

THE BETTER WAY

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THE BETTER WAY.

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EDITORIAL.

The Deist looks to a personal God for salvation; the materialist to law, and the Spiritualist to nature, yet all obey one impulse—conscience. Why?

Marriage is not a failure, but people sometimes fail in selecting the proper life partner, and then try to reprove the whole system because they have acted without judgment or hastily.

It is better to be in a valley hidden among the crowd than on the pinnacle of a hill unprotected. Public men therefore should be morally pure to insure protection from a criticizing multitude.

New Hampshire still has a religious qualification for its higher officers in its constitution. Some day it will be applied by one political faction against another to the detriment of the state. Better remove it.

Let your Spiritualism be consistent with the age and in harmony with surrounding circumstances. In fact, be so yourself and you will attract spirits that teach only what is practical—something in accord with common sense.

"That excellent exponent of the spiritual philosophy, THE BETTER WAY, of Cincinnati, O., has reduced its subscription price from two dollars to one dollar a year. This makes it the cheapest spiritual paper in the world."—World's Advance Thought of Portland, Oregon.

The Banner of Light very truthfully says: "The fraud-hunter in Spiritualism is much like the person with colored glasses; the world and all who are in it look of the same color as the medium through which he gazes." That is about the whole philosophy of spiritual investigation in a nutshell.

The man who seeks a medium with his heart full of love for his loved ones gone before never fails to obtain convincing tests and consoling messages. His mind and heart being in the right direction, it furnishes the proper condition for spirit communion. Love is the only key that fully unlocks the door leading to the spiritual world.

One misstep often brings condemnation on a man or woman who may have been in the past an exemplary person. One mistake makes a good career have the semblance of hypocrisy. One ugly error can erase the best moral record in a moment's of time. But it only holds good for this world. In spirit the "balance" is charged according to the surplus in favor of good or evil on the whole considered.

At the congregationalist meeting in London recently a powerful plea for arbitration to avert further war between nations was made. J. P. Patterson of New Hampshire addressed an enormous audience in the City Temple on this subject and strongly argued that it is the place and duty of Americans and Englishmen to unite in a protest against the continuance of war as a method of settling differences between nations. The Washington Peace Conference, he declared, would be a landmark in the history of the English speaking peoples. The address aroused general enthusiasm. May it lead to a millennium of peace among civilized nations at all events.

Hiring out convicts has never been productive of good. Honest laborers believe themselves barred out by such a system. If the state must realize an income from convicts for their maintenance, let it be done out of sight and in state institutions erected exclusively for convicts, and where honest workmen will exhibit neither ambition nor desire to go. The recent disturbances in Tennessee give another example of the banefulness of this "convict-system," and can easily prove that one day's riot may cost a state more than it does to maintain all its convicts a year, even without any labor whatever from them. Hiring out convicts to labor side by side with citizen laborers is a false system of economy so far as the state is concerned.

Freethinker's Magazine defines Liberalism thus:

Many have a very erroneous opinion as to what Liberalism is. They seem to think to be a Liberal you must hold to certain opinions. That is more like Orthodoxy than Liberalism. True Liberalism only demands that each individual be perfectly free to hold such opinions as his or her reason induces, and that they grant to every other person exactly the same liberty. Liberalism does not object to your having a creed of ten times thirty-nine articles, but insist that no part of your creed be binding on any person but yourself.

The catholicism of Spiritualism too, is sometimes encroached upon by its own advocates, censuring others for a special belief that they may have in connection with it. Free thought is part of a free religion, provided the advocate does not make free with other peoples' liberty to bind them to their special opinion.

It is the best season of the year for our spiritual societies. The lecturers are at the various campmeetings addressing thousands in the groves; the halls are closed and the large body of Spiritualists, whose duties will permit, are with their families at the camps for a brief season. Rest, and increasing vigor for body and soul, are born of these brief breathing spells in the midst of life's activities. All should enjoy them who can. There is health to soul and body in the communings with nature in her own leafy temples. To the spiritual of nature there has many sweet voices, and there is harmony among them all. If we get close to her heart, her very silence becomes to our souls a rhythmic melody. Did Bryant, or any other poet, voice a sweeter truth than that found in Thana-tosism:

"To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language."

Go then to the groves to grow in spirit. Learn more of this grand angel philosophy of life, eternal, conscious, natural. Commune with your returning ones and absorb their spirit of ministry to others, and return to your home laden with a rich experience for conference, platform and circle room, that others, who could not go, may be blessed in the recital. Say a truthful, kindly word for THE BETTER WAY to your fellow campers, and thus enlarge the field of our ministry and usefulness.

Mr. M. M. Trumbull in the *Open Court* of Chicago, writes:

On the 5th of July the Mayor of Chicago paid an official visit of inspection to the Bridewell. While he was there a bus load of twenty-six prisoners arrived, and the Mayor was taken over to the receiving room to see their "welcome." In the batch was an innocent looking youth who was apparently feeling greatly embarrassed over his situation. His actions also indicated that he had never been in a prison before. His despondency and apparently honest face attracted the attention of the Mayor. By inquiring, the Mayor found out that the boy had been sentenced to fifty-three days of imprisonment for the abominable crime of—peddling without a license. He was fifteen years old, born in Hungary, had been six days in America and he had to earn an honest living as a merchant; his sister, a servant girl, furnishing the capital; he had bought some stationery and was selling it when he was caught in the very act, and sentenced for the crime. Not understanding a word of English, he could not have been more surprised had the Auditorium tower fallen on him than he was at his imprisonment; and better for him that the tower fall upon him than that he take a fifty-three days course in our college of crime called the Bridewell. The Mayor promptly pardoned him and gave him ten cents to pay his car fare to his sister's home.

Had the boy begun to make a dishonest living by stealing a pair of shoes, he probably would have got off with a lighter sentence, as actual crime is regarded with much more indifference by our police courts than that which is but a police. But such is the injustice of our law-system now-a-days. We suppose it is relatively right to arrest and punish people for selling without a license where a licence-law exists, but it seems very cruel, indeed, when it has to be applied in a case like this; and undoubtedly with pleasure in some instances by heartless officers of the law.

Some laws actually constitute the embryo of crime. They are ushered into existence without forethought and without consideration of their probable effect, and thus additional criminal asylums are constantly needed to harbor those who inadvertently encroach upon their majesty. The more laws, the more crime there always will be in the world; or until they are framed in accordance with true wisdom and justice.

A CHAPTER ON INTUITION.

Intuition may be regarded as a sort of automatic reasoning—an involuntary action of the brain put in motion by either nature (if that is intelligent), the spirit world or one's own spirit or soul entity. If the latter we may believe it due to a sort of soul perfection—the soul or spirit having attained the facility of thinking or acting without effort on its own part and reflecting itself as thoughts or impressions on the outer or physical brain. If caused by the action, or we may say pressure of the spirit world on our individual aura, it is inspiration, simply, whether coming from an individual spirit, a band or the spirit world as a whole. Mind reading, thought-transference, unconscious cerebration are some of the terms given to this form of intuition. If in addition to this nature itself is intelligent (the effect, man, being intelligent leaves us to infer that he originated from a cause that is conscious unto itself) it is not unlikely that man interprets nature in this manner—senses the intelligence in it through his spiritual body as he senses the influences and forces of matter through his physical body. Of course, the latter is but speculative, and probably an effect of human deism reflecting itself like spirit thought or impression on the mental faculties of mortals or writers on the subject. And even then, may not others have the truth regarding an intelligent first cause, especially as the opinion is so universal? May not the voice of the masses be the voice of nature, after all? Whether we catch our impressions from the masses or from any other source, it remains truth under the circumstances, does it not? An ancient writer once said that a childish mind (probably meaning a spiritual or a spiritually pure or purified mind) could better interpret nature than a scientist. We know by experience that a passive mind is more receptive to a spirit impression than one in a temporary active state. And scientists are not only always active, but mostly engaged in material things. Thus a childish mind, so-called, is naturally more receptive to spiritual truths than the other is. Whether this ancient writer spoke from experience or intuitively is indifferent. We know it to be true in a great measure. We also know that spirit impressions are more readily caught than mortal impressions; i. e., we can read the minds of spirits better than we can those of mortals—the simple experiment proves it—except all our impressions come from nature direct. If so, nature must be intelligent and the deistic idea will never die out. The lower races will continue to create their personal God, while the intellectual or spiritually developed ones will try to find one in nature; i. e., account for the intelligence in man on the hypothesis that an intelligent effect must have its inception in a similar cause.

Argument, of course, will not convince now-a-days. People want proofs. We have proofs of a so-called sixth sense—intuition—then why not believe what that sixth sense reveals? We believe that the other planets in our system are made of the same stuff that the earth is. What other proofs have we of this than what is revealed through its agent, the spectrum? Then why not believe that which comes to us through an agent known as intuition?

But some may claim that their intuitions do not come that way. Probably they do not know the difference between their own formulated thoughts and those that come unsolicited. Even spirit thoughts are not of this order. They are impressed by another individuality—thus not involuntary formations, except to the recipient and apparently so—although the ripening of this so-called sixth sense is the medium through which spirits communicate with mortals. And as all spirits are not fully ripened or perfected into their new state before throwing off this mortal coil, many are mortal or materialistic in their ideas long after transmigration and are attracted to people of earth or mediums like themselves in opinion, and give impressions accordingly. Thus it is often difficult to distinguish between spirit inspiration and natural inspiration—intuition—whether this natural inspiration is an effect of reading mortal or spirit thoughts that are constantly coursing through the atmosphere and pervading our aura. But a practice

of reading mortal's minds without their knowledge teaches the difference and proves a great aid in all undertakings; as spirits like mortals are fallible, while intuition is truth itself and thus infallible. Man's best and surest guide is therefore his sixth sense or that which comes through it. The often repeated caution from spirits to "Follow your intuitions" is probably one of the highest truths yet given to man, and may be in itself an intuition.

SPIRITUALIST COLLEGES.

Every idea put forth to assist in the advancement of humanity is the noblest use of mind. Every effort made to combat and check, to disperse and dispel, the might of superstition, the powers of darkness, is labor that blesses and is blessed—a work whose influence is beyond computation and time. The pride of ignorance is the egotism of stagnation; the fortress of superstition; the cave of the leprosy of intellect; the morass of morals. The direction of an iconoclastic movement in the demolition of the citadel of ignorance is a display of leadership, of generalship, of greater tact and skill than the penetrating insight and keen analysis of the military artist Jomini ever conceived. He leads the forces of progress; the destiny of the triumph of truth over error, justice over injustice; the growth of right, the decay of might. Such work wears the crown of imperial nobility; it is bedecked with the robe of righteousness.

Frank, open opposition to principles of this nature may measure an enemy; but his is not the stature of villainy. His measures do not smell of the tallow-dip of night and secrecy; but the man whose depravity of moral courage is such as to sink into the covert of insinuation, to feel himself in comparative safety, and then hurl his scurrilous shafts, dipped in willful misrepresentation and base suggestion, is a belated disciple of Machiavellianism. Individually he is guilty of a crime. What then must be said of the man disseminating such through the medium of the public press?

For years our principal institutions of education have been closed to adherents of Spiritualism. A belief in its phenomena and philosophy has debared the confessor from the privileges of this age which it has been mainly instrumental in helping to erect and maintain—educational institutions of freedom and democracy. We might cite names of persons, formerly connected with the highest educational institutions of this land, men of merit, ability and honor, whose life has been a burden nobly borne, owing to an unmerited treatment received from the college faculty for believing in Spiritualism.

Recognizing the urgent necessity for an institution where the best educational advantages would combine the highest moral teachings, untrammelled by sectarian prejudices, Mr. Carrol Bronenberg, of Chesterfield, Indiana, donated a tract of eighty acres of land and \$1,500 for the erection of a college, where Spiritualists' children will be able to secure that which prejudice and intolerance have denied them elsewhere. The grounds are beautiful. The erection of the building will soon begin. We have been assured by the donor, and others financially interested in this work, that the best talent and latest methods of instruction will be had. No creedal qualifications will be necessary to secure an admission. This is good; it is commendable.

In a comment on the proposed college an editorial writer in the *New York Times*, of July 26th, proves himself not alone ignorant, but also guilty of villainy that is deplorable. A purposed misrepresentation falls not far short of being a falsehood. We can assure the *Times* that it is not probable, but absolutely impossible, "that Mme. Dis Debar," to quote his words, "will be the President, while the professional corps will be made up of the editor of the *Banner of Light*, Col. Olcott, and the permanently materialized spirits of Mme. Blavatsky, Count Cagliostro, Albertus Magnus, Robert Flood, Houdin, the famous prestidigitator and all-around wizard; Norina of the fitful head; the Witch of Endor, and Paracelsus." Nor will the "members of the college societies," to quote again, "wear pentagons and abracadabras on their breast." No, they will not. The middle ages are gone forever, we hope.

The Crusaders are fast fading from memory; they can no longer now bring back the preserved little finger of the Holy Ghost, a sacred trophy rescued from Saracens; nor show the bottled milk of the Holy Virgin as triumphs of sacred "war!" No they will not wear these signs; but by a firm and erect bearing in the presence of danger when truth, justice and honor are menaced; by principles that are above pay; by a patriotism that is higher than party; by a strong boyhood and noble girlhood, ripening into the full fruit of blessing humanity; by these signs shall they be known and conquer.

We should not have stooped to notice such contemptible insinuations, such sneaking subterfuge and misrepresentation if it were made individually, but the means through which it found expression, gives it the sanction and endorsement of the *Times*. A public instructor with its influence cannot permit itself to mislead others. It is the duty of the *Times*, through a correct presentation of the facts, to set its readers aright. It has debated itself, by associating names with Spiritualism that cannot lay claim to even so close a kinship as Judas Iscariot did to a betrayed trust. In the ranks of Spiritualism are men and women whose erudition and scholarship represents the highest attainment of intellect; the purity of whose lives and devotion to duty have made a collective life and character that would scorn to degrade itself in such unhallowed and ignoble methods to misrepresent a cause it did not understand.

MORE MINISTERIAL HERESY.

The two opening years of the last decade of the nineteenth century have been full of surprises. Hardly has one arisen, set the world agog, and passed to the quietude of a worn-out social theme of discussion and wonder, before another has followed, lived its brief day, and given place to a later arrival. The world theological and psychical has had its full share.

The sandalled, Protestant monk, "Father Ignatius," emerged from the cloisters of the hospice Llanthony, Wales; crossed the Atlantic; pushed his cowl and rosary into the presence of American, Protestant bishops, greatly to their disgust; defied them; took possession of "high church" altars on the invitation of ritualistic priests; thundered churchly anathemas against some of the best, ablest and most progressive of religious teachers; denounced them as hypocrites; demanded their ecclesiastical trials and depositions; and then slunk away to his cloister and silence, where he can, in person, supervise the humiliation and punishment of English lady nuns. His advent was like a rocket; his exit like its stick.

