

THE BETTER WAY

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THE BETTER WAY

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WENDEY DEAN EDITOR

EDITORIAL.

SALUTATORY.

An experience of years in editorial work forbids a lavish expenditure of promises touching the future, and incites to modesty of spirit. THE BETTER WAY has been a good paper: is an ably conducted spiritual journal; has been and is under an efficient management; and has a substantial backing. Its present editor comes to his work and his responsibilities governed solely by a great desire to make the paper a living, active, fearless, progressive organ for the shining ones on the hither side of life, and for all their honest and efficient co-workers in the mortal.

Spiritualism is no myth, no delusion, no imaginative theory of existence. It stands solid among the facts of this closing nineteenth century. The living intelligences whom the world calls dead, because they have been disrobed of their mortal garments, were never so much alive as they now are, and never so active and efficient in humanitarian work as they are to-day. They are pressing their manifestations upon the world faster, and in greater variety, than its dull and creed-bound heart and intellect can examine and accept. The mission of THE BETTER WAY is to keep abreast of the record which our incarnate friends are making.

The fossilized creeds of dead centuries are crumbling under this touch of living power. Immortality is not predicated upon a dim faith in a body of claimed philosophical divinity, but has passed to the realm of knowledge and fact. The dead are arisen, and prove it daily all over the enlightened world. There are stones yet to be rolled away from creedal sepulchres; there are grave-bands to be sundered that the emancipated may stand erect and free; there are battles to be waged against the despotisms of the creeds; and there are victories to be won over social ostracism, and over empty assumptions of superiority in spiritual knowledge, voiced by religionists, too religious in their devotion to old orthodox teachings to admit a living God, with his living, exalted children, into his own universe, to work through his own laws.

In the judgment of charity, a pure ignorance of spiritual laws and spiritual things lies at the base of this faith in and worship of the old and effete. It is this ignorance which our incarnate friends are seeking to dissipate, and it is the mission of THE BETTER WAY to herald every sign of their progress.

We are not unfamiliar to our readers. Our pen has spoken through these editorial columns every week for more than a year. We have been in sympathetic touch with its increasing army of readers, and hence feel at home in making our salutatory bow.

To our brethren of the press, and of the spiritualistic press especially, we extend the hand, offering and asking a friendship and a union—which shall be unalloyed by any jealousy on our part—in the great work of newspaperial mediumship, to emancipate, uplift, and bless all of mortal birth and immortal being! The charity we try to embody in our life we ask of all our patrons and contemporaries.

SIDNEY DEAN.

Twenty-five anarchists have been arrested at Reubaix, in France. A reign of terror seems to be threatening the whole of Europe.

SOME "CRANKS."
We clip from the columns of "Light" the following excerpt from the "Daily Telegraph":

One of the prophets who has arranged for the disappearance of the earth from the solar system on April 11, 1911, was lecturing to a select audience in a metropolitan suburb on the complete arrangements which he and his collaborating prophets have made to ensure the success of the catastrophe, when a listener rose and asked whether the soothsayer was prepared to hand over all the property he possessed to a charitable institution, on the date just mentioned. The prophet answered that such a proceeding would be useless, because after the fatal 11th nobody would be living to benefit by any money. "Never mind that," replied the skeptic, "in case any poor people do survive, your property may be very useful to them, and I and another gentleman here will be glad to act as trustees. So make out the deed." But the prophet, like another person whose courage was not equal to his professions, "went away grieved, for he had great possessions." The deed was not made out, and the lecturer left the meeting.

We do not arraign the large number of false prophets, who have appeared in every known historic stage of the world's development, as knowingly and deliberately falsifying. The major portion of these are simply "cranks"—to use a modern, comprehensive, and expressive word—and believe what they affirm, in partial measure only. The English prophet referred to may have reasoned himself into the conviction that his conclusions were sound, but his faith lacked a practical force in application.

But few of the earnest propagandists of the doctrines of Millerism, or the collapse of all things mundane, in 1843, had perfect faith in the rendering of the mystic figures of the book of Daniel and the book of Revelations. Certainly their faith was not equal to the act of disposing themselves of their earthly possessions, though they affirmed a knowledge that the collapse would take place and their possessions become henceforth worthless.

Prof. Totten, the army officer detached as military instructor at Yale College, can not justly be accused of wilfully falsifying and misleading, or attempting to mislead the public mind, as anyone knowing him personally will testify. He is honest, but is a "crank." Given all his premises, and he moves to his conclusions logically. But his premises are unsound, and his reasonings and conclusions fall powerless. He bases his calculations also on the Book, and appeals to the believers in the infallibility of the teachings of the Book, to accept his theory.

He has no following to speak of. The disciples of the Book and its infallibility of teaching have no faith in the formulated theory of Prof. Totten, and when questioned, concede that all the quotations used by the Professor are correctly stated, but they do not believe him, or them as classified and arranged by him. It is an indirect way of saying that they do not believe the statements of the Book. These Church skeptics have been in the habit of relegating all these troublesome teachings in the Book to the great waste-basket of mystery.

Spiritualism, in the rapidity of its growth, has had, and now has, its full share of "cranks," with their particular theories. Most of them seek to make the simple, natural, and legal science, philosophy, and religion of Spiritualism, a pack-horse to carry all their wild, visionary, and unreasonableness teachings. If they should attempt to stand upon their own theories and teachings, and go before the public to illustrate and enforce them by argument or appeal, they would speak to empty benches. But attaching themselves to Spiritualism, they are announced as Spiritualists, and use the public platform of spiritual societies to voice their own peculiar ideas touching matters, mundane and spiritual, which are offensive to their hearers, who endure the infection but revolt at the doctrine.

In the realm of the purely psychic there is large room for enthusiastic "cranks." Prof. Totten is an illustration; so is the prophet-lecturer referred to in the extract for the "Telegraph." In all cases where a practical issue can be made, testing the absolute sincerity of the teacher, in his own premises, reasonings, and conclusions, such test should be made in the interests of truth. The

theories of "cranks" are mostly based upon faith, and since the advent of Spiritualism, that old basis, which simply captured the heart while relegating the reason into a perpetual exile, has not been deemed a sound basis in any department where law is observed. Nay, the universality of law has forced faith into its true position, which is secondary and not primal as the creeds assert.

JUDAISM DEFINED.

In an able sermon, the Rev. Emil G. Hirsch says that Judaism itself stands for the supremacy of spirit over matter. As it interprets life, life is a privilege and an obligation. Its magnets are neither sensual enjoyments, nor possession, nor power for selfish ends. The motive of conduct which it sanctifies, is the largest possible good for all, to which each individual must contribute his fullest share, by so using talent and opportunity, power and possession as to render all others better and nobler, and more capable of leading a truly human life. Judaism is realism, as it holds that this life, whatever may come after, is opportunity, grand and sufficient to be noble and to act worthily. Here and now is the scene of action, the hour of obligation. The individual's life is rounded out nearly harmoniously, and rises above its own discords through the conscientiousness of the effort toward contributing one's share to the betterment of humanity. This conscientiousness is the highest reward; its absence the direct punishment. In the common sense of the word, Judaism is not a religion; it is not a system of dogmas, of sacramental grace; it is not a bundle of rites and ceremonies; it is not a road to happiness in the hereafter, it is not a scheme of salvation from original sin; it does neither stand nor fall with our views as to the character of those books that we call sacred, and as to their authorship. But it is a message to the world that righteousness must be its own reward, and is of that force which builds the world and shapes the courses of man. As such a message, Judaism must, of necessity, be the religion of the few, of the down-trodden, of the persecuted, of the misjudged. For that message must be practiced, illustrated in deed, and in the face of obstacles that may daunt the hearts of lesser powers. The Jew who understands this as the fundamental tone of his religious symphony accepts with bold courage the duties involved. He cares not for contumely nor for praise. He does what he may to exemplify his trust in the ultimate victory of present weakness over present defiant, arrogant, brutal power.

This places Judaism in a new light before the world, and we can not but believe that Judaism has more true spirituality in it than its offspring, Christianity. That this life is opportunity is also one of the fundamental teachings of the spirit world through its mediums, and shows that the Jews knew they had a good thing, and held on to it. Faith in them was not sufficiently essential to build on for future possibilities. They realized early that this life was the graduating school of the individualized spirit. Spiritualism is again confronting the world with the same doctrine. Nor does Judaism seem to place any value on dogmas, sacramental grace, rites or ceremonies, etc. This frees them from superstition and consequent bigotry; at least, so far as the educated portion of their community is concerned, which is more than can be said of many of their successors. That the Jew does not mind contumely or care for praise will dawn on many as the truth upon reflection. He makes one of the best of citizens, and principally for the reason that he does not aspire for office. As a taxpayer simply, he belongs to the majority, and with them will rule in the end—trusting in the ultimate victory of right over wrong, of submission over tyranny, of truth over error.

