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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.)

WHAT AND WHY WE ARE.

You exist, and this existence, this manifestation of your life, this visible expression of your life, or the expression of your being, brings to you many questions. Why you are here and why you are just what you are in temperament, disposition, character and ten dencies. Know that you inherit many things, and you transmit much of your own life. No one can occupy an iso-lated position and live without affecting the lives of others. The world is always a little better because you are in it or a little worse because you are Either you are a light in the path of some one or you are a great, dark shadow, a pillar of cloud, which is not a guide exactly, but a warning; a black shadow falling into the hearts and paths of others, belping to make life a little more beavy and weary and bitter and hard to endure.

You are yourself; you are peculiar: never be any one in the world just like you; there never will be any one in the world like you in future You stand alone, although we touch the lives of others. You help to enough. form the picture of your neighborhood; all your surroundings to some extent.

Now these questions which you ask hub of a wheel the spokes go out, slanting upward and out and downward, so Here are the beautiful, your fellowmen; asking what your du- tions to those who shall punctuate ex life that surrounds you, remembering that you are connected with the lower grades of life, and if you cannot undercan love and remember, if you cannot from that. and cruelty even toward the brute, you are like a wheel with some of spokes broken, and you lack strength.

may turn, asking what life is in its selbrees and in that which belongs to the earth and is of the earth, earthy. But your life is more than the hub and

that, pray? It is the love of God, it is the law of God, and runs through the universe and encircles everything. There is not a question that you can ask that does not touch Deity some-where at its remotest point. Not an where at its remotest point. interest that does not reach it in some way-reach the divine presence that circles through the universe.

Why are you bere in this world and life, conscious, developing? Were you somewhere in the vast everywhere, as the poet says? And have you come from everywhere into here? Did you ask to be born? Did you ask to belong to a certain race or nation? To have a certain woman for a mother, and a certain man for a father? Did you choose your brothers and sisters? Did you choose your temperament and disposi-tion? Not at all. But you woke up and there came a day when you found stand something about yourself, and you have continued to grow in understanding, but there is no one in the world who knows all about himself. If you knew all about yourself you would know all about God and humanity, but that is impossible. No man can know all about himself. Your life touches all other lives, and reaches out affecting in some way everything that has had ex-Because you do not know what effect certain things will have upon your lives, you should be as careful as the chemist is in making his experiments in bringing about strange combinations, because you do not know what will be the consequences of these things. How blind man is! How care less, how indifferent, taking these great gifts and passions and possibilities and dealing with them with a blindness that seems almost if not quite like idiocy. It is said, "Fools rush in where angels fear to tread." And how true it is when you come to consider human life. Now there is one thing that we are led to believe from looking at the world, from considering matters at their greatest extent and breadth; we know that through the ages one purpose divine exists. There is a spirit that in the atom works to build the glory of the snow, that in the little particle makes the crystal ice of the rivers There is a wonderful intelligence that through rain and sunshine, a strange, unknown and unnamed force, will build up the blossoms and flowers of the spring. How resistless this presence of Infinite Will. If you could stand in the midst of a denuded forest where the great trees have been holding their bidden forces for months, you would look around you and think, and you would touch this circle of the di-

Here are the trees, the great oak though they were glorying in it. Here are the pine trees, and when the wind are perfectly natural. Just as from the blows through them there is a sound of the sea in their great green branches. your questions go from this centre of birches, that make their thread of self, upward to God, asking what your white in the landscape, each one with duty is; outward toward the spirit its buds waiting to unfold. There are world, asking if you are helping them the beaches, and there the maples with and what you will be; outward toward their sweet life, waiting to answer questies are there; downward toward the actly in the right way, or shall pierce the tree and find the sweet answer Each would tell us that it is walting under a law of growth; the leaves and stand something of the feelings of the blossoms are shaped according to an creatures who cannot speak, yet who eternal purpose. There is no turning It is this that makes the cultivate kindness but show harshness difference between the pine and the maple, it is this that makes the differ ence between the silver birches and the oaks, something unknown. Did you Straight downward your thoughts ever think where a tree comes from The question was asked, where does a tree come from? Take, for instance, an elia tree. How slender the trunk is in comparison with the spread of its

vine if you only thought long and far

What is roots must occupy. You say, "Wby, it glory and brightness and happiness all person can profitably spend a summer's Advertiser, and H. D. Jones, of the God, it is came out of the ground." Did it? come from duties done, from lessons ough the Then do you not think there must be a properly learned, from correct application. The lectures on Sunday were given city, have prepared several fine sketchground, the soil is there the same as be you do to-day that shall be counted as fore. Men have experimented. They little or nothing ground, the soil is there the same as he earth and let it grow for years, or as moved it and taken the earth that energy works and enlarges the area of the tree. This spiritual force forms the unknown in nature, it is the influence what you were, and you did not find it out all at once. You began to undered in these ways, in all these immutable and glorious laws.

In just a little while, at the roots of the various trees, little flowers will wake up and blossom. The arbutus buds will expand and show their pale pluk tints like seashells. They are all ready. They have been ready all winter, they were asleep under the snow. Nature prepared them and they are ready under the snow. And as soon as the sun shines and the skies are warm and the winds come winding softly up from the south, they will hear the call of nature's voice, and they will open their eyes brightly, their little leaves will push the snow aside, and there they will be. It never forgets to bloom or exhale its sweet breath of fragrance, it is always true to itself. It comes from the love of the intelligence that we call God. The bepatica will wake— all the darlings of the spring—each one clothed in its own peculiar beauty, and each true to itself, to its own pattern.

Now can you not believe that you are worth as much as a tree, as much as an arbutus blossom? You will live when the tree is dust, when it changes under its curtain of green moss into the roots of some new and grander tree. You will live forever, and you ought to live. There is enough sleeping in your nature, unawakened, like these buds under the snow, to make heaven's sweet by and by. You underestimate the possibilities in your nature, and you overestimate some other things not worth mentioning. It is time that human nature should be introduced to itself, and so when you ask the question why we are, and why we are what we are, we answer, you are immortal beiugs. Why do we exist? That is only known to the divine spirit. You do not know what you are for. You are for something, and whatever demand the hour has for you you may know and do it well.

life is toll with many. You would find you not to prepare yourself, that these different people make the strive to develop the good within you different parts of the watches. Here is to overcome the wrong and evil in you. brass, and here steel, and here are Jewels, but every little wheel must be made perfectly, each cog must be in its propwhen everything is ready, the watch is put together, and regulated and wound, and it runs. Now day by day, year after year, God gives you something to accomplish. It may be a little wheel or spring, it is some part of this great watch of your existence. Some say, let us leave these things and do something greater, and more intricate and more Do you not know that the little wheels are as necessary as the great ones, and the little duty of to day-it may be nothing more than properly preparing the food for some little child overcoming some tendency in your own disposition, or some temptation is your own life-but do it faithfully and But your life is more than the hub and comparison with the spread of its the spokes. There is the tire, the great branches. Now think what a space its great hereafter, that your beauty and strable place in this region in which a

great loss from the giving of so much then made, and you will know then material? It did not come out of the that there is nothing in the world that

have weighed a certain amount of Why are you here? You are fiere for earth, they have placed a tree in the growth. What is the flower here for? To grow. But when we say "grow" it long as it was necessary to complete means not only to grow tall, but it the experiment, then they have re means to answer the demands made upon it by other things, nothing lives clung to all its tiny roots, and allowed wholly to itself. And so you are here the moisture to dry out of the soil, and for growth, for development, for good weighed it and found that it had lost for you to do, for the influence upon the nothing. Where did the tree come lives of others. This is the perfect from? Not from the soil, but the soil tunity, the noble purpose of your existence. Just as we might take a number of the medium through which a certain of jewels just as they come naturally We know that the sheen and light and tree and makes it what it is. It is the glory of the e things must be brought out by cutting and polishing them. But then we see how beautiful they in these ways, in all these immutable are. But nothing, not even a diamond with all its glory of rainbow tints, is so beautiful'as a human soul.

Your lives are like jewels in the Until this trial has cut an angle there, until that grief has cut there, until that disappointment has cut there, you never can shine in the beauty and glory of a better and brighter sunshine than you have ever known on earth. When year, and before the season-solid a your lives have grown and deepened dozen lots were sold and seven new and thus grown up through the beauty and glory of this process, there is happiness in it if you only can understand

The song of a little bird when it commences, is not like the song of some songster developed in strength of tone. But how very sweet it is. Have you ever heard the young robins learn to sing? The song is not like that of the older birds, it has little strength in it. but it is beautiful and precious to us. And so the lives of men and women, striving to bring out the good in their lives, seem like the songs of the young birds. They do not know their songs, but they are learning to sing, just as the young robins learn, all the music of the beautiful land beyond.

So it is that you ask your questions and you wonder what life is and what it means. But oh, friends, if you would know what this happiness or what this holiness can mean, go into your being and easnestly and faithfully ask what you are. You are born with certain inberitances, certain traits transmitted or handed down to you. Faults, you do not know from how far off, generations unknown to you, tendencies and perversities have come down that you do not know of until the process of unfolding takes place. But some trial or temptation may bring them to life. Some sudden trial or temptation comes, and if you have not cultivated self conthat it is a part of what you have to do, trol, if you have not developed the highest and noblest principles in your their majesty under God's law, you earthly existence. And it is for that would find people at work, tolling, for reason it will not be safe or brave for Develop truthfulness, purity of thought cultivate the noblest expression of un selfishness, overcome the tendencies to greed and avarice, and when at last ife is rounded and beautified and strengthened you will know what the kingdom of heaven means, you will friends. place, it will be within yourself,

CASSADAGA CAMP NOTES

During the past week the numbers in attendance at this camp have largely increased far beyond the corresponding

Last Sunday 2000 tickets were sold at the gates against 1500 of the same day of the presence of unseen power. The a year ago. This rate of increase is also expert telegraphers attempted to obtain maintained on week days, and gives our beloved camp an air of materia prosperity, which, added to its prosper ity, spiritually, makes it the most de

by J. Clegg Wright and Mr. J. J. es of our camps and of its officers, Morse, both well known as earnest which, together with a three column workers in the cause of Spiritualism. Two of the largest audiences ever seen within the camp greeted the speakers on that day, and the people were enthuslastic and prolonged in their applause.

Dr. J. C. Street, our former chairman. left us on the 17th inst-, and his place is now filled and ably so by Mr. H. D. Barrett. of Meadville, Pa.

the annual election of officers for this Cassadaga Lake Free Association to association was held in the auditorium. The reports of President Gaston and Association. Walter Howell, Mrs. An-Secretary A. E Gaston were very encouraging, and showed that the net sets of the association are over \$30,000. There remain only 886 shares of unsold stock, and this number will be smaller before the season closes. The amount of indebtedness is \$1225 less than in '88 and the total receipts of the year were \$5 911.57; expenses, \$4 579.62, balance, \$1331,95. This year's ('89) receipts will largely clear the association from debt, they being in every particular larger than last year. In addition to the ground owned by the association, about twenty acres of land was added last and handsome cottages have erected, ranging in value from \$800 to \$2000. The prosperity of the camp is a fact, and may it live forever to do its work.

All of the trustees of last year, with the exception of Mr. W. J. Innee, of Oil City, Pa., who has retired at his own request, were re elected, thus proving that the people are well satisfied with the present able management of the business affairs of the camp. board of committees for the year will consist of A. Gaston, Pres. P. J. Skiddiving, from competitive trade, indi-

The lectures given this week by Mrs. F. O Hyzer, J. J. Morse and Miss Jennie B. Hagan have been very interest. of your immediate surroundings. Your life morally, affects horizontally, showing their strength as the sea, where the mountains rise in last lecture, gave an extensive treatise bair brained creature?" upon the so-called wonders of Spiritualism, theosophy, re-incarnation, Christian science, etc. He did much to stir up the mental activity of his auditors, and cause us to do some solid thinking ourselves. Brother Morse left us on Wednesday evening and will soon be on his way to his home in England. The good angels abundantly bless him again s the earnest prayer of his many

> Mrs. Hyzer and Miss Hagan are un to the times, and have given the best satisfaction.

Mr. W. S. Rowley gave an exhibition on Monday of his occult telegraph be-fore a large and critical audieuce, the instrument ticking off several remark able messages without the aid of mortal hands, and gave unmistable evidence the same results by manipulating the Now In the same manner as did Mr. Rowley, but they could not produce a bingle sound.

Mr. Moor, of Rochester, N. Y., Union a horse doctor,"

"Well, which one would you prefer in case of sickness?"

'Oh, brother Bill, because he's so nice and tender with the horses." box in the same manner as did Mr. Rowley, but they could not produce a

article, descriptive of the grounds, history of the camp, etc., will be published in the Union Advertiser the 24th inst. This is a move in the right direction, and will give our camp quite an extensive advertising such as our camp merits.

A committee has been appointed to consider the advisability of changing
On Monday morning of this week the name of this association from the that of the Cassadaga Lake Spiritualist ton and Mr. H. D. Barrett constitute the committee. PHILO.

The Coming Conflict.

