

# THE BETTER WAY

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## THE BETTER WAY

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SIDNEY DEAN, Editor.  
A. F. MELCHERS, Asst. Editor.

### EDITORIAL.

NEW YORK CITY has raised the needed \$350,000 to complete the Grant Monument within sixty days. She is an empire city indeed.

Snow fell very late this season. Hugo, Colorado, had four inches on the 31st of May. Does this portend a late fall? If so, we may find it necessary to incase our thermometers in ice before that time.

The press censor bill has met with disfavor in the United States Senate, but there remains a substitute bill in the House, which, it is feared, will be rushed through at the close of the session. Lovers of freedom and of free thought should watch that bill closely, and protest against it strenuously every time it is offered for legislative action.

ONE of the remarkable facts of to-day is that most of the murderers are under thirty years of age, and the majority of these nearer to twenty than thirty. But still more remarkable is the fact that during the past two years quite a number of "boy murderers" have appeared on the scene of action. Will the tendency for murder finally dwindle down to the age where it becomes impossible?

WHEN a Christian minister strays from the path of rectitude, his brethren of the cloth solicit a stay of judgment in favor of the cause—Christianity—the latter not holding itself responsible for the wrongdoing of the individual, or to be paralleled with his acts. Will our Christian friends mete out the same consideration toward Spiritualism when one of its thousands of mediums goes astray of its principles or disgraces himself or herself?

THE Sunday-school for Chinese in New York City, which has been running for over fourteen years in connection with the Trinity Baptist Church, has been abandoned. One of the reasons given was that too many of the American girls are marrying their Heathen brethren. Congress may disavow our relationship with China by an exclusion-act, but "Young America" seems determined to re-instate it by a marriage-act.

"THE proof that this is part of the body of St. Anna," said Mgr. O'Reilly, referring to the "relic" from the arm of the sainted grandmother of Christianity, "is the fact that miracles are performed through it." The miracles alluded to are cases of healing diseases by faith. But faith analyzed proves to be an intense desire or will to be cured; and if more of this were practiced by ailing ones in the incipency of their troubles, they would have less need for doctors.

THE heirs of Dr. Evans, of Richmond, Ind., are contesting the latter's will on the ground that he was of unsound mind when he made it, because he bequeathed his possessions to the Boston Free Religious Society, believing in God but not in the orthodox Christ. If the ground, taken by the plaintiffs, holds good, it will be a judgment against all infidels in orthodoxy. Though we believe that charity should begin at home, and hope some of the expectant ones may be gratified, we trust that their wishes may be realized on better grounds than the above.

THE New York lady who established the Margaret Louisa Home, a superior lodging house for working-women, undid her good work by prescribing to her lodgers the kind of religion they must observe. A revolt, of course, ensued. A woman who earns \$7 a week—the price asked at this "superior lodging house"—can afford to be independent of such human arrogance, and also determine for herself whether she is in need of a specific form of religion or not. It is, however, very questionable whether this would-be benevolent lady has any true religion herself, considering that it is not a qualification of narrow souls.

THE secular papers report a case of inhumanity, if not deliberate murder, practiced in the Indian territory, a United States Commissioner being responsible for its truth. It is the custom to execute capital punishment among these "wards of the nation," by shooting, but in the case reported, the executioners were too drunk to do their work. They only wounded the Indian, but straightway proceeded to thrust him into a rough coffin, after a struggle, sat upon the lid until it was nailed down, and then buried him alive! Is this a civilized government, not to say Christian, that permits its wards to be inhumanly buried alive, and then chants a *Te Deum* over the closing of the Columbian exhibition for all nations on Sunday, so that beer-shops and gin-mills may be filled with customers from the streets?

ON THE 4th inst., at 12:45 p. m., Mr. Blaine, the Secretary of State, tendered his resignation of that office, which was promptly accepted by President Harrison. The act was received by the nation and the world with great surprise. The city of Minneapolis is best represented this week by an avian in the process of swarming, for the Republican convention meets to nominate its candidates for President and Vice-President. Chicago will have its "swarming time" very soon, as the Democratic Convention is to be held there. But Chicago always appeared to us to be in the preliminary stages of "swarming," and one or more Conventions will hardly add to its turbulent, seething sea of humanity. May the issue be directed for the true freedom of the individual and the perpetuity of the Republic.

IN a report made to the general assembly on May 26, 1891, concerning the World's Fair Sunday question, Col. Elliott F. Shepard, editor of the New York *Mail and Express*, said:

The almost universal greed for gain continually invents new forms of Sabbath-desecration, compelling thousands to toil on the weekly rest-day on pain of dismissal, when no public or private necessity demands it.

The New York *Sun*, of May 16th, says: "A small group of wonder-stricken people stood in front of Col. Elliot F. Shepard's new building, in Fulton Street, near Broadway, yesterday morning, watching a number of workmen who were laying tiles and polishing marble."

"They were marble-polishers and tile-layers, and while they worked they whistled an air that was never heard in a church." "Don't you think it wrong to work on Sunday?" a workman was asked gravely. "We-ell, we get double pay for it. Y'see, ole Shep' wants the buildin' up 'z soon 'z he kin. He's got lot o' tenants in already, and we can't work in the corridors except on Sunday." Is Col. Shepard a hypocrite or a victim of circumstances?

#### WHY WE DO IT.

If we give great prominence to Church matters it is because our angel friends are making history for us in their own way, and we, as thinkers and careful observers, should keep abreast of their disclosures. The greatest obstacle to the success of their mission of elevating the human mind and heart to a plane of true freedom; to a discernment and cheerful acceptance of a true God permeating his own universe; to the universality of law; to the eternal, natural, conscious being; to the equality of rights in all the race, and the personal right of each mature man or woman to examine and decide upon all questions appealing to their reason and judgment freely, and without coercion or ostracism, is to be found in an assuming Churchianity, with its centuries of accreted power.

The battle must reasonably ensue at the point of churchly assumptions and demands. It holds the conscience, bound from childhood, to the authority of a Book, made or prepared during the childhood of the race, and it will not permit this Book to be critically examined by a free intellect, or its teachings questioned by an emancipated conscience. Nay, it denies the right of intellect or conscience to question a single statement found in its pages. Hence the key of the position is the emancipation of the race from this slavery and terrorism of Churchianity created through blind submission to this asserted authority, not of observed laws, but of specu-

tive dogmas and dictums. If Churchianity wins, free thought, speech, and conscience die. If the angel world and their mortal co-workers obtain the victory, the race will push on to its highest crowning rapidly; for its greatest obstacle will have been overcome. Watch Churchianity in its struggle for continued supremacy.

#### A SUGGESTION.

To our Church friends who are so much agitated over the Sunday question and the opening of the doors of the Columbian Exhibition in Chicago on the first day of the week, we have a suggestion to make.

Mr. Theodore Bent in the *Fortnightly Review* writes a very interesting article upon Khama, the great "converted" Bechuanaland chief of Africa, and his methods of government. Among other things he describes the religion and worship of the people according to the order of Khama, thus:

"Everything in Khama's town is conducted with rigor—one might almost say bigotry—of religious enthusiasm. The chief conducts in person native services twice every Sunday in his large, round *kolla*, at which he expects a large attendance. He stands beneath the traditional tree of justice and the canopy of heaven, quite in patriarchal style. He has a system of espionage by which he learns the names of those who do not keep Sunday properly, and he punishes them accordingly. He has already collected \$15,000 for a Church, which is to be built at Palaproe."

Now our suggestion to the Church leaders of the crusade against Sunday opening of the Exposition is: Select a large site near the Exposition; build an immense *kolla*; send for Khama and give him a Chicago directory, a list of all exhibitors and visitors, and full power to compel attendance twice upon each Sunday upon services which he shall conduct in person, and then let the clergymen engaged in this raid to further Churchianity, preach to empty pews, and be brought before Khama every Monday morning for violating his edict, to be punished accordingly.

#### NEW YORK'S CHURCH TEMPEST.

The gospel of the Nazarene seems to have been politely bowed out of the orthodox pulpits of New York City, and a wordy warfare of opinions, tinged with the asperity of carnal judgment seems to be the precursor of "a heated term." The Rev. Dr. Rainsford, a popular pastor, an Englishman by heredity and birth, has been speaking his mind pretty freely, touching the rights of the laboring classes and the poor, to their beer, and the saloons which dispense it.

This new departure has called from other pulpits a torrent of criticism, in which very vigorous, pious Church language has been used which failed to conceal the bitter, belligerent spirit which gave it birth. Even the good doctor with his broadly liberal spirit—even if his theory of dealing with vice and sin is loose and defective—has come in for a full share of this Churchian tempest with thunderbolts. In fact, the good brethren of the pulpits, after sharpening their battle-axes, quietly notified the reporters of the coming annihilation of Dr. Rainsford and his heresy, and the Monday newspapers contained full reports of their harmless attacks.

On the 29th ult., Dr. Rainsford gave public notice of his intention to reply, and his large church was packed. He omitted the formula of taking a text from the Book, and plunged in *medias res* into the fray. He informed the brethren with battle-axes, that "there have been two many 'splurges'"—some words are very appropriate and forcible—"of righteousness which soon exhausted themselves and left the situation unchanged," that "the saloon had come to stay," that "it is no sin to drink," and that "it is no sin to keep a saloon." His peroration on that line of thought, actually turned worship into wonder in the hearts of the leaders and members of his own church, for he assumed as a standard of ethics what would paralyze every attempt to reform the vices or the ignorance of a people. He said: "It is in vain to cry out against a thing which a vast proportion of mankind believes is not wrong." Applied to the work of Dr. Parkhurst in New York City, that assertion was a blow from which even Dr. Parkhurst might pray to be delivered.

We congratulate Dr. Rainsford that his summer vacation immediately succeeded that deliverance. If ministers must have long summer vacations for the benefit of themselves and their flocks, Mr. Rainsford timed the commencement of his, or of the lecture, wisely. His pulpit will be silent and his belligerent brethren can have it all their own way. To us the lesson which all this teaches is that the angel-ministry are troubling this exterior shell of Churchianity and breaking its hold upon the popular mind and conscience. Such wordy scrimmages and manifest tempers are teaching the Churchly reverent and superstitious that even clothed in sacerdotal garments and occupying pulpits, these brethren are only men like others, subject to like weaknesses of judgment and tempers as other men, and that a high man or womanhood, evolved, cultured, glorious, is not necessarily indicated by cloth or profession.

#### ITALY REBUKES US.

In the Chamber of Deputies of United Italy, the premier, in answer to certain demands, touching the administration of foreign affairs, said, "A ministry that violated international agreements would be unworthy of the country, and would be placed under the ban of civilized governments." Did the Italian premier have in view the action of our government in its practical abrogation of treaty stipulations with China against China's wishes and consent? We note that all the European governments are placing plums in China's basket, not so much as a matter of justice, but as a matter of policy and trade. The American Republic is old enough and sufficiently strong to treat all nations with equal fairness and justice, neither fearing nor tyrannizing over the strong or the weak. The early statement of a Christian orator, found recorded in a Book which all Christians reverence as divine and authoritative, that "God has made of one blood every nation of men to dwell upon all the face of the earth, having limited the times before arranged, and the bounds of their habitation."

For we also are his race"—found modern repetition and practical acknowledgment in our own Declaration of Independence, which declares that "all men are created free and equal, and endowed by their Creator with certain unalienable rights."

The condition of peoples and races is largely one of education or ignorance. There are structural peculiarities, idiosyncrasies, traits transmitted by heredity and retained by personal environment, it is true, but a thoroughly educated Chinese, or Japanese, or African, in applying even the principles of modern government, and conducting diplomatic correspondence with other more civilized and higher developed nations ranks as the equal of the highest in his conceptions of the true, the right, and the just in all international comity, as the records of our State department will show.

If either of these races, as a whole, are our inferiors in educational culture, they certainly appeal to our honor and manhood, if not to our moral sense of fairness and true equality. The heart of the American people beats rhythmically to justice and right, though the head is often confused and wrongly directed upon questions of polity through the machination of politicians of all grades and parties. It is humiliating to receive, even indirectly, the rebuke which the Italian premier administered, even though the rebuke was just and deserved.

But we take a wider and more comprehensive view of race and national diversities. The brotherhood of man is the teaching of science, of all religions which deserve to bear the name of religion, of all republican forms of government in which the rights of the individual are acknowledged and conserved, as it is the teaching of every exalted spirit who has returned to earth to voice the sentiment of the angel-world upon the race and its relationships. Spiritualists therefore look at all human beings as units in the family of the great mysterious spirit Fatherhood. The more favored the more generous; the higher educated the more just; the better endowed in all things, physical, mental, and moral, the greater the desire, the more fixed the purpose, and the grander

the life effort to benefit, raise, and bless others lower in the human scale.

This is Spiritualism, and in this it is akin to the philosophy and religion of "the Man of Sorrows," whom all Churchianity worships in form, but whose precepts it does not obey. A single drop of justice is better than an ocean of polity; a single word of sympathy better than a library of learned disquisitions upon the *meum* and *teum* of precedents established, first as a fixed course of equal universal comity and justice to all nations and peoples alike, is more forcible than an army like that of Xerxes, and a navy as invincible as that of the celebrated Armada.

#### SCIENTISTS, ATTENTION!

We have received a photograph representing a long stone pestle, such as was used by the aborigines of this country, suspended by a cord in order to bring it wholly before the camera. It was sent us by A. Wheeler, of Unadilla, N. Y., a gentleman whom we knew nearly a half-century ago, as then living on the banks of the beautiful Connecticut river a few miles below the city of Middletown. Our friend subsequently moved to New York State, became a photographic artist, an investigator into the spiritual phenomena, and having had a somewhat strange experience, thus records it on the back of the photograph in print, and adds his address, thus:

"Spirit communication, by which this stone pestle was recovered after being buried 112 years."

"In August, 1891, I was sitting with a friend who sometimes writes by spirit power. A number of names were written, among them was printed in rough capital letters the following name, JOHN SHIN."

Question.—"Well, Mr. Shin, did you know anyone here, and how long have you been gone?"

