of the table. Then the medium in her trance condition spoke, saying: "The spirit has finished writing—you may look at it!"

We lifted the table cover gently, but with beating heart; looked under and saw nothing but the sheet of paper as we had placed it there. In fact there being room for little else, as it was but a small sized sewing table. We took up the sheet, saw writing on the surface, but, before reading it, turned it over to see if it was the sheet we had placed there. It was the same, with our initials. The message read as follows:

"Yes, I am glad to welcome you to the gateway of light. I will help to give you courage to fight the battle of truth. Do not falter; go straight on; you have a prosperous outlook ahead. R. D. OWEN."

We were more than surprised at the receipt of this message; for we had entirely forgotten our desire to hear from this spirit, and consequently had not mentioned it to the medium nor was thinking of it myself. So it was neither mind-reading nor thought transference nor self-hypnotism nor an effect of unconscious cerebration. Neither we nor the medium had anything to do with it. It was simply a spirit manifestation as they are taking place daily where the sitters offer good conditions and permit honest spirits to approach them by being honest in their investigation. We did not go there to find fraud and consequently did not find any. Such is Spiritualism. Spiritualism is the moral effect which such phenomena have on the investigator. And when they abide by the spirit teachings, they become Spiritualists in fact, the mere investigator not being recognized as such.

However, this has nothing to do with our narrative. Before leaving Boston we called on a medium there to whom we were also a stranger as far as our intentions or desires were concerned. We asked for a sitting, but he refused to give it for want of time. We then entered into a conversation on the topics of the day when he was suddenly entranced and in his unconscious state grasped a piece of black crayon and wrote on some wrapping paper the following:

"Dear friend:—In all this confusion we will try and open the way for our friends to converse with you. You are a good instrument and have hardly entered upon your mission. The day is not far distant when you will be called to take the pen and edit a purely spiritual journal. We are now developing you for the work and when the right time comes we will launch our paper. Prepare for the work and you will find that we as a band of spirits will fully sustain you. R. N. JONES, W. T. HODGES, WM. WHITE."

Then the medium awoke and expressed surprise that he had been so suddenly controlled. Not knowing but one of these spirits, Mr. Hodges, we naturally asked "who the others could be." We were informed that they were Journalists in life, and thus became somewhat puzzled at the message, as its purport was far from our aspirations at that time. Up to that moment we had only been thinking how to improve our own business in which we were then engaged, also Journalism, but of the secular order. This did not, however, affect us otherwise than to regard the message as a piece of spirit flattery or flattery. Since the prophecy therein has been fulfilled, taking place in January 1889, we have regarded the message with more seriousness, and now know by absolute proof that spirits can prophesy to the extent of six years in advance. Comment thereon we leave to the reader.

LIFE-NATURE-LOVE.

Human nature can only be studied through the natural product itself. It is as much a science as astronomy or geology; but can never be learned from books; nor will it ever be brought to such a focus.

Man as a whole comprises an epitome of the universe and by studying man we study nature—every individual constituting a chapter in this unlimited and unbound book, and some of them very lengthy chapters indeed.

Takes self, for example—what a chapter of woes and humiliations, trials and sufferings, expectations and disappointments, commingled with comparatively little sunshine, pleasure, joy or happiness.

The records of one human lifetime constitute a complete history; the simplest comment on it embraces a philosophy that is worthy of being preserved and read by others; the morale of the whole gives us a science superior to any the world possesses.

Now imagine what a vast book the lives of one nation, concentrated into the life of one individual, would make! It would take a human life time to read and digest; and still we would have but the faintest idea of what life or nature is.

Now take the lives of one single race, and we have a book ten times the size. Then those of this planet and where are we? The planet earth is but a speck in this vast universe—we meaning that limited universe of suns or stars to which we belong—even compared to other inhabited planets, perhaps, and on which the science of human life would make a book a thousand times as large as the last named one—taking about three hundred thousand years to read and digest.