A conflict between the corporations on the one hand, and the people on the other, is sure to come. We older ones may not live to see it, but the boys of to day will have to fight the battle. The war of the rebellion wiped out the disgrace of elavery, but gave birth to a money-making creed which has grown into mammoth monopolies, many of which are more powerful for evil than the government is for good. Some day a great god of mammon will arise, who will consolidate all the corporations, seize the powers of government and declare an empire. Then the people will awake from their long nap, and a conflict will ensue which will dwarf into insignificance the war of the rebellion. Let us view the present situation. Capital is consolidating. It has already seized the reius of State and National Legislation. It purchases legislators as a meat corner purchases cattle. It controls elections by buying votes in markets, openly, as a shop keeper buys an article of trade. It has driven, and is r consist of A. Gaston, Pres. P. J. Skidmore, J. W. Dennis, D. S. Merritt and C. B. Turner. Mr. A. E. Gaston, of Meadville, Pa., was re-elected Secretary, a fitting compliment to a very worthy official.

Thursday evening Miss Katle Henessy, a blind vocalist of Dunkirk, N. Y., gave a very enjoyable entertainment in the auditorium; she was ably assisted by Miss Nellie Nichols, of Meadville, and Miss Lillie Hiller, of Dunkirk. Miss Henessy has a seweet voice of much compass, and it is rarely that one hears so much power of sympathetic expression. Miss Nichols' recitation carried the house by storm, her subject being "A Ride Against Time," an extract from Tourgel's "Fool's Errand." She is an elocutionist of marked ability and power.

The lectures given this week by Mrs.

E. O. Hyver, L. I. Morea and Miss Length of the was diviving, from competitive trade, individual enterprise. It dictates the price we shall pay for the breail we eat, for the sugar weasweet-end treathy; and ten we wear, for the sugar weasweet-end treathy is met produce by sweat and toli, and offer for sale; and the wages we shall receive for our day's work. The truth is, we can do nothing, get nothing go nowhere without touch our hate and bending a knee to the master—capital. Before the war of the rebellion the white Americans were free and the wides Americans were slaves. Now we are all slaves—slaves to the money power. This monster being the result of less than thirty years growth, this change in our situation having been wought in so short a time, what may be reasonably feared to ensue within the next quarter of a century? We sound a warning note to the people. Money is a greater tyrant than ever tract from Tourgel's "Fool's Errand." She is an elocutionist of marked ability and power.

The lectures given this week by Mrs.

Her Only Doctor.

Who is your family doctor, George?" "Dr. Smoothmau."

"How did you come to have that

"Oh, my wife once asked him if he could tell why she always had cold feet, and he told her they were so small they couldn't hold blood enough to keep them warm. She won't have any other doctor.—New York Ledger.

"Pat, is this true that I bear?"
"An' what's that yer honor?"
"That you are going to get married

"That's so yer honor."
"But your first wife has only been dead a week."
"Shure, she's as dead now as she iver will be yer honor."

"Who is your family physician, Freddy?" asked Mrs. Hendricks of the Brown boy.

"We sin't got none," said the boy. "Pa's a homeopath, ma's an allopath, sister Jane is a Christian scientist grandma and grandpa buy all the luack medicines going, Uncle James elieves in massage, and brother Bill is

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INTERPLETATION WAY MAN S. W. Cor, of Piens and McFarland Sta.

CINCINATI O.

M. G. YODMASS, President.

I. S. McCARGEN, Treasorer.

C. C. STOWELL, Secretary.

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ritten for The Better War.
Whatever is, is Right. BLIZA LAMII MARTIN

ELECTIAN IN MARTIN.
The faintest filly, and the sweetest rose,
Have need of summer showers.
The strong, deep rooted for of tree,
Whose shining leaved dance mertily,
Has icit the tempest's powers.

The precious wetal, the glittering gold.
The furnace fire must feel.
The capphire sparking, clear and fair,
The dismond with its lustre rare,
Have felt the cruel steel.

The grandest nature that the surest stands
Has trod tempisation's path,
The heart that webed and suffered long,
Through its own pain grew weil and stron
Though tried by the fleroest wrath.

The bloodlest conflict that the world bas Was led by the truth's fair form, The cause of justice, pure and white, The cause that fosters trath and right Recis oft before the storm.

Then shall we waver, doubting truth, That through creation ruus!
Shall we whose vis on is so small
Doubt Him whose eye can see us all,
Who guides a million suns?

The soal, that with the largest renge, Unwavering trusts in right, Knows there are blessings in defeat, Feels loss is a possession sweet, The rod a scepter bright. Oxford, Mass.

A REALTHY CONFESSION.

o the Editor of The Better Way.

Occasionally I read in THE BETTER WAY some one's experience, or how he or she became a Spiritualist, and as the

experience of others always interests me, and, thinking that my experience may interest some one else. I have con cluded to write a brief sketch for publi-

To begin with I was born and baptized into the Catholic Church, of which I did not become a full-fledged member, owing, perhaps, to my being sent by my parents to our public schools, instead of a Catholic institution. I was taught by my parents to pray and to study the Catholic catechism; I was required to pray at least twice a day, morning and evening. Little baby

morning and evening. Little baby prayers, of course; for my mind at that time was not sufficiently developed to grasp anything of an inspired nature. When about ten or twelve years old my baby prayers failed to satisfy me any louger. I felt an intuitive desire for something higher. My better nature, intuition, or something within, called for something better and morsube at ital than were the teachings of my childhood. I changed my course and attended the Presbyterian Sun lay school. Afterward was a regular attendant of the Baptist Church, attending their revival meetings with a sinschool. Afterward was a regular attendant of the Baptist Church, attending their revival meetings with a sincer desire to be benefitted spiritually, but it all seemed like a diet of chaff and husks set before a bungry soul. I felt that if I partook of the proffered bread I should go away hungry. So I did not partake. After this Cortistan friends manifested an interest in my spiritual welfare by offering -p clai prayers for my sole ben fit, giving as their reason for so doing that I could be the means of doing great good if I would Join the church while I appreciated the kind motives of my Curistian friends I faile to see any spiritual growth in the church that would satisfy the demand. I felt that there must be some religion on's deof orthodox teachings to satisfy my longing soul. I had heard of Spiritualist, not read anything on the subject until two or three years after my marriage, which took place when I was but saxteen years old. When I was nineteen years old in sta Mr. Levette, of Eaton. Onjo, who was a pronounced Spiritualist and an accellent medium, who proposed having a circle at my house, to which I consented The circle was composed of the medium my husb ind, his brother and myself. This was the fixth a circle.

Soon the medium became intranced. He saw and de-cribed my grandfatter,

SPIRITUAL ESSAYS.

Healing Mediumship-What is It, and Who Have It? BY HENRY II. WARNER.

The subject of Healing Mediumship

in reality covers more ground than can be taken up in one essay, but it is not our intention to give at this time more than a general resume of some of the most silient points. There should be more extended investigation into this more extended investigation into this subject in the future than there has been in the past, for we believe that along this line of investigation will be found the solution of many vexed problems

in hum in existence.

Healing mediumship is that quality of psychic organization, which affords a channel through which may be trans mitted the healing forces of nature, and whosoever possesses this quality is a healing medium, without regard to the

means employed.

Healing is an effect of spirit acting upon the material of man along the line of the inequalities of his make up, taking away here and adding there, until an equilibrium is established, bringing all the component elements of his being into a harmonious relation with each other. Tolis condition is health.

To arrive at a somewhat clearer un derstanding of the subject let us examine into the composition of man. We find man to be a triume being—soul, spirit, matter. We wish to state here, that we regard spirit and matter as distinct forms of substance; substance embraces all potentialities or nature, both in the realm of the visible and the realm of the invisible. Subtance can then be divided into these three factors of existence, whose continued product is man. Man draws the sustenan-eof his material substance from the like qualities in the universe of substance about him, evolving in accord with the laws of chemical affinitization; the same is true of the spiritual and soul powers of man, they deriving their sustenance from like qualities in nature. When these elements are vitiated in any manner the narmony of nature is disturbed and the result is decay, sickness, and so-called death. We are now speaking of so called disease eff cts, which are more less traceable to an Inharmonious spiritual, and not to those effects, which are physical, as gun-shot or knife wounds, fractures of bones and ligaments, and dislocations and deformities. These require the care of the educated surgeon. The force which is used in removing disease eff cts is gene ated in the subtances of nature and is automatic in a large degree, but is capable of direction. It is this force that is brought to nearly which have a substance of the substa

Written for The Better Way

Holy Springs Three springs in human bosom well Out of one fountain head.
Their waters fail, their waters swell As by surroundings fed, Until at last they reunite And disappear in occan's tide.

Love's spring of color reseate
And temperature most warm
Throws over our affections' state
An ideal wonderous charm.
Happy who from trance a wake
Comfort and pleasure still can take!

The spring of fatth steels brain and hand, Pain, hardsh ps to endure For enterprises and withstand Temptation's dangerous lire, Yea, under God's bine armament Tolly as well as decontant.

The spring of hope the thirsty fills
With ianoics flue and fair,
And by anticipation the ils
And solaceth despair,
Transports to green Elysian grounds,
Where all with bliss and joy abounds.

There springs if pertly mixed will flow And gleam with crystal shir Impart to life its vital glow Sweeter than oboleest wine, Yea, work as nighty panacea A glorious immortality.

Written for The Better Way PHENOMENAL SPIRITUALISM. BY JOHN WETHERBEE.

Phenomenal Spirl ualism, like Friendship, mysterious solder of the soul—I owe thee much. I do not owe anything else as much. It always makes me feel grieved when any Spiritualist says, or hints that the phenomena; the rea spirit manifestations, are of secondary importance and not to be through as high or near the philosophy or the teachings of Spiritualism and yet such hints are made by most all the platform lecturers and echoed by their hearers, needed in the growth of the human soul. I am led to think and sometimes to say to such relegations, "that talk is cheap," and I, am more interested in a few raps that are intelligent and not the work of a human being in the form, than I am with the brightest uttered thoughts by some of our speakers, with the possi-bility of a Parker, a Beecher or a Shake-

spere pulling their mental strings.

When those mys'erious raps say, "I am your sister and am still alive" and give evidence of it, the unwritten sug gestions make all mortal eloquence pale because one is fact, the other talk. I am not casting any reflection on the ability or the usefulness or the teachings of our platform speakers, but if one is to dry up and be a lost art, I would prefer it to be talk and not the fact of the physical manifestations. The world is full of five teachings and always has been and the teachings have grandly improved with the ages and the world without our aid would not starve for in-tellectual food, for of making of books there is no end and of speaking the same but put out the grand light of the spiritual phenomena and would be without hope and without God in the world, we would have to fall back on faith or be a materialist of an aguostic.

I make no hesitatation in saying that

without the intelligence back of the physical manifestations, there is no proof that man survives death. I admit that with our phenomena there are many things in human nature that are

The Rational Use of Sunday. The following interesting article ou this subject is copied from the London

Westminster Review

on the Continent the public parks On the Continent the public parks, gardens, museums and picture galleries are open each Sunday; concerts and all kinds of amusements for young and old are provided; families meet in pleasant, bright and lively social reunion; they take their pleasure together at home and abroad and the day is really one of recreative, and the day is ready one of recreative, and, generally speak ing, healthful change. True, some must work that others may play, but those too, have their turn. Our worklug classes have often been threatened by the cierical party that the introduction of the Continental Sunday has

ing classes have often been threatened by the clerical party that the introduction of the Continental Sunday here would prove to be but the thin end of a wedge which would make them workseven days instead of six for the same wages. This is a bogy which is easily frigutened away by a very slight knowledge of Continental life, where, we believe, no such thing ever happens.

There are signs that this reform is near at band; the tendency to relax the rigid rules is beginning to be felt at both ends, and in the middle of the social structure, and will go on in spite of clerical tulminations and encyclicals from the whole bench of bishops. We hear of Sunday morning theatricals and Sunday evening "entertain ments" at the Galetty, private theatricals on Sunday in several houses of the rich—Sunday being in many such houses the chief day for receiving. Sunday on the Thames in the season is a gala day for the rich and well-to do. Organ recitals are being provided in certain quarters, and Sunday lectures on secular subjects are becoming a recognized institution. We have bands in the parks, and is it fair that our working men should not be admitted to their own rooms, to read their own books, or look at their own art tressures on Sunday, just because these institutions happen to be public property?

The State museums are the property of the whole nation; hence the convenience of all the proprietors should be consulted. But since there are many communitie, we will as private individuas, who holu a different view, plebiscite might be taken in the various towns where the question is still open. What we mean by Sunday apent rationally, is a Sunday on which public parks shall be completely thrown open (as for the most part they now are), and in which bands and other Innocent amusement and recreation shall be regularly provided; a Sunday on which museums, picture galleries and public libraries shall be free and open to the people; a Sunday of public and private social enjiyment; innocent recreation and useful ducation shall not b

fostered and developed to their fullest xtent.

And we, the people, high and low, ich and poor, which cannot be satisfied with the dry bones of a theological system, of which, indeed, the letter killeth, but the spirit giv-th life, being colly ned that the work of refining educating, human zing and elevating the people, will be materially helped forward by a rational use of that day of rest and recreation which custom and law have provided for us.

Written for The Better Way.

A Word About Books.

There is an Arabic proverb, that "a wise man's day is worth a fool's life" and another, that "The ink of science is more precious than the blood of mar

Macaulay, who had all that wealth and fame, rank and talents could give, yet, we are told, derived his greates yet, we are tool, derived his greatest happiness from books. Sir G. Trevel yan, in his charming biography, says, that of the feelings which Macaulay entertained towards the minds of by-

Written for The Better Way.
"NEW KNOWLEDGE."