Answer.—"I don't know you. I lived in Mohau river valley. I have been gone since big war between Great Father and King. I come down from up river with big Chief Sullivan. I bury pestle and mortar on big flat, four moons up river."

Question.—"Can you tell us so we can find it?"

Answer.—"Yes. I bury him near water hole, two hands toward sunrise, four hands down."

"After making diligent search on a place called 'Big Flat,' four miles above this village, on banks of Susquehanna river, an old well was found, and after digging in several places about it this stone pestle was found six feet (two hands' extended) due east from the well; it measuring seventeen inches in length, one and a half inches in diameter, weight three and a half pounds."

"After making diligent search about this old well, the mortar was nowhere to be found. The Indian thought white face had ploughed it up, perhaps many years ago."

"This spirit appears to have been one of Gen. Sullivan's Indian allies, who marched large army down the Susquehanna valley in the year 1779, and upon consulting the history of Sullivan's expedition, I find that August 9, 1779, he encamped at a place called Aleout, four miles above Unadilla, and burnt a Tory settlement which was near this old well where this was found."

A. WHEELER,

Unadilla, N. Y."

Dr. Hodgson, Prof. James, committees of societies for psychical investigation, scientists, clergymen, skeptics, naturalists, *et id omne genus*, will you give this fact, or series of facts, your attention? You can procure the photograph by writing the person at his address. You can do more, for Unadilla is not an obscure, out-of-the-way place, "many moons" from civilization.

Did John Shin, the Indian, live, die, and then give this message? Then John Shin lives now. Then it is the same John Shin who buried the pestle. Then memory survives death. Then the Indian is Indian still, and not changed into "a pale face." Then he retains his broken English speech, and uses his old terms of measurement. Then—why, everything belonging to an individual human entity may be retained in that beyond existence which finds proof in the return and message of John Shin, who remembered where he buried his pestle and mortar with which he pounded his corn, or cracked it into hominy, more than a century ago.

Gentlemen, all! Face the fact, and

then explain upon some reasonable hypothesis. Telepathy and all modern scientific paths will please bow down before this series of facts. John Shin, the Indian, lives to prove his earthly identity and acts. Examine and prove him!

#### THE FRUIT RIPPENS.

As we have indicated, the conflict in the Presbyterian Church over the "heresy" of Dr. Briggs, and the sympathetic affiliation of Prof. Smith of Lane Seminary, in this city, is, like a story in the sensational papers, "to be continued." Dr. Briggs goes back to the New York Presbytery, like Bunyan's Pilgrim, with the burden still upon him, and the Presbytery is ordered to proceed to try him for heresy. Unless the Presbytery itself becomes contumacious and refuses to obey orders, the beginning of a new era in that old Church has commenced.

As if to emphasize its embalmment as an unchanged old Calvinistic body, generated, begotten, continued, and to be continued as a relic of an age of unreason and non-enlightenment, the members of the assembly, most of whom were born in the last half of this century, solemnly abjured all progress, clothed its ministry in theological strait-jackets, emasculated them of their individuality, forbade the use of their cultivated intellects in analyzing their mental and religious pabulum—in a word, made of every minister, elder, and layman a duplicate of that stern, old theologian of the sixteenth century, John Calvin. Heresy, in his view, merited the physical death penalty as well as an eternal roasting in a brimstone pit, the former of which was visited upon poor Michael Servetus, who dared to dispute Calvin's hypotheses. It is but a reflex of the spirit of old Church Romanism which drenched Europe in blood, only the civil power in this advanced age is in the hands of civilians and not in that of priests, ministers, elders, and laymen of Churches, *per se*.

We would hardly have believed without the written evidence, that an enlightened body of men would formulate and solemnly adopt to-day this, which the Presbyterian General Assembly at Portland, Oregon, did adopt. A century hence it will stand confessed a relic of religious superstition, not even a step in advance of the superstitions of the fifteenth and sixteenth centuries, which are a wonder to this generation.

This attempt, however, of even so large and influential a body as the Presbyterian Church, to stifle thought, free and full examination and speech, and to prevent the working of laws which are inherent in the individual, in society, and in the race, will fail. Conservatism may fight progress because of its love of the old and effete, but alone, or in combination, it can not fight against God and succeed. God is in all the laws of his universe, man's evolution included, and the professed Church of God, in this instance, is fighting or attempting to resist its own supreme deity. The issue is not uncertain as the footsteps of history are strewn with the vanquished who, in their day, were wiser and stronger than these creedal fossils of to-day, who assume to dictate with authority what and how men shall think and believe.

We place upon record the deliverance of the assembly:

"In view of certain publications during the past year concerning subscriptions to the standards of the Church by ministers," (Prof. Briggs and Smith) "the general assembly would remind all under its care that its fundamental doctrine is that the Old and New Testaments are the inspired and infallible word of God, and without error as they came from God."

The remainder of the deliverance touches the question of personal honor and duty should one become liberalized and dare to use his reason and judgment as against his earlier and blind faith in pure assertions and assumptions. That is a matter personal to each one, but the deliverance of the association as to the duty of the Church to such when they refuse to withdraw, is in these words: "If any do so, the Presbytery should speedily interpose and deal with them for violation of ordination vows."

We congratulate Dr. Briggs upon his approaching trial for heresy, and upon whatever verdict may be rendered and ecclesiastical action taken upon it. Papacy brought Luther to its bar and Protestantism was born. Calvinism terrorized and persecuted, and Arminianism and Arminianism appeared. A new birth for a new, truer, more liberal, and more progressive era is awaited.



# WHAT POWER HAS MAN TO CONTROL HIS DESTINY?

Discourse delivered at Adelphi Hall, New York, before the First Society of Spiritualists.

Let us take up the question of the question, what power has man to control his destiny? What is that destiny? The great law of heredity or inheritance is as immutable and as widespread as the law of gravitation. All men and all things are subject to its control. The plant inherits its individual characteristics; the oak is an oak because it springs from an oak. The Caucasian, the Mongolian, the Ethiopian are each the result of racial tendencies. Vices and virtues, disease and health, gifts and deficiencies are the results familiar to us all, and they are matters of inheritance, and all students of human nature know how wonderful and diversified are the causes that control the deeds of humanity. And ever so much trust, or faith, or hope or aspiration will not shut out the painful sense of a great law underlying all that we call life. The law of retaliation, we might term it, did not that word imply a personal power acting in revenge. We would rather speak of the consequences of law: that is, the result of power in that retributory law, and call all suffering remedial, rather than revengeful.

Let us, then, look at life from a general point of view, for it is true that our sympathies are so perfect, and our experiences are so equal that what touches the chords in one nature must find a response in others, perhaps in all. The useful and beautiful experiences that the individual soul has had can not be selfishly concealed, any more than the violet can selfishly hide its beauty. Its color and beauty gleam forth, the fragrance gives itself out, the brightness and life are borne in to the senses, and all because the internal must and will express itself in the external. We look at an opening rose bud and perceive that it is fair and sweet—its unfolding petals are to the eye an expression of beauty. It can not hide itself. Its interior life speaks forth in every tissue and fiber. We see matter in the form and color of the clinging moss and the hanging lichen—the real thing itself. In other words, circumstances have developed the inner life and given special forms of beauty and special tints of color. Your interior life must have a similar expression. There can be no outward without the inward first. There can be no external expression without the inward life that produces it.

Now we know we shall be met with the assertion that human nature disguises itself: that men are not what they seem; that the external does not and can not express the internal or spiritual. But in denying this assertion we must admit that seemingly it is true that humanity has a power of concealment—a power to cover up, to a certain extent, its true condition. But it is only in seeming, in reality all life expresses itself, and it is just what it shows itself to be. We look upon a beautiful face and we say there must be beauty within. But if we watch that face and see it chilled by selfishness, or lifeless, utterly from want of interior beauty, then the same form has but little charm for us—the flower of feeling is not there. Just as an unfinished sketch of a beautiful face by an artist gives us an idea or suggestion of what might be, but we are not wholly pleased or satisfied until the most lovely form speaks out from the canvas, by the reflected smile, the gleaming eye and glory of a face that holds in itself the type of all that the heart demands.

Thus it is that humanity shows itself. The inner life must express itself in the outward. What a man is, that he, of necessity shows, for the inner life moves and controls the life and the being. Let us, then, start with this fact. We all live because of an interior power of the individual: we all hold within ourselves a combination of elements that must work in some form of expression. Has life any power that will not express itself? Is not all life compelled to express itself? We are living and active beings, and all our life and action are the result of an interior condition of being.

If we look at humanity as a divine expression of the Infinite Life what does it become to us? Is not mankind as a whole outworking one condition of the divine perfection? Aye, God is speaking to us in every thought of humanity. He is uttering himself in every act and deed of the world. The grand cause that is producing such magnificent results as we now behold in the world is life—the life is God. How foolish and vain then is it to contend with this great law of being: to be constantly quarrelling with it. We are parts of this human power, and we live in this law of human expression. Our personal experiences, however, come closer to us than this outward expression. Within ourselves we know that life is expressing itself. Thoughts rise from our brain as perfume rises from the flower. Actions speak out our life as color paints the rose. We are just what that life makes us, and that life has come to us in what manner?

Let us reverently turn and look back over the pages of our past destiny. What are we to-day? Let us question upon this point the fathers and mothers who have preceded us. Let us question the races and climes that lie back of us, the countries and homes from whence we have

come. Let us question the great ages that move on in marches whose steps echo yet in some dim way through the corridors of our consciousness. Let us question nature, with all her wondrous workings of immutable law. Let us ask sea and forest, rock and flower, the seafoam and the gleaming sand for out of all these does thy life come. Oh, soul of man, within thee are all these written. We know that we are results of all that has been. Every heroic deed that has occurred throughout the ages has given us something to live upon. Every sin and crime of the centuries gone has had its secret, silent influence upon us. As the world's expression of life, everything that has been and is, we in some sense are.

Then, oh Man, accept reverently and thankfully this great, this sublime gift—this gift of thine own selfhood. It concerns us little to know how we have received what we have. Our present destiny is what concerns us most. If I, as I stand here before you this morning, am an expression of that infinite power of life, if I hold within myself a link to the great chain of cause and effect, then I, as a human being, can only know what life I have as my own by an unchanging law. And I have to speak of that power and that life as they express themselves to my consciousness in thoughts, impulses, desires and deeds. Who gave me this or that feature of face, this or that mark of figure I care not. It is mine by a law as perfect and unchanging as that which rounds a dewdrop or makes a world. I stand in the guise of a man, and the inward life I have is my own by and through the operation of immutable law. But it does not concern me vastly to know whether I have the power to perfect myself as a man, and remedy what faults and deficiencies I possess. Has this interior power of life a destiny toward perfection, or shall the outward combination of circumstances and events compel destiny by thwarting that interior power?

These are vital questions: they are as grand as humanity itself. They are not questions of inheritance: they are questions of destiny. We know that we have an inward aspiration for the better, the truer, the nobler—we are not content. Some of us do not know how to interpret our desires, our restlessness and wants, but we all feel conscious of possessing unsatisfied desires, earnest longings of discontentment, and these desires and longings are to the spirit precisely what hunger is to the body. We want to know more than we do, to be better than we are, to gain something we do not possess—and these wants are signs of life. Intellectually we want to know more of cause and effect; affectionately we demand love and sympathy; morally we want to be better than we are; spiritually we want to come into relations with the divine spiritual life itself. These wants are various in a degree as the individuals that express them. A combination of wants, like a combination of traits of character, expresses itself in different degrees and ways. But all these expressions are from life itself. The inner want gives impulse to the outer act, and so men are seeking continually to gratify themselves—some upon one plane and some upon another. State what you desire and you state what you are, for all life expresses itself in desire.

[To be Continued.]

## STUDY IN MEDIUMSHIP.

DAVID REID, JR.

In reading such communications as Mr. Dawbarn's very interesting "Study in Mediumship" and the letter by a reader on the same subject in your issue of May 21st, I have often wondered what Spiritualists generally consider the object of revelation. Some people regard it as a patent labor-saving device for those fortunate individuals, the mediums, enabling them to get along without the intellectual and other equipments of ordinary mortals. Such a conception leads to much misunderstanding. It seems to me that this talk about fraud and deceit arises in part from the expectation of receiving more than the circumstances warrant. We are too apt to desire continual material manifestations by spiritual intelligences, forgetting that to the higher orders such phenomena are of no consequence beyond the arousing of the attention of those unapproachable by more ethereal means. Like does draw to like everywhere and those who consult the unseen world for advice as to material matters and issues, must remember that the communicating intelligence is necessarily somewhat on a par with equivalent advisers in the body. Some spirits may know enough to make their statements reliable; others may merely reason or surmise, while others may only seek maliciously to mislead; others still may be as honestly ignorant as the inquirer. It is better always to give the spirit, no matter how undeveloped, credit for good intentions. Let us also, instead of tempting these weaker brethren by desiring information as to mundane matters, seek rather the higher teachings of the spirit which lead us to relegate all these material subjects to a secondary position. Our reason was given us to use, whether we be medium or adept, and all are to some extent one or the other, or both. To me the great *raison d'être* of Spiritualism is, that it reveals the continuity of

life beyond what is called death and shows that in that life there is a possibility and eventually a certainty of unending progress. To the blank Materialist it opens a new world altogether, and to the theoretical Spiritualist it confirms the dearest and most delightful of his dreams. It is no sect and needs no organization. It is the friend of all sects and all forms of faith or no faith and the opponent of none. No one religion or brand thereof contains or can contain all the truth, but no one is entirely destitute of some portion of it. Even the Roman Catholic section, which on so many good people acts like a red rag before a bull, and doubtless with good reason, as they could easily prove, is in advance of many sects in point of doctrine and practice. Does it not hold firmly to the belief in purgatory? and what is purgatory but a most doleful picture of the spirit land? Doleful as it is, however, is it not captivating compared with the gloomy though lurid representations of the lower depths which are held so tenaciously as the sole equivalent by so many evangelical Churches? Purgatory, bad as it may be, is yet the region of hope, while an orthodox hell is the dwelling of dread despair alone. Is not that one good point in Rome's favor? Again, can any of your readers tell me how many female saints there are in the Protestant Church annals?