Contemporary with that bit of shooting nebulae, came Dr. Briggs with his "higher criticism" of the old Book, and his numerous following. The wave of popular excitement consequent upon his appearance and the torch he bore, reached and shook the great, general convention of the Presbyterian Church. Dr. Briggs was crushed, and some said killed, by the condemnatory vote of the old fogies who believe that John Calvin's ancient theological theorems form a sounder basis for creeds than all the intuitions of the human soul, all later disclosures of the laws of the universe, all the products of an enlarged and cultivated mentality, and all of the recently opened psychical highways through which the decimated of earth are returning to prove immortality of life to man. Dr. Briggs still lives in his activities, and still teaches future Presbyterian clergymen "the higher criticism."

Eminent divines of the Protestant Episcopal Church are yet on bail of their own high characters, to appear for trial, in the immediate future, for heresy in not accepting and teaching the letter of the narratives in the old Book,—narratives unsubstantiated by contemporary or subsequent events and in violation of plainly settled laws running parallel with all history. We await the outcome of these trials with no doubts as to their subsequent beneficent results to the cause of truth.

This excitement has been intensified from another source, to wit: in the demand of the loyal women of the Methodist Episcopal Church for recognition, as equals with men, in the councils of

the church where they have long been the superiors in effective energy and propaganda. To admit their claim is to negate the inspired instructions of the Book as voiced in the Pauline epistles. The rejection of their claims by ministerial votes, only intensifies the situation, and brings woman, in her emancipation, face to face with the question of the divine authority for these antiquated teachings. The issue is by no means settled; the controversy has just begun. We have no doubts as to the results.

This topic was supplemented by an English Methodist divine boldly taking advanced ground upon the question of biblical authority over the reason as well as the conscience, and the glove thrown into the arena has not yet been taken up by his brethren.

Within the few weeks last past, there has been a seeming subsidence of this wave of surprises. That these were only the beginning of a revolution demanded by modern thought and brought about by conjunction of spiritual forces, we have been assured in our own mind. Hence, we were not surprised at reading the following bit of current news in our morning paper:

SPRINGFIELD, MASS., July 14th.—The quarterly meeting of the Hampden East and West association of ministers, was held to-day. The Rev. S. O. Allen, of West Springfield, was moderator. Rev. F. D. Makepeace read a paper on: "Is the Book of Jonah strictly historical?" A general discussion of the subject followed.

Dear Brother Makepeace, why must you, of all others, be chosen to hurl this firebrand of controversy, into the circle of orthodox clergymen? Why not let Jonah and the old myths of the whale and the marvelous gourd-vine rest, as illustrations of the myth periods? True, it is in the Book; it is a part of the canonical Scripture, the whole Book, in every letter and word, is inspired. Ergo, the Book of Jonah is true in every letter, syllable and word of its text. That is the logic of orthodoxy, and its anathema of "infidel" is pronounced against all who doubt it.

Why not then quietly swallow Jonah, as the whale swallowed him? Is there not space enough in your mental esophagus to permit the passage of the story as a historical truth? There was certainly room in the whale's to take in Jonah, if the story be true, and thousands of devout, orthodox people find no difficulty in following the unfortunate marine traveler from Gathhepher into the whale's capacious stomach.

How Jonah was preserved from digestion, and sundry other little matters, are of no possible moment to one who can accept the story. That the whale's dinner disagreed with him, and that he came as near the shore as he could and then cast it up,—his fish instinct teaching him not to foul the waters with his undigested and disagreeable food—these are of record, and therefore a subject of faith. Why then, seek to apply natural law to an unnatural story, brethren? Why discuss it at all in its particulars, when the whole is to be accepted as fact, or rejected as mythical, according to one's education in orthodoxy, or in the use of an educated reason?

Brother Makepeace has opened no new subject of discussion. It is the same old Jonah, *redivivus*. Its present discussion only adds another to the influences which are leading the public mind to examine all dogmatic claims to belief in narratives, philosophic, religious or secular, not in accordance with universal laws, or with the strict logical deductions of our trained reasoning faculties.

Modern Science.

It is stated that in a gale the anemometers on the top of the Eiffel Tower registered 630 miles per hour. M. Mascart says that had this velocity occurred at the level of the city every chimney would have been leveled to the ground.

A substitute for emery in grinding has been found in crushed steel. Highly tempered steel is heated and plunged into water. This renders it so brittle that it can be pulverized, and in this shape it does the work of emery better than the genuine article.

Nothing but the consciousness of your own weakness can make you indulgent and pitiful to that of others.—Fenelon. Fear of punishment and hope of reward moves cowards and sycophants. Virtue is independent.

DR. WATSON AND DR. EDWARDS.

The following letter is reprinted from an old issue of a Spiritualist paper, not alone on its inherent merits, which are sufficient, but additional value attaches to it from the position of the writer, who was for many years one of the most prominent leaders of the Wesleyan Church in America, President of the State Female College and editor of the Christian Advocate, the Church Organ of the Methodists. Dr. Watson was one of the earliest investigators of Spiritualism, and although intuitively believing in the ministrations of angels, whom he regarded as identical with spirits, he discredited the modern manifestations and his first experiments were an endeavor to detect and expose it. Through the mediumship of an unsophisticated colored servant in his employ he was first convinced that the phenomena could not be explained by any law of physics or metaphysics known to him. This led to the formation of a large and influential circle, which included in its numbers five physicians, three ministers and several influential laymen, the leader being the head of the Episcopal Church in Tennessee and the medium a pious young lady member of the Baptist Church. Very astonishing and impressive results were obtained at this circle, an interesting account of which is to be found in Dr. Watson's "Clock Struck One," the publication of which led to his severance from the Wesleyan Church, although previous to this event he had announced his belief from the pulpit without any active interference from the bishop. He has from the first asserted and maintained the identity of Spiritualism with true (or primitive) Christianity, and in his life is a noble example of what he professes:

"DEAR BROTHER:—I have just seen an editorial in the Northwestern Christian Advocate, published in your city, Rev. Arthur Edwards, chief editor. This article has the heading, 'Murdering Faith.' If truth had been inserted instead of faith it would have approximated nearer a proper heading. I do not remember to have seen a grosser perversion of facts, combined with so much sophistry and unfairness as this reverend editor has given his readers. I propose to notice some points in this remarkable production. I have, to some extent, though not with that spirit he manifests, entertained similar opinions in regard to some of the views he expresses relative to Spiritualism. His first paragraph is a vein of ridicule of the facts attested by multiplied thousands of living witnesses in our country that 'spirit faces and forms appear,' and that they write spirit messages on the inside of slates, screwed together. After enumerating the flower and fire test, sealed letters and supernatural music, etc., he pronounces them a 'pitiful list of humbuggery.'

"This editor is far behind the times. I had supposed that there was scarcely an intelligent person who pays any attention to the events of the day, who did not acknowledge the phenomena of Spiritualism. These, after admitting that there are tricksters and fraudulent mediums, are acknowledged, and the same reason assigned that the Jews gave for the works done by Jesus 'by the Devil.' But as our friend is still in his swaddling clothes, I must address myself to him as one of the 'babes' at least in regard to the great truth of the nineteenth century, which has engirdled the world with its phenomena; and as he says, 'It will not do to sneer at these deluded people who number millions in this country.' I take it for granted that as a Methodist preacher, believes the Bible history and holds the opinions of the founders of his choice as worthy of respectful consideration. I shall therefore notice his article from a Biblical Methodist standpoint, as being the one that would be most likely to reach his 'class.' That book (the Bible) begins and closes with spirit manifestations. Its history, from the 'men' called angels, who visited and dined with Abraham to the old prophet, called an angel, who appeared to John on the Isle of Patmos and made remarkable revelations in the closing book of Revelations, is filled with the phenomena of Spiritualism.

"I assert, fearless of successful contradiction, there is scarcely a phase of modern Spiritualism from the sublime to the ridiculous that its counterpart is not to be found in the Bible. Under every dispensation men called angels appeared by night and day and field converse with mortals, sometimes in regard to important matters, at others relative to very insignificant things, but all demonstrating the fact that communication between the natural and spiritual worlds was open, and that which was typified by Jacob's Ladder, of their first ascending and then descending, was illustrating the great truth of spirit communion.

"I need not stop to prove the identity of angels and men from the Scriptures. This is as clearly demonstrated as anything can be by Biblical history. I will, however, mention a few cases. The angel that appeared several times to Manoah's wife and conversed with her relative to the birth of Sampson, said he was a man when asked by her husband who he was.

"Two of the Evangelists call the persons whom the women saw at the sepulchre 'angels.' The other two call them 'men,' one of them 'a young man clothed in a long white garment.' Two

men appeared at his ascension; they are called angels.

"The 'man' who appeared to Cornelius, telling him to send for Peter, is called an angel, for he was a messenger on an important mission—the breaking down the middle wall of partition between the Jews and the Gentiles, showing that the latter were equally entitled to the Gospel.

"The 'man of Macedonia,' who came to Paul at night was an angel, though not so-called, for through his agency the Gospel was first preached on the continent of Europe by Paul, who, at his request, went over into his native country and planted the church at Philippi, to whom he wrote an epistle, now recognized as a part of the sacred Scriptures.

"We might mention Moses and Elias, who appeared to and talked with Jesus, Peter, James and John on the Mount, with many others, but we must address ourselves to this queer document emanating as it does from church authority.

"The first phase of spirit manifestations which our editor denies is 'that forms appear.' He believes, I presume, the Biblical history, where as I have shown, forms have appeared under every dispensation of the Old and New Testament. He believes upon the one thousandth part of the evidence that we have, that such things as occur now did occur thousands of years ago. Whatever psychological law that will explain the modern phenomena, attested by 'millions,' as he admits, in our day, will sweep the last vestige of the appearances said to have occurred in a dark age, among an ignorant and superstitious people, witnessed by comparatively a few and recorded by we know not whom.

"O, consistency, thou art a jewel, very rarely found among the clergy when writing on this subject. Hear our clerical expositor of the Advocate: 'There is not a single performance in any one of the cabinets or dark circles in Europe, America or England which has, or cannot be, duplicated and explained as hollow and cheating tricks.' Was there ever so reckless a sentence penned by a minister of the gospel as this? 'Shame where is thy blush?' I have spent some months in Europe and England, but cannot say what others, may have seen, but I can say I have seen, handled and talked to a materialized form known as 'John King' in London, while I sat by and held the medium myself, all with a light sufficient for his photograph to be taken, which I have had in my library for years.

"I have seen the same individual in America at the Centennial, while the gentleman medium was confined in an iron cage, come out to me, standing by me for some time, talking freely of our former meeting in London. His features are as strongly marked as any I ever saw, and when once seen leave an impression on the memory that time can scarcely erase. When we parted he squeezed my hand so hard that it pained me for several minutes. At the same time Bishop Polk came out with his surplice, looking about like he did in earth life when a Confederate general. While he was commander of this department he occupied in this city the same building that I did. I knew him intimately and recognized him when we met at Philadelphia. I have been for over ten years investigating this phase of Spiritualism with a number of mediums, and in several States, under the best conditions. Often in the day time, and under circumstances where fraud was impossible, I can unhesitatingly assert that these manifestations have been of such a nature as will meet the most exacting demands of science.

"I have had many materializations in my library where there was only a curtain hung up in the corner for a cabinet, with a brick wall on each side and nothing behind it but a chair, the medium having been carefully searched before taking her seat. In a few seconds after she passed behind the curtain three forms dressed in white appeared in a good light. I have had as many as five come out and stand with their backs to the wall to have their height marked thereon, varying from 18 to 20 inches, and none of them the height of the medium. In these cases there was no possibility of 'trap doors or secret entrances,' as below our library is the dining room, and no entrance possible only through a brick wall and the curtain in front, which is often raised, and the medium seen, apparently dead.

"I have had my spirit wife hold the curtain up and call us to examine and see that the medium was there, all in the daylight. She has shown herself often in the day time in the presence of scores of living witnesses; has taken a chair and sat down by my side, talking as in other days. I have often seen some of my children as they were when they passed over. In a few minutes they would become grown up to full maturity without being out of sight during the time. I have taken their little hands in mine and bade them act in my library as they did a few months before in mortal life.

"I have four times seen these materializations on a vacant lot, two and three persons walking and kneeling with the medium several times, while we were only a few steps away. At one time fire fell from above, consuming the grass around for several feet. This was pub-

lished in the Religio-Philosophical Journal and written by Mr. Peebles. The time he was present there were two female forms there beside the medium and a man in Confederate uniform; they witnessed the independent slate writing in several rooms in my house, where the materialized hand would be extended and shake hands with all present in sunlight.

"I have seen the double slate held by sceptics close together while writing; truthful messages were written on both slates when thus confined together. On one occasion a marked jesamine leaf and a paper, on which questions were written, were taken out of the slate thus held and carried over a mile to my yard and the place of deposit told, all of which was found just as the spirit said it would be. We could notice other phases, but have not time or space at present.

"We have heard no 'supernatural music,' for we do not believe in the supernatural; but we have sung old Methodist hymns with spirits often, and have seen them while singing with us. The happiest seasons we have ever experienced has been when we have realized the declaration of Jesus that we should see the angels descending in the latter day. That was what he referred to a few days before Moses and Elias appeared when he said 'But I tell you, of a truth there be some standing here which shall not taste of death till they see the kingdom of God come with power.'

"Spirit manifestations constitute the basis upon which the whole fabric of Christianity has been built. Take that away from the Bible and you destroy its spirituality—its vitality. Primitive Christianity, as taught by its founder, and pure Spiritualism are identical. These manifestations constitute the basic principle of all religions, and upon them they have reared their magnificent superstructures, controlling the destinies of nations, kingdoms and empires in past ages. Nor is Methodism an exception to this universal rule.

"The church to which the reverend editor belongs, and to which I consecrated thirty-six of the best years of my life, owes its existence to the Wesleys, having been controlled by spirit influence. They were as much despised by the Church of England as our editor affects to despise Spiritualists; yet they are now the most numerous and influential body of Protestant Christians in the world; so Spiritualism is destined at no distant day to be the religion of the future. Well may our editor declare that it is capturing more human beings than any other ism and that the converts are as rapid now as they were twenty years ago. The reason is obvious. The church has not, nor can it meet the demands of the age. The age of faith is rapidly passing away. This age demands knowledge, such as the church cannot give, with its imposing paraphernalia of religious ceremonies. This materialistic age demands demonstrations upon all matters capable of such proof. Spiritualism only can give such proofs of immortality, as the longing, aching hearts of the people require to satisfy them that there is another state beyond the present that will fully justify the ways of God to man.