Take the records of all the planets in the universe and our calculations cease. Although it is said that man is an epitome of life or nature, would it be even possible under these circumstances for man to gain more than a mere idea of his origin? Or of nature? And yet our simple material science claims a great deal of knowledge on this. In fact, all, when it refutes the spiritual. But such is the nature of man to an extent. When he reaches the limit of his comprehension he imagines that he has struck bottom, and likes others to believe as he does. Who can blame them? We all like to have companions in sympathy or love; why not in our mode of reasoning; our belief? On the latter religion is founded—spiritual sociality. Institutions are founded on the more active proclivities of man—on love, sympathy, benevolence or charity. But in the latter there is not that antagonism manifested as in the former—and why? Because it is nearer to the divine of nature—more in accord with the absolute of existence—with the spiritual.

Thinking is thus more material or nearer to the material than loving is, although we do not mean to imply that thinking is material or that thought is matter. Far from it; but it may border on to the material, being a soul force that is in closer proximity to matter than love is, thus an inferior qualification. Even will power may be regarded as a higher attribute than human intelligence or reasoning; for does not the animal reason to an extent, while entirely devoid of any psychic force or will power as man possesses it? And which increases in potency as the latter unfolds in virtue or moral bearing.

Learning alone does not lend man psychological potency or that power of spirit which makes his influence felt among his fellow beings, as we have proofs in every direction. But moral purification does; and those who have the latter, have more or less natural common sense in connection with it, which takes the place of education when this is accidentally lacking—moral purification or character making man more or less intuitive, and which increases in activity as he becomes active in soul, i. e. adds love or sympathy by its practice, by self-denial or abnegation, doing for others and being considerate generally.

Love is thus the highest impulse that man can indulge in or enact, and indicates that through this he reaches the truly spiritual state, the divine condition which brings him in rapport with the highest influences of that portion of the spiritual world in connection with planets. Whether this means to become "one with God" or not, is not for us to say. Man intuitively says "God is Love", and if this be true, we may regard love as the real aim of life; as love itself—the origin in which is found absolute truth and true happiness.

Vanity always receives a downfall when carried to excess. It seems that nature permits us so much display and no more—enough to exhibit our talents or good qualifications, but there is the limit. Those who are constantly pressing themselves to the front, whether by pen, voice, or physiognomy, finally overreach themselves and commit an egregious blunder and receive a humiliation or a set-back that requires years of hard labor to neutralize or make up again in other fields of labor. If but a single case presented itself in this respect it would hardly be worthy of a notice; but as it is becoming an every day occurrence—an epidemic—a warning against it is timely. The climax is reached when faces of the manufacturers are advertised to recommend their wares. Nobody cares about the person, but the talents that recommend him or the durability of the article in question. Man's deeds commend him and everyone pictures him after an ideal fashion—the real face often dispelling this beau ideal, and when presented in advance repels, because it is an act of vanity. Nature renews itself by its handwork. We must live in accord with nature or suffer the consequences.

From Our Reporter's Note Book.

LOCAL ITEMS.
Cincinnati Camp, June, 1890.

Turn out Sunday and hear the lectures and tests.

The picnic was an enjoyable affair and passed away quietly without any disturbance or jar of any kind.

There are many who are hungering for spiritual food. Why not form home circles for yourself and friends and develop a medium from among your own number? will pay you.

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 special interest.

The attendance at G. A. R. Hall on Sunday last showed that Spiritualists will turn out in spite of hot weather and they have not all gone to the camp meetings. The Professor was concise and pointed in his remarks and his tests were clean cut and direct. A more full report will be given next week.

Prof. Van Horn will speak to-morrow, Sunday, at G. A. R. Hall, 115 West Sixth Street. Morning service at 11 and in the evening at 8:00. Subject for the morning service, "Is Man a Trine Being," and for the evening, "Religious Intolerance versus Free Thought." Spirit tests after each lecture. Admission as usual.

The picnic given by the Society of Union Spiritualists at Mt. Lookout was a success in every way. Fine music was in attendance and everybody had a social time; the younger people in dancing, while the elderly ones gathered in groups here and there and chatted and laughed among themselves. Among other incidents of a pleasant nature was an impromptu materialization scene by moonlight, held in the grove, north of the picnic grounds. The medium was Mr. A. Willis, of this city. The affair was gotten up on the spur of the moment, the medium having to send a note to the trumpet used in the cabinet. The cabinet was constructed by throwing a shawl over an opening in a clump of brush, making an enclosure about four feet in height. The circle was formed so that the cabinet was at one end and the medium sat at one side about two feet distant. The first manifestation was the thrusting of the trumpet outside the cabinet and it was waved to and fro, with the point about six inches from the ground. Voices spoke through the trumpet while in that position and addressed several in the circle. Then the shawl was thrust apart from within and control, John Wallace, appeared at the opening. Mr. Starbird and the reporter were called to the cabinet. The form was only visible down to the knees. As the shawl dropped to its place a dazzling question passed through the mind of the reporter, and at once, the shawl lifted and the form dematerialized, passing downward like a flash, leaving nothing in view. This closed the manifestations, which were remarkable considering the conditions under which they occurred.