I am a Presbyterian, so I am not well up in the calendar of the saints, but as far as I recollect, we Protestants only allow the prefix "it" to persons of the male persuasion, while the Romanists not only canonize women, but in the person of the Virgin place her almost as high as the highest of the sterner sex. There is some truth in all systems. Spiritualism is not then a force outside of other movements destined to destroy any or all of them and occupy the vacant place itself. It is rather a force within, which is vivifying and re-vivifying all forms of thought, ecclesiastically working everywhere, even among the apparently most creed-bound systems, and silently and surely bringing about the recognition of the truth, that man is here and now, at least potentially, and also in the hereafter assuredly, absolutely, one in spirit with God. Is not this end glorious enough without the applying of all sorts of fraud-proof tests of spirit identity for the gratification of merely personal curiosity or desire for gain or glory? To those who can not yet agree with me and who would subordinate all things to the obtaining of proof concerning the return of their loved ones, let me say that each one can, if he or she will use the means, have as sure evidence of the presence of spirit friends as the circumstances of the case will admit. Let each individual, or better still, each family or collection of well-tried friends meet at home and give the spirits the opportunity of manifesting their presence, and I venture to predict that no one will be long dissatisfied on the point in question. I do not disparage professional mediums. They are very useful and for some phases indispensable, but I think for the average individual it is more satisfactory, at least at the first, to receive the messages in one's own home among personal friends. It is then easier, as a rule, to disabuse one's mind of suspicion, and so the spirits are given a better chance to communicate.

As to so-called deceiving spirits, let me urge upon all investigators to be kind and forbearing towards them. They are brothers and sisters just as truly as the most glorious seraphs that approach us, else why do we speak of the brotherhood of man and the fatherhood of God? Do not get angry with them then if they disturb your circles at first by trying to interfere with those you wish to hear from. Show them you are as anxious to help them out of their darkness into the light as to get news from your blood relations, and I feel assured if you so treat them, your troubles at the circles will soon be over. Not that they will cease to come, for you will not desire that. You will be only too glad to receive anyone whom you can help in any way whatever. And you may be sure that when you enter the spirit realms yourself and meet the great brother who died on the cross and he begins to thank you for all your kindness to him, and you reply astonished: "When did I see you or have communication with you to give this aid you speak of?" the old familiar words from the record of his earth life will come in loving accents from his lips: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Written for The Better Way.

## THE SPIRIT SIDE OF UNIVERSAL NATURE CONSIDERED.

DR. R. B. WIERLOCK.

Prof. Buchanan thinks that spirit and matter are the two extremes of human thought; that we should not mentally contemplate these two words as similarities, but in antitheses.

In what follows I am disposed to give endorsement to the above predicates of the professor and for the following reasons:

First—That matter in the light of true science and sound philosophy must have at least three dimensions, to-wit: length, breadth, and thickness.

Second—That it should be subject to the law of division, gravitation, adhesion, repulsion, and disintegration.

To me it seems evident that such conditions and contingencies do not belong to the spirit side of universal nature. Spirit—infinite in the light of divine science is ever omnipresent and hence not subject to the law of gravitation nor that of subdivision, it being everywhere co-existent and self-existent, hence unlimited and undivisible.

To prevent a fit of apoplexy in the brain of a bigoted Atheist, the word "God" should not be made to signify the above infinitude of spirit. But every well-meaning Spiritualist and every spiritually developed medium can use the word God with its best and highest definition with much delight and great satisfaction, not only to themselves, but for the enlightenment and higher unfoldment of mankind.

To affirm, as many do, that universal nature is all matter, or by others that it is all spirit, would seem, with my comprehension, to stultify that faculty of mind called comparison, giving no distinction between the visible and the invisible; between the law of attraction and the thing attracted; between that something we call love and the object loved; between that spiritual principle called life and the ever-changing material forms which life is made to animate.

But to return more directly to our subject, permit us to assume the absolute existence of both spirit and matter, one the antithesis of the other, yet correlated, each self-existent and absolutely eternal.

This conception will open two vast fields for human thought and study. It takes in the infinite past and the eternal future; also the ever-blooming fields of conscious materiality and the ever-present field of causation which exists in perpetual motion in the great realm of material existence.

As I understand it that force which moves and rolls and guides the visible material universe can only be found in that hitherto untrodden field—the spiritual side of universal nature. Matter is that which is moved. Spirit—intelligent spirit—is the moving power. Matter in its relation to spirit is always negative. It is the subject, the slave.

Spirit is the master, the controlling king, the supreme sovereign, the life-giving and the life-moving power of all so-called material things. Hence it is the fountain source of all phenomenal wonders.

As soon as human wisdom can banish theological ignorance, all seeming wonders will become rational and beautifully instructive for the spiritual unfoldment of mankind. In that ever-glorious field lying upon the spiritual side of universal nature there is no death; no grave-yard; no heaving sigh; no misdirections; no individual or local wrong.

Upon the material side there is often found an unwelcome exhibition of all of these, and for ought we now know they may be precious stepping-stones to some high and noble end in the future progress of man. For, whenever human wisdom shall rise upon some higher peak, in spite of pride, in erring reason's spite, it will wisely conclude that—

"Whatever is, is right."

That is, it is a means to some good and noble end.

To comprehend the good which ever lies upon the spirit side of nature is not the work of superficial minds. Nor is it expected that minds mostly devoted to the study of the material universe will readily perceive the ever-present spiritual force which underlies and wisely guides and controls all material things.

All forms visible are phenomenal. The real cause of their existence lies in the realm of the invisible. All things visible to us are manifestations. The unmanifested is spirit—is God—whose body is nature, himself the soul, to which there is no high or low, no great or small, but is one infinite, onward, rolling wheel in which all human beings are but so many spokes or constituent parts.

To make discoveries let us be taught to think.

Written for The Better Way.

## A VISION, NOT A DREAM.

J. T. HAUGHEY.

My guide had promised me better things and on the night of August 25, 1883, I sat alone in my room, no other person in the house. I put out the light and was soon consciously in a realm unknown to me. A gentle form was at my side, and we seemed floating in space amid bowers of beauty and loveliness.

We approached a large pavilion which stood upon a lofty terrace, where was gathered a vast multitude of people from many lands. All seemed joyous and happy and many kind greetings were extended to the newcomers. We drew near the central personage, a majestic form seemingly clothed with authority. By a dignified wave of his hand he seemed to demand my attention and I approached him reverently. I bowed my head and said, "I am at your service."

He turned to his clerk and spoke my full name. And in a moment a large clasped volume was opened before the judge.

(I had long since discarded the popu-

lar idea of a literal "Judgment Day," but I now began to think surely I am now before the bar of judgment.) The judge glanced at the open pages and said: "Child of earth, here is your life-record to the present date. Here on the credit page in steadfast color are your main virtues, on the opposite page in black are your faults and failings. Scan the record carefully and judge for yourself your own life-work." I stood gazing at the open volume. Along down the debtor side were long black blots or stains upon the page and in my perplexity I turned an inquiring glance at the clerk, who was smiling at my confusion. She turned to the judge and in a calm sweet voice said: "Anger, represented by these dark stains, is in this life an inherited weakness. The only dark spots in this life are in this tendency to anger." She unclasped an older volume and placed it open before the judge. "Here," she said, "is the record of his father." The book was turned to me. Both pages were full of entries, but the footings showed the credit side ahead, but on the debtor page above the middle was pictured the broken scythe that I had seen my father in a fit of anger break across the corner of a rail fence when I was a boy.

The old volume was laid aside and again I looked at my record. The judge asked, "Do you know the persons whose names appear on the credit side?" I answered, "Yes, these are the orphans I had taken to my heart and tried to shelter, support, and protect. There are seven of these besides those of my own blood and they, too, are seven. One of these orphans and all but one of my own are in the higher life."

The judge asked, "What is your religion?" I replied: "I have no creed; I believe but little; make no profession; I only try to do good. If I ever wronged any human soul let that soul stand now before me. If I am a vile sinner, I would know it now." "Child of earth," interposed the judge, "you see these stains on your life-record. Remove these blots by concentrating the power of your own will against this tendency to anger. Similar dark stains mar the beauty of your spirit home. They are plainly visible to all upon the walls of the building preparing for you in the spheres of angel life. By your strength of will and the practice of self-righteousness these stains will gradually fade out and your record will become pure and clean. When you again appear in this presence you will be shown this record. Here! sign your name, that you may know what record your future earth life may make." I wrote my usual signature with date, as directed.

The judge took my hand in his and pointed away to the left. "There," said he, "just beyond your group of green hills, where the light like rosy dawn streams from the headlands, is your home preparing for you. Many of your earth friends are there dwelling in bowers of beauty. Some of your loved ones are in this assemblage, and they had you called here, for from this plane of life, which is humanity's second sphere of existence, there is constant intermingling and communications with the material plane of life below."

My hand was now released. The judge turned to others who were constantly coming, some by way of trance, as in my own case, but more through physical death. I cast a hurried glance at the recording angel and spoke the name "Josephine." She bowed in recognition, and now my guide who had brought me into this presence, I had not identified her as an acquaintance even. She had receded some distance and now beckoned me to follow. I approached her and offered my hand, which she clasped as I spoke her name, Jeanne de Arc. Then down, down, into the deepening mists and shadows of earth. She withdrew her hand from mine and a sweet voice in rich French accent spoke the words, "Remember the lesson; adieu." I lost sight of her and found myself seated in the darkness of my own room, but with all these scenes tangibly real in my thoughts.

## LATEST INGERSOLLISMS.

No man is too poor to be generous. Kindness is the sunshine in which virtue grows. A real religion comes from the human heart and brain.

Give to every human being every opportunity you claim.

Keep your word with a child as you would with a banker.

Just to the extent a man mingles thought with his work he advances.

I don't believe that any God will be satisfied by the worship of hypocrites. Humane love is a perpetual magician. It makes of common clay right royal kings and queens.

There isn't an orthodox creed in the world that hasn't been stained by the blood of persecution.

What air is to the lungs, blood is to the heart, light is to the eye, liberty is to the heart of man.

Heresy is the opinion of a last year's leaf of a this year's bud. Heresy is what the coffin says to the cradle.

Whoever has won the love of a good woman and has made himself emperor of her heart and her empress of his, has made a success of life even if he dies in the gutter.

## CLEANINGS FROM OUR FOREIGN EXCHANGES.

P. L. DE GUENAY.

A few facts taken from the annual report of the Spiritualist society, "Constance," published in a recent number of the excellent weekly which bears the same name and is the organ of the society, will perhaps set our American societies a thinking. This society has a capital of \$47,154 represented by a fine hall, a well-stocked library, shares of stock, etc. It is a corporate body, independent and fearless, and the scope of its work is vast, embracing regular courses of lectures on theoretical studies, mediumistic work and development, propaganda by means of publications, a relief fund, etc. During the year 1891 the society donated to other societies in South American countries \$14,000 and pamphlets, besides printing 8,000 copies each of two short pamphlets for free distribution. It has relieved distress among the Spiritualists of Buenos Ayres to the amount of \$5,129.

Surely our Buenos Ayres brethren are earnest in their efforts to serve the good cause. Their example should arouse the emulation of our own societies, especially when we remember that this good work is done in a country where blind submission to priestly rule has long prevailed and still prevails to a large extent. What an eloquent proof of the vitality, power, and truth of Spiritualism! All success to "Constance."

"*Verdade e Luz*," published in the Portuguese language at San Paulo, Brazil, contains in its issue of March 31st several well-written biographical and eulogistic notices of Allan Kardec, the anniversary of whose death was celebrated on that day.

We gladly add to our list of exchanges "*La Irradiacion*," a semi-monthly journal, which made its first appearance in Madrid, Spain, on March 1st. This new champion of Spiritualism shows every sign of vitality and editorial talent. *¡Bien venido! Hermano!*

## ORTHODOXY ANALYZED.

Rev. Minot J. Savage, in his addendum to his recent work, thus tersely and logically puts the whole question of creedal orthodoxy. In speaking of the basic assumptions upon which orthodoxy rests, he says:

It will be well, right here, to group and number them. They stand as follows:

1. The fall of man.
2. Atonement through the Christ.
3. Heaven for those who accept the atonement.
4. Hell for those who, for whatever reason, do not accept it.
5. The infallible Bible which has revealed these things and by means of which only are they known.

Here is the real heart of the creeds, the kernel in the husk. If the truth of these can be maintained, orthodoxy is secure. If any one of them be not true, then any most ordinary thinker, if he be at all clear-headed, must see that the whole system must be surrendered, for each of these points is vital to the whole scheme. Let any one of them be taken away, and the reason for maintaining the rest is gone. If there has been no fall, then there is no need of any such atonement. If there has been no such atonement, then either man has not fallen or else he can be saved in some other way. The old heaven implies the fall, the atonement, and the lost. Take away the old hell and there is no reason for all this stupendous scheme for saving people from it. And if Scripture be not infallible, then the whole scheme becomes the fancy of an ignorant and barbaric age, of no more authority than the dreams of Mohammed or Gautama. All this is perfectly clear—as simple and as inevitable as the "multiplication table."

—The Arena.

## THE JOURNEY OF LIFE.

LYMAN ABBOTT.

Life is a quest. Everywhere men are seeking for something, they know not what. They are not always intelligently seeking. But they are never satisfied, and, paradoxical as it may seem, no man is so dissatisfied as is the man that is satisfied. The man who has all that he thought he wanted is the most miserable of men. Humanity is in motion. In some places the movement is very sluggish; in some, full of great energy, but it is all moving, from the springs in the mountains to some unknown ocean. Science is a search. Men are not satisfied merely to take the phenomena of nature and collate and compare them and put them into their respective pigeon-holes. Scientific men search the heavens with the telescope, and the minutest atoms of the earth with the microscope, dividing and subdividing, analyzing and combining, spending days and nights in search—for what? That they may find that there is really a universe; that they may find what is that something that makes out of all these varied phenomena a unity. "I believe in the universe," says my correspondent's agnostic friend. Perhaps that seems to you a very simple creed. But it is a very profound one. Man has gone a long way in the march toward truth when he has come really to believe that beneath this twisting and turning, this mutation, this perpetual variation, these seemingly separate phenomena there is a unity.—Christian Union.