"If the editors of Methodist Church papers and preachers would read the works of those men who founded their church, they would find they were Spiritualists. Indeed, I cannot see how anyone can believe the Bible and not be a Spiritualist. They are compelled to acknowledge the phenomena of Spiritualism and that is all that is necessary to constitute a Spiritualist.

"It is a matter of astonishment that Methodist preachers who quote in the pulpit, these authors as the highest human authority, can be so much opposed to their views in regard to spiritual manifestations. What I claim is, the Rev. John Wesley, the founder of the Wesleyan Church, did fully believe that the spirits of persons who had lived here had returned and identified themselves to their friends on earth. If the reader has any doubt on this subject he should read 'The Wesley Family,' by Dr. Adam Clark. He cannot question the belief of those distinguished divines. Then let him read Mr. Wesley's Journal and he will soon ascertain what was Mr. Wesley's belief, by the numerous cases he gives upon the 'best human testimony.' I will make an extract from the London edition of his works, vol. IV, page 358. He says:—

"I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service; I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but the suffrage of the wisest and the best of men in all ages and nations. They well know (whether Christians know it or not) that the giving up these things is in effect giving up the Bible. And they know on the other hand that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air—Deism, Atheism, Materialism—falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrenched out of our hands. Indeed, there are numerous arguments besides, which

abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason or religion requires this.'

"Mr. Wesley gives in his Journal an interview he had with the Indians when he came over to Georgia in July, 1736. He says they told him:

"We talk of them and to them at home and abroad, in peace and in war, before and after we fight, and indeed, whenever and wherever we meet together.

"Again, he says: "Meeting with a Frenchman, of New Orleans, on the Mississippi, who lived several months among the Chickasaws, he gave us a full and particular account of many things which had been variously related. And hence he could not but remark what is the religion of nature, properly so called, or that which flows from natural reason, unassisted by revelation; and that even in those who have the knowledge of many truths and who converse with their beloved ones day and night.

"I copy from Wesley's Journal, page 364, what he states on the best human testimony:

"A little before Michaelmas day, 1743, my brother, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him stand at my bedside surrounded with a glorious light and looking earnestly at me. That night the ship on which he sailed split on a rock and all the crew were drowned.

"On the 9th of April, 1767, about midnight, I was lying awake and saw my brother John standing by my bedside, just at the time he died in Jamaica.

"Mr. Wesley says, in a footnote, 'So a spirit finds no difficulty in travelling three or four thousand miles in a moment.'

"Page 369:

"On Friday, July 3rd, I was sitting at dinner, when I thought I heard some one coming along the passage. I looked about and saw my aunt Margaret Scott, of New Castle, standing at my back. On Saturday I had a letter informing me that she died that day.

"I could give many pages from Mr. Wesley, showing his belief in these things, but it is unnecessary. I think I have given sufficient to show his belief to be in harmony with similar cases which have occurred in our midst, published in 'Clock Struck One.' The manifestations made in the Wesley family in England, commencing in the year 1716, contains many features developed in modern times. These continued with some members of the family for over thirty years. I purchased the 'Memoirs of the Wesley Family,' by Dr. Adam Clark, from the Methodist book establishment in London, in which there is a full account of these things given in detail by a member of the family, and endorsed by Dr. Adam Clark, the most critical commentator that ever wrote. Hear what he says upon this subject:

1. "I believe there is a supernatural and a spiritual world, in which human spirits, both good and bad, live in a state of consciousness."

2. "I believe there is an invisible world, in which various orders of spirits not human live and act."

3. "I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with the world and become visible to mortals."

"See his commentary on 1 Samuel, XVIII chapter.

"This is modern Spiritualism, so far as the phenomena are concerned. It embraces the highest phase of it. To see our friends and converse with them face to face is now the privilege of thousands.

"Let us notice what Richard Watson, the most intellectual man the Methodist Church ever had, says upon this subject. In his commentary on Samuel he says: 'The real Samuel appeared, and the message uttered is so much in character and so manifestly breathes the spirit of the divine commission, that containing, as it does, an explicit prediction which was exactly accomplished, we must conclude (let loose and skeptical commentators conjecture what they please) that there was no deception here. The account not only shows that the Jews believed in the doctrine of apparitions, but that in fact, such an appearance on this occasion did actually occur, which answers all the objections which were ever raised or can be raised from the philosophy of the case, against the possibility of the appearance of departed spirits.'

"Can this editor question the belief of either of these three founders of the Methodist Church relative to spirit communion? Truly does Mr. Wesley say, 'That the giving up those things is in effect giving up the Bible.'

"And now, in conclusion, I wish to say to this brother preacher that I, too, was brought up, after the strictest sect, a Methodist. My father was for about forty years a class-leader in that church. I dedicated my young heart to her altar, consecrated my early life and ripened manhood to her service. She honored me more than I deserved, by giving me official positions, and continued them until I voluntarily withdrew from her communion. In other days I knew officially and personally some of your predecessors as editors of your paper—one of them with my name. We held sweet communion together. I love their mem-

ory still, and expect to meet them in the better land. I read the works of Wesley, Clark, Benson, Fletcher and others, and from them learned the truth of spirit communion, as they understood it was taught in the Bible.

"What I once received by faith I have now by knowledge, as inspiration expresses it—'faith is lost in sight.' This has afforded me more real happiness than I found in all that I ever experienced during more than forty years I claimed a membership in the church, which was my foster mother.

"For her my tears shall fall,
For her my prayers ascend."

That she may know that Spiritual Christianity and Christian Spiritualism are identical." SAMUEL WATSON, Memphis, Tenn.

BE NO POSTAGE STAMPS TAKEN IN PAYMENT FOR SUBSCRIPTION.

Written for The Better Way,
THE RELIGIOUS CHARACTER OF THE NEGRO.
O. W. HUMPHREY.

Our colored brother—the Ethiopian—is of a highly nervous, emotional nature. This characteristic renders him peculiarly susceptible to religious influence, as is evidenced at revivals and all church meetings. To him hell is full of terrors; heaven a haven of unmeaning bliss never ending. Child-like, his reason never asserts itself (as a class) and the church has full sway over the quondam slave, whom the genius of Abraham Lincoln liberated from shackled bondage, he believing that mere distinction of color should not make one man the bond servant of another. He has been freed from the throttles the State imposed upon him, or rather the State cast off the fetters of men who claimed the right of mastership, they asserting that the State had no right to interfere, even citing the infallible (?) authority of the bible in order to maintain their position; but to-day is not the colored man still under the dominion, not of the power of the State in the sense of wrong, but of another gigantic force, namely, the church. His physical self can no longer be arbitrarily controlled, with or without wage, but is not his intellect still dwarfed, his darkened mind still held under the influence of those doctrines, the teachers of which tell him that he is liable to everlasting torment in the burning fires of hell, or who present a dazzling picture (to him) of an unnatural existence, which, had he but an inkling of the truth, his now rapidly developing intellect would spurn as the twaddle of fools or the machinations of designing men, fit only for imbeciles.

The black man to-day is becoming one of the vital elements of this country. This is a fact which cannot be denied, let prejudice and intolerance strive as they will to controvert it, and must be recognized now as well as in the future. Shall this vital element then, our brother man, be left to the erratic teachings of a system of religion which only debases and enslaves his mind? Shall we not rather extend a helping hand, teach him truth instead of error and free him; free his mind (his body has been freed) from its present ignorance concerning the real truth of a future state of existence? Is it not our duty to do so? Does not our knowledge teach us to elevate all humanity, to help our fallen brother rise?

The Catholic church does not hesitate to gather within her fold the man of swarthy hue, and it behooves Spiritualists to make a like effort and extend an assisting hand to him. As his intellect advances in growth his emotional nature will become less, and thus it will be guided by reason, and not the nervous instincts of an animal nature common to us all, but which is conquered in the higher types of all races and made subservient, but still serving a useful purpose in the production of beautiful pictures, exquisite music or the genius which inspires the eloquent tongue or powerful pen. Our sable brother must be taught the truths of spirit return and all it implies, and especially must it be made known to him that a future existence is not such as he believes it to be, but instead is entirely rational and divested of its imaginary terrors or puerile nonsense, which now render him the tool of those who know full well that an intelligent idea of a life across the border would open his eyes and make him a potent factor, in connection with his white brother, to bring down that church, that system, which Martin Luther thundered against, but which still remains for Spiritualism to topple over.

The spirit of Abraham Lincoln would smile with benign satisfaction on any movement tending to instruction of the emancipated slave, who is now fast becoming an intelligent man and a useful citizen, and Spiritualists all over the land should endeavor to acquaint him with the facts so well known to us and help break the conditions that surround him. Every individual can do something, and benevolent spirits will surely assist in the work. The colored man is easily approachable, and a few papers distributed around or a word said to him concerning spirit return will bear fruit in season, and in the next world, if not in this, bring reward to the doer of the good deed.

Brother, skin of darker color hast thou;
Thy bronze hue stained by nature's art;
Gross flesh alone is tinged, I trow;
Spirit bears no branding mark.
White and black together lie,

In bosom of dear Mother Earth;
Then let us for each other try,
Of Golden Rule to know the worth.
"A man's a man for a' that!" quoth Burns;
Mere color maketh not the man;
Then he who fellow creature spurns,
Heeds not the law of nature's plan.

Written for The Better Way.
INFANT DAMNATION.
DR. S. T. SEDWICK.

In THE BETTER WAY of June 20th, Hudson Tuttle says: "Six hundred delegates met at Detroit at the General Assembly of the Presbyterian Church on May 22d to revise their creed, the most conspicuous part of which is clause 3, in chapter XII, relating to infant damnation. This clause was changed, so instead of sending them and all the heathen to the burning pit, it read: 'All infants dying in infancy and all other persons who, from birth to death, are incapable of being called by the ministry of the Word, are redeemed by Christ and regenerated by the Spirit; who works when and where and how he pleases.'"

On looking over the decision of the 127 Presbyteries the General Assembly I found that "while six presbyteries desired the old creed to remain, 121 demanded a change." But in his postscript Mr. Tuttle adds: "The charge of 600 D. D.'s ended in a run for coward's castle, leaving the demoniac outposts by armistice for another year. The assembly dared not act on it, but laid it on the table for future action."

The old creed damns all heathen that never heard of the salvation of Christ, born outside of the church and unchristened, and the new one sends them to eternal glory, it seems to me that this lack of decision on the part of 600 places the Almighty in rather an awkward position. What is he going to do with the souls of all the heathens and babies who shuffle off during the coming year? He would scarcely make so bold as to send them to hades with a vote of 121 to six against him; and he could scarcely reverse the decision of the creedal council, whose edict has been the law of the church ever since the days of Jonathan Edwards and usher them into heaven, for St. Peter might refuse to give them up a year hence, if the next assembly should decide to leave the creed as it is. So what is he to do? Place them in some kind of hold-over until the matter is decided? And another thing that perhaps the learned 600 did not think of is that no doubt all the babies and the heathen in the infernal regions have ere this heard of the large majority in their favor, and are clamoring to get out, and for the next twelve months their cries and protestations will be dinning into the ears of the Almighty day and night until his life will become a burden to him, and if the new revision carries at the next assembly, he is liable to have a heavy lawsuit on his hands in the court of heaven for false imprisonment and cruelty, especially to innocent children. Now to obviate all this difficulty I would advise all the learned six hundred to meet again as quickly as possible, and to decide the case in favor of the majority and revision, and thus relieve the Almighty of his present awkward position, and by so doing receive the blessings of millions babies now being tortured in the infernal world.

A Materialist's Opinion.
Though not a believer, the editor of Ironclad Age is not a reviler of Spiritualism. The following extract, though not complimentary in one respect, at least exhibits a feeling of humanity:

A sincere belief in spirit existence, or what is called Spiritualism, rises in benevolence and affection. It is a delusion founded in tenderness and love for the departed, and should not be rudely opposed. It is incurable. No bad man, no cruel man, no liar, no cheat, is a sincere Spiritualist. We say a sincere belief in spirit existence is incurable, because it is rooted in the strongest and most holy of the human passions—love for the lost. In inability to conquer this all absorbing love rises the waking dreams in which the loved and lost reappear. In these delusive reappearances incurable love and hope for a re-union hereafter set out their sweet flowers and tender vines. These take root in the heart of hearts and are ever green. In the domain of this affection and hope there is no room for reason. Outside of this all absorbing love and hope the mental make-up is healthy. And so it comes to pass that we have atheistic and materialistic Spiritualists. Let us deal gently with the good, the true, the sincere.

Modern Engineering.
Several years ago an engineering novelty was developed in the shape of a process of tunnelling through quicksand by first freezing it. Of a somewhat similar order is the method lately employed in Germany by Herr Neukirch for securing a foundation under water. He introduces powdered cement into the sand of the river or harbor bottom by compressed air. The cement "sets" by the action of the water in the usual way and forms what is virtually a solid rock foundation. This ought to be of value in lighthouse construction.

Recent investigation into the curious question of the use of an annular drill by the ancients lead to the conclusion that jewel points were used in both drilling and sawing.

Written for The Better Way. REMARKABLE PROOF OF SPIRIT RETURN.

OSCAR A. HUMPHREY.

Recently there passed to the better land an old gentleman, who had been living in the state of Virginia, and who had lain on a bed of sickness from paralysis for two years. It was supposed that he breathed his last at about 12 o'clock on a Saturday night, and he was immediately prepared for burial, one part of the preparation consisting of tying a cloth around the face to keep the jaw from falling. On the following Monday he was buried, the ceremonial of burial being that of the orthodox church, of which he was a member, although one of his sons and family were pronounced Spiritualists.

Prior to his passing away, the aged one, who scouted all idea of spirits returning, while in a semi-conscious state, muttered the names and held conversations with old comrades, long since passed from earth, never once mentioning the name of a person in the flesh. On the Friday night following his interment, the son spoken of as a Spiritualist, with his wife and a lady acquaintance, attended the public circle of a prominent medium in another locality eight miles distant. He received the first test of the evening, which was as follows: "I see a gentleman coming up the aisle who gives his name as Ezekiel." (Ezekiel, who had gone to Australia years ago and passed to the spirit land from there, was the brother of the old gentleman recently passed over, and uncle of the gentleman receiving the test.) "Leaning on his arm is an old gentleman who says, N. I am your father," and among other things he went on to say: "I did not die Saturday night as you all thought, but was entirely conscious from about 12 o'clock till 7 Sunday morning. The clock around my face was very tight, and I suffered a great deal for fear of being placed in the ground while still alive, but I am very happy now. I am sorry I opposed you in regard to spirit return, for I now know it to be a truth. I request you to keep on holding circles, and I want to thank K. (his granddaughter) for her kindness to me during my last hours, for she soothed me very much."

Of course, this message gave a shock of surprise and grief, but it was merciful that the body of the old gentleman had not been consigned to its last resting place while he was still conscious, and this event shows the importance of being thoroughly sure that death has actually taken place before burial of seemingly deceased people.

