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THE ROSTRUM.

POSSIBILITIES AND PROBABILITIES OF THE FUTURE OF MAN. Lecture Delivered by Hon. A. B. Richmond in Psychological Hall, Meadville, Pa.

Specially Reported for The Better Way.

"Then from what'er we can to sense produce, Common and plain, or wondrous and astrue, From nature's constant or eccentric laws, The thoughtful soul this gen'ral inference draws, That an effect must presuppose the cause."—Prior.

If the theory of evolution is true, and it is now an acknowledged fact of science, if man has developed from the mental condition of the lowest order of animal life to his present exalted status, and as a race is continuing in that development, where are the boundaries of his intellectual kingdom? If, as scientists assert, our world is only as yet in its early manhood, if millions of years will elapse before the laws of decadence and death will render it unfit for animal life, and if in these long epochs of time man shall continue to develop mentally, what are the probabilities of his future? And what may psychologists predict of his intellectual growth? May we not judge the capabilities of the mentality of the coming man by comparing his achievements of to-day with those of the past, and from this alone would we not anticipate in the future an intellectual realm as boundless as infinity itself?

All along the ages of the past there have been born to our race prodigies of genius and mental wonders that show what the human mind is capable of attaining under certain unknown conditions. These abnormal specimens of intellectual growth are not the result of cerebral malformation or disease; but, like certain mountain peaks among a range of hills, their prominence is the result of natural laws as fixed and certain as those whose operations have diversified the surface of our planet.

The wonderful musical ability of "Blind Tom" is not a disease, but a mental power given to certain portions of his brain, apparently at the expense of the balance of his cerebral structure, for he is almost idiotic in all except his marvelous capacity for music. So with the calculating negro of Carolina, an imbecile in all else; yet he could compute vast numbers and solve the most

difficult arithmetical problems with ease and wonderful celerity. In these instances it seems as if nearly their whole mental force was absorbed in the development of their peculiar gifts. It was not an unhealthy condition of their brain, only in so far as it seemed to be an atrophy of all their cerebral organs except those whose unusual powers were the predominating influence of their intellect.

While the science of Pareology may not be true in all that was claimed for it by its early advocates, yet it is true in a general sense. The difference in the cerebral structure of men as shown by the external shape of their cranium, surely indicates that certain faculties of the mind are located alike in men of all nations; and from the shape of the skull the anthropologists can determine the peculiar mental characteristics of the mind that once inhabited.

The dome of thought, the palace of the soul, That is now an empty casket of bone. He can safely assert the distinguishing marks of developed intellect or undeveloped mentality, the unmistakable evidence of civilization or savagery.

The perpendicular or oblique shape of the *os-frontis* is the certain indicia of strength or weakening of intellect, while courage, ferocity, paucity of moral attributes, the predominance of the passions or criminal propensities, plainly leave their impress in the shape of the body case that encloses the brain. Science has clearly demonstrated that the mental powers do not come from the cerebrum en masse, but that they are situated in different localities in the cerebral structure. The various organs of the brain are almost as distinct in their location as the different mechanical services in a well arranged manufactory or machine shop, and, like the devices, each perform a task allotted to it, while they are all connected together by a complex system of nerves and tissues, and collectively are attached to the mysterious engine of life force located somewhere in the undiscovered realm of physical and mental vitality; and this thought suggests an illustration that may assist us in elucidating our subject.

We enter a well constructed machine shop. In the engine room we observe a wonderful arrangement of moving pistons, connecting rods, valves and eccentrics, all driven by that great source of life and motion—heat; from the driving wheel of the engine a belt or band passes to a pulley on a line of shafting running through the machine room. (This line of conducting power may well represent the spinal column with the thirty-one pairs of nerves of motion and sensation of our body.) From its moving force *ganglions* or belts are attached to the various machines in the room, setting them in motion, each to perform the mechanical functions allotted to it. Some of the services require more power to operate them than others, yet all are driven by one engine when their belts are thrown on the pulleys of the "driving shaft."

The workman who is superintending the planer places thereon a large and obdurate plate of metal, all the other machines in the room being in operation. As soon as the chisel touches the surface of the plate it is found that the force of the 100 horse power engine is not sufficient to perform the work of all the lathes, sanders, grinders and drills with that required of the planer; therefore the order comes from the superintendent to throw off the belts one after another, from the other machines until it is found that the driving power is greater than the resistance, when perhaps the planer alone is left connected with the revolving shaft, and then the chisel cuts through the obdurate surface of the plate as easily as passes the plow through the farmers' glebe.

Now, let us suppose that the engine is so constructed that day by day its power will increase, until the time shall come when its force will exceed the resistance of all the machines in the machine room—when the planer will not

exhaust all its power, but only a minimum thereof, leaving the balance to be expended in operating the other mechanical devices attached to it; then all will move together with the perfect harmony the laws of force and resistance—the hum of revolving wheels demonstrating the consonance of nature's unchanging decrees operating upon inanimate matter.

Now let us apply the simile to the cerebral functions of the human brain. Hidden somewhere in our physical body is "the engine" or source of all its motion, power and potency; where it is located, or what that living force is no man knoweth. Science has searched for it in vain. The scalpel of the anatomist has hunted for it among both dead and living organisms, and found it not. Invisible to the microscope, intangible to the spectroscope, defying the analytical power of chemistry, or the keen eyed investigation of sage or savant; there seated upon its throne of power it wields the sceptre of life and defies the invading presence of science or ethics. We can bound its kingdom, it is true, by the external limits of the human body, but its capital city, or seat of government is terra incognita untrodden by the foot of the investigator.

Nevertheless, somewhere in our organism is located this engine of life force and intellectual capacity, and from its "driving wheel" are thrown off its ganglions or nerves of motion and sensation; these by the mysterious mechanism of our brain, are connected with the cerebral organs whose action evolves all our intellectual phenomena, all our love and hatred, passions and prejudices, ambitions and capabilities. In what we call well balanced mental organizations all the various capacities of the human intellect are moved by the "engine of life" in average and harmonious proportions; but in instances of the abnormal development of certain faculties—as in "Blind Tom" and the mathematical wonder of Carolina—the whole power of their mental engine seems to be thrown on the organs evolving their peculiar gifts, while all the others remain nearly motionless and silent. There may be something abnormal in the ganglionic connections between them and the central engine. The belts may be off the pulleys of intellect of the other mental devices in the cerebral machine shop, thereby concentrating all their intellectual force on the organs whose wonderful functions have made them phenomenal; nevertheless it shows to what power and perfection the attributes of the mind may attain when operated upon collectively by a life engine whose force is sufficient to develop the maximum capabilities of our whole mental organism.

If the intellectual growth of our race shall, under the operation of the law of development continue for the centuries to come as it has during the *rems* past; if the mental force of the human intellect shall increase with passing epochs, may not the average coming man develop a brain power that would now be considered phenomenal? Only let the engine grow until it can operate all the organs of the human mind to their largest capacity, and the genius of Michael Angelo, of Polydorus, of Demosthenes and Shakespeare will be the common inheritance of our race, and man emulating the never to be attained powers of Him in whose image he was created, would demonstrate the justness of his claim to a kindred immortality.

I know that when viewed from the more trodden valleys of creed and dogma, this mountain peak may seem unattainable, and this view of the ultimate of our race may appear Utopian. Yet it is better for us to look at the star of promise in the horizon of the future, than to indulge in vain remorseful vision into the obscurity of the past; far better for our race to inscribe exultation on their banner of advancing thought, than to cry peccavi and grovel in the dust forever.

The extent of the growth of man's advancing intellect on this earth will depend upon the length of time the world shall continue to be the theater of its action; but who can say that even this will be the end of the human soul? That all human intellect will die before it has attained the maximum of its possibilities. It is apparent to the scientist that all material organisms are subject to change, disintegration, decay and death. This is known to be the fate of even worlds and planetary systems. Many of the laws of causation that produce these results are known and calculated. But what scientist ever formulated the laws of the growth of human intellect or discovered therein evidence of its decadence in the future? We know that the living casket that contains it may die, and be resolved into its constituent elements, but who has ever discovered in that incomprehensible intelligent force called the soul, any innate evidence that, sometime it would sink into an everlasting sleep? All that disbelief or agnosticism can say is—"We do not know." We know that the world will cease to exist in its present form, for we know the laws that trend in that direction; but the future of the ego is as yet a mystery unsolved by hope and faith, and can only be demonstrated by the acts and voices of spirit life.

How long our beautiful earth may be man's abiding place none knoweth but He, who by the might of his immutable law, holds our destinies in His hands, and who commands the winds and the seas and they obey him. Yet it is the certain demonstrations of science that the operations of nature's well known forces will in the distant future render our world unfit for either animal or vegetable life. Gravity alone has, in the possibilities of its action, the doom of death to all living things. Every shower that falls carries abraded portions of the hills and mountains into the valleys, of the valleys into the rivers, and thence into the oceans, and there is no compensatory law that will restore them to their present altitude and position. As our globe radiates its heat into immeasurable space the waters will be absorbed into its centre, now a region of fervent heat. Here they will be retained by either mechanical or chemical combinations with its elements and will forever disappear from its surface. Then like the moon, our beautiful green earth will become an arid waste with naught to tell the story of its past verdure and departed life. Even our sun is liable to the destruction that has befallen a number of its sister orbs during the centuries past. In 1866 and in 1876 two suns or stars of second magnitude, one in the constellation Northern Crown, the other in Cygnus, flashed and burned with more than a thousand times their usual luster and heat and then died out like a candle expiring in its socket and were seen no more. Our sun is governed by the same laws and surrounded by the same dangers that environs its sister suns, and may be subject to the same fate, involving destruction to all the planets that revolve around it, when dissipated by heat they would again float in space in nebulae attenuated as that from which they came, yet to be again condensed into new born planetary systems, and thus perform another of the never ending cycles of existence and destruction that have marked the periods of eternity past and will continue through all eternity to come.

It is a sad and solemn thought of science that this is to be the fate of our beautiful earth, yet it is based upon scientific knowledge of the awful forces that move all material forms from atoms to worlds, and planetary systems, yet while the matter and laws that govern are thus investigated and assured, that wonderful science of life the living progressing human soul, defying the mechanism of the laboratory and the skill of the savants shows no such elements of decay and death.

Science can predict with certainty the changes of matter, and the end of its combinations. But the ego that thinks and remembers, that observes and reasons and reflects, she cannot weigh, analyze, disintegrate or separate into original element. The soul lives and defies the skill of the scientist to determine either its changes or its potentiality, and herein do we find the strongest inferential evidence of its immortality. Herein is proven the existence of something that is neither matter nor its attributes. That is not a combination of elements, but an intelligence that designs what is to be constructed, and then directs its servants, force and matter, to move in accordance with its commands.

Matter is but the expression of force, force the servant of intelligence, and intelligence, in whatever form we observe it, is an emanation from nature's God. It matters not what man's conception of this supreme intelligence may be, whether he invests it with personality or without, with form and substance like the gods of mythology, catholicism and orthodoxy, or only conceives of it as an eternal, immutable omniscient and all powerful spirit. Yet it is the creator of uncounted millions of planetary systems; and not alone the mechanical constructor and arbitrary ruler of our little world. When we talk about space, velocity and force, we are limited in our conception by our experience. The mind fails to appreciate the inconceivable swiftness of the motion of the stars in stellar space or the might of the awful force that drives them along their endless pathways. We can only judge relatively. Let us take an example among the celestial host and reflect a moment, and then bow our head in reverence as we contemplate the power and majesty of the "Most High," and limitless extent of his kingdom.