A Marvelous Cure by Dr. A. B. Dobson Across the River, in Hanover, Ill.

Dr. A. B. Dobson—Dear Sir:—One of the greatest cures has been performed by you in my family that medicine has ever done. My daughter Emma was sick for months with a complication of diseases and was attended by three physicians until she got so low she could not turn in bed or scarcely swallow, and all hopes were gone for her recovery. At this critical period, we sent for your remedies and commenced giving them to her. In a few hours, we could see a change for the better, and in three days she was up, and after taking the remedies a few months, she is as well as any person in the country. No one would think she had been so near the grave. The most remarkable thing about this cure is this: After she could get about the house, she ate too many oysters, which made her very sick. The next day I wrote to Dr. Dobson, stating the case, but before I put the letter in the post office I received one from him answering every question in the letter I had not sent; he also sending more remedies, which soon completed her cure. This showed me he could answer questions by some power outside of himself, I wish I could let everybody know the great power Dr. Dobson has in curing suffering humanity, and I earnestly ask you to write me in regard to this case, for I am willing to give testimony under oath to the above facts.

H. H. HUNT.
The above was also told a short time ago, by Mr. Hunt to Calvin E. Northrop, a highly respected citizen of Maquoketa, Maquoketa Record.

In materialization spirit does not become matter; it only causes material elements to assume human shape, and use that human form for the purpose of making its living existence and presence known to inquiring or doubting man. This it seems should establish the fact that spirit is an entity in itself separate and distinct from matter, yet having control over it to fashion it as it will. Some assume that this materializing phenomenon is simply a power of the mind exerted upon matter through the agency of electricity; but were it so, it is unreasonable to suppose that this (mind) part of the spirit will become less powerful after it is relieved from the environment of this body of matter.—Banner of Light.

The Advantage of the Pedagogue—Merrill:—If you keep on, Johnnie, you will soon know as much as your teacher. Little Johnnie—I'd know as much now as I had the book before me like she does.—Harper's Bazar.

WAY.

SPRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Cincinnati, Ohio, by the Guides, Waubeneck and Watsonian, Wednesday, August 14, 1898.

INVOCATION.

Our Father and Mother Nature: As little children standing beside their parents' knees, as we stand in thy presence this morning, asking for truth and light. We do not come to thee as a personality, but type the dual forces of the universe, where they may be found, under thy name. Nature, and Nature's facts, truths, and laws in the visible and invisible realms of substance are the deity we reverence. There is no place where Nature is not; all things evolve in accord with Nature; then what more worthy of reverence than Nature? We rejoice to day in the light that has begun to dawn in the earth valleys and that casts its golden rays o'er the summit of life's mountain peaks, showing us the path by which we may climb to immortal love, peace and progression. May we ever feel that the invisible is not made visible; the inaudible made audible; the intangible made tangible merely to gratify the taste of man for the curious and wonderful; but that these things are given to us as guide-posts to mark the path across the barren steppes of doubt and superstition to the evergreen valleys of love and knowledge of life eternal. May we drink deep of the waters of purest wisdom-inspiration that ever flow to quench the thirst of the true aspirer for knowledge. In the name of truth, Amen.

JOHN E. CLAPPER.

The storms may rage fiercely for a while, dear one, around your tempest-tossed soul but look ever to the inner soul powers for consolation amid the sorrows of life. We are all safe over here and I and the children gather close to you and endeavor to comfort you. Don't worry; 'twill all come out right and you will rejoice in a victory.

ELLA BRED.

My Dear Aunt Julia: You must not become blue and discouraged; take life calmly and patiently and all will come out for the best. Do you think we do not see? Ah, auntie, we laugh when you laugh, and are sad when you shed tears. And we say to you to be self-contained and calm, under all circumstances. You want to conquer by love not force.

MARY METZGER.