On the Monday following the above test, a private circle was held at the house of the gentleman who had received it, at which was present an excellent amateur medium, who had known nothing of the incident above related, and among other spirits who came was the aged father, who said: "Do not feel bad about the cloth being tied around my face before I died, it is all right now," and he mentioned other things of interest.

Here we have the same words, on an important matter, spoken through two different mediums, from a spirit who had but a brief space of time before passed away, neither of whom had any connection with each other, who were both at a distance from the locality where the deceased had taken place, and consequently could by no possible means have been aware of the cloth being tied about the face of the supposed corpse, and of the specified time spoken of between 12 o'clock and 7 next morning. A lesson is conveyed which is sufficiently obvious without comment. What lawyer could shake this evidence of undeniable spirit return? Pay heed, ye skeptics! Disdain not to learn a solemn truth, so practical and potent, that the possessor of the slightest common-sense must be convinced. Total paralysis had taken place, preventing all movement of the muscles, and rendering the sufferer totally incapable of giving the least hint in regard to his condition. It will be recollected that the great mind reader, Washington Irving Bishop, was dissected by doctors while in one of his trances, although he carried with him at all times a card requesting that the utmost care be taken against untimely interment, they foolishly thinking to discover the brain abnormally developed. All the intelligent world ridiculed them for their action. Spiritualism knows better about such matters. There is far too much carelessness where life is supposed to be extinct, and if genuine test mediums were more frequently consulted by the skeptic world, strange tales might be told.

Since writing the above, the following significant paragraph clipped from a daily paper came to notice:

PATERSON, N. J., July 18. While screwing on the cover of a coffin in which reposed what was supposed to be the lifeless form of an infant child yesterday, the undertaker discovered the child to be alive. The child belongs to John Deruyters, of 11 George street, and was taken ill a few days ago.

Written for The Better Way.

PHYSICAL MANIFESTATIONS.

MRS. ED. PIPER, JR.

As we have been having a feast here in the line of materialization, I felt it a duty to write a few lines for you and the readers of your paper. The medium was Dr. A. W. S. Rothermel. This seance was held in Battle Creek, Mich., at the home of Mr. and Mrs. Piper, Jr., July 6th 1891.

There were twelve persons in the room, and fifteen spirits materialized, walked about the room, and talked to us in a voice plainly heard by all and presented many with flowers; one spirit, a beautiful girl materialized outside of the cabinet, where all could see her. She passed to the side of the room, where lay a zither, then going to Dr. Johnson, placing the zither on the doctor's lap, played a beautiful piece, then walked back to the cabinet and asked Mrs. Johnson to bring the zither to her, which she did, when the spirit played another piece, then passed to Mr. Piper, knelt before him and played again. At another time, there were three spirits out at once—the controlling spirit of the medium, a beautiful girl, giving the name of Emma, and the wife, and a five-year-old daughter of Mr. Piper. She called to her papa, and said, my name is Gracie. He went to her, she gave him some flowers, then spoke in a voice plainly heard by all. Just at the close of the seance, to the astonishment of all, a large man walked out of the cabinet (the medium being a small man and dressed in black clothing) the spirit was dressed in gray, with gray hair and full beard, probably fifty years or so. He walked across the room, when a lady present said "In a moment," he turned to her, patted her as in assent, then he walked with her to the centre of the room, made passes over her, the electric sparks looking like small fire works. He then went to the curtains of the cabinet, turned about and struck a match on the lintel of the door, then passed it before his face several times, so that all in the room could see his features, all this in a dimly lighted room. Two little Indian squaws came out of the cabinet, one giving the name of Blue Spot; she crossed the room to where Mrs. Piper was playing the organ (she is one of my controls) put her hand on my shoulder and on the keys, saying in an audible voice "I am Blue Spot," then went back to the centre of the room and danced. Then came the other little squaw calling herself Tot. Altogether it was a most delightful seance. All who were there felt that we had had a foretaste of heaven. I could write an hour more in the same strain, but will not take more space in your valuable paper, will only remark that if any society wants to see as good a time, let them engage Dr. Rothermel, whose address is 388 Clifton Place Brooklyn, N. Y., and with peaceful harmonic elements good results will be produced.

\$1.00 A YEAR FOR THE BETTER WAY.

Written for The Better Way.

WHAT CLAIRVOYANCY REVEALS.

DR. S. T. SUDDECK.

I have just read "Dust to Dust" on page 99 of Mrs. Emma Rood Tuttle's admirable book of poems, "From Soul to Soul," in which she bemoans the death of her favorite horse. She says:

Under the wild cherry tree,
She will never neigh for me;
But will moult silently
Through all eternity.
Faith will whisper naught to me,
Though I love her tenderly,
She will never live again.

The above lines call forth an incident that occurred a few weeks since. Mrs. S. of St. Louis, a friend of ours who was visiting us for a few days is a clairvoyant. Myself, wife, Mrs. S., (the lady spoken of) and a friend of ours from Springfield, who is also clairvoyant, who was spending a few days with us, went to call on Mrs. Horine, a friend of long standing, who has lately become interested in Spiritualism. We were sitting in the parlor of her house, Mrs. S. facing an open door that led into another room, and quite a company of us were chatting pleasantly, when Mrs. S. said: "Mrs. Horine I see a beautiful bay horse; he has a very intelligent face, and beautiful expressive eyes; he wants to be recognized. He seems to have been knocked off a cliff or some embankment, or badly hurt in some manner, I cannot tell exactly how. One of his legs is broken, and he suffers terribly. I believe he has been struck by the cars and knocked off some bank or cliff. He is in great pain, and you shed tears over him. Now I see that some one shoots him to get him out of his misery. You and your son are deeply affected; yes, I think you both shed tears over him. This seems to have occurred a good while ago. Now do you recognize the description?"

"I recognize it perfectly," replied Mrs. H.'s son who was present, and who during the description had not spoken. "I shot the horse myself. The train ran over him and threw him off a bank, breaking his leg. He was a great favorite and we did all we could to save him, but finding we could not, I shot him to end his sufferings. The description is perfect. He was a bay with beautiful intelligent eyes."

Mrs. H. acknowledged that she cried over the horse, and thought that her son did too, but he could not remember that he did, though he admitted that he was deeply affected by the horse's sufferings. This was the only discrepancy in the matter. Now, what I want to say is that Mrs. Emma Rood Tuttle, when she "shuffles off this mortal coil," might be much surprised to find that her favorite horse was the first to meet her on that other shore, and neigh her welcome.—Where love, o'er sweeping change and bliss, Finds there the music of his home at last.—MRS. HERMAN.

Anyhow what would heaven be without birds and flowers, and if these, why

not other pets we have loved and lost. You, dear lady, may look into the "great brown eyes" of your pet horse, I may find my beautiful dog and pet canary. Why not?

Materialization.

Dr. A. W. S. Rothermel writes from Battle Creek, Mich., that he has had a successful trip from Georgia westward, holding seances, etc. At one place where he sojourned for a short while he gave a seance for materialization. Forms walked to and fro—not alone from the cabinet, but materialized in the front parlor, passing the light which was in there, walked through into the back parlor, shook hands and talked to friends in the circle. Then passed into the rear of the room, speaking confidently to friends in passing. One spirit, after having proceeded to the cabinet opening for renewed strength, returned to the centre of the room and then started for the other room, gliding past the light in so doing. Just as she reached the door, she came in contact with it; lost her mental hold upon the materialized form, and then and there dematerialized in full view of the company. Other demonstrations of a similar order made this seance one to be remembered by all who attended. The doctor himself not being in trance as many of our earlier mediums still have to undergo to obtain materialization can enjoy the seance with the rest of the mortals present.

Written for The Better Way.

Spirit Authors.

H. J. MILLER.

I had the pleasure of attending a series of seances at Mr. W. W. Aber, Spring Hill, Kansas, and witnessed materializations of the highest order. materialized spirits are writing a book with their own hands, and I saw them write 852 words in 14 minutes, all words fully spelled out and punctuated ready for the press, and the medium touching nothing. I examined the tablets in the desk prepared for their use and saw there were no writing upon them, put them in the desk and locked the same myself. When the materialized spirit approached the desk, he laid his hand upon the lid and opened it as though it had never been locked, about the time his hand touched the desk all could here the bolt in the lock spring. These materializations are full formed and walk away from the cabinet some eight feet.

Mrs. Mabel Aber is an independent slate writer and dark circle medium. I cleaned two slates and placed the two together, held my hands upon them, the medium placed her hand on them and immediately I heard writing as though there were a pencil there. After the writing was through, I lifted the slates and one was filled from top to bottom, signed by a person well known to me and of a most satisfactory character. I will also say that anyone desiring the truth who will call upon these mediums, will go away fully satisfied about the future life and fully resolved to live a better life than ever before.

OUR QUESTION DEPARTMENT.

How do the Spiritualists regard Christ? Is it as a divine being, or simply as a man, like other men?

D. J. WILSON.

Generally as a medium. And, of course, we know mediums to be mortals like other mortals—divine in comparison to their inherent or self-attained purity and generosity, or purification from the control of their animal or material nature—whether from sensual or emotional attributes—the former being that which pertains to the body, and the latter meaning freedom from vanity, conceit, self-righteousness, arrogance or pride, hatred, jealousy, envy etc. Christ was particularly freed from both of these branches, having a high spirituality or purity and a high sense of honor or love—charity, benevolence, etc. The first gave him mediumship and attracted pure spirits—truthful spirits, and made him the redeemer (reformer.) The second including the first gave him clairvoyance or the gift of prophecy (discernment or intuition) and made him a messiah (leader, or one to be trusted as such.) Modern mediums have either one or the other. Some however are verging on to both conditions—freedom from animal sensuality and emotion. Not only mediums, but good pious and benevolent mortals often reach it—though a medium could accomplish more direct good with it. But most people who reach it, leave us as they attain this perfection. It is generally followed by death, because mortal environment amidst civilization is not such that it can harbor a perfected mortal—i. e., one ripe for spirit-hood. The healthy plains of Judea offered better conditions than our modern cities do, where most of the mediums are congregated, otherwise we might have a few more Christs.

THE BETTER WAY 6 MON. FOR 50 CENTS.

Hypnotism From the Unseen.

REV. J. P. HOPES.

Were Coming Day for invalids or children it would avoid this subject; but it appeals to those who have trained eyes to see, or steady nerves to confront and weigh; and, for such, there is nothing for it but to look the subject in the face. What is proved respecting hypnotism? This: That one person can so influence another, by mere suggestion, that thoughts shall be transferred, plans suggested, desires excited, and actions done at the operator's will; and this sometimes so easily that the operating power shall only be a moment's willing. Not priests,

not divines, not mystics, not Spiritualists, have proved this, but case-hardened hospital doctors and the like.

What follows? This: That materialism is absolutely played out—that behind the world of matter, with its strings and pulleys and mummy vestures of decay, there is a subtle world of something we may as well call it spirit as anything else—a world suggesting boundless possibilities altogether apart from the dust and ashes that make up the body and the dusty world with which it is in rapport. If Spiritualists were as knowing as they are patient and resolute they would see that this discovery, made, lucky, in the opposite camp, has supplied them with precisely the suggestion they required, inasmuch as it practically proves the existence of an occult world or sphere, and strongly suggests the possibility of human life, individuality and thought apart from the dusty senses.

They have long had to bear the sneers of the unbelieving in relation, for instance, to trance-speaking and involuntary writing; but hypnotism vividly suggests the possibility of suggestion on the part of spirits who have "shuffled off this mortal coil." Why not? If a mind or spirit still associated with a fleshy body can will that another mind or spirit shall think and plan and act, why not a mind or spirit out of the body will that another mind or spirit shall think or plan and act? Nay; but one might reasonably say that it would be more easily done by one who is only spirit, and is not hampered by the "mummy vestures of decay."

Another strange avenue opens as we gaze. Much of the crime of this world is as much a mystery as a misery. How often has some such saying as this been wrung from the thoughtful observer: "How can that be accounted for? It looks almost like possession by an evil spirit." And who can deny the possibility of that? It is a very old belief, and seems very tenacious of life. Those who believe in a heaven with walls and gates around it and in a hell like a cauldron with a mighty lid on, will find it difficult to believe in hypnotising from the unseen. They will ask, "How can spirits come back to suggest thoughts to us?" But we might say, with William Howitt, "come back!" But how do you know they go away?

Is it uncanny and unpleasant? Possibly; but we are not looking for the commonplace and the pleasant; we are looking for the truth, and the truth about the future life seems to be this; that what we call death is only separation from the flesh and the fleshy plane; that it introduces the so-called dead into the superior and more subtle world of mind or spirit; and that the point of ending here is the point of departure there. Do we wonder, then, at the suggestion that emancipated spirits may play the fool with us, or play the tyrant over us? First consider how many fools and criminals and tyrants we contribute to the unseen. It may be a gruesome outlook; but, when we have to take a journey we want an honest map; not a fancy sketch.—The Coming Day.

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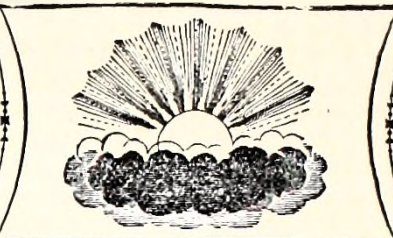
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THE RECENT EXECUTIONS AT SING SING.

By A. MERRILL.

The writer of this brief is indebted for many of its data to an elderly gentleman, a physician, a seer, or medium in modern parlance, for the intelligencies of the spirit world—something of a recluse and one who has reflected much upon the grand realities of life, and upon man as a metaphysical as well as a physiological being.

To judge by his statements of scenes, persons and events in spirit life his mediumistic powers appear to have had a wide range of observation, and while he has seen much that is harmonious and delightful in the higher spheres of the spiritual world, he has also witnessed much that is very sad and very painful in its two lower spheres, and especially in those portions of them where the great seer, Emanuel Swedenborg, located the hells, and the seer and poet Dante in spirit vision visited the prisons of that vast occult world of man.

It is the purpose of the writer in this brief to follow as far as may be the rational and philosophical teachings as well as the statements of facts coming from the spirit intelligences through this as well as other more noted media. The article is prompted by a strong desire to enter an earnest protest against a repetition of the inhuman and revolting scenes that were witnessed at the recent executions at Sing Sing, and especially this scene that was enacted there upon the other side of life, but "invisible to mortal sight."

For such a scene there was in which angels looked on and wept and anguished at the terrible condition in which those ignorant crushed and mangled souls were stripped of their material forms and flung into the midst of stern and dreadful realities of the life eternal.