In the constellation of *Canis Major* is located *Sirius* or the dog star. It shines with a light equal to 400 suns like ours. Our sun is over ninety-two millions of miles distant from our earth; now *Sirius* is one million three hundred and thirty-seven thousand times further off than our sun, and it is moving away from us with inconceivable velocity of sixteen miles in a second. In the evenings of early creation, when tradition says our imaginary ancestors first "told the tale of love" beneath the trees in the beautiful garden; had they looked toward the heavens they would have seen this brilliant orb apparently occupying the same place among the celestial host as it does to moonlight lovers of to-day, yet it has been receding from us with undimmed radiance, and a ceaseless velocity of nearly one thousand miles a minute during all the long centuries of mosaic chronology. As it has thus swiftly journeyed on its tireless course, think of the incalculable millions of other suns and planetary systems it has passed in the ages long gone by. Countless as the sands of the oceans shore or the leaves in all the forests of earth, are the worlds and suns of the celestial ether, and if science has demonstrated any truth, it is that all the ceaselessly moving orbs in stellar space came from one creative power, and all move in that perfect harmony that could alone come from that complete control of one central government, and cannot be the result of chance or accidental coincidence.

Into the unfathomable depths of the past man cannot delve, and can only form his opinion from the existing evidence of bygone events. Into the future he can only look through evidence of present phenomena. From the rocky pages of the earth's history he can read the chronology of our globe, and the life and condition of its past inhabitants with but little error, and from the succession of events there recorded he can with certainty predict its fate. But of the future of the soul he has no evidence save the feeble assurances of hope and faith, and the

more conclusive testimony of so-called spirit phenomena. If voices do come to us from beyond the grave, if the mental personality of those who have trodden death's mysterious pathway can and do manifest their continued existence, then there is no doubt, then we have the same evidence of a life to come that we have of a life that is past; and for the truth or falsity of this evidence we must depend upon the testimony of our senses, our reason, and that of our fellow men. To say that we will not believe in the existence of phenomena we have not witnessed ourselves, is the very insanity of incredulity. Why, the world has advanced from savagery to civilization by a reasonable acceptance of the evidence of the great and good. The truths of all past history are based upon the testimony of historians, while science can only relate a great portion of its achievements through the lips of competent witnesses. The very truths on which are formed the claims of the Christian religion are proven only by the narrations of a few ignorant fishermen, and these relations have come down to us through long centuries of mental darkness and the medium of uncertain translations.

To-day like evidence of even probable occurrences would not be received in any court of justice, and yet our absolute faith, in miraculous events, on hearsay testimony, is demanded by the orthodox creeds, under the penalty of eternal punishment. Every church to-day has its articles of belief, or its confession of faith, differing with each other; yet by these arbitrary standards are all faithful followers to be measured, and received or rejected as heirs to immortality as they shall agree with the inch marks on the foot rules of their respective creeds. How well was this charitable trait of church character described years ago by a celebrated Methodist divine, Lorenzo Dow, although it was applied by him to the followers of Calvin:

"An iron bedstead they have fetched To try our faith upon; And if too short we must be stretched, Cut off if we are too long."

There were a great many of these bedsteads in the early days of modern Christianity. Every church owned one, and, after a season of revival, when new members were to be received on probation or in full communion, they were brought out and placed before the altar. All applicants of immortality were laid thereon. Some of these theological couches were long, some short, some wide, and some very narrow, a few were mounted on castors and could be easily moved and adjusted to suit the place and conditions, others were as rigidly fixed to the floor of the church as are the mountains on their foundations. The most of them had no resting place for the devotee but the cold, rigid iron bars of their frame work, while a few, covered with mattresses, and even counterpanes, were made as comfortable as the intolerant spirit of bigotry of the times would permit.

But these once indispensable articles of church furniture have nearly all disappeared through the force of advancing intelligence and modern enlightenment. Many of them are stored away in theological garrets, while most of them, having been sold to second-hand dealers in the brio and bric of ancient creeds, dogmas and other curiosities, are only found in the museums of collectors, where they are arranged for inspection side by side with hand reapers, wooden ploughshares, rush lights and farthing candles. Veritable relics of antiquity are they, covered with the dust of ages, worn and battered by the contending warfare of religious factions of years gone by, yet even now loved and venerated by a few fossiliferous specimens of the long buried strata of the age that believed in foreordination and election, infant damnation, and sanctification through faith alone.

Written for The Better Way.

LET OTHERS SPEAK.

BY ALICE LINDSAY LYNCH.

My pen has been inactive for a few weeks, while I wrestled in the clutch of a gripp, but my soul has been stirred repeatedly, and, as I peruse the February 8th issue of THE BETTER WAY, I am pleased with the sense displayed by Will C. Hodge in his questioning, and by that contained in the articles of S. T. Suddick and A. Allen Noe. Their views are my views, and to me seem very sensibly stated.

I am called a "materialist" because I hope and believe that spirit is matter—refined—but I am as staunch a Spiritualist as is in the ranks, and a very radical one at that. So much so that I would be glad to see all Spiritualists take a stand wholly free from the Bible and its ancient saviors, prophets and devils.

With Mr. Hodge I say: "If there is one thing more than another which makes us tired, it is when we hear of Spiritualists in the churches." What do they do for that which they know to be truth? Almost nothing, for they hide their light and grope with those that are blind; and for their blind associates and their blind efforts do give their means to keep up blindness—false ideas.

Our editor has shown some of the church people's absurdities and efforts in that able editorial, "Christian Revivals and Their Effects," yet these same cranks and causes of lunacy do hoot "lunacy" at our heart easing and brain-clearing philosophy.

In a recent number of THE BETTER WAY, Mr. F. H. Bemis made answer to my article wherein I quote from Hon. A. B. Richmond's "Review of the Seers' Commission's Report," and from W. F. Peck and C. N. Murry's public writings. Each quotation I gave had reference to the spiritual body or spirits as did my whole article that has been commented upon so ably; wherein then was the quotation from Richmond "irrelevant" as Bemis claims? Then, while I did not quote all of W. F. Peck's lecture, I had it in full and gave the spirit of it in all fairness. I only hope W. F. Peck will let us hear from him. My object was to draw out minds far superior to my own. Friend Bemis does not know of what spirits are composed, and that leaves me with as good grounds as I had for believing as I did. My belief is still that the spirit or spirit body is composed or clothed in etherealized matter, and as A. Allen Noe says: "I believe will be just as material to us as our grosser body is here," and his quoted definition of "nothing" is about as perfect as could be given.

To this friend I would say: If my writings have failed to assert my sex—having often claimed a husband—I will now announce that I am a woman, and by christening entitled to the same name he bears, "Allen," (for an uncle) but known and addressed as "Alice" for a period of years nearing forty. Like Susan B. Anthony, I boldly avow my age, but confess to regretting my years.

In the article following Mr. Noe's—"The Astral Body"—it would seem that the spirit body is sufficiently material to be seen by the material eye when aided by a magnifying lens.

I have based my belief on a message from my father—truthful in this life and why not still—who says: "Unto eyes that have opened to spiritual things, the 'unseen land' of which you speak and wonder, is as real as your own material world. Its scenes and beauties are as plain and palpable as yours are to you; its forests and streams are as grand and silvery; its homes and flowers are as inviting and fragrant; its occupants and occupations as fair and worthy as your own. As the soul progresses in spirituality and knowledge, these scenes and surroundings, these beauties and works become more refined, ethereal and beneficial, and vision far reaching. Thus we progress through eternity."

Now, why should I not accept this, regardless of the words I listened to from Dr. Bliss's guide, the "Little German Doctor"? If I caught this spirit's meaning, his words conveyed the idea that "spirits are nothing, only as they manifest to mortals through mediums," and that we "must banish the foolish notions of beautiful spirit homes, flower spheres, etc., such as A. J. Davis, Miss Buelhamer and others were teaching."

Others were present at Dr. Bliss's séance and heard my reply to this guide. "Then Spiritualism loses all its attractions for me, and I prefer total annihilation."

I may not have grasped the spirit's full meaning, and it was this desire to know his meaning that led me to seek the answer to my query: "Is spirit matter?"

IS SPIRIT MATTER?

To the Editor of The Better Way.

"Alice Lindsay Lynch," you wish it could be settled as to what a spirit is like. Your question implies that you believe in the existence of spirits, and you wish to gratify your curiosity, the same as the lady who would say, "I would like to know what Mrs. Cleveland is like." If you do not believe in or know of the individualized existence of man after the death of the physical body your question is misleading, and you have commenced at the back part of the book to study your lesson. And if it were possible for any of the sages of Spiritualism to give you a scientific analysis of the spirit body you would know just about as much (after they got through with you) as a class of ignorant

boys, who had only attended "country school" for a few terms, would about the anatomy of the human body after listening to a lecture by a professor of physiology to a class of advanced medical students. Many of the spirits who return to earth are doubtless learned enough to make a scientific demonstration of the compound parts of the spirit body, but they obtained their knowledge on the spiritual side of life, and they cannot impart such advanced scientific information to you and I, on account of our inability to comprehend it. "Allee!" did it ever occur to you that science always follows in the wake of genius? But I do not object to having Spiritualism put to scientific tests, yet I would dislike very much to see any person being so foolish as to reject the golden truths of the A, B, C of Spiritualism because they could not scientifically understand the higher laws of this great philosophy.

You say you are a materialist; I hardly think you are, for I used to belong to that "church," and we would have turned any one out who would have asked such a soft question as "What is a spirit like?"

When a youth I was a Presbyterian; at the age of twenty-one I became a materialist, and later in life a Spiritualist. And my experience with the two former taught me to ever after look upon them as being strictly orthodox, and my advice to you is to act for yourself in this matter, and not do as I did, try to convince the "Brethren" of the error of their ways. And let me say further to you, that if you are going to reject everything in Spiritualism that cannot be scientifically explained, you had better remain in the materialistic school, and devote your energies to the advancement of science, for at the present writing it is too crude to demonstrate the great truths of Spiritualism.

Now, "Allee," you must not expect a satisfactory answer to your question, "What is a spirit like?" while you are a materialist. But since your name is so sweet, and your question so innocent, I cannot refrain from trying to enlighten you a little on the subject. I have seen, recognized and talked with spirits while they temporarily occupied materialized bodies, and they looked "like" they did when I knew them in earth life. I have had my photograph taken, and spirit faces appeared on the negatives also, and they looked "like" they did when they had their pictures taken in earth life. But not so much "like" they did in earth life as they did when materialized, being better looking in the spirit pictures; so much so in some cases that I could hardly recognize them; however, none of them had wings. And I assure you, dear "Allee," all of them looked human "like," bright faces and sparkling eyes. But since my experience is not evidence to you, I will go no further. I hope that what I have stated will cause you to think and act for yourself. Try it. MAC.

INFORMATION WANTED.

To the Editor of The Better Way.

I send you copy of part of a letter from a friend and you to please answer the inquiries.

"Please tell me the name and price of the latest and best book on Spiritualism from the Biblical and scientific standpoint. Please give me the philosophy of this strange occurrence, if you can, according to Spiritualism: A friend of mine told me the other day that he was sleeping with another man, and during the night he saw in a vision, it seemed, another friend of his, living several miles distant, take a razor and cut his throat, holding it in his right hand. Then he cut it again, nearly severing his head from his body. At the close of this act he took his tobacco from his mouth with his left hand and threw it away, and immediately fell over and expired. My friend was so shocked by the vision that he jumped out of bed. This woke up his partner who thought, of course, that it was only a dream."

The next morning a man came riding by, and said to my friend, "John has killed himself." My friend said 'stop, tell me tell you all about it.' Then he told his vision, including all the particulars, which were very vividly impressed upon his mind. The messenger said: "That was exactly the way it was done," and it was at about the time my friend saw it in his dream or vision.

"Now, I have heard of similar experiences, but this was related to me lately by a very truthful, sensible and level-headed friend, Mr. Williams, of Leavenworth, Kan. How were these facts communicated so truthfully to my friend Williams? Mr. Williams was here recently to visit a sick daughter; he said he knew he would be called here by a telegram several days before it came. Now it came just as he expected. How is it that 'coming events cast their shadows before' as they say. Are spirits gifted with prophetic insight? Can they discern future events? What light does Spiritualism throw on such wonders as these?"

Now, if you think the above is worthy of a place in your excellent BETTER WAY, please publish it with answers to the inquiries. But if you do not print the article, please give me answers that I may send to my friend. He is a Methodist minister on the road of inquiry, and a man of truth.

Graciously, ARTHUR SHARR.