From beyond the dark waves of death, I stretch out my hands to you, father, to tell you that Mary, your child is not dead, but still lives and would come to you to aid and strengthen you in your work. Go on; be strong be brave and true to yourself and you will be enabled to bless many hearts.

ALICE ROSE.

My Darling Father: One year and eight days ago, my earthly eyes closed upon the scenes of life forever and in a few days more they laid my poor fever-worn body away beneath the sod. They said, "How sweet she looks; just as though she had fallen asleep." If they could have seen my real self, hovering near, they would have seen that which was far more beautiful. The guide puts my thoughts into language for me as my own soul is too full for utterance. Happy? Oh, papa! No words of mine can describe the beauties and joys of this home I am in now. Never mind the persecutions that are inflicted upon you by those who do not as yet comprehend what Spiritualism is nor what it means to you. You have been passing through many and great changes during the past fifteen years; it has seemed to you at times as though all the best and dearest in life was being taken from you and that there was nothing more worth living for, but something seemed to whisper to you that there was still hope and that you would still meet your loved ones in that life beyond the grave. Give my love to all the dear ones and to the schoolmates. I have not forgotten any of them. Good-bye and God bless you.

WATSONIAN.

A word of explanation is due in regard to the above message. We are not sure of the first name, as the spirit, while very bright and intelligent was unable to speak clearly so the message is the result of thought transference; also there comes with her a double influence, as of a young child about twelve years of age, and also of a person of mature years; indicating the blending of two distinct influences or that the child possessed a very mature mind for one so young in years. The features of the spirit as presented to our view are the head and bust only, the rest of the body being obscured by a cloud-like formation. The head is well shaped and forehead high and broad, and the marked characteristics are ideality, sublimity, veneration (love of the true and beautiful), order, language, music, memory and locality and form. She had a sweet retiring disposition but was not a person easily imposed upon, however. Her hair was long, of a light brown color, hanging down upon her shoulders to her waist; eyes were of a blue color, we should say at the first glance, but as we look at them they change in expression so as to leave in doubt, and we think her own people were in doubt at times as to the color of her eyes; her face was somewhat oval and nose somewhat retroussé; lips full and finely curved; she had, however a habit of pressing them together firmly when very much excited; she was never understood by those whom she lived among. She had more than ordinary capabilities whatever her age, which we would place as she is presented to us, as being between twelve and eighteen, and nearer to the latter age than to the former. The name as we receive it sounds like Alice Rose. She says her father's name is Clark Rose, of Cavalier, Pembina county, North Dakota. We have been thus particular in description because we sensed an anxiety

on the part of the spirit to be recognized, and on the part of the father to receive a communication from his daughter.

ETTA BOYDELL.

Here is at last that for which I have been seeking so long, a chance to communicate with the dear ones I left behind me, when I passed out with the consumption, when that occurred I was a little over twenty years of age. To day is the anniversary of my birth, wedding, and death. My husband's name was Francis Boydell, and my maiden name was Etta Mainwaring. We had only been married two years when I passed away from earth life. Oh, Frank, my darling! I want you to feel wherever you are that Etta is near you. May the angels of love and peace ever abide with you throughout the journey.

JOHN DOBSON.

My Dear Daughter Lizzie: Your mother and I come this day to you to give you greetings of love and blessing. Your mother found me waiting to receive her and hand in hand we are traversing the beauties of the spirit world and we reach out to you to aid you in the work you have done and are doing. Yes, many drooping hearts have turned to their work with renewed vigor, revived by the cheering sunshine of kind words and pleasant smiles with which you have greeted them, even when the shadows lay deepest on your own soul. Your mother says, "Tell Lizzie that I have not forgotten the loving tender care of those last days and I want you to know daughter that I shall ever be near to aid you in your work, and the crosses you have borne for others will be lifted from your shoulders by loving angel hands and a soul-peace shall be yours that will defy the storms of life." You have often wondered as you sat in your little rocking chair by the window, looking out at the passers by, if father and mother were not near. Yes, we gather very closely to you when you sit there alone, just at dusk. Good bye. To Miss M. E. Dobson, 26 Clinton St., Cincinnati, Ohio.

WILLIAM LININGER.

My words this morning must be few as my strength is not sufficient to enable me to remain long. What I want to do is to send a message of love to my sister Henrietta who lives here in Cincinnati. I want her to know that though I passed away in such misery, I have grown out of those conditions and I often come to you.