Could the thin veil that divides the visible from the invisible realm, the mortal from the immortal life, have been suddenly lifted, so that the scientific gentlemen who witnessed and participated in the scenes on this side within those old prison walls on that occasion could have also taken in the scene that took place on the other side of life, where true science and philanthropy bent over the prostrate and unconscious forms of the executed, and through the long patient hours of the succeeding day and night were busy in untiring efforts to restore them to the conscious state, they would have hardly adjourned to their pleasant morning meal that early July day, with the complacent and comfortable certainty they did, that the new mode of legislative and judicial murder, is an unqualified success and "an easy and painless death" to the condemned.

But such appears to be the conclusion reached by the great blind cyclops of "modern science," that with its single eye extinguished by its intense bigotry and conceit, and by long persistence in searching for the secrets and the ways of life amid the dirt and the subterranean passages of its existence has become totally blind to the realities of the unseen world. It is a spectacle for god and men. Certain it is, however, that it has at least

taken the theater of its experiments on vivisection from the material to the spiritual world; from the "visible known" and mortal side, to the invisible unknown and immortal side of the life of man himself, one in which the scientific experimenters themselves confess that their science and knowledge of the entire subject is the blankest necience.

And yet they advance to the execution of an immortal being, and let loose upon him the most occult and tremendous force in all nature, that enters and traverses the inmost secret avenues and ways of the very penetralia of his interior life, and instantly overwhelms and extinguishes the vital spark and with the same *sang froid* which they would undertake the vivisection of a rabbit, or conduct their electrical experiments upon a frog.

Is it not time for philanthropy to call a halt? Certainly it is that, not only the form but also the manner of conducting the execution has produced a shock to the civilized world. We appeal to religion, to philanthropy, to philosophy, to the highest reason, intuitions and intelligence of this our holy and beloved humanity to rise up in condemnation of what we have every reason to regard as an attempt to introduce into the legislatures, courts and prisons of our land a sort of spiritual star chamber and inquisition whose field of experiment and cruelty shall be the souls and not the bodies of their victims.

It is indeed a time when the press, the pulpit, the rostrum should raise their united voice against it, and with no uncertain sound.

In regard to the causes and the rationale of the injury that is inflicted upon the criminal by this mode of execution, the views presented by the spiritual intelligences are briefly these:

Man, as all religious and philosophies declare him to be, is a three-fold being, composed of spirit, soul and body; or to use the more definite and exact terms employed by the Greeks—*Nous, Psyche* and *Soma*.

The divine *Nous*, or the thinker, from *Nozmai*, I think, infinitely differentiated in its forms and qualities in the human subject is a product of the creative intelligences and the most interior organism in the system of man. It is the seat of the higher intelligence (the noetic or intuitional) and the will, and in seeking to incarnate or involve itself in the human form, it creates (expresses itself in and through) two robes or garments, usually termed bodies. One of these is the psyche or spiritual body, which is the immortal tenement of man, and its brain is the seat of the rational intelligence.

By and through this more interior and refined body the indwelling spirit is enabled, like the mullusk, to weave about itself that beautiful material robe by which it relates itself to and impresses itself for a time upon the material universe that environs it.

The soma or material form of man, performs a three-fold office in the human economy.

It is the agent through which life acts upon the world of externality.

It is also, and especially in its more perfect forms, a beautiful robe or garment, that at once reveals him and conceals him in this manner and protects him from the injurious scrutiny of his fellows.

Third and last it performs the office of a complex and marvelous laboratory or stomach for seizing, digesting, refining, elaborating and assimilating to the spiritual body certain of the more subtle and refined elements of the external universe that shall perform for that body a similar office that the osseous system fulfills in the animal economy.

The psyche or spirit body resides in and is coterminous with the nerve system of man. But that nerve system is a vastly more complicated and extended organism than even science herself suspects, ramifying its wonderfully minute forms and fibers into every part of the material organism far beyond the ability of the most powerful microscope to reveal.

The divine *Nous* on the contrary is not coterminous with either body and in its future and more independent existence especially, but upon its own divine center of being, it flows out into every part of both and extends to quite a distance outside of them, forming a beautiful halo or atmosphere that invests and protects them in a measure.

Hence, it is that some persons are unhappy in the presence of others and cannot permit them to stand or to sit near them.

The near contact of the two spiritual atmospheres (which are composed of the most refined and subtle forces in life, and are supplied with a marvelous nerve system) produces a sense of pain and inharmoniousness.

We come now to the practical application of our subject.

The *Nous* or spirit of man, as we have seen, is endowed with a marvelous and refined nerve system, that relates it most intimately with every part of both the temporal and immortal robes or garments in which it clothes itself, and extends its protecting influence far beyond the body itself.

It is through this wonderful mechanism and by means of the old force that the spirit becomes mediocrity, sense and perceives the things and persons of

the higher universes of God, as well as of the universes of life about him.

By means, too, of this remarkable endowment it controls and performs all the operations of the spirit body, and through that body discharges all the functions of the material body.

The medium or instrument by which the *Nous* exerts this control over the organs and functions of the body, is the nerve aura or od force, which is a very subtle and refined form of electricity and magnetism and belongs to that remarkable and very extensive class of compounds—merely ranking higher in the list.

And here is wherein this terrific and deadly force in nature becomes injurious when employed in the legal murder of the criminal or sick man.

The discharge into the animal economy of this subtle and tremendous agent in overpowering quantities, instantly flooding every portion of the material nerve system into its remotest parts, and with it also every part of the spiritual body acts as a solvent upon its delicate tissues, and especially upon the coarser materials in it that came from the world of externality through the natural body and which impart tone and energy to it.

It acts upon it very much as fire acts upon the material body—and if applied in too great excess, has the power to destroy that delicate organism altogether. It dissolves and consumes a large part of what we have spoken of, as the osseous system of the psyche and reduces it to a helpless condition which remains for a very long time even after the patient has been restored to the conscious state.

As stated by the spirit intelligences, the body of such person resembles nothing so much as a mass of jelly, and the agonies he endures on being restored to a state of consciousness are simply indescribable.

In the case of the man Kemmer who was executed last winter, the spirit intelligences stated that it required from five to six hours to return him to that state. With those who were executed on the 7th inst., it took from 24 to 26 hours each.

Many spirits who witnessed the condition of these men upon their entrance into spirit life and assisted in restoring them to the conscious state, and have since been active in ministering to their necessities, assure us that the manifest sufferings of these men; their repeated entreaties to those around to kill them at once and end the intolerable torture they endure; their curses and imprecations upon the law; upon society; upon those who were their executioners; and upon the Supreme Creator himself for bringing them into such extreme torment, forms a picture that he, who once beholds it, will never forget while memory lasts.

This form of execution is denounced by the spirit intelligences as the most infernal of all the diabolisms that have ever been devised by man for the destruction of his fellow, and for converting the lower spheres of the spiritual world into a Botany Bay for the penal settlement of our criminal classes (so-called), instead of taking proper care of them, educating and refining them and allowing them to mature and ripen in their material forms, as the eternal God intended they should when he put them into these bodies.

It is to protest against this most barbarous, inhuman and sacrilegious crime against humanity, against the individual, against the world of spirits and against the eternal God himself, that this statement has been written out and published.

QUESTIONS AND ANSWERS.

By Prof. J. Clegg Wright before the First Society of Spiritualists at Adelphi Hall, New York.

Reported for The Better Way.

What of the continuity of tastes and avocations in the spirit world?

Taste is the result of education, or organization and habit. Taste is the conscious appreciation of harmony; the standard of beauty is measured on the possible taste in an individual. Its subjective conditions depend upon association. The sublime and the beautiful are subjective; ideal states touched by relationship. All this that the mind feels, perceives and knows as beauty is continually passing under modifications. The more refined the magnetism becomes and the more interior or spiritual will become the standard of taste, if environments are favorable, environment ever being the conditioning power of taste. What a great subject the evolution of beauty in literature becomes to me just now. I cannot touch it, but it is continued into the spirit states of those who follow it without a chasm. Like states of taste on earth involve like tastes in the spiritual world; the singer sings, the artist works, the student reasons and plods. So long as environment remains the same, the work is the same. But the spiritual world suddenly acts upon the spirit and modifies its actions and there is a modification or development of the orders of taste. When the heredity consciousness has made a strong mark upon the organization its proclivities of tastes are long retained. The statement retains his love and enthusiasm for statesmanship and his psychic emanations on the mind sphere touch the mental states of men. The mental states of men and the mental states of spirits when they are alike in

volve the same phenomena, so that the movement of a political machine in this or any other country is in alliance and sympathy with its environing spiritual states.

The moral, mental state acts upon the spiritual state, the spiritual state acts upon the mental state, the action is reciprocal. But this is a kind of spiritual conscious taste, when the conscious state has advanced a stage to enter the spiritual world a stage higher, and forms a link, an aspirational link, to the mind below it in spirit life. The transcendental self always stands related to the transcendental self of another, and this is a sphere of superior consciousness of action of which I can give you no adequate idea. But the subjective mind is the conscious mind working upon the field of taste, of intellectual culture, of activity, of a surviving force of mind, and the general social concern of the mind itself.

What natural laws govern the transmission and reception of magnetic thought and feeling in the spirit life?

The same parts which characterize magnetism in relation to the phenomenal modes or motion. Now what is a mode of motion? We talk about law. Now what is law? Law is a way that force conducts itself under any given order of circumstances. That is its mode, and in that mode it persists to do that thing, and the persistency of doing a thing we call law. It is not a creator—law—it does not make; it is a manner. Law is not a principle, law is not a force, but it is the way principle and force do. It is the way phenomena are produced. If a wave motion of magnetism be projected from a given centre, the consciousness, the wave of motion near the consciousness is more rapid than when distant from the consciousness, and the more distant wave motion being in another mode of motion, other phenomena appear in it.

Let us illustrate it by the colors in the solar spectrum. Those phenomena of color in the solar spectrum are due to hammering motions of the ether atoms on the optic nerve and the different hammering produce different colors, and the different hammerings in magnetism produce different modes of material phenomena. So that, the motion changed, a correspondingly accurate phenomenon appears, and this accuracy, the persistency of the accuracy, is law. And all phenomena are true to this habit.

A corresponding effect from a given cause, the persistency of the cause and effect in unthinking machine of nature in relation to consciousness made the function of causality, then made the reasoning capacity. First the function, then the faculty and then the organ. Punctuation making the power and the power evolving the organ, so that the persistency of the law under given conditions will make a man like the nineteenth century man whenever that conjunction shall occur. The same states of civilization begot the same thoughts. History repeats itself under the same conditions. On another planet with similar conditions which exist upon the earth, similar mental phenomena and historical facts will come. There is as much law in the development of mind as in the development of the phenomena of the universe. All is law, habit. Law is the persistency of the characteristics of atoms—the universe is one grand totality.

What truth is there that ego never had a beginning?

The ego, transcendental self, if it had a beginning, it either began by creation out of nothing or it began by creation out of something like unto itself. That is to say, the transcendental ego must either always have existed or it must have had a beginning. If it always existed it is self-existent, it is not indebted to cause for its existence. If it was created, that is, if it had a beginning it was either created from something like itself or from something different from itself. If created from something like unto itself it is but a continuation of the same thing; if created from something different from itself, it would contradict the postulate of reason that things which have nothing in common cannot be the cause of each other. Therefore through the reasonable contradiction I have to affirm as a universal postulate of the domain of reason that elements are uncreated, that they persist in the necessity of existence itself. That is to say, that the transcendental ego never had a beginning.

The demonstration can only be given a priori, a scientific demonstration cannot. Nature transcends reason. Reason only deals with phenomena, it is lost in the field of cause, it cannot pass into the transcendental realm. The existence of the transcendental ego is the postulate, the most reasonable for the explanation of conscious phenomena. Then we say as a postulate of reason the persistent existence of the transcendental self must be accepted as the beginnings of reason.

On July 3, says the *Two Worlds of Manchester*, Eng. Mrs. Annie Besant delivered a lecture to a crowded audience, entitled, "Were Materialism Breaks Down." She combated the position that thought is a product of the material brain, showing that when the physical powers are at their lowest ebb, as in trances, the psychic faculties are intensified. This meeting gives promise of a closer union among Spiritualists, Theosophists, and Agnostics than has hitherto obtained.

PERSONALS.

Contributions received: A. P., P. E., J., C. D. H., J. P. C., S. T. B., L. W., H. B., J. C. W.

In an admonition to a correspondent the *Two Worlds*, says: "It is truth we want in all reports—not glowing praises and puffs. In fact, if reports would say less about people, and really report the ideas uttered, it would be much better." Perhaps, a better way.

Willard J. Hull will say something pertinent on organization in our next.

Mr. Dwight Kempton, the new editor of *The Summerland* is making an interesting paper. Published at Summerland, Cal.

Bro. Geo. H. Brooks sends his regards from Madison, Wis. He may be addressed at 124 Charter street.

Secular papers are beginning to notice the doings at our camp meetings telegraphically as daily news matter.

Mrs. Lena Bible speaks and gives tests in Detroit during November. She may be addressed at 176 Orchard street for engagements.

Theo. Hill of Mattoon, Ill., writes that a first class materializing or independent slate writing medium would not only do well financially in his city, but be the means of organizing a society of some one hundred and fifty members. Good prospects, surely.

For free copy of pamphlet entitled "The Churches and The Pews," address Dr. Wilson, 258 Nash St., St. Paul, Minn.

The Society of Union Spiritualists will rent their hall for Wednesday evenings and all day Sundays during the month of August on very reasonable terms. Call on or address I. S. McCracken, N. W. cor. 5th and Walnut sts., Cincinnati, O.

Replies to various questions that have been recently sent in may be found in our editorial columns. The questions having elicited some new thoughts we took this method of replying to them thus making them serve a general purpose.

We would like to thank our many friends, who have been sending us subscribers in clubs, by a personal letter, but the rush of business since the reduction of THE BETTER WAY to \$1.00 a year, together with our limited office force, makes it a matter of impossibility, and we are therefore compelled to express our gratefulness through this means, hoping every such voluntary agent or missionary will accept it in the right spirit.

Mr. E. J. Worat of Ashland, O., shipped during the last ten days to various parts of the country over 500 one dollar boxes of Australian Electro Pills. Each box contains 50 days' treatment, equal to five dollars worth of any of the leading liquid remedies on the market as a system treatment. See Mr. Worat's special offer to the readers of THE BETTER WAY on last page of each issue.

Correspondence on Society matters on sixth page of this issue.

Mrs. C. C. Stowell has returned from camp at Indiana and will remain in the city until the 3d instant, when she will take up her quarters at Cassadaga camp for the balance of the season.

Prof. Jos. Rodas Buchanan, M. D., both surprised and pleased us with a visit on Monday last, having been detained in Cincinnati by the missing of a rail road connection. The worthy professor looks well and in our estimation better than he did seven years ago, though somewhat more whitened since that time. But in spirit Prof. Buchanan is as young as ever and will in the future, as he has done in the past, be an ornament, in a literary point of view, to any cause that he may espouse.