# NOTES FROM MY DIARY OF SEANCES.—No 2.

F. P. AINSWORTH.

According to the appointment referred to in my first chapter, we visited the medium two days later. Upon sitting quietly a few moments, she turned to me and said in substance: "You are one of the most skeptical men I have met in a long time; you would never become convinced of the truth of Spiritualism through any experiences you could have with me as the medium. When I desire to see for you, there comes before me only a cloud of mist, which I can not penetrate. You will be convinced though at last, through the development of mediumship in your own family, and I think in your own person; for I see a large bundle of pens, and you are shown to me engaged in writing a great deal."

Addressing my companion, she continued: "I can see very clearly for you; for you are a medium, though you do not know, or believe it when I say so. I see a little girl, I judge her to be from twelve to fourteen years of age. She appears very happy to be able to come to you, and I think she was your own child. Have you not a daughter in spirit life?" My wife said she had not. "Well," she continued, "if not your own child she comes very near you. And now I see standing behind you, leaning over your shoulder, the same boy who was with your husband the other day, and he says to you, 'Mother, the little girl who comes with me is my cousin Ida, whom I have found in spirit life.' I see she is your sister's child, and was one of a pair of twins, and passed out when less than a year old. Now I see the boy holding up an open-faced silver watch with gold chain attached, and says he is glad you gave this watch and chain to his brother Charlie. I see the watch stopped at half-past two, and this is to indicate that he became unconscious at that time, his last memory of earth was at that hour. I see him now leaning on a bicycle, and I understand he rode upon it a great deal during his last days with you. I see him fall head first from it, and I get a feeling of severe pain in my neck and spine. You know about the fall, but did not know that he never recovered from its effects. He kept this knowledge from you, for he knew it would trouble you, but he never fully recovered from this accident, and now I feel a sensation of chilliness creeping over me and becoming more and more marked. I am very cold, and the pains increase in my back and neck."

The medium actually shook with the apparent chill, and showed every indication of the pains she described. Continuing, she said: "I see him with his head drawn over backwards and the spine curved inwards, and I understand he passed out with the disease called 'cerebro spinal meningitis,' and after death the body became covered with red spots."

She said much more which I can not now recall, and, of course, what I have given is not in her precise language, but represents the actual facts stated as nearly as I can recall them and is substantially correct.

The medium was apparently in a perfectly normal condition, and we understand she usually was simply giving us her impressions received clairvoyantly and clairaudiently.

All her statements were in accord with the facts as we knew them, and we afterwards learned that our son had informed another person of his continued suffering from his fall from the bicycle, at the same time requesting his friend not to mention the matter to us. Other evidence also afterwards came to our knowledge confirming this particular fact of her statement.

During the early evening of the same day we called upon another medium whom neither of us ever saw before, asking for a sitting, but were informed that she was too much used up to give one at that time, but inviting us to remain for conversation, which we did on general matters. I am certain we made no remark or suggestion which could have revealed to her our identity or the names of any of our spirit friends, but just as I was about to leave her cottage on an errand, she said to me, "Frank is going with you, I see him standing by you now." I pretended ignorance, and asked whom she meant by Frank. "Your own son," she replied. "Well," I answered, "if he is present, I will not go just now; he may give you some message for us." She said he could not, as she was so thoroughly de-magnetized that she could not be entranced.

Just then we were interrupted by a messenger who came to call the medium out on some private matter, and introducing herself temporarily, and left us with another stranger. Very soon she turned to me and said she was sensible of the presence of a spirit who said he was my Uncle Charles, and that he had been a Methodist preacher, that he was my father's brother. She seemed unable to give anything further from or about him, and we soon after withdrew, and later attended our first materializing circle, where we saw some very strange manifestations, concerning which we were then and still remain unable fully to decide as to their genuine spiritual character. Like all such they seemed preposterous to us then.

But, having seen and learned so much

of the marvelous and incredible, yet nevertheless, demonstrated its reality as objective phenomena, not due to subjective or hypnotic states. We neither accept what is not proved, nor deny what seems to us even absurd or impossible, because we remember that "mystery" is written upon the face of all the wonderful manifestations of nature, and that to deny that which we fail to understand, is equivalent to a denial of all the facts of the universe of God, "whose ways are unsearchable and past finding out."

Subsequently, we visited another medium who had the reputation of being able to diagnose and treat disease by spirit aid, but who, in his normal condition, was probably not above the ordinary intelligence of the average man. We submitted him a lock of hair from a daughter of a relative of ours who had been for nearly a year in very poor health, simply asking him to give us what he could of the person's condition. The only information we gave was that it was a young woman. Holding the hair to his forehead a short time, he proceeded to detail her true condition with great fidelity, entering also into the realm of causation, and among other things, noted that her present condition was largely the result of inherent weakness of the constitution, which was no doubt true. He did not recommend medicines of any sort. Simply plenty of fresh air and exercise, good food and sleep. This was almost four years since, and the young lady is still gradually improving in general health, though not strong at all. This was several months after the experiences first narrated, and the medium one whom we never saw before. He continued to give us impressions concerning ourselves, and said what nearly all the mediums we have seen since have repeated, that we were both undeveloped mediums. Furthermore, he continued, "There is a spirit present who tells me that he is your father's brother; that he was a preacher, and that he has already made himself known to you by name twice, that it has been due to his influence over you that you have been led to the investigation of the foundations and conclusions of Spiritualism, and that his purpose was and is to convince you of their truth and value, and prepare you to be an instrument in bringing others to a knowledge of the great truths, that man can never die, that he may learn here to become worthy of his future destiny, and to know its value and meaning."

About this time we made the acquaintance of several families in the next town who were Spiritualists, with whom we made arrangements to hold family circles from time to time, the results of which were to confirm and continue our knowledge and experience in matters spiritual, and prepare us the better to receive and understand what subsequently came to us, and will offer abundant material for the future continuation of this narrative, if the editor shall approve.

## A SKEPTIC CONVINCED.

D. S. Morrison gives the following description of a seance in the *Constitution-Democrat* of March 23d.

"On February 14, 1892, at 811 Main St., Keokuk, Iowa, I had through the mediumship of Mrs. W. L. Thompson such convincing proofs that it removed all obstacles of doubt from my mind. This lady had not been put under test conditions for some time, but that night her controls said positively, she must be put under strict test conditions. A lady committee examined her apparel to see that she wore nothing but black. A committee of men examined the cabinet, I being one of them. There was but one door where any one could enter the cabinet as a confederate. A man whom I shall call Mr. H., (for I have forgotten his name) got some nails and a hammer and nailed the door securely. He remarked to me as he drove the last nail, 'Now I would like to see them pull those nails out and drive them back again without me hearing them.' He says to me: 'I am a natural born skeptic; I can't help it, I was built that way.' I told him I was slightly afflicted with the same malady, but, however, we might get something conclusive this time. He says, 'If I do, they will have to do better than they have done heretofore.' When the seance commenced unfortunately the light was placed too high so it reflected into the cabinet through an open space above the curtain. This threw the medium into a fit of coughing, and her controls ordered the light dimmed. By a mistake they got the room so dark that you could hardly see your hand before your face. This was anything but satisfactory, and the longer the seance went on the more aggravating it seemed to me. This continued till my dissatisfaction was reaching a point that could not much longer be borne, and I think Mr. H. was very much in the same mind. But although we did not say anything, I presume we thought so loud that the spirits heard us, for all at once the winter of my discontent was made glorious summer, by the coming of a spirit that stood before the curtain and said: 'Turn on the light.' The light was turned on full, and the room made perfectly light. This spirit proved to be one of the controls who is called the French lady. She walked straight up to the circle with a coolness and self-command as if she felt as natural in the elements as we mortals of earth. Walking up to Mr. H. and

taking him by the arm, led him around to me, then taking my arm, she marched us both up close in front of the circle, saying, 'Here are two skeptics, especially this one,' shaking Mr. H.'s arm. Turning to me, she said, 'But this gentleman is not so much so.' She said, 'My business as a control is to assist the spirits in materializing, but as you two gentlemen were very desirous of a test, and could not believe without positive proof, I came to give you one.' She spoke fair English with a slight French accent. She looked as much different than the medium as any two other ladies could appear. The medium being a large woman, with a broad, round face, and very light complexion. The spirit form was dark complexioned, with a narrow, slim face, with very sharp, prominent features, and she was not much more than half as large as the medium, this being positive proof of itself, for a small person can make themselves look large by additional clothing, but a large person can not make themselves small. After looking at her carefully, Mr. H. remarked that he was satisfied she was not the medium, turning to me, he said: 'It settles that part, don't it?' 'Yes,' I said, 'it settles it that she is not the medium, but it does not prove that some one has not slipped into the cabinet.' On saying this, she turned to me with an expression as if to say, 'I'll prove that, too.' She stepped back two or three feet, and then, in the plain sight of all, watching in breathless suspense, she commenced going down and contracting in every way, until about the size of a ten-year-old child. Then she stopped a moment to give all a chance to look at her. Then she grew smaller again until the size of an infant. Then pausing a moment, she decreased until there was only a bright spot on the carpet the size of a walnut. Then a tiny spark was left, and that finally went out. Then three loud knocks were heard, and the skeptics admitted 'That knocks the skepticism out of us.'

Written for The Better Way.

## SPIRIT PHOTOGRAPHS.

P. F. DE GORNAV.

*El Precursor*, of Mazatlan, Mexico, gives an interesting account of experiments in spirit photography. In the little Mexican town of Yeda, there resides a medium named Dolores Mas, whose gifts are remarkably varied. A resident photographer discussing Spiritualism with some members of a prominent family of Spiritualists, expressed his settled conviction that such a thing as obtaining a spirit-photograph was an impossibility. The Senora Dolores, consulted by the family, told them to invite the photographer to bring his instrument to their house and try with her assistance. He consented. Two attempts were made which gave no result, and the photographer was already boasting of his victory, when the medium suggested that he make a third trial, her control assuring her that it would be successful. He did so, preparing to enjoy her discomfort. "Tell him," said the control, "that the result is on the negative, but he can not see it yet. Let him take the plate home and treat it in the usual way, he will find more than he or any one else expected." Putting off the defeat, thought the photographer, and he went home. But, lo! when the picture was developed, there, by the side of the medium, stood the form of a beautiful young girl, which all recognized as a beloved member of the family, long since transited, in the back ground were six other faces of spirits, five of whom were recognized.

The astonished photographer wishing to continue his experiments, it was agreed, with the control's consent, that they would take place in his establishment, and thither a dozen ladies and gentlemen met on the day appointed. On this occasion no less than ten pictures were obtained, in most of which the medium was not portrayed but groups of beautiful forms filled the whole plate. A most interesting feature attended the fourth picture taken, the photographer—possibly to test the spirits—placed a crucifix in the left hand of the medium as she posed before his camera. When the negative was taken out the form of the young girl who had appeared in the first picture taken at her parent's house, was seen standing beside the medium and the crucifix was on her breast. She was draped in white and a soft fluidic light emanating from her form shone on the medium, bringing out in strong contrast the latter's dark dress. To say that that photographer is sorely puzzled would hardly describe the state of mind of the skeptical gentleman.

## SPIRIT HEALING.

A correspondent of *Light* (England) gives the following statement as illustrating a phase of mediumship and healing, referred to in the columns of this journal:

This recalls what was said to me twenty-five years ago by "The voice." (This term was employed by me many years ago to denote an intelligence made known to me in those days only when it suddenly spoke to me; mostly in my waking state, but sometimes in vision.) It was in the year 1866, I was living at Passy, Paris, occupying a suite of apartments overlooking the Place de la Marie. I was suffering greatly with toothache, which came on acutely one hour after retiring at night. My only relief was from

a mixture of laudanum and oil of cloves which I kept handy at the bedside. So as not to disturb my wife I had gone over to a bedroom at the extreme end of one of the two suites, where I could be quite alone and my groans would disturb no one.

In the early dawn, scarcely light, there came a vision, my eyes being closed, the spirit lights I had been accustomed to begin to flit about. Shadows and strong lights playing against the ceiling with curious movements and appearances near to the ceiling around the walls.

I had been watching these things for a short time only, when my attention was suddenly called to the side of my face at the spot exactly where my tormenting tooth was located, and from which I now saw pouring out in a gushing stream, apparently as thick almost as my little finger, a fluid, in respect of which the voice now spoke up, saying, "What you see is the bad stuff that made your tooth ache: it is not material but spiritual; the sensation of pain as well as pleasure is in the spirit, not in the body. This bad stuff of your spirit is now going out and leaving you; your tooth will not ache any more!"

I am sorry to say that in those days I never gave willing credence to the things constantly happening. I made much of "reason," always feared to become "the victim of delusions," and was as orthodox in not yielding readily to conviction as those whose unbelief is founded in want of such experiences.

Hence the following night, and the night following that, and each succeeding night for eight days, I went to bed every night in fear, and with my preparation of laudanum and oil of cloves at the bedside to be used on call. But no call came, the voice, as it ever did, spoke truly: That tooth never ached again!

Now, then, if an expectant state of mind has anything to do with these things, the pain should have returned, and I want those who are just now so very busy in getting up theories to account for facts to note this one; and all my experiences were of the same tenor, my mind at no time was conditioned to produce spiritual phenomena. They invariably came of themselves, and for the most part in broad daylight, and because I would not treat them as facts like other facts of life, great pecuniary losses happened to me, and things more painful still, until I was at length forced to promise myself that for the future I would pay attention to such things, a promise that I believe soon after was the cause of my being saved from death, a story I may perhaps give you at another time.

T. H.

## WENT TO HEAVEN.

During the meeting of the Indiana State Medical Society on May 13th, Dr. N. N. Shipman, of Seymour, read a paper on "Preternatural Sleep," citing the case of Little Jesse Street, of Indianapolis, Ind., who has heretofore received some newspaper attention. Dr. Shipman was the attendant physician. The boy is aged thirteen. One day the father left for Illinois to seek work. The lad cried to go with him, and after he had gone the boy laid down, with the request not to be awakened until his father came home. He slept for one month, and his first question on rousing up was: "Has papa come home yet?"