Vol. 1, No. 1, Devoted to the Discussion of the Gospel of the Age. This number is an attempt by H. B. Philiprook to interpret the apocalyptic visions of St. John, otherwise called "Revelation." It is a strange piece of

writing; but if we saw for the first time our Bible, with which we are now so familiar, we might think it a strange book too; so we will not be too hasty in

Judging.

The basis of the work is that all the dispensations of religion were given to or put on the world by spirit people through mortal instrumentalities, and that each dispensation was given in ac cordance with the capacity of mortals to benefit by them; and as they out-grew them they were superceded by higher and more suitable dispensations. Thus the Mosaic was superceded by the tianity is about to be superceded by s dispensation sulted to the present status of the people and to last for all

The first nine chapters of Revelation is devoted to a description of the then present condition of the Caristian churches and the advent of Mohamedanism. From the commencement the tenth chapter to the close of the book there is but one straightforward description of the bestowal to the world of a new dispensation of spirit wisdom, prophecy and requirement, the com-plete destruction of all present worship and the putting upon the world at our day a complete, all-potent and ever-lasting faith, for the mortal family, and this wonderful and well prepared part of the old book is as the overwhelming and all-significant prophecy of the world's whole future, with respect to worship, wisdom and society.

Pursuing this division of the book,

he shows the rise and fall of each dispensation from the old Persian or Z rostrian religiou in the Zend Avesta the Mosaic in the old testament, the Christian in the new testament and the Mohamedan in the Koran. Then he begins at the tenth chapter and explains it verse by verse to the end of the book, "every word of which," he says, "concerns events of the present and the future." He says all the old forms of worship will cease, even the Protestantism; but he emphasizes the Catholic part of Christianity in this way: Chap. 18, verse 21, "And a mighty angel took up a stone like a great millstone and cast it into the sea saying, Thus with violence shall that great city Babylon be thrown down and be found no more at all" i a prophecy of the appearance in the Ca holic portion of the church for the purpose of giving that branch of the church its fatal disclosure of the follie and bad practices of its priesthood, and be the wedge for splitting the church in two and putting all that part of it in this country into the fold of the new dispensation. who the person is, it will be found that his work is begun, and that he is as ig norant of the fact as other people; but in one of the cities of the country the person is dwelling, and he was called from his fishing for this purpose, and he has stu k his banner upon the ram-part of the fortification of the new gos-

Psychological Healing Power Alluding to a 'miraculous cure' which has been discussed in the papers, Mr. 9. Cooper thus writes to the Esstern cette, on healing by transference of

istic influences:

So-called exact science has until late Sh-called exact science has until lataly ignored the existence of this force and I should not have ventured to tion it if modern psychological research, both in Europe and America, had not at last enforced a tardy recognition its existence, thus opening up was fields of research hitherto not dreamed of in our materialistic philosophy. Thousands of years before our Christale or a last was known to our Aryan access. tors under the the Sanskrit name. ing fluid of medium; and early in this onstrated its existence by a series onstrated its existence by a series question of interesting experiments. In room from which the faint-st rays | ght had been excluded, his sensitivenes or clairvoyants described it as issuing from the tipe of his fingers and from his eyes, in the form of bluish or yellowish eyes, in the form of bluish or yellowsh ffame-like emanations, and as enveloping his body in a cloud of aura of the same color. These emanations were further described as differing both is color and intensity with the different individuals introduced in the room. You Reichenbach also entertained from these sensitives that emanations similar in appearance were issuing contantly from magnets he presented before them, hence the name of vital or animal magnetism has been given to this force, atthough Reichenbach bimself proposed to call it "Od," a name occurring in the ancient books of Kabala. To this force has also been attributed virulent enakabites. Dr. A Muelter, M. D., says: "in paralysis not resulting from organic disease and structural change of the nere tissue, it is now under the name of masage a recognized and effective readial agent; but this coarse method of employing it is typical of the impair and merely rudinentary knowleds we possess of its vast potencies that no doubt, cause it hereafter to buse one of the most powerful means of a leviating and curing disease in the hands of the skillful physician, when he has become a true heals?" flame-like emanations, and as envelor

Ventiletion

Perhaps few who have heard of the rible facts that have rendered the place famous and made it the synonym of all that is to be dreaded from foul air and

overcrowding.

At eight o'clock on the evening of June 20, 1756, one hundred and forty-six prisoners, officers and men, black and white, and of different nationalides. were thrust into a room eighteen feet square—with two windows on one the four sides, heavily barred with iron -giving to each inmate forty cubic factor of space. In ten bours one builded and twenty-three were found dead-

ouly twenty-three being alive!
Another instance is where, in 1742
the High Constable of Westminster. London, committed twenty eight per sons to prison, where they were thru by the keeper into a hole six feet square and five feet ten inches highthe windows being close shut. In a very short time four of the inmates very short time four of the inmass were sufficated. These facts show the poisonous off cts of the human breahor of respired air. Prof. Brown Sequad has recently made some experiment that are not only highly interesting, but show why the expired air of mass and animals is so deadly. From the condensed vapor of the expired air he produred a liquid so poisonous that when injected ceneath the sain of rabbits it produred almost instant death. This poison he found to be not a microbe, but an alkatoid. His conclusions are that the expired air of all animals contains a poison more fatal than carbonic acid.

It is well for the people to understand these facts. They cry aloud for better ventilation and purer air—for less crowding in home and church, and hall suid school room.—Board of Health Bulletiu, Iows.

owed having a circle at my towns, the wide of comments of the circle as comments are they as only of direct anxection of the circle.

South the middle because intraced to the circle.

South the middle because interaced to the circle.

So



Nritten for The Better Way. Strategy of a Dog

While visiting at my uncle's some years ago, my attention was suddenly brought into play by a cat that shot by closely followed by a dog. An empty barrel lay half way across the hotel yard between the house and barn, and into which the cat, closely pressed, rau, and, turning at bay, faced the dog, who was afraid to attack her in such a posi-tion. The dog settled down in front tion. The dog settled down in front and seemed to be in deep meditation as to the next move to dislodge the eat. At last he laid his plan of attack. He turned around and commenced to back into the barrel, evidently preferring to risk his posterior in preference to his face. The cat, however, was equal to the emergency, and bounding over his back, reached the barn in safety.

A STUDENT OF NATURE.

Written for The Better Way

The Lost Child While sitting on the porch I heard the voice of a man saying :
"Where did you find him?"

"Away down by the engine house

Soon I heard a child scream, accompanied by the sounds of a spanking and the father's voice saying in anger Run off again, will you?"

Thus is anger cultivated in the hu Thus is anger cultivated in the human system. Here was a child having sympathy and parental aff-ction crush ed out of it in its infancy. The child having committed no crime or wrong except to show strong affection for its parent. A little reflection will surely show us a better way to cultivate the little buds of beauty coming on oe'r life's tumultuous wavee.

A STUDENT OF NATURE.

A WATER TELESCOPE.

How to Make an Instrument with which You Can See Under Water.

No doubt a good many of our boys and girle, says the New York World, are ignorant of the fact that they can very little trouble and at almost no expense construct an instrument which they can plainly see what is going on under the water over which they sail their boats. Toe very idea of such a thing is attractive, and we propose to tell you how it can be done

The water telescope may be made of wood or of tin, whichever you prefer, and will describe both. The tin is better, because it is lighter and more easily handled. Its manufacture is very sim-Get a tinsmith to make for you a funnel-shaped tin horn about three feet long. It should be eight or ten inches in diameter at the bottom and broad enough at the top for both eyes to look into. Into the bottom put a piece of glass, cut to fit and make it perfectly water-tight. Leave the top open. The inside should be painted black to pre vent the reflection of the light upon the surface of the tin. Around the outside of the bottom solder on several sinkers to offset the buoyancy of the air in the water-tight born and make it easier to submerge. If it is not convenient to get a round piece of glass, have the large end made square and u-e square you sink the instrument down into the water and put your eyes to the small end you will be perfectly astonished at the plainness with which you see all kinds of fish and water animals swimming around in a state of nature.

A wooden water telescope is made of a long, square, wooden box, say ten in the square at the large end and four

ches square at the large end and four or five inches square at the other. Make all the seems wher tight by means of puty and paint. Put a piece of glass in the large end and leave the small end open to look into, as you do with the thr instrument.

A great many of you will go on boating and picule parties this summer, and you can imagine how much such a contrivance would add to your amusement and pleasure, to say nothing of the lostruction derived from studying the lubabitants of the water at home.

Using the principle of the water telescope, a well-known naturalist had a boat made with a glass in the bottom, through which he could rece every movement of thousands of fish as they warm along through the clear water. Flahermen in Norway use the water lelescope at their work with the best results, comedimes discovering a new kind of fish that might other wise have escept the notice of man. of fish that might otherwise have escaped the notice of man.

A Tour in Palestine

The tourist who visits Jerusalem never falls to take an excursion to the bouth and near the southern border of Holy Land. "Many a year is in its Holy Land. "Many a year is in its trave" since the writer formed one of a Parly of six Americane and Englishmen who took that trip southward the Holy City; but as changes are few to that land, the tourist of to day

we pass down the Valley of Ho nnom, by the hospital newly built, which wafounded by the American Israellies fo the benefit of po er to Jerusalem from all quarters of the

Sir Moses Monteffore and a represen tative of the estate of Judah Touro, of New Orleans, who had bequeathed a handsome sum to the ho-pital, were there at the time of our visit, looking after the interests of the institution. A mile or two out from the city we leave the valley and are on the high table lands, which, as far as to Bethiehem, six miles southeast from Jerusalem give no sign of human habitation.

The country is entirely open. No

theids, feuces or dwellings appear, though the time has been when this region must have supported a vast population. An hour's ride from Jerusalem brings our party to a small domecrowned structure which our guide tells us is Rachel's tomb. It stands in the midst of a burying ground. A few yards away was an open cave on the floor of which were piled a number of human skeletons. As we look at the pretty tomb which marks the spot of Rachel's burial, and then at the loath-some sight within this uncovered cave, one of our party recalls the comparison of the Great Teacher, who said to the hypocrites of his day: "They are like whited sepulchres, beautiful without, but full of dead men's bones and all

AN HISTORIC SPOT.

Rachel's tomb, without a doubt, marks the spot where Israel laid the re mains of his beloved wife to their last resting place. There is the record as given in B ble history: "And they ourneyed from Bethel, and there was but a little way to come to Eprath And Rachel died and was buried in the way to Eprath, which is Bethlehem, and Jacob sat a pillar upon her grave that is the pillar of Rachel's grave unto that is the pillar of Rachel's grave unto this day." And in the after years, when the aged Israel was giving his parting counsels to the sons of Joseph in the land of the Pharoals, he makes tender mention of that great sorrow which had come to bim near Bethlehem, in these words: "Bachel died by me in the land of Canaau in the way, when there was but a little way to come unto Eprath, and I buried her there, in the way of Eprath; the same is Bethlehem."

A 15 minu es ride from Rachel's

A 15 minu e.' ride from Rachel's tomb brings us to Bethlehem, the most conspicuous object of which is the Church of the Nativity, built over the supposed site of the cave where Jesus was born.

As this church

supposed site of the cave where Jesus was born.

As this church has recently been described in the columns of the Dispatch, we pass it by, and proceed on our journey to Hebron and the Vale of E-chol. An hour's ride from Bethlehem and we come to a narrow valley containing three large ancient reservoirs, called the Pools of Solomon. These reservoirs are connected with Jerusalem by an aqueduct by which water is conveyed to that city.

The aqueduct was projected by Solomon and completed by Pontius Phate. When Solomon, was in all his glory in this now desolate valley was his retreat from the cares of state in the palace on Mt. Zhon. Here he tried to make an earthly paradise. In his late years, after he had drained dry every spring of earthly delight, he said: 'I made me gardens and orchards and I planted trees in them of all kinds of fruit; I made me pools of water to water therewith the wood that bringeth forth frees; I got me men singers and women sing ers, and my delights were with the sons of men. Then I looked on all the works that my hands had labored to do, and there was no profit under the sun B-held, all was vanity and vexation of spirit."

SOLOMON'S PARADISE.

As our party rests for an hour or two

SOLOMON'S PARADISE

The tourist who visits Jerusalem ever falls to take an excursion to the value of E-chol, some 25 miles to the outh and near the southern border or touth and near the southern border or touth and near the southern border or touth and near the southern one of a party of six Americans and Englishmen who took that trip southward to the Holy City; but as changes are two touch that land, the tourist of to day will, no doubt, meet with precisely amilar scenes and objects. The bright morning when our steeds were thought to the front of the Mediterranam Hotel in the city of David and Solomon is still fresh in memory.

Passing over Mt. Zion, the western portion of Jerusalem, out the Jaffa gate,

Job, driven to desperation, made the following remark to his friends: "No doubt that ye are the people and wisdom will die with you."