Tickets have been issued for the Union Society's picnic at Coney Island on the 15th inst. and are on sale by the committee. Treasurer, I. S. McCracken, cor. 5th and Walnut streets, can furnish them in any number desired, either for cash or to be sold for the benefit of the Society.

NEWS ITEMS.

Germany is about to acquire territory in Morocco which may embroil her with Spain.

Some believe the secret cause of the Chilean war to be rivalry between commercial firms of England and America.

A Connecticut man has gone into the business of propagating sewer rats. He sells their skins to "kid" glove manufacturers.

Mattilda Bacelli, of Lucca, Italy, bed-ridden with paralysis three years, is announced miraculously cured by intercession of St. Aloysius Gonzaga.

Emperor William's visit to England may cause accession of England to the Triple Alliance of Germany, Austria, and Italy against France and Russia.

M. Flammarion believes that certain lights which have been seen on Mars may have been signals to us, and that we may ultimately discover a means of answering them.

Emperor William gives up the proposed private visit to the naval exhibition in London, which had been set for a Sunday, because of the outcry of the Sabbatarians.

The French Radicals fear that, now that the Catholic church has recognized the French republic and authorized participation in its politics, republicanism will be clericalized.

The Catholics have chosen a committee to supervise the making of a national Catholic educational exhibit at the Exposition. Many prominent Catholics are much interested in the enterprise.

On the night of the 25th ult. a mob gathered before the archbishop's palace in the City of Mexico crying, "Death to the pope! death to the evangelists! death to the archbishop and to the priests! death to religion! long live Freemasonry!"

Female tramps are becoming quite numerous in Michigan, and are giving the crews of Michigan Central trains considerable trouble. A conductor on that train says they are found conging to all parts of the cars and in dangerous places were the male tramp will not go.

There is trouble between Rev. Dr. Bacon and the preachers of Waterbury, Conn. He is desired by parishioners, but opposed by preachers because when filling a vacant pulpit last summer he decried them for running away to Europe and leaving the dead without funeral services.

An earthquake shock visited northern Kentucky and southern Indiana last Sunday evening, lasting about fifteen seconds, and destroyed a lot of plastering, shook off a number of chimneys, cracked several brick walls and brought one of the latter down. People ran out of their homes affrightened, and panics occurred at various church services.

George T. Albro, says the Boston Globe, was charged with sending packages of magnetized paper through the mails in pursuance of a scheme of fraud. Evidence having been given, and the case having been argued on both sides, Commissioner Hallett said that the defendant's advertisement showed exactly what he was going to send, and it did not deceive anybody. It was for the purchaser to decide whether it was what they wanted or not; they bought it with eyes open. The court then ordered Albro's discharge.—It is therefore legal in the States to advertise magnetized paper for the cure of disease.—Medium and Daybreak.

President Wagstaff has decided to have a number of water coolers placed on the Brooklyn Bridge promenade for the benefit of women and children who cross the structure. Another complement of benches will be placed on the promenade.

The shrine of St. Anne de Beaupre continues, according to authoritative church announcements in Catholic journals, to cure the paralyzed, blind, crippled, and otherwise diseased. Processions in honor of St. Anne, it is stated, have procured rain in drouth, sailors in the Gulf have been rescued, and a few days ago flames consuming a barn were quenched upon the farmer's wife casting her cross therein and calling on the saint. The miracles number twelve thousand. There are large collections of crutches, and spectacles and glasses, discarded by the healed.

The Psychic Research Society.

The attendance at the meeting of The Psychic Research Society on Sunday July 26th, was a good one, and in point of intelligence and enthusiasm, was far above the average. This Society is, beyond doubt, blessed by a class of workers who surely are aided by a higher intelligence, as was evidenced by the work done at this meeting.

The services were opened with singing, then a short invocation by Mrs. Kopp, followed by an instrumental piece. Then a few tests by Mrs. Kopp while entranced. Then a brief lecture by Mr. Corbin's guides, who acquitted themselves very creditably. Then followed a song by Mr. Kent and Miss Ida Aston. Last but not least, a vigorous address by Mr. P. Laishbrooke, who brought down the house with round after round of applause. This gentleman is becoming quite a favorite among the Psychics. He will be among us on next Sunday again.

The usual meeting for ladies only, will take place on Thursday afternoon at half past one o'clock at No. 4 West Ninth street. Also the regular Thursday evening conference meeting at 8 o'clock at the above named place, to which all are invited. Regular services next Sunday afternoon at 3 o'clock to which the public is cordially invited. Seats free.

EVA SAGMASTER, Sec.

A man who has practiced medicine for forty years, ought to know what sugar, read what he says.

TOLSON, O., January 10, 1891.

Messrs. P. J. Cheney & Co.—Gentlemen—I have been in the general practice of medicine for most 30 years, and would say that in my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Cathartic Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful and would say in conclusion that I have yet to find a case of Cathartic that it would not cure, if they would take it according to directions. Yours truly, J. L. GOSWELL, M. D., Office 215 Summit street.

We will give \$100 for any case of Cathartic that cannot be cured with Hall's Cathartic Cure. Taken internally. P. J. CHENEY & CO., Props. Toledo, O. 25c sold by druggists. 75 cents.

WANTED.

A fact that all men with gray and many shaded whiskers should know that Buckinghams life always colors an even brown or black at will.

The fact that Col. H. J. Foley, the gifted Alabamian, is still talking about his solution of the problem of perpetual motion, calls forth the dreadful suspicion that he has solved it with his own favorite weapon.—Detroit Free Press.

5

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in curing Colic, Cramps and all
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The troubles come suddenly and require
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[illegible]

Written for The Better Way.

TIMELY TOPICS.

L. JACKSON.

At last week's session of the International Congregational Council at London, Eng., Rev. Dr. Walker, of Melbourne, Australia, inveighed severely against Unitarianism. He condemned the drifting tendency of Congregationalism toward Unitarianism; severely rebuking those ministers who fraternized with their less orthodox brethren. He claimed a greater safety of soul could be had by going into the Church of England or the Church of Rome than in the "wide path that leads to hell." Dr. Noble, of Chicago, asked the next speaker, Dr. White, if Congregationalist ministers could exchange pulpits with Unitarians, stating it to be a question of vital importance in the United States. Dr. White thought this ought not to be done, and the chairman said the voice of the Council was sufficiently emphatic, and that it was useless to ask anything to the contrary. The reverend gentlemen are somewhat in error to chastise the spirit of investigation and research with a tongue-lashing. It is not drifting; but the cessation of it. This feeling of inadequacy and dissatisfaction is not heedless, aimless wandering. The mind of the latter day church attendants has realized that it has been led—it is now a leader, and no measures, within the means of any council can check it. A story current in secular papers reports that a popular minister in a sermon put the question, "Where are we drifting," and is said to have received the unexpected though truthful answer, "From the orthodox." Surely the signs of better times are multiplying.

The prospective removal of the portrait of John Barlsey, the convicted ex-Treasurer of Philadelphia, from the Philadelphia Common Council, recalls, says the Record, the dramatic scenes attending the removal of the portrait of Thomas Paine from Independence Hall, in the fifties, under far different personal circumstances. A young councilman, seeking notoriety, made a bitter attack upon Thomas Paine, and demanded that the excellent portrait of that statesman then hanging in Independence Hall proper be removed from the historic pile. His unexpected and eloquent address attracted the closest attention of all the members present, not a few of whom coincided in his views. A gentleman representing the Fifth Ward, and who was a Catholic, was the only man on the floor who had the disposition to fight the proposition.

The scene is described as being intensely dramatic. Neither of the gentlemen on the floor indulged in personalities, nor did the debate become a religious argument. The lines were drawn upon the single question of whether it was right to give a portrait of an infidel who, it was asserted, had been of no real service to the country, the same prominence accorded to the portraits of the men who signed the Declaration of Independence.

The discussion lasted all day, and the speeches delivered are numbered among the most eloquent ever heard on the floor of the Select Council. The portrait was finally moved from Independence Hall to the National Museum.

A teacher recently explaining a Sunday-school lesson from the Bible, said that if it had pleased God, it would have been just as easy for Him to make an oyster to swallow Jonah—quite as easy as for Jonah to have swallowed an oyster. To which the Congregationalist "reverently" adds: "If it had pleased God so to order, it would have been entirely possible for him to have made an oyster a Sunday-school teacher; and it would hardly have been more remarkable than that one who could write such nonsense as the comment quoted should be chosen for that place. But the oyster, if allowed to follow his natural instincts, would have kept his mouth closed."

Some time ago a former priest of De-Unit, now member of the Central Catholic party in the German Reichstag, attempted to induce the Pope to take measures which would secure to the different Catholic communities of the United States a bishop of the same nationality—the Germans, a German bishop, etc., whose interests he had especially at heart, being head of the Saint Raphael Society, an organization looking after the welfare of the German Catholic emigrants at Castle Garden. President Harrison, in an accidental meeting with Cardinal Gibbons, at Cape May, told him promptly that while he was not disposed to interfere in church matters, he was glad to have the opportunity of expressing satisfaction at the published remarks of the Cardinal, and at the rebuke administered at home and abroad to foreign interference in domestic affairs of the United States. The President's words, which were enabled to Rome, seem to have produced an excellent impression upon the pope, who declared that he had never favored the plan of appointing bishops of the Nationalities of the Roman Catholic communities in the United States. "The spirit is willing, but the flesh is weak."

The discovery of remarkable mind power is reported at Glasgow, Ky. He is nineteen years old and the son of Dr. Taylor of that place. Some months after watching the feats of an itiner-

ant mind reader at that place, he fully remarked, upon coming home, that he thought he would make a good mind reader. He was blindfolded and told to find a book that had been hid in an adjacent room. Taking hold of the hand of the young man, who had hidden the book, he was surprised to find that not only the book but its place of concealment was strongly impressed upon his mind. Among other remarkable feats he at one time found a particular flower among a lot of them in a vase, that had been mentally willed, while he was blindfolded; to remove a watch from the pocket of a certain gentleman and to place it in another; to go to a library and take out some particular volume in it and turn to a certain page and paragraph and sentence in it. Dr. P. C. Sutphin, who has thoroughly investigated this matter, in reporting his experiments to the Courier-Journal, says that all these were readily and accurately done by him, down to the minutest particular of the wish. Mr. Cumberland (an English mind reader) however, professes to have done things quite equal to this by muscle reading, being directed in them by the muscular tremors of the hand kept in closed in his. In this way, he says, he only followed direction, and knew nothing really of the mind, and only did as the tremors directed. He did, in other words, precisely what the hand he was holding would have done, directed by the individual. In this, of course, there was no mind reading, but a guidance only by muscle signaling. Suppose, however, it was required to take hold of the hand and next tell any particular thought of the mind—not find anything or to do anything that the hand of the individual might do, but simply to take the hand say, not act out, what the thought was—then this could only be gotten direct from the mind, and in no other way, as mere muscle reading, in this case, would simply be impossible. In this case it would be necessary to see thought itself, to tell what it is, which the muscles would not admit of. And yet young Taylor can do this. He has been mentally requested, for instance, to play a certain air on the organ, one of a number played by him. When catching hold of the hand to know what it was, he would go to the organ and play it, using both hands for the purpose. Had he been playing by direction only of the muscles of the hand, he could not have let go the hand before beginning to play and played with both hands.

"But he has done better even than this. Any figure, or any number of figures, being thought of, he has readily announced what it or they were, calling them out singly or in combination as desired. For instance, suppose that the figures 5, 3, and 8 were separately thought of. Then these were promptly told out one by one, and announced singly as thought of, or suppose, again, these were thought of as 538, then this number, or 538, would be told. Some time ago, knowing that he did not understand Latin, I improvised a short Latin sentence—'est mihi voluntas ut legis meam'—and asked him to tell me what it was. This was made out slowly, but quite accurately, the words being spelled out, letter by letter. It is proper to say, too, that these were called out at once without going over the alphabet and getting at them in this way, one by one, on the order of 'table rapping.' Nothing was said, really, more than to call out the letters in their proper order.

"Without mentioning other feats of this young man, the question next occurs. Upon what other ground can we explain this telling of figures and calling out Latin than upon the silent impress of mind upon mind? This is the explanation, in fact, that young Taylor gives of his 'mind reading,' as it is called, or that he only interprets everything by impression. He knows nothing of muscle reading, feels nothing of the sort, sees nothing, hears nothing, is not aware even of any particular exaltation of the perception, but simply finds certain thoughts or wishes of another impressed upon him. His great difficulty, he says, is to get a correct impression from some one either lack concentration of mind or allow the too frequent intrusion of other thoughts into it. For a good effect impressions must be forcible and sharp-cut, and the mind must be kept steadily and as exclusively as possible on the subject. He thinks the hand acts only as a conductor of impression, and regards it as indispensable for that purpose, as the current of impression is transmitted in this way, without which he could tell nothing. In conclusion, I may add that in his performances there is usually considerable disturbance of his physical being. His respiration often becomes slow and labored, pulse usually goes up from ten to twenty beats above normal to the minute, there is heavy sighing at times, and sometimes so much exhaustion as to necessitate temporary rest."

GOD THE SPIRIT.

To the Editor of The Better Way.

God, the spirit, is a problem that all nations and tribes on this planet have ever been investigating, to find if possible what were his attributes, and there are as many different ideas as there are different nations and tribes. Modern travelers and explorers have found that the aborigines of the country always have some idea of God and his attributes, and each nation have their legend how their God was born and what his attributes

are. The most ancient records we have found are what in these days are called Persians, whose date is 6350 before the Christian era, and their's was the sun, the creator of this planet, and the teachers of that nation taught their people that the creative power resided in the sun. Their legend is that their God image sprang from the sun, and they called it Ormuz or the god of light. As we come along down the ages to about 2,300 years back of the Christian era we find this nation so developed that they have a written language and their Bible is called "Zend Avesta," and their prophet is "Zoroaster." We quote from Dr. Brown's researches of oriental history. On page 99 he says: "The Greek writers agree in placing the era of Zoroaster many thousands years before their time, and that Zoroaster's family name was Spitama. That by which he is generally known is believed to have been his title, equivalent to high priest." The idea that the creative power resided in the sun is the most rational and consistent of any legend we have been able to find.

And as we examine the laws that govern the matter of this world we find they all are tributary to that celestial creative power, for we see that everything that has existence on this earth must have been created and is still under the control of this power. Just think for a moment what would be the condition of this world if that orb should be struck out of existence. This creative power has enacted proper laws to govern all the different particles of matter contained in this world. As we come along down to the commencement of the Christian era we find a tribe called "Jews," and they worship a God called Jehovah and also have a Bible which they call the Holy Bible. And Moses was their first prophet, and they have quite a number of lesser ones, but among them all they do not give us any idea from whence he came or what are his attributes. But they begin their Holy Bible, to wit: "In the beginning God created the heaven and the earth," and they date this Bible 4,004 years before the Christian era.