WHILE we dislike to tell tales out of school it sometimes becomes necessary by way of showing gratitude. Brother Geo. S. McCrillis, of Boston (a town pretty well known to our readers as the Hub), last week sent us a check for fifty-four dollars (\$54.00) with a list of like number of new subscribers, a fact which shows that THE BETTER WAY is appreciated in that quarter of the globe, and for which we kindly thank those who are "in it."

LOVE AND FEAR AS REFORMING FORCES.

A correspondent asks the editor of "Medium and Daybreak" some very pertinent questions touching the great success of Mr. Spurgeon's life and ministry, builded as they were, upon a false theology. In his reply, the editor gives voice to some very plain, practical, and much-needed advice to Spiritualists. The article is so suggestive and helpful—though unpalatable to some that we find place for a part of it in our columns. As to why the orthodox evangelists succeed so well, the editor says:

"In our Spurgeon article we showed that Spurgeon and his theology were two very different things. His theology left that question settled, so that, apart from a doctrinal discourse now and again, he could give his whole forces to the upliftment of humanity. The Spiritualists, on the contrary, exhaust their whole powers on the mere question of opinions, and leave man's spiritual state untouched. The evangelist's ruling thought was the spiritual welfare of mankind, leaving theology pretty much as he found it. We have ourselves worked in missionary work, and know how different it is to alter men's course of life, from what it is to convince them merely of abstract facts. Believing in 'tests' and believing in a divine power to uplift and glorify man's spirit are two very different things. The 'test' is a cold presentation of an object, like holding up a hat or a coat, and saying: 'There it is!' The savior of souls uses persuasion, he lovingly pleads with people to mend their ways, he appeals to their higher emotions, and thus a struggle is set up in the mind, which frequently ends by a higher emotion overcoming a lower passion. Last summer the writer was introduced to a working man at Weybridge, a most devoted local preacher, and a true Spiritualist and medium, though he did not know it. He is a little fair man, with fine temperament and active brain. He is overflowing with enthusiasm to save mankind from spiritual and moral disasters. As he talks, the tears will flow down from his eyes, with sympathy for those he endeavors to help. He has taken desperate characters into his house, and struggled with them till their evil impulses were overcome. As he talked one could feel the powerful yet soothing brain waves pass from him and strike the brow with the force of conviction. Such men are centres of soul-force, through which the spirit world urges its power to awaken moral impulses in the souls of men, to cut them off from lower planes, and give them a firm hold of that which is higher and progressive.

"Mr. Spurgeon was such a man. He was a moral and a spiritual force. Many in the Salvation Army and elsewhere work on the same plane. And why should not men be somewhat regulated by fear. Is there nothing to fear?—See how careful people are to avoid influenza contagion; not speaking of typhoid, small-pox, diphtheria, etc. There are physical ills which we 'fear,' and hence in prudence avoid. Are there not also moral and spiritual ills to be avoided, the contact with and consequences of are to be 'feared'? The man who does not 'fear' is surely a fool. It is said that 'perfect love casteth out fear,' but where is the 'perfect love'? There is much more perfect love than perfect love. It seems to us that there is need for us all to be ever on the 'watch-tower,' not necessarily in a state of abject 'fear,' but carefully avoiding the consequence of the evil influence and the evil way.

"Our correspondent has awakened a chord, the thrill of which is much wanted in Spiritualism. When our cause begins to lift mankind up into the parietal state, it will gain a power that will draw all men unto it. But the professional scramble for pelf and applause, for position, power, shares, and fees, must have no part therein. We must turn over a new leaf amongst ourselves, and persuade others to be better. We trade too much on 'spirits,' and have too little of the spirit in us.

"Listen to the flowery and patronizing 'invocations' of Spiritualists, and see how little power there is in them to elevate the soul. They lack earnestness, deep conviction, saving love. But Spurgeon honestly believed that unless man became changed in spirit, he would suffer awful consequences; this turned his

fear into love, and afforded him a firm foothold for his pleadings, which were not flowery platitudes to tickle the ears, but sincere spiritual appeals."

AN ENGLISH VIEW.

The accepted truism that there are two sides to every question applies to mediumistic service as to any and all service performed for another. Mr. James Burns, well known in England as an author of phrenological works and a clear and forcible spiritualistic lecturer, addressed a crowded hall recently, his theme being "Organization and professional mediumship." We do not agree with all the positions taken by Mr. Burns as given in his lecture, reported in "The Medium and Daybreak." Our own position has been clearly defined in the columns of THE BETTER WAY. We believe in justice, and justice between individuals requires that one shall not appropriate either the fine or the medial talents of another for his or her own gratification without returning a fair equivalent for such time and such service. We do not mean an exorbitant return, for that would not be a fair, compensating equivalent. We do not see the danger to the cause which Mr. Burns so forcibly argues will result from professional mediumship, by which term we suppose that he means mediums who devote their time to medial work for others and charge a moderate fee, as, in part, a compensation for the benefits conferred. We permit Mr. Burns to be heard before American Spiritualists and publish the following abstract of his speech:

Mr. Burns said: I attended a meeting last night at which the practical aspect of spiritual work was discussed. It was recognized that it is not enough to become conversant with spiritual facts or possessed of spiritual powers; it is of far more importance that we live true to our spiritual nature by manifesting an unselfish interest in the welfare of our neighbors. The systematic means of doing this is called spiritual organization, of which I have been the pioneer. By it we, as spiritual beings, become so methodically related to one another that we can be of the greatest possible spiritual use to one another and therefore to ourselves individually. Without any philosophy or dogmatism all may be guided aright in this by being true to a disinterested love for the welfare and progress of their fellows.

In opposition to this true spiritual system there is the false one of making a lucrative profession of spiritual things till it goes so far that the true and free spiritual workers are persecuted and put down by the traders. This is the ground which has already been assumed by the so-called "organizers" in Spiritualism, which is a weak imitation of the Romish system, and as virulent in its hatred of spiritual light and freedom as ever popery was. Strange it is that so-called Spiritualists should be entangling themselves with those chains of ecclesiastical thralldom which the sects are gradually throwing off. Not that this retrograde movement is in any way "spiritual," but like a disease attacking a healthy body, it is the old ghost of sectarianism trying to control the new and living form of Spiritualism. The power of sectarianism, priestcraft, and spiritual tyranny resides in persons having a pecuniary interest in spiritual things on which they trade, and to maintain their "shop" it is necessary that mankind should be kept in as dense ignorance as possible, only being permitted to know that which is agreeable to professional interests. I say this from a long and varied experience of that class of person to obstruct my usefulness as a spiritual worker.

This professional class asks, "Should Spiritualists organize?" by which they mean that we become agents for the employment of the professionals on Sunday. Yes, by all means, let us organize, but on quite different lines. The first principle is, that no professional trade or emolument shall be derived from the spiritual work, and that spiritual powers shall not be degraded by selfish worldly views. We require a band of large-hearted and enlightened men and women who will freely help others to help themselves and institute methods of working to that end. But all self-seeking professionals, whose object is to

make a market of the spiritual needs of their fellows, are the most dangerous enemies of truth and humanity. How shall we be enabled to grapple with the serpent of ecclesiasticism in its more gigantic forms if we allow ourselves to be overcome by this insignificant worm, a mere ascaride?

THE solons of Ohio are called upon to give a test of their virtue intent by voting for the following bill as introduced by Mr. Taylor:

Be enacted by the General Assembly of the State of Ohio, that any person, being a married man in the State of Ohio, who shall fraudulently pretend to be a single man, and make proposals of marriage to any girl or unmarried woman, or repeatedly call on or keep company with such females, upon such false pretense that he is eligible to matrimony, shall be deemed guilty of a crime, and, upon conviction, be fined not less than \$100 nor more than \$500, and imprisoned in the penitentiary not less than one year nor more than three years.

The necessity of such a measure is anything but complimentary to a community, but the mental pariahs of society have called it forth. May its passage lessen the record of crime and suffering that is at present blackening the pages of newspapers and court calendars—not to mention that which in shame is hidden from public detection.

RECITING some interesting cases of spiritual manifestations, Rev. M. J. Savage in the "Arena" says psychic investigations are becoming respectable and it will be fortunate for it if it does not become a fashionable fad for those who want a new sensation. Concerning the cry of crank the writer says: "But it begins to look as though the 'cranks' might get to be in the majority, when a famous German philosopher can say that 'the man who any longer denies clairvoyance does not show that he is prejudiced; he only shows that he is ignorant.'" In a closing note after the account Mr. Savage says: "I have not thought best to give names, but I am in possession of names, dates, facts of every kind, sufficient to make these what would be called legal evidence in a court of justice."

A LEAFLET is published by the "National Religious Liberty Association" inquiring what motive prompts the demand, of closing the World's Fair on Sunday; and why not ask that it be closed on Monday? It says that the World's Fair is not a religious concern, and that others beside those who regard Sunday as a sacred day have contributed to its support. Furthermore, that thousands may wish to attend on Sunday who will have no opportunity to do so on other days. It therefore considers the aforementioned demand unreasonable, and does not think that the success of Christianity depends on carrying out this Sunday closing policy; nor that Sunday-keeping is all there is of Christianity. Aside from divine revelation, it says, the strongest argument anyone can make in favor of the day he regards as sacred, is for him to keep it. It is not the business of churches to demand that nations shall conform to their ideas and customs in religious matters. Any attempt in this direction is but a step toward a union of Church and State.