JAMES CHAPMAN.

He who would enjoy happiness himself should endeavor to increase the happiness of others. As we progress in life so do we find ourselves on entering the spirit realms. Seven spheres—yes, as many as the possibilities of man's progression, and there is no limit to the growth of the soul, when freed from the environments of materiality. He who would attain to power must gain control over himself. This requires self-knowledge, abnegation, and purity of thought.

WAUBENECKIAN.

Truth is not absolute, for a truth to one person may be mere sophistry to another. The meaning of spirit return as we view it, is not to foster a morbid appetite for the wonderful, neither is it meant to be used as an aid to jugglers, to enable them to show to crowded houses. Spirit return as it appears to us is for the purposes, first: to prove the continuity of life beyond the grave; second, to impart to man such knowledge as will enable him to improve both his moral and physical being; third, to tear down the false and build up the new, using that which was good in the old structure, and casting aside all the useless rubbish.

ACKNOWLEDGEMENT.

To the Editor of The Better Way.

I received a paper from you with communication from my dear father-in-law, through the mediumship of Mr. Henry H. Warner, Cincinnati, for which accept my heartfelt thanks both to Mr. Warner and you. Henry Beigle was a noble man while in this world and I know he must be in the other. And he certainly must be with me in spirit as he expresses everything in his most welcome message. It is the most genuine message I ever received in all my life. I hope some day when I shall go east to make the acquaintance of Mr. Warner and yourself, and may you both be spared long to send the glad tidings everywhere, and may they make all hearts as glad as they have mine. Again I send my most heartfelt thanks to you all.

Respectfully yours,

DR. NELLIE BEIGLE.

San Francisco, Cal., August 7, 1898.

METEORS OF THOUGHTS.

Misfortunes are not necessities, but often lead us into truths. Condemn nothing but your own, as it is impossible to fathom anything for another. When the two extremes meet, then evolution is complete.

Why should we be like a looking glass? Because it always reflects the truth.

I cannot think for you, but you can think with me, and I can think with you.

We punish for that which is really caused by ourselves.

Government by a party, in the interest of a party, is but half a government.

The right must prevail, otherwise we all will fail.

Whatever we do comes back to us for better or for worse. Then let us study well our part.

Truth is open and free, Error is blind and can't see; Gain by error is naught, Give me freedom of thought.

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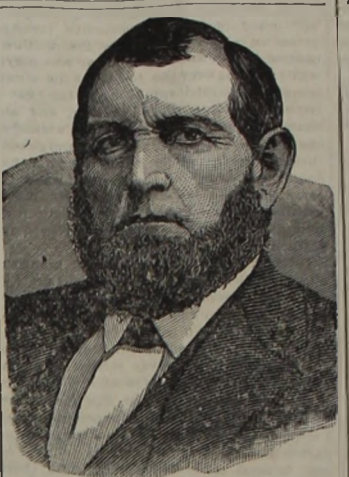
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Written for The Better Way.

Cardinal Principles.
Oh for a Savior! In of times the cry
As once of old the Israelites affected,
Yet the Messiah's mission would deny
[By priests and Pharisees misdirected.
Lo! ample are the ways and means on hand
And to the high and lowly at command.

First ranks belief and faith in God supreme,
Although withheld from our external vision;
Not forced minds by a dogmatic scheme,
But warranted by logic and tradition.
Worlds are his works, eternal laws his words,
By which he traces and evidence affords.

To worship is to learn and understand
The wonders of this grand manifestation
And turn the made discoveries by our hand
To special human useful application,
And so partaking of Promethean fire
Raise general development standard higher.

Next home to every man comes "know thyself."
Five senses nature gave and circumspection
Not only where for lucres is to delve,
But even for spiritual things reflection.
Thus to maintain—more worth than mammon's wealth—
The soul and body's harmony and health.

Passion, bad habits, vices to eschew
Our conscience often rather slightly preaches;
With greater emphasis a strict review
Of past experience consequences teaches.
It is wisdom's part to heed the lesson taught
With persons' and with peoples' fortune fraught.

Father the "Golden Rule" extends its sway
Than to improve mere individuality,
Aims to establish in the mildest way
Familiar and social relation.
And ends in embracing the whole race,
Whatever their condition, rank and place.