So it is with a large number of contrib utors to the spiritual literature of the day whose emanations would disgust any ear nest investigator after the truths of you philosophy. One writer denounces doctrine of re incarnation, another holds; another from his theosophical heights will say his little speech. Christian Scientist is right in his Hard words pass between the Christian Spiritualist and those opposed to the renegade Jesus. A bitter war has been waged against the materializing mediums, different papers, exponents of Spirit ism, have their dissentions. The authors of your books have as many differen views and ideas as there are writers, and on down to the individuals composing your numberless society, each one upon their own individual platform, with their

Big I and little u.

A studious and thoughtful inquirer is lost in the cretan-like labyrinth of spirit-ual doctrines, messages and phenomena. There are now, after forty-one years of war for existence, almost as many schisms as the Christian can boast of. good sign; it denotes strength. ism has lost its simplicity and is fast be-coming as intolerant as its enemies.

I have heard it said that Spiritualism has come to save the world from cold materialism. It will have to change or consolidate its doc; rines to destroy materialism. It will make an inroad into the ranks of the more ignorant and supersti-tous of the Christians. Spiritualism at present is for the masses.

The Christian religion is fashionable and intolerant. It is especially adapted to certain kinds of people to "be carried to

the skies on flowery beds of ease."

Spiritualism to-day is not the fashion but who can tell of the morrow? It is hu man to persecute, ridicule and try to de stroy a new doctrine or idea. A reaction sets in, it becomes popular and fashionable. Witness the Christian religion, Mohamednism, Protestantism, anti-slavery and other great revolutions of ideas.

The phenomena is its great drawback to a fashionable success. Another evil is the cry of fraud echoed throughout the land which causes the educated to treat it with indiff, rence. The superficial investigation of the Seybert Commission has not of the Seybert Commission has not been forgotten. The great octopus that threatens to throttle the life of M. S. is found among the leaders in your ranks. It is appropriately named, but Christianity and Spiritualism can never blend and be one, only upon the surrender of M. S. I see only one remedy: the blending of science and M. S. if science proves the latter the truth.

only one remedy: the blending of science and M. S. if science proves the latter the truth.

I would ask these upon what grounds do they preach Jesus? He was no greater than Wm. Lloyd Garrison, Dr. Newton or thousands of other workers for humanity. He was a reformer—a man, not a God. Centuries before Zoroaster. Baddha and Confucius preached to humanity without the fires of hell.

Osiris, the Jesus Christ of the Egyptians, came to earth, taught humanity, suffered and die', was resurrected and b.came the judge of the world. The Christian cannot and does not follow the teachings of his blessed Jesus; neither can the true Spiritualist. It is time to let Jesus rest; he has enough to answer for. Those who profess to be "humble workers in this, the grandest of all works," should study the traditional mission of their unfathered God with understanding. To—day we ought to be the sons of God in the nonday lustre of advanced civil zation. The spirit world to day would be no death but a rising to a higher plane of happiness and usefulness. We are now in the dawn of the glorious day, sung by poets, visioned by dreamers, promised by science and philosophy. Soon we all shall be free.

Ban Bernardino, Cal., Aug., 39

Solomon's paradise.

As our party rests for an hour or two in this quiet valley, it is hard to conceive that here in the ages long gone the greatest of ancient kings had on this very snot attempted to make a paradise. Hither he daily came on his charlot from o'd Jerusalem, and here and tried to dismiss the cares of state and revel in sensual delights. But it was all in vain. He had hull the most spiendid to mple the world ever saw, the fame of his wisdom had gone forth to other lands, so that from afar the Queen of Sheba came with her offerings, and when she saw the spleudors of Jerusalem, said, "the half had not been told."

The worldling's paradise was Solomon's, and yet there were aching voide within the heart of that glorious king that pleasure, fame and glory ould not fall. When the fashion of that bright world in which Solomon lived for a few years, passed away, when desire had failed. "All was vanity and vexition of spirit, and there was no profit under the sun."

"A greater than Solomon' who was carded in a manger but a few miles away from this summer palace, and who, on earth, had not where to lay his head, looking on the lilles of these."

But we must proceed on our way to the Vale of E-chol. For three hours or more south of the Pools of Solomon our more south of the Pools o an extremely morbid and pitiable mental condition to one of rational calm rejoicing. Have also, by the help of Mrs. J. and her guides been so influenced as to entirely corquer the tobacco habits of chewing and smoking, which followed me for over for.y

smoking, which followed me for over for years.

In addition to the foregoing benefits mentioned—through the work of this me dium, my aprirtual eves are being opened to the indescribable beauties and grand up the file beyond the grave. Clairvoyance as well as healing and other gifts, is rapidly being developed. By such experiences have lost all fear of death, and this alone ought to be a satisfactory answer to the question. "Spiritualism, what good?" In conclusion I would ask are not such me diums as Mrs. J. deserving of support in full measure, especially by Spiritualism, "Yea, verity." Own D. Yea, verily."
Haverbill, Mass., August 17, 1880.

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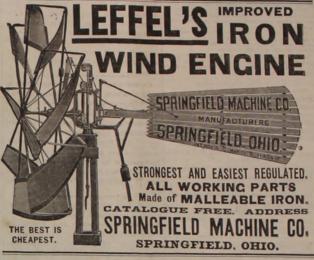


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CINCINNATI - - - AUGUST 31, 1889

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Intuition and love are one.

Inspiration is the revelator of facts hidden from mortal view,

Life is, and ever has been, for out of nothing comes nothing.

As physical pain purifies the spirit, mental suffering purifies the soul.

We have neither time nor space fo quarrelling; both are too valuable for that.

We can more readily see the faults of we dislike than of those we have a kind feeling for. Strange, isn't it?

True sympathy is silent and undemor Wordy sympathy may be more pleasing to the spirit, but has no substance.

Your morning's greeting is as you in-Your own ill humor or good feeling towards others attracts just what you

To be in the fashion a lady should dress as uncomfortably as possible-from the bonnet pinned to her back hair, to the shoes with heels under the instep.

Nearly all people want sympathy when in trouble, and to sympathize with another is to suffer also. Thus it is selfish to constantly demand sympathy without remittance.

nor words need be employed to make ones be true or not. The gift of intuition intentions kr.own. enables man to divine the feelings or opinions that others have of him.

Instead of sympathizing with a man his case that is pending in the U temptousness is an evil also-virtually be-

Intuition becomes beclouded as we lead life; and in comparison we have to exert ourselves materially to make ends meet. The intuitive minded have faith, for they feel that they are being spiritually guided.

whether he has or not, tell him of it. he becomes nettled or aggravated, your suspicions are well founded. Innocence laughs at accusations, and remains friends

Be just under all circumstances. By so doing you keep on the spirit side of life. Their influence and aid is worth most in the long run. Hypocriey and injustice must eventually succumb to the angel worldeither by direct action or by circumstances

tained by being forced to attend a church nor recreation by staying at home. Open the parks and the museums and enliver them with music; let the theatres offer something that will temporarily relieve man of business cares; let innocent amusi ment be the order of the day; and let thos who choose go to church. The laboring have but one day in the week to enjoy the neelves and that day is Sunday

Circumstances should be taken into cor ideration before making accusations, for often the best of intentions are mistaken

arried out to the letter, none of those who ner served them. But it's do as I say, not as I do, you know, There is as much hypocrisy in law making as there is in religion.

The materialist says intelligence is property of matter. Why not rev Time was, when matter was not-prover by materialism itself through the evolu-tionary theory. The fact that it was created should point to the existence of a su perior condition—a cause. The effects prove it to be intelligence; thus matter may be said to be a property of intelli-

Curses like chickens come home to oost, it is said. This is probably due to a psychological reaction; thoughts sent forth that find no lodgement return to the owne with the effect that was originally intended for another. Good thoughts leave a vacu-um which is filled by nature's intelligence as soon as they adhere to the one sent to.
Maledictions do find lodgment at times, but nature has her curses as well in the form of disease and pain—like attracting

Man must expel a great deal of magnetism if he leaves a trace of it on every walks on not excepted. Where does it come from? Does he absorb it from Nature? Or does he generate it? These are questions which should interest every ortal and induce reflection. Self-study is the highest that we can devote ourselves to, and such thoughts lead to it. By this we also learn the nature of life, of God, spirit, soul and matter, even if but to our own satisfaction-intuitively, as it were.

Spiritualits are regarded by many as be ing "superstitious," because they "believe n spirits." It depends on how we apply this word. Self-sufficieny is, to a large extent, the incentive to its use. The term 'fraud' is employed when the impulse is entire satisfaction of all. hatred. But this does not apply to the outside world alone. Spiritualists often employ them against others, both inside and outside of their ranks. Not where actual superstition or fraud exists, but be cause it appears so to them-just as a belief in spirits has the appearence of superstition and physical manifestation the ap pearance of trickery to a materialist. It is he heigth of self sufficiency, if not conceit to denounce another's belief until known by absolute and unbiassed investigation if it

'Bring on your spirits!" is again the cry by the secular press. They say it is very easy for Dr. Reid of Grand Ripids to win who has an evil habit, some are wont to treat him with disdain, forgetting that con that spirits can and do communicate. Hon A Why not charge a telegraph operator for ing hatred and a long distance from love claiming to send a message over the wires, and make him prove telegraphy to be true to the court without apparatus or the a double life; i.e., one true and one false conditions required for this effect? If the Court or the Jury will adjourn for a series and an honor to the cause. of seances under proper conditions it could easily be done. If not, the medium will be as much at loss as a telegraph operator would be without his conditions If you suspect a person of having a Will the Court give Dr. Reid a fair trial He stands six feet, three inches, and weakness and wish to know positively by investigating the phenomena of Spirit

We often dislike people for express-ing their opinion of us. What is the difthat is upon us, and whether expressed by mortal or not, the effects will be the same the intumer and aid isworth most in the long run. Il properly and insure and aid isworth most in the long run. Il properly and injustice must eventually auccumb to the angel world—with the my thought or other eight man in the right place.

Among the finest cottages and building not rapport with them by thought or other eight man in the right place.

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Among the special law is the case of the power of the power to the server the count of the case of the power to the server the count of the case of the power to the server the count of the case of the power to the server the count of the case of the power to the server the count of the case of the power to the server the case of the power to the power t

was found by Prof. Herbert in the lower eocene deposits near Paris, (France) I have bitten a man's head off as easily as a oodpecker can nip a cherry.

He lives best who loves most; in whos soul swell the broadest and deepest charity for all; and who acts out these principles in his contact with his fellow men .- At-

ignated we must say in prosaic terms that it is a station, situated on the D., A. V. & P. R. R., a few miles from the city of Dunkirk, N. Y., in Chautauqua County. It is where Spiritualists from all parts of voted in its favor, could have a Sunday din-ner served them. But it's do as I say, not is I do, you know. There is as much hy-joy nature in her maidenly beauty. The camp ground lies near a virgin forest, and as a summer resort cannot be excelled. It

Suggestive name!

is within easy access of the grounds. The Cassadaga Lake Free Association is the name of the organization under whose paid. Since then the extent of the grounds have been doubled. The members of the first Board of Trustees were L Sage, M. R. Rouse, G. C. Rood, O. G. Chase, and was elected president; T. J. Skidmore treasurer; J. W. Rood, secretary. Mrs. E.

The first meeting was held in nature's bower, with a speaker's platform made of hemlock boughs, adorned with flowers

and their companions, the fairer sex-Since then it has become a most beautiful villa though not deprived of its original beauty-its beautiful trees and overhanging boughs. The beauties of Cassadaga have become widespread. Nature has been particularly lavishing in this region. Picturesque hills, valleys and lakes, a clear sky, an even temperature, a high attitude, beautiful walks and many natural advan tages, make it an attractive centre for others besides Spiritualists, and thus has proven a prolific garden for raising con-verts, and an Eden for the regeneration of desponding souls.

Among the most active workers in the Association and for the good of the cause generally, are the Messrs. Gastons, T. J. skidmore and wife, J. W. Dennis, Hon.A. B. Richmond, and Harrison D. Barrett, the latter a promising young man filling his position with grace and dignity and to the

A. Gaston, for the past two years the presiding officer, is a friend of the mediums and encourages phenomena as the fundamental principle of Spiritualism. He was born in Castile, N. Y., April 24, 1838, and has been interested in the cause for over thirty years.