[As most of this is private matter and has to be interpreted from an individual standpoint, we would request some of our sensitives to write their impressions to the above party—I. e. when at leisure or in the proper mood to do this kind of thinking. —E.]

Written for The Better Way.

ORGANIZATION.

D. C. CHAPMAN.

We will pen a few thoughts in the way of exchange to the readers of THE BETTER WAY. I sometimes think that we, as Spiritualists, do not comprehend the grandeur of the philosophy we are claiming to teach our fellow men, and that we do not show our faith by our works.

Now, this is not to be wondered at, seeing that we are surrounded by the environments of fossilized religious sectarianism. It is very hard for us to throw off all these chains at once that tie us down, and ere we are aware, we are carrying a load of fetters that betrays our claim to free thought, the great central pivot on which our spiritual philosophy evolves.

There is at the present time a great deal of thought and exchange of ideas on the subject of organization. Before me lies the Religious Philosophical Journal, of January 4th, in which is an article written by L. A. Clement. We only refer to this as one of the many carrying with it the tendency to centralize on some individual teacher or medium.

We will refer to two items in this article which are put forward as some of the points on which Spiritualists might organize.

The words are: "I accept Jesus as the great medium, who in life taught lessons of love and purity, and through whose death and materialization immediately after death spirit return was proven. . . . I endorse the moral law substantially as given by Moses. . . ."

Can we get Spiritualists to unite on the above propositions? Would they unite on Jesus seeing that the great sects of orthodoxy are far from doing so, notwithstanding they all claim him as their leader? Do Spiritualists believe in what Jesus taught as a seer into the future state? Do we believe in the eternal punishment of any part of the human family? Do we not believe that our punishment is in exact ratio of our sense of guilt? And as none of us have the realization of having sinned eternally, how can we be punished eternally? What an endless controversy would arise if we should undertake to unite on Jesus as a medium! The Christian world is filled with controversy already about what he taught.

In the history we have of him he is made to say: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you that ye resist not evil." And much more of the same kind of doctrine he also taught. But just as soon as he turns to the future state he reveals to us an awful judge, who says: "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. For I was an hungry and ye gave me no meat, I was thirsty and ye gave me no drink." He also says much more to the same effect.

Why should we believe in the eye for an eye doctrine in the future, when we are taught that our Heavenly Father sends his rain on the just and upon the unjust, and that we should be perfect even as our Father which is in heaven is perfect? If, so to speak, he is perfect in all his acts towards mortals here, what should hinder him from being the same kind and merciful intelligence in his acts across the valley we call death? Does not our noble philosophy teach us that love survives the tomb, and to love and do good is the endless pleasure and duty of angels and men? It teaches that to lift up the debased and ignorant and to elevate humanity here and in the great beyond is the great work of the angelic host.

Perhaps we have no record of the return of a spirit in a materialized form more remote than that of Jesus, except the one who wrestled with Job. But spirit return was known to the ancients long before the time of Jesus. Moses forbade the Israelites having spirit controls or familiar spirits. Socrates speaks very distinctly of a spiritual body and conversed with spirits. We will find by research that spiritual return has its place in history even to the remote ages of the past, and without doubt was known in prehistoric times. Even Moses, who forbade communion with spirits, came himself and conversed with Jesus. This we must admit if the record is true. I cannot see why we should refer to Jesus as a matter of faith in his mediumship, as the same things he taught have been taught by others as far as we can discern in every particular.

As regards the moral law of Moses, men might differ about that also. The first command is, Thou shalt have no other gods before me. I hardly think that Spiritualists believe (say nothing about thousands in the orthodox churches) that God made the world in six days, and all the hosts of heaven beside. I do not believe that men will ever unite in the belief of one God, and that the Jewish Jehovah mentioned in the moral law of Moses. We of today can hardly believe in a God like the Israelites did, who bade them to dispossess other nations of their homes, their country and their lives, when the same God, through the moral law given by Moses, says, "Thou shalt not kill."

Now, the command, Thou shalt have no other gods before me, implies a great deal. It was to regulate their conduct on every occasion. They had no right

to preferences in anything. Whenever he spoke the first command in the moral code ever bound them to obey.

And then again there is the observance of the seventh day, one of the commands of this code. Are we Quakers, Seventh Day Baptists or Seventh Day Adventists? Or shall we affiliate with the more numerous classes, the Catholics and Protestants, who believe in a first day Sabbath? Are not all those our brethren, heirs to eternal life, a gift of nature?

Where is the substance or substantiality in pinning our faith to those things of the past? What can we do with them in the light of present truth? Will we believe in the One God or the Trine God? Shall we believe in a God of twenties or a God of millions? What do we know about the individual God or gods of the ancients? What did they know or could they know of the individual God or gods? What do we know or can we know? Have we not just as good a chance as did our ancestors?

We would not in any way wish to belittle our ancestors, or in any way speak disrespectfully of the great work that they accomplished in their day. The great reformers of the past worked with all the energy of their noble souls to throw off the chains of ignorance and superstition, which bound them down to the grosser plain. They served their day and age, and helped to build up the tower of liberty. But let us not refer to any one of them in particular as the centralization of truth, because no one has been able to throw off all the environments of false teaching. Let us not commence to crystallize around any one individual of the past or present, because no one person on the mortal plane has nor ever can be a perfect exponent of all truth. Nor is it the work of a council of the wisest saviors that ever lived on earth. It is the work of the generation of generations untold, while we are organizing to build up the tower of liberty and truth let us make our cement by which it is to be fastened together with principles and not individuals.

Written for The Better Way.

Spiritual Resignation.

BY THOMAS COOK.

Investigation brings agitation; agitation results in comprehension, which brings the soul into a condition of resignation, in which it learns the law of compensation; for—

"Through our lives' mysterious changes, Through the sorrow-laden years, Burns a law of compensation, For our sufferings and our tears."

And the soul that reasons rightly All is made complete at last, When it finds that calm condition Where it wishes not nor wills."

—Doan.

Written for The Better Way.

MURDER FOR MURDER DOES NOT HEAL THE WOUND.

BY MAJOR CARPENTER.

Mankind are creatures of habit. Custom makes disagreeable things agreeable. By custom man accepts errors for truth.

Early education is very important to establish errors. The Lex Talionis, or Penal Law of Moses, is found on the lowest traits in man. Retaliation and revenge more properly belong to the lower animals. Man should be governed by a higher law. An eye for an eye was the spirit of the Hebrews in a low state of morals and intellectual condition. Their God was of their own conception.

Men make their God according to the light they have; the wiser the man the better his God. Some, however, worship one made by others; this by education. So we see different nations have Gods of different traits.

Slavery was a divine institution under Moses' law. In the time of the rebellion a good old Baptist elder said to me, "I sympathize with the poor slave, but I do not think he will ever be free; it is a decree." When Lincoln was shot he said, "If slavery is the cause of shooting as good a man as Lincoln I surrender." So with him the divine institution of slavery was acknowledged to be a fiction. The abuse and murder of thousands of the poor slaves did not cause the old elder to earlier own the fraud, because by early education and custom he overlooked their sufferings. This, according to Moses' law, has been the cause of untold murder, bloodshed and misery.

The people of a State that render murder for murder need missionaries to enlighten them. The sacredness of human life is one of the most important principles to be taught the people. The Hebrew Jehovah didn't seem to have any regard for human life. The Hebrews were full of murder (by order of their God, they said).

From 1620 to 1681 3,192 persons were burned at the stake for witchcraft in England alone, because the Old Testament says, "Thou shalt not suffer a witch to live."

Now, friendly readers, we only ask you to use common sense to disabuse your minds of the necessity of using the law of retaliation. Some dare not trust to common sense. They rather take nonsense if it is from the source with authority that is agreeable to their early education without investigation. I think common sense well used makes quite a fellow. The idea that this universe was created in six days from nothing! A full-fledged man, a woman made from one of his ribs. The Creator got tired and had to rest on the seventh.

The Aborigines of this country had just about as reasonable a view. This is an imagination in both cases, with a very limited amount of light and knowledge. Modern light and knowledge says matter is eternal; always did exist. Animal and vegetable evolve from what exists; comes through growth. It takes boys to make men. God is the fountain of good from which we all emanated; governs by law infinite, and fixed for the good of all (not a part) of his creatures. Not by retaliation, but by love. He is the cause of all causes, unseen, like all causes. The first effect perceived we call the cause, because we are finite.

Written for The Better Way.

SPIRIT.

BY G. F. BAKER.

Nature is the art gallery of God's handy work. Truth as a principle is the cause that gives man a desire to express it. Thinking enlarges the mind capacity and unfolds its integral work.

All manifestations of life express a principle which we term spirit. Matter is a substance that we see and feel. Spirit is the potential force that controls and fashions matter. Thinking is the first step in progressive life. Desire evolves thought, and the will moves it out upon the sea of action. Truth is easily comprehended when expressed in plain language. The spirit of truth is as universal as mind. Its material form in language, and the infinite variety of its expression is caused by the ever changing manifestations of mind.

Mind is spirit individualized in man, and is the thinking power or intelligent principle that evolves thought. Spirit is an inherent principle of matter, and is the cause of all manifestations of nature, life and intelligence. It is the life principle of matter, and we know of its existence by its operations. If spirit did not exist in matter as a formative principle, nature would be destitute of forms expressing life and intelligence. Power is spirit force in operation.

Thought is mental force clothed in language. The spirit of intelligence we know exists, for we experience its operations in ourselves and witness its expression in others. All that the mind can see with the eye is an infinite variety of forms and shadings of colors.

The spirit that belongs to each form of life fashions and colors it and establishes its identity. Infinite variety characterizes all the manifestations of spirit. Expressed thoughts show the operations of spirit in the mind. Matter is the visible part of spirit. Spirit is the invisible and formative principle of matter. It is a question whether spirit as a principle can ever be separated from matter, for spirit independent of substance cannot be conceived of by man.

It is an accepted fact by scientists that matter always has and will exist. Why should not its counterpart be as enduring. Without the spirit of intelligence to recognize matter it would be as naught. Which is the superior and ought to be eternal, that which is comprehended or the spirit of intelligence which recognizes its own existence with the object of contemplation?

If the inferior exists forever, why should not the superior or intelligent principle in man? Consciousness must exist in matter, or its counterpart principle of intelligence cannot be educated or unfolded unless it exists. To know and understand requires investigation and thoughtful consideration. Consciousness evolves thought, which is the cause, or spirit, that prompts action. Man as a being is a production of spirit and matter, its counterpart. The spirit of intelligence existing in nature and manifested in man is the cause of all improvement. Man as a material being is visible, but as a spirit or principle of intelligence he is unseen, and demonstrates his conscious existence by manifestations. If the spirit of intelligence did not exist in man there would be no possible way of establishing the existence of anything in nature or art. Intelligence and being are all important as a means to express existence.

Written for The Better Way.

THE SILENT LANGUAGE OF THE SOUL.

ELIZA LAMB MARTIN.

All persons with whom we associate preach to us, not through articulate sound, but through the subtle language of the soul. Did indeed are the ears that are deaf to this most potent, wordless lore, which cannot be written out on paper, or spoken by the tongue. There are entire traits of character globed into a single act. The pronunciation of the syllables yes and no often reveal the result of a life long conflict. There is no soul so lofty that its silent language does not reach us, or none so small and mean that its silence are obscured. Neither is there one so unlike its fellows as to be incomprehensible. There is nothing on earth truer to itself than human character. It will assert itself even to its own detriment. Nothing is less apt at concealment. It ever wears ungracefully the borrowed cloak of another.

Gold and silver, stocks and bonds, cannot enrich the character. The soul of a beggar often dwells beneath the fine raiment of the millionaire. It accords the jolly-faced street laborer in passing with "Give me a penny," and the rich soul of the shoveller replies, "With the greatest of pleasure."

O, the truthfulness of this silent language! How the mingling gait, the borrowed tones, the affected manners of the lady of fashion, proclaim in monotonous measures, "No brains," "No brains," "No brains." While the modest demeanor, the retiring manner and the silence of the unassuming woman, flows out in sweet melody, that hints of deepest sympathy, tenderest love and grandest intellectual attainments. O, the faithfulness of this silent language!