And the first chapter says he created in six days this world all therein containing out of nothing, or in other words, he spake it into existence. Surely a God that can do that has attributes that ought to satisfy any one of the human family; but nevertheless we wish to examine some of his work to see what are his characteristics. And as the Holy Bible is the only record that gives us any clue to the working of his attributes we are forced to make use of that altogether. This Bible is a history of the Jews from their beginning to the commencement of the Christian era and we do not find any other way to get at the characteristics of this God than quoting from this book. As Moses was his vicegerent we must take him as his standard bearer. This God, Jehovah, wishing to show his people the power in his possession, we will quote from the second book of their Bible, called Exodus. And in the fourth chapter, 3rd verse he turned Moses' rod into a serpent, and in the 5th verse he made the hand of Moses leprous and then restored it to its natural quality. And in the seventh chapter God appoints Aaron, the brother of Moses, his high priest; with these two he shows his power; and his first act was to turn all the waters of Egypt into blood. Then he brought frogs and covered all the land of Egypt with frogs, and he smote the dust of Egypt and it became lice throughout all the land of Egypt. This God brings his chosen people out of Egypt and keeps them in the wilderness forty years, and then he appoints another prophet whose name was Joshua, and we will quote some of his work through this man. In the sixth chapter of the biography of Joshua this God instructs his man how to besiege the city of Jericho; then he made war on the city of Ai and destroyed all the people thereof.

This Joshua under the direction of his God destroyed thirty-one kings and all their cities. As we read this Holy Bible we are forced to believe that this God, Jehovah, is not in possession of a very benevolent organization. To further elucidate the character of this God, we will quote a few more of his acts. In Exodus, the eleventh, we read he was now ready to leave Egypt with his chosen people. He says to Moses: Speak to the people and let every man borrow of his neighbor and every woman of her neighbor jewels of silver and jewels of gold. In Numbers, chap. 31, we read that Moses was wroth with his captains that had slain all the Midianites because they saved all the women and children alive, and he says: Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women and children that hath not known man by lying with him keep alive for yourselves. In the 32nd chapter of the same book we read that this God got so mad at his chosen people that he swore unto them and made them wander in the wilderness forty years, until all that generation was consumed. In the book Deuteronomy, chapter 14, at the verse 21, is one of his morals: Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is within thy gates that he may eat it. As our text is God, the spirit, we are compelled as we read this Holy Bible to believe that this God,

Jehovah, was possessed of a selfish, revengeful, cruel and evil disposition, for these are the principles that govern all through that book. And yet theologians of what are called the Christian nations teach that this book is the revealed word of God to man, and that it is only through their teaching that there has been any advancement in the human family, when all of our history is replete to the contrary. How was it with Galileo when he by investigating discovered that the sun was stationary and this earth moved around it? The church would not accept it and he was forced to sign a recantation to save his life. And again how was it with Bruno when he advanced the same idea? They tried to make him recant, but he would not for he knew it was a fact. The church then held the power over the people and could do as they pleased, and when they found that Bruno would not recant they said he was a blasphemer and must be put out of their way, and so they burned him at the stake. Also when the advanced minds of the race investigating the laws of geology and put forth the idea that this world was not made in six days, the priests made a great flourish among the people, calling those men Atheists, and they were blasphemers to dispute the Holy Bible. And we find they have always been ready to combat any new idea until the majority of the people accepted it, and then when they find that they will be left out they grab hold and try to make the people believe that it came from the church.

Statistics and history show us the trail of the church is marked with blood all the way down to within the present century. We need not look but a little way back to find the churches taking the lives of thousands who were born with the gift of clairvoyance. It is only about forty odd years since the people became so much enlightened that they would not allow the priests to take the lives of those who had that gift. If you will examine the writings and teachings of the priesthood of the present age you can see the animosity displayed in their objection to what is termed Modern Spiritualism, for they teach their people that it is only the low and vulgar that have any thing to do with it, and that it is all the work of the devil. And they are making every effort possible to make it unpopular, they do not scruple to even lie about it when it will answer their turn the better; yet there is no doubt but when it becomes popular they will grab hold of it and claim it as their own. If they had any consistency in their doings they would have accepted it in the beginning of the manifestations, for their Bible is full of them from beginning to end.

As we have heretofore examined the Holy Bible to find the characteristics of the Jewish God, Jehovah, and as we did not succeed in finding a God so portrayed in form or manner as to be acceptable to our reason as our omniscient God, we are compelled to take another line of investigation, to wit: our solar system. Philosophers and astronomers from time immemorial have been investigating the stary realm, and have given to mankind a formula which describes our sun as an offspring of another solar system, and a very large majority of the human family believe that the creative power resides in the sun and is always at work. Our astronomers all claim that all our solar systems are offshoots from the sun, and it commenced by rolling Neptune from its surface into its orbit around the sun. It is estimated to be two thousand and seven hundred and forty-five million of miles from the sun, and its diameter is estimated to be thirty-seven thousand miles. And they give us the size and the distance from the sun of all the planets whose orbits are outside of the earth's. And our earth when thrown from the sun was fluid, vapor, air, or ether, and it took its orbit ninety-one million miles from the sun, and its diameter is seven thousand nine hundred and twelve miles, and it required ten billion years from the beginning until man appeared on the earth. These figures are not myths, they are scientific facts which can be demonstrated any day by astronomers, for they can tell you the exact time that any of the planets will pass between the sun and the earth which forms an eclipse of the sun. This creative principle which is contained in all matter is the source from whence all life is obtained; it has an inherent existence in matter, both spirit and gross. Therefore there cannot anything exist that does not contain this creative spirit, which is God, the spirit.

This God spirit or spirit of God, not only creates all matter, but makes proper laws to govern all matter in its various conditions, and his laws are such as allows all matter to progress and advance to a better condition, which appears to be the attributes of God, the spirit, and should be accepted by all his children whom he has endowed with reason whereby they may investigate and understand all nature's laws which he has enacted for their benefit.

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SUMMERLAND, The Press

—THE—

New Spiritualist Colony

—OF THE—

PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Orange Rancho, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

The SUMMERLAND, a weekly Spiritualist newspaper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plan of the town, sample copies, or SUMMERLAND, and further information to H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara County, California.

SPIRITUAL PUBLICATIONS.

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THE CARRIER DOVE.

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No. 9 Bowditch St. Boston, Mass.

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This is a semi monthly journal devoted to the philosophy and phenomena of Spiritualism without religious controversy. Price \$1.00 per year. Sent free to any one for two months who will enclose 15 cents in stamps with address. Issued by the Star Publishing Co., H. A. BUDINGTON, Editor, 93 Sherman street, Springfield, Mass.

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All who desire to pursue the mysteries of the spiritual world to their ultimate, should investigate the Korean system of Science as revealed through an Illuminated mind. A bright hope for every inquiring soul weary of the social oppression of this age and dissatisfied with the evidences of humanity perpetually—the dawn of humanity here and of joy hereafter. Send for sample copy to The Flaming Sword, 361 Cottage Grove avenue, Chicago, Ill.

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OF CINCINNATI, OHIO.

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—OR—

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BY J. J. MORSE.

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No. 4—Legislation and Mediumship.

No. 5—The Spiritual Trumpet Cal.

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No. 4—Legislation and Mediumship.

Cassadaga Camp.

Our camp opened to-day very auspiciously. Nearly every cottage is occupied and the Grand Hotel has twice the number of guests that it has had at any previous season.

Mr. H. D. Barrett, our efficient chairman, called the meeting to order this afternoon at 2 o'clock. He expressed his pleasure at welcoming the people to this, our twelfth annual campmeeting, and felt that great spiritual advancement had been made within the last year and that we had additional causes for thankfulness to the powers that be—our numbers have increased and there has been a marked degree of growth and interest in spiritual things, and we again assemble with augmented powers and aspirations. He spoke touchingly of those who were with us one year ago, but had gone to the life beyond, but was glad that we could congratulate ourselves upon their continued love and co-operation with us in the life work.

Mr. J. T. Little favored us with his soulful songs and music. Mrs. R. S. Little occupied the rostrum, taking for her subject the following words: "Show us the way that we may walk therein." The discourse was an inspired appeal to the higher attributes of the soul and the putting on of earnest endeavor to discover the way of truth and to walk therein. She spoke of the importance of sincere thought and earnest prayer, on this opening of our assembly, to the power to disseminate truth, wisdom and love and to attain the highest unfoldment of our powers, through self investigation and self-culture—of what had been accomplished for the world's advancement and good, through the mission of Spiritualism, also some of our eminent workers, Mrs. Cora L. V. Richmond, Mrs. E. L. Watson and others, who were taken when but little children and made instruments of power and light equal to any that the world has ever possessed, bringing solace to bereaved and heavy laden hearts and hope to many darkened lives.

The subject, "The Open Door," was given for the closing poem, and was impressively rendered.

Saturday, July 25th, was woman's day at Chautauqua. It was the first time that the movement has been recognized there, and it is really an outgrowth of Spiritualism. We are going to make as good a representation as we can, arrangements having been perfected for the conveyance of about sixty of our people to Chautauqua.

Mr. W. J. Colville, the renowned promulgator of the truths of spiritual science, is to be with us and give his first lecture for the season to-morrow, and will also open a class for instruction in the science of health and healing.

Mr. R. M. Rouse, the gentlemanly and obliging proprietor of the Grand Hotel, is doing himself and the grounds great credit by his good management of the same. He sets an excellent table and all the appointments of the house are seemingly in the best order.

The Northwestern Band are on hand and are enlivening the camp with their frequent concerts.

There are a large number of phenomenal tests and other mediums upon the grounds, and a great variety of opportunities for instruction and enjoyment. More anon.

GLENNER.

Onset Bay, Mass.

During the past week the varied features of our camp life have been full of interest. The spirit of wisdom has brooded over our assemblies, and found expression through our speakers. Harmony pervades the camp and we are enjoying a spiritual feast.

The course of five lectures upon "The spiritual science of health," which were given at the Casino by Mr. W. J. Colville, were truly phenomenal in the presentation of applied mental or spiritual force to the cure of all forms of disease, and the establishment of vigorous bodily health.

It is complimentary to the intelligence and progressive tendencies of our people, that so large a company attended these lectures. The questions presented after the lecture, called forth the finest illustrations of all the intricacies and manifestations of mental science, and even after two and a half hours of the closest attention to his discourse, the audience were seemingly loath to leave.

As Mr. Colville has done, and will continue to deliver lectures upon this subject at other campmeetings, and as they will appear in book or pamphlet form, any attempt to give a digest of them in this report would be unwise.

He has also spoken three times at the auditorium: convening large audiences and answering questions upon psychometry, mental science, the synthesis of religions, theosophy, mediumship and, in short, upon nearly every department of the spiritual philosophy, of which it is no disparagement to others to say, he is by far the ablest exponent.

He will return to Onset on the last day of August and resume his teachings for one week.

Eben Cobb, Esq., of Boston, was with us on Thursday, July 16th, speaking upon "Theosophy," which he accepted as defined by Webster, "communicating with the gods," including phenomenal proof of human immortality, the gods being the spirits of ascended human beings. In this sense Theosophy and Spiritualism were identical, and belongs to the ages as a natural revelation of man's spiritual nature.

President Storer called attention to a new book just published by Brother Cobb, entitled "The Star of Endor." The book is unique in style, and in the treatment of psychic truths, so long called mysteries. Every page scintillates with gems of thought and expression and is full of interest to the progressive thinker. We are glad to know that a large number of copies were purchased from the author.

Mrs. Emma Minor's "Bars and Thresholds," an excellent spiritual story, favorably noticed by literary critics in the secular papers, has also found ready sale by her daughter, who is at Onset for that purpose.

Mrs. C. P. Loring lectured on Saturday and Sunday morning upon the upward and onward tendency of the race, following her lecture with the exercise of her test mediumship. Many names were given of all which were recognized. Mrs. Loring has been a medium for many years and has a large number of warm, personal friends.

We have had a succession of foggy mornings, sea-burns, etc., threatening rain, undoubtedly deterring many persons from leaving home, but afterward clearing away and proving pleasant. Sunday, the 15th, was an exception to this rule, but the New Bedford boat brought a large company, and the cars still more, so that the grounds were alive with people.

The splendid Middleboro Band, twenty-four pieces, made their appearance and gave morning concerts, delighting everybody. The seats at the auditorium were early filled. The Onset Quartette furnished excellent music. Mrs. J. H. Bowker beautifully rendered "Shadow Land."

Mr. Webster Packard gave a tenor solo in the morning and Mr. G. E. Russell a bass solo in the afternoon. Both gentlemen are excellent professional singers.

After the afternoon, Mr. A. E. Tisdale, the blind medium, gave a lecture in an unconscious trance, literally controlled by one whom everybody that had ever heard Prof. Wm. Denton believed it to be that eloquent iconoclast, when criticizing the basis of so-called revealed religion. Well might the Sadaucees ask, looking upon the medium: "how hath this man knowledge, having never learned?" No, it was not the medium—it was the scholar, the philoso-

pher, who out of the resources of a well-stored memory, quoted the Bible as though reading from its pages, and the writings of ancient authors as though familiar with everything that the stoics and philosophers of Greece and Rome, China and the Orient had ever written. Mr. Tisdale is a marvel of literal transference of thought—names, dates, exact quotations from ancient books of religion and philosophy, are poured forth in a mighty torrent with eloquence and power.

Mr. J. Wm. Fletcher, on a brief visit to Onset, being discovered by the president, was invited to speak and supplemented the address of Mr. Tisdale with an eloquent and graceful portrait of the influences of Spiritualism in revolutionizing human thought in regard to man's nature, origin and destiny. His address was vigorously applauded.

In the evening at the temple before a large audience, Mr. George W. Pennington gave a lecture, illustrated by the stereopticon, presenting magnificent views of historical and picturesque America from Plymouth Rock to the Golden Gate.

The conferences of the week have been held daily, and the time fully occupied by able speakers, among whom are Mr. P. Thompson, of Philadelphia, Messrs. Sherman and Carroll, of Providence, Mrs. Carrie Twigg, David Brown, Dr. Richardson, Rev. Solon Lauer, of Chicago, Mrs. Dr. Hervey, N. U. Lyon, of Fall River, H. A. Burlington, editor of *Alycane*, Dr. Storer, Mrs. Kate R. Stiles, Prof. Hunter, J. W. Colville, A. E. Tisdale and Prof. Kenyon.

Rev. Solon Lauer, "Grapho" responded to the president's invitation to speak in conference, and delighted everybody by his recognition of Spiritualism as the essential life of all progress, the modifying influences that is at work in changing creeds and bringing truly religious souls in harmony with each other. His manner is pleasant, his phraseology clear and easily understood, and his ideas fully up to the advance line of progress.

By special request he spoke on Monday p. m., pleasing everybody.