T. I. Skidmore, is also a veteran in the cause, and a noble, generous, warm heart ed gentleman of about fity years. He has an elegant home on the camp grounds the vineyard of spiritual truths, labors among the flowers and superintends the

Hon. A. B. Richmond is an attorney at law of Meadville, Pa, was born in 1825, and became a Spiritualist several years ago. He is a man of much force and highly respected in his resident city. As

J. W. Dennis, of Buffalo, N. Y., was born in 1727. Having traveled considera-ble he became a close observer of facts and thus became a scrutinizing Spiritualist weighs 230 pounds, is a business like lookor trifling. He is sincere in what he un-dertakes or suggests, and means well in all he does. He is a trustee in the association, ference—the voice of the people is the but constitutes in himself a bureau fo voice of God—of the law—of the cause general information concerning this camp He is invaluable here for such work, is lite and affible to all comers, and therefore

nis chair.
Mr. C. C Stowell our efficient busines Mr. C. C Stowell our efficient business manager, is responsible for the contents of this article and the good things said therein, he having gone to camp on a ten days duty and writes all this from the seat of war in a private letter to the editor. However, it is but a testimony added to that of many others, and we feel confident that the workers for so grand an achievement deserve all the praise that can be bestowed upon them, and we are therefore not unwilling to add ours to the shower. May they never say faill

-WHERE TO FIND THEM. attending a scance for physical manifesta-tions at the home of a lady and gentleman in this city, which precludes all possible give this because the whole was a surprise doubt of collusion, deception, or of being hypnotized by the host or hostess, or any other of the party that were present, who were also invited guests like our-self. For, in the first place, there was no question of price involved, as the seance camp ground less near a vigati toles; and question of pitce involved, as the search as a summer resort cannot be excelled. It is known as Cassauga, the appellation having been taken from one of the three beautiful lakes that form a part of the camp. Lily Dale is the Post office, which host and hostess. In the second place, only the most intimate friends of the latter were admitted to this circle, and every tated or counterfeited them? Moral: Form one known to us as people of unquestion-able reputation and respectability, who were themselves as eager as the mediums auspices the camp meetings are held. The first was given in 1880, forty acres of land being then purchased for which \$1845 was no manifestations could take place. The no manifestations could take place. The lady of the house happens to be a trance medium, while her husband is an impressional medium, though they were informed by the spirits that communicate through D. S. Ramsdell. A. S. Cobb of Dunkirk, the lady, that if they sat together in a dark was elected president; T. J. Skidmore, room and around a table, with perhaps a dozen good friends and believers in immortality, they would obtain physical mani-festations—their combined mediumship creating a battery which would furnish them (the spirits) with the forces or magnetic emanations necessary to produce raps and spirit lights, move inert objects around

> trumpet (a tin horn). One experiment was sufficient to con vince them that strange things do occur under conditions, when followed out according to spirit directions. After several weeks of regular sitting these manifesta tions increased in marvellousness and power, and we consented to attend a seance, with them. To facilitate the har-monizing of the human elements, the spirits manifesting at this circle had ordered a cotton rope, entwined with silver wire to be made, and to be held by the sitters in stead of placing their hands on the table as is usually the custom at dark seancesthis making the position more easy for all

the room, and speak through the so-called

About fifteen persons composed the circle on this occasion. A large dining or extension table was placed within the circle and on this table were placed: A musicoox, a guitar, a bouquet of flowers, a callbell, and a glass of water. After all were comfortably seated and had the rope layng across their laps, the light was turned down, and the music box was wound up and to bring arguments against a system by the host for the purpose of playing that have no bearing on it rather turn the while the spirits were preparing to manis tables on its would be judges and oppo fest themselves. Before the music-box had run down, raps already began to be heard and tiny bright flashes of light sparkled by its would be advocates and inexperiand lives there throughout the year. Mrs. Skidmore is a member of the Board of the table or within the circle. After the ample, was met with a demand to heal a Trustees, and besides being a laborer in music ceased, accords were struck upon broken limb by faith. The foolishness or music ceased, accords were struck upon broken limb by faith. the guitar, immediately followed by the same such a demand was never equalled by the being lifted in mid-air and carried over most absurd notions that the quacks and decorations. She is friendly, sympathetic and modest, and ever ready to do a benev- being played upon. After being gently Reason alone might have told anyone that laid upon the table again by the unseen tar of roses pervaded the room, followed by a rose being thrown into the lap of the tar sprinkling of water on the party, and then that, how many physicians the trumpet was heard to fall on the table. have not given simple bread pills to cure a a Spiritualist he is honest, earnest, sincere, the trumpet was heard to fall on the table. The next instant though it was heard to strike against the ceiling of the room, and from thence a voice was heard saying, resorts to it is a deceiver-receiving a fee "Good evening friends." A general response was given with "Who is it?" A curative properties and may be regarded name was given which was recognized by as an imposition when prescribed. nearly all present; and after a conversation healers are at least honest enough to ac had been held with this intelligence, a knowledge this, and withal, never salivate change of voice was noticed. This was a patient with mercury when ignorant of recognized as another spirit friend. And the real malady. Because some fail and in this manner a great many spoke—the others pretend to heal are no worse crimes trumpet, however, during the conversation than when physicians prescribe mercury was carried about from place to place, of ten touching one of the sitters and calling latter.

across the table with such rapidity, that it not only created a vibration in the sound, but as no human being could have moved it by even a mechanical contrivance. Finally it was gently let down in the corner of the room, striking until it reached the floor. After this the heavy music box on the table began to shuffle about. Several times it was lifted but dropped again with a "bang." Then the lid was opened and the invisible hand made efforts to wind it up or set it in motion. But this was appearantly too much for them and it was parently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently too much for them and it was a presently to prayer. The meaning between and wer again, but as often revived and ver again, but as often revived and ver again, but as often revived and over and over again, but as often revived and presently it as the following letter will throw some leg on the question:

The following letter will throw some leg on the question it as the following letter will throw some leg on the question:

Long Lake, Hennepin County, Mas Dr. A. B. Dabson, Maquoketa, low.

Dor, A. B. Dabson, The following letter will throw some leg on the question:

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Long Lake, Hennepin County, Mas Dr. A. B. Dabson, The following letter will throw some leg on the question:

Lo t fall, all was still. The quiesand broken by one of the circle saying "I Now comes the Brown Sequary properties and hostess in the affirmative. A The discoverer has been successful in his Non-experts have failed, windows of the room closed as they had been before the scance, but the table was disarranged as might be expected. the flowers were scattered over the laps of sitters and half of the water had been drained from the tumbler.

the least, for we found it quite natural, and could relate more wonderful o the lady and gentleman through whon the last expose of Spiritualism to find out for themselves, and without trusting to any professional medium, whether such things really occur or not. And they do occur, despite what they may say who have been only simulating them. And if they who your own circles at home and then you will know positively that spiritual manifes-

tations are possible.

Since the above was written we attended several others at the same place. In addition to the aforenamed manifestations the anapping of fingers in mid-air immedi ately over the centre of the table, was imi-tated, and sufficiently high enough to prove it of superhuman agency. And at the last sitting the medium was entranced and gave us a prescription for lung troubles for a party at least 700 miles from here, the only evidence of this need being contained in a letter which we had pocket at the time, just received that day, and of wnich no one present but ourself new. It gave us positive evidence though that some spirit present knew of it and proved it to us by the message given through the medium. Seek and thou shalt find—Spiritualism to be true.

BROWN-SEQUARD AND FAITH CURES
vs. BREAD PILLS AND CALOMEL.

To judge from the manifold methods of nealing that have sprung into existence during the past generation, half of the civilized world must be sick or ailing physically. As the cause so the effects every new method, whatever its nature. met by an opposing element and greeted with its full complement of ridicule. The last "craze" is the Brown-Sequard science of healing and rejuvenating people troubled with age and infirmity. Like magnetic faith and mental healing, it undoubtedly will prove beneficial and successful when better understood; and like the first named will prove detrimental in the hands of ex perimenters and non-experts. It is the latter which bring odium and ridicule on every new discovery or system, and often to the extent as to becloud the good that is in them. Because some fail is no proof against the validity of a young science, nents. Absurdities originating with the such was not included in faith healing. patient of imaginary ills? Either this is form of faith cure, or the physician who under false pretenses. Bread pills have no n the first instance and bread pills in the

experiments. Non-experts have failed, and quacks will undoubtedly bring odium All decried and ridiculed. But for all that it will live; if not in its exact present form, in another and better.

Were we surprised at all this? Not in All the year round-A dime.

HOW TO ADVANCE A CAUSE ately occurred in the Baptist church Dallas, Texas, the "Independent Pa of Waco, Texas, among other things

All preachers are not immoral; and to make wholesale condemnation of them be like Messrs, Hayden and Hanks among them, is unfair and illiberal. There are many very excellent men in the minute The fact that we differ with those ger trine, and the further fact that they ofte berate us roundly for it, do not warrant as in resorting to wholesale crimination o preachers as a class. We believe in fe eternally flinging into their faces the cambinere men of their order have gone autois no conclusive argument affecting to uestion at Issue, for if they choose, hey often do, they can find black sheep our own flock, and what would it smoo to as an argument against Libe

Simply nothing.

Our object is to discuss the difference between Liberalism and Chris tianity on a high moral plain. We are not given to railing or mud flinging, and we do not mean to adopt that style. We have always tried to treat our opponents just as we would be pleased to have them trest us, and wherein we have failed to do this if ever, we have simply fallen below ou own standard.1

First harmony, then organization. as long as there are some in our ranks who hold on to old opinions and ideas, a will not advance with the liberality of the age, harmony is out of the question are many in the ranks of Spiritualismsh are as unrelenting and intolerant man the old fogies in Christianity, and who should turn the field over to the range generation instead of continuing to feet shot at whatever turns up. When the find nothing more outside, they par quarrel with something within, and me fest a spirit that is not in harmony we Spiritualism of to-day. Those who have for thirty and forty years, should now stand as the pillars of strength and enblems of purity, so that we may point with What higher mission can anyone design than to represent a cause in this way? Le the older ones exhibit a god-like spirit, and there will be no trouble to reform the followers.

LOCAL ITEMS.

Cincinnati Camp, June, 1802, Turn out Sunday and hear the least

Mrs. A. E. Kibby, has returned in Lookout Mountain and will be pleased! meet her friends at her home 16 Saunde

Street, Mt. Auburn, Cincinnati, Ohio The Trio Orchestra have returned for Lookout Mountain, and will once as add to the beauty of the occasion by a seprogram of music.

They will meet was a hearty reception.

The Society of Union Spiritualists of their regular services on Sunday at Hall, 11; West Sixth Street. The speak will be Miss Emma J. Nickerson, of Bion, Miss., a fine inspirational and a medium.

Mrs. Adah Sheehan returned on Tanday from Lookout Mountain, where a has been giving great satisfaction as all turer and psychometrist. She will be turer at the Douglass Hall, Sixth and Wanut, Sunday, at 3 p. m.

The Children's Progressive Lyceum* hold its regular services at 9:30 a.m., the hall of the Society of Union Spiritists. Parents are requested to send the children and to attend themselves. Liber Group will discuss questions proposed by the members of the group.

by the members of the group.

Prof. G. G. W. Van Horn gave he closing lecture on Sunday evening. He not an ornate, flowery speaker, but gastraight to the point dealing sledge-humer blows of logic and reason. The issigiven were pointed and direct, and somethern were remarkable, the spirits speaking in French and German, languages the dium is unacquainted with. He has like behind him the impression of an honest as sincere medium, and a gentleman in even sonse of the word.

Who is this Marvelous Man Dr. A.

ance, but since taking your remedier is situp to have my bed made. I had be given up to die. The doctors said sumption had set in and I had my clothes made, but thanks to you and a good spirits, I will not need them ret.

I did not believe in spirits nor Spintonism, but I do now.

I am gaining so fast that the neighbor can hardly believe it is myself.

I have sent you a great many and will send many more.

I had twenty calls on Monday to your picture, and to see if I was regaining as fast as reported. They know what to make of it, as they we expecting me to die. They say this is a miracle. Who is this man my can work such wonders?" and many such questions. Send remedies soon, they will reach me before this momendicine is gone.

I wish I could tell to the sich whole world, what you have done God bless you is my prayer.

Truly yours,



Santa Barbara, Cal.

ood Samaratin writes that two lady
salists, Elizabeth and Sarah Ramadell,
need with none to give hat which
all life demands. Rooms rent has been
then free, but they have no furniture,
had to accrifice the same to reach this
ult onave themselves two matter. to sacrifice the same to reach this layer themselves irom entire distance to the same to reach the same to reach a such as those who could see no traph same. Little contributions from a well observed will be very acception of sequently for sensitive to batherith world any longer. As soon of receive visitors they willight to be earn their own living. Those send a dollar bill or bills, can upwaid. This would prove the call method of sending small

Pleasant Lake.

Pleasant Lake.

rrived at this beauti ut camp yesterday, ith, and found a large gathering, more ever, stayed in the camp over night.

e. Mr. E. Tisdale, of Springfield, Mass., ered one of his inspirational addresses are and appreciative audience; he also red the uext day. The camp is all life interest; all are beautifying their cotand gr unds; large numbers of gers are present with hundreds of old iar faces. To day we have fully ten ands. Hundreds of mediums are with known them, and the medium are with known them, and the same with known the medium are Dr. J. E. Manufield, H. Mrs. M. E. Shrifey, Mrs. E. L. Compan, Mrs. D. Hager, Mrs. E. L. Compan, Mrs. D. C. C. Dr. A. H. Huse, Miss Jennie B. Riind, underded of others. mediums are: Mr. Decon, Mrs. W. Eddy. Mrs. Thornton, Mrs. Deput. Mr. W. Eddy. Mrs. Thornton, Mrs. on and Dewitt C. Hough, son of Mrs. or appealers of the day were Lyman C. speakers of the day were Lyman C.

d Gray, speakers of the day were Lyman C. Hon. Judge Dally and Edgar W. Em-the wonderful test medium. later-sting medium, Mrs. J. F. Dil-m, of Lynn, Mass., was married on h to Mr. G. W. Stores, of Bridgeport,

Lookout Mountain, Tenn.
erday was our last day of the camp ng, and everything connected with its was of the most barmonlous nature. A noteresting conference meeting was held morning. Dr. Fuller addressed the nee of the afternoon, and Mrs. Shechan ed the piatform in the evening. Good lock and extract attention were pleastures of the terminus of one of the atlafactory camp meetings ever held I am too busy with various duties this gio extend my report, so will post-innil next week.
Deard of directors of Lookout Mountain we letted the following officers for the Paul R. Albert, Churks coga, Tenn. put Jerry Robinson, Charleston, Miss., resident; J. Neeman. Craftanooga, treasurer, Dr. Geo A. Fuller, Lookout ain, Fenn, Secriairy.

ng bis seances. .Wells has hold tests circles in the audi-m in behalf of the Association. He and descriptions are pleasing, and rec-

Casadaga Camp, udersigned, a commit-the claims of W. S. Dhio, to independent

Glenburn, Me.