The hand, the human hand! What a revelation is every line and motion! Its form is constantly proclaiming that bread was won by muscle or brain. It tells whether the nature is fastidious or the reverse, and even betrays the character of its ancestors. O, a garrulous member is the human hand, but it is never guilty of prevarication. And the face! Why the whole history is writ-

ten there. What a study it is! day it presents a new pose.

You may have climbed up into the heavens, and measured the orbit of planets; you may have delved into the earth and tortured her pickaxe and spade until she disclosed the secret of her age, and failed to tell your own history written in the lines of your face. No one need feel come late into life with the allegory of his face telling of the eons of time. We are strangely beguiled by the sense of his infinitude of years for the lines about his mouth, and the curve of the lips declare that nothing the universe can degrade the soul, through itself.

We may know each other very well if we study the language of the face. We may know ourselves, who of all is our greatest stranger. So may we come to adopt our highest conception of the living into our daily lives.

We love only the beautiful in character, and no ugliness is so repulsive as that which resides in ourselves, and shows our hatred of our own unbecoming traits by searching for and condemning them in others. The vehemence of our condemnation discloses the vigor of our own ugly attributes, who stands upon the grave of a quivered, slain and buried evil propensity has a heart filled and overflowing with charity and pity for every human who is wearing the shackles. The untruthful person fears the liar, the man who constantly watches for his neighbor's money. The lady of an uncouth age, who always discovers an immoral motive underlying all the ships, is sure to have one large stain at least decorating her soul.

We love the good and hate the bad that we possess the most, and are different to those traits that are strangers to us. Oh, the wonderful truthful language of the soul! How it bids us cease from all that is gross and frivolous, and seek only the good, the grand and the noble. How it teaches us to live close to our ideals in a unity, defying them that they may defy us.

Written for The Better Way.

Ancient Spirits.

BY THOMAS COOK.

"Vain or concealed mediums who spirits who would like to palm themselves off as ancient or wise."—BETTER WAY, Feb. 15.

Hardly. Spirits able or wise enough to control a medium know the truth and folly of this world, and the emptiness of worldly honors; and really love to say, as one born into dom of old: "I receive not honor from men, how can ye believe who have one another;" but taking their mediums with souls filled with erroneous ideas, from which they cannot emancipate them, they, like indulgent parents, indulge them in their foibles, superstitions and theological idioms. And often mediums control their spirit friends, for all this spiritual business within and under the domain of which both spirits and mediums implicitly respect and obey. But spirits in control of mediums know the difference between the fleeting and an ancient glory of this world and the emphases, and the true and lasting glory of spiritual wealth and bliss. The worldly seek worldly honor, or applause and appreciation of others, in this vain all children are educated in mature manhood and womanhood whilst spiritual honor is an interior assuring "comforter" which harmonizes and pacifies the soul. And it is "Why callest thou me great and good? There is none good save one, that is God." So the difficulty is due to the slide of life rather than the spiritual way I see it and get it.

Written for The Better Way.

Faith.

BY MRS. MCORATH.

Amid the bright scenes of this earth and its splendor, How oft have we pined for its glories and fame, And grasped at the phantom that ideal we desire, And find it but mockery of our vain brain.

Oh, ideal and real, how bright are thy gleamings, The joys of delusion, the spirit of dream, A vaunt, oh thy spectre, and heed not the neoter That is poisonous as opus, so brightly gleams!

If imbued with ideas that can melt hearts with tears, One step on the ladder of fame you have reached, The delusions and snares can impress no more, But the gradient of all, down and up alone teach.

Nationalism.

To the Editor of The Better Way.

I would say for the benefit of those of your readers to whom the principle of the brotherhood of humanity is a principle to be acted upon by themselves here and now, and not an abstract theory to be wrought out ages upon ages hence by others, that there is a movement on foot working to that end, and if they really wish to work for the benefit of humanity in a practical way, they should have the opportunity presented of doing so. Information on the subject and of necessary instruction for the formation of clubs devoted to this purpose will be furnished on application by letter to the Nationalist Club Rooms, 77 Boylston St., Boston, Mass. The Nationalist Magazine, published at the above address, is full of information on the subject, that should appeal to all who have the interest of the nation and the welfare of humanity at heart.

MRS. W. H. CHURCHILL.

PSYCHOMETRY.

Every object or substance in the domain of nature, from the atom to the most elevated human being, is permeated by ethereal essences which are constantly forming and being exhaled through the processes of natural laws; and these emanations affect everything with their influence, healthful or the opposite, moral or impure, spiritualizing or debasing; and these effects produced by impalpable potencies are as substantial to the cultivated senses of the psychometrist as the grosser material forces are to the undeveloped. When this truth becomes generally known and appreciated, the knowledge will work a grand revolution in society, and become an incentive to lead upright lives; for through the operation of this law we are estimated for what we are, not for what we profess to be; stripped of all earthly shams and disguises, no false pretensions to honor or virtue can be sustained. There are many who now have the power to read interior conditions through the development of the soul-measuring powers, and to penetrate beneath all the veneers and false pretensions of the polished or unscrupulous members of society.

Although much light has been shed upon this subject through the investigations and instructions of Buchanan, Denton, Britton and many lecturers upon the spiritual developments of the past half century, who have conclusively demonstrated the truth that unseen auras, impalpable to the material senses, leave their indelible impress upon material matter, which can be accurately traced to their sources as readily as the astronomer can mark out the courses of celestial comets, we are yet only on the threshold of the arcana of the soul sciences; the inner mysteries are still, to a great extent, veiled from our sight, and the veil can only be withdrawn by the aid of the advanced spirits who dwell in the realm of pure spirituality, and whose vision is not dimmed by the shadows of material existence.

The fundamental laws of life are those of attraction and repulsion. We are spirits here, encased in earthly habiliments, but we cannot aspire to higher attainments without attracting congenial, unseen influences, who are in sympathy with our efforts. Away with the belittling assumptions of independence. No one is independent of the influence of others; in the realm of spiritual agencies co-operation is the rule, to which there is no exception; even the professedly independent egotist will attract influences which will confirm him in his errors. No person can live independently of the influences of his surroundings, whether recognized or not. It is only through a knowledge of the laws of attraction, that we are enabled to repulse that which is beneath us, and gain the help which only comes through aspiration, and a recognition of superior power and intelligence. This is a distinguishing trait of the elevated spirits in the supernal spheres. The higher we rise in spiritual culture, the brighter the gleams of light we see above us; and thus our aspirations are quickened to reach the light, which ever beckons us upward and onward; and the greater our realization of the heights to be attained, the greater our humility, for what is gained seems insignificant in comparison with the work before us; and this teaches us to have charity for those who are beneath us on the spiral stairway of progression.

When we realize that our physical and moral emanations impregnate the atmosphere around us, affecting the whole community in which we live, and know that good is positive and evil is negative, we can see the necessity of cultivating the good to enable us to repel the evil—to abstain from all indulgences injurious to physical health, in order to cultivate the spiritual faculties. It is generally admitted that moral exhalations are as contagious as physical diseases; the moral leper is a more dangerous element in a community than physical leprosy.

"The idea of the ancients," was said, "that certain localities were especially consecrated, was not all fanciful. It is well known that in those places where spiritually-minded persons are accustomed to meet frequently for social and sacred purposes, certain invisible powers manifest their presence with far greater freedom and in a more tangible manner.

When one is gifted with a keen psychometric sense, he at once perceives the nature of the emanations from his visitors, whether they are visible or invisible. If he enters the haunts of deception and vice, clouds darken the spiritual vision, and he finds the trail of the serpent in his way. Those who are distinguished for their exquisite susceptibility, seldom fail to perceive the general sphere of the houses they enter. Not unfrequently are these psychometric impressions, or intuitive revelations, made as soon as they cross the threshold. Sometimes harsh discords fall on the inner sense, and the nerves vibrate under the painful pressure of domestic and social antagonisms. But the manifestations of domestic peace and true fidelity to soul disclose Elysian fields of the affections, where the angels walk in light, or recline amid scenes of blissful repose. The senses are all refined and exalted by a pure moral and spiritual atmosphere. Every object seems to be pervaded by a subtle, mysterious power, that gently sweeps the inmost chords of being. We feel that we are in one of the consecrated places. The lively sense that elsewhere

revealed the serpent's trail, here finds the radiant footsteps of celestial visitors and heavenly emanations, that make the place holy.

These beautiful illustrations of the potency of the emanations which pervade the atmosphere, and impregnate the abodes of harmonious persons, are not the fanciful pictures of a poetical mind, but are living realities; and these emanations may be retained by inanimate objects for many centuries. A fragment from the catacombs of Rome, or the ruins of buried Herculaneum, may form the connecting link which will enable the sensitive to travel on the wings of thought, and revive the scenes of long past ages. With dust from the Colosseum the sensitive may review the bloody scenes where the Primitive Christians contended with beasts to gratify a blood-thirsty Nero. A fragment of bone may restore the gigantic forms of the monsters of the prehistoric ages, or reveal the occupations of ancient cave dwellers. Thus may history be made to repeat itself in vivid pictures, more true and accurate than historical records; the secret places may be revealed and the habits and avocations of ancient nations be accurately delineated.

The garment of a criminal may lead a keen-scented hound to track its prey to its hiding place, but the flowing stream will baffle its keen sense; not so with the psychometrist; the clue in hand, he can trace the fugitive through devious ways and over wide wastes of waters without moving a foot in the pursuit; the emanation left behind, swift as the electric spark, points the direction of the flight. Many detectives have gained reputations for keenness of perception and skillfulness in their pursuits, whose success was owing to the directions obtained through clairvoyant mediums; and many physicians have gained renown for their skill in correctly diagnosing obscure cases from information gained through the examinations made by psychometric mediums; and the sources from which their knowledge is obtained are generally concealed, not always from motives of dishonesty and desire to build up reputations on fictitious foundations, but from the consciousness that open acknowledgment would result in loss of reputation and practice.

It was only until recently that scientists could trace the age of man beyond the Mosaic cosmogony without being anathematized and ostracized by the Christian dogmatists; but we are progressing slowly, and after a lapse of a century even enlightened medical professors can experiment and practice with the Mesmeric power—pronounced a delusion by the French Academy of Sciences—providing it is christened by the new name, Hypnotism.

In many instances the power specifically designated as psychometric is so blended with clairvoyance that it is difficult to separate their action, which was demonstrated by the experiments of Reichenbach with sensitives. One instance coming to our knowledge will suffice to illustrate this blending of the spiritual faculties, working harmoniously together.

A gentleman, a stranger, called upon a lady for a psychometric examination of a specimen of ore from one of the mines on the Comstock. An accurate description of the mine was given, also its name, and an analysis of the ore, all of which was pronounced to be correct by the visitor. In connection with the description, the gentleman was told he was involved in some difficulty with the management of the mine. This statement he was inclined to ignore, when he was plainly told, "I see that this specimen is from a body of ore which has been covered up, and its existence kept from the knowledge of the stockholders, to enable the insiders to manipulate the stock, and you know it." The gentleman then admitted the truthfulness of the statement, and added he had recently been discharged from the superintendency of the mine for disclosing the facts to one or two friends.

Cases of a similar character have been cited by writers as illustrations of purely psychometric reading, but we are confident the relations of psychometry, clairvoyance and spirit mediumship are so intimately associated that it is difficult, if not impossible, to draw any line of separation between them. Those persons most successful in psychometrical delineations are undoubtedly mediumistic, and are assisted by spirits who are interested in that line of investigation; and the denial of such assistance is an evidence of ignorance or dishonest pandering to popular prejudices, and base ingratitude to the influences who are unselfishly striving to bring light to the world. While it is claimed by many that the psychometric powers can be cultivated without the assistance of decarnated spirits (which is true in a degree), we have yet to learn of a psychometrist who can clearly define the methods of developing this power without the assistance of unseen agencies—such are acknowledged in the development of mediumship; that is to define the mental action necessary to place themselves in relations with the subjects to be examined by any scientific process of procedure which can be as clearly demonstrated and taught as the formulas of chemistry or cognate sciences. Unless this can be done, we must admit that the power depends upon organic and chemical adaptability necessary to produce certain results—which may be latent, but existing to some extent in all mortals—precisely as is claimed for mediumship; but until independence of any spiritual power external to the psychometrist can be clearly proven, it must be considered a phase of mediumship.