PROF. DAVID SWING does not believe in absolute rest for Sundays. He does not consider it adequate to the high nature of man. But while he believes that the State should compel saloons, race-tracks, fighting-rings, etc., to close on the grounds that it is controlling education, he wants parks, galleries of art, music halls, etc., thrown open (and in the heat of summer have open air concerts) for the soul needs of man, which he thinks necessary at least once a week. He calls this the civil salvation, while those who desire to worship a Creator may add to the beauty of the event. Ours need be neither a Puritan nor an European Sunday.

To a reporter of one of our city papers Col. R. G. Ingersoll said: "Sunday is a good day to leave the churches where they teach that man has become totally depraved, and look at the glorious things that have been wrought by these depraved beings." In his lecture on "Myths and Miracles" he said: "There is no God but liberty; no religion but humanity." Though lecturing on a Sunday, he attracted over 2,000 hearers and spoke for two hours with unabating vigor and force of logic.

SOME CRITICISMS ON MEN AND THINGS

Written for The Better Way
A. MORSE

One idea of heaven is a place as well as a condition. Some think it is a place, and some think it is a condition. The spiritual world is a place, and it is a condition. It is a place because it is a place where the spirits of the dead are, and it is a condition because it is a condition of the mind. The spiritual world is a place, and it is a condition. It is a place because it is a place where the spirits of the dead are, and it is a condition because it is a condition of the mind.

Man's interest in one sense of the word, is a mighty affair which can move and weigh the world and look back and forward into the two eternities. In the wonderful future men are to be transformed into angels and made into gods into whose hands the ruling of worlds shall be committed. But at present mankind are still in their infancy still emerging from the shadows toward the dawn of day. Still unable, as a general thing to see more than one side of truth at a time, while the leading tendency is still to run into one idealism or continue in the old ruts. I remember while at college how our old professor of languages used to insist upon it that "people can not bear to think, in fact, it seems to hurt them to think." The fact is that mankind are still in the realm of passion and feeling to a great extent and must be led, as fast as their weak condition will permit, into the pathway of reason and inspiration. Even our scientists are ever prone to deal with facts to the neglect of principles for which reason they can not understand even facts properly.

II. A writer in one of our spiritual papers signifies that the kingdom of heaven is in the mind or soul and not without. I sent up questions to two of our fine spiritual lecturers whose idealism was a leading characteristic, asking them to describe heaven as a locality, or rather to give some idea of the celestial realms. They idealized very sweetly; spoke of the beautiful qualities of the soul that constitute the spiritual and the heavenly, and gave the impression that there is no particular realm in which glorified souls can dwell as their abiding place. This seems to be a kind of a heaven with the bottom knocked out, a misty nonentity in harmony with the theories of some German and oriental writers who declare that in some future period of development we shall reach a condition so exalted that there shall no longer be any such thing as time or space. Now, such writers may reason skillfully in certain directions, but in this department, if they had the sense of any ordinary child, they would see at once that such an idea means absolute non-existence or nihility. It is nearly as bad, but not quite, as the theory of certain persons who, by a stroke of the pen, strike out of existence the whole material universe; declare that there is no such thing as disease and no such thing as matter. Belief in this monstrous falsehood is supposed to be able to give a person health and power and place him above material conditions and yet the most zealous of these theorists are often yellow with biliousness, over-excitable with nervousness, sensitive to heat and cold and anxious to get hold of such a hard material substance as money for teaching their theories.

Like everything else, the kingdom of heaven is dual in its nature. On the one side there must be the spiritual refinement, purity, aspiration, and the divine elements of love and sympathy for all mankind. On the other side there must be a home realm, refined and exquisite, suited to the exalted condition of the spirit. Thousands besides myself have seen these glorious realms, which are beautiful beyond description or even beyond the conception of those who have not seen them.

III. In a New York paper Edison declares that atoms possess life and intelligence and he comes to this conclusion probably from the fact that certain atoms seek out unerringly other atoms which have a chemical affinity with themselves and repel those which are repulsive. But how do they do this? As I have made a life study of atoms and basic forces and under the guidance of a spiritual influence who is so advanced as to see the full play of small and larger atoms among each other, I think I can answer this question. Atoms are driven together or apart by streams of smaller atoms which we call ethers, that sweep around or through them. When the streams of ether through one line of atoms is of the right grade to have a suctional power on another line, these atoms will be swept together on the law of chemical affinity, but there is no more intelligence in the process than there is when water is drawn into a vortex. The ethers by which this is done form the basis of the fine forces, one grade of ethers being the fluid part of frictional electricity; another of galvanic electricity; another of animal electricity and magnetism, and another and finer grade constituting the psychic forces which are more directly used by spirit control. As I have explained just how these forces work elsewhere, it is not necessary to give more space to the subject here, only to say that because there are ethers constituting an aura, emanating from all things, it is not what should be called life or intelligence.

IV. DO ANIMALS GO TO SPIRIT LIFE? In starting up this question I am aware that I am doing a serious thing, for people are apt to consult their feelings instead of their reason in settling such matters. There are people who are de-

termined to have a pet cat, or dog, or horse as spirit companions if there is any possible way of doing so. More than that, there are many mediums who will speak of certain spirits as being attracted by the very pets which they formerly enjoyed in which a certain life some old horsemen are described as securing the spiritual planes with magnetic steel that greatly excite the earthly ones and some clairvoyants declare that they have seen a favorite dog shortly after its death. Shall I dare to go against the feelings and wishes of thousands of spiritualists on this subject? I must dare to say what I believe to be the truth and what I get from the highest spiritual influences. My kind of development should give me some special advantages for ascertaining the truth of the matter, as I not only receive impressions but these are confirmed or denied by the movement of my hands which are controlled somewhat on the plan of a telegraph. From every possible spiritual source with which I can connect, it is declared that there is no such thing as animal life in any of the spiritual zones or spheres. In many cases the spirit communicating wishing to recall its earthly experiences, will throw the image of some favorite animal upon the sensorium of the medium and this is mistaken for the animal in spirit life. Let the medium once believe that the spirit worlds are full of animals and it is very easy for him to bring up images of animals when receiving a spiritual message. I will give an instance in point. A well known author who came to my office was of the opinion that animals survive death and go to the spirit realms. Becoming entranced he spoke of animals in spirit life when I immediately informed him that my guide, Dr. Eliotson, denied that there are any animals that survive death. He seemed to be considerably firm, however, in maintaining that there were animals, but the spirit agreed to take a trip through different spirit zones in search of animals and report at his next visit. On his next visit the medium again became entranced and then stated that the spirit had made an extensive tour of the spirit realms and was forced to admit that no animals could be found. It turned out that the spirit controlling the medium knew all the time that there were no animals there, but being in the medium's atmosphere, was not able at first to give the real truth.

That animals have the soul element all through their lives must be true, but there are no elements in animals which are fine enough to hold on to the spirit after death, and hence they fail of immortality. And this, like everything else in the universe, is fundamentally as it ought to be, for we do want to have the celestial realms filled with untold millions of animals.

Does my reader ask, what we shall do for pets there? There are no pets in the universe so lovely and beautiful as the spirit children and the spirit men and women. All graces of the animal world, all diamonds and jewels, all glories of the sunlight, are poor and uninteresting in comparison with highly developed human beings. Kindred spirits will pet each other there and the exquisite interflow of magnetisms will give thrills of joy quite beyond those of any earthly experience.

V. THE SPIRIT REALMS. Andrew Jackson Davis speaks of the spirit zones as being located far away beyond the stars—a disheartening thought—for how then should we ever commune with our departed friends from such a distance? According to one astronomer some stars are so far away from us that it would require 3,000,000 years for light to reach them. It would be sad for us to have to soar onward through space with the amazing rapidity of light for several million years before we could reach our home. The first rational account of the plan and location of the spirit realms that I ever saw was by Mr. Hudson Tuttle. The zones of spirit life that he spoke of are in harmony with the teaching of my guides. As I have explained these still more extensively in my work called "Religion," it is not necessary to say much about them here. The first of these zones is said to extend about sixty degrees above and below the equator at a distance of between fifty and a hundred miles from the earth, which is sufficiently high to be out of the reach of the grosser part of the atmospheric ocean. Even this zone is more beautiful than most of our Church people conceive of. The second zone has been formed from the finer emanations of the first and the third from the emanations of the second. Between them are various spiritual island formations. It usually requires a number of centuries to progress beyond these three zones, after which the spirit ascends to the fourth great general division of the spiritual realms, which is a globe over a hundred thousand times the size of our own world and far more glorious than mortal mind has ever conceived of. This world is sometimes called heaven by spirits and is the realm in which Jesus, Socrates, Plato, Buddha, Moses, King David, and others have had their home for many centuries and will have for many centuries to come. This is the principal dwelling place of wisdom and guidance to the spirit realms below it, as well as to the earth. But there is one more earthly spirit realm located in the

region of the most refined elements between the earth and the sun. This amazing and glorious plane, the splendour of which even the spirits of the fourth realm can not conceive, is said to be in the form of a ribbon, covering a large region of space. It is the fifth or super-celestial realm—the region of the gods whose wonderful vision is able to sweep the earth and take in the destiny of men and nations. Only the higher dwellers of the fourth realm are able to commune with these very exalted beings and to receive their wonderful wisdom and guidance. But which of the nations of the earth has given birth to these sublime personages? Europe itself is too young to afford such growth even Egypt and Hindostan have had no people that have attained to it and one nation alone—China—has ascended to that divine state of being. Thus we are ruled by the "heavenly Chinese" and one of these sublime rulers presides over the destiny of the whole world. Spirits declare that China is over a hundred thousand years old.