The First Maine State Spiritualist Camp
Meeting Association will hold their twelfth
annual camp meeting at Buswell's grove
Etna, Me., commencing August 30th and closing September 8, 1830.

officers of the Association.

President, B. D. Newcomb, South Newburgh, Me.
Vice-President, Dr.C.F.Cowno, West Hampden, Me.
Secretary, L. C. Smith, West Hampden, Me.
Tressurer, Daniel Buswell, Eina, Me.
DIRECTORS.
A. J. Farmer, Charleston, Me.
Z. Stevens, Guilford, Me.
J. M. Davis, South Newburgh, Me.
CliveEmery, Gleaburn, Me.
Lucinda Cook, Hampden, Me.
Belle H. Smith, Corlnaa, Me.
Lectures

LECTURES Mrs. Abbic Morse, C. Fannie Allyn, Moscs full, Mrs. Mattie Hull, J. Frank Baxter. Modiums everywhere, and especially Maine nediums are cordially invited to attend this

nnounced at the close of the afternoon meeting.
The camp ground is located in a beautiful hard wood grove, on the highland directly lock of Etua pond, and adjacent to the daine central Reliroad. B-autiful scenery slear air, and pure spring water. Half far-tickets will be iswed to visitors to the camp by the Piscataquis and Maine Central Rail-roads.

Obituary.

Died at his bome in Union, lows, Thursday, June 27, 1889, Levi Lunday, in the 80th pear of his age

Mr. Lundy was born in Grasen county. Virginia, and moved with his parenta is the lighten december of the county, Ohio, when two vears old then to Clinton county, Ohio, when ten year old. There he was married to Sarah Wicksham in 1881 where they remained until 1840 ham in 1881 where they remained until 1840

Dr. Dean Clark is in San Francisco. Horaca Seaver, editor Boston Investiga-or, is dead.

naversions. Solution of the second of the se

Dr. J. Balley spoke at Pleasant Valley, Kansas, Augusi stin, and at the Delphos, Kan ses, Camp Meeting, during its sessions, from August 10th to the 20th. He desires engage-ments for the fall in Medraska, Jowa and Our 22th, Secandor, Fa.

MOVEMENTS OF MEDIUMS.

[All announcements and notices under the modern of the office is blooder to insure insertion the same wee Dr. F. L. H. Willie is now residing at Gleros, Yates Go., N. Y.

Beals may be addressed at North Penn., during August. Frank G. Wilson solicits engagements of colurer. Address box 39, Mantus Station

Mies Jonie B Hagan will make engagements for all and winter week evenings for Framingham, Mass.

Mrs. H. E. Williams, of New York city, will lecture during the summer months. Arrangements made by addressing her at 232 We t Forty-sixth street.

Mrs. Ada Sheehan, inspirational speaker, lectures at Douglass Hall, Choinnati, during July, and will attend the camp meetings at Lookout Mountain in August.

Mrs. Mary C. Knight will be pleased to correspond with societies wishing to engage her are too the second of the second correspond with societies wishing to engage her are too the second of the second of the second correspond with societies wishing to engage her are too to the second of the second of the second correspond with societies with the second of the second correspond with societies with the second of the second correspond with societies with the second best of the second

Cassadaga Free Lake Association. THE SPIRITUALISTS Western New York, Western Pennsylonia and Eastern Obio, will hold their

TENTH ANNUAL MEETING

Eng July 27, Saturday, Mrs. R. S. Lillie, Boston. Msss. July 28, Sunday, Watter Howell and Mrs. R. St. Li tle. July 29, Monday, Conference. July 39, Tuesday, Lyman C. Howe, Fredonia, N. Y.

Y. 31, Wednesday, Mrs. R. S. I Ulic. 1st I, Thursday, Lyman C. Howe. 1st 2, Friday, Walter Howell. 1st 3, Saturday, Hon Sidney Dean, Wa August 4, Sunday, Mrs. R. Lillie and Hon idney Dean.

Bidney Dean.

August 5, Monday, Conference.

August 6, Tuesday, Hon. Sidney Dean,

August 7, Wednesday, J. Frank Baxter.

Chelses, Mass.

August 8, Thursday, Rev. Samuel Waston

Memphis Tens.

August 7, Wednesday, J. Frank Baxter, Chebras, Mass.
August 8, Thursday, Rev. Samuel Waston, Membils Tenni.
August 19, Friday, J. Frink Baxter, August 10, Saturday, Mrs. A. M. Glading, Dayelstown, Pa.
August 11, Saturday, J. Frank Baxter and August 12, Monday, Conference, August 12, Monday, Conference, August 13, Tuesday, Mrs. A. M. Glading, August 14, Wednesday, Rev. Samuel Watson.

son.
Angust 15, Thursday, Waiter Howell.
Angust 16, Friusy, J. Clegg Wright, Newfield, N. J.
August 17, Saturday, W. C. Warner, Yorkshire, N. Y.
August 18, Sunday, J. Clegg Wright and J.
J. Morse, London, Eng.
August 18, Monday, Conference.
August 20, Tuesday, Mrs. F. O. Hyzer, RaAugust 20, Tuesday, Mrs. F. O. Hyzer, Ra-London, Eng. B. Monday, Conference. 20. Tuesday, Mrs. F. O. Hyzer, Ra-

GENERAL INFORMATION.
pers will please register their name at
cretary's office.
ed.

MRS. FAIRCHILD

Will Hold Seances for Friends

TUESDAY & THURSDAY EVENING, AND SATURDAY AFTERNOON 2:30,

WEST SIDE, CHICAGO, ILLS.

POOLE'S MAGNETIZED CATARRH REMEDY

In examining eyes clairwoyanily to adjust spectacles, and looking for the chief cause of ailing eyesight, I found it to be existent and cold in the head. This fact revealed to me the true nature of the troube to be removed, and led to the discovery of my caterit removed, and led to the discovery of my caterit removed, and led to the discovery of my caterit removed, and led to the discovery of my caterit removed to the discovery of my caterit removed to the discovery of my caterial parameters and the second to the discovery of t

To Preserve and Restore Eye Sight

POOLE'S MAGNETIC COMPOUND



RESTORE LOST VISION. My Clairwoyant Method of fitting the eyes never fails, sent by mail \$110. State age and how long you have worn glasses, or send a two-eent claim of the control of th



PROF. J. D. LYON,

BUSINESS AND TEST MEDIUM.

Sittings Daily.

Letters by mail, photographs or lock of hair wood containly diagnosed. Circles Sunday at 3½ and i. r. m. Forty years experience.

188 Richmond etreet,

CINCINNATI, 0



FREEMAN'S POWDER





CUARANTEE Sare Shoulder,





AGENTS LOOK and far mere agent time. J.V. Kenyon, Glem Falls, made also one day, \$76.50 one week.

August 29, Tuesday, Mrs. F. O. Hyser, Ra-collis, O. Wednesday, J. J. Morse, August 22, Thursday, Mrs. F. O. Hyser, August 24, Friday, Miss Jonels B. Hisgan, B. Farnington, Mass. August 25, Saturday, Mrs. Dors. L. V. August 25, Saturday, Mrs. Dors. L. V. Richard 25, Sunday, Mrs. Dors. L. V. Richard 26, Monday, Conference, August 27, Tuesday, Mrs. Cora. L. V. Rich-August 27, Tuesday, Mrs. Cora. L. V. Rich-Con, Mass. August 29, Tuerday, Miss Jonnie B. Ha-

Given through the Mediumship of Henry R. Warner, Cincinnati, Ohio, by the Guides. Waubenekuhn and Watonowan, Wednesday, August 21, 1889.

Wednesday, August 21, 1889.

Infinite Master of Life and Wisdom:
We come to you this morning, led by the desire of knowledge—knowledge of life eternal, of the loved ones, who have passed on before us. May we ever be bound by the cords of truth and harmony to the highest and purest in nature. Looking forward to a continuity of life beyond the grave let us then be prepared to live and do in accordance with our highest inspirations we may be enabled to receive. Amen.

ALICE THORNDYKE.

My Dear Mother: Out from the realms of spirit I stretch my hands to you to bless you and aid you in the struggle of life; to wipe away the tears that have diumed your eyes and now mother let us forget those dark hours of the past and march ever forward to the victory that awaits rough a your ward to the vic ory that awaits you as your reward for the patience under corrow and persecution. May you never again be compelled to pass through such darkness and sffliction as have been your lot during the past ten years. But out from it all you have come triumphant and now mother we want you to know that your loved ones ar ever near you. There is no need of my relating all that terrible time of my passing tions and am climbing ever onward and upward over the hills of progress. We come not back again to bring sorrow and paic; not beek again to bring sorrow and pair; we come with joy and love, from the angel world above, drooping hearts to cheer, casting out all fear. Wiedom, love, truth, self-knowlege and self-culture are the gifus the angel loved ones bring to earth. May you ever be guarded in your life jouney by the angel band. To Mrs. E P. Thorndyke, San Bernardino, California.

EFFIE REYNOLDS.

Of course I would come when Alice did, but I am going to say to Mamma Elsie that this is indeed her little daughter. I know mamma that I can always come and talk to you at home; but even, you sometimes say "Oh, if I could only receive these words and hear and see these things through some one else, then indeed would I know that I was not deceiving myself." In answer to that desire of yours I have come to-day to this medium to give you a message of love and encouragement in your work. You have had many trials and disappointments in the past three ye ra, but the turning point has now been reached, and if in the future you remain true to yourself and your guides, you will be rewarded by a grander development than of the past and be enabled to bring much joy and comfort to the suffering ones of earth. Oh, mamma be careful of your acquaintances, keep your-self well guarded by an armor of reserve, and press forward with unflinching fidelity and truthfulness to your work. Don't give promiscuous circles; be exreful whom you admit and the number. Let quality, not quantity be the rule. You will find many warm true friends on your journey eastward who will stand by you faithfully. You will make changes now in a few days by means of which you will be enabled to come east sooner than you have planned. To Elsie Reynolds, San Francisco.

JOHN HAMILTON.

Dear Nephew: When you were stand ing by the medium's side a few moments ago, I desired to speak to you then but had to await my turn until the little girl was through and then you were gone, so I send you the message in this way as there are many others who will read and know. You have arrived at a critical stage in your development and new experiences are awaiting you. Fezr not for we are with you and you are on the right road; go ahead. The following was entrusted to me for you: "My Dear Papil—I am much pleased to come to you thus. You will find an interpreter on your western trip. Vive La France! Yours, DE Moiden." May you ever be blessed and bless others.

JAMES WILLIAMS.

My home was at West Point, Missis sippl, where my people still live. Some of them are here in Cincinnati, at the present time and I am glad that it is so, as by that neans I am enabled to come in contact with the medium more closely than I otherwise could. To Eugene, I say I have watched the growth of his character with much in terest during the past three years and am much pleased with the development he has made during that time. Adhere to those

desire to reach a dear friend who is going Bouth this winter. Frank, I want to thank you for the kind words you spoke for me a few days ago, thus enabling my father and mother to know that I was not dead but only gone before. The friends who call themselves, Will and Sam, send greeting to you.

few weeks ago, in place of Etla Bishop Beach read Laura Bishop Beach. Ella is the name of the first wife who only liv-d a few months. This correction is made at their record. their request.

Some say they care more for the phenom-ena of Spiritualism than they do for the philosophy, and others take the reverse po-sition. To us it appears that neither side We have heard a man say that trum speakers in existence. We know the man is honest and sincere in this statement but to us it appears that he misapprehends the nature of the movement that has arisen in the past forty years, Spiritualism means something more than either phenomena or philosophy atone. Of what use would the foundation of a house be without the house, to protect it from the destroying elements, or how long would a house stand without a foundation?

without a foundation?

The philosophy and phenomena of Spiritualism are so clovely connected that you can not tell at the present stage, where the one begins and the other leaves off. The lecturer who speaks in the trance or inspirational state is as truly a part of the phe nomena as the table tipper or rapping me-dium. Eich have their place in the work. Their position in the philosophy, however, depends entirely upon the nature of the communication given through the medium

A communication from a departed friend is a phenomenon, whatever the means of communion may be, but when that communication becomes a statement of the laws of manifestation, or of life, it then becomes

philosophical in its nature.

The phenomena are valueless, comparatively, unless they lead us to a light of self-knowledge and thus enable us to become better men and women.

The mere rap or tip of the table is nothing unless there be intelligence in it, and intelligence can only arise from only one of two sources in the production of these phenomena; either incarnated or decarnated human spirits. Intelligence, however, to manifest in its most perfect form must act through intelligence. We think this has been shown in the development of what are classed as mental phenomena contempora neously with those called physical. Some of the brighest exponents of the mental phenomena that we have to-day beg n their career as mediums for the physical phenom ena, and have grown upward to their present high position. The kind of manifestation given through any medium depends upon the temperamental development of the instrument used. Outward physical conformation has nothing to do with the kind of manifestation; it is the quality of the psychic man or woman which deter mines the force and character of the phenomena.