Justice and equity as natural base
Form friendly intercourse without annexing
And solve the problem which in latter days
For most of governments is much perplexing.
Averting revolution, strikes and war,
To despotism and oppression bar.

These words are true, but weighty by their truth,
Which shall mankind from misery recover,
And even measurably renew its youth,
Must with a dreadful earnest be tried over
In private practice and affairs of State,
Test judgment will close up the nations' fate.

NAKED EYE ASTRONOMY.
The beautiful group of stars known as the constellation of Scorpio may be easily found at this date. About the middle of June Scorpio occupies a position directly south at 10 p. m., and may readily be located by the brilliant red star, Antares, which indicates the Scorpion's heart.

Sagittarius was nearly in full view at the above mentioned time, and just now may be easily recognized from having the planet Jupiter within its boundaries. Jupiter will be noticed shining with a most brilliant, steady light, unlike the brilliancy of Antares, however, the latter sparkling and flashing, from the fact that he shines from light of his own creation, while the planet's light is reflected from the sun.

The other constellations now in view are Virgo, in the southwest, of which Spica is the principal member; Libra half way between Virgo and Scorpio; Bootes slightly to the west of the zenith point, with Arcturus as its principal star; Leo, well toward the west, Regulus being its brightest member; Corona Borealis, or Northern Crown, directly overhead; Hercules a little farther east, and Lyra slightly toward the northeast, the latter having Vega, a brilliant white star, as its brightest member.

It may be counted as certainty that space abounds in opaque bodies which were destined to subserve the same, or higher, ends and purposes which Earth subserves at the present time. Wherever a sun exists, about that sun as a center, numerous worlds are performing their periods of revolution and rotation in their several creative states, even as the worlds within our own system.

Many years ago the theory was advanced that variable stars, like Algol in the head of Medusa, Mira in the Whale, and others with regular periods of variability, owed their changes to the influence of opaque bodies. It was supposed that these bodies regularly came between their primaries and the Earth, thus shutting off a part of the source of light to such an extent as to cause a star of second magnitude to appear, for a limited period, of third, fourth, and even of less magnitude.

This theory, like many others connected with astronomical research, seems most reasonable when it is least thought upon or investigated. Divine law in the sidereal system must be very different from anything known to man, in order to reconcile this with the laws and principles already known relative to the Solar System. An opaque body of sufficient size dim the luster of our own primary, at a distance where he would appear of a brightness comparable with the nearest fixed star, must be vastly larger than any member of the planetary family. A body large enough to cause the changes known to take place in certain variable stars, would approach the volume of the star itself, and consequently would, in the natural order of creative processes, be self-luminous, and nearly as plainly visible as the star eclipsed.

Our own Sun is supposed to be a variable star with a period of eleven years. The maximum period of the number and extent of spots upon the Solar disc occurs at intervals of eleven years, and it is probably to a like influence that we must look for an explanation of the variability of fixed stars.

The phenomena attending stars known as "new," or temporary, must be accounted

ed for upon some principle other than the possibility of opaque bodies lying in range of earthly vision, and causing such phenomena, for, while these bodies might, in a small degree, arrest the light of distant stars for a short period, they could not by any means completely hide the light of enormous suns for years, and even for ages.

Another cause in the variability in the light and heat manifested by certain stars, may be the fact that such stars owe their full brilliancy to the favorable situation of double, triple, or multiple members, the collection appearing as one star to the naked eye, and, in some cases, even to the most powerful telescope yet invented.

Especially may this be true of stars whose variability progresses very slowly.

The star Castor, of the constellation Gemini, is made up of at least two members, a larger and a smaller, and may be classed with those stars whose changes in luster proceed by steps almost indiscernible. The revolution of these two members around their center of gravity is performed in about 350 years, and if, at certain sections of their orbits, they appear nearly in line with each other and the terrestrial observer, and at other points they are at right angles with the point of observation, then the slow change in appearance of Castor may be accounted for.

If successive observations have confirmed the supposition that Castor and other stars are slowly decreasing in brilliancy, the period must also arrive when the order will be reversed, and these stars will regain their former magnitude, if the changes are due to variation or orbital movements.

The variations in Algol, mentioned above, are comparatively rapid, the entire period occupying less than three days, and they can scarcely be supposed to be caused by the same influences that may produce the wane of Castor's light.