It is claimed by many sound thinkers that nothing should be attributed to the action of spirits which can be accounted for by mundane agencies—which is worthy of adoption as a rule, in the investigation of spiritual phenomena—but the converse is equally sensible, the agency of spirits can not be disproved in the production of manifestations which cannot be shown to be of purely mundane origin. Students of spiritual science cannot ignore the laws of attraction and repulsion, of the interdependence of mortals and spirits; that would be equivalent to denying the foundation upon which they are building—playing Hamlet with the character of the Danish prince omitted.

We have had as yet only faint, shadowy glimpses of the grandeur of the unfoldment which will be revealed through the cultivation of the psychometric and other spiritual powers; the possibilities of which attainments are far beyond our present

comprehension. But many aspiring souls are even now only separated by a thin, but frequently parted, veil of material environments from the spiritual realms, and through the opening streams upon the unfolding spirit the light from the bright vistas of knowledge,—the perennial fountain of wisdom, wherefrom we may freely quaff and where our acquisition will only be limited by our capacities, which will expand with the exalted aspirations and where the pure spirit, cleansed from the stains of mortality, will find that every height attained but serves to bring to view still higher and more glorious beacons, lighting the way ever onward and upward—higher! still higher!—Psychic Studies.

"PREMONITION."

M. M. FRELON.

Being of humble birth, and yet anxious to understand, I constantly sought for wisdom.

The things that were of natural conditions had become clear to me; but there were some things of the invisible that puzzled me as to the causes and actions thereof. One day sitting in the silence, that which was visible was parted from above me and I stepped forth into the realm of the real, and there many of the things of which I questioned were explained by those in whose charge, and under whose directions the operations of natural laws are conducted. As my eyes became accustomed to the light, I seemed to see a vast river whose shores were invisible, but its waters moved after the manner of the waves of the ocean. There was never rest, nor quiet, and still the motion was not the motion of the swift flowing stream, but an undulatory motion. There was no advancement, nothing but an oscillating wave like tremor.

Along the whole length of this vast stream the movement was in the same direction. As I looked, there seemed to be a force exerted upon the surface, and this force increases the waves in size and quickness, and also moves forward whatever might be floating thereon. As I still looked, I seemed to see a rock-bound shore upon which the waves dashed. Here could be measured the velocity of their motion. Reaching the highest point the waves broke themselves with more or less force, and the waters flowed back into the river. I could also see at various points of its course, that other rivers flowed into it, and some even flowed across it at right angles. Here the flow depended upon the strength of the current above or below; and wherever other streams joined it, the waters were colored and defiled with the impurities of the stream flowing in or crossing. I questioned with myself what this might all mean. As I queried there came to me a shining one, who thus spoke to me:

"My child, before thee lieth one of the great thought currents of the universe, which moves in its place by vibrations, and that without onward flow, unless inspired by the human mind, so projected as to accomplish its purpose. As in the electrical conditions, a wire charged with a certain current induces another current in a wire running parallel with it, so this great stream of thought induces parallel currents in the minds of those near which it flows. They drift idly along whether they are perceived or not, by the spirit. If they are not perceived it is latent thought. Once perceived, then the thought in the mind of the thinker becomes active and carries with it the potency of the thinker, and this potency projected upon the main current of thought, adds its force, for impulse and impetus. This explains how thought is awakened and carried on in the mind of mankind. But if the current of thought, reaching an obstacle of any importance, or ill success yet to come, then its waves are beaten back, and return in an under-current. This under-current is tainted with whatever may exist around the place where it has been thrown, and they who can perceive, see the conditions towards which the current is moving, and thus returns. The sensitive soul, after a little practice, is able to decide for himself, from what source, and how dangerous is the obstacle that lies before it. This is the method of working, and this is the only sense in which there comes to those who are sensitive, premonitions, or pre-conception of that which lies before them. What is called premonition does not and cannot depend upon the ordinary thought currents, for its highest intent and purpose. The perception, even after experience, requires a high state of interior sensitiveness, which is very often attainable by mankind, but it leaves, all the same, uncertainty, the uncertainty which attends the utterances of common intuition. There are those interested in the welfare of mankind, as well as those not interested, who can, by the potency of their will powers, make known the conditions by their reflex action on the whole wave of thought, and, guided by the voice of those we love and trust, we can receive knowledge of the future which it shall be for our best good to perceive, understand and act upon. So we perceive that premonition includes both the power of perception and also communications from others. All that can be revealed or remembered has at its base these conditions."—The Hermetist.

For the benefit of those who abhor printers' ink as a prime factor to the advancement of their interest, we should state that Samson—the strong party—was the first man to advertise. He took two solid columns to demonstrate his strength, and several thousand people "tumbled" to the scheme. He brought down the house. The smallest circular saw in the world now in actual use is a tiny disc less than the fourth of an inch in diameter, used in the Tiffany jewelry establishment for slitting gold pen; it is about the thickness of a sheet of writing paper and revolves at the rate of 4,000 revolutions per minute; the high velocity keeps the saw rigid, notwithstanding its thinness.

Our happiness does not consist in being without passions, but in having control of them.

People Wonder

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

Mrs. Jos. Lake, Brockway Centre, Mich., writes: "Liver complaint and indigestion made my life a burden and came near ending my existence. For more than four years I suffered untold agony. I was reduced almost to a skeleton, and hardly had strength to drag myself about. All kinds of food distressed me, and only the most delicate could be digested at all. Within the time mentioned several physicians treated me without giving relief. Nothing that I took seemed to do any permanent good until I began the use of Ayer's Sarsaparilla, which has produced wonderful results. Soon after commencing to take the Sarsaparilla I could see an

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There is no love in politics.

A guilty conscience hates to be accused.

Conceit is a magnifying mirror in which self only is reflected.

Pride make men disavow a God, and secretly fear that there is one after all.

It is easier to bear reproach for wrongs done by others than those done by ourselves.

What a man understands the least and consequently disbelieves the most, is most antagonistic to him, and thus combats it the more vigorously.

Time was when the law laid down man's duties to him. Now it simply tells him what not to do. When will he be able to get along without law?

It is a misuse of talent to quarrel on paper. He who is able to write should do so for the enlightenment and organization of mankind. Not for personal aggrandizement or disorganization.

Be charitable if you have no love or sympathy to spare for a fellow being. The least you can do for another is to keep silent regarding his deficiencies. If it costs you an effort to do so little, how much will it require before you can cause yourself to do a genuine love act—an act of benevolence?

Some people are kept so busy with their own little unimportant grievances that they overlook the moral teachings that might release them from this groveling in spiritual darkness. Forget self a moment and take a review of the world's doings, and you might see something more interesting and important to think about.

We have no right to quiz anyone about his individual opinions or beliefs until he imposes them on us as an individual—either publicly or privately. To ferret out his views either from others or himself merely to criticize him is both selfish and presumptuous. Let everyone believe as he likes as long as he harms no one else by it.

Spiritualism furnishes three decided subjects for contributors to write on, viz: the science (mediumship, spirit, matter, man); the philosophy (religion, morality, self culture, introspection); and the phenomena (reports of seances, tests, and the nature of the manifestations in general). Is not this enough to engage the attention of Spiritualists or students of nature without seeking elsewhere for light, or wasting time with quibbling?

Sensitives should not permit themselves to fall into despondency. It subjects them to the ill effects of material conditions, while a hopeful state of mind, even if false, protects them from it. Despondency or melancholy is akin to spiritual indolence—a sort of spiritual negativity which admits of unspiritual influences with their accompanying effects or results. Prevailing diseases may be kept aloof by cheerfulness or buoyancy, and also acts as a remedy when applied to patients.

The Christian divines generally, or those who profess to know something of a future existence, can always tell more about hell than about heaven. In fact, many of them are quite sure as to the condition of the former region and the punishments awaiting sinners, but become stilled when questioned too closely about the latter place, excusing themselves on the ground that God does not reveal his secrets. Are they perhaps in league with the devil that they know all about hell?

Religious papers are beginning to wrestle with the question whether Christian camp meetings should be kept open on Sunday or not. Why not the camp meetings as well as the churches? Both are for the salvation of sinners and the support of ministers. Or are the churches jealous of the Sunday camp meetings, fearing that opposition will rob them of a little Sunday trade? Verily, religion is getting down to a practical business-like basis, and we are glad of it, for it leads so Materialism. This leads to free thought, and then—Spiritualism.

It is not Christianity, but orthodoxy that we are opposed to and of which we tell some wholesome truths occasionally. We have no desire to offend or reproach the true Christian. We are merely holding up some of the follies of orthodoxy and bigotry to public view occasionally as a counterbalance to the slurs thrown on Spiritualism by some of the illiberal secular and church papers, that cannot tolerate Spiritualism. They seem to forget that human weakness is also a Christian fault, though charity is said to be their crowning virtue.

Sense-consciousness is much dependent on mental or spiritual activity. Dull boys often grow into very bright men; and unenergetic men in physical prime become clearheaded and shrewd in old age. Such is an affect of spiritual unfoldment or advance through study, experience and frequently trials. An easy life or a pleasurable one leads the other way, and make some men and women feeble, infirm, absent minded, irritable, captious—dulling their sense-consciousness rather than improving it, as it were. Weak sight and hearing propensities in youth have been known to improve with education and mental or spiritual development.

Blind prejudice or bigotry means to oppose or doubt a theory or belief because we don't happen to like it or know of its existence by experience or otherwise, as the materialist doubts the claims of the Spiritualists and as some Spiritualists doubt the claims of otherists. Man is human all the world over; we all believe ourselves right and others wrong because we happen to know all about our own pet theory and nothing about other people's own. The orthodox Christian is just as sure that the Spiritualist is all wrong as the orthodox Spiritualist is sure that the Theosophist is all wrong. And we are all sure that everybody is wrong but ourselves. In that respect we are all orthodox—orthodoxy virtually meaning to fence in our belief or knowledge and then to disbelieve that there is anymore outside.

The Germans, it is probably not universally known, do not regard the word "hell" with the same awe and horror that the Americans do. For the first named it is no uncommon thing to use it in connection with anything that is hot, whether referring to the temperature of a room, to hot eatables or to hot drinks, etc. Recently a young lady, who had learned English by book, suddenly broke out in the midst of her company of American admirers, saying "It was hot like in hell here," and proceeded to open one of the doors. This is a literal translation as it is used by Germans generally—Grand mothers, children, parsons and angels (sweet sixteens). Her company was first shocked, then laughed, and finally took their departure, it is said, without much ceremony. The young lady probably does not yet know why they do not return.

JOHN THE BAPTIST SORROWING.

Even the peace-loving Baptists are beginning to serve the world with some religious amusements. From Jeffersonville, Ind., comes a sad tale of woe recently transpiring within six miles of its hallowed sphere. It is that of two young ladies, whose names we will suppress out of delicacy to two young hopeful lives, aged respectively 17 and 18. The girls are recent converts to the Baptist church and were to be baptized in the river. The one girl objected to the other going in first. She deliberately struck her on the nose and blackened her eye and when separated by minister Westly made an attack on him. The whole baptizing broke up in a row and great consternation in religious circles exists in the village. "Love ye one another."

ALL IS TRUTH.

There is a fundamental cause for every thought created by man, however absurd it may appear in the effect. That which does not exist cannot be thought, ideas being a reflex of existing causes or facts, spiritually considered, and take shape in the human mind according to the construction of the same. If they seem absurd it is because they are perverted. When given or interpreted correctly they remain intact and are generally accepted. As long as they are imperfect they will call forth discussion and controversy, and antagonism in comparison to the lack of perfection or accord with the real facts of the case—the cause. But there is truth in all that is brought forth, however imperfect at its birth.

ANOTHER FABLE.