The boy claimed that while asleep he went to heaven, and that he looked down upon his father at work in Illinois and told what he was doing. This proved to be true. Twice during this sleep Jesse was supposed to be dead, but each time while preparing him for the grave signs of life were manifested. After this the boy had several long sleeps, during which he took no nourishment save what was forced between his teeth with a spoon. Beginning on the 11th of February last he slept eighty-eight hours without a break; then he roused up for a day, after which he again slept twenty-four hours. Dr. Shipman reported that since that time his condition has been normal. The doctor confessed his inability to explain the phenomenon.

## FROLIC SOME SPOOK.

The members of George Hodgson's family in Palmyra, Maine, are entertaining supernatural visitants. The rest of the town is all stirred up over the weird affair. Mrs. Hodgson says that the first mysterious occurrence took place about eight weeks ago. Then she and her husband were awakened from their sleep one night by a loud pounding upon the headboard of the bed in which their little girl was sleeping. Soon after the spook recommenced his antics. One night he made himself manifest by slinging objects about the room. A bottle of ink that sat upon a shelf was hurled at the little girl's bed and smashed into smithereens. The bed was ruined by the liquid. A pan of apples placed on the table was thrown through the window. A dish of eggs which Mr. Hodgson had carried down in the cellar came up stairs, cracking through the door panel. The pan, eggs, and all landed on the further side of the room in a mess. Some plants on a table were next taken up and thrown into Mrs. Hodgson's bedroom. These, however, did not share the fate of the other queer articles, but remained uninjured.

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Written for The Better Way.

### APRES LA MORT—AFTER DEATH.

LEON DENIS.—NO 5.

(Excerpta translated by P. F. De Gournay.)

### SOCIAL QUESTIONS—WOMAN.

The social question does not embrace only the relations of the classes with each other; it concerns also the women of all ranks. Woman, that great sacrificed one, to whom it would be equitable to give back her natural rights and a situation worthy of herself, if we wish to see the family stronger, more moral and more united. Woman is the soul of the home; she it is who represents the elements of gentleness and peace in humanity. Freed from the yoke of superstition, if she could make her voice heard in the councils of nations, if her share of influence could make itself felt, we should soon see the scourge of war disappear. The philosophy of the spirits, teaching us that the body is but a borrowed form, that the principle of life is in the soul and that the soul has no sex, establishes the absolute equality of man and woman from the standpoint of merits and duties. The Spiritualists give woman a prominent place in their meetings and their work. The situation she occupies is even one of preponderance, for she it is who supplies the best mediums, the delicacy of her nervous system fitting her so much better for this office.

The spirits assert that by incarnating themselves preferably in the female sex, the spirit rises more rapidly from life to life toward perfection.

This is because woman acquires more easily those sovereign virtues—patience, gentleness, and goodness. In man, reason seems to predominate, woman's heart is vaster and deeper. The situation of woman in society is generally such as to keep her in the background; she is often no better than a slave, therefore must she be the greater in the spiritual life, for the more a human being is humiliated and sacrificed in this world, the more merit it will have before eternal justice.

This argument, however, should not be invoked by those who wish to hold woman under perpetual tutelage. It would be absurd to find in the promise of future happiness a pretext for perpetuating social inequities. Our duty is to work in the measure of our strength for the realization on earth of the providential designs. Now the educating and uplifting of woman, the extinction of pauperism, ignorance, and war, the fusion of classes in solidarity, the appropriating of the globe, all these reforms are part of the divine plan which is nothing else than the very law of progress.

There is one thing, however, of which we should not lose sight; the indubitable law can only insure to the human being that happiness which he has individually merited. Poverty, in worlds like ours, can not disappear entirely, for it is the necessary condition of the spirit which has to be purified by work and suffering. Poverty is the school of patience and resignation, as riches is the test of charity and self-denial.

The form of our institutions may change, yet they will not deliver us from ills that are inherent to our backward nature. Man's happiness does not depend on political changes or on revolutions, nor on any external modification of society. As long as the latter remains corrupt, its institutions will be corrupt likewise, whatever changes events may work in them. The only remedy will be found in that moral transformation the means to attain which are furnished us by superior teachings. Let mankind devote to this task a little of that passionate ardor it brings into politics; let it wrench from its heart the very principle of the evil and the great social problems will be promptly solved.

### CULTIVATION OF ONE'S SELF.

What member of any educated circle, what worthy graduate of any of the higher schools of learning, is there to be found who, if he has lived according to the true spirit and in the full rights of his education, does not know himself to be larger and freer to-day than he was years ago—in some measure larger and freer than he was even a year ago? What one is there who is not conscious that in the same proportion as he lets his influence as an educated man go forth upon those about him, it is a wider, richer, more uplifting influence, reaching more persons because of the broadness of the sphere of his personal thinking and blessing with greater blessing those whom it reaches? That there are many members of educated circles or many graduates of the schools who have no such testimony to give, is true beyond all question. But testimony comes from experience and we speak not of the half-way workers or those who make their education a half-way thing. The witness-bearers are, and can be, only those who live, as we have said, according to the true spirit, and in the exercise of the full rights, of the education which they have enjoyed. These witness-bearers have but one voice.

But the argument, if we ask for it, is as good as are the experience and the testimony. The mind, if considered in itself, is made with all powers, not with one power. To limit it to the exercise of one power, or to but half of the whole, is as truly the part of unreason as to do the same thing for the body. The healthy growth is of all the parts together—each according to its own measure. The one gift, adapting the man to one line of living and working, may become the leading gift in life. But this may not exclude the reasonable development of other gifts. We may know literature and art and history and science, not fully, all of them, and equally well, but on that highest principle of educated life, "everything of something and something of everything," we may give our serious thought to what each and all offer to us. The forces of the mind moving with one leader, yet all moving, is the true philosophy of life.

Moreover, as to influence and results: Who knows that results are greater when the man understands only one thing and thinks of only one? The results that are seen may, perchance, be greater, though this, as relating to all cases, will need proving. But those that are unseen—who can tell of them? And the unseen results are often, if not always, the greatest and most important. In the unseen region is influence. It is itself, in the largest working and measure of it, the most unseen of all things. But what influence is, and from the nature of influence will ever be, so wide-reaching as that of a rich mind and soul which are filled out by education on every side to their fullness of culture and beauty? We see only a little distance, but we know something of the power of mind and soul extending beyond the little distance and beyond the greater distance also, and making life and light and love far off in other men. The influence of the doer may be seen, while the influence of the thinker may be unseen. But if so, it is only for the moment or the present. The thinker of the last generation has his fruit in this generation. And this is true, not only of the great thinkers of the age, but of every man of serious thought who thinks widely and passes to his children and his friends the energizing force of his own life.

His own life—it is here that we turn inward. The end of our being is not, first of all things, that we should be money-making machines, or agencies for charitable work, or promoters of physical comfort in society, or furtherers of what is ordinarily called the prosperity of the country. All these things may be included within our living and may form—some of them at least—a noble part of it. But we are ourselves behind and beneath all these things, and if, in that more hidden region beneath and behind the outward work we are nothing, both we and the work are insignificant.—President Dwight in *The Forum*.

M. Lockroy, of Paris, France, formerly Minister of Education, declares that the Italian court party desires war and is trying to push the country in that direction. King Humbert, he says, will soon be compelled to do something to escape revolution and financial disaster, and will do his utmost to induce Germany to open war.

### JUDGE HAMMOND AND HIS NUT TO CRACK, WITH REFERENCE TO ANIMALS IN SPIRIT LIFE.

B. D. HAMMOND, M. D.

Judge Hammond in THE BETTER WAY of June 11th gives a kindly criticism of my article in the same paper of May 17th, calling it "A nut for Dr. E. D. Rabbitt to crack." I think it is not a very hard nut, dear Judge, and so I will try. You give the example of two spirit horses "all saddled and bridled and richly caparisoned. They stood clamping their bits like spirited war horses," etc. I admit that this seems to be a plausible argument in favor of the existence of animals in spirit life. But you have often heard—have you not—of the wonderful art and knowledge of chemical forces to which spirits have attained; how architects are able in a brief time to collect by their will-power the exquisite elements of the air into the form of beautiful mansions; how artists are able to fashion elegant statues of men, horses, and other animals in the same way. Just at this point my invisible guide says that such is the scientific skill of some spirits and their knowledge of chemical forces, that they can kindle in their statues almost a semblance of real life. And these forms are real things in this case; not mere psychological impressions on the sensorium, being segregated from particles in the air sufficiently coarse to be seen by the ordinary outward vision.

Imagine for a moment the condition of things if animals should go into the spirit zones and worlds. If one kind of animals can survive the change of death, then many or most animals would naturally go into spirit life. Having survived the earthly change, they would be in connection with a more refined and powerful grade of forces which would enable them all the more easily to survive any future change and so they would be immortal. Remember now that animals propagate more rapidly than human beings, and see what we would come to if we had the spiritual universe filled with animals. Let man with his infinite possibilities take possession of this sublime universe and fill it with his exalted creations. There are spirits in the higher life, so ineffably sweet and lovely and radiant, that the whole animal world would be but a poor consolation in comparison.

N. Y. COLLEGE OF MAGNETICS.

### WHAT IS CLAIRVOYANCE?

In my experience I was never once asked how the spirits produced the varied manifestations so often witnessed, but the cry has been, How can we obtain greater wonders? Before we can understand spirit phenomena we must be able to realize that time and space are as nothing to spirits. The next thing to learn is that man is a living battery, receiving and giving off an imponderable fluid called the od, or odyllic force. It is usually invisible when it has passed through some organism. It is of such a quality that it can be used by the spirits. It is then frequently seen as a halo surrounding the medium. The giving off of this force constitutes a person a medium. The spirits possess a similar force and the blending of these constitutes the power whereby spirits produce the different phenomena. All manifestations are governed by attraction and repulsion. When these powers are equal, then the spirits are able to produce more perfect manifestations. Should the medium be a clairvoyant, what the spirit could see the medium would describe—the past, present, and the future, mixed up together. This is because time is nothing to the spirit. When the rapport between the spirit and a medium is good, the spirit may see what some person may be doing a hundred miles away or on the other side of the world. Very likely the medium will relate it as if occurring in their midst. If the manifestation should be a materialization and the medium's power predominate, then most likely the spirit would appear in the character of the medium. Should the spirit power predominate, the spirit would appear in its true character. Should the spirit be a true and intellectual friend, he will cause the medium to speak sense and give good advice. All manifestations are under the same law. About one person in eight can be used as a medium for some manifestation.—W. Wallace in *Two Worlds*.

### ARE CROWDS HYPNOTIZED?

Dr. Lombroso contributes a short paper to a French magazine, in which he demonstrates that there is a peculiar magnetism in crowds, which renders them open to suggestions of crime and violence, and explains most revolutionary crimes as committed by people in a more or less hypnotic state. This explains why some of the worst horrors have not been the work of habitual criminals. He quotes another authority to prove that "a crowd is a soil in which the microbe of evil develops easily, and the microbe of good dies almost always for want of favorable conditions," and that in a crowd the good elements are eliminated and the bad multiplied by a mathematically unerring law. This is partly due to the want of moral courage—men being ashamed to show their better feelings—partly to real hypnotic suggestion, which in this article is made to do duty to an extraordinary extent—as it is supposed to explain even the fact that a pupil learns faster from a favorite teacher.

### A NATION'S LIFE FOUNTAIN.

Rural Christianity in New England is depicted in somewhat doleful colors by a contributor in June *Forum*. He writes of an "impending paganism," and substantiates it by figures. In fifteen counties of a puritan district he shows by the "Bible Society" statistics that over fifty per cent of the population are not church attendants. But he attributes much of this impending paganism to the fact that the Church services are meagre and uninspiring and that the spiritual life of a Church is only upheld by "revivals." As an example of the religious fervor existing the writer cites a village of 1,000 inhabitants, pretty evenly divided between Free Will Baptists, Congregationalists, Methodists, and Universalists. The strongest of these are the Congregationalists and the Universalists. The former has a membership of twenty women and four men, and the latter thirteen women and one man, but the Masonic Lodge counts its members by the hundreds. As a remedy to avert further disaster he suggests more heart religion and less eloquence. "The effort to be eloquent," he says, "like all forms of trying to be smart, eats the heart out of a man with frightful rapidity." He also says, "God must be recognized as a living will, embracing all human relations, revealed in social institutions, to be realized through the practical endeavors of men and women, and established in the community of which they are a part."

"To leave these concrete virtues and relations out of account, and then try to maintain within the Church an abstract doctrinal creed, or to develop within the breast of the individual a subjective piety apart from them, is to doom the Church in advance to the dreary alternative between a cold, formal Phariseism on the one hand, and effeminate, sentimental mysticism on the other."

"The narrow ecclesiastical faction that contents itself with giving to a few favored individuals free passes to a future heaven, that occupies itself exclusively with the forms of its worship and phases of its creed, that entertains itself with elaborate rites or eloquent discourses, has had its day, and is already dying of inanition in the country regions. Whether paganism shall take the vacant place, or there shall be planted there a broader, richer, nobler Church, is the most serious spiritual problem that confronts American Christianity to-day. For the country is the fountain of the nation's life."

### THE LAND AND WATER OF THE GLOBE.

Mr. John Murray, a member of the Challenger expedition, and one of the highest living authorities on oceanography, has recently been delivering some lectures in Boston of peculiar interest to scientific men and students. Among many special papers of great value which have been published by Mr. Murray is one relating to "The Height of the Land and the Depth of the Ocean." In this learned monograph it is estimated that the area of the dry land of the globe is 55,000,000 square miles and the area of the ocean 137,200,000 square miles. He estimates the volume of the dry land above the level of the sea at 23,450,000 cubic miles and the volume of the waters of the ocean at 323,800,000 cubic miles. He fixes the mean height of the land above the sea level at 2,250 feet and the mean depth of the whole ocean at 12,480 feet. Of course these results are only approximate, but they help to render our ideas of these matters more definite.