The phenomenon known as the zodiacal light, which all have admired, is now a pleasing spectacle of our summer evenings.

It is supposed to be reflected light from an innumerable band of meteors, the position of which is somewhere inside the orbit of the planet Mercury.

Too minute to be examined individually, and too near the Sun for continued observation, they come prominently to notice after sunset and before sunrise, when the atmospheric conditions of Earth are most favorable.

The plane of their orbit is supposed to correspond nearly to the path of the ecliptic. This conclusion is arrived at from consideration of the fact that the zodiacal light is always extended nearly in the same direction which the Sun seems to follow in his daily journey across the heavens.

There are many theories concerning this phenomenon and its effects, and it is enveloped in more or less of the inexplicable.

It has been asserted that a planet of considerable volume, almost equal to Mercury, in fact, occupies a place within the limits of the space where the zodiacal light is seen. At each eclipse of the Sun careful search has been made for this intra-Mercurial member. There was a time when "Vulcan" (for such the new planet was named) was an accepted fact, but later and more careful observations have brought no confirmation of the existence of a body of any considerable size between Mercury and the Sun.—Chas. H. Mackay, in Esoteric.

The Drummer Boy.
—What mystery subtle; what charm most intense
Reposes in that little item "expense!"
The tip to the waiter; the smile at the bar;
The baggage man's nip; the conductor's cigar;
The theater ticket—referred seats for two,
That offer a chance the coy buyer to woo;
That bluff on two leucies—a handsome pill—
But the winter next day bought an elephant bill.
So the firm never kicks, though the demands grow immense.
For it knows the virtues that lie in expense.
—Merchant Traveler.

Written for The Better Way.

ORGANIZATION.
BY HENRY H. WARNER.

The question of organization has been ever a disputed point in the internal economy of Spiritualism. In a former article on this topic we took advanced ground, and we have seen no reason to recede therefrom, as yet, even though informed in an evidently alarmed condition of mind, by a good brother in the cause, that "you are taking a position that your mother, one of oldest and best lecturers has always opposed." Well, what of it? Is that a legitimate reason for us to surrender our opinions because our mother holds others?

If Spiritualism has made its wonderful and rapid progress during the past forty years, without organization, it would have made a still greater advancement under a legitimate organization. By such organization we do not mean an ecclesiastical or a mutual admiration pet association, but a society in every town pledged to support the common cause; to see that mediums were protected from persecution and to provide ways and means for the spreading of the truth by speakers, mediums, newspapers, books, and pamphlets. These need not be under any general national head, but work independently, each in its own field, and when the proper time comes for a general organization the impulse will be imparted from the spirit side.

If an army were to attack a strongly entrenched enemy with a regiment at a time, defeat would be the result. The attack must be made en masse to produce the overwhelming victory. Guerrilla warfare is well to annoy, and to attract the enemy's attention from the main army, but in that body lie all our hopes of final success.

As to the position taken by our mother, we believe we are fully as competent to judge of her opinions upon the subject as our correspondent; for, we are her son and he is not, and we have had the pleasure of hearing her advocate the very position we now take. So much for organization.

An eminent minister, while delivering a lecture to some theological students on oratory, said:—"Young gentlemen, don't stand before a looking glass and make your gestures. Pump yourself brim full of your subject till you can't hold another drop, and then knock out the bung and let nature caper."

Spirit Rapping in Old Japan
was practiced mostly by women, professionals, who wandered from place to place, homeless and nameless, like mendicant nuns, and who wore a peculiar garb and head dress, by which they were to be recognized. Their stock in trade appeared to consist of a small box, the contents of which were a mystery to the uninitiated, about the size and shape of an ordinary lb biscuit tin can. It is believed, however, generally that in the southern provinces, somewhere, these are prepared in strict seclusion, a dog being buried alive, the head alone being left just above the ground, food and drink placed almost within reach, but the animal permitted to die in the agonies of starvation tempted by such tantalizing proximity of what was craved for; just at death the head being dexterously cut off with a very sharp instrument; this was prepared then by smoking and drying in the smoke of certain plants, and finally boxed up. Only the craft, a close corporation, really knew the process. The "medium" carried a small box, made of some special material, the string of which was constantly "ranged" on the afore-said box. A small cup of water was placed in front of the medium, who "splashed" the water towards the inquirer. If a living person's spirit was to be summoned, this was done with a piece of some wood having mystic properties; but if the spirit of the departed, a leaf from an offering at a grave of a plant used for such purposes, is used. Then after some form of ritual, an incantation, the spirit speaks through the medium.