But man has an eternal destiny and even this fifth realm is not his final goal, though it is the highest that earthly inhabitants have thus far attained to. There is said to be a solar spiritual realm where the highest beings of all the solar worlds find their home. This is located far away in the refined depths of space. But who has attained to this sublime realm compared with those inhabitants the dwellers of the fourth realm who seem so great to us are but infants in knowledge and power? I learn from high and scientific spiritual sources that only three planets and one moon are inhabited, the three planets being the earth, Mars, and Celestia, while the moon belongs to Saturn. Celestia is the planet far beyond Neptune, not yet discovered by astronomers, and which, under spirit direction, I described fully in the "Spiritual Offering" many years ago. This Celestia, being far off in the cold depths of space, cooled off and became ripened for human life vast eras of time before our earth was inhabited, and some of its highest dwellers are said to have ascended to the solar spirit realm. Mars, though in advance of the earth, has not attained to it. Most of the moons of Jupiter and Saturn, as well as that of our earth, being small, cooled off soon, matured inhabitants, and became too cool for human life as it is thought, at least a hundred thousand years ago, and some of them doubtless several times that length of time since. The vast development that such a period of life would give must have taken them to the great solar realm. This solar realm is said to be in the form of a spiral, widening outward toward infinity. It should not be mistaken for the solar spiritual zones which surround the sun at a goodly distance from that furious orb. These zones are inhabited by spirits from the earth and other planets who are no more advanced than the inhabitants of our third zone, although they are magnificent in their musical gifts.

Reader, when we consider some of these sublime phases of the spiritual universe, is it not inspiring to us to know that in the glorious future we are to ascend to Godhood? and will it not lead us to modesty of feeling when we realize that as compared with the higher realms we have as yet scarcely emerged from infancy in knowledge or from the barbarism of passion?

N. Y. COLLEGE OF MAGNETICS,
4 West 14th Street, N. Y.

Written for The Better Way.
ABIT FROM BRITAIN.
J. J. MORSE.

It scarcely seems like four years and a half ago since THE BETTER WAY first fell into the hands of the writer of these lines. Nevertheless, so it nearly is. Certainly its first promise was not great as to results, or permanency. To compare the first issue with the last is to at once disclose how much has been accomplished. When the old order changed to the new, brains and vim being allied, small wonder that to-day the WAY ranks besides our eldest journals, in all that signalizes a good paper; neatness of dress, accuracy of news, excellence of matter, clearness of policy, capital paper, and an editor, and a management, that are fully alive to their several duties, and lastly, the capstone comes in the removal to central offices, spacious, handsome, and excellently devised to meet the varied requirements of a truly first-class journalistic enterprise. Evidently all concerned are in a "better way," and one cordially hopes that an even "better way" still may open up before you. With clear ideas of duty, devoid of acrimony, fully alive to the needs of our cause, no wonder the paper has troops of friends, an army of subscribers, and a truly hopeful future. The writer heartily wishes "long life and prosperity" to so good and useful a journal.

Evidently Cincinnati was in no wise behind in the matter of celebrating our forty-fourth anniversary, and to judge from the WAY's report the exercises at each meeting-place must have been highly gratifying. It was not my pleasure to hear Mrs. Colby-Luther during my late visit to the United States, and therein I felt a loss. Mr. Willard J. Hull is new to me, but J. Clegg Wright has long been known to me, indeed I may justly claim him as a convert, through my mediumship. It made one feel a trifle envious to be so far away when reading of the

great times you had. Well, never mind, perhaps some day the writer may set foot on a platform in Cincinnati yet, so he knows.

Anniversary day was also kept up over here. A big meeting convening at Manchester on Saturday, March 27th, at which over five hundred people sat down to a substantial collation and over seven hundred participated in the public exercises afterwards. All the leading writers and speakers now engaged in public action were present, and short speeches, song, and music were the order of the hour or correctly speaking the nearly four hours, during which the meeting continued. It was the largest anniversary meeting ever held in this country people coming to it from a radius of over sixty miles. Next year an even larger gathering is confidently expected.

From a material point of view the outlook in this country, just now, is anything but bright. There are stoppages of work in two most important industries. Nearly 200,000 coal miners are "on strike," resisting a reduction of wages; some 40,000 engineers in the Tyne district are also on strike, over a dispute between themselves and the plumbers employed with them; and now there is a likelihood of a third department being affected by the lock-out of some 60,000 cotton operatives. It is the fashion to blame the workers in these cases, to resent their demands as exorbitant, and to urge that they are well enough paid, that they are driving trade away from the district, and eventually from the country, and so forth. Capitalists complain they get but a small return, and can not afford the rise asked for, but while that might be true to-day, they forget the big returns they have had in former times. The industrial problem is in the air. The philanthropic socialism of Bellamy, the palliative socialism of "General Booth," continental anarchism, Russian nihilism, co-operation, profit-sharing, all clamor for acceptance as solutions for our ills; but rather is this an age of ferment than a period of settlement. Jeremiahs we have enough, who wail over our tribulations, but where is the Moses to lead us to the promised land? Too often the would-be Moses' delay our release, while they step aside to pound each other over minor points. But, bad as the world is, there are still left us love, honor, and culture. While these last, pandemonium can never reign completely.

The theosophical cult are very quiet over here at this time. Indeed the departure of Madame Blavatsky and the retirement of Colonel Olcott from active work, and the generally unsatisfactory nature of the whole subject to the ordinary English mind, all tend to reduce the matter to a state of stagnation, that not even the accession of brilliant Annie Besant to the theosophical ranks is capable of overcoming. Indeed, a sober summing up of the matter is, what is new is not true, and what is true is not new. Mrs. Besant carefully says she is not a Spiritualist, but she admits our facts, though disputing our explanation. Time enough for her to go farther. She helps our cause at present far better by keeping outside. Some day I shall doubtless shake hands with her on our mutual acceptance of the interpretations of the facts she now admits to be true. But her mind is too broad for theosophy; our platform is the only one fit for her, and so she will surely find, for truly our platform is widening and broadening all the time.

Spiritualism appears to be possessed of as many sides as there are dispositions in our nature. But the studious and intellectual aspect is the one that most commends itself to the careful mind. Philosophy and reform, a this world Spiritualism, that actively concerns itself in the uplifting of man on earth, as a consequence of the application of the knowledge vouchsafed to us from beyond is our future watchword. As temperance, social, industrial, religious, and political reformers we must range with the least, and lift even them up to our level. What Christians can do for human needs surely we can also. Let us loyally and intellectually labor and help the building of a better state of life for man on earth, lest we fall into the old-time error of preaching a heaven for the next world, because we do nothing to establish its like on earth. Depend upon it, if we work for a heaven here, there will be little need to preach for one hereafter.

Our leading popular paper, "The Two Worlds," continues to make satisfactory progress under its new editor, Mr. E. W. Wallis. It is bright up to date, and impartial, merits that will ensure success in any paper. Having now settled down to work after all the troubles incident to a change of management and editorship, it is to be hoped a career of prosperity as well as usefulness is now assured. For as the paper is a proprietary one, the stockholders who own it have hitherto seen no returns for their money; indeed up to now it has been conducted at a loss.

Well, Mr. Editor, my present letter must close. Some time again I'll spoil some more paper, but if it contains that which may interest your readers and my friends, I shall deem my paper-staining proclivities have not been in vain.
Liverpool, Eng.

THE ELECTRIC AND MAGNETIC LIFE.

Written for The Better Way
L. MORSE

The theory is advanced that mind or soul is matter, that mind matter, or soul stuff is electricity, that all the forms of matter, life and intelligence, have one common origin and that origin is the cosmic ether, while the ether is the material body of God.

The above theory, wholly, or in part have been formulated by such scientists as Faraday, Spencer, Youmans, Dr. Mortimore, William Hemstreet, James Bell, Dr. H. Stevenson, Dr. H. H. Engham, Professor J. S. McKay, Dr. P. B. Kandolph, John Fiske, Wm. E. Gladstone, Antoinette Brown Blackwell, and many others.

When our brightest and keenest minds pursuing their various lines of thoughts arrive at the same conclusion it is reasonable to infer that they are getting at the truth.