A man called on a good friend one day and requested him to play the lute to an enemy of the aforementioned. Refusing to do so on the ground that he would be liable to punishment by law, the man takes offense, renounces his friendship and walks off with the determination of being revenged on his friend for not granting his request. Instead of punishing his enemy himself and not trying to shift the responsibility on his friend, he now punishes his friend by inciting the public against him to withdraw their patronage. Such things happen in the career of a newspaper publisher—notably when refusing to denounce one to oblige a personal whim of another. Moral: Heart aches in comparison to damage done; for nature is just—she punishes as well as blesses.

Do (good) unto others as you would have others do (good) unto you.

A SIGN OF THE TIMES.

The Rev. I. C. Knowlton, D.D., a Universalist preacher of W. Acton, Mass., writing on the subject of Spiritualism to a religious family paper, says: "Now, without endorsing or denying all the peculiar notions of Spiritualists, is it not our duty to claim them as brethren? And is it not their duty to do the same with us? It is true that some zealous Christians say hard things against them, and vice versa; but is this wise? Let us have peace!"

This good and generous man further says that some of them are so constituted that they cannot believe our physical phenomena, but asks to have patience with them, etc.

We like this spirit, and will never say aught against the most orthodox believer if he is honest, candid and upright in his belief—upright in believing what his master taught, viz: "Let him who is without sin cast the first stone."

We never do antagonize true Christianity—those who love the spirit or teachings of Jesus; but will defend the cause against slanderers and hypocrites who ally themselves with frauds to annihilate Spiritualism. But let them come in the spirit of love and Christian charity and we will meet them as brethren who have the same aim in view—the spiritual or moral elevation of man to save him from future suffering. So far it has been a one-sided affair. Spiritualism has been doing all the honors of a host and welcoming those who are thirsting for immortal truth and angelic comfort.

"THOU ART THE MAN!"

We have been frequently asked why we do not publish the tirades sent us against mediums, or expose the fraudulent ones. In the first instance there are always two sides to the question. What one person regards as puerile or suspicious is truth for another, for no one medium can convince everybody. Every investigator must find the medium whose aural surroundings (conditions) harmonize with those of his spirit friends or with his own nature, so-to-say. This lends our spirit friends the power needed to manifest and to demonstrate their presence by proofs or identification. Then personal prejudice plays a part which is not spiritualistic and cannot find a corner in a Spiritualist paper. Motives cannot be hidden in this office. We sense the underlying cause or current of every letter as if the writer had written it in so many words. Thus it is no use trying to deceive us by stating that it is to benefit the cause that they are writing. When a medium really begins to practice fraud, we simply drop him or her from our columns. For at that moment they are without our province. They are not Spiritualists, but belong to the police, and who generally succeed in taking care of them. We need not repeat what everyone has read in the daily journals; besides that, we have no department especially devoted to police news of any kind. When anyone travels the country under the guise of being a medium and uses the name of our cause as a mantle, we are ready, upon reliable testimony, to say "Thou art the man."

HAPPINESS.

To know is to sympathize. Intuition leads to both. Intuition is cultivated instinct. Self-knowledge teaches the method. Self-love dulls our instinctive qualities and consequently our intuitive nature. Man is a creature of circumstances to a large degree. He finds himself coming to a consciousness of individuality amid strange environments. Ambition, hope, love inspiring him forward. Trials, disappointments, mishaps obstructing the way. Between the two he unfolds in soul nature—becoming strong, gaining in knowledge and wisdom, and builds up his character for good or evil so-called. As the soul unfolds he obtains a clearer view of his surroundings; i. e., his instinctive nature becomes more intelligently conscious of life and its environments and he becomes a judge of human nature. To understand human life is to hold the key that unlocks the door to the mysteries of universal life—causation—God so-called. Here begins our ascent to future happiness or our descent to future misery. As man makes use of this superior intelligence he will be weighed in the scales of justice—both materially and spiritually. Though he may be denied justice by force of circumstances, or escape it when wrong in the former, he will meet it exactly in the latter state—nature providing for every emergency. If just himself he will become happy, for justice embraces all that is good. If unjust he cannot become happy, for injustice is the acme of selfishness. His intuitions lead or show the way in this life. If kept pure by right living his spiritual progress is unimpeded. If blunted by injustice or self-love, he stands still and often becomes the victim of a guilty conscience before physical life ends. It is hell meeting him half way. Perverted intuition means chaos or darkness. Perfect intuition means light and inspiration. It means to know or understand causation, and knowing this man can sympathize with his fellow beings—can love them, and universal love is heaven—is happiness, whether acquired here or there.

Justice—You say you did not know that you were violating the law. Ah! but, my dear sir, ignorance of the law is no excuse to any man. Prisoner—That's kind o' rough on both of us, ain't it, Judge. Crier—Order in court.

THE IMPORTANCE OF SELF-KNOWLEDGE.

A precursor to self-culture should be self-knowledge. Without a due appreciation of our own nature—especially our deficiencies—we may go on sinning in midst of our spiritual unfoldment, allowing our weaknesses or passions to govern us and undoing much of the good accomplished by our virtues. Psychometrists are extremely delicate about telling us of our faults or lacking qualifications, but never of our good traits, and it is this which retards our spiritual growth to some extent. For some people it were better not to know their good qualities or virtues. It blinds them to their evils or disorders, and in overlooking these their trials of material life continue. Rewards, of course, follow all good actions, but these do not always compensate for our sufferings. Wealth without health cannot be enjoyed. So happiness accompanied by despondency or doubt; or despair, starting us in the face on account of dark forebodings for the future, cannot be appreciated to its full extent. It often seems like mockery rather than actual effect. All efforts have a cause. If we are happy there must be a cause for it, and a good cause; for happiness is not an effect of selfishness or vanity. Our feelings or emotions betray the causes that are upon us. If concerned or restless there is trouble brewing. If calm or tranquil all is well. Man's spiritual body is as sensitive as a barometer, and by self-study he may learn to prophecy his own immediate future. When developed in the art of sensing his own causes, he may and does, if very sympathetic, sense the causes upon others and thus warn them of approaching troubles. Impressions from spirits to that effect are made on the same principle—the spirits sensing the causes upon mortals and giving them to their mediums, or direct if we are impressionable. But impressions may be misinterpreted, and often, like the impressions taken on the plate in the photographers camera, are reversed. The fault lies in the medium. Self-study is needed to allay some discordant force or passion. A medium may be unconsciously (unwittingly) vain or conceited or selfish or self-righteous, or harbor a secret dislike or hatred towards some brother mortal. Either one will pervert spirit impressions if the medium happens to be in that mood at the time. Trying to make an effect frequently spoils conditions and failure is the result. Indifference under these circumstances is better than love for one and hatred for another in active operation. Let self-study precede, or at least accompany self culture always. Even if it does not free us from the evil at once (many believing that a knowledge of their deficiencies means freedom for them) it enables us to keep it in control, and this already is an advance towards perfection, and the creating of good conditions for the benefit of others as well as self.

FAITH AND PRAYER.

Half of the people who speak about faith know little of its real nature. In its generally accepted term it means to trust in a higher power for aid, comfort and light. But simply to trust without passion it has no virtue. A strong belief that our desires will be granted comes nearer to it. Despair is often the best appeal, for it sets the psychological machinery in motion and enables our spirit friends to operate in our behalf. By praying to God or a universal intelligence we humble ourselves to an acknowledgement of a higher power than we are ourselves, and this demission of the ego already opens the soul to a higher inspiration. Inspiration is of an all that is needed to help us out of our dilemma. But where more is needed, spirits come to our aid. But spirits cannot aid us when we are too much ourselves. It repels their assistance, as it were. We must create the conditions ourselves through which they can operate. By a passive mental state—if but temporary—and an earnest heartfelt appeal we attract their sympathy, and in which state only they can cognize our wants or needs. We cannot earnestly pray for that which we don't want or need, but therefore can more forcibly ask for that which we do need or must have. Every well-meaning man desires to remain honest and in accord with God's laws. But when all avenues for material aid are closed against him, what shall he do? Seal or trust to a higher power for aid? If he is determined to starve sooner than be dishonest he assumes an attitude that must of itself invite the sympathy of higher intelligences—if such exist—taking for granted that the one in question has had no proof of immortal or spirit life and is thus ignorant of the fact. Would not such a case make the angels weep? Still people have been known to starve. Was it because of their ignorance of the power of prayer, or so-called faith? Perhaps. But we have also heard of people on the verge of starving being aided at the last moment of their distress, and claim that it was in answer to prayer. But there are many who know that spirits exist. And knowing that spirits can exercise certain influences over mind and matter, is it not reasonable to believe that they can aid us, and especially when we know how to lend them the conditions necessary for this effect? Pray without ceasing, is an admonition that is very old. Have faith in God, is another. And the fact that even the scoffer will call upon God for aid when in despair, whisper that there is something in it. Even the Devil had a desire to be a saint when he

was sick, but forgot all about it when he recovered. So it is with many of us. We forget, in the days of prosperity, that our favor has been originally granted through prayer—if not in words, at least in the earnest desire to obtain what we are enjoying in the present, and which, when pure, amounts to a prayer. A desire or a wish that is god like is a prayer; and if a so-called unconscious desire can reach culmination, why should not a conscious desire—one in which we are aided by an extra mental exertion, also be effectuated.

Faith is truth felt in the first instance. Inspiration is the agent. Faith or prayer for material assistance is accomplished through the action of spirit friends on mortals. Those who do not believe it can be done, of course, are not aided in that way because this very state of mind repels it, or, rather, it lends the spirit friends no medium or agency—no incentive—through which to operate.

Doubt cannot always be avoided. It is natural for man to doubt when groping in the dark, as it were. But this is not so much an obstacle as pride. Doubt only lames the psychological vibration somewhat; but pride is just the opposite tendency of the soul to humility. Pride or conceit cannot have faith, because it will not acknowledge a superior power to self as the initiative. It would be like appealing to nothing in that state of mind. Thus faith must be accompanied by humility or love, or passion enough in the supplication to institute a vibration. Even the wickedest may create a commotion and obtain aid when in the proper mood for it. Or he may bring disaster upon another if his mental action is potent enough. A malediction is not to be despised as a thing without effect, if we haven't moral potency enough ourselves to repel it. Thus it is wise not to invite it. And if a thought with evil intent can affect a mortal, why not one with good in it. And if we can pray for the good of others, why not for ourselves? Such is the science of faith and prayer, and we hope our readers or those who desire to see THE BETTER WAY survive the trials and difficulties that every new enterprise has to struggle against will remember this and send forth a good and healthy appeal into the spirit world in our behalf and thus aid us in setting the psychological machinery in motion that is willing to aid us, but which needs a little material help to give it force and friction.

Briefs and Personals.

A. H. N.—MSS. received—will peruse it at leisure.

Next Sunday Mrs. Colby Luther will address the Union Spiritualist Society.

A private letter from Douglasville, came without signature, thus we are unable to answer it.

A machine that works by the effort of the will, it is said, has been invented by a French count.

Services next Sunday and hereafter at the Union Society will begin at 10:30 instead of 11 o'clock as heretofore. Mrs. Colby Luther is the speaker for this month. The Lyceum will be called at 9 o'clock hereafter to comport with the new arrangement.

At Strawberry Point, Iowa, an "organization has been formed composed largely of Spiritualists, Unitarians, Universalists and Agnostics. A collection of music is desired for selection for each at proper times" writes Mr. M. A. Hoag. Anyone able to give him the desired information will confer a favor by addressing him as above.

It is hardly any use for us to repeat that we are not responsible for the sentiments or the information given through our contributors and correspondents, for it is only accepted by those who wish to give vent to their feelings or belabor somebody, and rejected by those who are hit or of contrary opinion. So we request contributors to be conservative in their opinions and leave personalities aside, and thereby save us from the disagreeable task of having to reject their manuscripts. The most truth lies in the central current of a cause, and like the kernel of a nut, is the sweetest.

S. A. R.—All your questions will be answered through these columns in the course of time, or as we can gather the information asked for. We cannot devote any more space to lectures than to give a synopsis. But these contain the main points—the rest being generally but a dressing of these points or thoughts in so many more words. Nothing of consequence is omitted or lost. Seeing lights or visions is the beginning of clairvoyance, but a long ways from perfection. There is a good deal of imagination connected with it, and the play of spirits on our imagination. Do not trust it fully until you have undoubted proof that you can describe spirits, unknown to yourself, correctly.