In his paper Mr. Murray also estimates that the rivers of the old world carry into the ocean every year 2½ cubic miles of sediment. To this must be added the matter carried to the sea in solution, which is estimated at 1.183 cubic miles of matter. Together, then, the amount of matter carried through the land each year is 3.7 cubic miles. It would thus, according to this calculation, take 6,340,000 years to transport the whole of the solid land down to the sea.

### RELIGIOUS PARLIAMENT.

The Parliament of Religions to be held in connection with the World's Fair has been endorsed by Gladstone, Whittier, O. W. Holmes, Frances Willard, General Howard, Cardinal Gibbons, Archbishops Ireland and Ryan, etc. The advisory council consists of one hundred of the most eminent divines of Europe and America. Among the objects are: "To indicate the impregnable foundations of Theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces adverse to materialistic philosophy of the universe. To show how many important truths the various religions hold in common. To set forth, for the permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the earth. To discover, from competent men, what light religion has to throw on the great problems of the present age, especially temperance, labor, education, and wealth and poverty."

The husband of Mrs. Frank Leslie, whom she left with his mother some time ago, because he would not consent to earn a living, has acquiesced in the wishes of Mrs. Leslie and has been restored to her grace. Poor Willie!

### NEWS ITEMS.

Yellow fever is prevailing at Livingston, Guatemala.

The Post Office Department has decided in favor of Pittsburgh without the "h."

A San Francisco publisher has adopted a nickel in the slot machine through which to sell his papers.

The descendants of Davy Crockett will celebrate the 106th anniversary of his death at Rutherford, Tenn., August 17th.

A great number of Turks are being arrested in Constantinople on suspicion of being members of the Ottoman Constitutional party.

A monument was dedicated at Johnston, Pa., in honor of the "unknown dead." June 1st was the third anniversary of the terrible calamity.

Four powerful dynamite cartridges, with fuses attached, were found in the vicinity of the Great Eastern Railway station, near London Fields, Hackney.

The United States Court in session at San Antonio, Tex., has secured twenty convictions of Mexicans who were guilty of violating the neutrality laws during the late Garza revolutionary affair.

The trial of Prof. Smith, of Lane Seminary, on a charge of heresy, for declaring the Bible contained lies inserted by translators, will be begun by the Cincinnati Presbytery as soon as the gentleman returns from Europe.—*Post*.

An exchange remarks that it is significant that every dive-keeper in Chicago who is alive to his "business interests" wants the World's Fair closed on Sundays. Likewise the proprietors of all the near-by alleged "summer resorts."—*American Sentinel*.

There is a church in the town of Bergen, Norway, that is built entirely of paper. It can seat 1,000 persons in comfort and has been rendered waterproof by a solution of quicklime, curdled milk, and white of eggs.

The third Congress of Criminal Anthropology will be held at Brussels from the 28th of August to the 3d of September of this year. The extensive program includes nineteen groups of subjects to be considered. Communications are to be addressed to M. C. Dr. Semal, president, l'Asile de Mons, Belgique.

A freak of nature has come to light in the county jail of Fort Worth, Texas. His name is Jessie Lee, aged eighteen years. Turn the boy's face so that a strong light may shine into his eyes and a phenomenon is seen. Around the pupils of the eye, in the iris, are the twenty-five letters of the alphabet, arranged symmetrically. There are thirteen letters in each eye, those up to "M" being in the left eye and the remaining ones in the right. Lee says his father and four brothers are similarly affected.

Sunday morning a large proportion of the population of Oil City, Pa., was distributed along the banks and bridges of the Allegheny River and Oil Creek, watching the rise of the flood in both streams—the cause of which was due to a cloud-burst above Titusville Saturday night—when suddenly an explosion was heard up stream, followed by two others. Quick as a flash of lightning the creek for two miles was an awful mass of roaring flames. The oil and benzine from the broken tanks along the river had ignited. Bridges filled with people, boats and houses near the stream, were soon the prey of the flames, and nearly 400 people met their death amidst the conflagration.

When the Austrian garrison of Brody, near the Russian Polish frontier, accidentally crossed the line while engaged in maneuvers, the Russian commander of an adjoining post, instead of courteously notifying his neighbors of their blunder, called out his men and started on a double quick to attack the Austrian force. The latter, fortunately, learned their mistake in time and crossed into Austrian territory before the Russians could overtake them. This shows that it would not take much to light the flame of war on the Russian frontier, and that the Russians, at least, are anxious for an excuse to give battle to those whom they call their friends, but evidently regard as enemies.—*New York Press*.

The German "village" at the World's Fair, for which the Exposition authorities granted a concession some time ago, will occupy a space 225 by 780 feet on Midway Plaisance. The features of the exhibit are a medieval German town, with a market place and town hall, which will contain the German ethnographic museum. Around the town will be farm houses from different sections of the German empire occupied by natives. In a medieval German castle there will be a restaurant presided over by caterers from Berlin. Another interesting feature of the town will be an ancient monastery establishment. Then there will be large concert gardens in which about 8,000 people can sit at tables, while two German bands will play.

A KNOWLEDGE of psychology, says *Good Housekeeping*, will help a sick-nurse as well as that of physiology or hygiene, which means in other words that a knowledge of mediumship and its application in sickness is essential to the education of a good nurse.

### OUR EXCHANGES.

The Christians want the World's Fair closed on Sundays, and the laboring classes want it kept open. A sensible solution of the problem would be to throw the doors open and hold immense meetings on the grounds where the most eloquent divines could address the audiences.—*Albion*.

A man's worst enemy never wronged him as much as he wrongs himself by his own faults; yet he has the greatest pity and indulgence for his own faults, but he has no pity or forgiveness for his neighbor when he exhibits faults. It should be no more difficult to love our enemy without than our enemy within.—*World's Advance Thought*.

It has become a favorite practice with certain newspapers, having few other resources, to take up Spiritualism as a target, at which to fire their stale and mouldy wit, in the expectation of gaining favor with what is supposed to rule society and business in this country—the Church. But intelligent people are growing tired and disgusted with such cheap and uncomplimentary bids for their money support. They understand and admit that there would be just as much justice and decency in girding at Unitarianism or Universalism for trying to "suppress Christianity," as there is in abusing Spiritualism on the same false and untenable ground.—*Banner of Light*.

"I have sometimes been asked if God will help a man in his business. My answer is that it is for the man to help God in his business. If the man's business is God's business, then God will help him in it, but if it is not God's, why should he expect that God will help him in it? There is but one business in the world worth anyone's attention. It is the business of love, of service, of helpfulness to others. If one is engaged in this business, if his mind is firm in this undivided and settled purpose, and if he believes that God is working in this business also and in the same spirit of love, he will be at perfect peace, because his purpose is firm and he is working under a great, wise, trusted leader."—Dr. Lyman Abbott in *Christian Union*.

"It seems to me the time has come when every scientist should put his ear close to nature and give to the world the secret messages that he alone can read. Psychical phenomena have now such hold on the public mind that they can no longer be ignored by scientific bodies. They stand on the threshold of a field of research of such magnitude and importance that a new epoch in human history seems ready to be evolved. It behooves the world's thinkers to see to it that God's laws are made manifest; every honest truth-seeker is God's ambassador. The people are thinking and thought is contagious. Let the light come, that he who runs may read aright and know the truth."—Mrs. Mary C. Lockwood in *Religio-Phil. Journal*.

The visionary ladder of which the patriarch dreamed at Bethel, and on which the angels ascended and descended between heaven and earth, has never been drawn up, and the angels thus beheld in the form of humanity are now known to be the ministering spirits of humanity; the links between the creator and the creature; they who know no creed but love; no worship but in doing good; no belief but external progress; no Church but the wide, wide universe.—These spirits are God's telegraph operators in all countries, times, and seasons; among all peoples wherever they can find organisms suited to become wires on which the life lightnings can run, and the history of man is the history of how the Father in heaven speaks, acts, and inspires his children on earth through his ministering spirits.—*Unseen Universe*.

In answer to a correspondent the editor of *Light*, London, Eng., thus writes: "It is said that the exercise of mediumistic power is always dangerous to health." Not so. Afflicted myself throughout my life with very indifferently health, I never felt so well for any length of time as during the years when the seances, some records of which are now passing through *Light*, were being held. Many times I have been relieved from pain, soothed, strengthened, and set up after a hard day's work at an evening sitting. Though we sat frequently and though the phenomena presented were of an astounding character, I felt none the worse, or if I suffered a temporary enfeeblement a night's rest more than sufficed to restore the full measure of vitality. I have known many other mediums in private life who, so far from suffering any depletion from the exercise of their mediumship, have been benefited by it. But all these cases have been marked by one characteristic. The power has been exercised in a private circle usually guarded from any great change.

### PSYCHIC INFLUENCE.

The other day a woman was building with great deliberation a dialect story. Suddenly she felt her attention called to the corner of the room. There she saw a friend who lives in Washington seated with bowed head, crying. The story-writer called out the visitor's name and the vision fled. Immediately, on her manuscript paper, this woman wrote her friend, detailing the circumstance.

The next day she received a letter from her friend, saying: "A queer thing has just happened to me. I was sitting in my room crying when I distinctly heard you call my name." The two letters had crossed each other in transit.—*N. Y. Evening Sun*.

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## QUESTIONS AND ANSWERS.

QUESTIONS.—What is the effect upon the spirit produced by electricity causing death accidentally? and what the effect of electrocution as a means of executing capital punishment?

ANS.—In regard to the effect of electricity upon the spirit, it is different in different cases as it is in the incineration of the body. Those who experience the sensations described by Mr. Haslett in a former answer, are possessed by strong electric and magnetic forces. Others who did not have these forces in abundance would not have the same sensations, nor would they receive the same added vigor and strength, though, we believe, that this method always has somewhat of an advantage to the spirit.

In death by electricity there is a shock to the spirit, for the element made use of in your present process, is of so crude and gross a nature compared to the spirit, and at the same time is so subtle a force that it penetrates the spirit body—or, as some times termed, the astral body—and produces anything but pleasant results. Although the spirit of man is indestructible and will eventually survive all shocks, still there are things detrimental to it for the time being, and this is one of them.

As to electrocution as a means of capital punishment it is revolting in the extreme; but not as much so as the brutal and inhuman practice of tying a rope about the neck and suspending the body between the heavens and the earth until life is extinct.

—Just here a spirit approaches, who appears to have had some experience, and in forcible, if not elegant language, he says: "Go to the devil with your electrocution; you didn't kill me!" With a volley of oaths he continues: "If you can't find any better way of sending a man out of the body, you'd better keep him in it and improve him here." We think his reasoning sound, whether his language is refined or not.

QUESTIONS.—Will you please give a comprehensive explanation of what is meant by the different spheres of spirit life?

ANS.—This is an oft-repeated enquiry and has been answered quite as comprehensively as we should be able to do. Yet we will say that there are distinct lines of demarcation distinguishing the belts or zones of spirit encircling the earth, as there are existing between the continents and seas of your earth land. These can scarcely be described by any illustration we can give you, better than to refer to the atmosphere of earth which your scientists say extends a certain number of miles into space and contains, in invisible form, the elements contained in the solid substances of earth. We claim that this ether, or whatever it may be termed, contains a finer and more ethereal substance than the scientists are capable of handling or analyzing. And this is spirit, and constitutes the first sphere, or place of spirits.

Beyond this, so intermingled with earth's atmosphere, is the first belt of real spirit existence, and although somewhat gross as spirit, is refined compared to that in earth's atmosphere. Each of these spheres reach out into the vastness of space, having their own atmosphere, or what may be so termed. This also is bounded by a finer and more ethereal belt or line, and so on—these constituting, as they are termed, the spheres of the spirit world; or the habitable places of the spirit of man after the change called death. These are as accessible to him as are different houses and rooms on earth, the ability to enter the higher or finer spheres depending upon the refinement and adaptation of the individual spirit.

A thorough and exhaustive treatise on the spheres of spirit life cannot be given in the space allotted to the answering of questions, but we would say, that these spheres are the actual abiding places of the soul of man and contain sufficient to satisfy his highest development and aspirations. That here are homes in the true sense of the word. That here are to be found schools, of which your best in earth are a poor and faint comparison. That here are cities the building of which, in architectural design and beauty of material, as far excel those of earth as the finest of earth excel the humblest cottage, or as the diamond excels in brilliant beauty the rough rock from which it was taken.

QUESTIONS.—In developing mediumship the guides must have knowledge of the fact. Why, then, cannot the latter protect the medium from the influence of mischievous and evil-disposed spirits and the result of such influence?

ANS.—This question has evidently been given by one who has come into contact with a case, or cases where unwelcome and mischievous spirits have secured temporary influence. Although this occurs occasionally we think such cases are few compared with the large number who are developing mediumistic gifts who are free from these unpleasant and inharmonious results.

Not all spirits can foresee coming events nor their results, nor in advance, what they will accomplish. Psychological influence, whether disclosed by a spirit or a mortal, may not always be determined, as to its effect upon the subject, until the experiment is made. Not always, we say, though, as a rule, spirits do not undertake the use of this power, unless well-convicted of their ability to carry on the development themselves, or to call to them such aid as will ensure success.

The exceptions to this rule may be traced to a variety of causes. But too often they are the result of opposition, and of ignorance of the laws governing spirit control, on the part of persons on the material side of life—who break up conditions essential to the unfolding of a higher order of mediumship—than to any neglect or misuse of their power by spirits.

Some times when controls find themselves and their medium entangled with such conditions they will cause their medium to do strange things for the purpose of calling to their aid and the aid of the medium some help from the earth side which they could not otherwise obtain. This is often called the work of evil spirits when it is simply an effort of the control to obtain assistance through magnetic healing, equilibrium, or strength, or by some means which they have asked for in vain. We advise all troubled in this manner to go at once to some good magnetic physician, state their case, and receive treatment. Where such cannot be obtained, or if it fails, then we advise the suspension of development entirely, until a better condition ensues.

This is no new experience in the world's history. Jesus met and contended with it in his earthly work, and so have all who have given any attention to these matters. They are no more a valid argument against mediumship than that electricity should be rejected because some are injured or even killed by it; or that natural gas should not be used because occasionally an explosion occurs.

QUESTIONS.—Can a medium cultivate what is called the gift of names? Why do spirits not give names as readily as other information?