The subject of Mr. Lauer's lecture was "The Church of the Spirit," the text being "the stone which the builders rejected is made the head of the corner." He said that the primitive Christian Church was a church of the spirit, its apostles possessing spiritual gifts and using them daily for the benefit of their fellow men. The church soon became a church of the letter, however, and when the great systems of theology were constructed, the builders rejected the stone, which is spirit, and which is being made the head of the corner in the new church which is to supplant the old. Spiritualism is pre-eminently a religious movement. As the acorn contains the potentialities of the oak, so the first tiny rap was prophetic of a new church with a broader theology, a more genuine and vital service, and with the altar fires of a living communion with the world of spirits. Spiritualism has snatched promethian fire from heaven to rekindle the flame upon the altar of the church. Spiritualism alone can redeem the world from materialism and despair.

Mr. Lauer has promised that if circumstances permit he will next fall speak for some of the societies in the East.

On Monday afternoon, after the lecture by Mr. Lauer, Mr. W. F. Peck presented the following petition for signatures and made a short speech warmly espousing the claim of the Keweenaw Colonists. By a unanimous vote of the audience the Banner of Light, THE BETTER WAY, Progressive Thinker, *Alycane* and other spiritual papers were requested to publish the petition in order that it might be more fully circulated. A large number of names were appended at the meeting.

To Benjamin Harrison, President of the United States:

Your Excellency:—We, your petitioners, would respectfully call your attention to what appears to us to be a case of rank and flagrant injustice, and ask that you investigate the matter and use your influence to correct the wrong.

Some five years ago a body of men, with their families, and calling themselves the Keweenaw Colonists, settled on the Keweenaw River, Tulare County, Cal. They were reputable and loyal citizens of the United States and entitled to all the privileges that pertain to citizenship. Some forty or more of these colonists made entries and filed upon lands which had been in market for years, but owing to their inaccessibility had never been taken up. Relying upon the good faith of the Government these people proceeded faithfully and industriously to establish their rights, according to law, by improving their claims. At an expense of many thousands of dollars in labor and money they built twenty miles of mountain roads, erected buildings, established public schools, stores; transported at great cost the machinery for a saw mill, and have in every way been particular to comply with the spirit of the law.

By what appears to your petitioners a most flagrant injustice, the Government refuses to give them a title to the lands they have earned, and sends its armed troops to dispossess them. Not only that, but it is charged that these soldiers have trespassed upon lands occupied by the colonists, which had long since been patented, and was therefore private property, and ordered them to cease cutting timber on said lands. This, if true, is a gross violation of the rights of citizenship and at war with the spirit of our Republic and its institutions.

It has always been the policy of our Government to foster and encourage the settlement of the public lands by bona-fide settlers, and where pioneers have endured such extra hardships and difficulties as have these colonists in opening up almost inaccessible regions, it seems to us that they are doubly entitled to the fostering care and encouragement of our nation and its servants. Therefore, as American citizens, we present upon this petition and request that you use the power and influence of your high office to the furtherance of the ends of justice.

Most respectfully,
COMMITTEE.
Dr. Storer, before the larger audiences of the season, called attention to THE BETTER WAY, Banner of Light and Progressive Thinker, whose agents were on the ground urging their claims upon the spiritual fraternity, as worthy of greatly increased subscriptions.

The former Island House brought 1,000 excursion tickets from New Bedford, representing several churches and Sunday schools, who appreciate the hospitality of the Onset Directors in giving them the free use of the grounds and of the Casino in which to lunch and store their belongings.

Notwithstanding the rain of Friday afternoon quite a number attended an informal reception given by Mrs. Carrie Pratt to the much appreciated medium and speaker, Kate R. Stiles. The hours were from four until six and really proved to be a five o'clock tea, as that delightful beverage was served as well as lemonade.

Dr. L. Keyes, of Boston, is stopping at *Alycane* Cottage, South Belmar. She is not only a good healer, but a good test medium, as those who have availed themselves of her powers are willing to testify.

Mrs. R. S. Cowing, of Washington, a test medium, is at Onset. Those who have visited her report good results.

It was said by good authority last week that eight hundred more tickets had been sold for Onset than had been sold at that early date any previous season.

personal communications from spirit friends. Mrs. Twigg is one of the camp favorites; always helpful in conference or whenever she can do good.

MASSASOIT.

MOVEMENTS OF MEDIUMS.
Mrs. Virginia Rowe, of Jackson, Mich., will be at Haslett Park Camp.

Mrs. Lena Bille will be addressed at 417 Sixth street, cor. Perry, Detroit, Mich.

Mrs. Effie F. Jocelyn may be addressed at Haslett, Ingham Co., Mich., until further notice.

G. W. Kates and wife will be at the Indiana Camp, July 16th to August 10th. Address them at Chesterfield, Ind.

Those who wish to reach Hudson Tuttle by telegraph should send their messages to Ceylon, O., as there is less delay than sent direct to his P. O., Berlin Heights, O.

Mrs. C. D. Pruden after her vacation of six weeks in the East will return to St. Paul, August 6, and will be ready to resume her work with renewed vigor.

Mrs. Maggie Stewart, test, clairvoyant and business medium, can be found at Cassadaga Camp Meeting, after July 26th, where she will be pleased to wait on the public daily.

Prof. J. M. Allen and Mrs. M. T. Allen are speaking for the society at Wichita, Kan., during July and August. Address Mrs. N. Lawrence avenue. Services each Sunday at 209 N. Main street, at 11 a. m. and 8 p. m., Judge S. M. Tucker, President.

Mrs. Ada Foye, lecturer and platform test medium, will make another Eastern tour during the season of 1901-2. Spiritual societies desiring her services for Sundays or week evenings will please address her immediately at Chicago, Ill., P. O. Box 517.

Frank G. Wilson, Secretary of N. S. & R. C. A., is authorized and qualified to lecture on Spiritual Science and Philosophy or organize Societies. Mrs. B. B. Wilson gives original poems, vocal and instrumental music. Terms reasonable. Box 39, Mantua Station, O.

Frank T. Ripley can be engaged for the fall and winter season for lectures and platform tests; anywhere. Address care of Banner of Light, 9 Bosworth St., Boston, Mass. Mr. Ripley is at present engaged at Rindge, N. H., camp meeting, and will also go to Etta, Maine camp.

PUNGENT PARAGRAPHS.

An honest politician is the noblest work of man.

Graveled walks with all the poetry attached must go. They did well before the advent of shoe blacking and common sense.

SUNDAY NIGHT AT THE GATE.

Spirit—Please Mr. Peter, can I come in?

Peter—Who are you?

Spirit—A trustee of the Metropolitan museum of art.

Peter—Are you aware what day this is?

Spirit—Sunday, your reverence.

Peter—We are not open on Sundays. Good day, sir—Judge.

A COMING TREAT FOR THE DOMINIE.

Mrs. Nickerson—That's a sickly looking pullet you've got there—Guess it's going to die.

Mrs. Burdette—Yes, I expect it is. I'm going to kill it and take it to the donation party at the parsonage this evening—Puck.

"You are awfully pale," said Esmeralda Long-coffin to Birdie McGinnis.

"Yes, I know I am pale, but my paleness is natural. It comes from dyspepsia; but you get paleness by the box from the drug store.—Texas Sittings.

Maid at one o'clock in the morning—Get up here, Professor, there's a thief in the house.

Professor—Tell him that I am not at home.—*Fliegende Blaetter.*

"This does not fit our counter," said a young grocery clerk to customer, as he handed him a bill to change.

Customer—Why not?

Because it is counterfeit.

The boy was sent home in an ambulance.

A NEW DEAL.

A Chicago parson, who is also a school teacher, handed a problem to his class in mathematics. The first boy took it awhile, then said:

I pass.

The second boy took it, and said:

I turn it down.

The third boy stared at it awhile and drawled out:

I can't make it.

"Very good, boys," said the parson, "we will proceed to cut for a new deal."

And with this remark the leather danced like lightning over the shoulders of those depraved young mathematicians.—*The National Weekly.*

Many people never knew that the octogenarian poet Tennyson had an elder brother living who, half a century ago, was thought to be a greater poet than his brother Alfred. A London publisher, however, now announces a new volume of verse by this elder brother, Frederick Tennyson.

A seller of air guns in St. Louis says in his advertisement in the daily papers:

"You can buy BUFFALO BILL right here in St. Louis with one of our air rifles, shooting cats, rats and chippies."

McGinnis—Your overcoat is awful dirty.

Cithooley—Yes I dropped it into the mud when I was coming home from the lodge.

How did you happen to let go of it?

I didn't let go of it; I was inside of it when it fell in the mud.—*Texas Sittings.*

THE MIDNIGHT VISITOR.

"Whose steps are those? Who comes so late?"

"Let me come in—the door unlock."

"Tis midnight now; my lonely gate I open to no stranger's knock."

"Who art thou? Speak!" "Men call me Fame."

To immortality I lead."

"Listen again, and now take heed."

"Was false. Men call me Love, Song, Art. My poet none unbar the door."

"Art's dead; Song cannot touch my heart; My once Love's name I chant no more."

"Open then, now—for see, I stand, Riches my name, with endless gold—Gold and your wish in either hand."

"Too late—my youth you still withhold."

"Then, it must be, since the door Stands shut, my last true name do know. Men call me Death. Delay no more; I bring the cure of every woe."

The door flies wide. "Ah guest so wan, Pardon the poor place where I dwell—An ice-cold hearth, a heart-cold man. Stands here to welcome the full moon."

—*Walt Whitman.*

Nellie had never heard any violin playing, except that of her brother, who was learning. She was not very favorably impressed with the instrument. It would seem, for when she afterwards heard a fine violinist, she remarked in great surprise, "Why can they play on them? I thought they could only fiddle!"

Impetuous Lover—Be mine, Amanda, and you will be treated like an angel.

Maiden—Yes, I suppose so, nothing to eat and less to wear. No, thank you.

A SEQUEL.

I was in a mining camp once when a fellow held a fifth ace.

What happened?

We buried the ace with him.—Truth.

Advertisement in a Salem, Dak., newspaper: "If John Jones, who deserted his poor wife and babe twenty years ago, will return, said babe will lick the stuff out him."

The results of the recent expedition to Greenland prove that land north of 73 degrees the land is covered with a sheet of ice 5,000 to 6,000 feet thick over the valleys.

Thinking the conductor could not change a hundred dollar bill, a note of that denomination was handed him to deduct his fare, by a passenger on the Old Colony Road. The conductor telegraphed to Boston, for which city the traveler was bound, and on arriving there he was told to the ticket office, where he received ninety-nine silver dollars. Then he wanted to know if the free change bill had passed.

A man who had sixty dollars stolen from him received, some years later, a note enclosed and saying, "I stole your money. Remorse nags my conscience, and I send some of it back. When remorse nags again I'll send you some more."

Camp Meetings for 1901.
Below will be found a list of places, with time and length of session, of the out-door gatherings of Spiritualists for the present year.

CAMP CON CAMP MEETING—Hawthorn Port, Mass., July 12th to 24th inclusive.

CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Free Lake Association commences July 24th and closes August 30th.

CLINTON (Jowa) CAMP MEETING—Commences August 21 to August 30th inclusive.

HANLETT PARK (Mich.) CAMP MEETING—Commences July 26th to August 21st inclusive.

LIBERAL (Mo.) CAMP MEETING—Commences August 13th to August 21st inclusive.

LAKE PLACANT, MASS.—The Eighteenth Annual Meeting of the New England Spiritualists' Camp Meeting Association meet July 24th to August 30th inclusive.

LAKE MINNETONKA, MINN.—The Camp meeting will be held under the auspices of the Northwestern Spiritualists during the month of July.

LOOKOUT MT. CAMP commences July 6th and closes August 24.

PARKLAND, PA.—The Thirteenth Annual Meeting opened June 14th and will continue to Sept. 16.

ONSET BAY, MASS.—The Fifteenth Annual Camp Meeting commences July 12th and closes Aug. 30.

QUEEN CITY PARK, VT.—Meeting commences August 21 and continues to September 6th.

ST. NAPEER, N. H.—Meeting commences August 24 and closes August 30th.

SCHMERLAND, CAL.—Camp opens September 6th and closes on the 24th.

THE INDIAN CAMP MEETING will be held in their grove near Anderson, Ind., under the auspices of the State Association, from July 16th to August 10th inclusive.

TEMPLE HEIGHTS, NORTHPORT, ME.—Opens August 9th.

VERONA PARK, ME.—Meetings will be held during the last two weeks in August.

VICKSBURG, MISS.—The Eighth Annual Meeting will be held on August 6th, continuing over three Sundays.

ETNA (Me.) Camp Meeting commences August 23 and continues a ten days.

Rindge (N. H.) Camp Meeting will be held from July 26 to August 16.

The Mantua (Ohio) Camp Meeting opens July 15 and closes August 18; its second session is held at Ashley from August 21 to September 8, inclusive.

The Delphos (Kansas) Camp Meeting opens August 6 and closes August 24.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Hall's Hair Renewer will cure it.

Testimonial.
Grand Rapids, Mich., July 7, 1891.

B. F. Poole, Dear Sir:—It gives me great pleasure to inform you that your Malted Peppermint reached me all right. They fit my eyes perfectly. Can read No. 10 of "Directions" with perfect accuracy. Have laid my old spectacles one side, as I can use your eyes for hours without tiring my eyes. I freely and fully recommend your clairvoyant gift to determine the power of glass needed for anyone's eyes. With hearty thanks, I am, dear sir,

Respectfully,
J. W. KESVON.

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FOR SALE:
1-2 of a Silver Mine.

Will sell to Spiritualists for \$15,000, or will sell \$5,000-16th of it; the proceeds to be used to develop it. It is located in Colorado, and there was \$10,000 taken out by 5 men within 5 months some time ago; 31 tons of ore, with an average run of \$30 per ton. The mineral is in sight, and can be dug from the surface. I am too old to manage it, and desire some partners to help work it. The digging is easy—costs \$6 per lineal foot in tunnel on the vein; railroad up to the mine, and village near it. The prospect is splendid to take out lots of ore from the start, and if some parties desire to join me in it, I think it will result in a bonanza to the owners. It is time Spiritualists made some money, and here is the chance. Will show any man the mine and if not found as represented will pay expenses. For information address the owner

E. G. GODDARD,
East Saginaw, Mich.

(The above offer we know to be true and made in good faith; as Mr. Goddard is known to us as a business man of strict integrity, thoroughly honest and honorable in all things—A Spiritualist.—Ed. B. W.)

DONALD KENNEDY
Of Roxbury, Mass., says

Kennedy's Medical Discovery

cures Horrid Old Sores, Deep

Seated Ulcers of 40 years

standing, Inward Tumors, and

every Disease of the Skin, except

Thunder Humor, and

Cancer that has taken root.