From the strictly scientific standpoint we have no philosophy of Spiritualism; we have phenomena, facts upon which to base a philosophy. We may say we have an experimental philosophy; we have accertained a few definitive facts, but these do not constitute a philosophy such as we have in mathematics, or logic.

The utterances of our speakers are the philosophizings of their controls but they must be verified before they can be take from the realm of phenomena and classed as pure philosophy. We are laying the foundation of a spiritual philosophy and correcting the errors of the past. The mental phenomena and the physical phenomena nomena each have their alioted task to per form and as long as even one weary soul is comforted or one down-fallen soul is up lifted and made a better man or woman, no matter by which they were aided, neither one can arrogate to itself any superiority nor can it assume to be the all-the sum mum bonum of Spiritualism.

To the Editor of The Better Way. I desire to acknowlege the very correct and appropriate message from my spirit wife, Jeannette, given through the medium-ship of Mr. Warner, Aug. 7, and published in THE BETTER WAY of Aug. 17. She was in earth life a medium well and favor-ably known, in New York city, as a psychometrist of rare power, and only a few days before her passing away promised to bring to me the highest phases of mediumthe principal control in my band. She bas indeed guided me as she says and "enabled me to climb in spite of the pitfalls and snares that have been laid for me." There

The following messages will appear next

Royal Sharp, David Meacham, Peter De Vries, Mary Temple, Etvira King, Charles Markham, Henry Cochran, Elijah Butter-field, and Mary Masham.

all themselvee, Will and Sam, send greet.

By to you.

WATONOWAH.

In the message from Mrs. Beach given a

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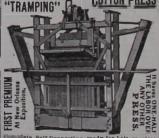
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KATE BUSHNELL.

I passed away from consumption and I desire to reach a dear friend who is going

The following messages will appear next.

Probably a majority of the people will consider it a gross heresey for anyone to dissent from the orthodox cosmology now laid down by our most learned di rines and astronomers and clinched with Newtons celebrated law of gravity, but reform in orthodox theology must precede just reform in our civil government fate of Bruno and Galileo does no await dissenters in this age of free press and scientific investigation, and as several astronomical errors have been exploded in the past fifty years, it is time that our theory of the universe, which is founded largely on the errors of the "Dark Ages," should give way to one which will better accord with the scientific philosophy of the present time. None of the learned astronomers can now harmonize Newton's law of gravity with the condiment of the statellites of the four outward vations of those planets attest.

Directly as to the mass and inversely as to the square, of the distance," does not with the location of the plane If Newton's law of gravity was true, Mars should be between Venus and the Sun, as the mass of Mars is not one fifth as much as the mass of Venue

"Inversely as the square of the distance," covers any error that may be discovered in the first section of the law and renders it beyond the power of mathematics to prove this celebrated law correct.

We do not know the true gravity on the surface of any planet, save the earth. We do not know the mass nor the true distances of any planet from the Sun. The gravity on the surface of Jupiter, as computed by Newton's law, is more than two and one-half times greater than the gravity on the surface of the earth, while late observations of Jupiter, indicates his gravity on the surface, hardly equal to one-third of the earth's gravity on the surface and a greater discrepency exists in the surface gravity of Saturn, Uranis, and Nepture.

The scientific world has been subjected to several astronomical errors for a long time, because gravity which is only name of a mode of motion, has been held to be the great governing force of the material universe, while electro-magnetism the soul cause of gravity, and the infinite force and the first cause of all life and motion, has been relegated to the unknownable.

The modes of motion of electro-magnetism is attraction and repulsion. Without magnetic attraction there could not be any

A horseshoe magnet weighing one pound, will hold ten pounds of iron in auspension, while the gravity of the earth is unable to separate the iron from the magnet. "Directly as to masses," does not work in this case.

We have no mechanical means to obtain accurate or even approximate knowledge of the laws govering the visible universe, except a vague theory of the law, govern-ing the motions of the planets in our solar

interior of the earth nor the composition of the Sun, and we must use our mental faculties freely in order to comprehend the constant active and infinite force of electro-magnetism as it manifests itself in all matter and in every phenomena of life

We know there is no life, force or mo tion without magnetism, and that its source is infinite and its force external. We conceive time and space to be relative to the earth only, externally to the earth is eternity and space is infinite.

We know that matter cannot be created nor annihilated, and hence it must be eter

We must concede that the infinite law which govern the universe, wherein in the eternal life material electro magnetisms.

Governed by these conceptions of nat ural laws, we can make an extensive and cientific survey of the universe.

Mentally, the universe appears as an in finite ocean of luminous magnetism, in tary systems float in harmony and all is light save in the shades of the planets.

We conceive that all sun are composed of electro-magnetism and that all aunlight

We conceive that the North Pole of every sun in our system of suns point di rectly to a great central body in the direcof Polaris, which body holds the suns and their systems of planets, true to their polarity and in their respective polar posi

There is evidently no drifting of polar ited matter in space, but when the planets of two solar systems get in conjunction they attract their suns towards each other out conjunction and then the suns repulseach other and thus cause a grand vibration of solar systems.

Suns inhale diffused magnetism from the infinite ocean of magnetism in which they float and exhale condensed electro magnetism which gives life and motion to every planet and to every living thing upon them. It is evident that all the heat there is in a sun is generated by friction in the inhalation and exhalation of mag etism, as heat on all the planets is gener in passing through their atmosphere and impinging on their solid surfaces.
The variable appearence in the o

A DAY DREAM OF THE UNIVERSE | and brilliancy of stars and suns is no doubt caused by meteoric matter drifting around them as similar matter drifts around our sun and gives various color

The so called wandering stars are no doubt the nucleus of comets which come into view suddenly and are abruptly changed in their course by the polarity of some sun which caused them to quickly

some sun which caused them to quickly disappear in space. The star of Bethlehem was probably of this character.

This theory of the universe leads naturally to a reasonable conclusion as to the formation and magnetic life and motion of planets and their final dissolution. A conclusion which is sustained by many facts, revealed to us by observations of the motions of the earth and the phenomena of life upon it.

motions of the earth and the puenomens of life upon it.

The meteoric matter which we observe drifting around the sun and which some claim to be spots on its surface, is material for a new planet which is now forming is the matrix of planet incubation some millions of miles away from the sun.

Vulcan is no myth, in time he will become polarised and commence a hyperbolical orbicular course around the sun, gradually receding from it until his distance is o great that he loses his magnetism and with it, his gravity, and finally dissolves into meteoric matter again.

It is evident that the earth was formed by convolution and chemical concretion, out of meteoric matter, and polarised by magnetism from the sun which caused it to revolve on its axis and to move in a hyperbolical orbicular course around that magnetic center of polarity, with a constant recession from it.

It is well known that similar poles repulse, and dissimilar poles attract each other, and that the North pole of the sun points to the true polar North, and hence the earth, with its comparatively small amount of magnetism, cannot point to the true North, because of the overwhelming polarity of the sun which throws the North pole of the sun the North pole of the sun and the natural repulsion of these similar poles, causes the earth to recede from the sun, on the contrary from June to December the South pole of the earth is nearer than its North pole to the North pole of the sun and the natural repulsion of these similar poles, causes the earth to recede from the sun, on the contrary from June to December the South pole of the earth is nearer than its North pole of the sun and the natural repulsion of these similar poles, causes the earth to recede from the sun, on the contrary from June to December the South pole of the earth is nearer than its North pole of the sun and the natural repulsion of these dissimular poles draws the earth towards the sun, thus giving the earth an eclipicical and oblike course around it, which produces the changes of the sea

from the sun and that its climatic condi-tion is not suitable to austain human life, until it has receded to a distance of 60,000,000 miles from the sun, and that it cannot sustain human life at a greater distance than 300,000,000 miles from the sun, then the formation period of a planet would be 372,000 years; its period for sustaining hu-man life is about 1,620,000 years and its period of dissolution, indefinite. Given this estimate, human life has ex-isted on the earth, over 203 000 years and

isted on the earth, over 203 000 years and will continue to exist for a period of about

whereon marine deposits are found at the present time.

The last great sections of the earth's surface which sank beneath the sea level was no doubt the continent of Atlantia, lying between the Gulf of Mexico and the Morth West coast of Africa. All that is left of that continent above the sea level is its mountain peaks now forming the West Indies and the Windward Islands and the Azores of the Western Islands.

The planes and table lands of Atlantia with all the wealth of its inhabitants now lies beneath the Saragossa sea.

The other great cataclysm was the sinking of the Southwestern coast of Asia which now lies beneath the Arabian Sea and the Persian Gulf.

There is a Greek legion, that Atlantia

and the Persian Gulf.

There is a Greek legion, that Atlantis was destroyed by a deluge, and the Biblical legion of the Noachian deluge accounts for the other great cataclysm.—National View.

"SPIRITUALISM - WHAT IS IT!"

The appellation of Spiritualism is generally used to define a believer in the comnunion between spirits in the body, and but the commonly accepted definition makes no distinction as to the effect of spirit teachings upon the morals of the re cipients. It is a grave mistake to designate as Spiritualis's those people who are mere curiosity-seekers and phenomenalists, who while they have an unstable belief in the manifestations of spirits, do not seek to cultivate spirituality within themselves Much of the stigma which attaches to the subject has been caused by a class of be lievers, for whom the higher aspects of Spiritualism have no attraction; they lwell in the logs of the miasmatic districts and cannot appreciate the pure atmospher of the higher regions.

The gobemouches who cannot transac the ordinary business affairs of this mun dane sphere without spirit advice,-who consume the time passed in circles by propounding silly questions, to equally and frivolous spirits, -- who present jewelry witness with wide glaring eyes, and oper nouths, the wonderful and fantastic tricks of "ancient spirits," are not spiritual; they hold the some relation to pure Spiritual ism that worldly-minded men, who sup port churches to attract trade to their shops, or women who comply with church observances because it is "the thing" to do, in order to maintain standing in fash inable, hypocritical society, bear to altruistic, primitive Christianity.

The Spiritualism that fails to spiritualize

truistic, primitive Christianity.

The Spiritualism that fails to spiritualize and elevate humanity is of little value to the world and ought to be let severely alone. It is not a valid excuse for any medium who is guilty of deception, or who indulges in sensuality, to charge their lapses from truth and their vicious practices upon decarnated spirits. The adage that "a man is known by the company he keeps," applies to mediums equally with other mortals, and the medium who at tracts low influences should not be countenanced or sustained by d cent people, or permitted to practice as teacher of a truth so sacred as that of communion with the loved ones who have passed from mortal sight. We hear much senseless twaddle about sweet charity—the virtue which is used to shield the vicious,—it is right that charity be extended to those who are ear nestly striving to overcome evil tendencies, even if they do occasionally stumble by the wayside; but the tricksters who persistently trifle with sacred matters deserve to be dealt with by strict justice.

The words of Christ to the woman taken in adultery have been frequently perverted to palliate the off-nces of mediums who are living in sensuality, of practicing fraud upon the stricken mourners who were seeking consolation in their time of bereavement. The admonition to "Go, and sin no more," drew the veil of forgive ness and charity over past offences, but offered no excuse for continuance in wrong doing.—Physic Studies.

Secession of a Catholic Priest.

It is not often that a priest secedes from Mathews, of St. Mary's, Bath, has done nor, it he does, is he often candid enough to give his reasons. Here is what has been in the mind of this particular priest.

"After long and anxious thought and study, I have arrived at the conviction that Jewish and Christians Scriptures, though possessing many excellencies, are full of legendary and mythological state ments, and that they possess no claim to and manifest no evidence of, Divine inspiration; that the Roman Catholic Church has no claim to be regarded as a Divinely constituted authority; that the Papacy is human institution, gravely compromised error and superstition, and therefore injurious to the spiritual and welfare of mankind; that Jesus Christ, though a holy man and ardent reformer, was not the great God of the universe, but the son of Mary and Joseph, that neither demoniacal apiritie, nor a place or state of everleasing torment have any existence in fact, but originate in mythologies. With these convictions, which I have striven against for a long time without success, it would be dishonest for me to confinue as a priest, teaching only the pure theism of natural spiritual religion, which I profoundly believe and desire to promute. I therefore this day return to our excellent and kind Bishop the sacerdotal faculties entrusted to me by his lordship." human institution, gravely compromised

sited on the earth, over 203 000 years and will continue to exist for a period of about \$1,417,000 years of loger.

The estimate of planet life, places Mercury in process of formation. Venus with over 40,000 years of human life upon her and Mars not yet at the meridian of his human life period, while human life on Jupiter, Saturn, Uranus, and Nepture has long since ceased to exist.

When the earth began to form by the convulsion concretion of meteoric matter, near the sun, the nucleus was composed largely of gases and vapor mixed with small particles of solid matter, giving the whole mass a plastic character.

When a crust has formed on its surface by concretion, and its gravity yexceeded the gravity of the interior of the body, the crust sank in sections toward the centrelevating an equal volume of the lighter interior matter to the surface. This process of formation continued for many thousand years and the periodical sinking of the section of the crust, and the clevation to the surface of the lighter interior matter to the surface. This process of formation continued for many thousand years and the periodical sinking of the section of the crust, and the clevation to the the surface of the lighter interior matter formed the mountain ranges and the various estrates of rocks inclined at different angles as we find them at the present time.