ANS.—Some spirits do give names readily. Some mediums receive names with rapidity and freedom. We can give no rule for the cultivation, but our opinion is that it depends largely, if not wholly, upon the physical organism of the medium and its cultivation, together with the line of work selected by the spirit for the medium to pursue. This choice on the part of the spirit is largely conditioned by the adaptation of the medium's nature. These gifts have a two-fold sense; first, what nature has provided, and second, the wish and work of the controlling spirit.

QUESTIONS.—Are there any rules by which a clairvoyant may increase this power, or gift?

ANS.—Yes. The rule is *use*. Its use, without abuse, will increase its clearness and strength, just as the cultivation of the voice increases its volume, harmony, and sweetness. The law in music is the same as that in clairvoyance. Our advice is, do not expect everything to be perfect. Do not tell all you see. Make mental observations, and after a while your clairvoyance will become stronger, clearer, steady, and reliable.

### MISCELLANY.

VARIATION OF LATITUDES. It has been remarked for some time since that Pulkova and Berlin change from year to year their geographical position. Their latitudes decrease; every year the two observatories seem to move away from the North Pole by a few inches; and as they do not move in reality, there is no alternative but to conclude (after having tried all possible explanations) that the North Pole itself changes its position, although such a movement had been hitherto considered as most improbable by all scientists. We all know—were it only from observations upon a spinning-top—that if a solid body is rotating, its axis may change its position in space, but that relatively to the rotating body itself it remains unchanged. A spinning-top may incline toward the floor, and its axis of rotation may describe a conical surface, but it does not alter its position within the top; each of the particles of the top describes the same circle round the same spot of the axis. The same was considered to be true as regards the earth. Its axis of rotation slowly changes its position in space; but within the earth itself, we were told, it remains unaltered. So that if two Arctic travelers attained the North and the South Poles, and erected two cairns upon these spots, the cairns would always represent the position of the axis of rotation of the earth. And yet recent observations tend to overthrow this view; we learn that the cairns must continually be shifted in order to represent the true position of the Poles. One thing is certain: the axis of the earth is not so immutable as it was supposed to be, and it is possible that the study now being pursued by Mr. Lockyer of old Egyptian monuments, which used to be astronomical observatories as well, may give some indications as to the changes of latitude since that remote period.—*Prince Kropotkin, in the Nineteenth Century* for May.

QUESTIONS.—In developing mediumship the guides must have knowledge of the fact. Why, then, cannot the latter protect the medium from the influence of mischievous and evil-disposed spirits and the result of such influence?

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### LUMINOUS PHOTOGRAPHS.

A French photographic journal tells that a photograph can be made luminous in the dark by the following process: Take a white mount and, after coating it with starch paste, sprinkle over it luminous powder and press it down firmly to make it adhere. All that is now necessary is to make the unmounted silver print as transparent as possible by coating it on the back with castor oil and wiping away the surplus oil. By placing this over the prepared mounting card and exposing it to daylight, a luminous positive is obtained, having a curious appearance when viewed in the dark.

### THE VIRGINIA DISMAL SWAMP.

The Dismal Swamp in Virginia contains fully one thousand five hundred square miles, and is at present of little value except for a supply of timber, which is constantly diminishing. The swamp is situated on an inclined plane, gently undulating, and is really nothing but a continuation of the low, swampy, coastal plain, which extends from Texas northward. It is an old sea bottom, and the western boundary of the swamp is a sea cliff and beach. Owing to the original deficiency of slope, it is swampy because the water can not run off, and its swampy nature is increased by the growth of vegetation, which acts like a sponge in retaining water. Near the center of the swamp is the famous Lake Drummond about which so much has been written, and the origin of which is still an unsettled question. It has been supposed that during some time of drought, a fire, burning the peat, had produced a large depression in which the waters of the lake have gathered. Prof. Shaler, of the United States Geological Survey, considers this explanation to be improbable, although smaller pools have been produced in this way. He offers as a theory that as the vegetation grew upon the old sea-bottom, which had been raised to dry land, it began to grow first on the margin, and gradually to extend over the entire area, Lake Drummond being the last place to be filled. The bald cypress under ordinary conditions differs in no way from an ordinary tree with respect to its roots; but in swamps such as the Dismal Swamp, where the roots are beneath water all the year, it has formed the habit of sending a knee-like protuberance from the roots up above the water into the air—breathing holes, one might say, for the roots. The black gum of the Dismal Swamp accomplishes the same end by arching its roots so as to raise portions of them above water. Water birds, snakes, and bears are abundant, and there is a peculiar and very ferocious species of wild horned cattle. This region is in part a wilderness, but some efforts have been made to drain it. The drainage channels could furnish water transportation to within a mile of every part of the tilted area and thence to the sea.—*J. Ralph, in the American Agriculturist*.

SUN-SPOTS. Sun-spots are at present little understood, and what is more to the point, their effects upon us here on earth are mere matter of conjecture. This last spot, for instance, now working its way round on the other side of the sun, the largest certainly for twenty years of solar photographic time, has greatly exercised the scientific. It has been accused of delaying telegraphic messages, perverting the truth of the magnetic needle, and of causing blizzards and tornadoes. The only thing placed to its credit is a magnificent display of aurora borealis, and even that has something uncanny about it. These malignant influences, however, asserted by some, are denied by others. But observation records some interesting facts. The spots travel across the disk of the sun in some thirteen days, and, barring dispersal, reappear in as many more upon the other side. Their movements appear somewhat erratic, but they are the only evidence we have of the time (twenty-six or twenty-seven days) which the sun is supposed to take to revolve upon its axis. Sun spots have been known upon the sun's equator, but more usually they are found in zones of 40° from that point. The periods of maxima come about every eleven years—the next will be in 1893 or 1894. It would also appear that toward the maximum the spots are at their farthest from the equator, and moreover that after a period of quiescence the return is quicker than the dispersal has been.—*Pall Mall Budget*.

### BACTERIA.

Bacteria are simply microscopic plants, the smallest form of vegetable life. In some instances they are so small that it would be necessary to place 15,000 of them end to end in order to make a row an inch in length. They are of widely different forms, some round, some oval, some flat or rod-shaped, while still another class are the exact counterparts of small corkscrews. In all cases they are so minute that one needs a powerful microscope in order to study them, and in no case can they be perceived simply with the naked eye. When countless millions are grouped together they may probably be seen, but in this case they may be said to resemble an approaching army, of which we are totally unable to distinguish a single soldier.—*St. Louis Republic*.

### WHAT THE DOCTORS SAY.

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Did you ever stop to think that the hardest worked people in the world are physicians? They are called out at all hours of the night; they have no day of rest; they are brought in contact with suffering constantly; there is a great strain upon them, especially if they have sympathetic natures. It is not surprising, therefore, that they feel distrustful of preparations or remedies seeking to cure without the aid of a physician—it is only natural that they should feel so. But when prominent and well-known physicians voluntarily make such statements as follows, it is not only remarkable, but shows how certain they must be of the truth of what they say.

L. E. Quimby, M. D., Rangeley, Me.: "Although it is not considered etiquette for a practicing physician to in any way aid in the introduction or sale of a proprietary medicine, still, when we meet with an article of undoubted merit I believe it becomes our duty to not only use that article in our practice, but to introduce it to others and let them know what it will do. An old acquaintance of mine had been a sufferer from bilious headache for forty years. The attacks came regularly every two weeks and lasted, on the average, two days, she being confined to her bed during this time, suffering intensely. Hundreds of dollars had been expended in medicines and doctors, but without any permanent relief. She was at last persuaded to try Warner's Safe Cure. Seven bottles of the Safe Cure cured her of this terrible disease and during the past seven years she has not had a single attack of the old trouble. This after having been afflicted for forty years.

"In October, 1884, I was called to attend the little son of David Moore, of Madrid, Maine. I found him suffering from general anasarca and bloated, so that it was very hard for the little fellow even to breathe. By the heroic use of diuretics, cathartics, and absorbents I was able to temporarily relieve him. But do all I could, the same condition would present itself as soon as the medicine was stopped. I had three of the old physicians of the county in consultation, but it did no good. The boy failed every day. I do not believe that under our treatment he would have lived two months. I gave him up and as a favor requested the father to try Warner's Safe Cure. The first bottle relieved him more than all our medicines had done, and less than a dozen bottles permanently cured him, and he is to-day as tough and rugged as any boy in the town."

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## Cincinnati, O.

Mrs. Helen Stuart Richings, minister to the Union Society of Spiritualists, last Sunday morning and evening and will continue to do so during June. This lady takes questions from the audience at both sittings, which answers briefly, or at length according to the necessity of the case. Last Sunday morning a number of interesting cases were presented which were treated with the consideration and substantially answered the satisfaction of the questioners. Mrs. Richings handles the cases in which the questions are written and seems thereby to come in rapport with the one seeking light on this particular subject and is improved to reply in accordance with the understanding of the questioner. Among those asked on Sunday morning, however, were some that elicited thoughtful replies but the speaker arose to the occasion and gracefully turned over the difficulty without hesitation, giving evidence that the angel world is constantly on guard to inspire its ministers with truths needed for the world's edification.

Previous to giving herself up to the mental control of the invisible, President Mare introduced Mrs. Richings to the audience though it was apparent by the ready greeting accorded her, that she was not a stranger to the majority present. After the usual ritualistic services she took up the work of enlightening the hearers on spiritual topics, and closed with psychometric readings.

The evening services were opened with a musical selection for the piano, violin and cornet, followed by congregational singing and a recitation from Mrs. Richings, which was eloquently rendered. Among the questions were "Can mediums develop more readily by increased sittings?" The speaker thought that under ordinary circumstances they might, but it would prove detrimental to overtone one's strength. Mediums should only sit for development when fresh and full of the inclination to do so. To the question whether guides develop their mediums or the mediums, the speaker said the guides only develop the powers of the medium, but as an individual, the medium had to develop himself or herself. Spirits simply suggest to their charges what is needed, and mediums must work out their own salvation.

Among the other truths uttered in connection with replies to questions were, that the practice of hypnosis intensifies the spiritual faculties when wisely and properly used; that spirits with wrong intentions could not hinder a medium's work if the medium barred them out by living right; that the desire to enjoy the results of good was not being good, but that a pure and upright life would naturally bring its reward in the form of happiness; that the higher spirits do not believe in divorce or teach it, because their idea of marriage is so exalted that if followed out correctly there would be no dissolutions, and consequently, no desire for divorce on the part of mortals.

After the lecture or the answers consequent upon the questions propounded, Mrs. Richings called for names of persons generally known to the audience, to be psychometrized or "read." Those of Prof. Shank, C. G. Halleberg and George White were named, and all three subjected to a spiritual analysis with excellent results. Several of the audience then consented to a similar treatment, and acknowledged the readings to be correct, whereupon the services closed.

Next Sunday morning and evening similar services will be held.

## Grand Rapids, Mich.

I can not let longer time go by without making report to your readers, briefly, of course, considering the magnitude of what I would say of the work done here in the past few months by the gifted Helen Stuart-Richings. Such interest has been aroused and good accomplished, that we feel sure whatever the future holds for us as a society, that the past months will not be forgotten. The lectures were well attended, giving the best of satisfaction. The character readings were always accurate and awakened a great deal of thought. The reception tendered Mrs. Richings just previous to her departure was a joyous occasion. The hall was crowded, entertained by a very fine program contributed to by Dr. C. D. Thomas and daughter, the Misses Ward, Thornton, Hunter, Stickney, and others. Afterward partook of most excellent refreshments.

The Society has suspended all Sunday lectures until fall, when we have engaged Mrs. Ada Foye for September. We expect to continue our Thursday afternoon sittings in Elks' Hall for some weeks yet. The attendance has been large. Our own mediums have done most excellent work in these afternoons, and there is promise of new talent in this line coming to the front.

We are glad to see THE BETTER WAY continue in the good work of constantly growing better, and hope that its chosen representative at Haslett Park the writer may do likewise, and be able to secure double the amount of subscribers over last year.

The effort we have made to be truly progressive Spiritualists in thought is giving fine promise and action. Michigan's largest camp opens July 28th, closing August 27th, presenting a fine list of speakers and mediums. The manager, Dr. Edson, paid a flying visit to this city a few days since, and reports many and varied improvements at the "Park," and that the natural beauty seems to increase as man leaves year by year his workmanship there. So let us still continue to do for the cause "work that wins."

## Rochester, Ind.

I have just closed a series of lectures at Alliance, O. My work there met with good success. Several converts were made. The Independent Church seats from five to six hundred people, and was well filled despite the inclemency of the weather.

I am again lecturing for the society at Rochester. This society is making very rapid progress. Last September when I was engaged here there were only a half dozen Spiritualists in the town; today they will number one hundred. A temple is being erected, which will be seated with opera-chairs, and lighted by electricity. It will be called "Temple of Truth," and will be ready for dedication by the first week in July.

A number have advanced beyond the mere phenomenal stage of the spiritual unfolding, who begin more or less to appreciate its humanitarian and religious bearings, and who are striving to practically apply the truths they have received to individual and social life. The aspect of things is highly encouraging. Greeting to all.

## San Francisco, Cal.

Mrs. P. A. Loggia writes that the Sunday meetings at 95 Market street were well attended; also those at 33 Eddy street where Rev. N. P. Ravlin lectures morning and evening, though none attract as large audiences as John Slater does at Metropolitan Temple on Sunday evenings. The parlor meetings of Mrs. Kimball and Mrs. Knapp are also interesting and are ever lacking in attendance of truth-seekers. Oakland, "Just over the bay," is also doing good work, having recently organized a new society and a children's progressive lyceum. The "Mission Spiritualists" also have well attended meetings, both afternoons and evenings. The "First Progressive Spiritualists" are holding a campmeeting near Lake Merritt.

## PERSONALS.

Mon. A. C. Lord of Atlanta, Ga., will open the Fall season at the Union Society in September. He has been engaged for that month.

Mrs. Helen Stuart Richings is enjoining at Milford Ohio for the present but make the Prince Hotel her headquarters when in the city.

Mr. M. L. Green editor of the *Freemason*, has announced that he has got out a new edition of the "Bible Monument," and has reduced the price from \$2.00 to \$1.00 a copy. Address Buffalo N. Y.