In this theory, the God of the universe the parent of all things, is represented as being both a material and spiritual entity. He is not a spirit apart from matter, and acting upon it, but he is within matter, is matter, and can not be thought of as separate from matter, any more than can we, his children. The hypothesis is eminently reasonable and therefore vastly superior to any theory of the past, until we arrive at the ultimate conclusion, namely, that one principle is parent of all forms of life. When any theory runs beyond analogy, we have a right to doubt and question it.

We recognize a law of attraction and repulsion, the existence of positive and negative forces, of electric and magnetic principles, and male and female organisms. As we ascend in the scale of being, these two active principles do not blend to lose their separate individuality. It is true they intermingle, their blendings are the foundations of existence, yet their separate individualities become with each revolving cycle more and more distinct.

The female portion of humanity never before occupied such a prominent and independent position as it does at the present time.

Why, then, when we have traced every known substance, force, form of life, being, and race to the cosmic ether, do we lose sight of the two great formative principles? We speak of God, or of ether, which is his body, as one principle, the electric life, as the source of all life. God, the Father, bestowing the electric and vital principle. Now there must have been a mother somewhere that environed, nourished, and protected the vital germ, else analogy is misleading, and law not universal. Was it not the union of two great cosmic principles that gave birth to the atom, and after it all forms of life.

the study of this matter is the grandest occupation ever placed before the human mind. To learn the law and why it is to evolve a perfect humanity.

CONFLICTS BETWEEN CONSCIENCE AND REASON.

Written for The Better Way
L. MORSE

Doing what one believes is evil is only an evil in consequence of doing what is truly evil.—ANDREW D. WHITE, L. L. D., M. D.

Conscience is the agent of the judgment. Its office is to execute the decisions of the intellect in all matters of duty. If the inherited bias be strong towards "justification by faith" and education trains the mind in its strongest trend in any given direction, conscience will enforce the authority of that doctrine which has become the criterion of duty and the moral sense will be satisfied with the execution of its demands.

The commands of a god are accepted by all classes of sectarian worshippers as the highest authority to which all else should yield, irrespective of the moral intuitions or rational protests of the natural man. God being the creator, it is assumed that He is the sole arbiter of duty and destiny, and that "He who creates has the right to destroy," and the subjects of his will have no right to question the justice of any decree or the execution of any mandate which the accepted divinity authorizes. "O, man, who art thou that repliest against God?" Here is the end of the law and of all questioning. God is God, not because of any inherent qualities that testify to his existence and establish his divinity upon moral merit, approved by reason, intuition, and experience. His divinity is assumed and arbitrarily proclaimed without any reference to human relations and the law of equity which regulates human conduct. The acts which make a man a culprit entitle a god to unlimited praise. So long as this arbitrary criterion governs the standard of morality conscience is sure to be misled and the conduct that meets the approval of the honest mind is likely to be really evil, while much that receives the frowns of conscience may be naturally and intrinsically good. But change the standard of authority from a god whose character and conduct are amenable to no moral law and rest it in man whose judgment and experience determine the relations of cause and consequence and evolve the principles of equity by scientific induction, and we eliminate the most formidable obstacle that has obstructed the path of moral progress within historic times. Within this new departure conscience and common sense may be reconciled and "doing what one believes is evil" will cease to be a social necessity and an economic virtue. Is this human standard reliable authority? Can we trust the moral destiny of the world to the keeping of so frail and fallible a being as man? If not, to whom can we trust it? Can it be any worse under any conceivable human direction than it has been in the care of the gods? Has moral sense ever suffered greater shocks at the hands of Atheism that it has at the commands of the gods? We need not limit the question to Pagan divinities either. The savage instincts of the Jewish Jehovah are not outdone by any depravity known to carnal human nature, and the character which Christian theology assigns to the true God has no match in the vengeance of human savages. In man the moral standard improves as the race advances and conscience accepts the lines of duty which the ever-enlarging knowledge reveals in the constitution of nature, of which man, individually and collectively, is the highest expression.

If the standard of moral law be vested in man, however fallible he may be, there is hope, for he is susceptible to improvement, and as progress is a manifold law in all terrestrial things, the moral tendencies will be upward, but as gods are assumed to be perfect and their decrees absolute and final, there can be no hope of improvement until the demands of human nature abolish the arbitrary divinities and either create new ones adapted to the age or substitute the real divinity in human life for these mythological dictators whose authority has so long stultified reason and compelled conscience to serve vice and crime. It is of the highest importance that all men should have correct ideals of the moral law. They can never get them from the arbitrary decrees of any god. By a study of man and his relations the principles of righteousness can be evolved with sufficient clearness to reconcile belief and conduct and avoid the demoralizing influence forced upon conscience by the conflict between the commands of gods and the demands of nature. As we are commanded to be ever ready to give a reason for the faith that is in us, so should every divine decree present a reason acceptable to a pure conscience, based in the needs of nature or its authority rejected.

Dr. H. Stevenson and William Hemstreet affirm that electricity is the material from which the human soul is constructed. What then is magnetism? Some electricians say there are two forms of electricity. Is magnetism one of these forms? Its operations and manifestations are entirely different. The manifestation of the magnetic principle in the human soul is love, while that of the electric is wisdom. Whether the human soul is all electric, or all magnetic, would be of little consequence if its future destiny did not depend upon the sort it is. If there was but one principle from which souls were to be built, we might rest now that we have found it out, and let them build themselves. But if we have two principles, as nature appears to teach us, and the quality, strength, and scope of the soul depends upon how these constituents are combined, then

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SOMETHING MORE ABOUT THE DOUBLE

After telepathy, says the editor of 'Review', the most practically useful truth that is suggested by the 'Real Ghost Stories' in our Christmas number is that of the existence of the double. This ancient belief bids far to be scientifically demonstrated as an actual fact. The day when a double is photographed under test conditions will mark the dawn of a new era of scientific discovery. The instantaneous transportation of the thought body, instinct with consciousness, tangible, capable of speech, and preserving memory of its flight from place to place, is a concept so stupendous as to stagger the most daring imagination. It is as if we were transported into space of four dimensions. Yet who can read the record of the appearance of doubles, both before death and at other times, without feeling that the possibility of such latent powers existing in at least some human beings can no longer be dismissed as unthinkable? Whether or not the experiments which I am conducting with a double turn out successfully or not, they were not concluded in time for publication in this Number—there seems to me sufficient evidence to justify a belief that in these phantasms of the living we have a clue to a great and as yet unworked mine of latent human capacity, which, if, like all other human faculties, it be capable of development by education and exercise, may yet prove an enormous agency in transforming society.

The importance of the double from a theological point of view was long ago recognized by the fathers of the Church. Of this there is a familiar instance in the story told by St. Augustine about his friend Gennadius, a physician well known at Carthage, who had a vision of a young man who conveyed him to a distant city, where he showed him many things. He appeared to him again at a later date, and was greeted by Gennadius, who reminded him of their former meeting. "Where is your body now?" the apparition inquired. "In my bed." "Do you know that now you see nothing with the eyes of your body?" "I know it." "Well, then, with what eyes do you behold me?" As Gennadius hesitated and knew not what to reply, the young man said to him, "In the same way that you see and hear me now that your eyes are shut and your senses asleep, thus after your death you will live, see, hear, but with eyes of the spirit, so do not that there is another life after the present one."

It is rather curious to learn that this strange, incredible, and altogether preposterous phenomenon of the double, if established, will merely be the scientific verification in the nineteenth century of the old Catholic doctrine of bi-location. When engaged in writing this chapter a German doctor of divinity, who had been on a mission to the United States, arrived in London, England, on his way back to the Vatican. I had known him two or three years ago before he had entered holy orders while he was still studying at Rome. Learned, enthusiastic, and keenly intelligent, he listened with polite attention to the discussion of the so-called thought body. Then he said, "All this has been settled long ago. Why are you disturbing yourselves about it?" "Now, how," said I, "and when?" "If you will read the Roman Catechism, or the works of St. Thomas Aquinas, or even the Decrees of the Council of Trent, you will find that the Church has spoken, and there is nothing more to be said." "Well, what has the Church said about astral bodies?" I said, rather curiously. "The teaching of the Church is that the phenomenon of bi-location is not natural, but is occasionally permitted by special grace, as in the case of certain well-known saints, or sometimes for other inscrutable reasons which are less advantageous to those who are the recipients of the favor, which is not natural, but distinctly supernatural. There you have a case of this phenomenon of the thought body recorded in the history of the Church in connection with two of her most famous saints. Francesco Mariani tells us, in his Life of Loyola, that at the time that Ignatius was living at Rome, he appeared to Leonardo Clesselis at Cologne. Leonardo was a Fleming, an aged holy man, who was the first rector of the college in that city, and who governed it a long time with great reputation of sanctity. He had a most fervent desire again to see the holy father, and to have the happiness of speaking with him; he informed him of this desire in a letter, and begged, as a great favor, that he might journey over the 300 leagues which lay between them on foot. Ignatius answered that the welfare of others required his stay at Cologne, so that he must not move, but that perhaps it might please God to content him in some easier way. While he still remained at Cologne, one day when he was not asleep, the holy father showed himself to him alive and held a long conversation with him. He then disappeared and left the old man full of the greatest joy at the accomplishment of his desire in so marvelous a way.