It is evident that for many thousand years after animal life appeared upon the carth, its crust continued to sink in sections, carrying down extensive areas of forests which now form the carboniferous deposits, and elevating at the same time, many ocean beds to mountain ranges, whereon marine deposits are found at the present time.

The last great sections of the earth's surface which sheepesth the asa level in the faith healer, who says, 'There is a surface which sheepesth the sace level in the faith healer, who says, 'There is a late of intelligent physicians, to be completely cured after two or three interview with the faith healer, who says, 'There is aurface which sheep dy spepsia with success. I have seen cases which have been for months under the care of intelligent physicians, to be completely cured after two or three interviews with the faith healer, who says, 'There is no such thing as disease, therefore you are not sick, you are not suffering, you must not suffer.' This is a line of argument which, in the hands of skillful physicians, is a powerful remedial agent, but when used by unscrupulous persons degenerates into the merest quackery. By its means you obtain the confidence of your patients, you get their attention removed from the affected part, and you break up the habit. You cannot overestimate the importance of the emotional element in these cases; but if you are content with removing this alone, you are merely the most superficial empiric."

When everything appears unusually fresh, we say the season is forward, and when a person is unusually forward, we say he is to tresh.—Boston Transcript.



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A REMARKABLE SEANCE.

Octor Stansbury's Last Slate-Writing in San Francisco, Prior to Going to Onset Camp Meeting.

To the Editor of The Better Way. The following is an account of a won-derful slate-writing seance, the particulars of which are these. Dr. Stansbury was to leave here for Onset on June 20 and did not intend to do any business after Monday, June 17, desiring a couple of days to close up his business affairs,

prior to leaving.

I called upon him at his residence, 305 Scott St., on Monday evening at 6 p. m., and was ushered immediately into his sitting room, where I found he had just completed a beautiful slate with five figures upon it, in colors, for Mrs. L. J. Bennett, the Hindu crystal seeress medium. While standing around the table admiring her slate, the occult telegraph commenced to work independently, with neither of us within two feet of it. The communication was, "We wish to give Mrs. Washburn, a slate before going east." Mrs. Stansbury replied that she onght to have it, as long as the controls desire it, and begged the Doctor to give her a sitting the next morning, and he consented to do it provided she could be got there at his rooms by 10 a. m., she living some two miles away, at 2728 Howard Street. Mrs. Stansbury asked me to go out for her in the morning, which I promised to do, and on the following morning, June 18th, at 9 a. m., I went out for Mrs. Washburn, and found her to be at her husband's ranch near Mount Hamilton, some aixty miles away. I returned to the Doctor's and reported, when the Doctor immediately said, "Well, Clark, come up stairs and we will give her a sitting together, without her.

I feel we can get something for her." I replied that I felt so, too. We repaired to his sitting room on the second floor with two windows in the westerly side, with the curtains drawn back, and one window down from the top about one foot. Seating me at the table, with a pair of clean slates in my lap. He took a single open slate, without either pencil or crayon upon it, and held it upon my left shoulder a few minutes, when he said, "I do not believe they can do it there, as I cannot keep my eyes off from the slate, and I do not think they can work with the magnetism of the eye so direct," and turning the slate over to see if there was anything on the under side of it, he placed it on top of the globe of the chandelier, in the center of the room. And taking his seat about three feet from me, both being about six feet from the slate. I remonstrated a little with the Doctor, saying he ought to give them some crayons to work with or another slate on top of that. The Doctor replied, "No, Clark, I never got but one single slate before in my life, but I feel between us, there is a that can do anything," so we chatted away upon all kinds of topics, for about fifteen minutes, when the chandelier commenced swaying and I called the Doctor's attention to it, and he replied "Yes, I am watching it."

In about five minutes more the vibrations ceased, and the doctor, taking the slate down, we found upon the upper surface of the slate a beautiful likeness of Mrs. Washburn's control. Margaret. with a message from her; also one from her magnetic doctor, DeMaprey; another name of G. C. Washburn, a brother of her husband's; while upon the lower end of the slate, a 7x9, about one-third was filled up with flowers. A water scene with a ship upon it, and in the distance a beautiful spirit home and temple scene, and at the extreme bottom edge of the slate is a chain of seven links, each link in a distinct separate color with a green arrow at the end of the chain. The whole slate was in beautiful crayon colors. After it was obtained we called Mrs. Stansbury in to see what we had obtained, as she had doubted our getting anything with above conditions. While talking, the doctor picked up the slate I had been holding, and, seeing there was nothing upon them, placed them upon my head while standing, and requested me to take hold of the slates with my right hand, which I did, holding them about two minutes, and upon lowering them, we found upon the upper surface of the upper one three freshly picked yellow pansies, and upon the inner surface of one of the slates we found covered with a message to Mrs. Washburn from Mrs. Breed, medium, (spirit) cousin of Mrs. Washburn, and in perfect keeping with her. Mrs. Washburn returned home two weeks afterwards, and it was found out that on the morning of June 18th she was taken control of at 9 a. m., and kept in a dead trance until 12 m. The hour we were obtaining the slate for her was between 10 and 11 o'clock. There is much more I could tell you in connection with it, but I see I have already taken too much space.

Yours for truth,

San Francisco, Aug 9, '88.

Presseher. Attendance felling. with a message to Mrs. Washburn from

An account of the sulcide of a wellknown young business man in Philawho was driven to the act through despondency in being unable to make up a shortage of \$200 in his nocounts, being an agent for an insurance company. After describing the grief of his young wife, whom he left with a babe of a few months, wound up by stating that "the deceased was so popular he could easily have raised the money in the same building in which

his office was located." The reading of the above suggested a train of thought that like stories had frequently called up in the past; how many around us are in need of a kind word or of fluancial aid that would be in our power to render them? Are we seeking for the ills of our brother, and do we real ze that he may be of so sensitive-proud, if you prefer it-a nature as to prefer steeping himself further in sin to cover up his early and perhaps insignificant peculations, that either ends in flight and enforced absence from home and loved ones, or, as in the case just quoted, a suicide's grave?

You will naturally inquire, "How are we to know a friend's needs unless he makes them known to us?" Ab! my dear readers, has the outflow of sympathy beamed from your eye, and been felt in your greeting of your brother? Have you opened up the way by your kindly interest in him to make him feel that you care for him? Examine your hearts closely, and the majority of you will confess that your own cares and life burdens so prey upon you that you may have a seeming cold exterior, and a great many of us will, if candid, confess to selfishness in that we are not "our brother's keeper."

The loved wife, who is annoyed in a hundred different ways, needs you, her husband's sympathy and thoughtful care; it is more precious to her than riches, will serve also to preserve to her that bloom of health, that vivacity of manner that perhaps first attracted you to her. Have you a son, perhaps, just attaining to that age when life has a very roseate hue to him; does he enjoy your confidence? do you invite his?

Indifference to him and a lack of effort on your part to endeavor to make home attractive, will soon drive him to seek pleasures elsewhere; perhaps in gilded palaces of vice, the road to which is by such easy gradations; but once entered upon seldom lead to aught but ruin.

If you plead business cares of your own as an excuse, and that you need the same help we would have you extend to others, know that to attain this you must work for others. In Mrs. Brigham's lecture in New York, Dec. 30th, occurs the following: "Am I my brother's keeper?" Yes, to a certain extent. You cannot live this life, you cannot come in contact with men or women without making them better or worse, their hours brighter or darker, because you impart something to them And so it is with your spirit. It may be intellect, it may be talent, it may be affection, it may be earthly possessions; what you have that belongs to the exterior (or interior) remember that you are stewards, and that you are to give an accounting for all that you possess.

There are some people who are rich in heaven who were rich on earth; they simply transfer it into heaven by doing

Such is the teaching we receive from exaited spirit sources. Is it not an incentive to "scatter smiles" and lend helping hands? C. P. MESKIMEN.

Transformation.

The Globe gives this remarkable story chical curiosities. The case is one of

which we transfer to our gallery of psychical curiosities. The case is one of Dr. Charcot's at the Salpetriere:

"A pretty girl of fifteen, fair-haired blue eyed, and pleasant-featured, is at intervals transformed into a cat; that is to say, she has a periodic fit of insanity by which takes that form. One who has seen her saye: "Suddenly, as you look at her, the whole expression of her in All Parts of the Country.

Her treatment, which has given her so much celebrity, removes all PolBONS and POLBONOUS CERMS from the system and specifity restores the patient to health. MEN, WOMEN and CHILDREN treated with equal success. She makes aspecially of treating diseases peculiar to women. The treatment of tape-worms a specially set of the Country.

Her treatment, which has given her so much celebrity, removes all PolBONS and POLBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONS and PolBONOUS CERMS from the system her so much celebrity, removes all PolBONOUS CERMS from the system her so with th look at her, the whole expression of her physiognomy changes. She becomes hard, her eyes are convulsed in their hard, her eyes are convenient sockets, a grimace deforms her features, sockets, a grimace deforms her features, sockets, a grimace deforms her features, and her mouth is drawn up, and she drope to the earth as if on four paws. She tries every opening to escape, and with incredible agility she darts under chairs and tables; if one tries to stop her she reproduces exactly the pffft of the cat in anger." At other times, in a less irated mood, she will play like a kitten with a bail of paper, or come to the on-looker to be caressed and spoken to. If slarmed, she arches her back exactly as a cat does. This lasts for about twenty minutes, after which she recovers her senses. No recollection remains of her metamorphosis, and she is commonly distressed to find her hands all scratched and her dress soiled. Professor Charcot, who considers the case unique, is nevertheless asinguine of being able to effect a cure, and it will be most interesting to watch the result of his treatment."

Preacher—Attendance failing off somewhat, isn't it, sexton?

Sexton—Yes, sir; they are all going over to Pastor Down's church.

Preacher—There's evidently got to be something done.

Sexton—Suppose I spread a report about your having kissed a leading member of the flock.

Preacher—Er—some purely fictitious story would—er—do just as well, I thluk.—Judge.

REVIEWS.

"The Sunday Question, an Address to People who Reason." Price 100.; for sale by Cincinnati book and news dealers. This pamphlet takes an ethical view of the situation regarding the Sunday question, and worthy of perusal by both sides. It gives facts and data on the ancient history of days, the divisions of time, and reasons for instituting the Jewish Sabbath. Its final deductions are reasonable and philosophical, and might make a Sabbathartan blush if he was prone to be liberal and not governed by blind fanaticism. It is a timely book and should be read by every body at the present moment.

A Little Toutch of Vanity, After All.

Not only does every woman who enters an elevator containing a mirror turn around immediately, touch up her frizzes and remove flakes of soot from her face but men adjust their neckties, take a deliberate survey of themselves, and pose and inflate their chests like Col. Sellers, of lamented memory. A little stenogragher in her building over near the City Hall had been observing this peculiarity in the lords of creation. One day, having surprised a man making a more deliberate and careful scrunity than usual, she expressed her opinion to "James" the elevator man. "You needn't talk to me about the vanity of women after that," she exclaimed sconfully: "men look at them selves twice as long and twice as intently as the vainest woman that ever breathed." "You didn't hear what he said to medid you?" asked James.
"No." and inflate their chests like Col. Seller

"He said: 'I've been drunk four davs an' I just wanted to see how I looked.'"— Inter Ocean.

Love, the Spiritual Law of Gravitation Love is to the spiritual universe what gravitation is in the sphere of matter, if binds all in one grand whole, while it holds each in its proper position. Love is the power that opens and binds hearts together here. It opens wide the gates of the spirit world, and makes us one with the spirit world, and makes us one with those gone before. If we had more love, we would enjoy more. If we manifested pure, disinterested love for each other, it would add new spirit power, and produce greater harmony—make earth paradise, and mankind angels. New and higher manifestations of spirit would be revealed. "It doth not yet appear what we shall be." Love is a transforming power, and "Love shall be the conquerer!" Under its influence the world shall be made an Eden.—If we drop a pebble into the ocean, it is said it affects the relationship of every drop of water in the entire ocean. If we utter a word, it sends vibrations to the ututter a word, it sends vibrations to the ut-most limits of the atmosphere. Is not the material in correspendence with the spiritual universe? Here on earth we touch a chord of love. It vibrates from heart to heart on the earth-plane. But it passes the narrow limit of this state of being; it touches the spirit-sphere of those loving ones nearest in state to us; and like a wave ones nearest in state to us; and like a wave in the atmosphere, it passes from circle to circle until

"It stirs the plumes of God's calm angel,
Standing in the sun."

—Rosemary in Medium and Daybreak.

A Pittsburgh (Pa.) doctor says he can diagnose ailments by examining a single hair of the patient. Two young men, as a joke, took him a hair from a bay horse. The doctor gravely wrote a prescription, and said his fee was \$25, as the case was precarious. They were staggered, but paid the fee, and after they got out laughed all the way to the apothecary's. The latter took the prescription and read in amazement:—"One bushel of oats, four quarts, of water stir well and give three times a of water, stir well, and give three times a day—and turn the animal out to grass! Then the jokers stopped laughing.—Bos ton Investigator.

Dr. Augusta Smith

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