Mr. C. M. Bennett of Worcester Mass. has kindly consented to act as our agent at the above place and readers of THE BETTER WAY in that region who wish to insure its regular and prompt arrival, may entrust Mr. Bennett with their subscription.

The Ladies Aid of the Union Society meets as usual at G. A. R. Hall every Wednesday afternoon and invites all who are interested in the welfare of the cause to attend the meetings. Eternal vigilance is the price of a good balance in the treasury.

During the hottest part of last summer—from July 15th to August 15th—the seats were taken out of Garfield Park, this city. During the coldest part of last winter, midday snow and sleet, the seats remained in the park, but with the first approach of pleasant weather they were removed, apparently in defiance of suffering humanity. Why is this? Have our Park Commissioners no conscience, or is Garfield Park private property?

To-day, the 11th of June, the long anticipated picnic of the Union Society takes place at Coney Island. Boats leave city at 9:30, 11:30, 1:30, 3:30, 5:30, 7:30, and 9:00 p. m. Tickets for the round trip 25 cents. Members can be had of any member of the society and of members of the Ladies Aid Society; also of I. S. McCracken, Street Railroad office, Northwest corner of Fifth and Walnut Streets, H. Watkins, 30 Longworth Street; and at G. A. R. Hall 115 West Sixth Street.

## Topeka, Kan.

Spiritualism is on a boom in the capital city. Music Hall is occasionally used, while G. A. R. Hall is filled every Sunday evening by an appreciative audience to listen to the truths uttered through the organisms of Mrs. Wood and Hammon, each of whom give tests and psychometric readings that puzzle investigators. The First Society of Spiritualists, through the instrumentality of the board of trustees, is enabled to fill their hall with men and women in search of "the pearl of great price." Sister Kelly, who, by the way, is a part and parcel of the society, not only lectures, but gives tests that convince. Brother J. W. Adams, a new medium just from the plow handles, has been greeted by large audiences who never weary of his forcible arguments and witty illustrations. His tests and psychometric readings are entertaining at all times, and when under control by his taidan guide are rare treats even to old Spiritualists. His private sittings are said to be satisfactory to all who have tested his ability. He is not conversant with the German language, yet in a private family circle he spelled names and places and described persons and things in the old country.

## Rich Hill, Mo.

Mrs. M. T. Allen gave the first lecture and tests on Spiritualism in Rich Hill, May 24th, 25th, and 26th. The subjects were furnished by the audience and her answers gave general satisfaction. We hope it will be a stepping-stone to the spiritual cause in this place.

## CORR.

One Fare to Washington and Old Point Comfort Via B. & O. Lines. The Baltimore and Ohio Southwestern Railroad will sell round-trip tickets on June 15th and 15th at rate of \$14.00 to Washington, D. C., and \$15.75 to Old Point Comfort, Va. Tickets good returning until July 15th, 1892.

The Baltimore & Ohio R. R. offers unequalled facilities to the City of Washington, and it is the hope and aspiration of all "Young Americans," at least, to sometime or other visit the Capital of his country, and the extreme low rates and long limit offered should be taken advantage of by all.

Commercial travelers enroute to Old Point Comfort for their annual meeting will certainly find the route via Picturesque B. & O. and Washington most attractive. For full particulars inquire of B. & O. S. W. agents.

## Licensing Engineers.

The question of licensing engineers is being so agitated in every State in the Union that within a short time, for the protection of human lives, it will be impossible for any one entrusted with steam to hold or secure a situation without passing a rigid examination and obtaining a license. Stephenson's Illustrated Practical Test has been published to aid engineers preparing to pass such examination, and as it embraces all the questions asked on the boiler, pump, engine, dynamo, Corliss engine, etc., it has already met with such a demand that it is now in its fourth edition. This work, which only costs one dollar, can be obtained of the publisher, Walter G. Craft, 70 La Salle Street, Chicago.

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

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

## Hanover, Ill.

The above was told to Calvin K. Northrup, a highly respected citizen of Maquokette, by Mr. Hunt, a short time ago. See ad. in another column. Address all letters to San Jose, Cal.

From Illinois—Australian Electro Pills did me more good than anything I ever used. Find price for another box. GEORGE I. TURNER, Cuba, Ill.

Dr. H. J. WORTH, of Ashland, Ohio, will mail you twelve days' trial treatment for only 10 cents. FARE TO THE DOOR. A full treatment for \$1.00 if trial proves satisfactory. They excel liquid remedies for Catarrh, Liver, Kidney, or stomach diseases, etc. Don't fail to write him.

## PUNGENT PARAGRAPHS.

Underneath to dying editor—What shall we place on your tombstone?  
Editor freely—We are here to stay. Atlanta Constitution.

## AT A SUMMER HOTEL.

Bellows down blue, infinite oases  
And whiten the rocks with thy spray;  
We view thee with varied emotion,  
And the view cost us a dollar a day.  
—Atlanta Constitution.

## AS IT IS OBSERVED.

Justice Flynn—What's the charge, officer?  
O'Rourke—Breakin' the Sunday law, yer honor.  
Justice Flynn—How's that?  
O'Rourke—Sure, he was tryin' to git into Casally's saloon by de front door instead of de Family Entrance.—Puck

A Portland physician and a Bath theologian were in the Bowdoin Medical School recently examining microscopic slides of peculiar glands. The physician began a scientific discussion, and the clergyman, being wearied of the subject, exclaimed: "You doctors know so much about the uncertainties of this world, that I should think that you would not want to live."

Whereupon the physician retorted: "You theologians tell us so much about the uncertainties of the next world that we don't want to die!"—True Flag.

## MEMOIR TREATMENT.

The editor threw the poet's manuscript on the floor and began jumping on it.  
"Goodness gracious," cried the horrified poet, "what are you doing?"  
"Trying to get enough feet in the lines," gasped the editor between jumps, "to make the thing jangle."—Detroit Free Press.

Intelligence is the life-principle—the sensorium—of matter, and is as conscious to itself as its individualization, man, is. It manifests through matter as force, growth, and development, and through man as sensibility, emotion and will-power. Love is its highest manifestation through man and analogous to the so-called law of gravity in matter. It is that which man intuitively denominates God.

## SILAS HAYNEED SAYS:

The man who starts out to reform people should make a sure case of himself first. I do not condemn the man who advises another to pray, but I find that the one who accepts the advice generally needs forgiveness of some sort.

To puff a good thing nowadays is to condemn it. Eulogizing persons or things always makes me suspicious that there is nothing "it in."

It is said there is a rose-bush at Hildersheim, in Hanover, that was planted more than a thousand years ago by Charlemagne, in commemoration of a visit made by an ambassador from the Caliph Haroun al Raschid. The bush is now twenty-six feet high.

## A SCHOOL-ROOM IDYL.

"Teacher, I cannot answer that question!"  
"Robert, your reasons for this surprising refusal to answer me! Did Thomas Jones throw that spitball?"  
It was a thrilling moment. Across his desk the tall powerful master glared sternly at the pale, determined face of the little fellow before him. From their seats the scholars watched the scene with bated breath.

An Investigative youth in the back of the school-room dropped a pin, and was frightened at the noise it made. The big, green fly stopped buzzing against the window-pane. The boughs of the old elm beside the door ceased their rustling to catch the brave boy's answer. At last it came. The noble little fellow burst into tears.

"I don't want to," he sobbed, "cause Tommy Jones says if I lib on him he'll lick de stuffin' out of me!"—Puck.

## A SPRING POEM.

Silver moss a-trillin'  
Downward, far an' wide;  
Waterlilies sailin'  
Ship-like, on the tide;  
Breeze that blows delightin'  
O'er the brawlin' brook;  
Fish that's foud o' blin',  
Nibblin' at your hook;  
Tall oak trees a-shadin'  
From the glare an' gleam;  
Little chap a-wadin'  
Knee-deep in a stream!  
—Atlanta Constitution.

Paterfamilias (furiously)—You scoundrel, why did you elope with my daughter?  
New Son-in-law—To avoid the Insufferable fuss and nonsense of a society wedding.  
Paterfamilias (beamingly)—Thank Heaven, my daughter has got a sensible husband, any how.

## HER BROTHER ENTERTAINED HIM.

She was not quite ready to receive him, so she sent her brother to entertain him while she put the finishing touches to her toilet. The entertainment was lively, if not satisfactory.

"You are Ethel's beau, ain't you?" began the younger.

"Yes," pleasantly.  
"Have you money in the bank?"  
"Yes."

"In your own name?"  
"Yes."

"And you expect to keep it in your own name after you marry Ethel?"  
"No—yes."

"Well, Ethel will have something to say about that."

"Will she?"  
"Yes. Do you smoke?"  
"Yes."

"And you expect to smoke after you are married?"  
"Yes."

"Well, Ethel will have something to say about that."

"The deuce she will!"  
"Yes. You belong to a club, don't you?" pursued the inquisitor.  
"Yes."

"And you expect to belong to it after you are married?"  
"Yes."

"Well, Ethel will have something to say about that."

## MOVEMENTS OF MEDIUMS.

Charles W. Peters may be addressed for engagements to lecture at Rochester, Indiana, June 1st.

C. C. Pomeroy may be addressed for lecture engagements at Lexington Avenue, Columbus, O.

Mrs. Plymouth M. Weeks, psychometrist, is open for engagements for the months of May and June. Address P. O. Box 45, Cincinnati, O.

Mrs. Nellie B. Baude, trance and inspirational lecturer, may be addressed for engagements at 47 National Avenue, Detroit, Mich.

Geo. H. Brooks may be addressed for lecture engagements at 14 N. Liberty Street, Elgin, Ill.

Willard J. Hall will be in Norwich, Conn., May 22d, New Bedford, 24th, and at Williams, Conn., June 2d. Will answer calls for one or two more sittings of June if made immediately. Address care Dr. W. W. Clapp, Norwich, Conn.

Mr. and Mrs. S. Hutton, test mediums, crayon spirit artists, and inspirational musicians, can be addressed until August 1st at Vicksburg, Kansas, Co., Mich., for engagements.

Prof. J. Madison Allen's labors have recently been in Rogers, Ark., and in Liberal and Lamar, Mo.; Mrs. M. T. Allen's in Rich Hill, Mo., Liberal, and Springfield. Address them at Liberal, Mo.

Henry Addis desires lecture engagements anywhere in Kansas or South Missouri during June, and anywhere along the route from Van Buren to Portland, Ark. By way of Springfield and Kansas City, Mo., Fort Scott, Alabaha and Topeka, Kan., Denver, Cheyenne, Ogden, and across Idaho in July. Address at Van Buren, Ark.

G. W. Kates and wife have the following open dates they desire to fill contiguous to northern Ohio: July 17th, August 7th, 14th, and 21st, September 17th, and afterwards like to hear from places West for fall months. Address 224 Frankfort Ave., Philadelphia.

Frank N. Foster, the well-known spirit photographer, and his son, Master Ben, F. Foster, physical medium, will be at the grove-meeting of Mr. James W. Waugh at Montpelier, Ind. from June 15th to 23d; at the Indiana State Campmeeting at Chesterfield, Ind., from July 17th to August 7th; and at the campmeeting at Clinton, Iowa, from August 8th to September 1st, after which societies wishing their services can address to Way Publishing Co.

Mrs. Ada Foye may be addressed for engagements at Box 517, Chicago, Ill., during June. She is engaged for July at Kansas City, Mo., and has all dates filled for season of '92 and '93.

Edgar W. Emerson will be in Bridgeport, Ct., during the month of June. Address will be 311 Fairfield Ave.

Mrs. A. E. Kibby, psychometrist and platform test medium, will engage for campmeetings, Address 130 Locust Street, Mt. Auburn, Cincinnati, O.

Mrs. A. E. Sheets, of Grand Lodge, Mich., P. O. Box 833, is open for lecture engagements during the fall and winter. Will attend funerals. She has a few open dates after her engagement at Orion Campmeeting (which extends from June 15th to 19th), on which she can serve societies up to August 1st.

Will C. Hodge, secretary of the Mississippi Valley Spiritualists Association, is now located at Mt. Pleasant Park, Clinton, Ia., where he will remain until after the campmeeting. All letters of inquiry should be sent to the above address, or to L. P. Wheelock, superintendent, Moline, Ills.

Mrs. Nettie Holt-Harding, lecturer and platform test medium, solicits correspondence with societies in regard to dates of 1892 and 1893. She will be at home during the summer months, 14 George Street, East Somerville, Mass.

Mrs. Tillie Reynolds, inspirational speaker with psychometric readings, can be addressed at 163 Sixth Avenue, Troy, N. Y. Will be in Springfield, Mass., June 12th and 19th; at Brooklyn, Conservatory Hall, June 26th. Open to engagements after September.

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## Campmeetings for 1892.

New Era, Oregon, June 10 to June 27.  
Hawlett Park, Mich., July 25 to Aug. 29.  
Mantua Station, July 24 to Aug. 14.  
Verona Park, Me., Aug. 14 to Aug. 28.  
Lilly Dale, N. Y., July 22, to Aug. 28.  
Vicksburg, Mich., Aug. 12 to Aug. 28.  
Lake Pleasant, Mass., July 24 to Aug. 28.  
Chesterfield, Ind., July 21 to Aug. 15.  
Summerland, Cal., Sept. 1st to Oct. 15.  
Liberal, Mo., Aug. 20 to Sept. 19.  
Clinton Iowa (Mt. Pleasant Park), July 15 to Aug. 28.

Northwestern Spiritual Association, Merrimac Island, St. Paul, Minn., July 1 to July 24.  
North Collins, N. Y., Sept. 1st to 10th.  
S. F. Michigan and N. E. Ohio, Devil's Lake, Mich., July 24th to August 8th.

[Others will be added to this list as we hear from our correspondents.—Ed. B. W.]

## Testimonial.

B. F. Poole, Clinton, Iowa.  
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Dr. T. J. Yarrow, 1335 N. Broad St., Phila., writes:—"I can't speak too highly of your ALE & BEEF 'Peptonized.' As a Nutrient Tonic in cases convalescing from FEVERS and other Wasting Diseases it has no Equal."

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