Prof. J. Clegg Wright's closing lecture on last Sunday evening at G. A. R. hall was a masterly one in the psychic science. In the subject "How do we differ in dreams from our waking state," the material was so fittingly interblended with the spiritual, that it was often difficult to tell whether he was delivering a discourse on the material or spiritual science. The denouement however was a gratifying one, and everybody thought they had learned something. Mr. Wright closed with an eloquence that resounded in the soul like the echoing of sledge-hammer blows on a clear-ringing anvil in the distance—wedg-

ing, as it were, the thoughts expressed in the interior of the being so as to permeate their escape again, and by which we will ever remember the effect Mr. Wright had on them at the time of listening to him.

A gentleman of veracity writes us from Chicago that a medium who has been recently raided gave a test seance since raid, eleven persons being present. "Every door, window and keyhole was sealed with postage stamps and private marks attached. The medium was examined by two ladies, who removed her clothing to the skin to convince themselves that no paraphernalia was concealed on her person. A silk muirer was then tied around her neck drawn through two holes in the cabinet and firmly knotted, so that it was impossible for her to move. Forms materialized despite this on the outside of the cabinet growing up from a small spec of drapery on the carpet, and often two coming together, many of which were recognized by those present." We are always sorry for a medium when raided, but are opposed to mixing the fraudulent with the genuine. If the medium, or whoever in connection with her has added anything fraudulent to the spirit manifestations, that person should receive his or her just desert, whatever the popular verdict may be. On the other hand the raiders should be blamed or prove their charge outside of an unconscious medium—if the medium can prove that she was unconscious at the time of the seance.

Literary.

Light of New York for this month contains its usual amount of substantial reading matter. Monthly price \$1 per year. Address Equity Publ. Co., 9 W. 14th street, N. Y.

The Gleaner. An illustrated monthly magazine, devoted to the educational and industrial interests of women. Julia Schlessinger, editor, 841 Market street, San Francisco, Cal. Price \$1.00 per year. Single copies 10 cents. The first number is before us and looks neat and clean with a table of contents interesting to the gentler sex.

Morse's New Book.—The Status of American Spiritualism as seen during a four years' visit, by J. J. Morse. With an appendix "Hints to Enquirers into Spiritualism," telling how to investigate the phenomena; how to form circles; and giving the testimonies of eminent men in support of the facts of spirit communion. Price 3d. Published by The Progressive Literature Agency, 16 Stanley street, Fairfield, Liverpool, England.

Bible Stories, No. 1. The sacred Vedas, as written by Manu and the Genesis of Moses, or the Story of the Creation and the Fall, is a new book compiled by James H. Young. It also contains three hundred stanzas with an introduction and appendix by Amanuensis. Price 50 cents postage 2 cents. Cloth 75 cents; postage 10 cents. Lovers of this kind of literature, and particularly those who have read Mr. Young's before, will find pleasure in reading this book.

The Independent Pulpit for February has been received. This number completes the seventh volume of a publication that, in the beginning of its career, but few thought would complete one. It is devoted to the True, the Beautiful and the Good in Science, Philosophy and Ethics and as an evidence that it is growing in favor with its patrons, they have lately raised, for its maintenance and improvement, a fund of \$300 in Ten-dollar notes, now due and payable to its editor. The Pulpit is published monthly, at \$1.50 a year, single copies 15 cents. Address all orders to J. D. Shaw, Waco, Tex.

On The Inside is a new novel by Mrs. Florence Finch-Kelly, whose first book "Frances: A story for Men and Women," attracted a good deal of attention last summer. But "On The Inside" is a very much better book than "Frances." It has a better plot, which is more carefully worked out, the characters are better drawn, and the story is more pleasing and interesting.

The story deals with contemporary life in New York City and gives what the authoress assures her readers is a "revelatory faithful picture of the actualities of our time."

Mrs. Kelly has a knack of creating characters that are fresh and original, and there are several in this book that even the veteran novel reader will find entirely strangers. The heroine, Isabelle Fairmount, is a type of a woman that is becoming numerous in these later years, but which is entirely new to American fiction. It is published by Sanford & Co., New York.

A Railway to Jerusalem.

"The British Consular Agent at Jaffa, in his last report on the trade of his district, states that a concession for a railway from Jaffa to Jerusalem has been granted by the Sultan to Mr. Joseph Navon, an Ottoman subject, for 71 years. It is stated that a company has been formed in England and France to carry out the scheme, and that the engineers are now expected to undertake the work. The carriage road between Jaffa and Jerusalem has been greatly improved. The government sold last year the income from the toll of the road for £2,085, as compared with £1,812 the year before last, which shows an increase in the traffic. The Jewish colonies in Palestine are greatly improving; one of them, which is called Richon le Zion, has planted about 2,000 vines, and is promising well. The colonists are good laborers, nearly all of them are Turkish subjects, and all are subject to the laws of the country."

and last, we know him to be an honest and a staunch Spiritualist.—THE H
WAY.

The Better Way.

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showing how sad is the
children whom nature has
I opened with my gol-
mat of a highly gifted

ed with a halo of glory;
 with deeds of kindness,
 ing into the cloudless sky.
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 and two of the fairest,
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their interior nature, and
ve up to the promptings
within. Then, and not
l they realize their near-
and that He truly dwells

all pure or impure is not
the final question. Not how
much is in you, but whether you
eat.

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POSSIBILITIES AND PROBABILITIES OF THE FUTURE OF MAN.

Continued from Page 1.

There is both intelligence and force in truth, and in its conflict with error it is certain of victory in the end. The evidence it produces will always prevail against false theories and erroneous conclusions. It is true, that all along the ages of the past bigotry and creeds have denied its testimony and murdered its witnesses, yet the facts were not killed by the torture of those who testified to them. Modern free-thought has discovered that there is no logic in the rack and thumbscrews to prove the doctrine of the immaculate conception, neither can the arguments of the fire and the stake conclusively establish the trinity of the Godhead. All debatable questions are now tried before the tribunal of reason and knowledge, and in this forum of both law and equity, our senses and our fellow-men will always be competent witnesses.

The seers and teachers of our race testify that they find that far back in the early morning of the creation of our earth, when life first moved inanimate matter, that intelligence and force worked together in one direction—the evolution of man! not merely as a physical being, but as one inherently immortal. Although as yet we may only see this inheritance as through a glass darkly, yet in the future of man's development he will see it face to face. If the future of sentient life is a fact, if those who now live here will continue to live hereafter, who can authoritatively say that scientific investigation cannot, in its advancing knowledge, demonstrate it? Surely life and intelligence are observable facts, and if they actually exist and manifest their presence, only that bigotry, that established the inquisition and murdered the martyrs, will deny it.

The demonstrated truths of science have always had to contend with creeds and dogmas. In times past the advanced thinker was a criminal, and his demonstrations crimes punished with death; but patient and persistent has been the law of mental and physical evolution. The enlightenment of the world to-day is but the result of the natural forces hidden in life's mysterious problem. Man cannot if he would avoid thinking and reasoning, and thought and reason are the divining rods of truths and science. Guided by them, he has discovered the treasures of the earth, explored the immeasurable fields of ether, and measured the paths of unnumbered suns and worlds, regardless of the effect upon the cheerful doctrine of endless damnation to the many and salvation to the favored few. Two hundred and ninety years ago Giordano Bruno was burned at the stake in Rome as a criminal who had forfeited his life to the violated law of the Catholic Church. He had committed the heresy of asserting a plurality of worlds, and that deity was the universal intellect. For this he was tortured and murdered in the name of the loving Nazarine who had commended his followers "that when they were smitten on the one cheek they should also offer the other." Yes, Bruno was murdered for uttering as a heresy that which is now known by every schoolboy to be a scientific truth, and on the 9th of June last a monument dedicated to his memory was unveiled on the place made forever hallowed by the ashes of his immolation. So all along the ages, error pampered and fed by the churches at last dies of atrophy and is forgotten, while the thoughts of the martyrs to truth become revived in the researches of science and will live forever.

Oh, how limited was man's conception of infinite wisdom and power when he believed that this atom of dust—our earth—was the extent of the Creator's works, and that the sun and all the stars were but tributaries to its light and heat and the well being of its inhabitants. It is no wonder that the Jews worshiped a personal god with personal attributes, who was prone to anger, cruel and remorseless, who assisted them in their causeless wars, who stoned their enemies from the clouds or engulfed them in the sea, who stayed the sun upon Gibeon and the moon in the valley of Ajalon to lengthen a day, of rapine and murder; whose wrath was appeased by the blood of doves, and lambs, and goats, and the fumes of fatery of the creatures he had made; who one day formed his immutable divine plans and repented of them the next; who had all the attributes of a tyrant, but none of a beneficent creator.

How swiftly moves the world of revolving thought, and its circling satellites, reason and reflection. How rapidly are the errors of the past vanishing before the demonstrated truths of the present; how bright is the morning of advancing thought, and how refulgent the portending light of its coming noon.

Judging the changes of the future by those of the past, how different will be man's conception of his ultimate destiny and the attributes of his Creator when science shall recognize around us the existence of an unseen intelligent force, and understand the laws that govern it. When savants shall not think it derogatory to their exalted position to pause in their arduous labors

in investigating the habits of bugs and worms, and the mysteries of the life of insects and animalcula, and turn their attention for a brief period to the human soul and the evidence of its future fate and possibilities. When they will listen with willing ear to its relations of a life hereafter, as they are whispered through the voiceless lips of occult phenomena. When the intelligent acts of inanimate matter shall be as significant to them as the movements of primordial cells and protoplasm. When they will learn that Christian hope and faith in immortality may be confirmed by demonstration; and the existence of a spirit world be proven by the testimony of those who are now enjoying its radiant life. When the fatherhood of God and his love and care of his children shall be as apparent as the parental affection of our earthly relationship. When we shall fully recognize His guiding hand in nature's immutable laws, and shall know with certainty that

"There is a destiny that shapes our ends, rough hew them how we will."

That that destiny is the will of a Creator whose loving care of all his creatures is such that we are assured that even a sparrow shall not fall without His knowing it. Who evinces his parental regard in all natural phenomena, as well in the warning voice of the nerves that tingle with pain, as those that vibrate with pleasurable emotions. That reveals His care in the purifying effects of the storm and tempest, as well as in the gentle force of the summer zephyr. Whose infinite love is manifested in the joyous voices that make grove and woodland vocal with song, and that breathes its affection in the aroma of ripened grains and fruits, and in the perfumed breath of the flower's painted lips. A creator whose only covenant with man is through His immutable laws, the evidence whereof is refracted in the gem and dew drop as well as in the rainbow.

In the countless nerves of our physical organism there is not one purposely constructed to cause pain, but rather to give life and health, and they only throb with anguish when nature's laws have been violated. Nowhere in the bodies of man or animals does the anatomist find an organ whose functions are to cause disease and death, yet in nature's complex system of action there must exist *necessitate rei* be a conflict of opposing forces. Every step we take involves a contest between the power of the law of gravity and the nerve stimulus. The forces of attraction and repulsion, of contraction and expansion, are of necessity the very antipodes of each other, yet it is this diversity of action that covers our lakes and rivers with a porous shield of winter's ice, and protects their inhabitants from death. That makes the temperate zones of the earth the theater of industrial enterprise and the radiating centers of Christian enlightenment.

By her unchangeable laws nature has necessarily set the attributes of an acid and an alkali in battle array against each other, while there is an eternal contention between the electrical and magnetic forces of our earth. It is this contest between invisible elements that whispers through the telephone and makes the lightning an amanuensis in the business correspondence of life: that blazing out in a fierce battle of contending energies, illuminates our cities, and that will in the lifetime of the child now living heat and light, and move the world of human industry. If the properties of all material elements were in perfect harmony, there would be no growth or decay, no life nor death. But for the undying contest between centrifugal and centripetal forces all the planets in our solar system would fall into the sun as their common centre of gravity and thereby meet with one common doom.