The Visible and Invisible Worlds.
"The invisible world is infinitely more various and interesting than the one which we know, not because it is unseen, but because it is more real, more being, more spiritual, and above all, because in it is to be found the clue and sequel to so much that is a puzzle and mystery in regard to man's existence on this planet. In science we are continually being told that such things are 'facts,' a law of nature, and can only be accounted for by the vaguest conjectures. All the patient research of our most able men, for years and years past, has brought us no nearer to their solution. The attractive and repellant poles of the magnet, the recurrence and regular vibrations of the tide, and electric action, are 'facts,' but how they are accounted for except by theories all more or less unsatisfactory? It must not be supposed, however, that all these problems will be solved at death, nor that the mere power in itself of being able to look into the astral light, or in other words, being en rapport, while in the body, with a different plane of matter, will clear up all the difficulties pertaining to the two states of existence, for assuredly this is not the case. What is desirable for a student to comprehend is, that a conviction as to the existence of the invisible world and its close connection with the visible, is one step in the direction of real knowledge, and the next is a belief in the necessity of these spiritual powers, latent in man, being brought to a high state of development. The process of such development carries with it a comprehensive study of the working of the great law in regard to the phenomena of this world, and its inevitable connection with unseen worlds and unseen conditions around us. For then, and only then, can suffering humanity be taught to distinguish between the real and the unreal, to separate the true from the false."—Sinnott

AN OUTRAGE.
To the Editor of The Better Way.
Dear Brother: Having passed a trying ordeal, I venture to write a little concerning it, which in the near future will be more fully presented. Last February the 4th my husband was unjustly incarcerated here in the lunatic asylum by the intervention of partialist-orthodox relation.

The latter part of last August Mr. Knight had an attack of typhoid fever, which was broken up not having a run of fever, which resulted in nervous prostration but not insane. I was given to understand by these interfering parties that our cause were their cause for prosecution, and orthodoxy was arrayed against Spiritualism and all those who believe in Spiritualism ought to be placed in like manner in an insane asylum.

Notwithstanding we had a small farm, he was placed there as a county charge, which in the order of his deliverance required two sureties to the amount of five hundred dollars.

I came here on the 22nd of June and interested Mr. J. C. Rowe, Jr., in the case in hand for investigation, and last Saturday was gratified with the successful release of my husband from this most heinous plot of darkness. Mr. Knight is a medium for the beautiful teaching of our cause.

Many thanks are due to Mr. Rowe and wife for their timely sympathy to us and the cause of justice, also Mr. S. C. Roberts and Mr. Schooler who gave their names as sureties, and the many friends who have so kindly rendered words of strength. Mr. Knight and I desire to make known our warmest gratitude to these friends through the bright face of THE BETTER WAY. Fraternally for truth,
MRS. MARY C. KNIGHT,
Utica, N. Y.

The golden rule was universally taught some before the Nazarene preached it—nay, more, the founder of Taoism 600 years before taught as "an ancient maxim, that it was good to return good for evil."

Prof. Philbrook says that the origin of animal species was plants, each species having a particular plant for its origin, and that the origin of human races was the principle animal of the different countries where different races exist.

An Augusta, Maine, store-keeper and jocular proprietor, according to the Augusta Journal, "Enter lady. 'Is Mr. A. in?' 'He is not, Madam.' 'Do you know when he will be in?' 'I do not.' 'Will you take this for an intelligence office, Madam?' asked the proprietor. 'Not at all, I look at your face, Sir,' and the door slammed after a willowy feminine form.

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Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the most beautiful climate of Santa Barbara, and five miles from that most beautiful city, overlooking the ocean, extending even to its silvery shore, with a background of mountains, which form a shelter from the north winds, insuring what that country has the reputation of enjoying—the most enjoyable climate in the world. It is located on a broad expanse of land, where a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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Send for plat of the town and for further information to
ALBERT MORTON, Agent,
210 Stockton Street, San Francisco, Cal.
H. L. WILLIAMS, Proprietor,
Santa Barbara, California.

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