"St. Athanasius—in his Life of St. Anthony—relates that while that saint was preaching in the Cathedral (presumably of Milan) he suddenly became entranced and on his return to consciousness stated that he had been attending the

General of St. Martin of Tours, who was afterwards assassinated, had died at the time.

"Then," said I, "May I take it for granted on your authority that the Catholic Church has stamped its approval upon the doctrine of the dual body?" "Not upon the doctrine of the dual body," said the theologian, "but upon the doctrine of bi-location."

"Which," said I, "is the same thing?" "No, not quite," he said. "So near as to make no matter," said I. "But tell me, does bi-location allow the bi-located person to be intelligently conscious in both places at the same time?" "No," said the doctor, "because the soul is one and not two." "That what about our dual personality?" "That is all nonsense. The so-called dual personality is simply two phases of the one personality. No sound, sane psychologist, from the days of Aristotle to our own, has ever advocated such a fragment as the duality of the soul. There may be on rare occasions, by divine grace permitted, a duality of body, but a duality of soul, no, that is impossible."

The third benefit from this study has been the wonderful actuality which it gives to the familiar text, which says, "There is nothing hidden which shall not be revealed, and that the secrets of the innermost chamber will be proclaimed upon the house-tops." The great invisible camera obscura on which there seems to be imprinted, as imperishably as in a mirror, all the words and acts of our life, what is it but the semblance of the books which, it is written, shall be opened at the Day of Judgment? The clairvoyant vision of things past as if they had been actually in progress, and of things thousands of miles distant as if they had been in the street below our windows, give one a wonderfully vivid realization of the possibilities of the great day of final account.

The greatest gain, however, that is likely to accrue from the study of the phenomena to which this volume is devoted, will arise from the deepened certainty which it gives as to the permanence of the individual after death. Of immortality I say nothing. That cannot, from the nature of things, be demonstrated. But of a life after death—a life in which those who live on this side of the grave retain their identity in the other world—that may yet be demonstrated by tests as exact and as conclusive as any of which the science of psychology admits. The evidence and experiments of the Psychical Research Society have already shattered, for one at least of our acute scientific minds, all purely materialistic hypotheses. When dust returns to dust and ashes to ashes, the ego lives on; the personal identity, the consciousness of the individual, does not seem to even be momentarily paired. It does not seem to be too bold a speculation to believe that the patient methods of inductive science, the careful examination of evidence, and the repeatedly renewed experiments of investigators will before long completely re-establish the failing belief in the reality of the world beyond the grave, and leave us with as little room for doubt as to the existence of the spirit after death as we have now for doubting the existence of Behring Straits or of the Pyramids. It is possible that this bringing of life and immortality to light, or at least the establishment of the certainty of a future life upon impregnable scientific foundations, may seem to some by no means an unmixed blessing. To many it would undoubtedly add a new terror to death. The thought of a prolonged existence in a more spiritual sphere where you would witness the working out of the dread consequences of the breach of laws and of the neglect of responsibilities, is often anything but attractive to the mind of man. To rest, and that for ever, even in the grave, seems sometimes the boon of boons. It would seem to be an unattainable one. For if the testimonies of many credible witnesses may be believed, there is no death. The form—the vesture—perishes, but the soul, the ego, the essential principle, lives on. Revelation has always affirmed this. It seems as if science were once more to vindicate her claim to be regarded as the hand-maid of religion by affording conclusive demonstration of its reality. Whether we like this or dislike it, it is immaterial. The supreme question is, "What is the truth?" And whatever drawbacks there may be to the theory of the future life, there is at least one enormous compensating advantage in knowing that the accounts between man and his Maker are not finally closed when he ceases to breathe on earth, and that the Almighty has still the infinite expanse of eternity in which to vindicate the justice of His dealings with every human soul.

Written for The Better Way. SPIRIT PICTURES. C. H. MURRAY.

The pictures I refer to here are commonly but inappropriately called spirit photographs. A photograph is a picture taken by the aid of light, whereas, this class of spirit pictures is taken in the dark, mostly, and probably absence of light at some moment is essential to all of them. In any case, none of them are produced under such physical conditions as obtained during the execution of ordinary photographs, and they are not related to any of the laws of reflection

or refraction of light. Hence it is a misnomer to call them photographs. Furthermore, a photographic camera, or lenses, have no connection with their production. The camera simply furnishes a convenient dark chamber to hold the sensitized plate during the operation. An ordinary small box, if it were made dark, would answer as well, or a small frame in which the sensitized plate is enclosed and could be held by the medium would be more efficient. It should be lined with black velvet and made to shut up perfectly tight. Nearly all slate-writing mediums could get pictures in this way, and hundreds who are not slate-writing mediums. It must be understood that the sensitized plate must not be exposed to the light until after it is developed, which of course, must be done in the dark, or in presence of a dim red light. Those who would like to experiment in this direction could procure a package of sensitized plates and have a dark frame of their own into which the plates—one at a time—could be placed, this being done in the dark, and then after sitting, the frame could be carried to a photographic room to be developed; or you could procure some developing solution and do this at your own home sufficiently well to ascertain if there were any results. Many mediums would be surprised to find that they could get pictures in this way.

As a proof that a lens has nothing to do in the operation, I would cite the fact, known to many, that the forces of a lens lies in one plane, and that all the objects or images thrown upon a screen by a lens must necessarily be of the same relative size that they are in nature. Two grown persons can not have their pictures taken at the same operation, and one of the pictures be of miniature size, and the other one eight or ten times as large, and both of them be in focus. Such a thing is physically impossible. This is just what does happen again and again with spirit pictures on sensitized plates. Some of them taken at the same time will be very large and some very small; and they can be so only because they have nothing to do with light or its laws. It would be very interesting information to know how spirits operate to produce these pictures and how they project them upon the sensitized plate. They have the appearance of being reflections from substance, but if they are really so, the matter representing them is only temporarily formed; and in most cases the form is incomplete—as where but a part of face appears. Those mediums that are en rapport with intelligent or well-informed metapsychics might make inquiry in regard to this matter; but it is not often that much information is obtained on such subjects. Sometimes we get a jumble of words without a comprehensible thought in them. But we must keep questioning until a spirit is found who knows what he is explaining. In the meantime keep experimenting in obtaining the pictures, and give this phase of phenomena wider range. Pictures obtained in this way have been, so far as I know, confined to persons, flowers, and dogs, and, of course, the raiment of the people. In Mumler's—the first spirit photographs, I believe—the raiment was almost universally some kind of angel robe; in Keller's pictures, many of which have a rakish appearance, the forms are clothed, even plug hats coming in as a covering. In the pictures taken by the Fosters, the picture is generally confined to the face, and but little raiment is exhibited. They get some very beautiful and perfectly formed flowers, and have had very excellent pictures of dogs.

People who only view this subject from the gross side of life, and have seen nothing of spirit pictures will be very skeptical, and will naturally first inquire, "where do the pictures come from?" Is it possible to take the picture of nothing? I might ask you where does the ideal picture come from that the artist paints? It may represent something that never had an existence. How much easier it would be for spirits to reproduce the image of something that has existed. What their methods are for bringing or impressing these images upon plates prepared for photography, is a proper question for inquiry, for they seem to involve laws that are wholly outside of our experience, and that would greatly extend our field of knowledge if we comprehended them. A likely way of obtaining spirit pictures at a séance would be to have a dark frame inclosing the plate, and introduce the frame in the circle, letting some mediumistic member hold each side of the frame, while a member of the circle on each side of the medium completes the circle. This would throw the full strength of the circle on the plate, and in many cases would result in surprising and interesting phenomena.

Written for The Better Way. THE PROPHECESS OF CABORA. P. F. DE GOURNAY.

While we study with increasing interest the daily record of spirit manifestations in the United States, we should not ignore the work of the invisible host in other countries. As the spirit world is everywhere, so the spirits know no geographical limitations, but serve the cause of humanity everywhere. Our Mexican neighbors, brought up in the Roman Catholic creed, have,

nevertheless, hailed with considerable enthusiasm the new revelation. The spiritualists of Mexico are, at this day, many thousands strong. They have several organizations, able journals, and many mediums and have become familiar with most of our phenomena.

The Illustracion Espiritista published in the City of Mexico by Gen. Refugio Govea, gave some time ago a sketch of a young girl, residing in the neighboring State of Sonora, who possesses remarkable gifts. I don't think any American journal has noticed this sketch, so I send you an English version of it, hoping it may interest the readers of THE BETTER WAY.

Teresa Urrea is sixteen years old, she was born in the State of Sinaloa, but resides now with her parents on their hacienda of Cabora in the State of Sonora. She is an uneducated girl, barely able to read and write. After a long spell of illness, she found herself in possession of extraordinary powers which she can neither explain nor account for. She cures all sorts of diseases, even that terrible scourge, leprosy.