It is the conflict of opposing properties in elementary matter and their elective affinities, that creates all the various material combinations of the physical world. This apparent discord in nature's broad domain causes the harmony of the universe. The infinite number of nature's laws operating together and under such an infinite variety of circumstances, must of necessity sometimes appear to act in conflict with the supreme intelligence and love of the creative power; and although the mystery of the decrees of infinity may conceal the primordial cause of pain, disease and death, or of crime, suffering and woe. Yet there is no logical reason to doubt the wisdom that governs all. With our limited knowledge of the laws that control the vast universe of God's creative power.

"Who dare arraign the whole stupendous plan, Because some little parts incongruous seem?"

The superintending wisdom of the Creator, and the parental love of the Infinite Father is well described in a poem entitled "The Chemistry of Character," by Lizzie Duten—said to be inspirational, but certainly axiomatic in its philosophy and beautiful in its rhythm.

THE CHEMISTRY OF CHARACTER.

John, and Peter, and Robert, and Paul, God in his wisdom created them all. John was a statesman, and Peter a slave, Robert a preacher, and Paul—a knave. White or colored, or bond or free,

John, and Peter, and Robert, and Paul, God in his wisdom created them all. Out of earth's elements, mingled with flame, Out of life's compounds of glory and shame, Fashioned and shaped by no will of their own.

And helplessly into life's history thrown; Born by the law that compels men to be, Born to the conditions they could not foresee John, and Peter, and Robert, and Paul, God in his wisdom created them all.

John was the head and heart of his State, Was trusted and honored, was noble and great. Peter was made 'neath life's burdens to groan, And never once dreamed that his soul was his own.

Robert great glory and honor received, For zealously preaching what no one believed; While Paul of the pleasures of sin took his fill, And gave up his life to the service of ill.

It chanced that these men, in their passing away From earth and its conflicts, all died the same day. John was mourned through the length and breadth of the land; Peter fell 'neath the lash in a merciless hand;

Robert died with the praise of the Lord on his tongue; While Paul was convicted of murder and hung.

John, and Peter, and Robert, and Paul, The purpose of life was fulfilled in them all. Men said of the Statesman, "How noble and brave!" But of Peter, alas! "He was only a slave."

Of Robert, "Tis well with his soul—it is well." While Paul they consigned to the torments of hell.

Born by one law, through all Nature the same, What made them differ, and who was to blame?

John, and Peter, and Robert, and Paul, God in his wisdom created them all. Out in that region of infinite light, Where the soul of the black man is as pure as the white,

Out where the spirit, through sorrow made wise, No longer resorts to deception and lies: Out where the flesh can no longer control The freedom and faith of the God given soul, Who shall determine what change may befall

John, and Peter, and Robert, and Paul? John may in wisdom and goodness increase, Peter rejoice in an infinite peace, Robert may learn that the truths of the Lord Are more in the spirit and less in the word; And Paul may be blest with a holier birth Than the passions of man had allowed him on earth.

John, and Peter, and Robert and Paul, God in his wisdom will care for them all.

Written for The Better Way.

CHARACTER.

ELIZA LAMB MARTIN.

Character is expressed individuality. We set the seal of our character upon everything we touch. We weave our character into every utterance. It fashions our smile and lurks in our frown; directs our movements and controls our actions. Character will assert itself through motion or repose, through sound or by silence.

The individual who possesses a great deal of character is the one who has many decided qualities, either good or bad, and he is a power for good or evil wherever he goes. The entire human family can be separated into three classes:

First, Those whose strong decided qualities are on the side of right and justice. Second, Those whose strong decided qualities are on the side of wrong and injustice, and the third class who have developed no decided qualities whatever.

The majority of mankind belong to the first class. The pessimistic moral teacher declares the opposite to be the correct assertion, yet we humbly beg leave to differ with him. The world is full of grand and noble characters, earnestly and persistently striving for the right. They wield a mighty influence. A cumulative power that will eventually redeem the entire human family from error and ignorance.

How we love to sit in the silent presence even of some people! A presence that alone is a benediction. When we listen to the then uttered thoughts how every fiber of our being is stirred, how every aspiration and motive is strengthened toward the right! We turn away, a better man or woman, because every noble and pure impulse has been stimulated to greater effort. Our intellectual nature is quickened in such a presence. And the physical receives a fresh endowment of vitality.

There are the strong, the grand characters possessed of that courage that enables them to live close to their ideals. Who live up to the light they possess, who ever do the right whether material interests are weakened or strengthened. The first class referred to above are not all of this kind. These are the shining lights that flash out among the great majority.

The second class—the really bad characters—exert very little influence upon the larger part of humanity. They do not find their field of action among the many who are looking toward the right. They recruit their ranks from that class who have no decided qualities. The weak ones, the undeveloped ones. Those with dull intellects and subservient character; vampires that prey upon you. How the presence of such people irritates and weakens us! They make us lose sight of our ideals, they darken our intellects and sap our vitality; they are the feeders and they consume indiscriminately anything that is placed before them. These are the ones who try the grander characters. It is worth something to learn that they accomplish some good somewhere, for it is a fact that they often torture a noble nature until it soars into a higher and grander condition.

All the experiences of life tend to one issue, the attainment of this exalted condition, or the development of character.

actor. That has been, and is to-day, the aim of all systems of religion and all moral reforms. While we are unconsciously swept along by the great current toward the good, it is an individual duty to exert ourselves to the utmost to develop the best within us. This is not a hard task. Development does not mean a warfare with the evil in us; it means a simple, easy cultivation of the good, a smile and a pleasant and encouraging word for every one we meet. Oh, what a power there is in that, an encouraging word for every one. The person who will take just that little thought and weave it into their daily lives and actions, will in one year wield a power that cannot be circumscribed. How character would grow and strengthen in such an atmosphere! An atmosphere free from all fault finding and censure, but full of kindness, charity and consideration for human weakness.

The real secret of power, of development of human character, lies in the ability to live close up to the light we have. Just as soon as we come to believe that a certain line of conduct is right, then and there adopt as our own, regardless of small selfish interests, or what the world may say about it. It is just such courage as this that produces our Cummings, our Emersons, our Ingalls. Brave souls like these have paved the way for us. They have torn down some of the dogmas that have long shut out the light of truth.

To those who keep their faces toward the light; to those who let no opportunity slip for advancing, if only the shortest step, the light will grow more and more; for there are—

"Great truths that pitch their shining tents Outside our walls; and though but dimly seen In the grey dawn, they will be manifest When the light widens to the perfect day!"

Who is this Marvellous Man Dr. A. B. Dobson.

This question has been asked by many. The following letter will throw some light on the question:

Long Lake, Hennepin County, Minn. Dr. A. B. Dobson, Maquoketa, Iowa.

Dear Doctor: Your remedies and pleasure received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance but since taking your remedies I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet.

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

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

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

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely this is a miracle. Who is this man that can work such wonders?" and many more such questions. Send remedies soon, so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world, what you have done for me. God bless you in my prayer.

Truly yours, HELEN MASON. See ad. in another column.

Mrs. Colby Luther,

INSPIRATIONAL SPEAKER

—AND—

LECTURER

—FOR—

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No. 115 WEST SIXTH ST.,

CINCINNATI, O.

AND EVERY

SUNDAY MORNING

AND EVENING

DURING THE MONTH

OF MARCH, 1890.

MRS. LUTHER

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Morning Service 10:30
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PAONIES, LILIES, PHLOXES, PINKS; VINES and SHRUBS, (5 sorts of DOBIL, Lilacs); THE NEW RED CLEMATIS, KERMINISU, BECONIAS, finest collection in the country, BRUNIA RACE of CERNIUMS, splendid new family of sun proof bodders. CHRYSANTHEMUMS, all prize taking varieties. FLOWER and VEGETABLE SEEDS, very best quality. All the good New sorts, and best old varieties. PLANTS post-paid by Mail. Satisfaction Guaranteed. Send for our FREE Illustrated Catalogue, and mention this paper.

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For one horse. Neat, light, strong, work speedily, pleasing all who appreciate first-class machinery.

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He was Caught out in a cold storm took a hard COLD.

His mother bought a bottle of Allen's Lung Balsam. It cured his cold and prevented a Cough or Croup.

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It cured his cold and prevented a Cough or Croup.

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is a sure cure for COLDS, COUGHS, CROUP, Whooping-cough, Bronchitis and Consumption. It has been sold for 25 YEARS and has become the favored remedy for all Lung diseases. Sold by all DRUGGISTS.

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the Greatest LABOR SAVING machine in the world. It will dig holes 24 inches deep in ordinary ground in one or two days. It will dig holes 48 inches deep in very hard ground in three or four days. It will dig holes 72 inches deep in the hardest ground in five or six days. It will dig holes 96 inches deep in the hardest ground in seven or eight days. It will dig holes 120 inches deep in the hardest ground in ten or twelve days. It will dig holes 144 inches deep in the hardest ground in fourteen or sixteen days. It will dig holes 168 inches deep in the hardest ground in eighteen or twenty days. It will dig holes 192 inches deep in the hardest ground in twenty-two or twenty-four days. It will dig holes 216 inches deep in the hardest ground in twenty-six or twenty-eight days. It will dig holes 240 inches deep in the hardest ground in thirty or thirty-two days. It will dig holes 264 inches deep in the hardest ground in thirty-four or thirty-six days. It will dig holes 288 inches deep in the hardest ground in thirty-eight or forty days. It will dig holes 312 inches deep in the hardest ground in forty-two or forty-four days. It will dig holes 336 inches deep in the hardest ground in forty-six or forty-eight days. It will dig holes 360 inches deep in the hardest ground in fifty or fifty-two days. It will dig holes 384 inches deep in the hardest ground in fifty-four or fifty-six days. It will dig holes 408 inches deep in the hardest ground in fifty-eight or sixty days. It will dig holes 432 inches deep in the hardest ground in sixty-two or sixty-four days. It will dig holes 456 inches deep in the hardest ground in sixty-six or sixty-eight days. It will dig holes 480 inches deep in the hardest ground in seventy or seventy-two days. It will dig holes 504 inches deep in the hardest ground in seventy-four or seventy-six days. It will dig holes 528 inches deep in the hardest ground in seventy-eight or eighty days. It will dig holes 552 inches deep in the hardest ground in eighty-two or eighty-four days. It will dig holes 576 inches deep in the hardest ground in eighty-six or eighty-eight days. It will dig holes 600 inches deep in the hardest ground in ninety or ninety-two days. It will dig holes 624 inches deep in the hardest ground in ninety-four or ninety-six days. It will dig holes 648 inches deep in the hardest ground in ninety-eight or one hundred days. It will dig holes 672 inches deep in the hardest ground in one hundred two or one hundred four days. It will dig holes 696 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 720 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 744 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 768 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 792 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 816 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 840 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 864 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 888 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 912 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 936 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 960 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 984 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1008 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1032 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1056 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1080 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1104 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1128 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1152 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1176 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1200 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1224 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1248 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1272 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1296 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1320 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1344 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1368 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1392 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1416 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1440 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1464 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1488 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1512 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1536 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1560 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1584 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1608 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1632 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1656 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1680 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1704 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1728 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1752 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1776 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1800 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1824 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1848 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1872 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 1896 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 1920 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 1944 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 1968 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 1992 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2016 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2040 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2064 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2088 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2112 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2136 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2160 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2184 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2208 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2232 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2256 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2280 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2304 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2328 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2352 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2376 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2400 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2424 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2448 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2472 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2496 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2520 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2544 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2568 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2592 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2616 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2640 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2664 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2688 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2712 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2736 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2760 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2784 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2808 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2832 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2856 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 2880 inches deep in the hardest ground in one hundred ten or one hundred twelve days. It will dig holes 2904 inches deep in the hardest ground in one hundred four or one hundred six days. It will dig holes 2928 inches deep in the hardest ground in one hundred eight or one hundred ten days. It will dig holes 2952 inches deep in the hardest ground in one hundred twelve or one hundred four days. It will dig holes 2976 inches deep in the hardest ground in one hundred six or one hundred eight days. It will dig holes 30