She discovers the most hidden things in the lives of people and can tell them their most secret actions. She hears what is being said at some distant place and understands it, and though it may be spoken in a foreign tongue of which she has no knowledge. This, especially where she is made the subject of conversation and her arts criticised.

She is gifted with extraordinary strength; the strongest man can not make her bend her arm or raise her foot against her will. She tucks a sick man under her arm and carries him off as though he were a little child. When preparing some remedy in which cinnamon enters, she will take a piece of the bark between her fingers and reduce it to the finest powder.

She says her spirit travels where she lists. She falls asleep when she wishes to take one of these spiritual journeys. In the dark, the eyes of this singular girl emit a light strong enough to illuminate surrounding objects. Teresa is a model of virtue, she loves truth and abhors falsehood. Through her influence many divided households have been made happy, many an erring man or woman made to lead a better life. Her fame has spread afar, and tempting offers have been made to her to induce her to come to the capital; she refused, alleging the great number of sick who require her ministry at home. In fact her visitors are counted by the thousands. Her father shows himself worthy of such a daughter. He feeds and shelters the poor patients who come to the hacienda for relief, and will take no pay even for pasturing the horses of the more wealthy visitors.

Teresa has prophesied the early coming, successively, of two other young girls, whose powers will be far greater than hers, but, the unfolding of these powers must be preceded by sufferings even more acute than those she has borne.

UNIVERSALITY OF LIFE. JAMES H. HYSLOP.

The great German philosopher Loetze holds that all atoms are conscious and of a spiritual nature. In this way he undertakes to account for the soul. What we call soul is, according to his theory, only a dominant atom. This view is reconcilable with the laws of evolution on the hypothesis that the strongest atoms survive, or more correctly, perhaps, that they control the weaker atoms. The difficulty, of course, arises when we begin to select words with which to express so abstract an idea as life. Whatever form of expression is adopted it is not likely to mean the same thing to all men. An atom, we understand, occupies some space. But is not the first principle immeasurable? But anything that occupies space can not be the first principle. Loetze, holding that the so-called facts of life can be explained by mechanical forces, eliminates the term life, or vital force, and believes only in soul. Loetze must believe that the soul can come into mechanical relations. This consciousness of atoms he extends resolutely to all material objects, even to crystals. However, the atoms, he contends, have no distinct existence, but are all purely dependent upon the soul, which is God.—N. Y. Herald.

IT PAYS NEXT TO THE BIBLE WEBSTER'S UNABRIDGED DICTIONARY

To Use Ayer's Sarsaparilla, the valuable components of which are imported, wholesale, by the J. C. Ayer Co. from the regions where these articles are richest in medicinal properties.

Ayer's Sarsaparilla. I have sold it for eighteen years, and have the highest regard for its healing qualities.

Sarsaparilla. It stands at the head of all similar preparations. Dr. J. C. AYER & CO., Lowell, Mass.

ROSES BECONIAS and CHRYSANTHEMUMS OUR SPECIALTIES. Garden and Flower Seeds, Hardy Shrubs, Climatic and Hardy Vines.

Neely's Great Historical Chart POLITICAL and UNITED STATES MAP. A Double Wall Map, 5 feet 6 inches by 3 feet 10 inches, mounted on rollers top and bottom, ready to hang.

IT TELLS How many Presidents we have had and politics of each. What party George Washington represented. What Presidents died while in office. How many Presidents served two terms.

AGENTS' REPORTS. Received sample, sold 5 maps first hour. Magnificent map; my boy sold 12 the first day.

OUR OFFER. We will send this Map free to anyone sending us four subscribers at \$1.00 each; we will give the Map and our paper for one year for \$2.00; old subscribers can get the Map for \$1.00.

Directed the Post-Office at Cincinnati, Ohio, as Second-Class Matter

THE BETTER WAY

THE WAY PUBLISHING CO. PROPRIETORS, 20 EAST STREET, CINCINNATI, OHIO

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by those to whom he bequeathed the sacred trust... the University of Pennsylvania...

In the year 1914 the University of Pennsylvania appointed a commission composed of ten eminently respectable gentlemen...

The report published in 1916 and since then the public as well as myself have been patiently waiting for a report of the final result of the investigation...

Over a year ago I received information from an authentic source that the Adam Beylert Chair had been established and that Prof. Fullerton was the incumbent...

During the past three years I have received many letters of inquiry as to the Beylert Commission from persons desiring to know what had become of them...

For the benefit of your readers I give a copy of the Beylert report as I reported it in "What I Saw at Cassadaga Lake" page seven of the introduction.

To the Board of Trustees of the University of Pennsylvania: Gentlemen—Being mindful of the necessity of life at my advanced age and feeling deeply the importance of making permanent provision for certain interests that seem to me of the highest moment...

I further emphasize your need to invest the said sum of money in such securities strictly legal or otherwise as may be deemed best, provided that at all times the interest alone shall be expended for the purpose of maintaining the said Adam Beylert Chair.

What we take into consideration that Henry Beylert was an ardent believer in spiritualism and its scientific phenomena, to insist in not can think the object of the above bequest, and in no way...

Henry Beylert. What we take into consideration that Henry Beylert was an ardent believer in spiritualism and its scientific phenomena...

psychological sciences comprised of the most learned scientists of the world, are being formed in Europe and America to investigate the scientific phenomena of spiritualism...

Henry Beylert was an enthusiastic spiritualist. He believed in the phenomena of spirit visitations and their demonstration of a future life. He desired that this glorious knowledge should pervade the glad things to the world...

The Beylert bequest was not made for the benefit of the University of Pennsylvania alone, but for the whole world. The trustees were to be the agents of the generous donor who were to receive the trust fund and expend its interest in making a thorough and impartial investigation of all systems of moria...

There are many mysteries connected with spirit-returns and one of the most striking is the absence of many a dear one who has "gone before" and had a found absence, this spirit would not have been written, but when I received these messages, in rather measurements, as if fully false that they seemed intended to provide that I should be further comforted...

No Christian Church in the world would submit to so plain and palpable a violation of a trust made to them, and the spiritualists of this country should unite in demanding their right to a proper expenditure of the annual interest of the \$100,000 in accordance with the plainly expressed wishes of Henry Beylert.

The great feature of the average investigator is to be assured that the phenomena be witnessed are free from normal manufacture. So much is this the case that there are believers with thirty years experience, who are still devoting themselves to the manufacture of fraudulent tables, and proclaiming their success when the medium has been passed through a sensory closed box.

It may say that the assertion that we do not know the infinite as a whole is by no means equivalent to the assertion that we do not know the infinite. We do not know the moon as a square, but that would scarcely prove that we have no knowledge of the moon, since the notion of squareness forms no part of a true knowledge of that object.

It is not surprising to declare the mind unable to think that which is in its nature self-contradictory; to define an object as infinite and then think it limited, while on the other hand, any theory which maintains that we may know of a world that which in its very conception precludes the possibility of its being so considered, may be asserted of the direct negation of a contradictory fundamental law of thought, the law of non-contradiction.

Exactly so. All my readers would without agree with the professor if they only knew what he meant. An old lady once declared to her son, who was a young man, that she was a friend, who had named her a dictionary when she returned it to being asked how she liked it, she replied, "That the world was very beautiful, but she did not think much of the rest of the story."

And if the skeptic finds names of things he has known in earth life written on that name he is usually satisfied. For the most part the actual exhibition of Modern Spiritualism receives itself into a public around this last milestone on the road that should lead to spiritualism. And we may say that the experience of Prof. Fullerton was with this same medium as recently reported and told at this point, but mine was a very different experience, and one of deep import to every one who knows the truth of spirit-returns.

about twenty years ago. I had a letter from him appealing to me to get him out of the house. He had been in the house for some time, and he was very ill. He had been in the house for some time, and he was very ill. He had been in the house for some time, and he was very ill.

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It is a most beautiful experience when a seer has established the immortality of any one once a mortal. For my self, when I can progress beyond that one great fact, I must try to side for me when needed, and live as much as possible for this life. If I can not enjoy spirit-returns without a great liability to get up to my neck in a realm of fraud, falsehood, and malicious attempts to bring ridicule upon the sacred truth-teacher that I intend to go very slowly in that direction.

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Correspondence.

Boston, Mass. Sunday, April 25th was the closing day of the engagement of Hon. Sidney Dean with the Boston Spiritual Temple holding its services at Berkeley Hall...

by reply so as to question the necessity of true action in unity of purpose and combined efforts to forward the work of the spiritual philosophy among such as are hungry for higher development than is generally obtained...

Topoka, Kan. I suppose you have seen the so-called "expose in the Kansas City Star" of Mrs. Maude Lord Drake or in the Associated Press of the past week...

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MRS. PLYMOUTH R. WEEKS, PSYCHOMETRIST, P. O. BOX 515, CINCINNATI, O. Will answer sealed letters containing two leading questions for \$1.00 and also give character readings from lock of hair.

THE EVELINA HOTEL, OF SUMMERLAND, CAL. In now open for guests. MRS. M. E. COMPTON, Proprietress. ANTIQUITY UNVEILED. Ancient Voices of Spirit Realms. MOST STARTLING REVELATIONS. Proving Christianity to be of Hebraic Origin.



A. WILLIS. Materializing Medium, 264 East Third Street, City. Will materialize Tuesday, Wednesday, Thursday and Friday afternoons from 2 to 4 o'clock. Every evening Monday noon to 2 o'clock.

MR. & MRS. F. N. FOSTER, Spirit Photographers, No. 372 CLARK STREET, CINCINNATI, OHIO. Sittings daily, except Saturday, from 10 a. m. to 4 p. m.

MRS. J. H. STOWELL, TRANCE MEDIUM, No. 468 Baymiller St., City. Sittings daily for information and tests from 8 a. m. to 4 p. m.

Phreno-Psychometry. Correct readings given from photo lock of hair or hand-writing. Enclose \$1.00 to DR. MARTHA J. KELLER, 332 Race Street, Cincinnati.

TRY DR. EDDY'S Magnetized Flannel and Paper. Contains vitalizing principles, is soothing and beneficial. Price \$1.00 per box.

DO YOU SLEEP WELL? If not send for highly magnetized paper, prepared by the noted Indians White Cloud, Black Bear, and Spotted Tail.

MAGNETISM. DR. J. W. BROWN, Magnetic Healer, No. 307 STATE ST., SANTA BARBARA, CAL.

Mr. Fred Evans. The world-renowned Medium for Psychography, or Independent State-writing. Office hours, 10 to 3.

YES YOU CAN. Get well, Send \$1 for a Bottle of Elixir of Life. A spirit remedy. Purely Vegetable and Magnetized.

The Blind Clairvoyant, Prof. HENRY W. SINCLAIR. Will send by letter a life-reading of the Past and Future with DATES.

MRS. H. L. WOODHOUSE, 980 Sixth Ave., New York. Has removed her Home for the Sick from 232 W. 21st St. to the above address.

AN ASTONISHING OFFER. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

A LIBERAL OFFER. Send four 2-cent stamps, lock of hair, name age and sex. Will diagnose your case free.

DR. A. B. DOBSON, San Jose, California. I am pleased to advise that the case of Mrs. J. S. Loucks, Shirley, Mass.

An Astonishing Offer. Send three 2-cent stamps, lock of hair, age, name, sex, one leading symptom, and your disease will be diagnosed free by spirit power.

A LIBERAL OFFER. Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free.

A LIBERAL OFFER. Send two 2-cent stamps, your name and age, and a lock of your hair, and I will send you a clairvoyant diagnosis of your disease free.

Have you read the Doctrines of Emanuel Swedenborg, In regard to Man as a Spiritual Being and Life after Death? If not, send to Adolph Roeder, Vineland, N. J., for Catalogue.

DR. F. L. H. WILLIS. May be Addressed Until Further Notice 48 Ave. E. Wick Park, Rochester, N. Y. DR. WILLIS may be addressed at any point in this paper...

DR. J. C. PHILLIPS, 315 W. Van Buren St., Chicago. Highly magnetized remedies sent to all sufferers. Will give his Unparalleled Psychometric Readings, Examine Disease, and give Advice on Business.

Miss Judson's Books. WHY SHE BECAME A SPIRITUALIST. Contents: Portrait and life of author; her method of going under spirit influence; twelve lectures; communications from her missionary parents.

Development of Mediumship by Terrestrial Magnetism. also containing communications from Adoniram Judson. Price 25 cents. Remit by P. O. order or registered letter to THE WAY PUBLISHING CO., Cincinnati, O.

PSYCHOMETRY. Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

"WAS ABRAHAM LINCOLN". The Blind Clairvoyant, Prof. HENRY W. SINCLAIR. Will send by letter a life-reading of the Past and Future with DATES.



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Plise's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH. Sold by druggists or sent by mail, 50c. E. T. Hazeltine, Warren, Pa.

Woman's Corner.

The Fringed Gentian.

When blossom bright with autumn dew And colored with the beauty's own hue...

These come not when violets lean Or wandering broods and springs unseen...

You waited late and comest alone When woods are bare and birds are down...

Look through its fragrances to the sky Blue-blue--as if that sky let fall...

I would that I could see The hour of death draw near to me...

May look to heaven as I depart.

Written for The Better Way HOW SPIRITUALISM DIES.

WE are told every little while by the wise acres...

On the other hand we hear Spiritualists grumble that the preachers are stealing our thunder.

Spiritualists have a copyright of a first mortgage on spiritualistic thunder.

On a picked few; and the wisdom spirits will use every instrument they can find...

Those preachers who can not or will not be thus manipulated...

He remarked upon the unbelief of Thomas, who not being present refused to believe what the rest had told him.

There are four points in our subject to be taken into consideration:

1. "Is there a heaven?"

2. "May we know anything of that heaven?"

3. "Where is that heaven?"

4. "What is that heaven?"

"Yes, there is a heaven, or else every hope, every longing, every emotion of the soul is false."

"What is it? Not boundaries and dimensions and streets of gold and crystal rivers and golden harps and eternal sameness, but a life of eternal activity before you, and the universe is its boundary."

If any person known to be a believer in spirit communion, had uttered those same words, presenting to that audience the same ideas of heaven, about half of them would have thought themselves in duty bound to be shocked...

I heard a Universalist funeral sermon yesterday, and while the preacher was presenting the beautiful truth of God's love for all his children...

A Spiritualist who is too narrow to acknowledge good everywhere, is only a Spiritualist in name, and needs a baptism from the altar of divine love...

My Child. One night, as old St. Peter slept, He left the door of heaven ajar...

Written for The Better Way. OLD AGE.

Old age is as diversified as is middle age, youth, or childhood. The organization of the individual gives color to it...

There are four points in our subject to be taken into consideration: 1. "Is there a heaven?"

WOMEN'S WET FEET.

The Source of Infinite Trouble.

What the Combined Wisdom of the Doctors is Upon This Important Subject, and What They Have to Say.

The New York "Sun" has been doing some valuable work lately in investigating the real cause of all this sickness which is devastating the land...

"If people would only have sense enough to keep their feet dry they would be all right. I tell you wet feet fill more graveyards than an epidemic of cholera."

With the women it is the same way. Take the young girls you see tramping about in the mud of Fifth Avenue and Broadway, or any city for that matter...

In connection with, and in complete confirmation of the above, is a statement made by Mrs. R. F. McMurray...

"My mother, Mrs. S. A. Vanderbil, and myself owe our health, and I almost feel our lives, to Warner's Safe Cure. I speak from a long experience."

TESTS.

Frank L. Barston, of Oakland, Cal., writes: It was my good fortune to be present at a private gathering of a few nights ago at the residence of Mr. Harlow Davis.

STRAY THOUGHTS.

We must respect others to obtain respect for ourselves. Apply this to the cause you advocate.

When men rise above partisanship, they will conceive of a higher politics than that engrained by inheritance or education.

Those who preach of soul salvation should first convince themselves that man has a soul to save.

Spiritualist Lecturers

- Desiring that this list of lecturers should be kept correct, we suggest those interested to inform us of any additions or changes that may be necessary...

Martha Washington COOK BOOK.

A Compendium of Cookery and valuable recipes. Fully illustrated. 12mo. 352 pages.

Price, 25 Cents.

For sale by The Way Publishing Co.

Bill Nye's New Book.

The Funniest Book in the World. Over 300 Pages, 150 Illustrations.

Price, 35 Cents.

For sale by The Way Publishing Co.

Scientific American Agency for PATENTS.

CAVEATS, TRADE MARKS, DESIGN PATENTS, COPYRIGHTS, etc. For information and free Handbook write to MUNN & CO., 361 Broadway, N.Y.C.

PERENNIAL HAIR RENEWER.

ABSOLUTELY UNFAILING. No Patent Preparation. Natural Remedy. Not a dye, contains no harmful ingredients.

Alba-Dermis

A Beautifier of the Complexion. Do NOT USE ANY SOAP, however delightfully perfumed, which leaves a greasy feeling on the hands.

Psychopathy,

OR— SPIRIT HEALING. A Series of Lessons on the relations of the spirit to its own organism, and the interrelation of human being with relation to Health, Disease, and Healing.

DIAL PLANCHETTE,

OR— THE PSYCHOGRAPH FOR USE IN HOME CIRCLES.

Illustration of a woman sitting at a table with a planchette, used for psychography. Text: This instrument has now been thoroughly tested by the numerous... and has proved more satisfactory than the planchette...

CH&D CINCINNATI, HAMILTON & DAYTON R.R. AN EVER-READY TICKET. Thousand Mile Books at 2 cents per mile.

Baltimore and Ohio South Western R.R. \$2 Saved to New York. All Trains Run Through Washington, Baltimore and Philadelphia.

QUEEN & CRESCENT ROUTE. 94 MILES THE SHORTEST. 8 HOURS THE QUICKEST. CINCINNATI TO NEW ORLEANS. Time 27 Hours.

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